Title: *The Witness*, January to December, 1957

Digital Copyright Notice

Copyright 2020. The Archives of the Episcopal Church, The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent. Online or print publication or electronic duplication of any material for a fee or for commercial purposes; altering or recompiling any contents of this document for electronic re-display, and all other re-publication that does not qualify as *fair use* are not permitted without prior written permission.

Send written requests for permission to re-publish to:

Rights and Permissions Office
The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

DUPLICATE

The WITNESS

JANUARY 10, 1957

10¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



NEW JERSEY ORDAINS RECORD NUMBER

Left to right, front row: The Rev. Messrs. Carter, Salmon, Scholl, Preller, Tucker and Wandall. Back row: The Rev. Canon Rodgers, the Rev. Messrs. Barrett, Stowe, Kirk, Bishop Banyard, MacLeod, Hayman and Hybel.

SO YOU'RE CALLING A RECTOR!

5841-5-10

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists;* CLINTON J KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* JOSEPH F. FLETCHER, *Problems of Conscience.*

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, I. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Communion: 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday – Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, E. L. Conner
Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H.C. daily 8, ex. Wed and Fri. 7; H.D. 12:05. Noonday Prayers 12:05.
Offiice hours daily by appointment.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC· 11 MP; 1st Sun. HC; Fri. 12 N. HC· Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain
Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

Received from Sherrill Library '23

VOL. 43, NO. 42

The WITNESS

FOR CHRIST AND HIS CHURCH

JANUARY 10, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Bishop Reeves Risks Life In Peacemaker Role

★ Bishop Richard Ambrose Reeves of Johannesburg risked police bullets to play the peacemaker's role when shooting marred the resumption of a magistrate's inquiry into treason charges against 152 persons.

The defendants, who include a white Methodist minister



Bishop Reeves
Defies Bullets

and two Negro Anglican clergymen, are accused of being linked with groups opposing South Africa's apartheid laws.

The shooting started when police tried to disperse a crowd of several hundred Non-Europeans gathered outside the drill hall of the local military headquarters where the hearing was being held.

Apparently irked because their orders were not obeyed fast enough, the police drew batons and pistols and charged the crowd. When the Negroes began throwing stones, the police opened fire. No one was killed but several persons were wounded, including European onlookers.

During the melee, Bishop Reeves moved calmly and quietly between the police and Africans, urging the latter to disperse before any further harm should befall them. He was a conspicuous figure in his black and purple garb as he assured the angry Africans of his fullest sympathy both for them and their fellow Africans on trial.

The bishop's unruffled demeanor did much to calm the excited crowd. In the midst of dodging batons and bullets, he was overhead remarking to a friend he encountered: "Isn't this dreadful? Oh, thank you for your Christmas card."

Bishop Reeves minced no words when he tackled Col. Piet Grobler, deputy commissioner of police, to complain of the shooting. The colonel had been in charge at the scene and angrily ordered his men to "stop that shooting." Afterwards he lined up the officers to check on the ammunition used. Twenty men admitted shooting, but not without orders.

The shooting came after J. C. Van Niererk, the public prosecutor, had told Magistrate Frederick Wessels that the case against the defendants arose out of "certain associations which are known as the national liberation movement." He read several documents, including resolutions to put down Fascism and to destroy "Tottering palaces of imperialism."

The clergy defendants are the Rev. Douglas Chadwick Thompson, well-known Methodist leader, and the Revs. James Calata and R. W. S. Gawe, the latter a former regional chairman of the African National Congress.

Mr. Thompson was allowed bail, but forbidden to preach in his church without previously submitting copies of his sermons for police approval.

Bishop Reeves announced that a people's defense fund he had started was expected to ensure that all the accused would be released on bail.

Bishop Reeves also attended the opening of the preliminary magistrate's inquiry.

He was nearly mobbed by enthusiastic, grateful Africans as he left the hall where the inquiry opened. Accompanied by two clergymen, he eluded the crowd by going through the cathedral grounds and thence to the offices of the Anglican diocese. Twenty-five European reporters and radio commentators were on hand to cover the proceedings, in addition to local newsmen. Outside the hall, some 5,000 Negroes kept up a steady chant of "Nkosi Sikeleli Afrika" (God Bless Africa).

Chief defense counsel is Gerald Gardiner, Q. C., of London, England, who was

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

briefed on behalf of several overseas legal and other associations, including Christian Action, of which he is a member. Christian Action is an interdenominational organization of clergymen and laymen that seeks to inject religious principles into national and international life.

Contributions to the defense fund, marked Africa Fund, and sent to The Witness, Tunkhannock, Pa., will reach Bishop Reeves through Canon John Collins, head of Christian Action.

Dead Sea Scrolls Discovery Requires Bible Revision

★ Discovery of the Dead Sea scrolls will make necessary extensive revision of all editions of the Old Testament, Dr. J. Philip Hyatt, president of the Biblical Literature Society, declared. Hyatt, who is acting dean of the Vanderbilt University Divinity School, made this prediction in an address to the society's meeting in New York.



Dean Johnson
Heads Biblical Society

"Previously it has been difficult for scholars to study Judaism before 70 A. D.," he said. "Now we have available materials which are clearly pre-70 A. D."

He also said information on Christian backgrounds revealed in the scrolls will make it possible "to place more books of the New Testament, and thus more of the basic Christian ideas, upon Palestinian soil rather than upon the soil of Diaspora (Dispersion) Judaism."

He said the manuscripts showed that Jews in Palestine about the time of Christ had been to a greater extent than previously thought "seriously influenced by non-Hebraic sources, either Iranian or Hellenistic or both."

Existence of communities of Essenes, as described in the Dead Sea scrolls, he continued, makes it "more probable that Jesus consciously sought to organize a community of his disciples and followers."

Hyatt said "there should be no question now as to the genuineness of" the scrolls found in the Qumran caves in the Judean desert in 1947.

"The question of the general date of the . . . Dead Sea manuscripts," he said, "should no longer be a matter for serious debate. They date from some time in the second century B. C. to approximately 70 A. D. for Qumran . . . and down to 135 A. D. for Murabbaat."

More than 40 papers covering significant research and study in both the Old and New Testaments were presented at the meeting.

Dean Sherman E. Johnson, Church Divinity School of the Pacific, Berkeley, Calif., was elected 1957 president.

Young Lecturer

The Old Testament city of Gibeon, unearthed in Jordan this past summer by American archaeologists, came in dramatic fashion to the attention of worshippers at the family service of St. Alban's, Albany, California, on a recent Sunday.

David Johnson, thirteen-year-old son of Dean and Mrs. Johnson, who had accompanied his parents on the expedition, addressed the congregation. He answered questions put to him by the rector, the Rev. John Blacklidge.

During the summer David lived with his parents in Jerusalem. "A number of times I rode with them in a jeep to the site of the 'dig,' " he said. This was located at the Arab village of el-Jib, eight miles north of Jerusalem. David witnessed the archaeologists and the native workmen toiling in the sun. "When it got too hot," he said, "I could go into the tunnel and cool off."

This tunnel, 170 feet in length, was mostly cut through solid rock and was built to give protected access to a spring so that the residents of Gibeon could always have a water supply safe from capture, even if besieged by enemies.

Other major finds were the large pool, inside the wall, probably used for storage and holding possibly 200,000 gallons of water, and the jar handles. "These jar handles," said David, "with the name 'Gibeon' scratched into them in ancient Hebrew script, served to identify the place as the Gibeon of Bible times."

"Such discoveries as these," said David, "show us that the Bible is true."

At the dig David met and talked with Arab children.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"Yes, they speak English," he said.

During the time that he spent in Jerusalem David wandered freely about his section of the city. "Nobody bothered me; I could take pictures whenever I wanted to and I could talk with the people, most of whom spoke English."

When asked by the rector of St. Alban's: "Were you near any of the fighting?" he replied: "Well, we could hear shooting going on." The expedition left Jordan for the United States before the recent large-scale outbreak of hostilities there.

Asked: "Do you think that you might become an archaeologist?" the junior-high-school pupil replied: "I think that I might become an architect."

Experiments In Urban Areas Made Possible By Grant

★ The Episcopal Church has received a grant of $182,500 to further its work for urban industrial areas.

In announcing the grant from the Lilly Endowment of Indianapolis, the Presiding Bishop said the money would be used to set up programs of cooperation and study between seminaries and urban industrial parishes.

Various clergymen, and the Church itself at General Convention last year, voiced concern for the lack of sufficient ministry to industrial workers. One bishop, for example, warned that too many of the denomination's downtown churches "are trying to live the placid English rural parish life of the Eighteen-nineties' in our bustling present-day American life."

In recognition of such criticism the Church two years ago set up sixteen parishes and missions as centers to develop programs of ministry to industrial areas. The effort is to make each church minister to its neighborhood and include in its congregation a cross-section of that neighborhood.

Under the new grant, a five-year program will be started next fall under which a professor in each of the seminaries will receive quarterly reports from all the urban centers. He will share these reports with students and forward comments and criticisms to the division of urban industrial Church work.

Thus there will be a simultaneous, integrated attack on both theological and parish levels upon the problem. Theological students will be better equipped to cope with these areas, which some churchmen feel are a "missionary frontier" that the Church has not sufficiently explored.

The bulk of the new grant will be divided among the seminaries to develop their urban industrial programs as they see fit. In addition, three or four more churches will be developed as program centers for urban industrial church work. Money from the Lilly grant will not be used for this.

The Lilly Endowment was established in 1937 by a group of philanthropists as an independent corporation to promote and support religious, educational or charitable programs.

PROBATION OFFICER ORDAINED A PRIEST

★ A probation officer was ordained an Episcopal priest, at St. John's, along with two businessmen and a teacher who became deacons. Bishop Donald H. V. Hallock of the Milwaukee diocese officiated.

The Rev. W. F. Renzel was a motorcycle cop and deputy sheriff of Milwaukee county for five years before he became a probation officer in the district and municipal court probation department. He has been a probation officer for 26 years.

He was attending Christmas services in St. John's 12 years ago when an elderly priest faltered while administering communion to 300 parishioners. He remarked to his wife on leaving the church that the priest was overworked. "Maybe there is something I can do to help," he said.

He began his studies under the canon which provides that men over 32 who are trained and experienced in a profession may qualify for the diaconate. He was ordained a deacon in 1954 and became an assistant at St. John's.

He will continue as assistant and as a probation officer until he is called for full-time service in the Church. He hopes to become an institutional chaplain.

DETROIT RECTOR TAKES NEW POST

★ The Rev. John T. Walker, rector of St. Mary's, Detroit, has accepted a position as teacher at St. Paul's School, Concord, N. H, commencing in September.

He graduated from Virginia Seminary in 1954, the first Negro to do so in the 124 years of the school. His present parish is interracial with 80 percent of its members white.

NAMED PROFESSOR AT NASHOTAH

★ The Rev. John K. Mount Jr., formerly rector of Severn Parish, Maryland, is now assistant professor of pastoral theology at Nashotah House.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Hungarian Reformed Church Is Reorganized

★ The council of the general synod of the Hungarian Reformed Church voted at a closed session to re-establish the former Cis-Tiscian Church district in Northern Hungary. This will increase the Reformed bishoprics to five.

The council ordered elections held to fill the office of bishop and to choose Church officials. It expressed the wish that the new district take steps to reopen the Reformed College at Sarospatak closed by a former Communist regime.

Meanwhile, the council ordered the presidency of the Danubian District to investigate the circumstances of Albert Bereczky's resignation as bishop of the district following the anti-Soviet uprising last October, to determine whether it was legal or not.

The Church leaders took this action when a letter was read from Bishop Bereczky, who is in a hospital recovering from a serious illness, complaining that he had been forced to resign by an extraordinary assembly of 160 clergy representatives late in October. The same group had forced the resignation of Bishop John Peter of the Trans Tiscian district. Bishop Peter has insisted that his resignation will be final only when accepted by the Church district. Both bishops had been branded by the assembly as puppets of the former Communist regimes. The assembly also had restored Dr. Ladislaus Ravasz to his post as Bishop of the Danubian District and ministerial president of the Church. He had resigned these posts under Communist pressure in 1948.

The council met under the chairmanship of Bishop Elemer Gyorgy of the Trans-Danubian district. It issued a statement hailing the assurance given by the state office for Church affairs that the government of Janos Kadar would stand by provisions of the Hungarian constitution guaranteeing freedom of religion.

In this connection, however, the Council pointed out that some of the requirements of the agreement made between the Church and the government in 1948 had not been met by the state authorities and must now be fulfilled.

A later report from Budapest stated that Bishop Peter, who was a delegate to the Assembly of the World Council of Churches in Evanston, had been named president of the Cultural Relations Institute by the government.

The report also said that the state office for Church affairs has been abolished by the government, the new agency apparently taking over its functions.

WEST AFRICAN CHURCHES GET AUTONOMY

★ Anglican churches in West Africa have been granted autonomy by the Church of England and will now constitute a full provincial synod with three Houses; bishops, clergy and laity.

The Province was inaugurated here in 1951, with the consent of the Archbishop of Canterbury. At that time the diocesan bishops of five West African dioceses, holding mission from the See of Canterbury, united in the province of West Africa.

The Archbishop said then that he would retain certain powers over the province until it became a full provincial synod. "Thereafter," he said, "the province will be entirely responsible for its future ordering."

SOCIAL SECURITY DEADLINE

★ April 15, 1957 is the deadline for clergy who wish social security coverage. Most of those desiring coverage signed up when they filed their income tax last year. There is still this last chance. Those who do not elect coverage will not be eligible after this date, the only exception being newly-ordained ministers who have two years following their ordination in which to ask for coverage.

DOSSAL DEDICATED AT EPIPHANY

★ A dossal was dedicated last Sunday by the Rev. Hugh McCandless at the Epiphany, New York. It is a memorial to Grace Lindley, for many years the head of the national Auxiliary, and her sister, Alice Lindley.

CHARLES SMITH NAMED ACTING DEAN

★ Prof. Charles W. F. Smith of the faculty of Episcopal Theological School, Cambridge, has been named acting dean. He joined the faculty in 1951. He had previously been rector of St. Andrew's, Wellesley, Mass.

LONG ISLAND HAS NEW DEAN

★ The Rev. Harold F. Lemoine, formerly rector of St. Joseph's, Queens Village, N. Y., is the new dean of the Cathedral of the Incarnation, Garden City, N. Y.

BISHOP LEWIS GUEST OF HONOLULU

★ Bishop William Lewis of Nevada is to be the headliner at the convocation of Honolulu, February 8-14.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Porgy and Bess

JESUS did not say that we should do good to our neighbor; but that we should love him. It is hard to tell whether the great judgement-scene of Matthew 25.31-46 is really Jesus' own words or not: but if it is, we may be sure that he does not mean the bare act of feeding the hungry or visiting the sick; but the act as a revelation of a state of heart. Without that state of heart charity is if anything an insult; it may heal a physical hurt but creates a deeper moral one.

Jerome, the translator of the Bible into Latin, has the official status of saint; but it is universally recognized that he was an ill-tempered saint. He had a great love of pagan Latin literature, but also felt guilty about that love; so that once he had a dream, in which Christ accused him, "Are you a Ciceronian or a Christian?" We still possess manuscripts written before Jerome's time with anonymous translations of the Gospels into Latin; and we can see why literary men like Jerome and Augustine felt ashamed of the crude unpolished Latin of those sacred books. Jerome also knew enough Greek to recognize that the Gospels were written originally in thoroughly unclassical style. Jerome's own revision of the earlier translations is felt by many moderns to be a great stylistic achievement; but it is probable that in Jerome's own mind all his life there was an uneasy consciousness that his religion fell short of his standards of culture.

Now this is a very unfortunate feeling to have towards the Gospel. For if the Gospels really were inept literary works, we do not see how it could possibly be maintained that the religion which they represent is true. In fact, Chronicles and II Peter (to consider only religious books in our Bibles) are ineptly written, false history, and bad religion. To the extent that you are ashamed of the Gospels, you do not really believe in them; and you can only cover up that lack of belief by spurious anti-intellectualism or by hypocrisy.

The trouble was in fact that Jerome was not enough of a classicist, although the fault is that of his age as a whole. A deeper understanding of the ancient world would have showed him that Cicero was a remarkably persuasive dealer in second-hand images and philosophical ideas. And the original sources from which Cicero ultimately drew, Greek tragedy and Plato's earlier dialogues, themselves were transformations of a strictly folk art of the harvest song and the stage mime respectively. Aeschylus and Plato took those popular dramatic forms and infused into them the deepest religious insights of Hellas; their work was so enduring just because it was so firmly rooted in the soil of Attica.

And then a deeper understanding of the Gospels would recognize in them—particularly in Mark's—the same dramatic folk-pattern of victory springing from defeat as in the Oresteia or the Phaedo; and the religious insight digs far beneath even that of Hellas. Only the language of the Gospels is not classical, but a universalised and gramatically broken-down Business Greek. Yet a prophet even of Jerome's time might have seen a more-than-Hellenic promise in that very proletarian origin. For that uncultivated street-idiom has in translation become the cornerstone of at least three great literatures—medieval Latin, German, and English; and its themes have supported at least two supreme poets, Dante and Shakespeare.

We are forced in spite of ourselves to inject a political note: for when we speak of the "proletarian origin" of the Gospels, we are inevitably accused of making Christianity speak with a Marxist voice. But this accusation in fact only illustrates the bankruptcy of contemporary Christian thought; because it proves that only Marxism provides an adequate vocabulary today to express a fundamental Christian truth. You cannot say that Christianity had a "democratic origin": the Sadducees or the Herods or the Procurators or the Prestorian Prefects back at Rome who appointed the Procurators did not conduct referenda to see if the Galileans wanted to be taxed.

Marx, that strange German spider sitting in the reading-room of the British Museum,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

only making trips up to Manchester to see the Industrial Revolution at first hand, was the only modern mind to see with sufficient intellect and passion that the interests of the rich do not usually coincide with those of the poor, but that the future is with the poor. He did not invent those insights; St. Luke sets them out quite clearly in the Magnificat: and if no wiser man than Marx has arisen to correct his faults (which are many and great—much more so the faults of those who call themselves his successors!) and to reform his vocabulary, that is our fault, not Marx's.

America's Galilee

WE VENTURED once to suggest in these columns that the most natural prediction to be made from a reading of the Bible would be that the future of American Christianity lay, if anywhere, with the Negro. The future is not so determined that you could make this prediction absolutely, for a number of things might spoil it: the Negro might fail in his vocation, so that American Christianity would have no future; or the white race might repent. But if one had to make a prediction, this would be the most reasonable one to make. America, let us face it, in most moods is very like Israel, very conscious of being a people chosen to ride the crest of the wave of progress. Well we all know what happened to the capital of Israel in 70 AD. The part of Israel from which new life appeared was the poorest, least cultured, most downtrodden—and the part where "miscegenation" had been going on longest, ever since the Babylonian deportation and resettlement of 586 B.C. America's Galilee stretches somewhere between Alabama and Clinton, Tennessee.

It will then not do at all to extend the Negro a helping hand: the South has Jesus' word for it—we must become nigger-lovers. This will often, as we have noted before, mean "love" in the usual physical sense of the word; and more than that, it must at all times and places mean "love" in Jesus' sense of the word. Simply because the Negro, through no merit of his own, happens to be the person in whom the Christ is most likely to be manifested, the person who needs our love most, and through whom our love of neighbor is most likely to become love of God.

But likewise it will not do to hold this as an abstract dogma; it will in fact be a false dogma unless it turns out upon closer examination that the Negro reflects more accurately than other people the essential lineaments of humanity.

This has been a very long prelude to a piece of musical criticism, a task for which above all others we feel ourselves markedly incompetent; we have only a shadowy idea of the difference between sharps and flats; nevertheless we hear what we hear, and hope that the musically literate will be able to correct or extend our impressions.

Singing at Work

THE Elizabethans and Tudors in general sang, but not the Puritans (your editor naturally included); you might as well have gone around Plymouth colony kissing your wife in public as singing. Anglo-Saxon America was not wholly peopled by Puritans, and authentic English ballads have been preserved in the Alleghenies, the Ozarks, and the Great Plains; but by and large New England has laid her prosy finger on the continent's lips. But even prose suffers where there is no music. American Puritanism has been able on occasion to see its own terrible pride, the tragedy which always comes from that pride, and even sometimes a hint of redemption; but it has never been able to embody that understanding in a classic form or a lucid language.

We take three great Puritan books almost at random—"The Scarlet Letter", "Moby-Dick", and Mr. Faulkner's "Intruder in the Dust". They speak the truth, and very near the whole truth, but they do not sing it; their outline is blurred, and their style is, in very different ways, tortured, laborious, and perverse.

In contrast, the Negro has always sung at his work, of which we may say he has been given an awful lot to do. What did he sing about? We read a review of a scholarly study, we forget where, which showed that "home" in the ante-bellum spirituals very often had the connotation of "Canada" or "Africa"; that "salvation" meant "escape"—perhaps even the sweet chariot was the underground railway! We had never thought of this, but on reflection it is as obvious as that Isaiah 40 refers on the surface to the Jewish exiles' longing to be freed from the yoke of Babylon. But nobody doubts that the prophet intends the idea of physical release to be the symbol of every other sort of release; and so equally with the Negro.

And so the Negro is the one person in America who has had no reason for false pride;

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

whose speech has been musical; and whose music has spoken quite plainly the words of Everyman's heart, if everyman would only let his heart be free to speak. In consequence the speech and music of the Negro has conquered America: just as it is fashionable even for the Southern aristocrat's daughter to let the sun turn her skin to something approaching the Negro's color. Our most musical of dialects, the Southern, beyond any contradiction has gotten that way by unconscious absorption of African rhythms. The spiritual is America's only real contribution to religious music; and the great New Orleans tradition of jazz and the blues, where first Negro and white musicians came together, dominates popular music completely.

More than that, it dominates the only fully serious American musician who has ever really spoken to this record-listener's ear, Gershwin. And in what is, so far as we know, Gershwin's great work, "Porgy and Bess", all these strands of the Negro influence are fused together. For the libretto is based on the life of real fishermen in Charleston, South Carolina; the arias and duets are adaptations of Negro love-songs, blues, spirituals, working-songs etc; and Gershwin's basic idiom is a highly sophisticated version of the syncopated style which itself, by a much more roundabout route, comes from the Negro also.

And whether we like it or not, for all the world "Porgy and Bess" is the one American opera, as its recent triumphal tour of Europe and Russia made plain; and in fact we do not know of any work with such pronounced proletarian roots which matches it either in classic form or dramatic force. That Porgy is a cripple lets him stand for a whole race who cannot go where they want, like the paralytic of the Gospels; at the same time it forces all the action to revolve around him, like the immobility of Prometheus. And in the finale, when Bess finally seems to have left him for good, the economical device of the goat pulling Porgy's cart offstage has the effect of a triumph; for Porgy is now not so much looking for Bess as for the Heavenly Promised Land.

Stephen Foster one feels today is condescending; "Green Pastures" is infinitely condescending: but for lots of us Gershwin's melodies are the name for the thing. What motivates the plot are the important things, birth, love, death, and picnics: and in thousands of American homes "Summertime" is the real lullaby, and "Bess you is my woman now" the real lovesong. Biblical echoes are persistent and genuine: the splendid fun of "It Aint Necessarily So" (with its perceptive treatment of the bulrush-story as a birth-image); the unconscious reminiscences of "summertime an wintertime an mornintime an evenintime"; and the frightening intensity of the requiem, "Jesus is walking on de water".

Deeply Rooted

ALL this is not merely to say that the Negro is a nice guy after all who is worth our cultivation. To take a single example, we know nowhere else in the contemporary world where the fact of miracle is so taken for granted, and the wonder and terror of it allowed so to emerge as in "Jesus is walkin on de water". There is something hot-house and calculated about modern Catholic miracles; one feels that they were designed by a skilful bishop for the edification of the people: but after the shipwreck the chorus of inhabitants of Catfish Row simply see Jesus and tell you about it.

We don't believe that miracles like that happen, and have to get at the meaning of the story via symbolism and myth and so forth, which is OK and necessary: but unless we know some unreflective people who accept it directly, we have no way to see miracle as the Apostles saw it. And so in general: the most valuable exegesis of the Gospels we can read is the lives of people who live as nearly as possible in the same circumstances as the Apostles.

"Porgy" then in many respects is as satisfactory art as America has produced: it is highly sophisticated, but only because it is deeply rooted in Negro culture. But the art of a nation is the mirror in which, if anywhere, it will see itself.

It is not merely the case then that to know the worst that is in us we must look at ourselves through the Negro's eyes: in a very real way we will only see the best that is in us in him, or not at all.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SO YOU'RE CALLING A RECTOR!

By Robert N. Back
Rector of St. Peter's, Glenside, Pa.

BECAUSE you will soon be welcoming a new rector I want to talk with you about the responsibility the Church has to her clergy. You are the Church, God's family, and you have a responsibility to your ministers, particularly to your new pastor.

Your first responsibility is to know that he is a human being. This knowledge comes hard for some people. David MacLennan, until recently professor of homiletics at Yale Divinity School, writes, "By a kind of perverse compliment many people expect the minister to have the sermonic skill of a Fosdick, the oratorical power of a Churchill, the personal charm of a movie hero, the psychological insight of a Weatherhead, the organizing and administrative ability of an Eisenhower, the wisdom of Socrates, and the patience of Job! In addition he may be required to be the oiler of creaking ecclesiastical machinery, the office boy for an official board, and the dispenser of sweetness and harmony to members of rival groups of devoted church women."

I do not know your rector-elect, but I wager he will not be all these things. Before he comes you had better make up your minds that while you will be welcoming a person with unusual ability, he is nonetheless a human being who will sometimes falter and stumble. I suppose that a natural reaction to the recent article in Life magazine on "Why Ministers Crack Up," was expressed by one man who said, "If ministers crack-up it is a sure sign that their faith is weak or their gospel impotent."

This is nonsensical. It suggests that clergy are different from other people. If I were to tell you that because I am a priest, because I wear a round collar I am different from and better than you, you would angrily protest. But if you say it, does it make it right? I want to go on record in defense of the right of clergy to have breakdowns if they want to. Actually Life's article did not impress me very much. I am confident that clergy are not collapsing faster than men in the professions. This is a tough life for all of us and generally speaking a man who is going to crack up will do it wherever he is, whether in the ministry or in law. But what does impress me is that people do not think clergy have a right to crack-up, that somehow they are different.

Clergy are human beings. They are involved in the same life-struggle with the rest of mankind. Some wag has said that life is like a football game where the men are on the field fighting and the clergy are up in the stands explaining the plays to the women. This is a revival of the ancient calumny that there are three sexes: male, female, and clergy.

The only time many people will admit that the clergy are human is when it is to their advantage. When the ministry speaks out in a clear, strong voice on some issue, and the people squirm in guilt and discomfort, they try to wriggle out by saying, "why should we listen to them; they are only human like the rest of us." But let the clergy make mistakes and listen to the same people say, "ministers shouldn't act like us; they're supposed to be different."

It is very important that you know your clergy to be human. It will save you from disillusionment. Your clergy will not satisfy the demands in every particular you make on them. Some clergy are excellent administrators, some skillful preachers, some helpful pastors. The ministry covers a vast area and no one man is thoroughly competent in every segment of it. Do not expect him to be.

Furthermore, your rector will sometimes be wrong. Why is it that people get angry with their rector and do not come to church? It is because they are not mature enough to recognize their rector is a human being, that he sometimes will say the wrong word and do the wrong thing. Because they expect their rector to be perfect they cannot forgive him.

Recently on a funeral my driver was telling me of a clergyman who had soundly berated him for being late. He said "I was sorry to be late and I apologized, but a man of God should not have gotten angry about it." When I suggested that as he made a mistake of being late, and the clergyman made a mistake by getting angry, they should forgive each other. But my driver would have none of it. Men of God are not supposed to get angry. It is all

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

right for the rest of mankind to have shortcomings, but not the clergy. Somehow they are different.

I suppose that people expect their clergy to be perfect because they project onto them their own desire for perfection. This is immaturity. Only as we see ourselves as needy sinners can we accept other people just as they are—even our clergy.

Need For Forgiveness

PERHAPS a second responsibility the Church has to her clergy is to forgive them for the things they do and for the things they do not do. A rector's work is never finished. No matter how hard he works he can never go to bed at night with the feeling he has done everything that day he set out to do. He is always under pressure, and by necessity he must constantly disappoint people. For example, in order to write this sermon I had to shut myself away in my study. I told my secretary to shift phone calls to me only if she thought they were really important. In this way I was able to snatch a couple of hours each day for four days. I begged off three parish meetings and I was short and abrupt to at least six people who phoned me in my study. During the time I was writing this sermon I figure that I disappointed at least a dozen people. These people can either hold it against me or they can see the problems I am up against and forgive me. Fortunately I have a parish which is understanding and forgiving so I am not concerned. But this goes on week after week in every rector's life. He has to make choices. He cannot do everything, and when he sets out to do one thing he necessarily neglects something else. You have a responsibility to recognize this problem which your rector faces, and you have a responsibility to forgive him constantly for failing to meet your particular need.

The Christian life is one of continual forgiveness. We have to forgive each other for being human, for being sinful, for being wrong. The only person who dares be unforgiving is the person who never sins, who is never wrong, who is perfect. Someone has said that people should never criticize their rector unless they first pray for him. And somehow when we pray for a person we do not have the heart to criticize him. Perhaps God reminds us that we ourselves are always in need of forgiveness.

There was once a woman who was angry with me for something I had said. She stopped coming to church. When I approached her and suggested that she was quite right for being angry, that I had said something I should not have said, that I wished she would pray for me that I would not make the same mistake again she was quite disarmed. She had expected me to defend my wrong action, to stand on some nebulous priestly pedestal, but when she saw me as I really am, a human being, sinful, in the need of the grace of God and the forgiveness of my fellows, she began to pray for me and returned to church. All of us in the Church, clergy and laity alike, need to understand with consummate thoroughness that we are always failing and disappointing each other, that it is easy to get angry, even publicans and pagans do this, but the love of God constrains us to forgive.

Need For Respect

THE third responsibility you have to your rector is to respect him, respect him because of his office, respect him for the Church's sake. I am always moved by the thought that my ministry has its roots in the ages, that I do not stand alone in time, preaching my own ideas, witnessing to some little morsel of truth I have discovered. I am part of the succession of apostles, my ministry has a history and a future. My ministry did not begin with my birth nor will it end with my death. I am part of the very ministry of Christ which is timeless. Your rector was made Christ's minister, to share the fellowship of the apostles, to participate in his life. The ministry should be treated with respect because it is ordained of Christ. The ministry comes from the Church. It is given life and authority by the Church. Oftentimes clergy feel like politicians, always up for public censure and criticism. Some parish people think themselves ordained to the ministry of fault finding.

I heard of a parish looking for a priest with a flair for preaching. We want a great preacher, they said, but give us a servant of God, a priest of the Church with some natural endowment, and we by our prayers and love will make him a great preacher. Here is deep understanding. Preachers are made by their people. It is no accident that the great preachers of America are generally in great parishes. It is perhaps difficult to say which comes first, the preacher or the parish, but

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

when they are observed they are observed together. Pastors are made by the wisdom and love of a people.

A quarrelsome, unhappy people will probably never have the kind of pastor they want and need. The ministry is the Church, it is made by the Church in every sense. The duty of the people is to hold up the arms of their clergy, support them, trust them, believe in them. A minister who is trusted, who knows he is trusted, does the very best kind of job he can, and God is able to have his way with such a man. When I hear people criticize their clergy, I do not doubt so much that what they say is true, I just wonder how the clergy can be any different with the kind of people they have to put up with. The people make their pastors, and if the pastor is a shoddy workman more often than not it is because his people have not loved out the best in him.

Need For Security

PEOPLE should respect and trust their ministers. They should have sufficient faith in them to let them live their own lives in the sight of God and not try to determine what their ministers should say or how their ministers should live. One of the reasons clerical salaries are so low is that people try to decide for the clergy how they shall make their sacrifice. Most parishes could easily pay their clergy good salaries, commensurate with their position in the community, in recognition of the long years of study behind them, if they really wanted to. But people say the clergy should not make more money than the members of their congregation, or they say that it is not fitting for ministers to make as much as other professional men. Why not? Parish people might be startled to discover that their clergy have consciences, that if they pay them more than they need they may actually give it to the poor or even have their wives put it on the offering plates on Sunday.

The complaint of the clergy is not that they are underpaid but that their people think they should be underpaid. The sacred ministry is of the Church and in a very profound sense the way we esteem our ministers is the reflection of the way we esteem Christ and his Church.

And, finally, the members of Christ's Church should be a source of strength to their clergy. Ministers of God should feel safe and secure in the Church and in their own parishes, secure enough to dare to speak and act the truth, secure enough to dare to make mistakes. A few critics in every parish are good tonic for any minister. They keep him on his toes, keep him from going to sleep. But a parish of critics, as Philips Brooks has said, is deadly. A parish should be strong and steady, a solid rock upon which the clergy may stand. The clergy have battles to fight beyond the bounds of the parish and unless they have a parish behind them they may not have the courage to do the things which have to be done and say the things which have to be said.

A great Scottish preacher, James Black, tells delightfully of how he changed the manner of his sermon preparation and delivery. He had been trained to write and read a manuscript but decided that for his own development he would learn to preach with only notes. He writes of the first few times he preached without a manuscript, "I left out a dozen things I should have said. I chased elusive adjectives about like hunted hares. I started sentences and left them hanging in air like drifting parachutes. I said things for which I sweated afterwards on a sleepless Sunday night as I recalled the follies of the day."

But then he says, like a great Te Deum, "through it all, as a rock for my slipping feet, was the sublime tolerance of my great congregation."

When a rector can say of his people that they are a rock for his slipping feet, he has paid the highest compliment a shepherd can ever pay the members of Christ's flock. Will your new rector say this of you?

O God pour thy spirit upon thy Church. Give to us deeper consecration, more steadfast purpose, and increase of faith and of courage. Help us to be thy faithful servants and disciples; through Jesus Christ our Lord. Amen.

A sermon preached at St. Paul's Church, Chestnut Hill, Philadelphia.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 1st Sunday after Epiphany

St. Luke 2:41-52

"I must be about my Father's business."

The Epiphany Gospels unfold a succession of scenes which reveal Jesus' inner growth toward that maturity of character which

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

people recognize as the reality of their hopes and ideals. This episode of the boy Jesus in the temple illustrates the basic trait which described his years of childhood, adolescence and early manhood. Already at the age of twelve he had a sense of direction and purpose, and this made possibe his increasing "in wisdom and stature, and in favour with God and man" (v.52).

This was not the first time Jesus had been in the temple. His parents had had the custom of making an annual pilgrimage to Jerusalem. The age of twelve is mentioned because that was the time when a boy was made a Son of the Law (Bar Mizvith) and became an adult member of the congregation. So, this particular journey was made presumably in connection with this confirmation of Jesus. It was a turning point in his young life. He had had the help not only of parental concern for him, as they show it on this occasion, but also of the vitally important pattern of religious practices, for example the annual pilgrimage. His confirmation could therefore be both the culmination of this early upbringing and the foundation for the future development into God's unique minister.

The key words in the passage are those of Jesus addressed to his parents, and the evangelist's summary of his subsequent growth. The former vary in translation from "my Father's house" to "my Father's business". The Greek literally says, "in the things of my Father". The prepositional phrase, "in the things", is idiomatically referred to a father's house, but also to his affairs. So, we can't really separate the two. The context refers to the Father's things, i. e. the theological topics under discussion. The parents in their emotional excitement were not sure of his meaning, and, quite naturally, gave it no thought at the time.

The boy's reply does reveal his frame of mind. He is serious, has a sense of religious obligation, a consciousness of self with reference to God's purpose. The boy is not the man by any means. He went home and lived obedient to his parents.

Then he grew. In this wholesome parental environment he could grow in the four essential ways: mental ("wisdom"), bodily ("stature"), religiously ("in favour with God"), morally-ethically ("and man"). The Greek verb rendered, "increased", means literally, "to advance by cutting a way through brushwood" and, thus, "to make progress". That is certainly illustrative especially of the strenuous growth of the adolescent.

The vitally important message here is that in the boy's consciousness lay the seed of his adult mind and mission. **The boy is father of the man.** The conscious doing of God's will which characterized his public life required first this childish sense of being devoted to God as a child to his father. This committment is naturally still in seed form. The content of "the things of my Father" are not yet comprehended, though he does astonish the men with his questions and answers. The evangelist who reconstructs the scene makes no effort to reproduce the discussion. We can't either. The later effort of, for example, the spurious Gospel of Thomas is an illustration of the repulsive distortion the boy Jesus had to suffer at the hands of those who wanted to make a little god out of him.

St. Luke's account thus has two values: the historical disclosure of Jesus' child mind, and the prescription of the essentials of any growth to manhood.

The spotlight is on the boy Jesus, a boy who truly grew, a boy with whom we can feel kinship, also a boy from whom to take an example. Of course, the parents are part of him. They made a substantial and essential contribution in home and church life. The lesson for the nurture and education of children is plain. Here appear in concise form the psychological and religious principles of human growth: parental devotion, consistent traditions, learned teachers, a elementary sense of direction, obedience to parents, a religious instinct.

Perhaps of especially timely significance is the reminder that a twelve year old child is capable, far beyond current notions, of an intelligent interest in basic religious matters.

I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy.

—Thomas Hood, "I Remember".

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THE Deanery was meeting, and once again the speaker had failed to appear.

"We seem to be very unlucky in our speakers," said the rural dean, John Bayliss. "I think we had better do what we did last month and discuss the editorial in the Witness."

"What's it about?" asked Tompkins.

"It's called 'Christianity and Christmas' and it makes some statements that must be startling to many readers."

"What are they?"

"It begins by stating that 'Christmas, when you come right down to it, does not have much to do with Christianity.' "

"Then whatever does it have to do with?" Buffers wanted to know. "Buddhism, Shintoism, Commercialism, what?"

"Hold on, Buffers," said Bayliss. "It says that its date was borrowed from 'the worship of the Persian soldier-God Mithras, the star from Babylonian mythology and the tree from the Teutonic worship of a vegetation-God.' "

"Dear me!" exclaimed Gilbert.

The Dean continued.

"It says that 'the event it commemorates is thought by most Protestant scholars, including your editor, to be a mythological construction; and the second figure of the myth' (that must be the Virgin Mary) 'bears a suspicious resemblance to the ancient mother goddess . . . . Isis.' "

"Does the editorial mean that the gospel story is all hooey?" asked Buffers.

"I don't think it would go as far that but, yes. I guess that's what it means."

"Surely not," objected Emerson. "The editor might doubt the Gospel account of the birth of Christ but I am sure he would find in it great spiritual value. As for the origin of the date we may question December 25th but absolute accuracy to the day is of little importance. The stories of the birth, as we have them in Matthew and Luke, must have been believed by the writers of the gospels and accepted in their circles and by the Church generally."

"They didn't think they were writing myths, I'm sure," said Thompson. "Speaking for myself, I don't like the editor's suggestions. The Mary of the Gospels is not at all like the heathen Goddess Isis. Our liking for Christmas trees owes much more to the plentifulness of fir and spruce than to a German vegetation-God. A Christian might hesitate to accept the Nativity stories as literally true and yet believe that in Christ God had revealed himself to man."

"What do you think, Gilbert?" asked the Dean.

"I think the editorial is too sweeping in its statements. I find the gospel story much more convincing than the writer does. I doubt if he knows parish life very well. He does not realize what great days Christmas and Easter are. We get our largest attendances then, our largest offerings, our most numerous communions. More people take part. Indeed, Christmas and Easter, commemorating the birth and resurrection of Christ, are the people's days. And the children take a joyous part. Christianity has much to do with Christmas and our congregations know it. And so does the world."

"They are joyous days," agreed the Dean. "But what about this argument that Hallowe'en is the one time when we believe in a 'sort of life after death?' "

"It just isn't so," said Buffers. "Every communion speaks of the life of perfect service; the burial service is a constant witness to our sure and certain hope. Many hymns sing of the 'life that shall endless be.' My people believe in the life to come. At Hallowe'en their minds are more on childish pranks than on ghosts or 'dead people who are walking around outside.' "

Everyone smiled.

"What is the point of the editorial?" asked Emerson.

"It doesn't exactly say. The argument is hard to follow. It seems to argue that the pagan world, 'turning from its dying Gods to Jesus, saw in him a summing-up of its holiest ideas, and immortalised them in this way.' "

"I don't think that something better emerged from the pagan world," said Gilbert. "Something emerged in the pagan world, but that something was the power of the Spirit in the hearts of the believers. But I thoroughly agree with the writer that all effort is wasted unless there is first a thorough purification of

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the will. It makes me think of the old article that says, 'Works before justification are vain.' "

"But the purification of the will is impossible without grace," declared Buffers.

"And surely the purification of the will is the first, albeit a great, step towards sanctification," added Tompkins. "But that is not the work of a day, and it is certainly not brought about without the mighty intercession and working of the Holy Spirit."

"Well," said the Dean. "Our time is up. But what do you think, Rusty? You've been unusually silent."

"I think," I told him, "that there is much of Christ in Christmas."

BOOKS...

Kenneth Ripley Forbes

Book Editor

By Means of Death. By Hughell E. W. Fosbroke. Seabury Press. $1.75.

Of the various extra-liturgical services of recent origin, the *Three Hours Service* for Good Friday has a unique and almost unanimous approval and is very widely used in parishes of all sorts of churchmanship. As one result, there have been published many little books of meditations on the Seven Last Words from the Cross. The latest of them is this little volume of Dean Fosbroke which is thought provoking and should be useful to the clergy who are to preach the Three Hours this coming Lent.

It's value, however, is not confined to them, but is equally useful for clergy and laity alike who are seeking guidance and inspiration in the spiritual life.

The foreword by the Presiding Bishop is an affectionate tribute to Dean Fosbroke as his former teacher and to the thoughts which he has expressed in this book. It is odd that this is the first book which the author, who is a scholar of note, has ever published. Perhaps the clue to this fact is the last words of Bishop Sherrill in his foreword: "We know that this is more than a book; it is the Faith by which he lives".

Church and Parish. By Charles Smyth. Seabury Press. $5.00

This book is the text of the Bishop Paddock Lectures for 1953-4, delivered at the General Theological Seminary. It is a study of various common Church and parish problems in the light of the long history of St. Margaret's Church, Westminster, London, of which ancient church Canon Smyth is the present rector.

What this volume really amounts to is a varied and entertaining account of the long history of St. Margaret's parish, with vivid descriptions of some of the well-known personalities connected in one way or another with that history. It doesn't throw much light on contemporary American Church and parish problems. Canon Smyth's chapter on *New Wine and Old Bottles* pictures strife between Puritans and Catholics in the days of Archbishop Laud, the heated controversies in the early days of Methodism and the later battles between the *high* and *Lows*. The best of this chapter is its Appendix which contains excerpts from Whitefield's diary. *The Church and Liberalism* gives enlightening and interesting vignettes of Hensley Henson and Canon Farrar, two of the author's distinguished predecessors in the rectorship of St. Margaret's.

Perhaps the strongest impression this book will make on American readers is a realization of how very different the history, the problems and the leading personalities of our mother Church are from her young American daughter,—which is, of course, all to the good.

A Hundred Years in His House. By Marguerite Aspinwall. Privately printed

This little book which commemorates the centennial of Holy Trinity Church in Philadelphia is an attractive piece of book-making and its contents an interesting narrative of a hundred years' life of one of America's famous parish churches. Probably that portion of the story dealing with the seven years' rectorship of Phillips Brooks will be found to be of the most general interest outside Holy Trinity parish. Excerpts from Dr. Brooks' letters and diaries are of live interest to all who venerate the memory of that great preacher.

Holy Trinity Church, through the years, lost four of her rectors to the episcopate,—her first rector, Alexander H. Vinton, to Western Massachusetts, *via* St. Mark's Church, New York City; Phillips Brooks to Massachusetts, *via* Trinity Church, Boston: Thomas A. Jaggar to Southern Ohio and William M. McVikar to Rhode Island. Her longest rectorship of the century was held by Floyd W. Tomkins Sr. who labored fruitfully for thirty-three years.

Copies of this book may be secured from the Reverend Harry S. Longley, Church of the Holy Trinity, Philadelphia, Pennsylvania.

Bible Atlas. By Emil G. Kraeling Rand McNally. $8.95

Here is an information packed, up to the minute atlas of the Holy Land. The book contains 40 pages of full color maps; 50 black and white maps; and about 200 photographs obtained from all over the world. The atlas was produced as a guide to interpret names, places, and events contained in Holy Scripture, and serves as an excellent



To teach the timeless truths of the Bible

Great Christian Plays

AND CHORAL READINGS

Edited by *THEODORE M. SWITZ* and *ROBERT A. JOHNSTON* with original music by Thomas Matthews

READING and acting versions in modern English of five great medieval plays, plus four unusual choral readings. Direct, vigorous—and wonderfully simple to put on—the plays have been used through the centuries to teach the meaning of our Christian heritage. Suitable for church production as part of the liturgical service, or for schools and colleges — there are roles and music for groups and choirs of all sizes and abilities. Detailed notes for the amateur director or choirmaster, complete stage and musical directions, sketches of easy-to-make costumes. Profusely illustrated.

$7.50

THE Seabury Press

At your bookstore

GREENWICH, CONNECTICUT

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and authentic reference for laymen, clergymen, and students.

The volume is of convenient size for handling. The text follows the text of the Bible and clearly shows the geographical divisions and changes in the ancient world from the days of the Patriarchs to Paul. The author, Dr. Kraeling, specializes in Oriental and Semitic languages which enables him to read original manuscripts in Aramaic, Hebrew and Greek as well as cunieform and hieroglyphic inscriptions in their original form.

The new Bible Atlas reflects the importance of the latest manuscript discoveries.

George H. MacMurray

Understanding and Counseling the Alcoholic. By Howard J. Clinebell Jr. Abingdon Press. $3.75

The United States, according to available information, has by far the highest rate of alcoholism in the world. It is estimated that there are four and one half million alcoholics in this country. One is not an alcoholic in isolation. Others are involved and implicated. So, the Circle of Tragedy affects some 20 million people! Some one has jokingly remarked that wherever you find four Episcopalians, you will usually find a *fifth*. There is probably not one parish in the Episcopal Church, which does not have at least one alcoholic, or a problem drinker on it's rolls.

Here, is an excellent volume which deals with this vast and most critical problem. It ought to be read by every parish priest and by any person confronted or concerned with this ghastly problem. The book is divided into three parts. A brief outline of it's contents will indicate it's comprehensivness. Part one *Understanding The Problem of Alcoholism* considers what makes an alcoholic and the causes of alcoholism. Part two, *Some Religious Approaches to Alcoholism*, considers (among other things), the Emmanuel Movement, Alcoholics Anonymous, and the Psychodynamics of a Religious Approach to Alcoholism.

Part Three, is entitled *The Ministers Approach to Alcoholism*, and includes chapters on the ethical problem in alcoholism, some principles for counseling, helping the family of the alcoholic, and the prevention of alcoholism. The material in the book is excellently presented, thoroughly documented, and is the result of extensive study on the part of the author, including the Yale summer school of alcoholic studies.

The National Council of the Episcopal Church recently issued a pamphlet entitled, *Alcoholism—you too, can help.* The booklet advised: "You don't have to be an expert to help a person who has alcoholism. But you do need accurate information, understanding, and the right attitude".

Dr. Clinebell's book will give you the accurate information you need, help you understand the alcoholic, and guide you to help those who are the victims of this disease, which is five times more prevalent than cancer.

—George H. MacMurray

This Ministry and Service. By Frank D. Gifford. Morehouse-Gorham. $3.00

We do not recall having read any book on pastoral theology and parish administration that is as practical and as full of sound common-sense as is this. Taking up the many facets of the clergyman's task beginning with the various church services of worship he takes up such functions as pastoral calling, parish finances, the church school, music etc.

The author has succeeded in understanding, as few do, the various needs of our Church with its diversities of churchmanship. We would consider it especially valuable for those beginning their ministry but old-timers may well profit from it and climb out of the well-known rut. Written, too, with admirable clarity.

—Joseph H. Titus



ROBES

Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices. Catalog, samples on request. Mention items needed.

DeMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES — CHOIR 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.

14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

THE BISHOP WHITE PRAYER BOOK SOCIETY
affiliated with
THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer - Pew Size
The Book of Common Prayer - In Braille
The Church Hymnal - Melody Edition

EACH REQUEST MUST BE ENDORSED BY THE BISHOP OF THE DIOCESE.

Apply The Rev. Allen Evans, D.D., S.T.D., Sec., Box 81
Philadelphia 5, Pennsylvania

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

TEACHING MISSIONS ON BIBLE

★ Under the leadership of Estelle Carver, consultant on Bible and personal religion for the diocese of Western Massachusetts, a series of four teaching missions on the Bible as an aid to spiritual growth will be held at Lasell House, Whitinsville, Mass. the conference center of the diocese. The dates are January 15-19, May 13-17, July 15-19, and August 19-23, 1957.

In announcing these missions, Bishop Lawrence has pointed out that there is a great demand for Bible study, with people everywhere wishing to know more about the Bible as the word of God. These missions will be open to Christians of all denominations, clergy and laity, men and women.

Miss Carver, the leader of these missions, is living at Lasell House. She is widely known throughout the country for missions of this kind. She has taught in the Hopkins School, New Haven, Conn., for many years, and is the author of the book "Newness of Life."

Further information about the missions may be obtained from Lasell House, Whitinsville, Mass.

DELAWARE DIRECTOR OF EDUCATION

★ The Rev. Brewster Beach, formerly vicar of the Church of the Nativity in Manor Park, Delaware, was installed on December 30 as canon preceptor of the Cathedral Church of St. John in Wilmington. Canon Beach was installed by Bishop Mosley. Canon Beach is diocesan director of education and succeeds the Rev. Charles R. Leech now executive secretary of education of the diocese of Chicago. The Very Rev. Lloyd E. Gressle is dean of the Cathedral. There are two other canons on the staff, the Rev. Glen B. Walter, canon residentiary, and the Rev. Joseph H. Earp, honorary canon.

MAYBERRY GOES TO WASHINGTON

★ The Rev. Donald W. Mayberry, rector of Trinity, Wilmington, Delaware, becomes the rector of St. John's, Lafayette Square, Washington, about March 1st. The church is next door to the White House and President Eisenhower, though a Presbyterian, often attends services there.

MENGERS CELEBRATES ANNIVERSARY

★ The Rev. C. Randolph Mengers, rector of St. Columba's, Washington, recently celebrated the 25th anniversary of his ordination. Dean Trotter of Virginia Seminary was the preacher at a special service.

BISHOP GESNER GIVEN MONEY FOR WORK

★ Bishop Gesner of South Dakota was handed a check for $1,000 by the people of West Texas, following speaking engagements in the diocese. He stressed the work with Indians and stated that of the 35,000 in the area, about 5,000 are communicants of the Episcopal Church.

DELAWARE PARISH HAS MEN'S PROGRAM

★ Calvary Church, Hillcrest, Delaware is pushing a program for men of the parish with six dinner meetings. The Rev. John M. Mulligan, rector of All Angels, New York, was the headliner at the first meeting and the Rev. John E. Large, rector of the Heavenly Rest, New York, will speak at the dinner in February.

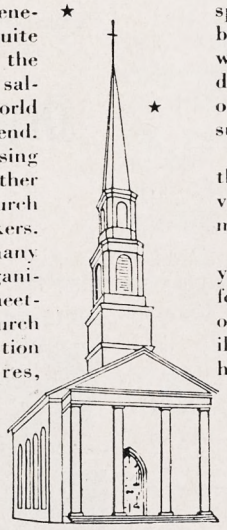
PENSIONS for Lay Workers— Benefits for Widows & Orphans

Pensions and survivors' benefits have today become quite as important a part of the terms of employment as salary itself. The business world has already felt this new trend. It is becoming the increasing concern of vestries and other organizations of the Church employing paid lay workers.

Responding to the many requests from Church organizations for guidance in meeting the problem, the Church Life Insurance Corporation has developed procedures, specially adapted to the budgets of such organizations, whereby small, regular cash deposits will create the pool of capital needed to provide such benefits.

Without this pool of capital the funding of ample benefits verges on the impossible in most Church organizations.

If you face this problem in your parish or organization, for the few or for the many—or for yourself and your family alone—let Church Life help you find the answer.



Service to Those Who Serve The Church

CHURCH *Life* INSURANCE CORPORATION

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Bishops Join In Condemnation Of Egypt Race Policy

★ Four Episcopal bishops and two deans were among the 34 Protestant clergy to urge the U. S. to call upon the U. N. to condemn Egypt's "new racist policy" and her "persecution of Jews." They were Bishop Lichtenberger of Missouri, Bishop Hobson of Southern Ohio, Bishop Bayne of Olympia, Bishop Donegan of New York, Dean Sayre of Washington and Dean Pike of New York.

The request, in the form of an open letter to President Eisenhower, urged the U. S. to exert "as much pressure for this action" as it had in seeking compliance with the U. N. resolution against Soviet deportation of Hungarians.

It described present anti-Jewish activities in Egypt as "clearly imitative of the Hitler pattern and the present Communist pattern in Hungary," and warned that unless these activities ceased the world would again be plunged into war.

Denominational heads who signed the statement were Frederick Eliot, president of the American Unitarian Association; Riley B. Montgomery, president of the Disciples of Christ; and William Taliaferro Thompson, moderator of the Presbyterian Church in the U. S. (Southern).

"In cancelling citizenship, in ordering deportation of citizens, or stateless persons and nationals of other lands, in taking away property, in confiscating bank accounts, in the establishment of concentration camps, and in holding men and women as hostages," the statement said, "we find an awful and terrible imitation and refinement of the Hitler program and practices which ultimately plunged the world into war. Unless the United States opposes firmly and immediately the reappearance of racism in Egypt, in whatever guise, this pernicious evil will endanger the spiritual foundations of morality and freedom in all the world."

The clergymen urged President Eisenhower, as a leader of the "highest prestige and influence," to "appeal to the public opinion of mankind, to the conscience of Christendom, and to all who believe in human brotherhood to save not only those who are persecuted today, but to save civilization from the violation of those human ideals of freedom which are the symbol and hope of mankind."

The group further declared that what is happening to Jews in Egypt today "can neither be excused nor explained by the military conflict between the governments of these two nations. Nor should one's view of this evil be affected by whatever view one may hold as to the Arab-Israeli conflict in the Middle East."

CHURCH RECEIVES BEQUEST

★ Emmanuel Church, Winchester, Kentucky, received a $50,000 bequest by the will of Mrs. Susan Bush, communicant who died in October. The parish is also to share the residual estate of $600,000 with the local hospital.

Since 1889 LEADING DESIGNERS and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS & BRONZE TABLETS
PAYNE-SPIERS STUDIOS, INC.
48-54 EAST 13th ST. • PATERSON 18, N. J.

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

YOU can raise MONEY with
RUBBER SCRUBBER
the SCOURING PAD of 1000 uses!
If you hate scouring, you'll love the new Rubber Scrubber. Ideal for benevolent and fraternal sales! Repeat sales GUARANTEED!
Write us for full particulars and your FREE SAMPLE
RUBBER SCRUBBER Corp. (Dept. RU7)
WATERTOWN, NEW YORK

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

Sensational New, First-Time Ideas in GREETING CARDS!
We'll Send These 2 Assortments to All Who Want EXTRA MONEY!


It's Easy—Fast and Fun to Make $75 to $500 in Spare Time
Just show these 2 spectacular brand-new box assortments to friends, neighbors, etc. Sensational new 3-in-1 Royal DeLuxe All-Occasion Assortment *with the 3 popular shapes*, and the irresistible HI-LITES Humorous Ass't. for Birthdays, Anniversaries, Get-Well, etc. Each sells for low price—*you make up to 50c profit on every $1 you take in.* 40 more big money-makers: Gift Wraps, Stationery, Novelty Gifts, *new Easter Assortment.* SEND NO MONEY! Mail postcard NOW for 2 Assortments shown, on approval, plus Free Big Color Catalog of entire line.
WALLACE BROWN, INC.
11 East 26th St., Dept. A-60
New York 10, N. Y.

MONEY for your TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1954 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
SANGAMON MILLS
Established 1915 Cohoes, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

S. C. COMMONS
Layman of Miami, Florida

It was surely inspiring to read that forthright statement on unity by the venerable Arthur Judson Brown (Dec. 13). For a man of one hundred years to have such fire and conviction surely must put the rest of us young men (I am only 79) to shame.

He is dead right: "Man split the Church. Shall man now sit down and say it is up to God to put the pieces together again?"

MRS. HOWARD BROOKS
Churchwoman of Detroit

Your editor is writing very challenging stuff — rather strong meat I am afraid for most Episcopalians. Just the same the articles *Treason of Intellectuals* (Dec. 6) and the one that followed *Come Back Mr. Thoreau* would be more effective if read from all our pulpits that the required reading of the Bishops Pastoral.

N. C. JAMES
Layman of New York City

The Dec. 20 number has just arrived and you are to be congratulated on an excellent Christmas issue. I liked particularly the article by Dean Sayre of Washington.

There is enclosed four gift subscriptions and I will be very glad to have the books you offer as a premium. I want particularly to have *Cushioned Pews* by Bishop Johnson whom I knew way back when he was rector in Minneapolis.

LUTHER D. WHITE
Layman of Waterford, Conn.

We have just celebrated the birthday of the Prince of Peace. What does this mean in these times of wars and rumors of wars? War talk fills the air—and the newspapers. Can we not learn that "those who take up the sword shall perish by the sword?" The ways of peace are the only ways of happiness for the individual or the nation.

Those nations which have different ideas and principles than ours are nevertheless entitled to follow them unless they attack us. Our only fighting must be in self-defense. Thus we shall be following in the footsteps of the Prince of Peace.

MRS. LEWIS J. HART
Churchwoman of Bethlehem, Conn.

Please send me extra copies of Dec. 13 issue. *Come Back Mr. Thoreau* is too good and too true not to share it.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORTON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

CARLETON COLLEGE
LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School
FOUNDED 1858
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
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please address
THE SISTER SUPERIOR, C.S.M.

ST. AGNES SCHOOL
An Episcopal Country Day and Boarding School for Girls
Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART – MUSIC – DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

THEOLOGICAL EDUCATION IN THE EPISCOPAL CHURCH

Below are listed, in order of foundation, the schools dedicated to preparation of men for the sacred ministry

1817 The General Theological Seminary of the Protestant Episcopal Church in the U. S.
Chelsea Square,
NEW YORK 11, N. Y.

1823 The Protestant Episcopal Theological Seminary in Virginia
P.O. Theological Seminary,
ALEXANDRIA, VA.

1824 Bexley Hall, The Divinity School of Kenyon College
GAMBIER, OHIO

1842 Nashotah House
NASHOTAH, WIS.

1854 Berkeley Divinity School
38 Hillhouse Avenue,
NEW HAVEN 11, Conn.

1857 The Divinity School of the Protestant Episcopal Church in Philadelphia
4205 Spruce St.,
PHILADELPHIA 3, PA.

1858 Seabury-Western Theological Seminary
600 Haven Street,
EVANSTON, ILL.

1867 Episcopal Theological School
99 Brattle St.,
CAMBRIDGE 38, MASS.

1878 The School of Theology of the University of the South
SEWANEE, TENN.

1893 The Church Divinity School of the Pacific
2451 Ridge Road,
BERKELEY 9, CALIF.

1951 Episcopal Theological School of the Southwest
606 Rathervue Place,
AUSTIN, TEXAS

These are the schools that ask the special prayers and support of Church people on

THEOLOGICAL EDUCATION SUNDAY, JANUARY 27

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

DUPLICATE

The WITNESS

JANUARY 17, 1957

10¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



CHURCH DIVINITY SCHOOL OF THE PACIFIC

THEOLOGICAL EDUCATION will be supported with Offerings for all of the Church Seminaries on January 27th. The Presiding Bishop commends this cause to the generous support of all Church people

ARTICLES BY SHEPHERD & CROSS

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists*; CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; JOSEPH F. FLETCHER, *Problems of Conscience*.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, I. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday – Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, E. L. Conner

Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8, ex. Wed and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.
Offiice hours daily by appointment.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC: Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain

Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 43, NO. 43

The WITNESS

FOR CHRIST AND HIS CHURCH

JANUARY 17, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Study Of The American Woman Give British Good Time

By Ruth Adams
Social Worker of England

★ Books about the phychology of women throw me into the same state as Jerome K. Jerome in "Three Men in a Boat," when he got hold of a medical text-book and decided that he himself had the symptoms of every disease in it except, perhaps, housemaid's knee.

Dr. Eric Dingwall, in "The American Woman", gives a masterly survey of the various neuroses of women in the U.S.A. and traces the historical reasons which made the neurosis develop.

But every now and then, as I read, I found myself wondering uneasily if the states described were peculiar to America. Wouldn't a lot of the descriptions of the uneasiness of the American woman still make sense if you took out the word "American" and substituted "English" or "French," or "Swedish"?

Industrial Age

For instance, "The conflict within the soul of many American women is in my view, primarily a sexual conflict; and it is directly connected with their position in an industrial civilization."

Can't most female conflicts in the Western world be boiled down to this? Why should American women be criticized for sitting in rocking-chairs "doing nothing and apparently thinking little," thus proving that the Americans' "partiality for the rocking-chair" is due to being reminded "of the cradle, whither they wished to return and thus avoid responsibility"?

I have always supposed that we all like anything that rocks for this reason—or indeed for one that dates still farther back in our development—and that naturally we rock about in an emotional crisis, wishing we were back in comfortable, predecision days.

However, Dr. Dingwall is an authority, and if he says that American women have a particular "conflict within their soul" and are apt to be more "frustrated, resentful and neurotic" than the rest of the world, we can only accept it.

American men, he adds, have more mental conflicts than other people, too. During the last war "the mental condition of whole blocks of the male population seriously disturbed the military authorities," much more than it had during the first world war. (It couldn't be, I suppose, that the world became much more neurosis - conscious between 1918 and 1942 and diagnozed all sorts of mental conditions which were vaguely lumped together as "shell-shock" in the old pre-psychiatric age?)

But the tradition that Americans suffer more from neuroses than other nations is now firmly established; and those of us who still remember the days when the Germans were the Mrs. Gummidge among nations ("I feel it more") are out of date.

Anyway, the U.S. military authorities, shocked by the "high incidence of neurotic complaints," cast about for an explanation, and discovered that it was mostly Mom's fault. The Dowager Lady Nunburnholme, in a discussion of the homesickness of American soldiers in Britain, said that "these men have been brought up by women and they have the mother complex."

Puritan Tradition?

Dr. Dingwall, in a long and fascinating survey of the history of the American woman, says that her troubles date back to Puritanism. (But, after all, we had Puritans, too.)

His conclusions cannot be condensed into a sentence, but the theme of his story is that from Puritan days when women were a temptation, the American female at last achieved the dominant, matriarchal position in her culture, and "through this dominance a kind of infantilism and immaturity is spread among considerable portions of the population."

One advertisement for a book on this subject described it as "The Great American Mom—a juggernaut whose toll of crippled lives is greater

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

than all our wounded in two world wars."

Cult of Momism

"Momism," as the author calls the American mothercult, is said to be partly due to the fact that "American women are striving to avenge themselves for the frustration and disappointments of their own sex lives."

American men, it seems, are dominated by their mothers, out-stripped by their sisters, afraid of their wives and under the thumb of their teen-age daughters.

The cartoons of "Father," in American papers, says Dr. Dingwall, "are sufficient to indicate the kind of place the American father is supposed to take in the society of the United States.

Comic strips such as "Blondie," he adds, show that the characters are "representative of many an American household."

The book is illustrated with drawings which date as far back as the eighteen-nineties, with the same theme. I must say that since reading this book, I have been making a point of comparing the comic drawings in American magazines with those of other nations, and find that they do harp on the theme of the downtrodden male far more.

But the American woman, as Dr. Dingwall, supported by other eminent writers, insists, is far from happy in her matriarchy. "With feminism triumphant she lost her feminity and with her feminity her peace of mind."

So many of them are "discontented, frustrated and unhappy" that they fall ready victims to "the thousands of religious and psychological quacks who do a roaring trade in the U.S.A."

American ways (not to mention the wearisome phrase "American Way of Life") overhang our own lives to-day, in exactly the same way as the doings of the squire and his family used to overhang the village.

We admire their doings; we watch them with a kind of scandalized envy; we look to them for entertainment and we resent them, as one always resents people richer than oneself.

Our sons and daughters annoy us by their frank and open-mouthed admiration of the way they go on up at the big house. Our daughters no longer aspire to look like French women. (Did they ever aspire to look like English ones?)

Now the way to sell teen-age goods is to label them copies of the smart American girl's possessions. Our sons when they wish to impress, drop into American phrases and American accents. It is all intensely irritating to a generation brought up to consider their American cousins as amusingly gauche and naive.

Therefore, we cannot help enjoying any criticism of the Americans and their ways. It is pleasant to decide, gossiping among ourselves, that, although they are so well-off, they are not really happy—and, naturally, not nearly as well-balanced as we are ourselves.

Generalizing about Americans is now a popular pastime in this country. But we should be patronizingly amused if we found them generalizing about "Europeans" and lumping the Parisian woman, the girl from a remote Irish village and the Lancashire mill-girl all together in a group and deciding that they were all neurotic in the same way and for the same reasons.

American Leisure

American women's lives may be standardized as far as certain material possessions go, but I should have thought that was the only common ground for diagnozing the "conflict within their souls" which is the theme of this book.

As I read it, I found myself remembering Ann Lindbergh's description of her own life, as an American housewife. She put down her own uneasiness and emotional conflicts to the fact that she found it difficult to adjust herself, as a wife and mother, to the leisure which the American housewife has.

A high standard of living, with woman's labor saved at every point does not necessarily conduce to woman's peace of mind. If we want to know what it does, to the female emotional system, we can just as easily look east instead of west, and consider Sweden.

Not only has the Swedish woman the same ease and comfort and leisure, but she has something the American one has not — social security within a welfare state.

All the same the divorce rate and the suicide rate of Sweden gives the Swede the right—if he wants it—to compete with the American for the title of the Most Neurotic Nation in the World.

SOCIAL WORKER IN ST. LOUIS

★ Bertram M. Beck, associate secretary of the National Association of Social Workers, is to be the headliner at the annual meeting of the city mission in St. Louis. It will be held at the Cathedral on January 28th.

Mr. Beck was a psychiatric social worker in the army and later director of the special juvenile delinquency project for the federal children's bureau.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Texas Church Council Urges Support of Integration

★ The Texas Council of Churches, at its annual meeting, urged the state legislature not to "circumvent the decisions" of the U. S. Supreme Court and the Texas Supreme Court "dealing with de-segregation in the public schools."

The council also called on its member churches to "guarantee individual rights to citizens of all races in the state."

Another resolution challenged member Churches to bring Christian principles to bear "on the selection of judges, school trustees and public officials of all sorts particularly in circumstances where the laws of our land are threatened with circumvention."

Integration was in the forefront of discussions at the two-day meeting.

A feature of the sessions was a symposium conducted by representatives of an integrated school, an integrated church and a race relations group.

The Rev. Paul Seastrand, pastor of Augustana Lutheran church in Houston, told of how his congregation achieved integration. It is reportedly the only integrated church in the city. It came about, he said, after Negro families began moving into the church neighborhood, beginning in about 1952. The pastor said the church has a Negro family among its members and six Negroes in a class preparing for membership. In addition, there are 12 Negroes in the Sunday school and some sing in the choir.

"Integration is not a problem to get around but a challenge to accept," he said.

Windrow McBride, a Negro undergraduate at the University of Texas, described life on the campus since it was integrated last fall. He said there has been no violence as a result of efforts to desegregate recreational and dining places near the campus. Some of the efforts have been successful, he said.

The Rev. Edwin Kloppe of Austin, executive director of the Texas commission of race relations, said that more than 100 school districts throughout the state have integrated. He criticized the state's newspapers for printing news mainly of the unsuccessful attempts to integrate rather than telling of the successes.

In other action, the council expressed continued support of the United Nations and recommended that a committee contact leaders in the liquor industry on the possibility of erecting an alcoholics rehabilitation center in the state.

Bishop Everett H. Jones of the Diocese of West Texas was elected president of the council.

RECORD MEMBERSHIP FOR CHURCH

★ The Episcopal Church recorded an all-time high of 3,114,623 members in 1956, an increase of 101,053 over the previous year. The figures were reported in the 1957 Episcopal Church Annual.

The yearbook also reported that the clergy increased by 311 to a total of 7,884 while the number of lay readers grew by 1,042 to 10,587. Parishes and missions increased 2.53 per cent to 7,224.

Infant baptisms stayed relatively stable last year totalling 99,555, but adult baptisms went up 5.13 per cent to 21,434. Confirmations increased by 5.18 per cent to 119,323, while the full communicant strength of the Church rose to 1,922,920, a gain of 3.06 per cent.

Pupils enrolled in church schools totalled 761,120, an increase of 9.35 per cent, and the number of church school teachers rose to 88,208, a gain of 9.14 per cent.

Clifford P. Morehouse, editor and publisher of the annual, said one of the most significant gains occurred in candidates for holy orders who increased 10.49 per cent to 748. Ordinations for deacons fell off 5.54 per cent to 392, while ordinations to the priesthood increased 15.5 per cent to 409.

Total income of the Church during 1956 was $118,277,838, compared with $131,354,945 in 1955. However, Morehouse pointed out that the 1956 figures do not, as previously, include the proceeds of the sale or redemption of investments, or of the sale of land, buildings, or other assets.

An analysis by Morehouse of the dioceses shows that the greatest growth took place in South Florida; Olympia, Washington; Northern Michigan; Eastern Oregon; Dallas, Tex.; Arizona; Springfield, Ill.; and Sacramento, Calif., in that order.

NEW YORK FORUMS ON EDUCATION

★ The second and third of six forums on education were held January 13 and 19 in New York, the first at St. James, Fordham, for the Bronx area and the other at the Ascension, Staten Island, for the Richmond convocation.

Leaders were the Rev. E. W. Hutchinson, assistant at the Epiphany; Canon B. C. Newman, vicar of Trinity; the Rev. Carroll E. Simcox, assistant at St. Thomas; the Rev. Shelton H. Bishop, rector of St. Philip's, and the Rev. J. S. Wetmore, director of education in the diocese.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Australian Primate Reports On Church In China

★ Archbishop Mowll of Sydney and primate of the Church of England in Australia, reported on his return from a seven weeks' visit to Communist China that the Christian Church is not only still functioning there but is a "growing force."

He denied that the Church has been "forced underground" and said he had been able to talk with Church leaders "quite openly and without any sense of being watched."

The Archbishop headed an eight-man Anglican delegation that visited Communist China in response to an invitation extended by Robin T. S. Chen, Presiding Bishop of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China). He was a bishop of the Chinese Church for ten years prior to coming to Australia in 1933.

The Primate told an interviewer in Sydney that "I suppose a priest could say what he liked in the pulpit and even criticize the government in China, but I never heard of anyone doing it."

"Perhaps," he said, "it is because the people feel they have a real share in the government. Regimentation is one of the prices they must pay for that type of government, but the Church is working openly and effectively and the people seem happy under Communist rule."

He described the growth of the Church as "remarkable." He said four theological colleges are operating, the largest of which has 107 students.

"Baptisms are taking place in churches all over the country," he reported. "In some remote areas churches have been disbanded, but others have sprung up in new rural communities."

The primate said he and his party had talks with 17 of the 18 Anglican bishops in China. He said he had conversed with "many old friends" and gathered they were free to tell him what they wanted.

He said no visitor to Communist China could fail to be impressed by the "tremendous changes" in the industrial life of the country. He said new railroads have been built and factories have sprung up everywhere.

ADULT DRIVERS CRITICIZED

★ A Christian youth leader criticized the bad example set by adult drivers in "holiday traffic-death binges."

Robert A. Cook of Wheaton, Ill., said "a sober teenager with a craving for speed is much better than a drunken adult with liquor banging away at his senses."

Cook, president of Youth for Christ International, addressed 200 youth leaders at a mid-winter YFC convention in Chicago.

Declaring that adults constantly criticize teenage drivers, he said "the American adult must wince in shame when he tries to explain away the highway carnage of the Christmas and New Year weekends."

He noted that YFC-sponsored "custom-car clubs," known as the Bolting Bishops, are now active in 12 states in answer to youthful drivers' craving for speed. The speed enthusiasts open their meetings with prayer.

He said that American high school campuses constitute "one of the ripest mission fields in the world."

In a recent YFC survey in Kansas City, he reported, a poll of teenagers disclosed that 80 per cent claimed to be Christian, but only 46 per cent could name the first book of the Bible. Five per cent of the Kansas City teenagers preferred church music, he said, while 39 per cent voted for rock 'n roll.

Youth for Christ now sponsors 2,000 high school Bible clubs in the United States and Canada to answer teenage needs for "something stable and solid in life," Cook said.

CONSECRATION OF RESURRECTION

★ The Church of the Resurrection, New York City, now out of debt, is to be consecrated on February 3rd. This event coincides with the 90th anniversary of the church itself and with the 25th anniversary of the ordination of its rector, the Rev. Albert Chambers, to the priesthood.

To mark this occasion, a special issue of The Living Church is planned for February 16, in which members and others who have in some aspects of their lives been influenced by the spiritual and social endeavors of this parish, tell of their experiences. Father Chalmers writes; "We would be most grateful if those among your readers who at any time have had some contact or association with the Church of the Resurrection that has been of special significance in their lives, would communicate with us and furnish us with anecdotes or reminiscences which could be used in our effort to give a picture of its endeavors and its spiritual and human successes through the years and decades of its work. A prompt reply is essential since the deadline is January 30."

The office address of the parish is 115 East 74th Street, New York 21, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

What Is Existentialism?

By Wilford O. Cross
Professor at University of the South

A PUZZLED laity are always asking, wistfully, "What is Existentialism?" When one tries to answer the questioners always seem to go away disappointed. It is as if they had asked "What is a feline quadruped?" and one had shown them an alley cat. This disappointment underscores the fact that Existentialism has a jargon of its own and is therefore very difficult to translate into journalistic English.

There is still another difficulty that Existentialism itself claims that it must be experienced and cannot be explained. It is a philosophy that defeats ordinary exposition because it claims that only an Existentialist can understand Existentialism. Not being able to qualify, I am therefore very considerably handicapped in discussing this esoteric experience that can only be communicated by having the experience.

In talking about Existentialism I am only too wearily aware of the manifold differences between Kierkegaard, Heidegger, Jaspers, Sartre and Marcell. In talking here about Existentialism as a movement I am discussing that central core and plinth which binds together a multiplicity of differences. If there were no such central core Existentialists would have no right to call themselves by this name.

What then is Existentialism? I am going to try to answer this question in the simplest language I can use about it by pointing to three characteristics which, I believe, underly and determine all varients of Existentialism. These characteristics are: 1. It is a form of Humanism. 2. It is incurably "subjective" and therefore makes man an alien in the world of created nature. 3. It is preoccupied with extinction in a morbid and abnormal way.

First, Existentialism is the last current strand of that man-centered Humanism that became articulate in the Renaissance between the thirteenth and sixteenth centuries. Humanism centers the world in man, in his values, his achievements, his aspirations. Its concern is with man as the focal point of interest.

In Petrarch, in Pico della Mirandola, and a host that followed, it asserted, over against the Scholastic centering of the world in God, the value of man and of human enterprise and the capacity of the human spirit. Anyone who has grasped the difference in treatment between the art of the Middle Ages with its tendency to represent the flesh as a vehicle of the spirit, and the buoyant rejoicing in the human form that comes with Renaissance art, has caught something of the shift from a God-centered universe to a man-centered universe. This was a necessary and timely corrective, but even in the short span of the Renaissance one finds something of this buoyancy, this joy in humanity, this pride in man, turning to sadness at the thought of decay and death, so that Shakespeare could write,

> Ruin hath taught me thus to ruminate—
> That Time will come and take my love away.

The Masters

IT IS indeed that mood of Humanism that sees its proud values washed away by the tide of death and extinction, that Existentialism meditates upon, saying with Jean Sartre, "Man as a being within the world is his own nothingness, and through him nothingness comes into the world.", and with Kierkegaard, "there lives not one single man who after all is not to some extent in despair . . . At any rate, there has lived no one who is not in despair." From this universal human despair Kierkegaard works his way to God, and Sartre to atheism, but, in any case, Existentialism is a Humanism that has lost buoyancy and confidence.

While it proclaims the autonomy of the individual and the freedom of the individual, as did Renaissance humanism, Existentialism is the quintessence of an individualism that finds itself no longer at home in nature or in society, but is the philosophy of man estranged, alienated and in despair.

Secondly, Existentialism is "subjective". This is a dangerous term to use because there are a lot of definitions of subjectivism and the term has, in Existential jargon, "ambivalence". It is an epistemological term in the sense I am using it here and "epistemology" means a theory of how men know. In this sense "subjectivism" is contrary to objective empiricism.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Empiricism would insist that man's knowledge begins in a relationship between the human mind and external objects as they come to us over the senses. We come to consciousness in the crib in infancy when an outward stimulus awakens our conscious attention. The motto of this kind of explanation of how we are aware is Respondeo ergo sum," "I respond therefore I am" in contradistinction to Descartes "Cogito ergo sum", "I think, therefore I am". The Existentialist position is a refinement of Descartes' position and it is probably fair to say that it is saying, not "I think," but "I am conscious, therefore I am". One way the Existentialist puts this is to say, "Man makes his own horizon; his horizon moves with him." This puts man's ego, his consciousness, his self-awareness at the center of his universe and each man is a kind of atom, or speck, of self-conscious existence.

Kierkegaard in "A Concluding Unscientific Postcript" does not deny objective knowledge, the kind one discovers in science or mathematics, but he says it is non-essential knowledge. He says, "Truth is subjectivity". "It is passionate inwardness". To Kierkegaard truth means "true to oneself". The only thinking that mattered to Kierkegaard is man's passionate affirmation of truth as he sees or feels it within himself. Truth is not so much the product of rational reflection as an assertion of the soul, an "insight", passionately held.

Existentialism, as a philosophy, is a long struggle to escape from its initial consciousness of the "self-alone" and to establish relationships with other selves and with the world outside its intense self-awareness. The path followed from the inward predicament of the "self-alone" to the outside world differs with various forms of the cult. In general, the German philosopher and psychologist, Husserl, who was not himself an Existentialist, has provided a ladder whereby the self-embedded Existentialist could climb out of the circle of his own "horizon."

It is unfair to Husserl to attempt to compress his theory into a sentence, and there was considerable change in it in any case, but, taking that risk, his teaching may be generalized by saying that he provided a kind of "stream of consciousness" theory or reality in which some objects floating in the stream refer to an outside world of exterior facts, and other objects refer to interior, personal aspects of consciousness. Existentialists could think of objective clots and subjective clots floating in the stream of consciousness. Mr. Smith next door is an objective blob of stuff in my consciousness and my liking for Brahms is a subjective blob. This means that Heidegger in his way, and Sartre in his way, can find the outside world existing in themselves as externality found within. Existentialism discovers the word "Being" (existence). A distinction between Being with outside reference ("intentionality") and Being with inside, subjective reference can be made. We arrive then at such difficult terminology as Sartre's "being-in-itself", which is outside the self, and "being-for-itself" which is the internal reference of Being. In Heidegger the movement away from the shut-in-the-self predicament becomes momentarily quite promising and the phrase "Being-in-the-world" begins to look like objectivity, though he is unable to escape, finally, the fact that "Being-in-the-world" can only exist for man within his own "Dasein", his psychological awareness.

Heidegger's theory crosses the Atlantic with Paul Tillich and becomes the phenomenological root of Tillich's ontology, or theory of "being" which is basic to his whole theological approach. Tillich uses the phrase "the self-world" relationship. This makes it possible for Tillich to say, "The ontological nature of being shows itself to man in his own being". This dependence upon Heidegger, and, in the background, Husserl's phenomenology, makes Tillich's ontology at once of the general conceptual or essentialist type that regards consciousness as the mode or medium in which existence is found, and puts a premium upon understanding the external world in terms of the psychological structure of the human mind rather than upon experience with the external world.

Self-World Relationship

IN THIS twilight world created by phenomenology, or the theory that Being exists and is discoverable in man's consciousness, the objective and the subjective are able to meet and join hands. Existentialism claims that this "transcends" the breach between objectivity and subjectivity. What goes on in the outer world and what goes on in our minds are brought together in the "self-world" relationship. Being-within and Being-without are married but the groom is of course a proxy because he can only appear as Being-within,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

so that both parties wear the bridal veil of "stuff of consciousness."

What happens here really is that Existentialism is able to remove a man from his own encircling "horizon" by shrouding the horizon line in a fog of subjectivity. It works out that a Being, shall we say a frog, exists in my mind but it has pinned on it a rather large sign that reads "I am outside". When the frog jumps it still jumps in my mind but it manages to croak to me "I am jumping outside". There is a resemblance here to the Kantian claim that external entities are really unknowable for the mind supplies most of what we see and hear. This makes the structure of the universe pervasively mental and really destroys the world of nature since the external world becomes unstable and unknowable in its dependence for "Being" upon our own awareness of it.

Of Marcell, of Heidegger, of Sartre, F. H. Hienemann said, "The primacy of subjectivity, or rather intersubjectivity, is nevertheless reaffirmed". To fog the horizon and fill it with the hootings of fog-horns does not really extricate man from the horizon that moves with himself. The upshot of all this is that Existentialism, in contrast to the objective existentialism of St. Thomas, which affirms existence as a primary fact, ends pretty much as it began in a vague and unstable assertion of the relationship between man and his world. This allows, so easily, purely psychological factors to be raised to the status of "ontological" entities, that is, as Kierkegaard said, moods, passions and fears are a key to the truth of reality. In Existentialism man cannot get out of the subjective pit of his own awareness, save perhaps for a momentary flirtation with external Being that appears to him shrouded as a phenomenalistic ghost.

No sooner has existentialism discovered some sort of mental approximation of Being than the pathological twist in its makeup leads it to preoccupy itself, to the consternation of the laity, and all Aristotelians, with Non-Being. Philosophically "non-being" has been a term that has acted as a sort of whetstone to sharpen the mind to grasp the difficult problem of Being, just as one can talk about North better if one talks also about South, or hot in contrast to cold. In the hands of Existentialists, however, Non-Being becomes a kind of philosophical bogey. Classical thought has always held that evil is "non-being", that is a deprivation, or abuse or ruination of a good upon which it fastens. However, it has never held that non-being is evil. As St. Thomas pointed out that would mean that it would be evil for a man not to have the courage of a lion or the swiftness of a deer, for these things would be "non-being" for him. Existentialists, nevertheless, find something demonic in Non-being. In the ontology of Tillich it is a characteristic of finitness which is mingled with Non-being.

On the "World" side of the "Self-World" relationship finiteness is existence mingled with Non-Being, but on the "self" side, or subjective side of this relationship, it manifests itself psychologically as "Angst", which is Anxiety. "Finitude in awareness is anxiety", Tillich writes. "Anxiety is an ontological concept because it expresses finitude from inside". "It is anxiety about disintegrating and falling into non-being".

We have then a polarity in the subjective-objective relationship between worry and non-existence and worry, or anxiety, is an evil in man that causes him to sin by over-asserting himself in the search for security, and non-being is a devouring evil in existence that marks everything finite.

There is perhaps more divergence in the use of the concept Non-Being among existentialists than in anything else. It is variously the "absurd", the "abyss", the hallmark of creatures. Despite this variety, however, it is a pervasive obsession giving an air of profound morbidity to the writings of Existentialists and challenging them to the crisis that is the "courage to be" or the search for "authentic existence". It leads to a preoccupation with death and extinction, which are forms in which Non-Being is existentially incarnate.

What Brought it About

STRANGELY enough Non-Being is a rather dramatic form of the theological concept of "contingency", which, to St. Augustine and to St. Thomas, was the sign and hall-mark of a Creator God, for since creatures were perishable and had no existence of their own that was permanent it was a sign that existence had been given to them, for a time, by the creative fiat of God. It was not evil that things perish but rather a glory that things exist as dependent creatures under the hand of God. The distance between St. Francis "Sister Death" and the Non-being of Existentialism

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

marks perhaps the distance between faith based on the doctrine of Creation and faith based on morbid pathology.

These three Existential characteristics; 1. Centered in man; 2. Immersed in subjectivism; 3. Preoccupied with contingency as a demonic and morbid manifestation; seem truly to distinguish the existentialist approach to life. Its appearance is to be explained as the result of a multiplicity of causes: the breakdown of confidence in Europe; the estrangement from its classic roots of Western civilization; the economic and social despair consequent upon two wars and a major depression; the need, over against totalitarianism, to assert human personality in a culture in which personality has been destroyed by the immaturities of the development of the psychological sciences; the debacle of German idealism as a consistent philosophy; the decadent tendency in art and poetry to clot into small coteries of elect persons centering in an esoteric technique or a strange jargon; and, finally, the writings of a pathological Dane who rebelled against the historic stream-roller of a Hegelian world-soul that seemed to be crushing his individuality into the conformities of statism, churchism and moralism.

There are perhaps other reasons that lie hidden in the beergardens of Germany or the bistros of Paris where Existentialism was alive a few years ago. In Kierkegaard it opened a way to God, in Sartre a way to atheism, in Jaspers a road to agnosticism, in Berdyaev a way to mystical anarchy, in Marcell a road back to Catholicism, in Heidegger a justification of Fascist tyranny. A path that leads the traveller to such various hostelries hardly seems to have much direction or goal.

The Christian View

FROM the Christian point of view its most fundamental weakness, perhaps, is its inability to develop an ethical approach to life and its tendency to insist that living by any sort of moral code, say the Ten Commandments, is "unauthentic" existence since the only morality possible is the morality of "being true to oneself".

This may explain the antipathy that Existentialists feel towards introducing children to even the most simple forms of the moral tradition of Christianity whereby the consciences of men have been moulded through the generations. Sartre's "Saint Genet" is a justification of perverse evil in the name of personal freedom.

Tillich speaks of "the neo-orthodox movement's" rejection of an independent theological ethic . . . the existential character of theology must follow this trend all the way to the very end . . . an existential theology implies ethics".

How is it implied? Heidegger answers this question by saying, "This is human integrity, the whole of a human person concentrated in a single moment by a decision towards those final possibilities which are really his". Marcell calls moral principles, "Pharisaic". Jaspers says "There are no fixed moral rules". "Ethics" is a purely individual matter of being oneself summed up in the crisis of a decision which affirms "authentic existence" for oneself.

Needless to say Rinehold Niebuhr has not been greatly influenced by this movement towards personal anarchy for to him the dynamic of Christian love must seek channels of practical justice.

Barth says, "the forgiveness of sins . . . from that alone is there a real ethic . . . a criterion of good and evil . . . works which flow from the forgiveness of sins."

Brunner, on the other hand, in "Christianity and Civilization" seems to think that a highly conditioned Christian influence can be exerted upon human culture and that ethics is not merely a matter of personal, individual decision in a crisis in which one elects "authentic" as against "unauthentic" existence.

Overwhelmingly, however, Existentialism is unable to affirm ethical thought as a reflective and rational examination of human conduct and the social order. Perhaps in haste and shame we should remove from the Book of Common Prayer that section on the Decalogue that interprets its precepts in the light of the Sermon on the Mount.

There is an air about it that seems to assume that the Church is the moulder of the human conscience. This is not good Existentialism.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Some Reflections On Morning Prayer

By Massey H. Shepherd, Jr.
Professor at Church Divinity School of the Pacific

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

WE HEAR it said so often that Morning Prayer is the great popular service of the Church, that draws people to our way of worship. We read in books that the Daily Offices are matchless gems of corporate devotion, that distinguish our Prayer Book from the liturgies of all other Christian communions. It is not difficult to accept these evaluations, without criticism, since they are repeated so constantly and with an air of finality that excludes all objection or curious questioning.

Recently it was my privilege to share in the family service of a newly organized, healthily growing mission, at Sunday Morning Prayer. About half of the congregation consisted of small children; the other half of young adults, for the most part,—the majority of them, I imagine, rather new "converts" to the teachings and ways of Episcopalians. The whole occasion had a freshness and vitality that can only be found in a mission congregation where the people have a very lively sense of their dependence upon one another and where the imagination is more keenly conscious of a history that lies ahead in the future rather than behind in the past.

The service was not long under way, however, before my mind was turned to a reflection that has worried me off and on ever since. The vicar announced as the Psalm the 22nd, and as the congregation read through it responsively I was constantly plagued with an uneasiness of spirit as to what these words of Scripture conveyed to the minds and hearts of the people. The opening verse and several others undoubtedly brought to memory the Passion of the Lord. But the sequence of thought in the Psalm is difficult to follow, and there are curious images that arise from the text—"fat bulls of Bashan" and "the horns of the unicorn." There is a sudden change of mood in the Psalm, beginning with verse 22, but the paragraphing in the Prayer Book makes the break after verse 19. The conclusion of the Psalm is, to say the least, quite unintelligible, the result of the fact that the original Hebrew text is corrupt to begin with, and our Prayer Book version is (to use Dean Ladd's words) "a translation of a translation of a translation."

Now there is no good reason to get upset, certainly, because a few words and sentences are unintelligible in a devotion that lasts hardly five minutes in a service that is an hour long. No one can, on any particular occasion, drain every drop of meaning out of a rich, complex, historic rite. Nor should one attempt to do so. One prays a liturgy as a whole. The strength of liturgical worship lies in this very circumstance. It brings into an objective unity of corporate offering to God all the single and particular meanings and apprehensions and aspirations of a varied group of people, varied in their experience, training, intelligence, and personal problems. A liturgy ceases to be a liturgy when it is approached primarily as an instrument for teaching the minds of worshippers rather than as a vehicle for elevating the mind to God. Of course, liturgies do teach—far more than we can ever imagine. But the teaching is indirect, and is conveyed as often as not by actions and gestures rather than by words. A liturgy, however, only fulfils its true purpose when it brings men and women together before the objective presence and power of God.

I am not insensitive, I trust, to the great values of the Daily Offices even so as a means of training in prayer, or forgetful of the fact that such training is not gained in a day but is a process that lasts a lifetime. It is good that the liturgy at times is difficult to understand, if only because it reminds us that there is always more to learn about God and His ways with men, that finite minds do not easily comprehend or indeed ever contain the infinite, that man-made forms of words and gestures are always imperfect, broken vessels trying to hold inexhaustible treasures. All of the essential elements of worship are in Morning Prayer, however hard it may be at any one time to sense them in any degree of wholeness. We have to take them one step at a time, grasp what we can lay sure hold of, and work with patience and perseverence.

THE point of my reflections, however, is the question whether we are really making

the Daily Offices so much as a training ground of worship for true encounter with the living God. I reflect, for example, that the hour of Sunday worship contains a great deal more than the office of Morning Prayer. Indeed, Morning Prayer is a sort of "opening exercise," a form of words to be gone through and done with so that the really interesting things can take place: the children's offering, the anthem, the sermon or instruction, the intercessions for so and so, the salute to the colors, and the talk about the mission bazaar and the Christmas pageant.

We were finished with Morning Prayer in twenty minutes, and by the end of the hour it was covered over, buried beneath the pile of particular debris of activities that consume so much of the churchman's work for the mission. I ask myself again and again; did any one that morning, when it was all over, remember anything from the Psalm, the lessons, the liturgical canticles? Does any one ever remark about these things at the door after service is over. Did God say anything memorable through the liturgy, and not rather through the sermon (which had nothing to do with the liturgy)? Did any one learn to pray with the Church—and with Christ—through the Psalter? Did any one hear the Lord speak through the prophet Isaiah in the first lesson? Did anything happen that helped any one during the week read the Holy Scriptures with new understanding and deeper commitment?

I know this sounds unduly pessimistic. But I turn to a copy of the First Prayer Book, and look up what it appointed to be read this coming Sunday (which happens to be the 20th day of the month of January). The office gets under way at once with the versicles leading into the Venite. Then follows the Psalms for the morning of the 20th day: 102 and 103—three and a half pages of psalmody, which together with the Venite comes to sixty-one verses. The first lesson is Genesis 36—not very encouraging, forty-three verses largely devoted to the genealogy of the descendents of Esau. (Our present American lectionary omits this chapter entirely.) One remembers, however, that in the First Prayer Book the Sunday lessons are integral to the daily sequence; so that this chapter falls into place between chapters 34 and 35 read at the Offices on Saturday and chapter 37 read at Evening Prayer on Sunday. The New Testament lesson is Matthew 18, with its wonderful teaching of our Lord about children and about forgiveness— thirty-five verses in all, which our present lectionary always divides into at least two lessons. After the Creed, the office ended with the Lord's Prayer, versicles and three Collects; but then, the First Prayer Book intended that on Sundays, the Holy Communion with its sermon should immediately follow.

Present Appointments

I NOW compare this with our present appointments for the Second Sunday after the Epiphany (which is, this year, January 20): Psalm 118 with twenty-nine verses; twelve verses from the prophet Zechariah; and nineteen verses from I Corinthians. Actually, these selections are a little longer than the average in our present lectionary: less than twenty verses of psalmody and thirteen and a half verses per lesson. A simple matter of arithmetic reveals that our American Prayer Book has cut the psalmody by one-third, and the lessons by more than one-half, of the length originally provided by the First Prayer Book. What is significant and important is not, however, the shortening of Biblical content. It is the addition of extraneous elements that not only over-balance the Bible, but tend to smother it altogether. It is fair to say, I believe, that today the Bible content of Sunday Morning Prayer, as it is commonly celebrated in our parishes and missions, has been reduced to the most inconsequential aspect of the common prayer—and, with the exception of an occasional Old Testament story or Gospel parable, the least effective element in the office, so far as its impact upon the people is concerned. Time and time again, because of the choice of hymns, the theme of the sermon, and the display of the choir, the Daily Offices in our churches have become man-centered more than God-centered, and an act of begging for ourselves and pleading for our problems rather than a time of listening to what God has to say out of His most holy Word.

I am convinced—though I hope, indeed, that I am wrong—that for many people, none too versed in the ways of our mother Church, the twenty minutes devoted to Morning Prayer as such on Sunday morning is more of a physical exercise than a spiritual discipline—a matter of getting up and down, albeit decently and in order. The words, familiar and unfamiliar, remain words and seldom are transformed into

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the Word. If the Word is heard and received, it is more than likely to come not from the Psalms and the lessons but from the unessential media of side effects, some of which are pretty much on the cheap side—the sickly Christ in the stained-glass window, the bobbing boys about the candles, and the faint echoes of "closing" prayers from behind the pews.

A Proposal

ONE could wish that all our people might be introduced to the Daily Offices without the added paraphernalia, to learn them first of all in a small group gathered in a quiet, unadorned room, each with a Bible as well as with a Prayer Book. Let them sit for the Psalms, read them deliberately, verse by verse, feeling together the rhythm of the lines, without dragging but without hurry. Then let them follow in their Bibles the reader of the lessons—see the words before their eyes while hearing them in their ears, able to think about them without distraction of staging and scenery. After the third Collect, let them have a time of silence to recollect (i.e., to gather it all together), to let the Word sink into the heart; and then, if there be any particular need, let the minister bid a petition and all pray together in silence, know the mighty sound of corporate silence communicating in a single heartfelt petition. Our congregations in church know nothing of this silence that is pregnant with love—neither the minister nor the organist ever give them a chance. If there is to be an instruction or an address, let it follow out of the Word that has been read, and perhaps lead into a more informal prayer, not of the minister only, but of any who are present and are disposed to say a word of thanksgiving or of dedication. The meeting might then conclude with the extras for any one who wishes to remain: a hymn-sing, a happy conversation about the things to be done for Christ and His Kingdom, an offering of money, of service.

The Daily Offices are not display pieces, except perhaps in the great cathedrals where the choir is itself the congregation. They are not given us to show off the Episcopal Church in all its splendor and glorious heritage. They are nothing more, nothing less than the common prayer of the people through the daily exercise and meditation upon the Word of God. They lend themselves to the Bible study class, the prayer group or cell, family devotion —all the quieter and more earnest aspirations of the faithful.

And they are work, hard work. If you do not believe this, turn to Psalm 22 and see what you can make of it.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 2nd Sunday after Epiphany
St. Mark 1:1-11

"Thou art my beloved Son."

The nearly twenty years since his confirmation (Lk. 2:44;3:23) Jesus had spent quietly learning and working at the carpenter's trade. Those were years of mounting tension among his people. Political ambitions and tightening religious doctrines produced a welter of conflicts and, certainly, the need for a different kind of leadership than the nation—and the world, for that matter—knew. He must have reflected much and seriously upon the scene and what God might want him to do about it.

The spirit and teachings of the prophets supplied his lessons and motivation, and the revival of John the Baptist set the occasion for action. The boy's instinct now ripened into the man's conviction. He was to be the one to lead his people to an entirely new experience, an experience which, it is true, prophets had hoped for, but which orthodoxy had held to be impossible, the experience, namely, of moral transformation and spiritual effectiveness, direct and immediate, what John called baptism "with the Holy Spirit".

Looking backward through some thirty years of Christian action since Jesus' death Mark saw that it all started in this confluence of the two currents of national events and Jesus' thoughts. That is what he meant by his superscription, "The beginning of the gospel . . . . " He uses the word "gospel" as a designation for the new era of Christianity (cp. Phil. 2:22; 4:15). One of the tributaries had been flowing through the prophets (as the words in verses 2, 3 carry reminiscences from Elijah, Isaiah and Malachi), and reaches its mouth in John the Baptist (v. 7), who in his very appearance revives the role of the early reformer, Elijah (v. 6). He is not an Essene sectarian. The other tributary was Jesus himself, and it was in him, his vision and

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

conviction, that the two streams met to form the new flowing body of Christianity. He "came from Nazareth".

He, too, was not an Essene sectarian. He came out of a normal community. Now, as he takes his place in John's movement by being baptised the new is born in him as he hears the divine call to assume the public ministry of the one foretold.

He must himself have been the source of information and the viewpoint for Mark's account. The words of verse 11 which combine Ps. 2:7 (the coronation formula of the Messianic King) and Isa. 42:1 (the ordination formula of the Lord's Servant) reveal that he, at this point, became definitely convinced that he was appointed to be God's messianic servant (as the context interpretes the word, "son"). "The spirit desended upon him" was his endowment and investiture. John's prediction was fulfilled. Jesus was baptised with Holy Spirit so that he might baptise others with Holy Spirit.

Mark reads the event in its full theological significance, and his words (v. 1) echo the earliest Christian creed: "Jesus (the citizen of Nazareth) the Christ (the promised annointed Servant, Messiah), the Son of God (the image of God; while many manuscripts do not have this phrase, yet it is in harmony with early apostolic affirmation)."

We see here **the embryo of the Christian Church:** the prophets, Jesus the Christ, the follower who interprets and proclaims. The context is: reform, baptism, conviction and committment. Mark's word, "the beginning" (v. 1), means not only the inception in history, but also, "compendium" or "epitome" (a frequent use of the Greek noun, "arche"). Actually this account of how Jesus became Christ illustrates how anyone normally becomes a Christian. The components and context are essentially the same. At least, here is the perfect example. A Christian is one who is appointed a servant in Jesus' cause. This gives him a purpose in life. Thus the original gospel of Jesus Christ continues the same today, and history is verified in our own experience.

CONFIRMATION INSTRUCTIONS
By Bishop Irving P. Johnson
50c a copy
The WITNESS — Tunkhannock, Pa.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

NOT many parishioners, not many people, realize the emotional demands upon the parson. Many of us have been at a convention and have been called home because of the death of one of our congregation. And often enough it is a sudden and tragic death. Often we have to go from a funeral to a wedding. Sometimes we need to give counsel in some family situation and we need all our wisdom and the grace of our Lord Jesus Christ if we are to bring help, let alone solutions.

We need to be men of prayer even though our lives be busy. We need wisdom and sanctity and our imperious souls often reject these things. If we are to be good parsons we need to love God and to love our people and we need their love. Of course in our frailty we often make wrong decisions and we find it hard to be patient under criticism.

We are very human, we parsons, but if we have any measure of love it is sooner or later given to us, in full measure, pressed down and running over. What reward is richer?

Our Rest is In Him

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

RECENTLY when I was guest speaker at a parish in Dallas, I asked the janitor how he was. He replied, "I'm tired, but I have to keep on."

Perhaps most of us feel just that way on occasion. We are weary, but there is no stopping; we have to keep on. If we do not keep on our duty will be undone. And the work is more important than how we happen to feel at the moment.

Sometimes, of course, we can rest. But we cannot always rest just when we want to rest. But whatever our work or however tired we may be we can always lift up our minds and hearts to our Lord who said "Come unto me all ye that labor and are heavy laden and I will give you rest."

Our true rest is in him.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Union Seminary President Stresses Laity Role

★ Referring to the present era as marked by a "new Protestant Reformation", President Henry P. Van Dusen of Union Seminary, made a plea for a revolutionary emphasis upon the Church's responsibility for its laymen.

He told some 350 women attending the first in the seminary's January Monday morning lecture series that "the Church must center her efforts on how she can do more for the laity, rather than how the laity can do more for the Church. Rather than mobilizing the layman's resources to uphold the Church in its work, the Church must mobilize its resources to uphold the layman in his work!"

This new emphasis recognizes that the laity, who comprise 99% of the Church, spend half of their waking hours in their jobs, and that it is here that the Church has almost wholly failed to help them directly. "Here, in their jobs, the laymen face their most baffling perplexities and dilemmas, and it is here that the Church should help them if it is to help them at all."

Van Dusen blamed the Church's failure in this area on the fact that "the Church has used a lay upsurge of interest for the purpose of achieving more effective lay participation in the Church's program, rather than seeking to assist the laymen to discharge their responsibility more effectively as Christians in the secular world. The Church's motive should be to help the layman to think, live and act as a Christian in his job."

Disputing the notion that only clerical-collared ministers can speak for the Church, the seminary president pointed to the laity as "the ambassadors of Christ in the world", and stated that "If the Church is to speak intelligently to the world, it must be through the lives and deeds of its laymen."

Referring to the Church's role in society, he maintained that the Church has no right to speak on issues of the secular order except as their pronouncements are informed and determined by the wisdom and experience of Christian laymen with firsthand knowledge of the problems.

"The Church cannot implement its pronouncements, effecting transformations in society, except through the decisions and deeds of Christian laymen who stand at the points of divergence and hold the helms of power," he said. "Society is effectively changed not by the enunciation of abstract principles, however true, noble, and impressive, but only by decisions made day by day in industry, politics, business, and world affairs."

Pointing to the present denominational church organization as inadequate to meet the layman's needs, Van Dusen observed that "the layman's natural Christian association and colleagues have no relation to either his congregation or his denomination. If he is to find association and help, it must be with and from colleagues who are fellow Christians, regardless of denomination. If laymen, as a body, are to think and act effectively, as Christ's emissaries in society, it must be on an inter-denominational basis. This positively points to the necessity for a wholly new strategy of the Church."

LOS ANGELES YOUTH CONVENTION

★ The Age of Conflict and its effect on Episcopalian youth was the theme of the annual convention of the House of Young Churchmen on Jan. 12, at St. Mark's Episcopal Church, Glendale, Calif.

The Rev. George Pratt, rector of the Advent, Los Angeles, and retiring chairman of the diocesan division of youth, was guest speaker and preached at the Holy Communion service which opened the daylong session. Bishop Bloy of Los Angeles was celebrant.

Seminar discussions on mental conflicts of individuals between Christianity and science, political systems, vocations, society in general and havoc caused by fire and flood featured the morning session.

Bishop Campbell, Suffragan, installed the 1957 diocesan officers at an Evening Prayer service.

The Parish Comes ALIVE

by Ernest W. Southcott

author of RECEIVE THIS CHILD

The Parish Comes ALIVE will help to create a new vitality in the life of the Church!

Price. $2.75; $27.50 per dozen
(Study Guide, 75c each)

(The Bishop of New York selection for 1957)



MOREHOUSE-GORHAM CO.

Chicago NEW YORK San Francisco

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CATHEDRAL IN PARIS GIVES RELIEF

★ Green candles burned in the nave of the Pro-Cathedral Church of the Holy Trinity in Paris during the Christmas season, while the Star of Hope shone over the Altar. The green candles had a special significance. They have been adopted by the fighters for faith and freedom in Hungary as symbol of their faith and hope.

In association with the Paris chapter of the International Rescue Committee, the Cathedral has raised several thousand dollars for Hungarian relief, and dispatched many parcels through the French Red Cross. On Sunday afternoon, Dec. 30, the a capella choir of St. Sergius Institute of Orthodox Theology gave a concert of liturgical music in the Cathedral for the benefit of Hungarian refugees.

At the family and children's pageant service on Christmas Eve, the congregation brought gifts to the manger, which have been distributed to needy children by the junior guild, the Cathedral's social service organization.

Writing to Dean Riddle, a Paris visitor said, "Words fail me to express to you how much it meant for me to attend the morning service, Dec. 23rd. I never have felt the same before nor since. It gave me a big desire to return which I did Monday at 5 p. m. and again at 10:30 p. m. and Christmas day. It was truly wonderful and Christmas will always mean more to me in the future years because one of your parishioners invited me to attend last Sunday's service. I can never thank him enough."

RUSSIAN MEETING POSTPONED

★ A meeting in Paris between representatives of the Russian Orthodox Church and the World Council of Churches, scheduled for the end of January, has been postponed at the request of the Moscow Patriarchate, it was announced at World Council headquarters in Switzerland.

The announcement quoted Patriarch Alexei as saying that the Russian Church representatives need more time to prepare for the meeting. It added that there would be a further exchange of correspondence to determine a new date.

ST. LOUIS CHURCH DEDICATED

★ The Church of the Good Shepherd, St. Louis, was dedicated by Bishop Lichtenberger on January 13th. The sermon was preached by the Rev. William H. Laird, rector of St. Peter's, St. Louis, which sponsored the congregation when it opened in a school in the fall of 1953. The vicar is the Rev. Paul Bankston who came in 1954.

CANON CHARLES RAVEN MARRIES

★ Canon Charles Raven, seventy-one-year old theologian of England, was married in London early in December to Madame Jearty, a member of the war-time Belgian resistance.

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

HEARING IMPROVED



... thousands report. Blessed relief from years of suffering from poor hearing and miserable ear noises, caused by catarrh of the head! That's what these folks (**many past 70**) reported after using our simple Elmo Palliative HOME TREATMENT. This may be the answer to your prayer. Nothing to wear. Here are SOME of the symptoms that may likely go with your catarrhal deafness and ear noises: Mucus dropping in throat. Head feels stopped up by mucus. Mucus in nose or throat every day. Hear — but don't understand words. Hear better on clear days — worse on rainy days, or with a cold. Ear noises like crickets, bells, whistles, clicking or escaping steam or many others. If your condition is caused by catarrh of the head, you, too, may likely enjoy such wonderful relief as many others have reported during our past 18 years. WRITE TODAY FOR PROOF OF RELIEF AND 30 DAY TRIAL OFFER. **THE ELMO COMPANY DAVENPORT, IOWA** Dept. 7RH9

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

PATRIARCH ALEXEI BLAMES OTHERS

★ Patriarch Alexei of the Russian Orthodox Church, in a New Year message broadcast by the Moscow Radio, chided "certain highly-placed foreign ecclesiastics" for blaming the Soviet government for the tragic events in Hungary.

He said they had apparently been "incorrectly informed" of the situation when they appealed to the Russian Church to intervene with the Soviet government on behalf of the Hungarian people.

The patriarch charged that the Hungarian tragedy had been caused by "those who spread discord" and "tried to turn the country into an inevitable hotbed of a new world war."

He linked this denunciation with an attack on the Anglo-French invasion of Egypt, which he described as "an attempt on the part of international reaction to increase world tension."

Patriarch Alexei's message said that both the Hungarian revolt and the Middle East development had been "marked by bloodshed, cruelty and great destruction" and had "clouded the hopes of nations for the strengthening of peace."

"Luckily," he said, "these bloody flare-ups of a new war were quickly put out. But the oppressive memories which continue to alarm the conscience of the nations stress the need for a renewed rallying of all peace-loving forces capable of establishing peaceful ways of life over the spirit of hatred and force."

CO-EXISTENCE IS ESSENTIAL

★ Anyone who refuses to accept some kind of co-existence as a policy between the West and Russia is "asking for a destruction so widespread that civilization itself will be wiped out," Eugene Carson Blake, president of the National Council of Churches, declared last week.

He recommended a three-point program for Americans in dealing with Communism:

"We must stop trying to sell the free way of life merely on the grounds of its prosperity and productivity.

"Wealthy as we are in a world of poverty, we must make it clear that it is our Christian duty to help other nations financially and technically without . . . expecting them to become satellites.

"We must increase our commitment to the American revolution if we do not wish the peoples of the world to go Communist."

RELIGIOUS INSTRUCTION FOR YOUTHS

★ Seven youths were sentenced to a year of church-going and religious instruction for the Hallowe'en bombing of a synagogue at Skokie, Illinois.

Another youth, son of Prof. E. Dargen Butt of Seabury-Western Seminary, refused to go to church and was directed instead to attend weekly sessions of the Skokie traffic court.

The penalties were meted out by Justice of the Peace A. J. Baumhardt in Skokie police court. The youths had pleaded guilty to charges of destruction of a public building. Their homemade bomb caused damage estimated at $3,000 to the synagogue of Congregation B'nai Emunah in the Chicago suburb.

The professor said his son balked at attending church "as an infringement on his freedom."

"He is going through the age when some drop out of church," the father said. "If you beat them over the head, they'll never go to church again. You can't force it."

Justice Baumhardt ordered the others to attend church every Sunday and meet with clergymen of their choice for weekly religious instruction.

Police Chief William Griffin said George Casanave, 20, and Larry Grippo,19, set off the explosion while the others watched from parked cars.

MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

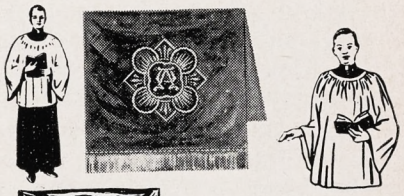
10c a copy - $4 for 100

The WITNESS

TUNKHANNOCK – PENNSYLVANIA

NOW—a complete Vestment Service

1. **CUSTOM TAILORED VESTMENTS** for Altar, Clergy, Choir
2. **CUT-OUT KITS** for Ready-to-Sew Vestments and Altar Hangings
3. **ALTAR GUILD SUPPLIES** including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.





CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-126 Now for Details and Illustrated Catalogs

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street
Philadelphia 3, Pa.

Manufactured by

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street • Philadelphia 3, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ANGLICAN ORDINATIONS INCREASED IN 1956

★ Church of England statistics just published show that Anglican ordinations in 1956 numbered 481, a gain of 35 over the total of 446 in 1955.

The figures did not include the number of active church members. However, they listed confirmations in 1955—the latest figures available—at 162,848, a gain of 2,891 over the total of 159,957 in 1954.

Confirmations have been rising steadily since 1948, when the total was 137,747.

LIST OF PATIENTS DENIED CLERGY

★ Hospitals have the right to prohibit clergymen from looking through their lists of patients "for information as to the status of a patient, proselytizing or any other purpose," a hospital official said at New Castle, Pa.

Joseph Friedheim, superintendent of the Jameson Hospital, said some patients desire to have their visit to the hospital kept confidential and this wish should be respected. Revealing these names without the patients' permission, he said, is an invasion of privacy.

"No one is permitted to go through our confidential files, even if he is a minister," Friedheim stated. "All those who wish privacy as to their admittance to the hospital will receive it."

He said some clergymen have been using the hospital filing system for proselytizing and "this will not be permitted nor condoned by hospital officials."

Meanwhile, the ministerial association scheduled a meeting to clarify the matter. Mr. Friedheim has assured the association that the hospital is willing to cooperate in every respect with the pastors of the community.

Under a procedure used here previously, a patient desiring his minister to call on him signed a card which was placed in the designated pastor's file. The clergyman would use this file for making his rounds of those in the hospital from his particular church.

ORDINATION OF WOMEN

★ A group of Church of England advocates of the ordination of women announced they were launching an intensified campaign to achieve their goal.

Known as the Anglican group for ordination of women to the historic ministry of the Church, the group in the past has abstained from any action calculated to raise public debate on the subject.

Its new decision was inspired by the rejection last May in the lower house of the convocation of Canterbury of a committee recommendation that, subject to certain conditions, a woman should be allowed to conduct statutory services, with the exception of Holy Communion.

Members of the group are convinced that a right understanding of the contribution of laywomen to the Church cannot be reached as long as the possibility of "ordination to the historic ministry" is denied to those women who believe that they are so called.

They further contend that it is not "rights" of women they seek to vindicate but that the Church needs the fullest service women as well as men can give. They insist that sex should not be allowed "to confuse or block that service."

MAKE MONEY WRITING
. . short paragraphs!
You don't have to be a trained author to make money writing. Hundreds now making money every day on short paragraphs. I tell you what to write, where and how to sell; and supply big list of editors who buy from beginners. Lots of small checks in a hurry bring cash that adds up quickly. No tedious study. Write to sell, right away. Send for free facts. **BENSON BARRETT,** Dept. 183-A, 7464 N. Clark St. Chicago 26, Ill.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1957
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.





BIBLE VERSE
All Occasion Assortment
FREE Catalog

RAISE $50 - $75 - $100 EXTRA MONEY
For Yourself, Church or Group
Sell amazing value, New Style greeting cards. Sensational Offer. Profits to 100%. Bonus. Fund Raising Plan. Write for FREE TRIAL Outfit of Feature assortments on approval, FREE Samples Personal Stationery, Selling Guide.
NEW ENGLAND ART PUBBLISHERS
North Abington 168, Mass.

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

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

THE PRAYER BOOK
It's History and Purpose
By Bishop Irving P. Johnson
25c a copy
The WITNESS
TUNKHANNOCK — PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

AUSTIN PARDUE
Bishop of Pittsburgh

Thank you for publishing Bishop Johnson's article, *Why the World Finds Chaos*. I presume that this was written twenty-five or thirty years ago and yet it is as fresh and up to date as though it appeared in the morning newspaper.

It seems to me that no preacher in my memory could touch his great simplicity, profound insight, masculine personality, and incorrigible humor. I wonder why it is that we cannot seem to produce men today who can stand in the pulpit and make the Gospel as simple, clear, powerful, and direct as could this great man. I wonder how many of our seminaries ever study his style. Would that we had talking motion pictures of him standing in the middle aisle preaching a mission and thereby feel his fearless impact intermingled with his great humility, dramatic punch and again his outrageously humorous twists. Well might we pray for the return of such preaching to the Episcopal Church.

Again, thank you for publishing this very old piece in the paper which he founded.

GIRALDA FORBES
Churchwoman of Boston

I wish you all, and the Witness, a very prosperous New Year, and all through 1957. I read many magazines, but I look forward to the arrival of none so much as The Witness. It is full of good things, and does not fear to take the Christ stand, with regard to the problems facing us all in these critical times. May it continue to be a lamp to our stumbling feet, as we try to find our way through the labrynths of conflicting interests in our world affairs.

THOMAS C. NEWTON
Churchman of New York

The Madonna and Child on the cover of Dec. 20 was particularly beautiful. I thought I would find inside the magazine something about it but if it was there I missed it. Can you tell us who the artist is?

A. JAMES KING
Churchman of Philadelphia

I read with great profit the article in Dec. 27 by the late Bishop Johnson. He undoubtedly was one of the greatest writers our Church has produced and I wish that you would dig into the past and give us more of his pungent editorials.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

CARLETON COLLEGE
LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School
FOUNDED 1858
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
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

THE PERSONAL CHRIST
By BISHOP IRVING P. JOHNSON
A devotional manual that has been widely used with adult classes.
25c a copy
The WITNESS
TUNKHANNOCK, PA.

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

ST. AGNES SCHOOL
An Episcopal Country Day and Boarding School for Girls
Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.*,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Rector, Faculty, and Students

of

THE EPISCOPAL THEOLOGICAL SEMINARY

IN KENTUCKY

(Founded in 1832)

Lexington, Kentucky

Send greetings to the sixteen seminaries of the Church in this country and overseas on Theological Education Sunday, January 27, 1957.

The Kentucky Seminary is a small school, revived in 1951, dedicated to the task of training men for the pastoral ministry, offering a three-year course of study and church work, leading to the degree of Bachelor of Divinity.

For information and catalogue, address:

The Dean, The Episcopal Theological Seminary
E. Main at Bell Court,
Lexington, Kentucky.

FACULTY

THE RT. REV. WILLIAM R. MOODY, B.A., B.D., D.D., Rector and Professor of Old Testament Literature and Interpretation.

THE VERY REV. RAY HOLDER, B.A., M.A., B.D., Dean, and Professor of Pastoral Theology and Preaching.

THE REV. THOMAS CLARKE BLOOMFIELD, B.A., B.D., Warden, and Professor of Moral Theology.

THE REV. ADDISON HOSEA, B.A., B.D., Professor of New Testament Language and Literature.

VIRGINIA NELLE BELLAMY, B.S., M.A., Ph.D., Professor of Ecclesiastical History, and Librarian.

THE REV J. PERRY COX, B.A., Th.B., Professor of Liturgics.

THE REV. EDGAR C. NEWLIN, LL.B., Instructor in Canon Law.

THE REV. CHARLES-JAMES N. BAILEY, A.B., S.T.B., Instructor in Theology.

THE REV. BRUCE A. WEATHERLY, B.A., S.T.B., Instructor in New Testament Literature.

WINONA STEVENS JONES, B.A., M.A., Ph.D., Lecturer in Semantics.

ELIZABETH JOHNSON, B.A., M.S., EdD., Lecturer in Clinical Psychology.

JOHN JACOB NILES, Mus. D., Lecturer in Church Music.

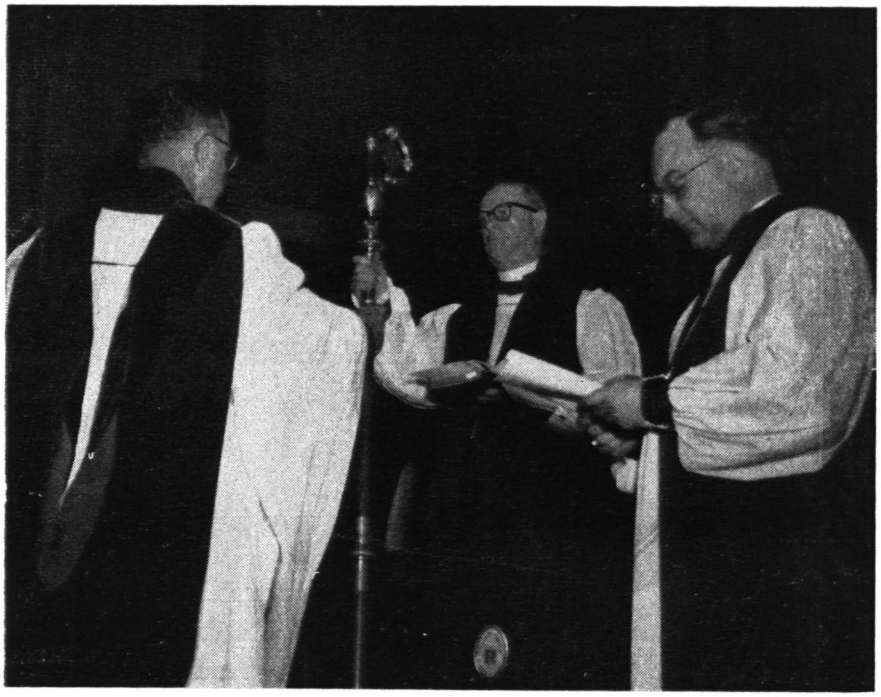
WILLIAM LIPSCOMB, M. D., Lecturer in Psychiatry.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

JANUARY 24, 1957

10¢



BISHOP KELLOGG INSTALLED

BISHOP of Minnesota at a ceremony at the Cathedral Church of St. Mark, Minneapolis by Bishop Hunter of Wyoming. The Rev. Lloyd Gillmett, president of the standing committee here presents a pastoral staff to the new diocesan

CREATIVE ARTS WORKSHOP

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists*; CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; JOSEPH F. FLETCHER, *Problems of Conscience*.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, E. L. Conner
Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8, ex. Wed and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.
Offiice hours daily by appointment.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC: Evening, Weekdav, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain
Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 43, NO. 44 The WITNESS JANUARY 24, 1957
FOR CHRIST AND HIS CHURCH
Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

National Council Urges Stand On Race Relations

★ A call to local congregations to take a forthright stand against segregation was issued January 11th by the National Council of Churches.

In its annual message for use on Race Relations Sunday, Feb. 10, the Council also warned Christians that if they are "to remain true to the Gospel of Jesus Christ" they must not rest until segregation is banished from every area of American life.

The statement was drafted for the council by the Rev. Martin Luther King Jr., leader of the bus boycott in Montgomery, Ala., where he is minister of the Dexter Avenue Baptist Church. It included an action program for local church groups in fighting racial discrimination. The program was prepared by the Council's department of racial and cultural relations.

King stressed that the Churches themselves have largely failed to purge their own bodies of discriminatory practices. "This evil," he said, "persists in most of the local churches, church schools, church hospitals and other church institutions."

Entitled "For All—A Non-Segregated Society," the message said that "the broad universality standing at the center of the Gospel makes brotherhood inescapable."

The statement noted that some progress toward racial integration has been made, but it pointed to segregated housing as "a critical problem remaining in every section of the nation." It also deplored the continuance in some areas of segregated transportation facilities and slow compliance with the Supreme Court's decision on integration in the public schools. At the same time, it paid tribute to "the courageous persons who stand steadfastly for the principles of Christian love and justice."

Observing that "there are those who are telling us to 'slow up' in this move for a desegregated society, the true Christian knows that it is morally wrong to accept a compromise which is designed to frustrate the fulfillment of Christian principle."

The message further urged that love, patience and understanding govern those undertaking the fight for a desegregated society. "Wise restraint and calm reasonableness," it said, "must prevail in the process of social change. But these considerations should serve to further the objective and not become a substitute for pressing toward the goal."

The department's action program to end segregation and discrimination urged churches to:

Work to bring about desegregation of public schools and the elimination of segregation on buses and other public transportation facilities.

Support legislation designed to guarantee full opportunity for all peoples regardless of race, color or nationality, and protest legislation aimed at maintaining segregation and discrimination.

Work with employers' groups, professional organizations and unions to establish non-discriminatory employment practices.

Local churches can take action within their own organizations, the department said, by:

Re-examining their race relations attitudes and committing themselves to carrying out their Christian responsibility.

Opening membership in the local church to all people and making this fact known in the community.

Selecting its leadership on the basis of qualifications.

Urging groups within the church to sponsor study sessions and forums to gather the facts about race relations in the community.

FULL CATHEDRAL STATUS SOUGHT

★ Parishioners of St. Paul's Cathedral, Los Angeles, voted at their annual meeting to ask the diocese to dissolve its pro-cathedral status and make it a full cathedral as a diocesan responsibility.

Located in the downtown part of the city, the church once had 5,000 members but today about one-fourth that number, with a lot of these nominal because they live so far away.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Chicago Group Takes Action Against Banning Of Film

★ A Protestant "action committee" said in Chicago they will seek a full-dress federal communications commission investigation of WGN--TV's cancellation of a scheduled showing of the Martin Luther film. (Witness, 1/17)

The committee, comprising seven clergymen and a layman, was named by thirty Church leaders at a meeting called to denounce the station's change of plans.

An announcement by the committee said that Attorney Frank Ketcham of Washington, D. C., a specialist in FCC affairs, had been retained to press the protest.

Dr. John W. Harms, committee chairman and executive vice-president of the Church Federation of Greater Chicago, said the station "has no present intention of rescheduling" the film. He said "the protest will be based on the violation of the station's public interest responsibility by its act of permitting 'de facto' censorship."

Harms added that the committee will explain its action in a letter to 1,600 churches in the Chicago area. He said many pastors would read the committee's statement at Sunday services.

According to Harms, the committee unanimously voted "a last-ditch battle for freedom of Chicago television from sectarian censorship." This was an apparent reference to the group's contention that the station's decision not to show the film was the result of "pressure" brought by "the Catholic Church."

The picture, based on the life of the 16th century Protestant Reformation leader, was scheduled for a telecast on Dec. 21. It would have been the picture's world television premiere.

Station WGN-TV, operated by the Chicago Tribune, said the program was withdrawn because of "a flurry of protests" from individual Catholics.

Meanwhile, Dr. Robert E. A. Lee of New York, executive director of Lutheran Church Productions, Inc., producer of the film, accused WGN-TV management of "astounding duplicity" and "vacillation."

He charged that Ward Quaal, vice-president and genera manager of WGN, Inc., "told me he made a mistake in cancelling the film."

"Despite this admission," Mr. Lee added, "WGN-TV is unwilling to rectify the matter. They have thus compounded a controversy they precipitated when they first surrendered their own carefully considered judgment of the public interest."

ALEXANDER HAMILTON COMMEMORATION

★ A service commemorating the 200th anniversary of the birth of Alexander Hamilton was conducted by Bishop Donegan of New York, at Trinity Church.

Then Bishop Donegan went in procession to Hamilton's grave in Trinity churchyard, where he prayed while wreaths were laid on the tomb. Preceded by a crucifer and acolytes, the bishop was attended by the Rev. John Heuss, rector of Trinity, and Canon Bernard C. Newman, vicar.

Albert C. Simmonds Jr., president of the Bank of New York of which Hamilton was an organizer, laid the first wreath. Another was placed by Commander Max H. Roder of the Alexander Hamilton Post of the American Legion.

During the service Bishop Donegan gave an address on "Alexander Hamilton the Churchman." He reviewed the life of the founding father and first secretary of the treasury, who was shot in a Duel near Weehawken, N. J., on July 12, 1804. Hamilton was born Jan. 11, 1757. He wrote the preamble to the Constitution and was a signer of the document.

At another ceremony one of his descendants, the Rev. Alexander van Cortlandt Hamilton of Norwalk, Conn., and Dr. Heuss were presented with souvenir albums of a three-cent postage stamp issued to commemorate Hamilton's birth. Assistant Postmaster General Norman R. Abrams made the presentation at the federal subtreasury building.

PRESBYTERIANS FAVOR MERGER

★ The Los Angeles Presbytery unanimously approved a plan to merge the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America.

It is the 99th presbytery of the U. S. A. Church to endorse the union plan. No presbyteries have thus far voted against the plan. There are 250 presbyteries in the Church.

Some 500 delegates representing 168 churches in three Southern California counties voted for the plan without debate.

Presbyteries of the United Church are scheduled to begin voting this month. The voting will continue in both Churches until their respective General Assemblies meet in the spring.

The union plan must be approved by two-thirds of the U. S. A. Church's presbyteries. Approval by United Church presbyteries must be by a majority of all those vot-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ing, provided two-thirds of the presbyteries act.

If the presbyteries endorse the plan, the two denominations will unite in a combined General Assembly at Pittsburgh in May, 1956. The new denomination will be called the United Presbyterian Church in the U. S. A.

THE PICTURE ON THE COVER

★ Bishop Kellogg was installed fifth Bishop of Minnesota at a service at St. Mark's, Minnesota. The Rev. Lloyd Gillmett, rector of St. John the Evangelist, St. Paul, is shown presenting the pastoral staff, after which Bishop Kellogg was formally installed by Bishop Hunter of Wyoming, president of the Northwest province.

The request of Bishop Kellogg for an assistant bishop was approved at a special convention of the diocese. A committee of fifteen clergy and a like number of laymen has been named to consider candidates.

HUNGARY ALLOWS GIFT PACKAGES

★ The government of Hungary has announced that gift parcels will be admitted duty-free, the U.S. department of commerce disclosed last week.

The department said it has been advised by Hungarian authorities that until further notice such parcels addressed to individuals or to religious or charitable organizations in that country will not be subject to the usual customs duties.

The packages may contain only those items normally sent as gifts, such as food, toilet articles, and civilian clothing. Certain sulfonamide and antibiotic drug preparations may be included in a parcel provided their value does not exceed $25. All other drugs in dosage form may be shipped up to the full $50 limitation.

Only one parcel a week may be sent by any one donor to any one recipient.

Mail service to Hungary, which was discontinued on Nov. 23, now has been resumed, the U.S. postmaster general said. Gift packages should conform to post office regulations as to size, weight and permitted contents.

DELAWARE SCHOOL OF RELIGION

★ Prof. Clifford Stanley of Virginia Seminary is to be the leader of the school of religion of the diocese of Delaware, with the general theme the Christian interpretation of existence. It opens next Tuesday and will meet on consecutive Tuesday evenings through February 19th.

Also giving courses are the Rev. Don C. Shaw of Langley Park, Md., and the Rev. William G. Frank, also of the Virginia faculty.

INCREASED BUDGET IN OKLAHOMA

★ The convention of Oklahoma, meeting January 23rd at Bartlesville, approved a budget of $164,495, an increase of about twenty-five per cent.

DIOCESAN SCHOOL IN BOSTON

★ A diocesan school started January 17th at St. Paul's Cathedral, Boston, and will meet each Thursday evening through February 21st.

Lecturers are Dean Charles Buck of the cathedral; the Rev. John J. Harmon of St. John's, Roxbury; the Rev. Warren C. Herrick of Trinity, Melrose; Archdeacon John M. Burgess; the Rev. John W. Ellison of the Epiphany, Winchester; Prof. Charles H. Batten of Episcopal Theological School; Emily Gage, director of education at All Saints, Ashmont; Peter Waring of the ETS faculty.

Speakers at the final hour of each session are Bishop Stokes; Bishop F. C. Lawrence and his wife; Prof. William J. Wolf of ETS; the Rev Gardiner M. Day of Christ Church, Cambridge, who is to speak on the Church of South India.

GIRLS' FRIENDLY ANNIVERSARY

★ The Girls' Friendly Society will begin a series of monthly programs and activities on January 27th marking the organization's 80th year and centered around the anniversary theme, "It's caring that counts."

During February, each branch has been asked to inaugurate a new branch. In Lent, the girls will study their mission project, the Philippines, and will raise more than $2,000 for a revolving school fund for the children of Philippine clergy and another $1,000 for an additional project in that mission field. March activities will revolve around plans for the summer opportunities program for senior members.

Highlight of the Anniversary year will come with the triennial meeting of the National Assembly, to be attended by members and leaders from all over the nation, and the meeting of the World Council, to be attended by several representatives of branches in twenty-five countries. Both meetings will take place from June 26 to July 1 at Sarah Lawrence College, Bronxville, N. Y.

RELEASED-TIME GAINS IN NEW YORK

★ A total of 117,266 public school pupils are attending released-time religious instruction classes in New York City, the board of education reported. This is an increase of 7,644 over the number attending a year ago.

Most of the students are in grades 3 through 8 of the elementary schools. Some 520 high school pupils are cooperating in an experiment to

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

extend released-time to the high schools.

Also participating are 1,059 students in the city's special "400" and "600" schools. The former are for physically handicapped youngsters and the latter for those who find difficulty adjusting to neighborhood schools.

The released-time program was inaugurated 15 years ago under the auspices of the Greater New York coordinating committee on released time of Jews, Protestants and Catholics. It provides that children whose parents so request are dismissed from school one hour each week to take religious instruction in their churches or synagogues.

Only 3,151 students participated in the program the year it was put into effect.

CONFERENCE ON CHURCH & STATE

★ Leaders in the affairs of Church and state held a conference, January 18-20, at Washington Cathedral. Harold E. Stassen was the keynote speaker when thirty-three men gathered to consider "national interest and international responsibility — our Christian concern."

Eugene C. Blake, president of the National Council of Churches, attending the conference, was the preacher at a special inauguration service on the 20th. The service opened the cathedral's 50th anniversary observance.

BISHOP EMRICH VISITS TEXAS

★ Bishop Emrich of Michigan is to be the headliner at the annual convention of the diocese of West Texas, meeting in Brownsville, January 27-29.

The Auxiliary is to meet at the same time, with Mrs. Samuel Shoemaker of Pittsburgh leading a discussion on what it means to be the community of God's people among men today.

A special feature of the convention will be the report of the Committee on constitution and canons, headed by Andrew Dilworth. During the current year the committee has drawn up a completely revised set of canons for consideration by the delegates. In order to familiarize the delegates with these proposals, Bishop Jones and Bishop Dicus will hold a series of convocational conferences prior to the convention.

SPRINGFIELD CATHEDRAL TO BUILD

★ Christ Church Cathedral, Springfield, Mass., is seeking $250,000 to enlarge and modernize its parish house. About $200,000 is already in hand.

ADULT LEADERS OF YOUTH

★ Adult leaders of youth held an all-day conference on January 12th at St. Paul's Cathedral, Boston. Leaders were the Rev. & Mrs. Richard L. Harbour of the national division on youth, and Mrs. Stephen K. Mahon, executive secretary of the Girls' Friendly Society.

CRUSADE FOR CHRIST LAUNCHED

★ The Crusade for Christ in Connecticut was officially launched on January 20th with a service and rally at Christ Church Cathedral, Hartford, with Bishop Gray the speaker.

During Epiphany 10,000 trained crusaders will visit each of the 70,000 homes in an effort to get committments for Christ from all those visited.

TOPEKA DEAN TO RETIRE

★ Dean John W. Day announced at the parish meeting of Grace Cathedral, Topeka, Kansas, that he would retire on September 1st. On that date he will have completed thirty years of service as dean.

The cathedral parish has shown remarkable growth in every way under his leadership. Being 69 on his next birthday, he told his people that he thought a younger man should take over.

GILLMETT SPEAKS ON RUSSIA

★ The Rev. Lloyd Gillmett, rector of St. John the Evangelist, St. Paul, Minnesota, spoke on his trip to the Soviet Union last summer at the parish meeting of Gethsemane, Minneapolis, January 16th.

HONOLULU MISSION DEDICATES

★ Calvary Church, Kaneohe, Hawaii, founded five years ago, celebrated the anniversary last month by dedicating a parish hall and vicarage. The Rev. W. H. Grosh is vicar.

CONSTRUCTION SET RECORD

★ Church construction reached an all-time high of $773-million in 1956. This was $39-million more that the record established in 1955.

A.C.U. SPONSORS TRAINING

★ The American Church Union has announced it would sponsor a new program to train leaders for vacation church schools.

Seminarians and college students will receive a week's intensive training at the DeKoven Foundation, Racine, Wis, under religious education experts. Then, in teams of two, they will do vacation school work in parishes assigned to them.

The announcement was made by the Rev. Donald W. Lloyd, Ossining, N. Y., national chairman of the Union's religious education committee.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Best This World Affords

FOR the right person at the right time, this world can be an enchanted forest permanently full of surprise; and we do not see why things could not so have been arranged, that this world should be like that for all persons at all times. Most especially, it strikes us, looking at other people or looking back on ourselves, that young men and young women approaching their full strength live, very temporarily, in something that looks a little like Eternal Life. Which of us, at least in bad moods, would not like to go back to those years when we could swim all day and dance all night? When one could, if one wished, hitchhike to California; or sign up for a summer's exploration in the Arctic; or work one's way on a freighter to the Caribbean; or take a year's job in Paris? Which of us, most of all, would not like to fall in love again for the first time?

The Greeks had lots of gods, but the god they came the nearest to believing in was Apollo, the image of the first strength and beauty of youth made eternal. And likewise supreme pathos for the Greeks was the death of a youth in his first strength and beauty. If somebody says this is mere paganism, and we were supposed to have gotten beyond that; all we can say is bully for paganism. We ourselves would be very uncomfortable if we had to run five miles tomorrow; only the other day we noticed the beginnings of a varicose vein in our knee; and we have come to need our eight hours regular sleep. We do not like what these signs remind us of; there is nothing we can do about it; but we do not intend to take it lying down.

Much less do we relish the thought that such comeliness and valour as we have known will, in a relatively brief time as such things go, have its mouth stopped with dust. Nor are we sure whether we find it much of a consolation that other apple-trees will blossom in other Junes a hundred years from now, and other golden youth will dance and run. It is true that not much of that youth will erect a lasting monument to itself; but then neither do most of us. We are not (we suspect) Thucydides, nor are our friends; neither they nor we could turn out a decent vase, nor put together a really sound coffee table. In fact, compared to the laborious productions of maturity, the moment of repose when the square-dance shifts from one figure to another, and out of the spinning there flashes a bare arm instantaneously at rest, is perhaps a surer pointer to eternity.

Again our emotions play odd tricks on us, which are still perhaps not beyond finding out. Why should the death even of a close friend not touch us so deeply as the broken phonograph-record, the lost cufflink, or the scorched evening blouse? Probably because we had intellectually forseen the inevitability of death, along with old age and the fading of love, and had somehow inoculated ourselves against it. But, unlike possession-free youth, we have surrounded ourselves with those personal belongings of private meaning, in the hope that as we grow old they will persist unchanged and give us the illusion of immortality. But lo! our best devices fail us miserably, and our diamond needles turn out to be even more mutable than our so easily-cut flesh.

Family of Man

OUR colleagues the reverend clergy weekly utter the most unspeakable blasphemies against death; it makes our flesh crawl to think of the bland way in which those surpliced figures assure us that under the new dispensation the terrors of death are no more, its sting drawn. Curiously enough, we believe St. Paul when he says this, although we cannot quite put our finger on any reason why his words carry conviction. But there is almost nobody we know who can tell us so in Paul's name and get away with it; we feel irresistibly compelled to remind them of Achilles' great saying, that he would rather be the meanest man in the meanest village of Hellas than rule among the dead. Even that quite moving exhibition of photographs, The Family of Man, struck us at some points as a lie, as if we were to be expected to reach a vantage point from which birth, death, and all points between were equally acceptable states of being. Possibly this is true, but we were not convinced.

Insulate ourselves as we will against our

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

sorrow, somehow or other it will find the worn spot and shock us. Perhaps the best policy is what the old lady said about her silver, "I shine it a little each week, and that way it doesn't get so bad". Our favorite place for shining our sorrow is the American Museum of Natural History. Its wholly admirable habitat-groups are all of real places on this globe; and whenever we walk through, we not only have a mad desire to visit every single one; but we have a mad persuasion that the illimitable strength of youth again is ours, and that we really could.

What a wonderful age that of Elizabeth I must have been, when Englishmen came to full realization that the whole globe was waiting to be explored, and that they had the strength to do it! It is good then that we should be sentimental about our frontier.

We had the honor of knowing the late Alfred North Whitehead, who in his later years conceived a great passion for seeing the other face of the moon; and one night solemnly predicted that we would in fact see it. And we suppose it is good for the human spirit that those possibilities should remain for ever open; although the vertigo of space-flight is not for us, who eschew even roller-coasters. But whatever lies ahead, we have lost more than we have any certainty of regaining. Our race has very nearly exhausted the novelty of this globe; and we ourselves know we have lost, wofully, finally, and irrecoverably, the first wonder and liberation with which as a child we explored the woodlot across the street. And far more so does each of us have a gaping wound or a sterile void in his being where the world first awoke his heart and stole it from him beyond all recalling; for everyone there are certain sounds and smells which bring beyond all gainsaying the absolute conviction that he has lost a free gift more precious than anything he might afterwards acquire: white sands under the moon, a warm wind moving the harsh lines of beach grass, and the innumerable laughter of the breakers.

View of Eccleaiastes

THERE are various attitudes, more or less honest, which can be taken towards this unhappy fact; towards none of which at present we feel ourselves inclined. There is the possibility that work and age will at last dull the consciousness of pain; but we wish neither to take drugs nor prescribe them. There is the often-expressed conviction that the febrile joys of youth will give way to quieter and solider pleasures; but we can only report, that the more years we read and observe, the more our exasperation at, and pity for, humanity increases. And there is the lie which resolves the loss by means of some dogmatic system, when in fact neither loss nor dogma have been internally apprehended by somebody you could call a real man.

The most attractive attitude would be to try and persuade Americans of the loss that humanity has suffered; to convert them, that is, to paganism and the view of Ecclesiastes. Because you cannot be converted to anything else unless you start out as a pagan. This is why the Greeks are indispensable: because they first discovered the real truth about this world, that it is at once glorious and insupportable. And ever since, men have been trying to discover a way to live with that world.

But America is not even pagan—it is hard to know what to call her; and all her most characteristic institutions serve principally to conceal from her the truth. The mortician's blanket of synthetic grass; the tranquillizing drugs; the crooked mirror of advertising; inflation control, social security, union benefits; the solemn misleadingness of foreign policy: all perpetuate the lie that we are in charge of our world.

If we were to take any attitude, we would start an agitation to free the youth of America to suffer. But Jeremiah got tired after a while of being Jeremiah, and so do we; right this week we prefer to follow the example of his predecessor, and cooperate with the Lord in making the heart of this people fat, if that's the way they want it.

Best This World Affords

NO, ALL we are interested in doing currently with the universal sorrow is living with it, and sending up our own private keening towards the stars. Actually, now that we think of it, it is not that we are deprived of something that we ever really possessed. Looking at the girls and boys in the dance, and knowing something of them as we do, we can see perfectly well that they have not really acquired happiness. They worry just as much as we do whether they are going to be invited to parties; but worry has not yet become a habit with them, and when they forget it, and forget themselves, we can see, and they will be

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

able to remember in later years, that happiness drew near them. But that is all; for if they recognize what is happening, and try to pluck the golden apple, immediately they grow up, and become even as one of us.

The recriminations with which lovers and friends so characteristically stretch each others' patience come partly from simple forgetfulness. We easily convince ourselves that once upon a time Love was free to soar as an eagle, and that now his wings have been clipped by domesticity. Look back very carefully at the moonlit sands; is there really somebody there beside you? Perhaps there is down in one corner of the picture; but there is no real bond between you. The overwhelming sense of the possibility of fulfilment which you associate with that scene is really all in your own heart.

It is not Love that has deceived us, but the world. We are all of us poor folk being tossed in our liferafts on the same sea; each of us is within shouting distance of perhaps one or two others. And when we call to each other, it is real communication; not very much perhaps, but real so far as it goes, and about the best thing that this world affords.

Of course we know perfectly well that there is something called the Gospel, and that it is said by its preachers to be directed towards precisely this unhappy situation. But there are lots of times, including this one, when the preachers have so calamitously failed to see where we really are, that they throw us off the Gospel completely; all we can see is their version of it. This week anyway we must remain honest, unredeemed, and mourning over the world's loss.

Not but what in our mourning we do not sometimes unexpectedly catch hints of the possibility of redemption. Beethoven, in his great middle years of strength, seems to have felt the usual emotions of humankind; his outbursts of rude energy are unparalleled in music before him, but certainly not his slow movements. But as he grows older, more crotchety, and stone deaf, a most remarkable change takes place, which we anyway can hear clearly in his quartets. The slow movements become even more ravishingly sorrowful; and to precisely the extent that this happens they became triumphant. In the same way his finales and scherzi take on absolutely novel overtones; his world of emotions seems to be a wholly transformed one, for which our ordinary language has not even the names. The music-critic may deny this; but all we can report is that we conceived of the possibility of such a transformation while we were listening to Beethoven.

And to the preachers we say this: unless you can show us in an equally concrete way the real possibility of the redemption of which you speak, we will continue to pay attention to Beethoven rather than to your sermons.

Creative Arts Workshop

By Mrs. Louise S. Edwards and Mrs. Annette Geiger

IT WAS on a morning in June that I was visiting with one of my teachers after church. She asked: "Isn't there some way little children can make their own music during Sunday School?"

I told her that I would be going to Windham House for the month of July and surely there would be someone who could help us. There was!

At Windham House Louise and I talked about music for the little ones. After awhile she offered to come and meet informally with a few of my teachers. However, when I talked about our plans later to our diocesan consultant of Christian education I was encouraged not to limit the program to a mission field group, or to music. Like Topsy, the whole idea just grew until we had a large gathering of teachers from the southern tier of New York state, interested in sharing their experiences in a creative arts workshop.

There were many exciting evenings for me, spent with my faithful typewriter—getting out personal letters to the rectors and Church School superintendants of this area. Usually I don't get too worked up about typing letters, but this was fun! The group grew so large that the Spencer Central School opened it's cafeteria for us to use as a class room. St.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

John's of Spencer was our host church.

That's about it—the birth of an idea, the searching for the right person to help us and then several months and many prayers later, our creative arts workshop got underway.

It must be understood that each workshop is unique in that it is planned to meet the needs of the particular group involved. No two groups will work alike; nor will the same type of projects be used; nor the same experiences shared.

This particular group felt that they needed to know something about what makes nursery and kindergarten children click. They were also interested in programming as well as learning how to work with children.

The working groups presented in this article evolved from similar problems within a church community. We have written about this particular workshop believing that other church communities might enjoy sharing them with us.

Objectives for Teachers

OUR workshop opened with a discussion of the basic needs of teachers before they enter into active group participation with their children. There are three basic needs. First, the teacher must know the ideas which she is trying to get across to the children. Second, she must know something about the psychology of the age group with which she is working. Third, she must know that the ideas which she is presenting are ideas in which she herself believes.

Our meeting began with the question: "What ideas do you hope to get across to the children?". The answer was that we are trying to teach the children that God loves us.

The second question: "What do we know about the age group which we are teaching?" This was our conclusion. A child as an infant, learns by instinct. He knows the feel of his mother's arms. He knows the sensation of joy at being fed. As he grows he learns to know that his mother loves him. He finds security within his family surroundings. He learns a vocabulary through symbols. Varied experiences develop his use of words and his understanding of his environment. Children learn to communicate to you and to the group of children with whom they are associated, through the creative work which they do. They use paint, clay, woodworking and other media. They not only communicate creatively, they are learning the words which give meaning to these symbols which they create.

The third question: "Do ye believe that God is love and how do we communicate it to the children?" We must be sure that we believe that God is love. We express it by sincerely loving the children in our care. This makes them feel secure. This security in turn helps them to love other children. With the help of the teacher, these children can help others who still feel insecure and unloved. We must help the children acquire self-respect and respect for their peers with whom they are associated. We conclude then that we as teachers must have self-respect and love before we can teach it to our children.

Programming

IN DISCUSSING programming, the first need is to know the objectives which we are trying to teach. The next step is to find ways and means of stimulating the child's thinking in terms of objectives. This can be done by pictures, reading stories on the subject, discussions, trips to church, or trips around the immediate neighborhood. From this, plans for working out group activities are made and the teacher acts as guide to the children as they work. When their work is completed there is an evaluation period and the finished product is discussed. Each group shares with the others, their experiences.

In preparing the activities for the workshop we tried as far as possible to follow through with this type of programming. Since this was my first effort at such an undertaking, I did it with tongue in cheek.

Group I

YOU and your children have visited the church a few times. Among other things, the children have seen the altar, the frontal, the vases, the candles and other items of interest. They are pleased with what they saw.

They would like an altar of their own in their room. There are no immediate means of getting one. You, a teacher, have found a table of sorts in the furnace room. You and your children have talked about ways and means of setting it up as an altar.

Each Sunday you have discussed with the children, the altar, it's appointments and why we use them. A group of enthusiastic youngsters have volunteered to make the table into an altar. Since only a short time

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

each Sunday can be devoted to this work it will take a few Sundays before it is completed. You will need:

An altar frontal and an altar cloth
Candle sticks and candles
Flower vases and flowers
A cross and steps for it

Assuming the above to be a fact, make the necessary equipment and set up an altar on the table.

For this group the equipment consisted of a torn sheet, leaves which had been gathered from the church grounds, a spray gun and green powder paint. Tall tin cans, small tin cans, pipe cleaners, short and long, tissue paper or crepe paper of different colors, for vases and flowers. Cardboard rolls from hand towels for candles. Tinfoil, a cigar box, tongue depressors. A tube of rubber cement and two cans of rubberized paint, all were included with the equipment.

The frontal was made by pasting the leaves on a piece of sheeting. Mixing the green powder paint with water and spraying it on the cloth. When the pasted leaves were removed there was a pretty leaf design on the frontal. Green was used because this is Trinity season. The leaves were used to represent the Fall of the year. The tall tin cans were painted with the rubberized paint, in green. Flowers were made with the long pipe cleaners and the tissue paper. Cardboard rolls were painted. A piece of red paper was pasted inside the roll to represent a flame. The cigar box was wrapped in tin foil and the wooden tongue depressors were fastened together to make a cross.

Group II

YOUR walls in the primary school are pretty beaten. You need something attractive to lift the spirit of the place when the little ones come in. It is near Easter time and you have been talking about your seeds and bulbs which have grown so nicely for you. In the spring the earth awakens. You have shown pictures to the children and read books about Easter time. Cut and paste a mural depicting the coming of spring.

Included in the equipment was newsprint, paste, scissors, odds and ends of materials accumulated over the weeks, as cellophane wrappers, colored pieces of paper, plastic bags, milk box tops, pieces of wool, multi-colored construction paper, a stapler and books about spring and Easter.

Two large sheets of newsprint were fastened to the wall. On this was pasted a picture of animals, birds, birds nests, grass, trees, children swinging, groups of children playing, the sun shine, rabbits, Easter eggs, trees, and some two dimensionals were used also.

Group III

YOU have no piano and if you had one you could not play it. Your children love to sing. They have heard the organ and seen the choir march in, singing hymns. They have asked you to sing hymns in church school. Your assistant can carry a tune. Your children can make band instruments and have their own music.

The instruments may be any or all of the following:

Rythmsticks	Drums
Sandpaper blocks	Marrimbas
Cymbals	Castinets

The equipment supplied were dowels, 1 x 2 x 12; a piece of wood, 1 x 1 x 12, coffee can tops, pot top knobs, cereal boxes, large and small, also salt boxes, ice cream containers, soda bottle tops, nails, screws, bits of ribbons, hammer, saw, vice.

When you are ready, find a suitable hymn and demonstrate how you can make music while you march down the aisle to take your places in the choir stalls.

Evaluations from Participants

AS A church school superintendent, I found this conference very helpful. Not only received help to take back to my teachers, but I thoroughly enjoyed the meeting myself. I especially liked the method of having the members actually carry out a project as a class would. This is a much more real way than just talking about it. I appreciated the wealth of material presented.

The presentation of the objectives appealed to me very much. Seems to me it is appropriate to all grades—as well as these.

Actual participation in the various projects made the conference—actual manual operation of the materials is worth much more than seeing them and being told about them.

The most impressive idea which I know will help my children is the picture idea, instead of so much telling. Putting the picture

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

down to where they are able to reach them and letting them touch them.

Having the children participate, letting them know that they belong and are needed, is a way of love. The idea of seasons, God's way of creation. I enjoyed the workshop period. It will make us, as teachers, know just what and how to work along with the children. The need of having the teacher there to help them, their questions, and work with them, is most important.

The day's program has added much to my plans for my class.

The gathering helped me to feel less self-conscious in the presence of other people. I feel very comfortable with the little people of my class but do not appreciate having visitors. I know now that by having my thoughts well prepared in advance I can feel more at ease with whoever may be present.

Much creative material is free and I believe that the children would greatly enjoy helping to collect what is usually termed refuse, then seeing what can be created from it.

The session was helpful to me because, realizing one's limitations is of vital importance, but a lot can be done with relatively little talent. My eye for art is appreciative but I cannot with crayon or pencil, put down what I see. This session has taught how much can be done very simply and effectively with inexpensive tools.

The introduction of projects, based on Bible stories at a level that can be done by nursery children, will make the Bible more than the Church book. Constructing an altar of simple materials will bring a knowledge of the articles on the altar, their use and purpose, to the children, as no other means.

This has been a session of motivation and education.

This workshop was very helpful to me, particularly in the area of actual participation in craft work. I greatly appreciated the display of materials which could be used and for ideas presented for using them.

I feel that this workshop session was very stimulating and constructive in regard to knowing and feeling the needs of kindergarten children.

How much of fifty minutes of class session should be devoted to crafts? to others? what others?

My teachers have always wanted something geared to teachers of this age group, so we were very pleased to have this opportunity.

Dividing into groups and seeing what can be done with simple materials for handwork was especially interesting and helpful.

I felt the time well spent and I hope many more teachers can have the opportunity to attend such a workshop.

I enjoyed the afternoon very much. Not being a regular Sunday School teacher, it has helped me in the teaching of my pre-school children at home, also the one that's in kindergarten. It wasn't exactly so much the teaching, but of things they can do at home to pass the time, especially with winter setting in.

I was impressed with the possibilities latent in materials usually considered suitable only for discarding.

After observing the products of working with these materials I was inspired to attempt more experimentation in the future.

It opened a field of thinking which I had not considered before, when, during the book display, it was brought precisely to my attention how secular books can be profitably adapted to religious teachings.

I think what I got the most out of was the idea of always having pictures on the walls. It would be very nice to take the children out and have them notice the different seasons. This way I think they would learn more.

This project has helped me and I think my Sunday School class will benefit greatly by it.

Observer's Report

AS YOU began, they all seemed pretty much on the defensive probably because they were unsure of themselves. Most all of the group took notes on the ideas presented which to me showed a definite interest in what was going on.

It wasn't until we got into programming that they all started to get into the act. I had the feeling that this was because the beginning questions needed answers that reveal the personality, whereas programming can include the ideas of the rector, the superintendant and other teachers of the Church School. I guess it takes a really mature person to disclose himself to a group of strangers.

Such buzzing and fun, making out church name tags and going to tables with a definite objective in mind. I was delighted at the joy and enthusiasm with which the small groups solved and worked out the problems or projects at hand.

Perhaps in future workshops a little re-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

scheduling could be arranged so that the presentation of the finished product could come at the end with everyone participating. I can see now that if the conclusion of the workshop is to come after dinner that it should be a time of activity for all. It seemed that it was difficult for the teachers to remain alert after being together for such a long period and after eating a heavy meal.

Perhaps evaluation sheets with a few direct questions printed on them would be helpful. Some seemed rather vague as to the meaning of evaluation. Time passed so quickly that we had to ask many of the participants to send in their evaluations because of lack of time to concentrate before the session closed. Maybe they could have fifteen minutes to write quietly at the end and those who finish up ahead could spend time at the book table getting names of authors and publishers, or talking with you about available books and records.

Mr. and Mrs. P. both of whom were present, have asked me to come and talk with them and their daughter about professional work for women in the Church.

Mrs. Annette Geiger is director of religious education for the Tioga-Tompkins mission field in the diocese of Central New York. She was formerly employed in the fields of savings and commercial banking. For the past three summers she has trained at Windham House and has had three and a half years of training on the job.

Mrs. Louise S. Edwards is the wife of the late Reverend George W. Edwards. She acquired her M. A. degree in early childhood education in 1955. She has taught in public schools and also acted as director of religious education in her husband's parish. At present she is teaching in a nursery school. She attended the summer session at Windham House this past year.

Talking It Over

By W. B. Spofford Sr.

PREMIER STYRDOM, the thin-lipped, square-jawed ruler of South Africa, started last June having his cops pull off predawn raids on homes to collect evidence of "treason."

The first victims were leaders of the African National Congress, including Moses Kotane, who had attended the Bandung conference, and W. Sisulu, acting secretary of the Congress.

The next phase of the enterprise was the round-up of progressive "traitors" which got under way on December 5th. The procedure was the same; pre-dawn raids on homes, with those picked up flown to Pretoria, then taken by bus or army truck to Johannesburg and jailed in the Fort.

Three small children of a nursery-school teacher and her husband were left to take care of themselves as their parents were hustled off to planes. But the judge denied bail with the remark; "It is difficult to believe that these children will not be cared for."

Another arrested parent of two has advanced tuberculosis, another a chronic heart condition. An Indian lawyer was found in bed after an operation 48 hours earlier—the procedure proposed there was to set up a special court at his bedside, the house meanwhile being guarded by cops to prevent him from escaping.

Some of these 153 persons now on trial for "treason"—under the Suppression of Communism Act, which has more significance for Americans than perhaps some realize—are know to us over here. One of them is Prof. Z. K. Matthews of Fort Hare University for Africans, who a couple of years ago was a visiting professor at Union Seminary in New York. Father Huddleston is now in England and the Rev. Michael Scott is in New York where he is battling for the rights of Africans at the UN. But the pre-dawn raiders were looking for evidence as well as "traitors", and among the evidence collected were copies of Huddleston's book, "Naught for Your Comfort" and pictures of Scott and Canon Collins of St. Paul's Cathedral, London, who heads a fund drive for defense. (See Back Cover).

SO PEOPLE over here get properly outraged, with one result the organization of Episcopal Churchmen for South Africa, with headquarters in New York at the Church of the Resurrection, 115 East 74th Street.

This is all to the good, naturally, and it is nice to see the organization receiving the enthusiastic endorsement of men like Dean Pike and Clifford Morehouse, among others.

But what does bother me a little is why these Church leaders can get really hopped-up over these outrageous things that are happen-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ing in South Africa and yet not bat an eye when the same things happens here.

Carl and Anne Braden, for instance. Their story is well enough known to Witness readers —buying a home for a Negro in a white section of Louisville. Then raids on their home for "evidence" of a conspiracy to overthrow the governments of the U.S. and the state of Kentucky. The trail of Carl Braden under this same sort of suppression of communism act that is being used in South Africa —"guilty" with bail set at 40,000 which could not be raised, so he was hustled off to jail. His children were not left parentless since his wife, Anne, who was a member of the social service commission of the diocese of Kentucky, could look after them while she awaited her own trial on the same charge.

The fact that they are both Episcopalians was not a determining factor in deciding whether I would give them what help I could. It was just an added reason. Anyhow the record of that case I have followed rather closely, and there isn't much down about the help they received—financial or moral— from members of their own Church, except what came from the Episcopal Fellowship for Social Action.

It is swell, I think, to get outraged over what's happening in South Africa.

We ought to get a little mad, too, over things that are happening here.

Maybe we don't because the price can be a bit high.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

I HAD gone down to the club with young Alfred Gore, and he had beaten me soundly at racquets and then whizzed past me more than once in the swimming pool. He was just out of seminary and I suspected that he thought me pretty old-fashioned. But he had such charming manners that I was never sure.

As we were dressing I remarked that sometimes it seemed that belief in the Incarnation must have been easier when men thought of the sun and moon as lights set in the solid firmament.

Alfred looked surprised.

"Do you mean you find belief difficult," he asked, incredulous.

"Yes, often," I answered. "When I think of the universe or the atom, when I think of the short span of history, when I think of how many have never heard of Christ, I wonder if God could really have revealed himself in a Son."

Alfred was pulling on his sweater so I could not see his face but when it was on I thought he looked startled.

"I thought you believed everything," he said.

"I doubt, and believe. My mind tries to understand, and is baffled. It cannot comprehend the working of God. So I turn back to the Gospel and consider how sure Jesus was that God mattered to man and man to God."

"I doubt too," said Alfred shyly. "But I had no idea that you did."

"It used to distress me," I told him. "Sometimes I'd wonder if I dare preach at all. I envied the men who never doubted. But I finally came to see that my doubts arose because I was trying to decide for myself how God would act instead of looking to see how he had acted."

"But how had he acted?"

"He called us into being. Yes, it would be easier to think of Creation as happening in six days and man as the crown of it. Science has shown us something far more complex. But it has left Jesus unchallenged. He has 'the words of eternal life.' "

"You ought to put that in a sermon," he said.

I laughed.

"If only I could! But do you know, Alfred, that in my sermons I always fail."

"But you're a good preacher!"

"Thanks. But I long ago stopped thinking that. I do my best to think out my sermons until they are as simple and honest as good bread but I never feel I've done it. The theme's too big. Who am I to talk of God?"

"If you can't, however could I." asked Alfred.

"I don't know, unless it be by the grace of God. Yes, that's the only way."

Alfred looked very sober. I hoped I hadn't discouraged him. But he had the sermon on Sunday and he really preached. He had the gift.

We followed the choir into the vestry and when we were alone I said, "You are a preacher, Alfred. But remember one thing— preaching comes high."

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 3rd Sunday after Epiphany

St. John 2:1-11

"Thou hast kept the good wine until now."

The service which Jesus performed for his people was like the arranging of a happy wedding party for them. This he did in a variety of roles. Sometimes he was the guest who contributed the refreshments while remaining unknown; sometimes as the master of ceremonies; then, again, as the groom. This is the kaleidoscopic brilliance of his ministry (v. 11) as the Gospel of St. John describes it by means of the wedding scene at Cana.

Characteristically this story blends elements of real life (e.g. the wedding customs) with metaphorical devices to compose a highly effective allegory. The mother is not named. After speaking her part (v.5) she disappears. She is not among the disciples. The reply of Jesus (v.4)) is not normal conversation. The mother is addressed as "woman" because she is a representative person. "My hour" has overtones of Jesus' death and consequent glorification (7:6,30; 8:20; 12:23; 13:1; 17:1). The jars of water are abnormally large. They contain 20-30 gallons each. That is a hyperbole. Wine, especially, new wine, in Jesus' own parables describe his religion (Mk. 2:18-22; Lk. 5:33-39; Mt. 9:14-17). The "old wine" of the parables is the same as "the water" in the Cana scene, both symbolize the Jewish religion. Marriage is a common metaphor of the relation between God and his people (Hos. 2:19f., et al.), and of Christ and his Church (Mk. 2:18-20; Mt. 22:2-12; 25:1-13; Lk. 12:35ff.; Rev. 19: 7ff.; 21:2,9; 22:17; Eph. 5:22-33; 2. Cor. 11:2). In the end (v.11) the evangelist says clearly what he means. The AV wording, "this beginning of miracles", fails of the original meaning. The original is: "this first of the signs". "Sign" is St. John's word for "miracle" and reveals the inner reality and meaning of Jesus' act (see 2:18,23;3:2; 4:54;6:2, et al.). "The first" is the word, "arche", which means, the "principal" or "characteristic" sign. We should say, then, "this is Jesus' arch-sign", or, to use a journalistic term, "this passage stands like a headline over the Johannine interpretation of Jesus' ministry." The marriage scene is descriptive of Jesus' entire ministry. It was the ruling principle of his life to "serve the good wine".

It is quite clear, then, that the other persons in the scene are themselves signs. The mother represents the Hebrew-Jewish Church, and the waiters, "those who knew" and served, are the Christians. Jesus is the one who has made the radical change from a religion which is a frustration and disappointment ("they have no wine") to **a life which is a joyful celebration** ("water become wine") with abundant resources (the jars filled to the brim). Those who believe in him are those who know and see this glory (cp 1:14) which is also power.

St. John's scene indicates four things: the historical relation of Christianity to Judaism, the superior power of Jesus, the superior quality of his religion, the role of the Christian disciple, minister and layman alike.

A life of drabness and scarcity transformed into a life of richness and joy and satisfaction is an experience which all may realize. There is one condition. In Cana it was that "Jesus and his disciples" were called. He must be invited. His companions also must be admitted. He usually brings them along. But once he is the guest he also becomes the feastmaster, and the good things he serves are superior to anything imagined or hoped for.

It is true, of course, that he is often present even where he is not known to be present. He is the unknown benefactor who brings the better gifts, and "whence they came" is not known. "Dear Anonymous is come again." But we who know him ourselves are the ones to reveal him, to point from the gift to the giver. To "believe in him" (v.11), means to make him known and to give him the credit, to say, "this better life we are enjoying in our civilization and in individual circumstances is thanks to Jesus Christ, what he did then and is still doing".

In a sermon on this Marriage in Cana the great scholar J. Rendell Harris remarked that the whole life of Jesus is a kind of evolution of the Trisagion. The angels at Jesus' birth sang, "Glory to the Father". At Cana the Church adds, "Glory to the Son". The Church is here to perpetuate this feast. Should this be thought of at the Feast of the Lord's Table, when, as a 16th century poem said,

"the modest water saw its God and
blushed"?

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

CLERGY CHANGES:

PERRY M. PORTER, formerly rector of the Good Shepherd, Pittsburgh, Pa., is now rector of St. Stephen's, McKeesport, Pa.

JAMES C. WELSH, formerly in charge of Nelson Parish, Va., is now ass't at St. Andrew's, Fort Thomas, Ky.

J. HAROLD MOWEN, formerly vicar of St. Martin's, Selbyville, Del., is now vicar of Prince of Peace Chapel, Gettysburg, Pa.

EDWARD J. WATSON, formerly vicar of Holy Trinity, Fallon, Nevada, is now canon of Calvary Cathedral, Sioux Falls, S. D.

GEORGE RATHBUN has resigned as rector of St. Mark's, Leominster, Mass., to retired from the active ministry.

PAUL T. SHULTZ, formerly rector of the Atonement, Westfield, Mass., is now rector of Zion Church, Greene, N. Y.

E. CLARENDON HYDE, formerly member of the cataloging dept. of the University of Colo. libraries, is now junior librarian in the cataloging dept. of the University of Missouri, Columbia.

CHARLES CLASH, rector of Immanuel Church, Wilmington, Del., since 1919, has resigned to retire from the active ministry.

JACK H. SMITH, formerly rector of St Barnabas, Marshallton, Del., is now curate of St. Stephen's, Olean, N.Y.

G. EARL DANIELS, formerly ass't at All Saints, Chevy Chase, Md., is now rector of Christ Church, Hyde Park, Mass.

JOHN GORSUCH, former graduate student at Virginia Seminary, is now ass't rector of St. Alban's, Washington, D. C.

ROBERT BIZZARO, formerly vicar at Keansburg and Belford, N. J., is now rector of Trinity, Cranford, N. J.

RONALD C. HENSTOCK, formerly rector of St. Luke's, Westfield, N. J., is now rector of St. Stephen's, Plainfield, N. J.

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

HARRY L. HADLEY has resigned as rector of St. James, Bradley Beach, N. J., to retire from the active ministry.

ORDINATIONS:

ROBERT G. THARP was ordained priest by Bishop Moses on Jan. 9 at St. Mary's, Tampa, Fla. where he is curate.

WALTER G. MARTIN was ordained priest by Bishop Moses on Jan. 7 at St. Stephen's, Coconut Grove, Fla., where he is curate.

JAMES M. GILMORE Jr., was ordained priest by Bishop Louttit on Jan. 7 at St. John's, Brooksville, Fla. where he is vicar.

WILLIAM F. HERLONG was ordained priest by Bishop Louttit on Jan. 9 at St. James, Leesburg, Fla., and is now vicar of Emmanuel, Orlando, Fla.

LEIGH B. PUTNAM was ordained priest by Bishop Lichtenberger on Jan. 5 at Emmanuel, Webster Groves, Mo. where he is ass't.

COLUMBIA CHAPEL ANNIVERSARY

★ St. Paul's Chapel, Columbia University, will observe the 50th anniversary of its opening on February 3rd and 7th. Bishop Bayne of Olympia, former chaplain at Columbia, will preach at the thanksgiving service on the 3rd.

On the 7th Dean James A. Pike, also a former chaplain, will speak at noon; in the afternoon the play "Thor, with Angels" by Christopher Fry will be presented by the Broadway Chapel Players.

The anniversary dinner will be held that evening, with President Grayson Kirk of Columbia and the Rev. George A. Buttrick, chairman of the board of preachers at Harvard, the speakers.

The Rev. John M. Krumm is the present chaplain at Columbia.

Extra Cash! SELL NEW 21-CARD $1.00 TALL ALL OCCASION ASSORTMENT
a whole year's family supply!



New Personal Imprint Lines — Over 400 Fast Selling Items!
Make spare hours PAY BIG this spring! Offer friends, neighbors giant value assortment 21 TALL-STYLE EVERYDAY CARDS . . . only $1.00. You make up to 50c profit on every box. Includes cards for birthdays, anniversaries, graduation, all occasions. Many other fast selling assortments—America's *complete* line, plus personalized napkins, party favors, stationery. EXTRA CASH taking orders for delightful gifts, toys, household gadgets. Something to sell every home in your town. BIG CASH BONUS given too!



GIVEN FREE!
This darling Miniature Mixer Salt & Pepper Set and Sugar Pot will be included with your sample assortments. Rush name, address; we'll tell you how to get it FREE. Write!

FREE SAMPLES RUSH NAME
Personal Imprint samples sent FREE. Assortments sent on approval. Start taking orders at once. ORGANIZATIONS: Get our money making plan and CREDIT OFFER —sell now, pay later. Write today!
ARROW GREETINGS
Dept. 26
513 Fourth Ave. S.
Minneapolis, Minn.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

Understanding the Sacraments. By Carroll E. Simcox. Morehouse-Gorham Co. $2.15

There has never come to my notice any book dealing with the Christian Sacraments which has the peculiar virtues that this book of Dr. Simcox possesses. There are, of course, scholarly volumes dealing with the same subject and written from the same point of view and there are some treatisies on the sacramental life written in popular language, but there are none that I know of which cover the subject as successfully as this for the average lay reader.

The key word for this book is *understanding*. The author takes nothing for granted as to his readers' knowledge or belief. He begins his exposition where all such books should start,—with a setting forth of the fact of the sacramental nature of all human life,—language, gestures, sensory — experience — and proceeds from there to explain simply and lucidly the foundation of all the Christian Sacraments, namely, the Incarnate Life of Christ.

This done, he deals systematically with each of the commonly called Seven Sacraments of the Christian Church, making clear the distinction there is between the two "generally necessary for salvation" and the other five sacramental rites, but insisting that the same spiritual principle is common to them all alike.

The book might well be a *Vade Necum* for all parish clergy and to all others who exercise the teaching office. The author's entire exposition of each of the seven sacraments is completely convincing to this reviewer at least, with the possible exception of his treatment of the Sacrament of Holy Matrimony where I think he fails to make clear the Catholic concept that the man and wife are themselves the actual ministers of the Sacrament through their physical and social life together, the Church simply blessing the start of this sacramental life. Curiously enough he does give the clue to this very conception of the sacrament of marriage in the first paragraph of the book where he quotes the words of Baron Friedrich von Hugel: "I kiss my daughter in order to love her, as well as because I love her."

We can be grateful to Dr. Simcox for this greatly rewarding book.

The Parish Comes Alive by Ernest W. Southcott. Morehouse-Gorham. $2.75

This is the book chosen by the Bishop of New York as the sixth "Annual Bishop of New York Book". Bishop Donegan has written the foreword and two bishops of the Church of England have contributed a preface and an introduction. The author is a parish priest in Leeds and Canon of the Ripon Cathedral. He made a visit to this country last year and aroused considerable interest here in the revolutionary precedures which he has instituted in his parish, which are the contents of this present book.

Canon Southcott faced, in his parish, conditions that prevail in every parish, alike in this country and in England. The large proportion of baptized and confirmed persons who have lapsed from any personal connection with the Church and the additional large number whose relationship is merely a passive one, with little or no awareness of what the Christian religion is all about,—this state of things is one of the fundamental problems of the Church, whose continued existence is a disgrace to the Church herself.

The author has faced up to this and done something remedial and creative about it in his own parish. In this book he tells all about it, in considerable detail. The bare facts about what has happened are two: First, bringing the Church herself—in the person of the priest and a few of the lay faithful—into the houses of lapsed or nominal Christians, to worship, to teach and to discuss. Second, to base everything that is said and done on the fact of the Holy Communion as the creative center of the Christian fellowship, not by teaching, chiefly, but by constant celebrating of the Holy Communion in house after house, very simply, with a minimum of accessories, at the family dining-table.

These two facts sound very easy and elementary, but it is a deceptive idea. The facts need most careful and constant implementation if they are to be the means of spiritual transformation of the parish. This is just what most of this book deals with, in meticulous detail.

A book like this, which deals profoundly, but very practically with one of the shameful weaknesses of the Church, here and in Great Britain, surely ought to be studied with humility and an open mind by every parish priest. And it wouldn't

PENSIONS for Lay Workers—
Benefits for Widows & Orphans

Pensions and survivors' benefits have today become quite as important a part of the terms of employment as salary itself. The business world has already felt this new trend. It is becoming the increasing concern of vestries and other organizations of the Church employing paid lay workers.

Responding to the many requests from Church organizations for guidance in meeting the problem, the Church Life Insurance Corporation has developed procedures, specially adapted to the budgets of such organizations, whereby small, regular cash deposits will create the pool of capital needed to provide such benefits.

Without this pool of capital the funding of ample benefits verges on the impossible in most Church organizations.

If you face this problem in your parish or organization, for the few or for the many—or for yourself and your family alone—let Church Life help you find the answer.



Service to Those W ho Serve The Church

CHURCH *Life* INSURANCE CORPORATION

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

do any harm for diocesan bishops to pay it some attention and pass on to their clergy some of its words of wisdom.

The Ministry in Historical Perspectives. Edited by H. Richard Niebuhr and Daniel D. Williams. Harper & Bros. $5.00

As most clergymen, at least, are aware, a gift from the Carnegie Corporation made possible the appointment of a distinguished though smallish staff to study theological education in the United States and Canada, bringing up to date studies that had last been made on an extensive scale some twenty or so years ago. Those intervening years have brought about many changes in the world at large, not least in the realm of the theological disciplines. These have been reflected in and reflected by the life of the Churches.

The first in three volumes reporting the study's findings appeared early in 1956, *The Purpose of the Church and Its Ministry*, edited by Dr. Niebuhr of Yale. Dr. Niebuhr and his colleague in the study, Dr. Williams of Union Theological Seminary, New York, now give us the second volume. Next year we shall have the third, to be entitled *The Advancement of Theological Education.*

The value of the present book lies principally in what is implied by the title—the discussion of the sacred ministry in the light of history. This is something that would not have happened, quite likely, even twenty years ago—for one of the great developments of recent years has been the re-examination of historical foundations in order that we might know whence we have come and thus better assess the directions whither we are wanting or should want to move.

No one thinks in a vacuum. Always there is a context. The context in which so many views of religion—and, in this case, of the ministry—are held is the heritage from the past which characterizes our various ways of looking at things.

Thus the editors have assembled a noteworthy group of essays by first-rate scholars representing different strands of the continuing historical stream of Christianity. Each speaks from a scholarly standpoint, and each understands the realities of today's world and how the Church must face up to them. John Knox of Union writes of the ministry in the primitive Church; George H. Williams, Harvard, of the Ante-Nicene Church (c. 125-315) and of the later patristic period (314-450); Roland H. Bainton, Yale, of the Middle Ages; Wilhelm Pauck, Union, of the Continental Reformation; Edward R. Hardy, Berkeley, of priestly ministries in the modern Church: Winthrop S. Hudson, Colgate-Rochester, of the Puritan age; Sidney E. Mead, Chicago, on the evangelical conception of the ministry in America, 1607-1850; Robert S. Michaelsen, Iowa University, of the Protestant ministry in America, 1850 to now.

This is, among other things, an ecumenical feast, for here are top-notch scholars representing many Church backgrounds sharing wisely in terms of objective information and sensitive interpretation.

It is most certainly going to be true that theological seminaries of every denomination will be re-examining their total rationale and procedures in the light of the present three-volume study. It is to be hoped that laymen, too, will take a fresh look at the involved and difficult process of training the ministry who will continue to serve them in parishes throughout the land. For some of the needed strengthening and reforming of the seminary curriculum will take place only in so far as informed laymen come forth with funds to make some of these things possible.

Kendig Brubaker Cully

Christian Belief and this World by Alec R. Vidler. Seabury Press. $3.25

This rather long and labored dissertation by an English Church theologian amounts to asking and answering the question "Is Christian prophesy still a legitimate function of the Church of Christ," One may fairly wonder why the question was asked. The concern of Christians with the problems and sins and outrages of this world has never been denied by the Church, although there have been, and are, quietist groups whose members sit in ivory towers. When the Christian Church has been most healthy it has exercised the gift of prophesy.

In the present generation, the Church's leaders have not been notable for declaring God's will and rebuking moral outrages committed by whole nations.—especially one's own. Perhaps that is the underlying reason for this learned defense of the concern of Christians with the things of this world.

BOOKS RECEIVED

Haiti Seabury Press. $.75

Pilgrimage for Pierre. By Virginia M. Harbour. Seabury Press. $.95

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1957
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

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

★ **ADDRESS CHANGE**
Please send both your old and your new address.
The WITNESS
TUNKHANNOCK — PENNSYLVANIA

THE EPISCOPAL CHURCH
What I Found
By Don C. Shaw
The story of a modern conversion from the ministry of another Church.
10c a copy - $4 for 100



ROBES
Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices Catalog, samples on request Mention items needed.
DeMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill

THE PRAYER BOOK
It's History and Purpose
By Bishop Irving P. Johnson
25c a copy
The WITNESS
TUNKHANNOCK — PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

A. CRAIG
Layman of Oxford, Pa.

It has been said that everybody talks about the weather, but nobody does anything about it. The same thing, almost, can be said about peace. Our legal authorities are trying hard to persuade people that crime does not pay, but there are still people who think that it does pay. One way to make it pay is for the thieves to make the laws, so that they can legally keep what they have stolen. The possession of oil in the Middle East has been obtained in that way.

From the beginning of civilization, armed forces have taken possession of land and have made the inhabitants their subjects or slaves. While the prizes of war are still held, to make a universal peace with the beneficiaries of the aggression still in power would only confirm the injustice, and make incentives, not merely to rebel, like the Chinese, but to commit further aggressions like the Germans, the Japanese, and recently the British and French.

The principal benefits of past aggressions are now held by the owners of land and natural resources. They make some rich and the rest poor. One cannot love his neighbor as he loves himself while these differences exist. That is why Jesus said that God and riches are natural enemies. Get rid of riches first, and then peace will be possible.

WILLIAM E. THOMPSON
Layman of Des Moines, Iowa

Why were Episcopalians the only churches on Okinawa who would not take the side of the natives against the military appropriation of their farm lands? Are we again dealing only with the exploiters?

And how did that naivete slip by the watchful editor which alleged that "every man, woman and child will attend church in Scotland Christmas" or that Canadian churches are crowded? Anglicans in Canada do well if a third of the membership is there on Christmas.

WILLIAM C. HALE
Layman of Milford, Pa.

The Rev. R. N. Back's sermon given at Philadelphia was most appropriate reading for kindergarteners, but why three valuable pages should be sacrificed to such infantile prattle for adult reading is a mystery.

If the minister is the leader of his flock, may our prayers be "from all such good Lord deliver us", or is he, being a man of unusual ability, just wagging.

MRS. CATHERINE LARSON
Churchwoman of Horseheads, N.Y.

The article, *So You're Calling a Rector*, by Robert Back is one that everyone should read. Please send a dozen extra copies for friends.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

CARLETON COLLEGE
LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School
FOUNDED 1858
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
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

ST. AGNES SCHOOL
An Episcopal Country Day and Boarding School for Girls
Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

DEFENSE

of the 153 citizens of South Africa charged with

HIGH TREASON

Under the Suppression of Communism Act. Among those now being tried are a number of clergymen, including two native Anglican priests, the Rev. J. A. Calata of Grahamstown and the Rev. W. S. Gawe, chaplain of the African National Congress. Also the Rev. Prof. K. K. Matthews, former visiting professor at Union Theological Seminary, New York.

ARCHBISHOP GEOFFREY H. CLAYTON of CAPETOWN

BISHOP AMBROSE REEVES of JOHANNESBURG

ALAN PATON, Author of Cry the Beloved Country

are on the committee of prominent leaders seeking funds for the defense and to provide for the families of the accused. Gifts will be transmitted promptly to this committee.

DONATIONS ARE URGENTLY NEEDED

Please make checks: Episcopal Fellowship for Social Action
Marked "African Fund"
and send to

Mr. Arthur Fawcett, Treasurer Box 1534 Annapolis, Maryland

EPISCOPAL FELLOWSHIP FOR SOCIAL ACTION

TUNKHANNOCK — PENNSYLVANIA

THIS IS A PAID ADVERTISEMENT

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

JANUARY 31, 1957

10¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



BISHOP PARDUE HONORED

FOR outstanding service in conducting preaching missions for air force men. Conferring the citation are Charles Carpenter, chief of air force chaplains, and N. F. Twining, chief of staff

ARTICLE BY BERTRAND RUSSELL

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists;* CLINTON J. KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* JOSEPH F. FLETCHER, *Problems of Conscience.*

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, E. L. Conner

Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8, ex. Wed and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.
Office hours daily by appointment.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC: Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain

Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44, NO. 1

The WITNESS

FOR CHRIST AND HIS CHURCH

JANUARY 31, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Police Officer Does Big Job In Philadelphia Slum

By Florence V. Miller
Churchwoman of Wilmington, Delaware

★ Every evening, on the radio, Monday through Friday, at 7:05 P.M., a pleasant masculine voice says: "Good Evening." It is the voice of Charles Shaw, news director of radio station WCAU in Philadelphia, beginning his ten-minute broadcast "As I See It", during which he discusses various topics of current interest at home and abroad.

One evening in December Mr. Shaw recalled to his audience the tragic fate of the owner of a check-cashing agency, a man named Chris Schauer, who was so unfortunate as to get into the line of fire in a gun fight between rival teen-age gangs in Philadelphia and was shot to death. This appalling episode occurred in a section of the city christened by Police Commissioner Thomas J. Gibbons "the Jungle". It shocked citizens of Philadelphia, as well it might! But Charles Shaw's reaction, unlike that of most citizens, went beyond a feeling of shock and horror. He experienced a feeling of concern so deep that he promptly called upon the Commissioner to ask if there were something which he, personally, might do to assist law-enforcement officers in trying to solve the urgent and serious problems of this unsavoury neighborhood.

He was told that since he could reach large numbers of Philadelphians by way of his broadcasts, he could do a real service by informing the public about conditions in the "Jungle", thereby arousing their interest and support for a remedial program.

"This won't solve the problem," said Commissioner Gibbons, "but it could help; because knowledge is the beginning of understanding, and understanding is the beginning of wisdom."

Mr. Shaw gathered a great many statistics relating to that section of the city and amazing ones they were. But statistics are dead things; they need to be brought to life through first-hand experience. To that end, therefore, Mr. Shaw set out the following week to visit the "Jungle." He spent both days and nights there, sometimes on his own, sometimes with the police, "soaking up the atmosphere, talking with the people, going into their homes, listening while counsellors discussed their problems with them". A grim and sordid experience it turned out to be.

But after that week Mr. Shaw did five consecutive broadcasts on the subject. They made fascinating listening, even to one who lives in Wilmington, Delaware, and not in Philadelphia!

Once in a great while, at least speaking personally, one is so deeply moved and impressed by something one hears in a public speech, or on the air or reads in a book or magazine article, that he feels absolutely compelled to write in appreciation to the speaker or author. Twice before during the past year and a half I had felt that compulsion after one of Mr. Shaw's broadcasts and had written to him. As one of my friends observed: "I think Charles Shaw has a fan!" How right he was! After hearing the "Jungle" broadcasts I was so greatly impressed first, by Mr. Shaw's own deep concern, which had not ended in mere emotion, but had sent him out into action; and, second, by his very graphic descriptions of his week's experiences, that once more I wrote him to express my admiration and appreciation.

In order not to be too anonymous, since my name would mean nothing to him, and also to give some explanation for my very real interest, I said in the letter that, although I am an Episcopalian, as were my mother's family for generations, my father had been a "birth-right" Quaker, with the usual active concern over social welfare problems which most people associate with members of the Society of Friends. The discussions which I constantly heard at home during my youth, plus my father's example, have been influential all through my

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

life, so that Christian social relations have always been of major interest.

A few days later there arrived from Mr. Shaw a very friendly acknowledgement of my letter together with a set of copies of the series of broadcasts. Much to my pleasure he informed me that he, too, is an Episcopalian, which I had not known.

With renewed interest I read the whole series, since I had had to miss two of them on the air including the last one. Interesting and absorbing as were all five of them, it was the last one, in which Mr. Shaw tells about Inspector Allen Ballard, which inspired me to send along this article to the Witness. Somehow the entire series made me think of the Witness and its managing Editor! But in these days of racial tensions a testimonial such as was paid to Inspector Ballard seems to be of particular importance.

Following is part of the story of the Inspector as told over the air by Mr. Shaw. As I pondered over it I found myself thinking that almost always in this Church of ours, the "Churchmen in the News" seem to be nationally known figures of wealth, or political prominence or educational prestige. I am glad they are fellow-Churchmen. If they are truly admirable I am very happy to do them honor. But I also maintain that equally admirable, and perhaps even more worthy of recognition by their brethren in the Church, are those men and women who, known only in a comparatively limited field, are living their lives and doing their jobs, day in and day out, quietly and effectively according to Christian principles and, surely, to the glory of God.

In this category belongs Inspector Ballard and others like him. I am proud that he, and Charles Shaw as well, belong to my Church. After reading what follows, I think other readers of the Witness will be too!

By Charles Shaw

Tonight, the story of the man who has to worry most about Philadelphia's jungle, and some of his worries.

The chief overseer of Philadelphia's jungle (the crime belt running from Poplar Street north to Lehigh Avenue) is Allen Butler Ballard—six feet and one-half inch of toughness, 200 pounds of gentleness and 50 years of age, most of it an experience in human relations. Allen Ballard is inspector in charge of the North Central police division, and he's Philadelphia's only Negro inspector. But that's just a statistic, which impresses you only when you first hear it. Ballard simply is one of Philadelphia's capable police inspectors.

There are other statistics about Inspector Ballard which you might want to hear; but a more important measure of the man is found in the well-worn Bible atop his desk at 19th and Oxford Streets and the 350 knives, brass knucklers, scissors and other weapons which Ballard personally took from hoodlums in the jungle. Ballard's record is important in its reflection of the caliber of men who try to uphold law and order under the direction of Commissioner Thomas J. Gibbons.

Ballard is a graduate of Germantown High School, a one-semester student at the University of Pennsylvania and a bachelor of science graduate of Virginia Union University in Richmond. He taught mathematics and social science and directed athletics at Elkorn, West Virginia, high school. Returning to Philadelphia in 1929, he worked as assistant superintendent of the Wissahackon Boy's Club in Germantown and sold cemetery lots until he joined the police force as a patrolman in 1941. Ballard worked with the Juvenile Aid Bureau in human relations and gang control, he rose to sergent, deputy inspector and two years ago last July became an inspector.

Ballard, who has one of the toughest police jobs in the city, finds time for YMCA, Boy Scout and Fellowship Commission work, to accumulate 80 hours of graduate work at Temple, to serve as a vestryman of St. Augustine's Episcopal Church, to raise flowers—he has pansies blooming in his yard right now, in December—and to raise a family as it should be raised. One son is a Phi Beta Kappa graduate of Kenyon College and now is taking his master's degree at Harvard in Russian studies. A second son is a park guard, and the third goes to Leeds Junior High School in Germantown.

You might call Inspector Ballard a practical idealist. He likes police work, he says, because, idealistically, it's an opportunity to create a worthwhile job for himself. He likes to work with people. Perhaps his greatest thrill is receiving visits from people his officers in the 23rd 31st and 26th districts had arrested and sent away, to hear them say thanks for stopping them before it was too late. That doesn't happen often, but it does happen.

And, while Inspector Ballard lives in Germantown, outside of the North Central Division, he says, "I can't separate my destiny from that of this part of the city." He has the John Donne attitude that "no man is an island, entire of itself."

But Inspector Ballard, with all his years in human relations, won't speak dogmatically about the cause of crime. The standard reasons advanced by psychologists, he

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

says, certainly have bearing. Housing conditions . . . insufficient recreational facilities . . . broken homes. But one of the prime causes is lack of community and individual responsibility. People most personally accept responsibility for their own destiny, and they're helped by the influences provided by family, church, school and communnity groups. Ballard regretfully admits that there are some people—he would like to think the number's small although not nearly small enough—who just can't, or won't, respond to all these influences. They become the hopeless criminals.

We are required, Inspector Ballard says, to go a long way in our efforts to save even those who seem to be hopeless; but sometimes we reach the point where nothing more can be done. What do we do then? Well, until some new remedy is discovered all we can do is protect society from the hopeless criminal by putting such a person out of circulation. You don't let a vicious animal run at large. It's not safe to let a vicious human being run at large either.

Inspector Ballard, who can give a hoodlum a bum's rush a moment after he's been talking most respectfully with a law-abiding citizen, pins a lot of hope on the Church. We'll never have the kind of community we want, he says, until people make the Church the center of community life, as it used to be. Many people have lost their sense of spiritual values in ordinary day-today living. But what if people won't go to church? Then the Church goes to the people. as many of them are doing. And if we believe in the priesthood of all believers, we individuals who call ourselves laymen are the Church.

After going in and out of the dilapidated, filthy houses that make much of the North Central police division a jungle and after visiting some of the fine new housing projects, I asked Inspector Ballard if bad housing is responsible for crime, if better homes make better people. Certainly bad housing is conducive to creating an environment which breeds crime, he replied, but better homes don't automatically make better people. There must be a desire to want to have a better situation. If not, no matter where one lives, he won't be a better person.

Crime statistics to the contrary, Inspector Ballard sees an improvement in the situation. He worries about the sporadic outbreak of juvenile gang fights, he worries about the higher incidence of violations by adults, he notes also that population increases every year. He takes the broad view; he finds an improvement of attitude, an increasing acceptance of responsibility. The situation is far from ideal, but we feel it keeps getting better.

What is Inspector Ballard's goal in life? Well, he wants to do a good job as long as he's working. He wants to see his children making not only a good living, but, most important, a good life. He wants to write a book when he's retired. And when he's not writing, he wants to raise the prettiest flowers he can. His wife says, "The flowers talk to Allen," and I have an idea that he enjoys those conversations as much as he enjoys any realization he might have that he's helping tame the jungle.

Inspector Ballard is a tough cop and a gentleman who knows when to be one or the other or a combination of both, an art which he seems to have mastered.

And that's As I See It!

Polish Hierarchy Supports Communists In Election

★ Poland's predominantly Roman Catholic voters, in the freest election they have known under the Communists, overwhelmingly endorsed the government's new policies of greater social and economic freedom adopted in the wake of the Polish revolt last October.

It was a personal victory for Wladyslaw Gomulka, the new first secretary of the United Workers Party, who sparked the break-away from Soviet political domination. He had warned on election eve that "to cross out Communist candidates" from the list would be "to cross Poland off the map of European states."

Bishops, priests and nuns were among the citizens who cast their votes for what they believed was the only way to protect their country from becoming another Hungary.

Reports showed that some 90 per cent of the voters turned up at the polls and 70 per cent voted for the candidates of the National Front. These were mostly made up of Communist Party nominees but included candidates sponsored by the United Peasant and Democratic Parties as well as a few independents.

A highlight of the elections was the publicity given by the Warsaw radio to reports describing how Catholic bishops and priests, followed by their people, went to the polls to support the National Front ticket. It quoted a number of prelates and priests as urging

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the faithful to vote for Mr. Gomulka's candidates.

One of the prelates was Bishop Ignacy Swirski, who voted early in the day and later broadcast a message over the Polish network declaring "It is the duty of every Catholic to vote for the National Front. Those who fail in this duty cannot be at peace with their conscience. We must give a vote of confidence to Gomulka."

Bishop Czelaw Kaczmarek of Kielce, who was recently released from prison, declared in a radio interview that "I am in favor of Gomulka's program because I see in it safeguards for Poland's western frontiers and a better life for the peasants." He added that this program had brought about the recent Church-state agreement "which benefits both signatories."

The Warsaw Radio reported that a group of nuns were cheered when they cast their votes. It quoted foreign journalists as saying that the "positive attitude" of the Catholic Church toward Gomulka and the episcopate's recent declaration urging the faithful to vote contributed greatly to the heavy poll and the National Front victory.

The station said Stefan Cardinal Wyszynski, Primate of Poland, voted in Warsaw late in the evening and was escorted to and from the polls by cheering crowds. It said he tried to avoid the crowds but they saw him leaving his residence and immediately swarmed around him.

Altogether there were 720 candidates and voters were free to cross out any names they chose. The right to delete was exercised by many voters but not to the extent feared by Communist Party leaders, who foresaw national chaos if the party's authority was weakened, especially at this critical stage of Polish-Soviet relations.

GENERAL CONVENTION DEPUTIES

★ At least two-thirds of the dioceses and missionary districts of the Church will elect their deputies to the next General Convention during 1957. They will take this action on the basis of a suggestion made by the Convention's joint committee on structure and organization that deputies be elected in the year before each Convention rather than in the Convention year itself.

This procedure will give the president of the House of Deputies, the Rev. Theodore O. Wedel, an opportunity to appoint committees earlier, and enable them to organize and begin their preliminary work well before the pressure of the Convention itself begins. It should, in speeding up the work of the Convention, allow it to give more adequate time and attention to the many matters that will have to be crowded into its ten-day session, which will be held at Miami Beach. Fla., in the fall of 1958.

TELLS OF WORK WITH ARABS

★ At the invitation of the Presiding Bishop, Mr. Henry R. Labouisse Jr., director of the United Nations relief and works agency for Palestine refugees in the Near East, attended a luncheon meeting of fifteen officers of the National Council on January 15.

Mr. Labouisse is preparing to return to his post in the Middle East, where he personally supervises distribution of food, clothing and medical supplies to some 900,000 Arabs concentrated in refugee camps. In response to questions from Council officers, he outlined the history of the refugee problem and described November's fighting in the Gaza Strip where he encountered extreme difficulties in ministering to refugees during the Israeli occupation.

Labouisse stressed that, despite the poverty and physical precariousness of their existence, the refugees' problem is "psychological and human more than it is economic. They live lives of frustration and hopelessness—people without a country and without a government, wonderful fodder for any extreme political movement that may come along."

The only hope for peace in the Middle East, Mr. Labouisse believes, is a "sensible, fair political solution to the Arab-Israel problem", and a hand-in-hand settlement of the refugee problem.

Mr. Labouisse is a native of New Orleans, an Episcopalian, and a former state department official.

URGE CHURCHYARD BE SHRINE

★ Bills were introduced in the House of Representatives to designate St. Ann's churchyard in New York as a national historical shrine.

Many early American patriots are buried in the Churchyard, including Gouverneur Morris, who died in 1816.

A campaign for national recognition of the churchyard has been spearheaded by Gouverneur Morris Post 1209 of the American Legion.

BISHOP RANDALL ANNIVERSARY

★ Bishop Randall, retired suffragan of Chicago, recently celebrated the 60th anniversary of his ordination as priest with special services at St. Barnabas Church, which he served for 26 years before becoming executive secretary of the diocese. He was elected suffragan in 1939.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Striving For Civil Liberties

By Bertrand Russell

IT IS a pleasure to have the opportunity of introducing to the British public Mr. Corliss Lamont's book "Freedom Is as Freedom Does". The book is an admirable epitome of the various forms of attack on personal liberty that have been taking place in America in recent years. So far as I am able to judge, Mr. Lamont is wholly reliable as to facts, and he has shown good judgment in selecting from an enormous mass of material. Every friend of freedom ought to lay to heart what he has to say. This applies not only to Americans, since there is no country where liberty may not be endangered.

All countries, except perhaps Holland and Scandinavia, are liable to waves of hysteria though the extent of the damage caused by such waves differs greatly in different places. France had such a wave in 1793 and in a lesser degree, during the Dreyfus case. Germany had it in the worst possible form during the time of Hitler. Russia had it under Stalin. And America has had it three times in 1798, in 1919-20, and since the outbreak of the Korean War.

Let us not flatter ourselves that Britain is exempt. From the accession of Charles I until the Revolution of 1688, hysteria of all kinds—left wing, right wing, religious, and economic—was rife. In reading what has happened in America since 1950, I constantly feel as if I were reading about England under the Stuarts. Congressional committees are the counterpart of the Star Chamber, and Senator McCarthy seems like a reincarnation of Titus Oates who invented the Popish Plot. Nor is it necessary to go so far back. In the days of the French Revolution, when the mob sacked Dr. Priestley's house and the government employed spies and agents provocateurs to ferret out sympathizers with the Jacobins, England was not unlike what America has been lately. The younger Pitt, if he found himself now in Washington, would feel quite at home. I think it important that English readers should remember such facts and should not react to what is amiss in America by smug national complacency.

I think it also important to remember, in protesting against loss of liberty in America, that the loss in Russia was very much greater and that the defects of the American system afford no argument in favor of the Soviet dictatorship.

In spite of these provisos, I cannot deny that some of the facts about the anti-Communist hysteria in America are utterly amazing. Who would have guessed that the "Girl Scouts Handbook," a work intended to instruct what we should call Girl Guides in their duties, was savagely criticized because it praised the United States public health service and spoke favorably of the United Nations "the handiwork of that arch-traitor, Alger Hiss"? So severe was the censure that a correction had to be immediately issued omitting the offending matter.

Police State

PERHAPS the most valuable chapter in Mr. Lamont's book is the one called "Police State in the Making." The Federal Bureau of Investigation has been steadily building up its power and spreading terror far and wide. It has 130 million finger-print cards and a system of indexing them of which it is enormously proud. Only a minority of the population do not appear in a police dossier. Members of the FBI join even mildly liberal organizations as spies and report any unguarded word. Anybody who goes so far as to support equal rights for colored people, or to say a good word for UN, is liable to be visited by officers of the FBI and threatened, if not with prosecution, at least with black-listing and consequent inability to earn a living. When a sufficient state of terror has been produced by these means, the victim is informed that there is a way out: if he will denounce a sufficient number of his friends as Communists, he may obtain absolution.

As in Ancient Rome and modern Russia, this system has produced its crop of professional informers, mostly men who once were Communists and who now denounce others at so much a head. These are generally men over

---

Bertrand Russell has written a special introduction for the first English edition and the second American edition of Freedom Is as Freedom Does: Civil Liberties Today, by Corliss Lamont. This is the full text of the introduction.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

whom the government holds the threat of prosecution for perjury for having at some time denied they were ever Communists. They are safe so long as they continue to do the dirty work demanded of them, but woe betide them if they repent. One of them, Matusow, after securing the conviction of a number of innocent people, went before a Federal judge and recanted. For this the judge said he would give him three years in prison. Although Matusow won this case on appeal the government currently is prosecuting him on another charge, that of perjury, for statements he made in his general recantation.

The police have, for many years, shown a complete disregard for the law and, so far as I can discover, no federal policeman has ever been punished for breaking the law. The whole terrorist system would break down if one simple reform were adopted: namely, that criminals should be punished even if they are policemen.

The evils of the system have not failed to be condemned by some who cannot be accused of subversive opinions. This is true especially of the federal judiciary. For example, as Mr. Lamont relates, the Federal Court of Appeals in San Francisco objected to the government's "system of secret informers, whisperers and talebearers" and went on to say: "It is not amiss to bear in mind whether or not we must look forward to a day when substantially everyone will have to contemplate the possibility that his neighbors are being encouraged to make reports to the FBI about what he says, what he reads and what meetings he attends."

On the whole, however, such protests from "respectable" citizens are distressingly rare. The persecution of minority opinion, even when not obviously connected with Communism, is a thing which has not been imposed from above, but suits the temper of most men and receives enthusiastic support from juries.

State of Fright

AT FIRST sight, it seems curious that a great and powerful country like the United States, which contains only a handful of Communists. should allow itself to get into such a state of fright. One might have expected that national pride would prevent anything so abject, but such a view would be one which could only be suggested by a false psychology. We are all of us a mixture of good and bad impulses, and it is almost always the bad impulses that prevail in an excited crowd. There is in most men an impulse to persecute whatever is felt to be "different." There is also a hatred of any claim to superiority, which makes the stupid many hostile to the intelligent few. A motive such as fear of Communism affords what seems a decent moral excuse for a combination of the herd against everything in any way exceptional. This is a recurrent phenomenon in human history. Whenever it occurs, its results are horrible.

There is some reason to hope that Russia is past the worst in this respect. When McCarthy fell into disfavour, it seemed as if persecution in the United States might diminish. So far the improvement has been less than one might have hoped. But improvement has begun, and it would be no excess of optimism to think that it will continue, and reach a point where men of intelligence and humane minds can once more breathe an atmosphere of freedom.

If this comes about, books such as Mr. Lamont's will have served an immensely important purpose.

"This Nation Under God"

By Angus Dun
Bishop of Washington

AS THE title and theme of my sermon I take that familiar phrase from Abraham Lincoln's Gettysburg Address—"This Nation under God".

Today our thoughts turn inevitably and rightly to our nation. In this Cathedral we are called to see everything, including our nation, under God; and to strive in our hearts and minds to keep our nation under God.

This morning our President and Vice President took their oaths of office privately. Tomorrow they will renew them publicly. And as witnesses of these oaths by television and

A sermon preached on Inauguration Sunday at Washington Cathedral

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

radio the whole people of this land will know again that we are one people among the nations of the earth; our lives and fortunes locked together. With pomp and music we shall parade the symbols of our power as a nation, including the terrible instruments of destruction we have fashioned to guard our common life. Alaska, hoping for statehood, will know itself bound up in one bundle of life with Florida; Maine with Texas; Georgia with Massachusetts. What happens here in these days reverberates and will reverberate across the Alleghenies, across the great plains, over the towering Rockies, to Hollywood and Seattle, to the Gulf of Mexico and the Canadian border, in remote ranch houses, in snow bound New England farms, in crowded tenements, in Negro shacks. These two men chosen by the consent of the governed take their oaths on behalf of us all.

In accordance with our treasured folkways they place their hands on a Bible as they take their oaths. They do not simply make a covenant with the whole people of this land to serve us faithfully under law. They call God to witness. They make a covenent with him to serve this nation under God.

When we open that book which speaks to us of God and in which our people so widely acknowledge that God speaks to us, we find the nation. There the nation is recognized as a part of God's good creation. He has made us of many kindreds and tongues. He has made of one blood all nations of men to dwell on the face of the whole earth.

But we do not need to open the Bible to find the nation. We need only to look back into history and out upon the world around us. A nation is an ongoing community of men bound together in the course of years by sharing a common homeland, by many ties of kinship, by languages and ways of life; even more by shared memories and shared hopes. Washington and Lincoln, the Mayflower and Valley Forge, the long trek across the plains and over the western mountains, Pearl Harbor and the raising of our flag at Iwo Jima, belong to us as they can never belong to any other people. And from the beginning our nation has been beckoned on by a great hope which has been called the American dream.

Rival Patriotisms

NOR do we need to open the Bible to find that powerful sentiment that we call patriotism. Patriotism is the love a people have for their own life as a people, for their own home-land and their ways, their own past, their own heroes, their own hopes for their common future. Most of us find it easy to think that our sense of nationality and our patriotism are good. And they are good. But plainly if they are good for us they are good for others, too. So we are faced with the contending nationalities and the rival patriotisms of our world.

And we are faced with something even more disconcerting. It is just the good things, humanly speaking, that can become the worst. Just because a nation means so much to those who are a part of it and just because patriotism can release the energies of men so powerfully and call out such devotion, the nation and patriotism can become terrible powers of evil. What we call rabid nationalism —and can see more readily in others than in ourselves—is the perversion of patriotism. It is the nation, claiming to be not only a true object of loyalty and affection, but the highest object of loyalty and love. It is the idolatry of putting the nation in the place that belongs to God.

When we open that book on which our chiefs of state take their oaths of offices we find the nation; but always under God. He is Lord of lords and King of kings. He shall judge among the nations. The nations and kingdoms that will not serve him shall perish. The gods of the nations—what they set up as their objects of final trust and devotion—are idols. "Behold the nations are as a drop of the bucket. All nations before him are as nothing." Which does not mean that God thinks nothing of nations or cares nothing for nations. It means that their glory besides his is nothing and that their pride and pretention carry no weight in his judgments.

There are commandments which tower above all the laws of men. "The Lord our God is one Lord." Thou shalt give thy highest devotion to him and put thy final trust in him. Thou shalt not give thy highest devotion to Mammon in thy economic life, and put thy final trust in naked power in international life and limit the God of love to the dear little realms of family and friendship.

And the second is like unto it—"Thou shalt care as much for thy neighbor as for thyself." For those who receive those commandments the nation is under God. To receive these com-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

mandments is to know that our own nation is one of many nations standing together under the judgment of God and the love of God.

We Need Wisdom

THE first call that comes to us here today is to place ourselves and our nation as it is in our hearts and is found in us under God.

What can that do for us and for our nation that greatly needs to be done?

It can lift us out of our self-centeredness. To see our nation under God is to be kept mindful that what happens to those other peoples—strong or weak, friendly to us or hostile or aggravatingly neutral—is as important to God as what happens to us. To care with God for what happens to those other peoples—to the people of Egypt or Israel or China or India or Algeria or England or the Gold Coast—is to be helped a little to see things as they look to them where they are, and not simply as they look to us where we are.

That can bring wisdom. And how desperately we need wisdom. For we can never really understand those for whom we do not care.

There is a sense in which we must probably agree that a nation is bound to be self-centered. Those who comment candidly on international relations commonly say that of necessity nations are largely guided by what they take to be self-interest. Nations can hardly be expected to reach the level of radical self-sacrifice which is reached by rare individuals. But a nation that considers only its own self-interest will surely conceive that interest too narrowly. In a world where the interests of nations—economic, political, military—are so interlocked, where even the strongest greatly needs dependable friends, the interest of a single nation cannot be isolated. Even the nation needs to heed the word: "He that loseth his life shall find it." Our national interest must be defined in terms broad enough to include the rights and hungers and hurts of other nations and peoples, including those we now count as hostile. To be delivered from self-centeredness is a condition of our national salvation.

To see our nation under God can deliver us from self-righteousness. That is not our failing alone. It is a universal human failing. We men have a pressing need to feel virtuous and even morally superior to those who trouble us. Our Russian fellow-men, who might seem to have a philosophy that would free them from moral considerations, have a way of being fanatically self-righteous in their international pronouncements.

But our business under God is to look for the beam in our own eye. There seems to be something in our tradition that calls upon our spokesmen to adopt a very lofty moral tone even when we are quite obviously and perhaps rightly guided by what we take to be our own best interests. Our spokesmen, of whatever party, seem to feel that we must repeatedly announce our virtue to the world and to ourselves. It is well known that other people grow somewhat weary of this. But deeper than that, there is much in the Bible to tell us that the truest virtue is unself-conscious and that virtue is most likely to shine when unannounced.

Trust in God

FINALLY, to see our nation under God can keep us mindful that with all our power we are not the masters of the world. There are many things we think need doing which we do not have the power to do. When we have made our best forecasts it often turns out that the unexpected results of what we do are more important than the expected ones. Even when our Central Intelligence has done its best we still do not know with full assurance what tomorrow will bring. The ways of God in human history are full of mystery and surprise. To know the limits of our power can help us to tread softly, without too much assurance that we can control the future. To trust that future to God is the only way to possess a quiet heart.

If we are granted grace in our hearts and minds to see and keep our nation under God, we shall not be saved from the perplexities of our disordered world. We shall still have to make hazardous decisions. We shall not be assured of success. We shall not be guaranteed against disaster. But beyond the outward fortunes of our nation there is always the deeper issue of what happens to the spirit of our people in the strains of history.

The one to whom we owe that phrase—"This nation under God"—could use it without being exposed to the suspicion men often feel for the public piety of rulers. Though Abraham Lincoln was not at ease with the dogmas of the Churches, he not only bent his

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

long, long, ungainly legs in prayer; his spirit was a bowed spirit. He never wholly forgot that he and this nation were under God, and that God's judgments and God's ways might be different from his. From that brooding sense of the presence of the one who is always above he drew humility of heart and patience in adversity and the power to maintain his charity in the face of much provocation.

God grant to our President and to the whole people of this land the spirit which will keep our nation under God.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 4th Sunday after Epiphany

St. Matthew 8:1-13

"Many shall come from the east and west . . . . . and sit down in the kingdom of heaven."

The kingdom of heaven is neither restricted nor exclusive. Christ's Gospel has a world-wide reach; his transforming power is inclusive. However remote people may be, however loathsome their condition, if in faith they throw themselves at his mercy he will save them. The cleansing of the outcast leper and the healing of the pagan's servant are an object lesson of this truth.

There are two movements: the leper came, the centurion came; then Jesus reacted. But, of course, he was where he could be reached. He had "come down from the mountain" and was among the people where he always wanted to be. The leper and the pagan needed first to show their confidence in him, yet he was always waiting for people to do just that. In answer to the leper's timid question he said, "Of course, I will". To the words he suited the action and touched the leper at once. There was no hesitation, no shrinking from the unclean skin, because he knew the touch would cure.

The tribute paid to Albert Schweitzer belonged originally to Jesus: "In our unworthy time he preserved much of human dignity by his life and his work, without big words, simply as a matter of course taking hold with his strong, gracious hands."

Then Jesus showed his concern for the sufferer's well-being in every respect. The man was to be not only healed physically, but also socially restored, and the latter depended upon the priests. Jesus ordered him to go at once and tend to this obligation. If he would not go immediately he probably would not go at all. One thinks of people restored to health after appealing for the minister's prayers but not going to church to give their thanks.

A pagan also can show the faith that leads to salvation. This is St. Matthew's point, as can be seen by comparing his version of Jesus' healing the centurion's servant with St. Luke's. Jesus points up the significance of the centurion's attitude by asserting drastically, "I swear, I've never seen anything like it among the Jews". The English, "truly" or "verily" is a weak rendition of the original Semitic, "ei men" (not, "Amen") which I have shown (The Anglican Theological Review, April, 1956) introduces an oath or an oath-like assertion. Its force carries over to the prediction of the next sentence. The faith of this pagan is to Jesus the harbinger of a great movement in the world. Contrary to the position of the rigid orthodoxy of the day heathen from everywhere will be at the royal banquet of the kingdom (cp. Mk. 14:23), while the legal heirs will be on the outside. He predicts this not only with confidence but with the authority of one who can bring it about.

St. Matthew has placed these two incidents immediately after the Sermon on the Mount (7:28, 29; 8:1) and at the head of a sequence of ten great healings (8:1-9:34). Thus a composite section of great acts follows the composite words of the Sermon. Jesus' teachings were different from those of philosophers and rabbis. His words had tangible, transforming results. The historical meaning of these incidents received an extended application when the Gospel was finally published, possibly thirty to forty years later. The healing of Jesus was still being experienced. Those stricken with the leprosy of sin and heathen from far away were being saved. The Church was already being crowded with Gentiles from east and west while the sons of Israel were staying outside. Now the Christians understood what Jesus had meant. If the Gentile mission of St. Paul needed any further legitimation, here it was. If the proclamation of salvation by faith needed any authorization it was given right here in the record of Jesus' act and St. Matthew's effective marshalling of the evidence.

Those to whom miracles are a problem will

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

find here the key to the answer. The key is the word, "authority". The centurion recognized Jesus as a man of authority. The crowd did, too (7:28), for he "taught as one who had authority". The power to heal is the same as the authority to teach. First stands the Sermon. It explains the acts. Because he thought and taught so, he could act so. The two are of one piece. Then, too, Jesus' act of restoration was not completed until the man was integrated socially. There is no separate problem of miracles for St. Matthew, and when he published his Gospel the miracle, the overpowering fact, was not the healing of bodies, but the salvation of sinners by their faith in Christ. That outcasts and outsiders were received into the kingdom was the superior operation of authority, and they could quote Jesus to prove it.

Then, there is the other side to the matter, namely, the experiencing of this power. The Gospel also clearly combines the being healed with the listening to his teachings, the hearing and learning, the acceptance in faith at least initially of Jesus as one's authority preceded the appeal to him for the saving intervention and the feeling of his healing touch and the receiving of his healing word. Too often healing is sought, but the heart has never been opened to his teaching. Perhaps this describes the "children of the kingdom". While remaining closed to instruction, they demanded miracles. Those outside have not yet developed this obsession and the dullness of mind which goes with pride and contentment. Their faith is naive, humble: "If thou wilt", "I am not worthy". Jesus' praise of **the heathen's faith** contrasts sharply with his lament over the dark fate of the hardened Church member.

Light is stronger than darkness, and the Epiphany-revelation shows that Jesus not only adds to the world's joy (the wedding in Cana), but also substracts from the world's sorrow.

Religion & The Mind

By Clinton Jeremiah Kew

A READER asks: What should my attitude be towards members of my family in helping them to attend worship?

The best attitude to your husband and children should be in the spirit of the following sentence: "Come unto me all ye who travail and are heavyladen, and I will refresh you."

Thus reads the extraordinary quotation from St. Matthew which is used as one of the introductory sentences of invitation in the service of Holy Communion. It is perhaps one of the gentlest and most inclusive invitations to be found in the Prayer Book—indeed in all of Christian writing.

First of all, it is a statement of such unaffected simplicity that it appears to be almost ingenious. There is no urgency, no compulsion, no over-emphasis in these words; there are no threats, no demands, and no pleading entreaties. Christ says, merely, "Come unto me. . . . ", spoken as one would speak to a child—tenderly and yet in an entirely straightforward manner.

There are, secondly, no qualifications adjoined to this gracious expression of our Lord's. It does not exclude, nor exhort, nor restrict, for, at one time or another all human kind "travail (s)" and is "heavy-laden." This particular facet of human nature was acknowledged by Jesus as a realistic component of life, and as the Saviour of all mankind, he recognized in men their weariness, their burdened state, and offered quietly and compassionately, his companionship.

The final portion of this offer is, perhaps, the most moving. Phrased in a manner which is understandable even to the skeptic and the cynic, he said, simply, "I will refresh you." Familiar to all of us is the refreshment of food after hunger; water after thirst; rest after exertion; shelter and succor after exposure and loneliness. Less frequently experienced is the refreshment of the spirit after emotional struggle. Our Lord knew this, of course, and thus sought to relieve us at our most vulnerable part—our hearts. By coming unto him and being refreshed, we are comforted and fortified, and our individual strivings are eased in order that we may be released for more spiritual efforts.

Further, this is another instance of our Lord's immeasurable love — the love that requires nothing of us save our acceptance of him. From this acceptance comes the growth of love which is the essence of God, and our reason for existence.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

ALTHOUGH my friend Don Himmlek had had his baby christened he did not for a moment admit to any belief in God, let alone the Christian faith, and he liked to argue that in the universe, as the scientist now conceived it, earth was too insignificant a planet to be of any importance.

"And even if it were," he would add, "what are you and I? What is one man?"

Clearly, he felt the only answer was "nothing." So when I said that in baptism one was made a child of God and a member of Christ, he replied by saying that that would be all very well were it not that the Christian faith was just a beautiful myth.

"I don't see why you say that, Don," I answered. "After all, Jesus did live."

"I don't deny that. What doesn't make sense to me is your saying that he lives."

"You believe death is the end, don't you, Don?"

"Certainly. I see no evidence for survival."

"You don't think then that Jesus could have risen from the dead?"

"Of course not."

"Then how do you account for the Church, for the faith of the disciples?"

"I expect it was a delusion of some sort."

"Do you think that anyone who tries to live as Christ taught is deluded?"

Don hesitated.

"Well . . . no. One has to admire people who try to live that way. Where they delude themselves is in thinking that Jesus was more than man, was indeed God. Now my father (Don's father was a clergyman) has the sweetest, simplest faith and he really lives up to it. I admire him more than I can say but I couldn't believe as he does."

"I wonder why you can't."

"I'll give you one reason. We are fairly sure that the earth is at least three billions years old. Now where was man all that time?"

"Nowhere. For most of it he didn't exist."

"No. So why, having come into existence, and, after thousands of years having become a little articulate, why should he think he could live eternally?"

"The Christian would say, 'Because I am in Christ.' "

Don snorted.

"All right," I said. "I'll ask you this. Didn't you speak of time as a fourth dimension when we were talking last week?"

"Yes, I think I did."

"Of what is it a dimension?"

"Well, of reality, of course. Or rather of reality as we picture it."

"Is your picture of reality real?"

"We have to believe it is. If we didn't we couldn't believe at all."

"But why do you need to believe?"

"We have to make sense out of life."

"Your present ideas wouldn't make less sense because there were billions of years when there was no man to see things as you see them."

"No. Our conclusions don't depend on time."

"Can we depend on your conclusions?"

"I would say you could put quite a high degree of dependence on them."

"But you wouldn't admit that you could put any dependence on my conclusions about Jesus or about God."

"Oh no. They are wishful thinking. I suspect your God is a father substitute."

"We really get nowhere when we argue, Don."

"No. Though I grant you treat my conclusions more respectfully than I treat yours."

"We've learned not to resent them, even to accept them. But the magnificent reasoning on which they rest seems to warrant a higher estimate of man than you hold. I stand amazed at the genius of an Einstein but when it is a matter of feeling and thinking and acting I look to Christ. And so do you."

"I'd be better if I did. We'd all be better if we did. I grant you that. Look, I can go along until it comes to the Creed. Why don't you drop it?"

"Because we believe it. The real question between us is: What do we think of Christ?"

"I think he was a good man, a religious genius."

"I think he is God and Lord."

We had reached an impasse. We walked on in silence. Then Don smiled.

"Go on believing," he said. "I like it even though a skeptic."

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Two Chaplains And Some Artists

The vision of two Chaplains and the genius of a convicted counterfeiter may soon become a reality of brick, concrete and stained glass. Designed by inmate Farmer C. Thomas, an unique new Interfaith Chapel may soon be built on the premises of the D. C. Reformatory for Men at Lorton, Virginia. Says Chaplain Knox Kreutzer, "This Chapel is the answer to four years of hard work and prayer."

The facilities available for conducting an adequate religious program are lacking. As the Chaplain put it, "We have been conducting our services in the atmosphere of a burlesque house." Sensing a great need he began four years ago to lay the groundwork for a new Chapel. The Episcopal Diocesan Convention of 1953 passed a resolution endorsing the project. The Washington Federation of Churches agreed. In 1954 a new Catholic Chaplain, Father Carl J. Breitfeller, was appointed. He was immediately enthusiastic about the idea.

Farmer C. Thomas, convicted 16 months ago for manufacturing bogus $100 bills, designed the Chapel. He drew the plans after the two Chaplains had given him their ideas. He had never been inside a church but he was well familiar with San Quentin Reformatory where he learned architecture while serving a stretch. At the request of the Chaplains he was assigned to their office and given a drawing board. Result? "What has happened to Farmer Thomas can be an inspiration to all who feel that a man in prison is beyond the pale," says Chaplain Kreutzer. "He is now a fine Christian gentlemen."

The Chapel is in the rough shape of a quarter circle. The flexible arrangement of the inner spaces is truly unique. The two side areas can be closed off to form permanent Protestant and Catholic Chapels. Each of these will seat about 430 men. For a larger group of men, the whole area can be opened up. The altars in the side chapels are designed to sink into the floor on hydraulic lifts. The whole area will seat about 1200 men.

The Chapel will be constructed entirely by the men at Lorton. Even the materials, such as the brick, will be made by the men there. Murals to cover the walls will be painted by inmates. Chaplain Kreutzer even envisages a project by the men to manufacture the stained glass windows. "The whole building will be the creation of the men who use it. It will stand as a real monument to the redemptive power of God's love and the response which can be awakened in the hearts of men in prison," he says.

In the hollow of the V on both basement and ground floors will be the administrative offices for the Chaplains, waiting rooms, library, choir rooms, class and interviewing rooms. It is estimated that the building would cost $500,000.00 on the outside. By employing the workmanship of the inmates and the materials which they make, it can be erected for about $190,000.00.

A detailed model has been built by Mr. Thomas and inmate Ronald Jeter. They devoted some 500 hours to the work and it is estimated that the model alone would cost some $3500.00. Chaplain Kreutzer believes the Thomas plans will save the government perhaps as much as $40,000.00. "You can get an idea from the model of the symbolic significance of this Chapel," he says. "The cross especially is interesting. Thomas designed it on the principle of cantilever construction. Like the whole building, it is functional and modern, employing construction features from this age of construction. The diamond design on the cross symbolises the drawing together of different faiths in the one building for the worship and glorification of God."

The plans have been received with nationwide interest, and requests for information about this unique interfaith Chapel have been coming in from all over the country.



Chaplain C. J. Breitfeller, Inmates Farmer Thomas and Ronald Jeter and Chaplain Knox Kreutzer of Lorton Reformatory

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Infection From Communion Cup Seen By Canadian Doctor

★ An Anglican physician of Vancouver, Canada, has become "increasingly disturbed" about the possible infection spread by the multiple use of the communion cup.

Dr. G. C. Bending wrote to the Canadian Medical Journal that when 50 or more communicants drink from one vessel "it is exactly the same, from the hygienic point of view, as if 50 or more people drink from the same wine or beer glass in a tavern."

He said that many diseases "such as TB, Vincent's angina, the common cold and any infection of the mouth and upper respiratory passages may be spread, and are spread, by using unwashed containers."

Many of the clergy, the doctor said, have the mistaken impression that the alcohol in the communion wine is sufficiently antiseptic to destroy bacterial contamination.

"This and similar fallacies have been the standard clerical replies to the legitimate concern of communicants," he added.

Dr. Bending said that the same standard of cleanliness demanded of restaurants and taverns should be expected in churches.

Citing "tradition" as the basis for using the communion cup, the physician said that, in itself, tradition "is rarely sufficient justification for anything."

"I feel it should be our responsibility to attempt to educate the clergy and people in order to effect substitution of individual communion vessels for the present common cup in Anglican services," he wrote.

The medical journal referred to a resolution of the 1948 Lambeth Conference allowing any part of the Anglican communion to use intinction—the dipping of the wafer into the wine and placing it on the communicant's tongue—as an optional alternative to the cup.

PARTNERSHIP URGED

★ A retiring Anglican archbishop appealed for "unrestricted partnership" between natives and Europeans in Africa.

Edward Francis Paget, who was enthroned in 1955 as the first Archbishop of the new Anglican Province of Central Africa, made the plea in a farewell message. He is resigning his office as of March 20.

Addressing Africans of the Rhodesian Federation, Paget asked "sincere, wholehearted and unrestricted partnership between Europeans and Africans" as "the only way to bring peace, happiness, respect and goodwill to Africa."

Formerly Bishop of Mashonaland in Southern Rhodesia, he has long been an advocate of interracial goodwill and cooperation. Last May he complained that American Negroes of a "very high culture and intelligence" who had been dinner guests at his home here were refused hotel accommodations in the city.

At the same time, he criticized the government for delaying the establishment of an interracial area in the capital where people of all races and creeds could "meet spontaneously and naturally."

Legislation making possible the setting up of such a center, principally for government and diplomatic personnel and "educated members of other races and colors" had previously been passed by parliament.

DISCUSSION GROUP AT CATHEDRAL

★ Existentialism was the subject of two meetings of the Cathedral Club, Chicago, this month. Prof. P.D. LeFevre of Chicago University spoke on Kierkegaard on the 13th and Prof. Paul Elmen of Seabury-Western discussed whether it was a left-bank fad or a philosophy the next week.

Last Sunday evening Prof. Jules L. Moreau of Seabury-Western led in a discussion of the Dead Sea Scrolls and this coming Sunday Prof. Robert M. Grant of the University of Chicago will talk on early Christian heresies.

$85.00 IS YOURS
For Selling Only 100 Boxes Of AMAZING "CUT FLOWERS" EVERYDAY CARDS



So real, even the stems are cut. You make 85c on each $1.25 box. No experience needed. Also show new **TALL Cards** for Birthdays, All Occasions, Comic, Religious at **21 for $1 and $1.25;** Magic Word Cards; Kiddie Toy Cards; clever Gifts at $1 up. **140 spare time money-makers.** Big cash profits plus $10-$50 in Bonus Gifts. Stationery Samples FREE plus assortments on approval. Act fast, get $1.25 Gift Set FREE!

CREATIVE CARD CO.
4401 Cermak, Dept. 182-F, Chicago 23, Ill.

The Parish Comes ALIVE

by Ernest W. Southcott
author of RECEIVE THIS CHILD

The Parish Comes ALIVE will help to create a new vitality in the life of the Church!

Price $2.75; $27.50 per dozen
(Study Guide, 75c each)

(The Bishop of New York selection for 1957)



MOREHOUSE-GORHAM CO.
Chicago NEW YORK San Francisco

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EISENHOWER DOCTRINE IS OPPOSED

★ A Quaker spokesman told the House foreign affairs committee that the proposed "Eisenhower Doctrine" in the Middle East falls short of its objective to maintain peace and stability in the area because it places too much reliance on military power.

Paul B. Johnson of Sierra Madre, Calif., testified for the Friends committee on national legislation at public hearings on the President's proposals for Middle East action. He spent several years in the Middle East as a volunteer worker for the American Friends Service Committee.

"Continued United States reliance on military solutions will further convince the Arabs of our inability to think beyond pacts and military defense," Mr. Johnson said.

While the proposed military assistance program is designed to arm Middle East nations against Russia, he said, the United States stands in danger of contributing arms to both sides of a new Arab-Israeli war.

In the absence of a positive move to settle the Arab-Israeli conflict, Mr. Johnson said, the American move will be interpreted in the Middle East as an effort to make the present armistice permanent and to avoid any over-all settlement.

He urged a program of American aid in the Middle East rigidly divorced from military programs, undertaken on a regional basis affecting all countries together rather than separately.

This program, the Quaker representative said, should be preceded by an exhaustive regional survey of resources and economic potentials, based on a system of priorities established by international cooperation, and composed of individual projects to be carried out primarily on responsibility of the countries involved.

Mr. Johnson warned the committee of American misunderstanding of the Middle East.

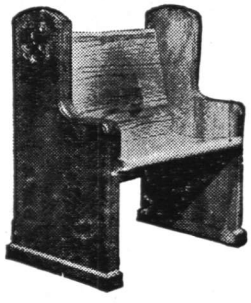
"We who are so blessed with freedom have failed to grasp the nationalism now growing to maturity in the Middle East," he said. "We whose country has never known invader or occupier have failed to see deeply into the sullenness and despair which result from foreign control. We who are wonderfully endowed with natural resources have failed to realize what happens to a people who have to fight an eternally losing battle against poverty and hunger."

BISHOP JONES VISITS ARKANSAS

★ Bishop Everett Jones of West Texas was the headliner at the convention of Arkansas, held January 22-24, at St. John's, Fort Smith.

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N. Y.
TEL. CH 4-3306

ESTABLISHED 1891



CHURCH PEWS
ECCLESIASTICAL WOODWORK
CHURCH FURNITURE
Send for Catalogue
Carondelet Manufacturing Co.
5835 South Broadway St. Louis 11, Mo.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert B. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SHATTUCK GIFTS INCREASE

★ Rev. Sidney W. Goldsmith Jr., rector and headmaster of Shattuck School, Faribault, Minn. has announced that gifts totaling $155,112 were received by Shattuck during the 1956 calendar year. This is an increase of $25,000 over the same period a year ago.

Sixty per-cent of the contributions were received from alumni and 30 from parents of former and present students. There were 1352 contributors during the past year, 500 greater than in 1955.

LAUD PRESIDENT'S RELIANCE ON GOD

★ Six clergymen told President Eisenhower on the eve of his second inauguration that his faith in God, evidenced in many ways, gives them confidence in his national leadership.

The clergymen, who signed a letter praising the President for his humble reliance on Divine help, were Bishop Angus Dun; Roman Catholic Archbishop Patrick A. O'Boyle; Albert P. Shirkey, president of the Washington Federation of Churches; Norman Gerstenfeld, rabbi of the Washington Hebrew Congregation; Rabbi Tzvi H. Porath, president of the Washington Board of Rabbis; and Edward L. R. Elson, pastor of National Presbyterian church which the President attends.

"We believe the past four years in which you have so devotedly and effectively served as President of our country," the group said, "brings you to this high hour dedicated to the conviction that only with God's help can the responsibilities of state be carried.

"Your faith in God, as evidenced in so many ways, prompts us to move with confidence into the years ahead, believing you to be a leader dependent on Divine help for the wisdom and strength your high office demands.

"We believe so long as our nation is kept under God, with our people striving toward the ideal of the brotherhood of man, we shall be able to face the future hopefully and unafraid."

The clergymen said that at the hour of Mr. Eisenhower's inauguration they were renewing with him their faith in God and would join him in the hope that "justice tempered with mercy shall displace all tyranny . . . and peace shall become the possession of all mankind."

DIXIELAND BANDS DISTORT MUSIC

★ A Negro minister of New Bedford, Mass., charged that Dixieland bands are distorting spirituals and sacred music "into wild eccentric tempos."

The Rev. V. Loma St. Clair, Pastor of the Douglass Memorial Zion church, told his congregation that when such songs as "When the Saints Go Marching In" and "Swing Low, Sweet Chariot" are "mixed up with some crazy rock 'n roll song, their purposes have been misdirected — their melodies adapted to the cheapest of swing."

"These spirituals that were undoubtedly the pleading prayers of our believing forefathers," he said, "have now sacriligeously become the media of entertainment in theaters and night clubs amid drunkenness and moral dishevelment."

The pastor urged Negroes to "hold sacred the culture that our forefathers gave America."

"Let me remind you of perhaps the most significant phase of American music the American Negro has both contributed and influenced," he said. "The spirituals are religious songs, whose roots go back to the days of slavery.

"They are rich in expression of trust in the Lord in the midst of trial and sorrow. They are the heartcry of a people for freedom and for God."

"Sadly," he concluded, "almost blasphemously, I think, they have been taken over by the entertainment world in our day."

CLASS FOR PEOPLE IN WHEEL CHAIRS

★ The Poth sisters of Trinity, Sharpsburg, Pa. Helen, Elsie and Peggy, conduct a weekly class known and "Chair Squares" at a Pittsburgh Y. All attending are confined to wheel chairs and, among other things, do square dancing, which is what gave the group its name.

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Atlanta Ministers Indicted For Segregation Protest

★ The Rev. William Holmes Borders, pastor of Wheat Street Baptist church, and five other Negro ministers of Atlanta, were indicted on charges of violating Georgia's "Jim Crow" law by riding on city bus seats reserved for whites.

Mr. Borders is a leader of the local integration drive. He and the other pastors boarded an Atlanta trolley bus the day before their arrest and sat in seats normally used by whites. They sang, prayed and read Bibles while on the buses.

Formal charges against the six, made in warrants obtained by Atlanta Police Chief Herbert Jenkins, were "violation of state segregation laws." The law prohibits the mixing of races on public buses.

When arrested, the ministers said that "this is what we wanted,"—an opportunity to make a quick court test of the statute.

In addition to Mr. Borders, the ministers, all free on $1,000 bail each, are, the Revs. R. B. Shorts, Joseph Johnson, A. Franklin Fisher, Howard Bussey and R. H. Williams.

The clergymen issued this program for Atlanta Negroes:

Pray for guidance and commit yourself to complete nonviolence in word and action, observing the ordinary rules of courtesy and good behavior.

If any person is being molested, do not arise to go to his defense but pray for the oppressor and use moral and spiritual strength to carry on the struggle for justice.

The bus driver is in charge of the bus; ask his aid and report any serious incidents to him.

You will be notified when we wish you to begin helping to desegregate buses and trolleys; until then be quiet but friendly, proud but not arrogant; happy but not noisy.

Be sure you are neat and clean at all times.

Do not be drawn into arguments about segregation, desegregation or integration; in case of an accident, talk as little as possible and always in a quiet tone.

If cursed, do not curse back. If pushed, do not push back. If struck, do not strike back, but show love and good will at all times.

Remember always to pray, especially for those who would persecute anyone.

CHURCH SCHOOL FOR BOYS

★ The diocese of Olympia is to have a Church school for boys at Tacoma, Washington. It is to be named after Charles Wright, former railroad president and a founder of the city.

Headmaster is the Rev. Charles Bradshaw, formerly of the diocese of Iowa.

A tract of 130 acres has been purchased on the outskirts of Tacoma where a building is being remodelled to permit opening of the school in September.

NEW CHURCH AT BEAVER, PA.

★ Trinity Church, Beaver, Pa., has approved plans for a new church. The congregation, of which the Rev. E. Marsden Chapman is rector, has been using a Lutheran Church for the past year.

LAYMEN'S LEAGUE IN PITTSBURGH

★ The Laymen's Missionary League of Pittsburgh conducts from 250 to 300 services a year for churches without resident clergymen.

★ ADDRESS CHANGE
Please send both your old and your new address.
The WITNESS
TUNKHANNOCK — PENNSYLVANIA

THE EPISCOPAL CHURCH
What I Found
By Don C. Shaw
The story of a modern conversion from the ministry of another Church.
10c a copy - $4 for 100

WANTED — SECRETARY
for evangelical missionary organization with headquarters in Los Angeles. Also openings for steno-typists. Good pay. Permanent; pleasant. Give full resume and photo in first letter. Write
HEBREW EVANGELIZATION SOCIETY
P.O. Box 707 Los Angeles 53, Calif.


ROBES
Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices Catalog, samples on request Mention items needed.
DeMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

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

THE PRAYER BOOK
It's History and Purpose
By Bishop Irving P. Johnson
25c a copy
The WITNESS
TUNKHANNOCK — PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

LEONARD F. HATFIELD

Sec'y of Social Service
Anglican Church of Canada

In recent years an increasing number of United States citizens have been coming to live in Canada, some permanently, others for extended periods of time. We are most anxious that they should receive a warm welcome in Canadian parishes when they arrive. It is our common concern that none should become "lost" through this change in residence.

For many years the Council for Social Service of the Anglican Church of Canada has been referring Anglicans from Britain to the Canadian parishes to which they are going and we stand ready to offer the same service with respect to our fellow churchmen who come to Canada from the United States.

Personal referrals from parish clergy, with specific information as to the names and addresses of the persons concerned, will be given immediate attention if directed to the Council for Social Service, Church House, 600 Jarvis Street, Toronto 5, Ontario.

ARCHIBALD CRAIG

Layman of Oxford, Pa.

Wilford O. Cross has satisfied our curiosity about existentialism. As a basis for ethics it does not seem of much use. But the building of ethics out of human experience is of the greatest importance, seeing that we have international relations with many nations, most of which are non-Christian, and some do not profess any religion. We have to get this from the study of human nature.

Love, in some of its forms, was the instinct that provided for race survival. In man, what is called kindness or brotherly love, is the cause of his humanity. It makes a higher intelligence tolerable, and keeps selfishness from destroying the race. Love preserved the race long before any religion became known. God is love.

Before civilization became known, as may be seen by observing people who have had no taint of civilization, such as the African Pygmies, kindness and mutual aid were present in a high degree. Honesty and justice were its by-products, and in present day food gatherers, it is the admiration of all observers.

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

HOLDERNESS

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



FOUNDED 1858

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
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

ST. MARY'S SCHOOL

SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please address
THE SISTER SUPERIOR, C.S.M.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls
Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

LENOX SCHOOL

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

Virginia Episcopal School

LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School

LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.*,
Headmistress

THE CHURCH FARM SCHOOL

GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

DEFENSE

of the 153 citizens of South Africa charged with

HIGH TREASON

Under the Suppression of Communism Act. Among those now being tried are a number of clergymen, including two native Anglican priests, the Rev. J. A. Calata of Grahamstown and the Rev. W. S. Gawe, chaplain of the African National Congress. Also the Rev. Prof. K. K. Matthews, former visiting professor at Union Theological Seminary, New York.

ARCHBISHOP GEOFFREY H. CLAYTON of CAPETOWN

BISHOP AMBROSE REEVES of JOHANNESBURG

ALAN PATON, Author of Cry the Beloved Country

are on the committee of prominent leaders seeking funds for the defense and to provide for the families of the accused. Gifts will be transmitted promptly to this committee.

DONATIONS ARE URGENTLY NEEDED

Please make checks: Episcopal Fellowship for Social Action
Marked "African Fund"
and send to

Mr. Arthur Fawcett, Treasurer Box 1534 Annapolis, Maryland

EPISCOPAL FELLOWSHIP FOR SOCIAL ACTION

TUNKHANNOCK — PENNSYLVANIA

THIS IS A PAID ADVERTISEMENT

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

FEBRUARY 7, 1957

10¢



ASPIRANTS TO MINISTRY

BISHOP BANYARD of New Jersey leads conference with record number attending

ARTICLE ON EFFECTIVE PRAYER

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists*; CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; JOSEPH F. FLETCHER, *Problems of Conscience*.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, E. L. Conner

Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8, ex. Wed and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.
Offiice hours daily by appointment.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain

Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

VOL. 44, NO. 2

The WITNESS

FOR CHRIST AND HIS CHURCH

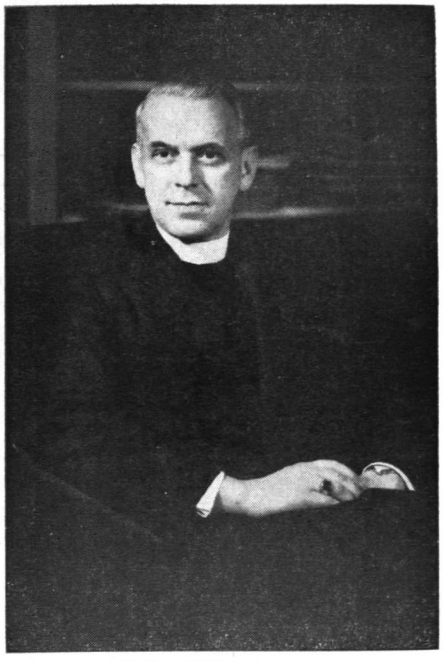
FEBRUARY 7, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Delegation To South India Presents Formal Report

★ The long awaited report of the delegation to South India was made to the joint commission on ecumenical relations at its annual meeting at the College of Preachers in Washington, D. C. January 23-25. All the members of the delegation, Bishop Arthur C. Lichtenberger, the Rev. Gardiner M. Day, the Rev. John V. Butler and Mr. Clifford P. Morehouse and the members of the special theological committee appointed to guide the joint commission in evaluating the report attended the meeting. They were Dean Lawrence Rose, Bishop Robert F. Gibson, the Rev. Edward R. Hardy, the Rev. Powel M. Dawley and the Rev. William S. Wolf.



Bishop Lichtenberger
Presents Report on India

Each member of the delegation in an opening informal session gave his impressions of the part of the trip assigned to him, and Bishop Lichtenberger, the following morning, presented the report formally, having already been read by those present.

The report is a unanimous one, and presents positively and favorably the work, worship and witness of the Church of South India. As a result of this first hand observation and "living with" experience of the delegation, certain recommendations were made, the most important one being that we recognize the episcopally ordained ministry of the Church of South India.

After the report was received, a supplementary report was given by the theological committee by its chairman, Dean Rose, in which they concurred in the recommendations and made an interim evaluation of the recommendations and the report.

The joint commission will publish in one booklet its letter of transmittal of the report to the Church, the report itself with the recommendations and the interim report of the theological committee. This will be available immediately upon order from the order unit, 281 Fourth Avenue, New York 10, New York. The probably price be 50¢. This second publication, along with "Empty Shoes, A Study of the Church of South India," published last year, provide ample material for an understanding of the Church of South India, and enable the Church at large to give deliberate consideration, to ask pertinent questions, and to communicate their thoughts and queries to the joint commission.

The theological committee will continue its discussion of the resolutions to be formulated to General Convention in 1958. The general debate during the current year should be helpful to them and to the joint commission in finalizing its report on this question to the General Convention.

Recommendations

The recommendations of the delegation to the joint commission on ecumenical relations, endorsed by the theological sub-committee, follow:

The Anglican Congress, meeting in Minneapolis in 1954, urged "that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in the Church of South India," to enable it to formulate its own attitude toward that Church. It is in accordance with that recommendation that the General Convention authorized and the Presiding Bishop appointed this delegation. The report to which this is an important addition, represents our findings and evaluation.

The Church of South India is a fact, not a theory. It is

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the primary medium through which we can express our interest in the Christians in that area and our fellowship with them. Together with the Church of India, Pakistan, Burma and Ceylon, it is the best medium through which we can aid and assist our brethren in India to bear witness to the faith of the One Holy Catholic Apostolic Church which is our common heritage.

Our goal should be nothing less than full intercommunion with our brethren of the C.S.I. At the present time the C.S.I. is in process of formulating its faith and order, developing its Prayer Book and unifying its ministry. Therefore we do not now recommend full intercommunion. Nevertheless, we believe that we ought to enter into the fullest possible fellowship with the CSI., consistent with our Anglican principles and the faith and order of the universal Church as received and practiced in our Communion.

To this end we recommend to the joint commission on ecumenical relations that it include in its report to the General Convention of 1958, a resolution setting forth the following regulations governing the relations of the Protestant Episcopal Church in the U.S.A. and the Church of South India:

One, that the bishops, presbyters and deacons, consecrated or episcopally ordained before, at, or after the inauguration of the Church of South India be acknowledged as true bishops, priests and deacons in the Church of God, and that

(a) such bishops and episcopally ordained presbyters when temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the bishop of the diocese, celebrate the Holy Communion in our churches in accordance with the form for the administration of the Holy Communion in the Prayer Book of this Church; and that

(b) such episcopally ordained deacons when temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the bishop of the diocese, assist at services of the Holy Communion in our churches.

Two, the bishop of a diocese may at his discretion authorize the use of a church in his diocese from time to time for the celebration of the liturgy of the C. S. I. by a bishop or episcopally ordained presbyter of that Church.

Three, bishops, presbyters, and deacons of the C.S.I. may be invited to preach in churches of the Protestant Episcopal Church with the permission of the bishop of the diocese.

Four, bishops and priests of the Protestant Episcopal Church who visit the territory of the C.S.I. may accept the hospitality of that Church for celebrating the Holy Communion within it.

Five, communicant members of the C.S.I. when temporily within dioceses or districts of the Protestant Episcopal Church, may be permitted to receive Holy Communion in our churches provided, however, that those who desire to become communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of this Church.

Six, communicant members of the Protestant Episcopal Church who visit the territory of the C.S.I. may accept the hospitality of that Church for receiving the Holy Communion within it.

Letter to Church

A letter of transmittal to the Church through the Presiding Bishop, signed by Bishop Dun as chairman and the Rev. James W. Kennedy as secretary of the commission, follows:

We transmit herewith the report of the delegation from our Church to the Church of South India, together with an interim report of our theological committee, commending them earnestly to our Church for study. The final recommendations of this commission will be made in due course to the General Convention. We do not, however, merely forward these reports without comment. We have received them with profound gratitude, and we propose them for the Church's discussion with as warm and confident commendation as a preliminary study of them warrants.

We are grateful for the selfless generosity of the delegation, whose visit was not without its difficulties and costs, and for the thoughtfulness of our theological committee. We do not take these things for granted, even though they are freely given; and we wish to record our appreciation—indeed the thanks of the whole Church—for their tireless ministry.

But our gratitude goes deeper than that, for the subject of these reports is one of the greatest complexity, and equal consequence, we feel, for the future life of the body of Christ. How can we, as wise statesmen and faithful stewards, order our relationships with the Church of South India, a Church in being which confronts us with a new pattern or unity? This is the question which prompted the visit in the first place, and to which these reports are addressed.

Our relationships with the Church of South India pose difficult problems because that

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Church itself, at the moment, does not fit easily into accepted patterns and formulas. It has deliberately enclosed anomalies; it has deliberately accepted a way of life for itself which creates difficulties, yet which promises a new kind of unity based on what the Church holds to be the essential secrets of its life.

Our delegation saw this Church in action, taking full account of these anomalies, has reported on it fully, and, in the light of their visit, proposed certain procedures for our adoption. These procedures are the heart of their report and will be, we hope, at the heart of our Church's consideration. It would be premature for our commission to give final endorsement now, before the Church has had time to give this deliberate consideration, to ask the pertinent questions, and to communicate its thought and queries to the commission.

Nevertheless we believe that the general approach advocated is right, and should be taken by our Church; and we are particularly grateful for the honest and imaginative way in which these proposals were made. The importance of them lies not only in the particular case of the Church of South India. It is right that we should look intently at this new body and make up our minds about our duty toward it; it is even more important that we should look at ourselves and our principles, in relationship to the Church of South India and to the other, similar plans in other areas of Christendom.

The Church of South India is not a perfect solution, but it contains what we believe to be the essential elements of truth, and it is a going concern. To reach some measure of real brotherhood with the people of that Church and to lend whatever encouragement and strength we can to them requires both imagination and courage on our part. We therefore commend these present proposals to our Church in the sincere hope that laity and clergy alike will study them carefully, recognizing both the difficulties (which are plain to see), and also the challenge they present to our own freedom and to our confidence in the principles of our heritage.

★

The major business of the joint commission meeting was, of course, dealing with the report on South India. However, in addition, the routine work of hearing reports, arranging for attendance at ecumenical gatherings during 1957, especially at the North America conference on faith and order to be held in Oberlin, Ohio, September 3-10, and the various World Council divisions and committee meetings in New Haven in July and August, was done.

The new area of responsibility of the joint commission, namely inter-Anglican relations, occupied one whole evening. One of the important developments is the acceptance of Bishop Higgins' book on the Anglican Communion for publication in the spring.

Bishop Dun presided at the meeting which all but one member of the joint commission was able to attend.

Pacifist Fellowship Aids Overseas Centers

★ Out of a modest budget of $5,625 the sum of $2,875 was voted by the Episcopal Pacifist Fellowship toward its projects in five foreign countries.

The Episcopal affiliate of the Fellowship of Reconciliation reported it had about 800 members, including 50 overseas, at an annual session held at the Philadelphia Church Woman's Club. The Rev. Eric M. Tasman of South Orange, N. J., chairman, presided.

Hopes were expressed at the meeting that "while few in numbers, the members could be as leaven to tensions of the world which imperil peace."

The overseas budget includes $625 to the Rev. Arthur Blaxall, F.O.R. chairman in troubled South Africa; $500 each to Andre Trocme, secretary of the European F.O.R. at Versailles; to the Ashram leader, K. K. Chandy for Boys' Town at Malabar, India; and to a proposed peace center in Vienna, under the leadership of young Hildegard Mayr, a Roman Catholic who is regarded as a "junior Muriel Lester". Sums of $250 were voted to two F.O.R. leaders in Germany and to the Japanese F.O.R.

It was noted that the Fellowship goodwill ambassadors in strategic points; the Rev. Artley B. Parson, formerly of the National Council's mission staff and retired from the clergy staff of St. George's Church, New York, now in South Africa; the Rev. Shelton Hale Bishop, retired from St. Phillips, New York, now in Hawaii; Miss Eleanor Eaton, of Milton, Mass., returning to Orissa, a model work project in India, and Miss Amy Lois Seasholes, resigned several months ago as EPF general secretary to teach at Tokyo College.

A letter from Artley Parson told of the recent "treason arrests" of those opposing the government's racial policies in South Africa. He expressed

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tribute to Church of England priests who he said were taking a helpful stand in the delicate situation.

Speakers included Madame Magda Trocme, wife of the French pacifist leader, and Chas. H. Lawrence, Jr. of Brooklyn College, national president of the FOR.

Madame Trocme reported on the difficulty of working with Arabs and other non-Christians, who ask: "Why is there this discrepancy between the Christian testimony and way of life?" Or, "Why, in Christian countries, has there been periodic war?" French Christians, she said, had never sent missionaries to its colonies, because French law prohibits interference with native beliefs.

Lawrence said: "Pacifists cannot be merely against war. Even non-pacifists admit the futility of war. We have to have a positive 'love-of-neighbor' concern for peacemaking in all kinds of social situations and relationships. It has to be a call of conscience, not a fanatical whim."

Mrs. Roger W. Bennett, of Wellesley, Mass. in a report on overseas work, observed that refusal to serve in the armed forces is now legal in Germany; that Italy and Belgium impose only short jail sentences on their CO's, but that in France they are subject to life imprisonment.

Summer conferences will be held May 3-4 at Orleton Farms, near Columbus, O., and Aug. 27-30, at Seabury House, Greenwich, Conn.

Heart Patients Are Benefited By Visits Of Clergy

★ Comforting visits by clergymen are beneficial to heart patients.

That was the conclusion of heart specialists, psychiatrists and clergymen at a seminar sponsored by the Chicago heart association in the University of Chicago medical school.

The symposium, first of its kind in this area, was attended by 125 ministers and rabbis from Chicago and 45 suburbs.

"We ministers have long wondered whether we should step in immediately when a member of our congregation suffers a heart attack," said the Rev. Granger Westberg, professor of religion and health at the University of Chicago. "We have considered whether our presence at such a time would be the cause of additional shock. Doctors tell us 'no.'

"In fact," the clergyman added, "the minister becomes the most important person in the patient's life at that particular moment.

"In times of crisis, people reach to deeper levels of their being. A minister can reach to deeper levels of their being. A minister can reach him or her at a deeper level than ever before."

Dr. Hugh Dickinson, a U. of C. professor of psychiatry, noted that the whole element of emotional or spiritual life is inseparable from physical well-being.

Emotional intake and output are extremely important in the case of heart disease, he asserted.

To alleviate anxiety, certain needs must come from outside, among them rest, food, relaxation, assurance and love, the psychiatrist said.

"The heart action is increased during anxiety," he explained. "A heart that would normally pump three quarts of blood in a given period increases its output to four quarts, causing strain.

"Coronary patients tend to be hard-working, hard-driving persons. Invalidism threatens the ego concept of such people, and they often consider themselves cripples.

"A minister can be of considerable help in this post-acute stage of heart disease. He can be a source of assurance and comfort to the patient and members of the family."

George V. Le Roy, associate dean of the university's division of biological sciences, said he knew of no case where a patient was frightened into a critical condition by a priest's visit to administer last rites.

"On the contrary, the comforting visit of a clergyman is helpful," he declared.

CATHEDRAL STATUS IS VOTED

★ Delegates to the convention of the diocese of Los Angeles approved a resolution favoring the promotion of St. Paul's Pro-Cathedral of Los Angeles to full cathedral status.

The matter was referred to the committee on canons which will draw up the proper canons to present to the convention in 1958.

The delegates also voted a record budget of $704,384 and okayed in principle the raising of an "urgently needed" $1,315,000 to expand diocesan work in southern California.

This would provide $800,000 for missionary expansion within the diocese, $355,000 for a new headquarters at Los Angeles and $160,000 to expand college work.

The convention unanimously adopted an evangelism on the air campaign under which 8,000 to 10,000 radio spot announcements will be sponsored by the diocese during the year.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Financial Page

WE FEEL, a good deal of the time, that some day we should like to make a lot of money. So does almost everybody else we know, so far as we can tell. A lot of people, it is true, seem quite resigned to living in their present scale and manner; but that is because they have more or less faced up to the reality that they will never make much more money than they do now. Wave a hundred-dollar bill in front of them, and their nose will twitch as earnestly as all the rest of ours. So they are no real exception.

It is generally felt in Church circles that this state of affairs, which we take to be a simple matter of observation, should be covered up or positively denied, as being incompatible with true spirituality. Money, so the argument goes (and we are trying our level best to be fair to it), will provide "material" things, which are indeed good in their way if used as tokens of "spiritual" things. So we have a right and in fact a duty to use whatever money comes our way with "Christian stewardship," giving it always to the need with the highest priority in a true scale of values. But to try and make as much money come our way as possible is to reverse the true order of things; we are supposed to "seek first the Kingdom," and as much control over material things as Providence sees fit will be assigned to us. And we are not to repine if somebody who seems to have much less idea of stewardship than we has lots more money than we; Providence, or original sin, permits these inequities to continue for the time being, and nothing will be gained by our trying to figure out why.

Now the first trouble with this line is that it makes hypocrites out of everybody, which we deplore on general principles. If you go down Main Street late on Saturday afternoon and watch the vestrymen of your parish, each in his store adding up the week's receipts, you know very well that they aren't indifferent to the total; neither would you be in their shoes. Likewise, when a clergyman or a teacher changes jobs for a "broader field of service" or a "more scholarly atmosphere," it hardly ever happens that the new atmosphere or field of service doesn't carry with it a fatter salary-check.

Which leads directly to the second trouble with this line: namely, that almost everybody in America has legitimate reasons to be dissatisfied with the way he is currently living—reasons legitimate from a Christian or any other reasonable viewpoint; and at least the plausible expectation that more money would do something about it. You must either be very rich indeed, or else have fallen heir to a New England farmhouse, to provide merely decent room for more than three children, a grandparent, and a weekend guest. You must have a very poor opinion of yourself, if you are content year in and year out to chain yourself to the 9-to-5 concentration on stupid and exacting paper work that "going into business" means; or to put up with the atrophy of self-dependence and the sense of workmanship that goes along with working for another man. And you must be very easily diverted, if you can be permanently diverted with such diversions as the usual suburban grass-plot affords.

No man of sanity, taste, or judgement denies that these are evils; and does the Church lift her little finger to tell us how to overcome them? We have never heard a clergyman say publicly what was wrong with the Reader's Digest and Life as the staple of reading-matter; nor say anything about TV except to recommend a religious program on it. Nor how to find a job where you could take a merely natural satisfaction in doing the job properly; nor what is wrong with a system where we physically cannot honor our parents by taking them into our home.

Deadly Administration

NOW as a matter of fact, these evils are not on the whole to be overcome by making more money; but the illusion that they are is a subtle one, infecting, as we say, even people who try to be on their guard against it. In particular, the Church has succumbed almost totally to that illusion, so that her witness against the making of money is largely negated. Most simply put, the point is this. Whatever you work with, sticks to you. If

Copyright 2020: Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

you do carpentry, you come home with sawdust in your shoes; if you work on the railroad, you get a free pass; if you write stuff, as we can testify, your house fills up with books; but if you work in a bank, money rubs off on you. Don't ask us why, it just does. And "working in a bank" here is symbolic of the whole enterprise called Administration. In a factory, it isn't the people who make the product that get the money, but the people who sign papers telling them to do it.

Among the clergy the only people who make money worth mentioning are not the pastors, but the people who tell the pastors what to do: that is to say, the downtown preachers who have curates to visit their congregation; or don't have any real congregation any more, but only auditors; and in any case whose first responsibility is the care and feeding of a large endowment: or else the bishops who aren't really bishops, but who spend their time likewise taking care of endowments and correlating the work of committees, and have other bishops to do their confirming for them. And so forth.

It may sound as if we were jealous, but we really aren't, not at least in our better moments. Because in our better moments we realize that nothing could be more deadly than Administration. We used to have a Socialist friend who said that coal-miners ought to get more money than anybody else, because they had the hardest job. But from Mr. Lawrence's novels we learn that a coal mine can breed strong men with both pride and delicacy. Well, everybody knows that our economic system is now something called "creeping Socialism," and that under it really good executives make, before taxes, let us say $100,000 a year. Why? Because nobody would be willing for anything else, to impose the strain on his heart, guts, and pride that the administrative machine demands.

That is to say, the only way really to make enough money to take you out of the frustrations of middle-class existence (that is, almost everybody's existence in America) is to go into Administration; which, in most cases, will disembowel you, so that there is no man in you left to enjoy the fruits of your industry. We are not here talking of the very lucky people who were born already with a substantial income and some shreds of culture. They are our Aristocracy, and are really in a position to exercise Christian stewardship; although they have troubles of their own, which we do not go into here. No, we mean people like ourselves who face the world with our health, youth, talents such as they may be, a small savings account, and $675 in U.S. bonds (worth something less than when they were bought in purchasing power, the interest not having kept up with inflation); and what we say to them is: things are pretty bad, but making lots of money, attractive as the idea seems, will not in the long run mend matters.

The Imitators

AND if this is true for the people who try it on a grand scale by going into Administration, it becomes even clearer among their imitators. A young couple feel that things are getting drab, as indeed they probably are, and that they can have more time for exploring the countryside and picnics if household duties are lightened. So they get a dishwasher and a washer-dryer, and modernize the kitchen which they must pay for at about 10% interest, something like $40 a month for an indefinite number of years, at the end of which they will start buying something else the same way. This means either that the husband must buck for a promotion, or the wife work afternoons; so they end up (1) with less leisure and energy than before; (2) with a lot of equipment partially paid for, which however will go back to the factory if either loses his job for a few months; (3) bound hand and foot to their present arrangements as long as they are in debt.

Furthermore, and this is the horrendous part of the matter, the American economic system is absolutely dependent on peoples' acting this irrational way. We have, it seems, reached such a point of productivity that to keep men at their benches in the factories, it is absolutely necessary for more and more people to buy more and more things they never thought of wanting before. The two means by which this is done are Advertising and Financing, two branches of Administration in which the futility and fatuity reach their zenith. People are persuaded that they ought to want a new piece of equipment by Advertising; by Financing that money will be cheaper and appliances dearer next year, and they can't afford not to get it now. Thus more

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and more hostages to the continuance of prosperity and inflation are created.

Nub of the Matter

ALL this is wrong not merely because prosperity never lasts forever, but because this sort of prosperity is so ghastly for the people who at the moment are actually suffering under it. The obvious solution for our young couple, if they really like to be outdoors, is to get a job with the National Park Service instead of marketing plastic table-mats. "But there aren't all that many jobs available in the National Park Service." This is just a solution for one family; but if as a matter of fact people started rationalizing their jobs, our economy would start rationalizing itself. We ought in fact to have more forest-patrols, and more forests, and not cut them down to make astrological magazines and, for all we know, plastic table-mats. In any case the very existence of such a thing as a plastic table-mat is a direct invention of the power of Advertising.

"But he probably doesn't want to work all that hard". This is the real nub of the matter. Nobody knows really well enough what they want, or want it hard enough, to go about the bother of getting it the right way. Latent down underneath is some talent, some creative power, some pattern of family life, which pushes a man towards becoming his own boss. But it seems too daring to make the step all at once; so he says he will get himself in a better financial position first. But that binds him all the more closely to his boss, and makes it all the more difficult to work up the new skills he will need in his new life. It's like training a small animal to be a polar bear by keeping it in an incubator until it's full-grown and able to withstand the rigors of the polar life; when naturally it is too late.

It would have been much easier if we had been born proper wild animals and not zoo animals, dependent on the handout from our keepers, passing unimportant gossip with our neighbors and being mildly entertained by the visitors. But make no mistake: if anything ultimately valuable is to be accomplished in America—reunion of the Church; reconciliation with Mr. Nehru; the writing of poetry; the rebirth of Charity, the creation of an admirable City, even the winning of a war by courage rather than technology—it will not be done by people as timid, as dependent, as unimaginative, as unloving as her present citizenry.

Perhaps we should assume that this is what the Church means when she talks about the Spiritual and the Material; if only she would give some signs that she means this, and not just a baptism, by very light sprinkling, of the prefab-family as it is!

We are in a comparatively sanguine mood today, and willing to hope against history that strength can spring out of sloth without catastrophe. Probably in fact the money-business is the greatest hurdle we have to overcome. And here as elsewhere the Church's psychology is profoundly wrong. The Church tries to deal, for example, with the complications of sex by wrapping it up as much as possible; but reality will out, and we had an army friend who invariably, when he wanted to pick up a girl, hunted out a church picnic. But you can only deal with a force by recognizing it for exactly what it is, and putting it at the service of a greater force. The Church is on the whole afraid to admit, or ignorant, that the general pattern of middle-class life in our country is largely stultifying; but the very unsatisfactoriness of that pattern necessarily leads to the obsession with money—neurotic and frustrating as that obsession, like all obsessions, invariably proves.

Until the Church—that is, as always when an advance is to be made, individuals acting in the teeth of the official institution—is able both to think up and to practice a better pattern, in whose service money could be spent with a fully clear conscience, Americans, we predict, will continue as they are.

Effective Prayer

By Joseph Tatnall
Rector of St. Paul's, Rock Creek, D. C.

OUR prayer poverty is common to the whole Church. When analyzed and articulated, it sounds as follows: "Prayer doesn't change things. Circumstances and conditions in this material world have a cause and effect relationship which prayer does not alter. A Chris-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tian gives thanks for what is fortunate and prays for courage to accept what is adverse. What is, is meant to be. How can we know the will of God and aren't we presumptious to try to change His Will?"

Our Calvinist forebears with their Sovereign God whose ways were inscrutable have left their mark. It is difficult to be in communion with "I do not know whom I have believed," or to expect much from Him. If we have no certainty about the Person to whom we pray, there will not be much conviction about ourselves and our prayers.

No Limits Except Faith

Isn't it a curious thing that Our Lord's teaching on prayer is seldom taken quite seriously? There are no limits to what prayer can effect, except the limits of our faith in God and our understanding of His Good Will.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things (Lk.-the Holy Spirit) to them that ask him?

"And again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

"According to your faith it shall be done unto you."

Human parents, out of their very limited resources, will not mock their children's wants but will go as far as they can to give them both what they need and what they may request. Is the Maker of All, the Creator of parental affection, whose resources are infinite, Himself to be less responsive than His creatures? Jesus is convinced not only of God's existence, but that God alone is in control. Yet He governs not as do the governments of this world but as a Good Father proffering abundant help and power, though not imposing it. It is the will of the Father that "every good and perfect gift," that His loving perfection be manifest in our souls and bodies, in all our relationships and activities.

Why are we Afraid?

Then why are we afraid to be specific in our prayers? Why do we waver when our petitions and intercessions are for something good and kind, for some need or heart's desire? Why are we not able to ask believing, and thereafter give thanks that what we have asked for is being accomplished? How difficult it is to receive what God so joyously wants to give.

We shall touch on three areas of difficulty: our lack of forgiveness on a deeper level, our failure to understand prayer as a dynamic creative activity, our neglect of the group principle in our prayer life.

Because of SIN which includes this earth-bound drag of fear and distrust within our souls, only a few received the Good News of the Kingdom or the faith laws which Jesus announced and demonstrated. This was too good to be true. They saw in Him a wonder worker rather than the herald of the true nature of God and His universe. Hence the road to Calvary where in the Sinner's place Christ experienced man's primary need of forgiveness given and forgiveness received, a restored relationship with God extended to every human heart.

Unless we die with Christ and rise with Him, until at the Cross we perceive our separation from God and in surrender accept our restored relationship to Him through Christ, it is not likely on a deep level that we shall know ourselves to be sons of God and joint-heirs with Christ who in a faithful relationship are able to ask anything of our Heavenly Father. Creative Prayer does not make much sense to us until through divine forgiveness we have established a trustful relationship with God.

"Co-Creators"

Here we begin to understand by the Spirit of His Son within us that God calls us to be "co-creators" and "co-redeemers" with Him, or rather, channels through whom He can continue His creative and redeeming work. Jesus reveals that we do not live in a universe of space-time, of force-laws, of cause and effect only. Running parallel and interpenetrating the visible world are the patterns and power of the Kingdom of Heaven—invisible, yet available through faith and compassion. The same spiritual laws set in motion at the beginning are still working, creating, and bringing life to a completeness which is not yet attained. In prayer we are able to contact the stream, or the flow of this primal light and energy which is in the very

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

air we breathe and so release it and direct it. The amount of His Power—is it not love?—we can bring to bear on any one need is only limited by our capacity to transmit it or receive it. And the greatest limitation is the one we set upon ourself: our lack of confidence in God and His acceptance of us for the work of prayer. Our Lord and His Spirit-filled disciples of every age demonstrate this truth.

God's life comes to us as the rain—on "the just and the unjust." But the more we reach out to God in faithful prayer the more of His life we receive or channel to others.

Our third difficulty in prayer is that we try "to go it alone". As beginners we need the reinforcement which only the group can impart, and rightly so. To be "with one accord and in one place" is the great Church principle we usually neglect in our petitions and intercessions. A small informal prayer group is more conducive to agreement on the matter prayed for than is the larger formal gathering for liturgical prayer and praise on a Sunday morning.

For effective prayer we need more and more to claim the Presence of Christ as two or three are gathered in His Name. The quality of our prayer improves and the love released is multiplied as it is a shared experience empowered by God the Holy Spirit.

Someone has said "Miracles just don't happen, they are anticipated and prayed for". If they happen at all, if God be dependable and true to His Self-disclosure in Christ, they can and should happen all the time.

Dr. Temple, the late Archbishop of Canterbury, in speaking of his own prayer life, observed, "When I pray coincidences happen, when I stop praying so do the coincidences".

Together, let us face our misgivings with honest and open minds. Let us experiment, let us grow in effective prayer.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 5th Sunday after Epiphany
St. Matt. 13:24-30

"Gather . . . . the tares . . . . to burn them."

There are weeds in the wheat field of the kingdom of heaven. An enemy put them there, not the farmer. They enjoy a certain protection, but not for always. There comes the day of harvest when they are separated and destroyed. In this pithy manner Jesus, the realist, describes the kingdom of heaven which he was espousing. He was observing these facts in his own following. Various crises shook out the worthless and revealed the truly committed follower. After these separations the cause moved on with greater strength.

The notion of tares in the kingdom of heaven is for many people both repugnant and impossible. They define the kingdom of heaven quite differently from Jesus. The kingdom he spoke of and for which he lived was not a realm of ideal perfection. His kingdom was God's reign in man's world, and that reign was a moving cause like the stream of nature. It is here and now, and the useless weeds do not choke its growth. But they do draw attention and provoke resentment.

Where do they come from? They don't belong here, how will they be got rid of? After all, these are important questions, and Jesus answers them. Yet, while he devotes a parable to the weed, the very brevity keeps the theme in good perspective. They, the weeds, must not take up too much thought. Also, it must not be inferred that where these human weeds are there the kingdom is not. That would be as absurd as to conclude from the presence of weed patches in a quarter section of wheat that it is not a wheat ranch.

Another explicit teaching of this parable is that the farmer is not responsible for the weeds. His job is to sow the good seed, and he has done that all right. The origin of the weeds is attributed to an enemy whose work is beyond the farmer's understanding and reach ("while men slept" implies no censorship; of course, the hard working rancher needs his sleep). Jesus is reflected not only in the man's sowing the good seed but also in his not being diverted into speculation about the enemy. The elusive enemy is not the theme of the parable, but the tangible weeds of his planting are. But even the weeds are not the farmer's major occupation. The success of his operation is measured by the amount of wheat that is raised, not by the number of weeds that are destroyed. The wise farmer devotes his strength to the sowing and the reaping the wheat.

The wheat field of the kingdom is a natural hiding place for human weeds. At first wheat and weeds look much alike. When they can

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

be distinguished from each other they stand so closely together that for the sake of the wheat the weed is tolerated. The tares receive the benefit of the farmer's careful provisions for his stand of grain. The weeds actually appear to be a part of the crop. Perhaps they even think they are. But the time of the harvest will settle the matter. This field is the kingdom of heaven and God is in charge. There always comes **a day of separation in God's world.** Let his husbandman remember that. Let the human weeds and the human wheat remember that.

This is a much needed reminder of the vital importance of positive action. There are "all sorts and conditions of men" in the kingdom. Christ's Church on earth is not and cannot be perfect. Christ tells us not to expect that. At the same time, he says that we should not spend a lot of effort on the negative tasks of eliminating the unfit. Ecclesiastical penology with its systems of discipline have never proven themselves adequate to the proposed objectives. They cause harmful disturbance to the good people and they syphon off too much energy from the job of evangelism and positive nurture. The welfare of the kingdom is served only by the constant sowing the good seed. That is our job. The harvest takes care of the wheat as well as the weed.

How did Jesus think of the harvest? He gave his own interpretation shortly after he spoke this parable. At any rate, it stands in verses 36-43 of this same chapter. The harvest is not man's responsibility. It is God's. Apparently, Jesus thought of the harvest as the final judgment upon men which issues in the eternal separation of good from evil. Meanwhile, there are harvests taking place in the crises of human affairs in which certainly by the operation of God's inexorable moral laws the false are clearly unmasked and eliminated from participation in the achievements of the kingdom of heaven.

The Four-Fold Christian Life

By Terence J. Finlay
Rector of St. Bartholomew's, New York

SHORTLY after coming to St. Bartholomew's, I was invited to lunch with one of the mid-Western bishops of the Episcopal Church. It was the first time that I had had the privilege of meeting this bishop, and therefore I was rather taken aback at his first greeting, when he said: "Well, what kind of parson are you—preacher, psychiatrist, faith healer, social worker, or just a general practitioner?" I must confess that it took me a few moments to reply, and then I said: "I think you had better put me down as a general practitioner."

I have thought about his greeting several times, and I am quite sure that it exemplifies a trend not only in the ministry but in all of modern living. It is the age of the specialist rather than of the general practitioner. Perhaps those of us who feel that this desire to specialize has been carried to extremes were born thirty years too soon; but I do feel that there is greater danger that it leads to a one-sided view of life, and we are apt to miss so much of the rest of the world in which God has placed us.

I am now passing on to an assumption, and that is simply this: that the majority of those who are gathered in church are seeking to follow Christ to the best of their ability; and yet we are all conscious of the weakness of our witness. I have been wondering if some degree of this weakness is not due to a one-sided development in the Christian life. For example, we may have become absorbed in the life of prayer and have forgotten the social side of Christ's gospel. Or, of course, the reverse may be true, and we have become so absorbed in doing good works that we have forgotten how to pray. We may be so interested in the beauty of the services of the Church and its architecture, that we fail to translate our Christianity into practical everyday living. If you feel that there are deficiencies in your Christian discipleship, then let us look at the one who was perfect in his life and example—Jesus Christ, our Lord.

We have just looked with wonder and joy at his birth and manifestation to the Gentiles, and we wish that we could see more of his development as a child and youth; but this is hidden in the Gospel records. Fortunately we have one clue in the lovely story given to us in

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the second chapter of St. Luke's Gospel, where we see the boy Jesus realizing his relationship to God the Father and his desire to be concerned with his Father's business. The story concludes with the words: "Jesus increased in wisdom and stature, and in favor with God and man." Here, I suggest, is the finest example of the four-fold development in the Christian life. If we would be better disciples; if we would live a fuller life, let us turn aside for a few moments and look at his development.

"He increased in wisdom." Here surely is the very clear indication that he was a good student; that he used his mind to develope his understanding of God's world. He would go to the synagogue school with the other boys, and I am quite sure he would be an apt scholar. We know how well he mastered the Scriptures, for he was able, when he began his active ministry, to refer to them with power and insight whenever the occasion demanded.

Use Your Mind

THERE are those who feel that, if one is really religious, one needs to leave his mind outside his Church. Nothing is further from the truth. We are to use our minds, develop our wisdom, increase our knowledge, so that we may be better fitted to serve him. You will readily recall that in the first great commandment, it is started that "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." There is no place for lack of intelligence in the Christian character or development. It is not all emotionalism. Some time ago a Canadian archbishop, addressing a group of young people, said: "Know what you stand for, and then go out and stand for what you know." We are to understand our faith and, understanding it, stand fast in its witness. We are to use all the intelligence that God has given us, in his worship and service.

"He increased in stature." In other words, he grew tall and true, and this physical side of his nature was not neglected. There are those disciples of Christ who feel that, in order to follow him, the body must suffer privation, and that the only true discipleship is the life of asceticism. There is nothing to substantiate this in the Gospel record of our Lord's life. He seems to have developed normally; no one who was not physically fit could have withstood the rigors and the final sufferings which he underwent.

Perhaps in our day it is almost unnecessary to suggest to people that they should take care of their bodies, for it would seem as if we have gone to the other extreme, so that our bodies occupy much of our thought and attention. The supreme importance of life today seems to be what we shall eat, or what we shall drink, and wherewith we shall be clothed. It is true that all these are necessary, but they are not and never should be the predominating emphasis in our lives. When we look at the rest of the world and see how much suffering, hunger, and privation there is, we should feel ashamed of the appalling waste of food and clothing in this country. Here we are reminded of the fact that we are to keep the body in its right place. The Christian is to be temperate, moderate in all things, and his body is to be kept under subjection; for the principal purpose of our physical body is to glorify the Lord.

"He increased in favor with God." Here we have the great mystery of the growth and development of Jesus in his understanding of his relationship to God. During the quiet days in Nazareth, he learned lessons of God's care and providence that he never forgot during the rest of his life. God was his Father, the finest, the most perfect kind of Father that the human mind could conceive. Jesus knew that he could turn to him at any time and find comfort and strength. He knew that no one could stray so far away that there would not be a welcome for him when he desired to return to the Father's home. He found that one could turn to him in prayer at any time; and he knew the value of times of coming apart and withdrawal, and of being in communion with God. When Jesus came to his baptism, he heard the voice of his Father, saying, "This is my beloved Son, in whom I am well pleased." Truly he had grown in favor with God.

Growing in Favor

WHEN we turn to our own knowledge of God, we realize how far short we come in this life of communion. But we should understand that, if we would seek him as Christ sought him; if we would turn to him as he did; if we would sense his presence and worship him, then he would give to us the keys of the Kingdom. We must spend more time in searching the Scriptures, in private and public prayer, in more frequent communions, if we are to grow in favor with God.

Last of all, He increased in favor not only

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

with God but also with man. Again I find no proof in the Scriptures for the picture of the aloof, unsocial Christ. On the contrary, we find that he loved people—people of all classes; that wherever he went, people apparently were interested in him. He could take strong young men away from their own professions and lead them on one of the greatest adventures of all time—the setting up of the Kingdom of God. It is always a tribute to any man when little children turn to him; and we find that the children of our Lord's day loved him and his stories, and when the disciples would have prevented them from drawing near, he told them: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God." If we are to be worthy disciples, we must strive to serve his people, his children. We must seek to translate our Christianity into practical, every-day living, so that people may take note of us that we have been with Jesus.

Here, then, are some suggestions; and I trust that you will find them practical ones, for a worthier witness on our part, by the development of a four-fold Christian character:

Look well to the mental. Guard the physical. Do not fall short in the social. Above all, be vigilant of the spiritual—and you, too, will increase in wisdom and stature, and in favor with God and man.

Is there anything you would rather do than that?

Heathen or Huckster

By Corwin C. Roach
Dean of Bexley Hall

IN THE traditional versions the Book of Zechariah ended with the note "and in that day there shall be no more a Canaanite in the house of the Lord of hosts." For many it is a comforting thought. As far as our religious faith is concerned no foreigners need apply. The days will come when no one of an alien race or a different color will cause trouble.

Unfortunately for this cozy interpretation of our text, the Canaanites had long since disappeared in the days of our prophetic author. The name no longer had any ethnic significance but was used in the sense of merchant. Hence the R.S.V. follows the more recent versions in rendering the word as "trade" and Moffatt with his usual verve gives it as "huckster".

The day will come when the huckster and the huckster complex will no longer prevail in our worship of Almighty God. The new interpretation applies directly to us. When we come to church for what we can "get out of it", when we listen to those who promise us peace of mind, prosperity or what have you if we accept their brand of religion, then we are making merchandise of the Christian faith, we are trafficking in holy things. We are using God instead of letting him use us. At heart we are religious hucksters peddling a cheap religion.

It is this very trader outlook which prevents us being an outgoing, missionary Church. We prefer to spend our time and energy on that which will show immediate profits. The author of our text is most vociferous as he predicts the nations of the world journeying to Jerusalem to take part in the worship. We are to share his enthusiasm, if not his methods. The heathen has a place in the temple, the unchurched wherever he may be, at home or abroad, but not the huckster.

Pointers for Parsons

By Robert Miller
Episcopal Clergyman of Campton, N. H.

A GENERATION ago theologians talked much about the historical Jesus or the Jesus of History and some were doubtful that we could know with certainty anything about him. Today we hear more often of the Christ of faith. A theologian has much to perplex him.

The humble and sincere Christian never seemed to notice the difficulty, for he felt that the Jesus of the Gospels was as real a figure as could be and the Christ of his faith was a living and eternal being who knew him and whom he knew, even though imperfectly.

The Church had to think out its Christology and it expressed it briefly in the Creeds. It has not yet found better words. Every parson knows someone who "cannot accept them" but they do state what the Church believes.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ASIAN EPISCOPALIANS IN CONFERENCE

★ The Southeast Asia Episcopal Council, composed of bishops, clergy and laity of the dioceses of Rangoon, Singapore, Hong Kong, Borneo, Korea and the missionary district of the Philippines, are meeting from February 5-9 in Manila.

First duty of the Council is to elect a chairman and a secretary. Other matters on the agenda include the disposal of a $1,000 gift to the Council from Mr. Frederick M. Morris, sent through the Episcopal Church's National Council; the mission among the Chinese in Thailand, and reports from each of the Council's member dioceses.

By coincidence, a festival of witness, initiated by the Philippine Independent Church, has been planned for February 9 and 10 and some of the Council members will attend this event. Objective of the festival, which will be held in the 50,000-seat Rizal Stadium, will be "To bear witness to our faith in God—the Father, Son and Holy Ghost; The Church—One, Catholic and Apostolic; Country—to maintain our liberties in righteousness."

The festival will begin with a mass meeting on Saturday evening and close with a mass meeting on Sunday evening. Preachers will be Bishop Philip Parmar of Bhagalpur; Bishop John Aung Hla, assistant bishop of Rangoon; and the Rev. Roland Koh, of the diocese of Singapore.

On Sunday morning, a pontifical mass will be conducted in the stadium by the Philippine Independent Church; in the procession will march all bishops and priests of that Church, of the Philippine Episcopal Church, and the visiting Anglican bishops and clergy.

The offering will go toward the rebuilding of the Philippine Independent Church's Cathedral. Invitations for the festival were sent to all Episcopal and Philippine Independent congregations and to the Manila congregations of the evangelical association of the Philippines.

REVIVAL OF HEALING MINISTRY

★ Bishop Gerald Burrill of Chicago laid down guiding principles for the "revival" of the Church's healing ministry.

He termed the increased emphasis on healing "a mark of God, the Holy Ghost stirring his Church to minister to the needs of the world."

His statement warned, however, against "extravagant interpretations" in the "popular pre-occupation with problems of disease and health."

Bishop Burrill also warned against what he called heretical cults that have "emphasized healing as the end and total meaning of the whole Christian faith."

He praised "the continued emphasis upon the visitation of the sick, the inclusion of unction in our Prayer Book as a healing sacrament, and the apostolic practice of the laying on of hands with prayer.

"All of these are increasingly in regular use among us, and it is hoped that the benefits of such ministrations will be even more widely enjoyed," the bishop said.

"The early Church knew that grace for healing was a part of the ministry established by our Lord, and through the entire history of Christianity this fact has been recognized."

Bishop Burrill observed that emphasis on healing in the

Do Your Present Policies Serve Your Insurance Needs?

Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.

Literature will be sent on request, refer to Dept. A.

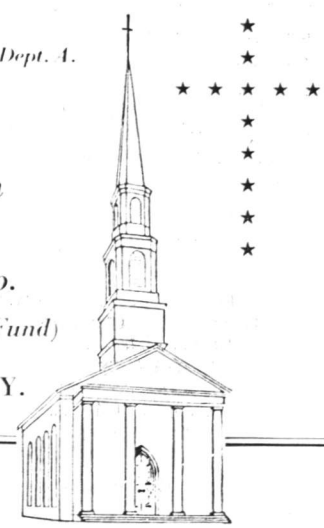
The **CHURCH** *Fire Insurance Corporation*

and

CHURCH *Agency Corp.*

(*Affiliates of The Church Pension Fund*)

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



Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

parish priest's normal ministry gradually declined after the days of the Apostles.

"This does not mean that miracles of healing have not occurred, as recorded at Lourdes and other great shrines of the Roman Church," he said, "and in well-authenticated accounts of healing in other Christian Churches, but they seem often to occur apart from the Church and her regular ministers rather than through them and their regular sacramental acts."

HEADS ST. LOUIS FEDERATION

★ Bishop Lichtenberger of Missouri was elected president of the Metropolitan Church Federation of Greater St. Louis at its annual meeting on January 21. The Church Federation, as it is commonly known, is one of the larger and better organized councils of churches in the United States and carries on a cooperative work among 600 congregations in 23 denominations. The budget for 1957 will involve the expenditure of $125,000.

Ecumenical Church cooperation is not new to Episcopalians in St. Louis. In 1839 Bishop Kemper offered the use of Christ Church to a body of Lutherans who had lately arrived from Germany and needed a place in which to worship. Bishop Tuttle was active in the formation of the Church Federation and in recent years Bishop Scarlett and Dean Sidney E. Sweet have presided over its program. The Federation annually uses Christ Church Cathedral for the noon-day preaching services during Lent.

During his term of office as president Bishop Lichtenberger will act as host to the general assembly of the National Council of Churches which will meet in St. Louis in December.

NO RELIGIOUS REVIVAL ON CAMPUSES

★ Chaplain John M. Krumm of Columbia University said there is no "religious revival" on the American campus comparable to that in American society as a whole. He stressed however that this disparity indicates neither "a failure of the Churches" nor indifference on the part of students. Rather, he said, it reveals a qualitative difference between the present-day approaches to religion of the general population and of college students.

Writing in the current issue of the Columbia Alumni News, Chaplain Krumm said "the religious revival in our society as a whole is a return to some traditional allegiance, conspicuously free of any formal theological discussion or conviction and informed only by a vague desire for 'faith' by which is meant not much more than 'wishing will make it so.' "

"In this aspect of the religious revival," he continued, "the college campus is in very considerable contrast to society as a whole .... Rather than seeking uncritically some form of religious identification, the college student is primarily concerned with

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE

NORTHFIELD MINNESOTA

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.

Rev. Robert C. Hunsicker, v

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears Jr., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed Jr., v

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

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v

Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. William Wendt, v-in-c

Sun. 8, 10, 8:30; Weekdays 8, 5:30.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.

14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306



ALASKA
6th Cruise especially for Episcopalians, July 18 - Aug. 7.

For *free*, illustrated folder "Alaska", please write Mr. M. R. Johnson, Episcopal - Alaska Tour, care Northern Pacific Ry., St. Paul 1, Minn.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gaynes 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

questions of personal meaning and destiny."

Religious identification without theological content, Chaplain Krumm said, is "poles removed from what the college student is seeking. Instead it might be said that theological inquiry apart from religious identification more accurately describes his felt needs."

He called it fortunate that on campuses today "there is a real willingness to grapple with the issues of religious thought." He said distinguished religious thinkers such as Martin Buber, Paul Tillich, Reinhold Niebuhr, Soren Kierkegaard and Blaise Pascal are exciting the attention of students and younger faculty alike.

"Here lies the source of our hope," he concluded, "not only for the campus but for the revitalization of the whole Church."

KING'S HOME IS BOMBED

★ The home of the Rev. Martin Luther King Jr. was again set for a bombing on January 27th but the twelve sticks of dynamite failed to explode. It was the second attempt to bomb the home of the pro-integration leader, of Montgomery, Alabama.

King is the author of the pronouncement issued by the National Council of Churches which will be read in churches throughout the country on Race Relation Sunday, February 10th.

UNITED APPEAL GOAL INCREASED

★ A record $11,500,000 is the goal of the 1957 United Appeal for overseas relief and rehabilitation, which is $600,000 more than last year. The announcement was made by Harper Sibley, Episcopalian of Rochester, N. Y., who is chairman of Church World Service.

CONFERENCE ON THE MINISTRY

★ A conference for those interested in the ministry will be held at the Episcopal Theological School, Cambridge, February 15-17. Canon Theodore O. Wedel of the College of Preachers, Washington, will be the headliner.

NEW DEAN FOR LITTLE ROCK

★ The Rev. Charles A. Higgins, formerly rector of St. Alban's, Waco, Texas, is the new dean of Trinity Cathedral, Little Rock, Arkansas.

FORWARD MOVEMENT NEW EDITOR

★ The Rev. Clement W. Welsh has been appointed editor of Forward Movement publications, succeeding the Rev. Francis J. Moore who has held the post since 1951.

JOINS STAFF OF PARISHFIELD

★ The Rev. William H. Mead, formerly rector of St. Paul's, Alexandria, Va., has joined the staff of Parishfield, retreat and conference center of the diocese of Michigan.

PASTORS CONFERENCE ELECTS NEGRO

★ A Negro has been elected chairman of the Minnesota state pastors' conference for the first time in its 25-year history.

He is the Rev. Floyd Massey, Jr., pastor of Pilgrim Baptist church, St. Paul, who moved up from the vice-chairmanship.

Massey served as program chairman for the 1957 conference at which Dr. Martin Luther King, Jr., Montgomery, Ala., Negro pastor and leader of the fight to integrate buses, was the principal speaker.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers* 1957
Over One Hundred Years
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

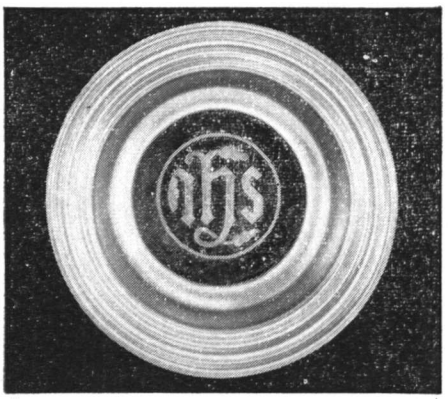


BOOKS...

Kenneth Ripley Forbes
Book Editor

The Saving Person by Angus Dun. Harper & Brothers. $2.00

The Bishop of Washington has produced this book which was first used by him as the Lyman Beecher Lectures of 1956 at Yale. It is primarily directed to the clergy and theological students, but will be of interest also to Christian lay people who are seeking light on the basic spiritual meaning of their religion.



Alms Basons

Priced at only $10.00 to meet the demand for Gorham quality at low price, this Bason is of highly polished brass with plush mat bearing stamped IHS symbol. Diameter 12", depth 2¼". Other Basons available in brass, silverplate and sterling silver — brochure upon request.

Prices subject to change without notice.

Gorham
PROVIDENCE 7, RHODE ISLAND
AMERICA'S LEADING SILVERSMITHS SINCE 1831

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The author has wisely avoided the use of technical theological language, but has had semantic difficulties with his invented words and by the tiresome reiteration of the words "ultimates" and "immediacies" throughout every chapter when a variety of precise synonyms would equally well have expressed his thought.

His definition of the practical meaning and significance of "salvation" is clear and convincing and how Jesus Christ in his Incarnate life effects that salvation. The author's most effective chapter is probably the one entitled "The Ultimate Evil as Alienation from God". In it he points out the fact that the earthly life of Jesus made no objective impression on the historical forces of most of the world and where the impression was discernible—as in Western civilization—it was sadly blunted by institutional stupidities and perversions of the Church.

The field in which the Saving Person operates with transforming power is in the personal lives of disciples and in the committed fellowship of Christians.

The Episcopal Church Annual, 1957. Clifford P. Morehouse, Editor. Morehouse-Gorham. $5.00

In the news section of The Witness of January 17th there is a column of detailed review and comment of the statistical portions of this invaluable volume. Not less interesting and important is the long editorial by Editor Clifford P. Morehouse. In it he records and comments on some of the outstanding events in the world during 1956. These include the Russian "down-grading" of Stalin, the revolutionary activities in Poland and Hungary and the invasion of Egypt by Great Britain, France and Israel.

The section on *The Church in China* is unfortunately lacking in any adequate narration of facts and the editor's judgement on such facts as he mentions is far from objective or reliable. There is a great mass of information, not too difficult to obtain, which presents a very different picture of present-day China and the Christian Church there than that implied by the editor.

One instance is the recent report of the Primate of the Church of England in Australia which is summarised in The Witness of January 17th. This is a valuable and illuminating account by one of the Prelates of the Church who talked with all but one of the 18 Anglican Bishops in China and agrees substantially with the reports of other qualified visitors to China in recent years.

The section of the Church of South India is interesting and enlightening and is based on a recent visit of a delegation of which the editor was a member. The little-known story of the non-Roman Churches in Spain and Portugal is the result of a visit there of Bishop Mallett and the late Bishop Keeler and contains a considerable verbatim report of the latter. The section on the "Philippine Independent Church" is also enlightening and significant because the editor himself has visited and studied the situation there.

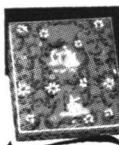
Dr. Morehouse does well to remind the clergy in his editorial that the Canon 45 making the retiring of all clergy at the age of 72 compulsory goes into effect on January 1, 1957.

The conclusion of the Annual's editorial deals with the coming celebration of the 350th anniversary of our Church in this country by the landing at Jamestown, Virginia, in 1607. This celebration will take place this Spring. The editor comments pertinently: "When the first Anglicans settled at Jamestown, they gloried in the fact that they were Englishmen. But today the Episcopal Church blends into its tradition many heritages besides that of Canterbury,—strands that derive from Rome, from Geneva, from Eastern Europe, from Asia, and from a multitude of religious and national origins."

★ ADDRESS CHANGE
Please send both your old and your new address.
The WITNESS
TUNKHANNOCK – PENNSYLVANIA


ROBES
Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices Catalog, samples on request Mention items needed.
DeMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, *Van Bergen bells from Holland*
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150


Make Easy Extra Cash Showing
21 TALL EVERYDAY CARDS...only $1
New Rage! Full Year's Family Supply!
21 Cards for every occasion: birthdays, anniversaries, get well—ONLY $1.00. Many other assortments! You make up to 100% profit! Extra money with giant gift and personal imprint line. Over 400 items every woman wants. Cash bonus. Miniature Mixer Salt Pepper Set and Sugar Pot offered free. Get sample assortments on approval. Organization: your credit is good—sell now; pay later.
GET SAMPLES —Rush Name!
ARROW, 513 Fourth Av., S.,
Dept. 27, Minneapolis, Minn.

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

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

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

N. P. WILLIAMS
Layman of New York

I have just read the Witness of Jan. 10th and hasten to say that I enjoyed it.

The "Story of the week:" I appreciate your coverage of these South African matters. The enclosed check is marked "African Fund".

The story on Sherman Johnson and David. It was both informative and interesting.

"Hungarian . . . . Reorganized." Interesting, but few of us will know just what the Hungarian Reformed Church is.

Porgy and Bess. A thought provoking and a courageous editorial. But I wish the editor wouldn't just toss off statements like "Chronicles and II Peter . . . are ineptly written, false history and bad religion." A statement like this in a Church paper should have a whole article devoted to it. And in the lines about St. Luke, the Magnificat and Marx, what is the antecedent of "his." Apart from tossed-off statements and loose grammar there is advanced a radical, and to many, an infuriating position—that we must "become nigger-lovers." This goes far beyond Lincoln, far beyond segregation. Are you ready to fight on that line even if it takes all this generation?

"So you're calling a rector." I do not remember reading a finer sermon on this subject. It is well written, and the thought in it is sound and helpful. Would that every churchman could read it!

"Now Hear This." I liked this the best of these columns that you have printed.

Pointers for Parsons. I was glad you printed this answer to an earlier editorial.

The Book Reviews, though short, were good.

Backfire. Interesting letters.

LUTHER D. WHITE
Layman of Waterford, Conn.

Is the example of Jesus being followed by the people of our country or the world today. It would be a hardy soul who would answer "yes" to this query. In our everyday business life it is the greedy, grasping, selfish person who gets ahead and achieves "success" The generous, kind, thoughtful individual is left behind.

In the international field the aim of each nation is to have the largest army, navy and air force and the biggest stockpile of atomic and hydrogen bombs. Why cannot the great powers live at peace with one another and adopt a policy of disarmament? That would be a worthy aim and one worth striving for. It might be the means of preventing world destruction.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*..
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School
FOUNDED 1858
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
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

ST. AGNES SCHOOL
An Episcopal Country Day and Boarding School for Girls
Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART – MUSIC – DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.*,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

NEW LIMITED SICKNESS AND ACCIDENT POLICY

For Qualified Men and Women

From 15 to 74 Years Old

Includes $25.00 a Week Payment Features

Costs Only $15 a Year (Just $1.50 Down Payment) Up to Age 59

Age 60 to 69 --$22.50 a Year • Age 70 to 80 -- $30.00 a Year

(Limit of age at entry, 74 years.)

The older you are, the harder it is to get protection against financial worries that come when accident or sickness strikes. That's why the reliable North American Accident Insurance Company, of Chicago, now has a new improved policy for qualified men and women up to 74 years of age.

If your policy is in effect when you reach age 75, it may even be continued to age 80 at no further increase in premium and with no reduction in the benefits.

This is the popular new "SERIES 550 R" Limited Accident and Sickness Policy which is being enthusiastically received by both men and women. It pays $25 a week up to 10 weeks for total disability resulting from certain specified accidents and sicknesses; $10 a week up to ten weeks for accidents not otherwise covered or excluded, including accidents that happen in the home as well as at work, an ADDITIONAL $25 A WEEK up to four weeks from the first day of disability for accidents requiring hospital confinement within 30 days from date of accident. Even for a nondisabling accident such as a cut finger you get cash for doctor bills at the rate of $3 per visit up to $25. In case of accidental death within 90 days of the accident the policy pays $1,000 cash to your beneficiary in lieu of other benefits. Specified air travel coverage also included. Benefits are payable for covered accidents occurring after policy date.

The policy pays $25 weekly after the first seven days of total disability, for four weeks whether or not confined, and for the next six weeks of continuing sickness during which time the Insured shall be totally and continuously disabled and under the regular care of a physician, because of sickness contracted more than 30 days from the policy date by pneumonia, cancer, diabetes, tuberculosis, polio, ulcer of stomach or intestines, and operation for removal of appendix, hemorrhoids, gall bladder, kidney and prostate, and other sicknesses as described in our booklet, "Cash or Sympathy."

Policy also has a double indemnity feature covering travel accidents. You receive $50 a week if disabled by an accident to a bus, taxicab, train, subway or street car, or passenger steam ship in which you are riding as a fare paying passenger. You receive $75 a week up to 4 weeks if the accident requires hospital confinement. If such accident results in your death the benefit increases to $2,000 (in lieu of other benefits).

Best of all the total cost of this policy is only $15 a year from ages 15 to 59 years . . . only $22.50 a year from 60 to 69 years . . . from ages 70 to 80 only $30 a year. Policy is renewable at the company's option. These rates cannot be increased by the company because they are set forth in the policy and are effective as long as the policy is in force. Policy also provides a grace period of 31 days for payment of any renewal premium during which policy remains in force.

Your benefits are never reduced even though you are also insured in a Group or other Hospitalization plan. So, if you are now a member of some worthy hospitalization plan, you still need this additional protection. Most people—over eighty percent—are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits whether you are confined to your home or hospital.

Policy is sold to qualified men and women in all occupations except Quarrymen, Underground Miners, Smelter or Structural Iron Workers, Longshoremen or Stevedores. It does not cover loss sustained outside of North, South or Central America; Air Travel (unless injured while riding as a farepaying passenger on regular commercial airliner operating between definitely established airports); suicide; while in military or naval service outside the United States.

North American Accident Insurance Company has been in business for 70 years and IS LICENSED BY THE INSURANCE DEPARTMENTS OF ALL 48 STATES AND THE DISTRICT OF COLUMBIA.

Whether you are young or old, male or female, you need this sensible, necessary protection. Get full details by writing for the revealing booklet, "Cash or Sympathy." It will be sent without charge or obligation of any kind. Write to Premier Policy Division, North American Accident Insurance Company, of Chicago, 10 Commerce Court, Dept. 404, Newark 2, New Jersey.

Mail This Coupon For FREE Booklet

Premier Policy Division
North American Accident Insurance Co. of Chicago (This coupon is
10 Commerce Court, Dept. 404 not an application for in-
Newark 2, New Jersey surance. It does not obligate you in any way.)

Please mail me your FREE booklet "CASH or SYMPATHY." I understand there is no obligation of any kind.

NAME.....
(Please Print)

ADDRESS.....

CITY..... ZONE NO..... STATE.....

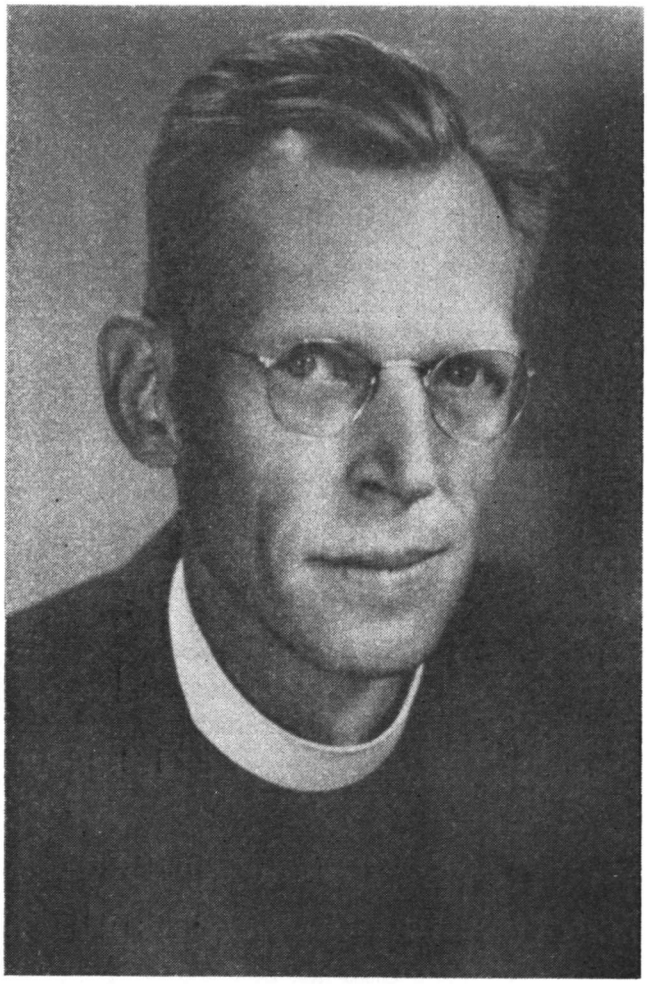
(Paste on Postcard or mail in Envelope)

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

FEBRUARY 14, 1957

10¢



THE BISHOP OF IDAHO

NORMAN L. FOOTE, former director of the Town-Country Church Institute at Parkville, Missouri, who is being consecrated this week at St. Michael's Cathedral, Boise

JUSTIFICATION BY DOUBT

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists*; CLINTON J KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; JOSEPH F. FLETCHER, *Problems of Conscience*.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Communion: 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector
Sun. 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, E. L. Conner
Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8, ex. Wed and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.
Offiice hours daily by appointment.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain
Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44, NO. 3

The WITNESS

FOR CHRIST AND HIS CHURCH

FEBRUARY 14, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Released Prisoners Receive Better Treatment

By Ruth Adam
Social Worker of England

★ It used to be said of the doctor that when he makes a cure, the sun sees it; when he fails, the earth hides it. Exactly the opposite happens with those who work among ex-prisoners.

If they succeed in setting a man on his feet again, he vanishes—lost—most happily—among the crowd of normal law-abiding citizens who do not feature in police-court news. Just as a happy marriage has no history, so a reformed ex-criminal has none.

"One has only to pick up the morning or evening paper to see how our failures advertise themselves." The quotation is from the annual report of the Council of the Central After-Care Association of England.

Those people who work for prison reform of any kind are always an easy target for public attack. If a man or woman runs away from an open prison, there is an instant outcry.

If criminals are allowed "home leave" there is much head-shaking. If a Borstal boy, released under a supervision order, commits an offence, there are always plenty of people to point out that enlightened methods are now finally proved useless.

It is interesting to remember that it is now 123 years since our forefathers—men not noted for their soft-heartedness towards the law-breaker—decided that something must be done to help the discharged prisoner on his release.

It was not kindness, in 1833, which inspired the justices to dole out clothing, money and the fruit of charitable bequests, to ex-criminals.

It was, on the contrary, no higher a motive than regard for the public safety. The criminal had proved he was a public danger. If you released him on to society, with no means of supporting himself and his family, he was, they observed, obliged to commit further crimes in order to keep himself alive.

A man does not learn how to live a law-abiding life merely by undergoing punishment. He has got to be taught to do it, as you teach a patient in hospital to learn to walk again. The testing time is when he is finally set free.

In 1955, 258 men, from various prisons, were granted "home leave." This meant that they were allowed out in the world, in their homes, before their prison sentence was finished. It was a test, to see whether they could, so to speak, walk a few steps unaided. At the end of their leave they were required to go back to prison and complete their sentence. All of them returned.

Borstal has this testing-time as part of its regular treatment. Boys are released under supervision. If they seem to be in danger of returning to their old ways, they are recalled.

New Way of Life

After-care associations exist in order to help prisoners to settle into a new way of life. Some discharged offenders are obliged by law to keep in touch with an association, and at least to listen to—if not to follow —their advice. Others are under no legal obligation to accept help, but know they would be wise to do so.

The first problem which faces the discharged prisoner and his helpers is the inevitable, dismal problem of all social work to-day—the housing shortage. He must have somewhere to live. There is nothing more demoralising than homelessness or really bad living conditions.

The report tells how the association approached the Salvation Army and the Church Army to see whether they could extend their hostel service to help, and how the Magistrates' Association held a special conference to attack the problem of the homeless prisoner. It is hoped that "new and important developments" are on their way.

He must have a job—and quickly. Otherwise the habits he has formed and all his good resolutions may melt away before he gets settled into normal life.

Here the "home leave" scheme may prove to have been the greatest help to him. Men who have been given

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

home leave have often managed to fix themselves up with a job then, so that they can start working as soon as they are released.

On home leave, too, many of them have taken the opportunity of getting to know the after-care worker who would befriend them after release.

Women commit fewer crimes than men, but it seems that it is often harder for them to make a fresh start, after prison, than for men and boy prisoners.

For one thing, the girls often have babies. It is hard enough for a girl who has not broken the law to find a way of living which will include her illegitimate child; and harder still for one who has been in prison.

The report on the after-care of women and girls says that the worker in this field is "like the man with a pointer in the middle of Hampton Court maze, directing those who are lost."

The worker can give help and good advice, but "they do not always take advantage of it; some because they are convinced they are clever enough to find their way unaided; some because they prefer the path which has led to their undoing, and some because they are not even aware they are in a maze."

Hospital Work

If the women have a home to go to, they can nearly always find work of some kind in their own district. If they have no home, there is one place which offers them good living conditions, good pay, wide opportunities for recreation and a warm welcome, because they are very badly needed.

This is the domestic staff of the hospital—the only domestic service which is to-day really popular with girls and women. A great many of them are placed there.

The mothers with babies are much harder to set on the path back to self-respect and security. It is very hard for a girl alone to support a baby, and very easy indeed to get the baby adopted. But at the same time, you may be doing the worst possible wrong to both baby and mother if you encourage them to separate.

Sometimes a girl will settle down in private domestic service. There are plenty of homes, I know, which would most willingly take her and the baby. I have known the experiment tried, many times, but not any case in which it was a whole-hearted success.

It falls down, I think partly because it is too hard an assignment for a young woman —who is not in the least likely to be a strong character—to be tied to the house both by domestic work, which few of them like and which is still the lowest-paid employment of any, and by the baby.

But I also think that it fails because the motives of her employer are not absolutely above reproach. They want to do a charitable act, it is true. But they also hope to get something out of it which they could not get out of a girl who was not handicapped by a prison record and an illegitimate child.

On the other hand, it is only fair to say that one of the cases listed in this report—a thief and prostitute—did settle down in a resident domestic job and has done "suprisingly well. Her genuine affection for her son has undoubtedly helped her to settle down."

After all, the declaration of principles adopted by the International Prisoners' Aid Association does say—"None should enter into this work . . . who is not committed to the principle that every offender offers hope of reclamation."

Okinawa Church Receives Help From Marine Engineers

★ The marine corps has again proven that they can perform any mission given to them. The engineer battalion of the 3rd marine division stormed Hecksaw Ridge and laid the groundwork for the construction of an Episcopal Church in Okinawa.

All Souls', the English speaking congregation of the Episcopal Mission in Okinawa is building the church. With funds granted by the National Council, friendly churches in America, and the efforts of its own congregation, All Souls' purchased a beautiful site consisting of a high bluff on Highway No. 1, overlooking Hacksaw Ridge and the China Sea, and plans were developed for the construction of a church, a parish house and a rectory.

The location is most appropriate, for All Souls' has been named for all who lost their lives in the bitter battle for Okinawa during the last critical stages of the war. Over 20,000 Americans, 100,000 Japanese and an unknown number of Okinawans were killed in the struggle for what they believed—rightly or wrongly; and all Souls' will be dedicated to all these who have made the supreme sacrifice.

Although the church site is a beautiful one, it was found after its purchase that prior to any construction, a great deal of preparatory work had to be accomplished, involving movement of earth, blasting

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and grading—due to the ruggedness of the terrain. The bishop's committee of All Souls', an appointed group of layman who with the priest-in-charge, directs the activities of the church, found that with the monies available, All Souls' had to either modify their endeavors, or project building of their church to some time in the future, in order to afford the cost of preparing the ground.

Canon Heffner, in charge of the missions in Okinawa, appealed to the marine division. The commanding general, at that time General Earnshaw and in turn, his successors, General Warnham, General Krulak and General Shapley, as well as General Shepherd, former commandant of the marine corps—all took a sincere interest in the endeavors of All Souls', and wholeheartedly contributed support to its efforts.

The engineer battalion was the unit who carried the ball for the corps. When military commitments permitted, and many times during the off-duty hours of its personnel, both officers and enlisted, the engineers employed their heavy equipment and their skill in moving vast amounts of earth and coral, blasting, grading and readying three scores of land for construction of the church facilities.

The marines completed their task and in December, Col W. W. Fish, warden of All Souls', accepted the work for and in behalf of the bishop's committee, gratefully acknowledging All Souls' indebtedness to the marine division. Without this vital contribution to its building program, it would have been impossible for the church to erect its structures this year. Design of the structure, siting and utilities are now well advanced and it is expected to begin construction this spring.

Texas Leaves Segregation Issue In Lap of Parishes

★ The council of the diocese of Texas called upon each church in the diocese to seek its own approach to the segregation problem.

There was only one dissenting vote. About 1,000 delegates attended the meeting in Galveston.

The action came despite the urging of Bishop John E. Hines that "a cautious but resolute" policy toward ending segregation be adopted.

A commission that had been appointed to study the problem reported that the Episcopal Church has never made any racial distinction, but added that it was "unwise to impose forced integration on the individual churches."

"Firmly believing the Christian fellowship exists best where there is willing association," the report stated, "the only damage to our fellowship can result from the forced imposition of any policy."



Bishop Hines

Bishop Hines had declared that Christian doctrine cannot sanction racial discrimination. He chided those who quote the Bible to support segregation.

The bishop also censured church - sponsored gambling, saying that he is "unqualifiedly opposed to raffles, card parties for church benefit—and of course, any form of bingo as a means of raising church funds."

He called for a commission to study faith and prayer "healing." Although he admitted that much good is done by some groups, Bishop Hines said there is "too much latitude for the bizarre and fanatical."

The council voted to establish a four-year liberal arts college in Houston, authorizing an expenditure of $3,750,000 for facilities. It also authorized five diocesan homes for the aged with the first, St. James Home, to be erected in Houston.

TEAM ON EDUCATION TO VISIT ENGLAND

★ A staff of ten persons from the Episcopal Church here are to go to England this summer to conduct a laboratory on the Church and group life for English clergy and professional workers in education.

It will be held at St. John's College, July 8-20. On the team are the Rev. David R. Hunter the Rev. John Midworth and the Rev. F. W. Voelcker of the National Council division; Canon Theodore Wedel and Canon McGregor of Washington; Dean Bartlett of San Francisco; the Rev. A. M. Macmillan of Sharon, Pa.; the Rev. Charles Kean of Washington; the Rev. Jack Malpas of Baltimore and Mrs. Harold C. Kelleran of Washington.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

California Organizes Society For Study of Missions

★ A central California chapter of the Overseas Mission Society has been formed at Grace Cathedral in San Franciso with Dean C. Julian Bartlett the chairman.

Dean Bartlett was executive chairman of the society when it was formed two years ago in Washington, D. C. It is composed of volunteers interested in increasing the scope of mission work.

Purposes to be sought by the new chapter include the study of the basic missionary theology of the Episcopal Church and the stimulation of concern and commitment on the part of individuals and congregations.

Another goal is the intensive study and discussion of Pacific basic mission problems, and the formulation of principles, strategy and recommendations.

Plans were made to hold luncheons and meetings, at which returned missionaries could speak frankly about their experiences. Conferences will also be held at various points within the diocese to promote missionary services.

The central committee of the new Chapter will act as a steering committee until a permanent organization with specific goals is formed.

Members of the central committee are the Rev. Messers. Robert Clingman, Harold Kelley, Richard Millard, Edward Pennell, Massey Shepherd, William Sung, Lesley Wilder, Jr., and Walter Williams; Mrs. Milton Farmer, Miss Katherine Grammer, Mrs. Evans Hammond, Mrs. Theodore Sorg; and laymen to be appointed.

Preceding the formation of the committee, a special service for the cause of Christian missions was conducted by Bishop Bayne of Olympia. He said that although the society is already supported by the diocese, a smaller group was needed because "what is everybody's business is often nobody's business."

"It is the hope of the Overseas Mission Society to offer to us a chance to think, work, pray and bear witness together for central truths; to share our concern and lead others to the same understanding so that we may set free deep and clear ideas."

CONSECRATION IN IDAHO

★ The Rev. Norman L. Foote, formerly director of Roanridge, is being consecrated bishop of Idaho today, February 14th, at St. Michael's Cathedral, Boise. The Presiding Bishop is the consecrator and Bishop Rhea, retired of Idaho, and Bishop Horstick of Eau Claire, the co-consecrators.

Presenting bishops are Bishop Welles of West Missouri and Bishop Walters of San Joaquin. Bishop Gesner of South Dakota is the preacher.

OHIO APPROVES FUND DRIVE

★ A record three-year $1,235,000 fund drive to strengthen existing churches and organize new ones was approved unanimously at the convention of the diocese of Ohio.

The delegates voted down, 143 to 116, a resolution that would have given women the right to serve on parish vestries.

Some $700,000 of the proposed fund would be allocated to help individual parishes with land acquisition and building problems.

The fund also would provide $300,000 for a new diocesan house, replacing the present antiquated structure; $100,000 for a conference center in a rural area; and $75,000 to provide additional facilities for the aged.

The remaining $60,000 would go toward estimated expenses for the campaign.

PHILADELPHIA ALUMNI MEET

★ A record breaking number of alumni were present at the mid-winter reunion meeting of the graduates of the Divinity School in Philadelphia on January 24. Since the school is celebrating its centennial this was the first of a series of centennial events.

The chapel service was conducted by Dean Gifford and the preacher was the Rev. Kenneth E. Heim. Heim is at present the special representative of the Episcopal Church in Japan and this year is on the faculty of Virginia Seminary. At the luncheon meeting in the new refectory, known as Bishop Hart Hall, the presiding officer was the Rev. Albert Holloway, president of the associate alumni and rector of Trinity Church, Oxford, Philadelphia. The speaker was Governor Theodore R. McKeldin of Maryland, who gave a most entertaining and inspiring message. Dean Gifford and Bishop Hart also gave short addresses.

The preacher at the evening service was the Rev. Thorne Sparkman, rector of the Church of the Redeemer, Bryn Mawr, and lecturer in homiletics at the school.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Justification By Doubt

THIS afternoon, in our now extended dusk, we were almost bumped into by a small boy sloshing home and doing arithmetic problems on his way in a dogeared textbook. And as such things sometimes happen, we had a momentary hallucination of what must have been almost our very first arithmetic-book: the look of the page, the feel of the cover, the smell of the ink, the font of the numbers; and above all, the overwhelming impression of the mysteries to which we were being introduced in adding two numbers to get a third. We could not form a clear visual image of the book now or at the time, in a way the recognition was too deep for that. Since these days we have made a few soundings in mathematical physics; but never so far as we can remember with the same overwhelming sense of discovery. Which is perhaps as it should be; and we like to think that in the mathematical child there was recapitulated the shock that Pythagoras experienced, when he discovered that similar stretched strings whose lengths were in simple proportion to each other produced the fundamental "chords".

A few days before, during our January thaw, we had a parallel hallucination of the arrival of spring; and out of a few square inches of black earth the snows melted over ranges of hills to the Pacific, and we saw our new store-bulbs and their wild cousins sending up their tentacles to the warmth. We are perhaps too analytical, or too little passive, to enjoy any more intense visions; but we rejoice that the organ with which the poet and the prophet apprehends the universe is not wholly atrophied in us. We find it not blankly impossible to put ourselves in Blake's frame of mind when he wrote, as we find in a review of a recent edition of his letters,: "I look back into the regions of Reminiscence and behold our ancient days before this Earth appear'd in its vegetated mortality to our mortal vegetated Eyes".

Why incidentally has there been no intense post-Darwinian apprehension of prehistory in our poets? We can think offhand only of D. H. Lawrence's botanically most acute description of New South Wales: "The country has an extraordinarily hoary, weird attraction. As you get used to it, it seems so old, as if it had missed all this Semite—Egyptian—Indo-European vast era of history, and was coal age, the age of great ferns and mosses. It hasn't got a consciousness—just none—too far back. A strange effect it has on me. Often I hate it like poison, then again it fascinates me, and the spell of its indifference gets me. I can't quite explain it: as if one resolved back almost to the plant kingdom, before souls, spirits and minds were grown at all: only quite a live, energetic body with a weird face".

We bring up these personal notes, perhaps chiefly of interest to ourselves, because some valued correspondents, and not least our friend and co-columnist Mr. Miller, are disturbed from time to time at what they feel to be our excessive analyzing, questioning, and scepticism. Some people likewise feel that Greek art is too intellectual and patterned; but it is so just because the Greeks had so lively an apprehension that formlessness was just before re-establishing its dominion over them—that the reign of Old Night would return, that the "dull welter" of the hosts of Persia and Carthage would triumph, that the centrifugal forces in the city-state would destroy it (as they did), that the Centaurs would enslave the men. We admire the perfection of form in Sophocles or Pheidias chiefly because of their obvious feeling of audacity at attempting it in so misshapen and askew a world.

We are far more Hellenic than Hebrew; and (magnis componere parva) are likewise driven to question and analyze just because we feel ourselves in so great danger of being submerged by the affective, the earthy, the infantile, the archaic, and the atavistic. At even the most modest performance of the liturgy of the Church, we are liable any Sunday to discover to our horror and "fascination" (in Mr. Lawrence's sense) that every Protestant and Renaissance meaning of the action has departed, and our individuality is being swallowed up in the medieval and per-Catholic and even pre-Christian archetypal rite. That monument of eclectic good taste, "The Hymnal 1940", contains even a perfect specimen of pagan agricultural religiosity in the melody of the Easter sequence, "Victimae paschali" (No.97). The plainsong tune immediately was taken up again by the vernacular tradition out of which, we presume, it arose; and to this taste at least, is redolent of what the medieval Easter had become; the yearly commemoration in a static society and an unchanging seasonal

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

cycle of the ever-renewed and ever-lost victory of new life over death.

The Middle Ages were indeed radically different each century from the one preceding; but the Middle Ages were totally unaware of that difference, much less of the events of Jesus' life as an irreversible happening in history. For them Christ is as mythical a figure as was Mithras to their ancestors, the semi-barbarian legionaries on the Rhine frontier in the third century AD. And just because Christ had in effect become mythical for them, his victory is only a mythical victory; every Easter is followed by a Good Friday; and beneath the bright historical orthodoxy of the text we hear the dark mode of the inescapable natural cycle of life and death.

What happens to Religion

THAT cycle is the natural condition of every son of Noah; its expression is the theme of all but the very greatest art; and very often we are tempted to feel that it is all the truth there is, and that the most radiant achievements of Apollo will ultimately go under to it. Perhaps everything that a sociologist would properly call "religion" is an attempt to come to terms with it. And we have a lot of religion in our marrow. We should like, in our less sober moods, to see "Urban Region No. 1" (the Eastern seaboard from Boston to Washington) bulldozed to the ground, the lovely farmland reconstituted, and great stone churches arise into which processions would bring the fruits of the earth till the end of time . . . But we are always aware that that would not be Christianity.

Nothing can be plainer than that Jesus and Paul were under the impression that a radically new element had been in their days introduced into history, as a result of which the old cycle had been permanently decommissioned. And on the whole, for Jesus especially, the principal symbol of the now outmoded order of things is Religion. Lucretius is thought to be a severely anti-religious writer;—"tantum relligio potuit suadere malorum"—but his poem is an occasional performance as compared to the great anti-religious poem preserved in Matthew xxiii, composed largely, we are convinced, out of things Jesus actually said. "They love the high table at the banquet, and greetings on the main street, and for people to call them 'Reverend Sir' . . . Woe to you, for you shut up the dominion of Heaven from men . . . you compass land and sea to make one convert, and when you make him, he becomes twice as much a child of Hell as yourselves . . . you strain out the gnat and swallow the camel . . you are whitewashed tombs, within full of dead bones and corruption".

And this also is true; this is what happens to religion whenever it gets the upper hand. The incredible paradox is that even in Paul and his contemporaries we see the words of Jesus being converted into supports for a new religion; which a century or so later is full-blown, and has continued so almost until the present day. It was only with the revelation of the means and the reality of historical study, now only about a century old, that anybody came to see that the real views of Jesus were radically opposed to any current ecclesiastical version of them.

Hence our dilemma. Three things in us attract us to traditional "religious" Christianity: (1) the pagan in us; (2) the unthinking Catholic in us; (3) the sceptic in us, who yet in his old age or his superstitious moods shuts his eyes and embraces the most reassuring myth.

Two things in us turn us against it: (1) the Lucretian rationalistic anti-cleric, acutely aware of the close kinship between bigotry and cruelty; (2) the New Testament theologian, who is from time to time persuaded that the promise of the Kingdom is indeed a reality. "I came not to bring peace but a sword: five in one house shall be divided, three against two and two against three". In the conflicts of our own heart we see a microcosm of our divided world.

Should we perhaps not have come into the Church at all, being no surer of our belief than this, and at our best no more orthodox; but rather like our patron saint, Simone Weil, remained suspended between Heaven and Hell? O you Defenders of the Faith who still "compass land and sea to make one proselyte", would you not have accepted us as a convert on much unsurer a footing, in the hope that we would "grow into the faith"?

Our favorite theologian is Dr. Tillich, and our favorite text from him is, "Now by works a man is not justified, but by Doubt".

You hoped we would grow, and we have grown into Doubt; our doubts you must therefore put up with; in the mercy or in the judgement of God we may yet both survive to receive some benefit from them.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for Septuagesima Sunday

"I will give unto this last, even as unto thee."

Generosity is at its best when applied to the underprivileged. This is equally true, if not more so, in the moral and religious realm. Generous dealing is God's way, in his reign generosity prevails. This is the truth which Jesus asserts and illustrates in the story of the landowner who hired men for his vineyard. He hired all the men he could find and paid them all alike. This is how the kingdom of heaven operates.

Three textual details need clarification at the outset. The last clause, "for many be called, but few chosen", does not belong here. Overwhelmingly the textual witnesses rule it out. The preceding clause, "so the last shall be first, and the first last", is probably the moral drawn from the parable by the early Christian preacher, possibly the final writer of the Gospel. The phrase, "mine own" in verse 15, refers not to money or property but to people, the men working in the vineyard. They are all the householder's men. That's the key to the understanding of his action.

The central figure is the owner of the vineyard. This is obvious, but since the obvious is too often lost sight of among puzzling details it must be emphasised here especially. The unexpected element is his equal treatment of all workers. The complaint of the veteran workers is natural, goes unpunished, and is only gently rebuked. These men reflect the minds who see here only a human situation. From that point of view the story is of course most bewildering, because it lauds an unfair practice. To remove this apparent inequity much rational effort has been applied with resultant violence to Jesus' purpose. Typical of such exposition is the parallel in the Talmud, written several centuries after the Gospel, in which a king honored the man who accomplished more in two hours than the others had done all day. But this is just human common sense, actually trivial, and lacking entirely in Jesus' daring creativeness.

Jesus is talking of something radically different from normal socio-economic affairs. He said that he was describing the kingdom of heaven. In this kingdom, he insists, God treats his people on the basis not of justice or right (e.g. the day's wage), but of generosity. Another word for this attitude is grace. His procedure transcends far the human, pedestrian law of equity. Yet equity is not violated. Everybody is given the agreed wage. But the penny wage is only a token incident to the scene. Actually, the reward was the employment in the vineyard, the being the owner's men. That men who had been idle all day should be taken into this relationship as late as the 11th hour is the evidence that God is "good" (v.15), all grace, all love. Here the thought of the parable moves in the eternal realm where distinctions of hours and rank do not exist. To be engaged in the vineyard, to be God's men, is enough. There are no degrees of salvation. It is the same for all. What more can God give?

But why should he give this generous admittance to people who have not borne the burden and the heat of the day? Who know why they didn't? Jesus says that it was not their choice that they had not been enlisted. When the call reached them they responded and God treated them as though they had been a member of his realm all the day. At any rate, he assumed the responsibility, went in search of them, and took them on. That is his nature. In some way or another God is everywhere and always in search of people to employ them in his causes, to make them his own.

The immediate force of this description of God's ways is felt when we realise that this parable appears in St. Matthew's Gospel as a part of Jesus' 11th hour instructions. He had just told the parable of the Rich Young Man (19:16-30), and followed the story of the vineyardist with his 3rd prediction of passion. Shortly thereafter he entered Jerusalem. It wasn't too late to join his forces, and the original disciples should not begrudge him the right to admit late-comers into his confidential circle with equal standing. In fact, the charter members of his following were altogether too obsessed with ideas of preferment. In the kingdom they were expecting, they should know, there would be no such superior

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

privileges for them and no corresponding subordination of freshmen members.

"The last will be first, and the first last" does not mean a reversal of positions, but rather an equalization. There will be neither first nor last, all will receive the same grace at God's hands.

This is exciting news about God as **a God who is generous with men.** One cannot help but hear in it a lesson for Church members who have entered the communion in various years and who rate each other accordingly. Their thinking is not God's thinking. Even to the thief on the cross he promises the same paradise in which he is himself. Who can fathom the depth of God's mind? Begrudge not his generosity.

There is also a sobering overtone here. The reign of God operates through people who are gracious and generous as he is and in that spirit go forth at all hours of the day, as it were, to enlist others. Surely, Jesus wishes his disciples also to adopt this example for themselves.

God's Long Way Around

By Terence J. Finlay
Rector of St. Bartholomew's, New York

IT SEEMS to be the custom for clergymen to attend certain movies and report on their findings to their people; and while this is not my intention this morning, it was my privilege recently to attend a showing of "The Ten Commandments." Although this is a magnificent film, with many spectacular scenes, I was rather disappointed that it spent so little time in showing us the wanderings of the people following their escape from Egypt. It was, of course, during this time that they received the Ten Commandments from God through the hands of his servant Moses. We do know that they spent forty years of wandering and travail, in what they described as "this great and terrible wilderness," before they came into the land of Canaan—the Promised Land.

I wonder how many of us realize that this long journey through the great and terrible wilderness was not geographically necessary. If you will look at a map, you will find that the most direct route was along the coastline directly to Canaan. At most it would not be over three hundred miles, and two weeks of hard marching would have brought them into the Promised Land. Yet it took them forty years to do it. We may well ask the question, "Why?" A partial answer is given to us in the words: "God led them not through the way of the land of the Philistines, although that was near."

The Philistines were a war-like people, and to have brought the Israelites into conflict with its well-trained army, would have driven them back into Egypt and into a life of slavery again. God led them by the pillar of cloud by day and the pillar of fire by night all through this tremendous round-about, until he brought them in sight of the Promised Land, a disciplined, hardened, God-fearing people. We have only to read the Book of Exodus or Deuteronomy to know something of the hardships, the sorrows, and the temptations of those forty years. The Israelites themselves frequently complained in the bitterest terms. Once they asked their leader, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Today we can look back and see the purpose of God's round-about. They lived so close to it that it was beyond their comprehension.

Our Pilgrimage

IT WOULD seem to me that here we may find a lesson of comfort, strength, and guidance for ourselves as we make our life's pilgrimage. We do not go very far along the way before we discover that there are many things which we cannot understand, and we often find ourselves asking rather bitterly why this has to happen to us. All too frequently we lose faith in God and turn away from his Church, seeking some help wherever we can find a faint gleam of light. One of the reasons may be that we are living too close to the events themselves, and that in the days to come we shall understand the reason for this round-about.

It is difficult for us living in the twentieth century to appreciate the fact that God does not always work at what we consider to be the modern tempo. The Bible reminds us that

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"one day with the Lord is as a thousand years, and a thousand years as one day." We cannot understand this, because we want results now; we want God to act in a limited time. Do you recall the story of the little girl who lost her favorite dog? She was a religious little girl and had been brought up to say her prayers; and she made the loss of her pet a matter for God's attention. She knelt by her bed and described the dog in detail so that God could not make any mistake, and also the exact place and time when the dog had disappeared. Then came the climax of her prayer: "And now, God, I will give you just a week to find him; and then I will go and look for him myself." When the dog returned home to her within a few days, her faith in prayer was definitely established. She had great respect for a God who did not need to take a whole week!

There are a great many people who have been brought up to prayer, and yet, when some loss has come to them or they have been confronted with a great difficulty, their prayers have apparently gone unanswered. I am quite sure that many of us in our prayers work on the same theory as the little girl. God must produce results in the time limits we prescribe. But unfortunately for us God does not seem to work that way. And again we may ask, "Why?"

Here, I think, we may obtain another clue from our story of the children of Israel in the wilderness, for those forty years must have seemed an eternity. Yet God had his plan and his purpose for them. They became, in a very real sense, his people, dependent upon him, acknowledging his will. When they were ready, he brought them into the Promised Land.

I am quite sure that this is what God is seeking to do for you and me in this life. He seeks to make the best out of us, not as an indulgent Father but as our great Creator. He is seeking to develop in you and in me the kind of character that he wants developed. It would not be well for us if all our prayers were answered immediately. It would not be well for us if it were always summer. His plan for us is not one of short-cuts; he is leading us home in his way—the round-about way.

Our Lord's Example

WHEN we have any feeling of resentment with regard to God's way, we must remember that our Lord himself was faced with the temptation of taking the short way rather than God's round-about, as he began his ministry. What were the temptations that came to Jesus in the wilderness but suggestions from the devil to take a short-cut in the winning of men's hearts? It would have been so much easier to work miracles and feed people, to use his power in a sensational way, and to ally himself with the kingdoms of the world; but he knew that this was not God's way. Jesus came out of the wilderness to take the long way round, to live such a life of love, compassion, and sacrifice that he would win the hearts and the following of men and women. It is still the only real way to win the allegiance and devotion of people.

Before we leave this story of God's round-about, let us be quite sure that we are not confusing it with the ordinary circus type of round-about, where you continue going in circles and finally arrive back at the place from which you started! God's round-about leads somewhere. In the case of the Israelites, it led them into the Promised Land. Moses, their great leader, had grown old in this long and tortuous journey; and now it would seem that he had reached his goal. And yet God did not permit him to enter into that land. I shall never forget that great scene in Marc Connelly's "Green Pastures," where the aged Moses bids his people goodbye, and as the leaders of the tribes come up to him, each places his hand on Moses' shoulder. Last is Joshua, his successor, and then he is gone, to take the people into a new chapter of their history, and Moses is alone. But only for a moment, for as he sits on the hillside, looking over into the Promised Land, he feels another hand on his shoulder and he hears the voice of God saying, "Moses, you have been a good man. You're going to have a promised land. I have been getting it ready for a long time. Can you stand up?" Slowly the two figures move up the hill, and we hear "de Lawd God" say, "I'm going to show it to you, Moses. Look. It's a million times nicer dan de land of Canaan." Moses was home!

So it will be with you and me if we hold fast to our faith in God's plans and purposes. If we commit ourselves into his keeping, he will lead us home.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Family's Job As Teacher

By Mrs. Harold C. Kelleran
Director of Education of Washington

SOMETIMES I think that Episcopalians have so often said, "As it was in the beginning, is now, and ever shall be, world without end," that we get the idea that this is a description of the Church rather than an ascription to the Holy Trinity. When we think about it, we recognize that the Church changes mightily from time to time, though it uses the same ancient words in its services and preaches the same saving Gospel from its pulpits. Each new age, or even each new stage of history, demands that the Church speak to its particular condition, and in words and other symbols which the particular age can understand. It is our good fortune to live in one of the periods of substantial change in the Church. Some of us were reared in one period of its life and now live in another, and we are the ones who are likely to be confused by the changes we see around us.

I will not go into the historical and theological reasons for them, but I would like to recall some of these changes. In our time we can see, and indeed feel, that the Church is asking itself some questions which cause it to reexamine its doctrine of the Holy Spirit: what does it mean to be a spirit-filled community? This sends it back to a more fundamental inquiry into the doctrine of the Church: is it possible for a congregation or parish, or indeed a body of people all of whom call themselves Episcopalians, really to be a community in this divided, broken, busy world? And this in turn pushes us back to a new proclamation of God's revelation and how it occurs nowadays. Have we depended too much on the doctrine to carry the Revelation, and too little on the life of the community which has really known Christ?

Lay Ministry

If these be the deep questions that are stirring the depths of our life, we can see evidences on the surface that there is movement. One of these is the very obvious renewal of emphasis on the importance of the laity. This is the recovery of the ancient idea of the lay ministry, a manifestation of the priesthood of all believers to which we are clearly called. This isn't a matter of getting people to work for the Church; it is helping them to be the Church in all the relationships of their lives. It has resulted in a looking objectively at the life of our parishes—their endless meetings, their busyness, their inversion, to use a somewhat technical term that describes their self-perpetuating concerns. It also involves an objective assessment of the people in our parishes who are not heard or met or helped by what we dare to call our "common life in Christ."

One sees this change too in a new relation between clergy and people, where their purposes are shared and common, and where the differences in their ministrations are in degree rather than in kind. We have come to recognize, and not from armchair logistics, but from the despair of our situation, the validity of ancient truth lived out and known in the life of the early Church, and clearly operative in the great periods of its history. This is the fact that the experience of what for want of a better name we call the Christian community—real Church—comes before doctrine and dogma. They are its product. With this fact of our common history we cannot disagree. Along with it goes the one which is the other side of the coin. That is the experience that doctrine and dogma cannot and do not produce Christian community. They have a place in it, but they do not produce it. As Archbishop Temple has said so well for us, the life of faith is not the acceptance of Christian doctrine.

The Family is the Teacher

With such a shift in our corporate emphasis, it is easy to see the vastly changed relation of Christian Education, now seen as a function of the parish, rather than a job of the rector or some specially dedicated people. Its subjects and objects are no longer children who are taught these doctrines, though this remains part of the job and an important one. But what is much more important is interpreting to the whole parish this concept of the Church as truly Body of Christ, in which each member has his function but where the whole life is much more than a total of the functions. This view recognizes the family as

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the real teacher of the young. It recognizes the power of worship, especially of our liturgical worship, as teacher. It recognizes a church school teacher as not so much a teacher of facts as a witness to the power and reality of the Gospel. Clearly Christian Education in this focus is within the life of the parish, and clearly it makes the reorienting, and sometimes the conversion, of adults a primary objective of Christian Education.

This is why you will hear much today about adult education and about some of the depth work we do with young people. This is why we need a diocesan conference center, where groups of adults can get away from their ordinary demands and experience community as they try to think through its problems. This is why we spend most of our weekends, and endless hours of Saturday and of evenings, trying to get below the surface of things-to-do to the level of what we are doing.

Department Work

Our diocesan Department of Christian Education has its work arranged in three divisions, often overlapping and sometimes indistinguishable. These are the areas of adult work, youth work, and children's work. In each of these three divisions we really carry on about three areas of work. One is service to parishes, of necessity pretty largely confined to staff work. Then we have an area of diocesan programs in each division, in which we take people out of parishes into area or diocesan meetings where we can do more economically something that needs doing. The third area is an important one in which we carry out programs of our national church, or of our community obligations with other departments of the diocese or with other churches. All these activities are, we believe, important, or we would not do them. But all of them are means to an end. They could become idolatrous if we just did them to continue a good work or to start something new. They are judged on one chief basis: do they help interpret and carry forward the purposes of Christian Education? That is, do they help people of all ages to see God confronting them as individuals in the life of this particular parish community, in ancient and time-tested truths which have meaning for their lives right now?

Problem of Leisure

By August Heckscher
Director of the Twentieth Century Fund

We have seen a great change occur in the institutions and the ideas of American life. A society that had taken for its standard "We live to work" has now taken that other standard: "We work to live". We work, it might be added, to live well—or, if one reads the current magazines and advertisements, to "live graciously". The job is important because of what it brings, not alone in terms of wages but in terms of free time.

Now all this can be greatly to the good. The promise of modern technology is a life freed of much of its drudgery and cheerless routine; and the promise of democracy is that such rewards shall be spread equably through the whole of society. The question remains, however, whether men and women make good use of the time that is given them.

Leisure, in the understanding of the great moralists and philosophers, has never been simply the opposite of work; it has never been an empty and idle existence. It may, to be sure, have degenerated into ritual or been distorted by luxury. But rightly seen it has always been essentially creative. The scholar and the artist in the midst of their own toils, the explorer and voyager, the citizen giving time to public affairs, the wise individual cultivating the spirit of independence—these have been the men of true leisure, and they have given to their own ages such marks of greatness as they have had.

If the new age in America is to have its own greatness, the free time of all the citizens must recover something of the purpose and meaning which in the past has belonged to the leisure of a very small and privileged group. In this process the Churches must play their part. But what are we being told on this subject? We are being told that the Churches, and especially the Protestant churches, stand outside these new developments and that their insights provide little guidance to the individual in the choices and opportunities he faces.

The Protestant ethic, we hear, was the ethic of total work. Men and women in turning to new dreams of leisure, therefore, turn to other sources than Protestantism for their inspiration. They turn to the prevailing social

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

group, to the great corporation, to the lords of commercial entertainment, or perhaps to the nation with its organized and drilled recreation. The inner man, who had once found salvation through work, is not now expected to find salvation at all.

Unless the Protestant ethic can show its relevance to the new choices that open before men and women, unless it can sanction the humane and— in the best sense—leisurely use of time, it will find its influence declining where its need and opportunity is the greatest. A man's own time is just the time when he should be hearing the voice of spiritual enlightenment and inner counsel, when he should be finding the insights that give meaning and beauty to his life. To reassert their persuasiveness over the areas of leisure, to make Protestantism mean to the younger generations something more than the ethic of cold duty and total work—this is surely one of the great tasks confronting the Churches today.

Summary of address at dinner of the Church Club of New York, January 21st.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

IT WAS far easier to think of the round world made so sure that it could not be moved than to think of the complex motion it actually has; it was easier to picture the firmament when it seemed solid as a molten mirror than to grasp the complexities of modern astronomy. On the earlier, simple, almost child-like view we could well believe that man was the crown of creation. It is is not so easy today. Yet, if we are worth "more than many sparrows," if we are worth something so astounding as the Incarnation, why then we can be sure that humanity matters, that each man matters; and matters, not only to man, but to God.

That surely was what Jesus taught, that man mattered to God, and that God mattered to man. So if Jesus is right, our task as his ministers is of surpassing importance.

"That is what I thought in seminary," said young Alfred Gore. "But out in the parish I seem to be sunk in detail, and none of my parishioners think that a sermon may be of surpassing importance."

"Do you think it may be?" I asked.

"I think it ought to be."

We were in the club when we exchanged these remarks and Joe Brookes overheard us.

"I often doze off at sermon time," he said jokingly.

"Then you cannot think it of any importance."

'No, but then I'm not a parson."

"Do you have to be a parson to think the sermon important?"

"You won't be offended if I say yes?"

"I won't be offended. I will be worried."

"Dear me, I don't mean it like that. I wouldn't hurt your feelings for the world."

"What would hurt would be your feeling for the world."

"Why, how ridiculous. Whatever do you mean by my feeling for the world?"

"I mean that you have great respect for its opinion; you won't dream of going against its conventions. You would use its method and its power."

"What's wrong with that? Wouldn't you?"

I would liked to have uttered a ringing No, but I knew I had an uneasy respect for the the world, a respect mingled with fear and touched with cupidity. So I said,

"I quite likely would, Joe. But I would have a most uneasy conscience."

"That's all right," said Joe. "That is something a parson can have. I like them better when they've got it."

"But why? I'd have thought you preferred a parson with an untroubled conscience."

"They're more comfortable, but I have a feeling they ought to make us a little uncomfortable."

"But why?"

"Oh, I don't know. But that high ideal they have—I fall short, but at least while they have it there's something to fall short of."

It seemed to me that while Joe was on excellent terms with the world it did not satisfy him. He felt there was a more excellent way, and he wanted the parson to walk in it. It was a tribute and a challenge, and no parson can accept the one without meeting the other.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BROTHERHOOD WEEK IN ROCHESTER

★ Members of St. Paul's, Rochester, N. Y., where the Rev. George L. Cadigan is rector, are to be the guests of the Temple Beth-El on February 19 as a part of the brotherhood week observance in the city. Rabbi Araham Karp is to be the host. The Rev. Shelton Hale Bishop, rector of St. Philip's, New York, is to be the speaker.

It is expected that next year the people of St. Paul's will be hosts at a similar dinner, with Jewish congregation as their guests.

CALIFORNIA BISHOPS TO RETIRE

★ Bishop Block of California and his suffragan, Bishop Shires, are both to retire in 1958. Bishop Block asked the convention, meeting in San Francisco, January 29 and 30, to approve the election of a coadjutor a year hence. The convention did so and a nominating committee is to be appointed by the standing committee.

Bishop Shires retires in June and Bishop Block in December of next year, under the canons on retirement at 72.

Bishop Block told the convention that rapid growth in the diocese had speeded plans for a $400,000 expansion program for student centers at Stanford and the University of California.

WEST POINT CHAPLAIN

★ A bill is before Congress to increase the salary of the chaplain at West Point from $5,482 a year, as now fixed by law, to $10,330. The bill also calls for an assistant chaplain at $6,450 a year.

Since 1896 the chaplain has always been an Episcopalian. Also the Episcopal service is the order of worship in the academy chapel at which attendance is compulsory, though Roman Catholic and Jewish cadets are excused to attend their own services.

There has been considerable objection from Protestant leaders to the fact that the chaplain is always an Episcopalian. There is therefore another bill before Congress which would take the appointment out of the hands of the President and give it to the Secretary of the Army.

DEAN CORWIN ROACH AT EVANSTON

★ Dean Corwin Roach of Bexley Hall, a Witness columnist, is delivering lectures this week at Seabury-Western Seminary, Evanston. He is giving two lectures on the relevance of the book of Genesis for today.

CONFERENCE ON EDUCATION

★ A conference on education is being held this week in Cincinnati under the auspices of the National Council of Churches.

Episcopalians on the program are Prof. Norman Pittenger of General Seminary; the Rev. J. B. Midworth and the Rev. F. W. Voelcker of the department of education; Prof. Reuel Howe of Virginia Seminary; Avis Harvey of the Auxiliary.

BISHOP REEVES SUPPORTS BOYCOTT

★ Bishop Reeves of Johannesburg joined others in a plea for the 63,000 African workers who boycotted buses following a fare increase.

He said he agreed that the government should be held responsible for the boycott because it refused to alleviate economic conditions among the Africans.

Some boycotters, women as well as men, have been walking 20 miles a day to and from their jobs.

ALABAMA CONDEMNS LAWNESSNESS

★ The convention of Alabama, meeting at Birmingham, condemned recent home and church bombings, crossburnings and other lawless acts.

YOU MAY KNOW

The Episcopal Church Needs
Trained Women Workers

DO YOU KNOW

About The Opportunities
For Training
?

For Information Write To:

Windham House
326 West 108th Street
New York 25, New York

Saint Margaret's House
1820 Scenic Avenue
Berkeley 9, California

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SCHOOL OF THEOLOGY OF LONG ISLAND

★ A building to house the newly organized School of Theology of the diocese of Long Island, is now being built. It is made possible by the gift of an unannounced sum by Mrs. Helen B. Mercer of New York City and is to be a memorial to her late husband.

The school perpares older men for the ministry and to serve as layreaders. Bishop DeWolfe stated last week that fifteen older men had entered the ministry from the school, which has been meeting at the cathedral in Garden City, and that fifty-five men are now being trained for orders at the school.

BISHOP BROWN URGES PAROCHIAL SCHOOLS

★ Bishop Brown of Arkansas told the convention of the diocese, meeting at Fort Smith, that he thinks parochial or day school should be developed.

"It is my considered opinion that there is great spiritual as well as academic value to be had from them," he told the delegates, "I trust that more and more of our congregations will find it possible to enter this field of education."

CONGREGATION MEETS IN CEMETERY

★ An infant congregation at Lebanon, Indiana is beginning its life in a cemetery. St. Peter's mission, newest in the diocese of Indianapolis, wanted to resist the immediate pressure for a new building. To insure this, the mission made an agreement with the Lebanon cemetery to use the stone chapel in the middle of the cemetery grounds as a meeting place. The agreement calls for use of the chapel for at least the next two years.

The chapel is spacious and well-equipped, with a sexton and all utilities provided at a nominal fee. St. Peter's boasts of having "the largest churchyard in the diocese of Indianapolis."

The diocese also tried a new experiment through its department of publicity by placing an advertisement in the Lebanon paper announcing the beginning of the mission and the schedule of affairs.

HISTORIC CHURCH RESTORED

★ St. Luke's Church, Smithfield, Virginia, is to be completely restored as the result of a gift from William G. Mennen Jr., of Morristown, N. J. The amount of the gift was not stated.

The church, known as the Old Brick Church, was built in 1632, and is the oldest Protestant church in the country.

Dedication ceremonies will be held May 15th as a part of the Jamestown festival.

ADVENTIST LEAD IN RELIEF

★ The Seventh-day Adventists gave aid valued at close to $24-million to more than six million persons throughout the world last year.

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE

NORTHFIELD MINNESOTA

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.

Rev. Robert C. Hunsicker, v

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears Jr., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed Jr., v

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

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v

Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. William Wendt, v-in-c

Sun. 8, 10, 8:30; Weekdays 8, 5:30.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.

14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306



ALASKA
6th Cruise especially for Episcopalians, July 18 - Aug. 7.

For *free*, illustrated folder "Alaska", please write Mr. M. R. Johnson, Episcopal - Alaska Tour, care Northern Pacific Ry., St. Paul 1, Minn.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gaynes 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

Beauty and Bands, and Other Papers, by Kenneth E. Kirk. Seabury. $3.50

The exemplary Bishop of Oxford was a prodigious and practical scholar, and a great pastor as well. These excerpts from his diocesan magazine show why that publication was read by clergy and some informed laity all over England. I doubt if he were read much by outsiders. This selection includes defenses of the Virgin Birth, the Established Church, vestments, and Sacraments; and well-reasoned attacks on pacifism, on the ordination of women, and on too much enthusiasm for church unity. There is no mention of the great university, full of bewildered agnostics, at the heart of the diocese. When the great minds of the English Church are so conservative in their interests and attitudes, it is no wonder that Billy Graham had such a thunderous welcome.

—Hugh McCandless

He That Cometh by Sigmund Mowinckel. Abingdon Press. $6.50

This magnificent work of almost 550 pages, written by the veteran Old Testament scholar at Oslo and ably translated by G. W. Anderson of St. Mary's College, St. Andrews University in Scotland, should be required reading for all teachers, preachers, and students of the Bible for the next generation. Somewhat parallel to Klausner's recent book on the subject, and Volz's (untranslated) Eschatology of the Jewish Communities, this work pricks a number of favorite bubbles of those who have never taken the trouble to study the Old Testament or the old Jewish literature before offering their imaginative expositions of the New Testament. For example, there was *no* use of the title, Son of God, as applied to the Messiah, in Judaism. The terms Son of Man and Messiah were *not* identical in range of meaning. There was no Jewish doctrine of the atoning death of the Messiah. The term Son of Man and the ideas related to it did not originate in the Old Testament, but in the old oriental conception of the Primal Man. This was also reflected in Paul's teaching, though he never uses the term Son of Man, and in the current Hellenistic myth of the Anthropos. In the final chapter, Dr. Mowinckel attributes the combination of the ideas of Son of Man and Servant of the Lord to Jesus: but many scholars think the combination was due to the early Church. This is the only point on which serious objection may be taken of his presentation. The book is a massive assembly of facts and interpretations, summing up the research of the past two generations with brilliance, clarity, and sound judgment. It is one of the best books of the year in theology.

—Frederick C. Grant

Through Troubled Waters by William H. Armstrong. Harper & Brothers. $2.00

This little book is an exquisite poem on death and transfiguration. It is an account and an interpretation of the author's own tragic experience in the sudden death of his wife, leaving him with three small children and the ensuing problems that beset both the father and the children. It is, however, very much more than this. It is the poignant story of the testing of a family's religious faith, of the temptation to let it go and the ultimate recovery of belief and serenity mediated through the awareness of the spiritual presence of a saintly and devoted mother. It is a book that brings tears and grateful wonder to the reader.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

THE CHRISTIAN YEAR
By Edward T. Horn, III

The modern Christian seeking a new meaning in liturgical worship will find it in this clear historical account of the church calendar—and how it developed.

At all book stores $3.75

MUHLENBERG PRESS
Philadelphia

NOW—a complete Vestment Service

1. **CUSTOM TAILORED VESTMENTS** for Altar, Clergy, Choir
2. **CUT-OUT KITS** for Ready-to-Sew Vestments and Altar Hangings
3. **ALTAR GUILD SUPPLIES** including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-27 Now for Details and Illustrated Catalogs

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street
Philadelphia 3, Pa.

Manufactured by
J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street • Philadelphia 3, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

CLERGY CHANGES:

VALENTINE G. LOWERY, formerly superintendent of Resthaven, St. Augustine, Fla., is now in charge of the Church of the Holy Comforter, Cresent City, Fla.

EDWIN JOHNSON, having reached the compulsory retirement age of 72, has resigned as minister of Trinity, Bellaire, Ohio. Other clergy of Southern Ohio to retire in January for this reason are: GROVER C. FOHNER, rector of Christ Church, Ironton; WAYNE SNODDY, rector of Our Saviour, Cincinnati; EDMUND OXLEY, rector of St. Andrew's, Cincinnati; HERBERT W. SMITH, rector of St. Philip's, Columbus.

JOHN A. GREELY, formerly rector of Grace Church, Toledo, Ohio, is now rector of Calvary Church, Stonington, Conn.

EDWARD F. MASON Jr., formerly ass't at Our Saviour, Akron, Ohio, is now rector of St. George's, Newport, R. I.

THEODORE W. BOWERS, formerly ass't at Emmanuel, Cleveland, is now rector of Trinity, Fostoria, Ohio.

FREDERICK W. LEECH, formerly rector of St. Paul's, Marion, Ohio, is now rector of the Incarnation, Cleveland.

JAMES H. CLARK, ass't at St. Paul's, Akron, Ohio, becomes rector of the Ascension, St. Louis, March 1.

SAM MONK, formerly rector of St. Luke's, San Antonio, Texas, is now rector of St. Michael's, Hays, Kansas.

JAMES C. SOUTAR, formerly rector of Grace Church, Cuero, Texas, is now canon of the cathedral in Kansas City, Mo.

HENRY H. RIGHTOR Jr., formerly rector of Christ Church,Charlotte, N. C., is now rector of St. Thomas, Garrison Forest, Md.

GUY E. KAGEY, vicar of St. Katherine's, Baltimore, Md., retired January 1. Other clergy in Maryland to retire on that date: WALTER B. McKINLEY, rector of St. Mark's, Lappan's Cross; J. GEORGE CARL, in charge of St. Mary's, Franklintown; L. O. FORQUERAN, in charge of the Church of the Holy Cross, Baltimore.

ORDINATIONS:

CLARKE K. OLER was ordained priest by Bishop Tucker on Dec. 19 at St. John's, Youngstown, Ohio, where he is ass't.

ROBERT J. ELLIOTT was ordained priest by Bishop Burroughs on Dec. 23 at Grace Church, Galion, Ohio, where he is rector.

LAURENCE H. LARSON was ordained priest by Bishop Tucker on Jan. 5 at St. Paul's, Cleveland Heights, where he is ass't.

THEODORE G. S. WHITNEY was ordained priest on Jan. 6 by Bishop Burroughs at the Ascension, Lakewood, Ohio, where he is ass't.

JAMES W. SEIBEL was ordained priest on Jan. 7 by Bishop Tucker at St. James, Cleveland.

RICHARD L. HICKS was ordained priest on Jan. 12 by Bishop Burroughs at St. Andrew's, Cleveland, and is serving in Liberia.

DEATHS:

ARTHUR DUMPER, 84, dean of Trinity Cathedral, Newark, N. J. from 1918 until he retired in 1941, died Jan. 17. He was tutor to the late President F. D. Roosevelt and toured Europe with him when the future president was 14 years of age. Dean Dumper was a staunch supporter of The Witness.

ARTHUR L. KENYON, retired clergyman of Ohio, dies in Calif. on January 20.

THOMAS B. K. RINGE, 55, a leading layman of Philadelphia and a former member of the National Council, died Jan. 21 of a heart attack.

FLORENCE H. TATE, 82, died Jan. 20 at Harrisburg, Pa. Among the surviving children are Mrs. A. C. Lichtenberger of St. Louis and Paul A. Tate, principal of St. Paul's School, Camaguey, Cuba.

THE EPISCOPAL CHURCH
What I Found
By Don C. Shaw
The story of a modern conversion from the ministry of another Church.
10c a copy - $4 for 100

HEARING IMPROVED

. . . thousands report. Blessed relief from years of suffering from poor hearing and miserable ear noises, caused by catarrh of the head! That's what these folks (**many past 70**) reported after using our simple Elmo Palliative HOME TREATMENT. This may be the answer to your prayer. Nothing to wear. Here are SOME of the symptoms that may likely go with your catarrhal deafness and ear noises: Mucus dropping in throat. Head feels stopped up by mucus. Mucus in nose or throat every day. Hear — but don't understand words. Hear better on clear days — worse on rainy days, or with a cold. Ear noises like crickets, bells, whistles, clicking or escaping steam or many others. If your condition is caused by catarrh of the head, you, too, may likely enjoy such wonderful relief as many others have reported during our past 18 years. WRITE TODAY FOR PROOF OF RELIEF AND 30 DAY TRIAL OFFER. **THE ELMO COMPANY**
Dept. 7RH2 **DAVENPORT, IOWA**

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

$60 ..Make It Easy with New TALL-Occasion GREETING CARDS
Make extra money 12 months of the year. Show the newest in truly **different** greeting cards and gifts. Over 150 money-makers for every taste and every event: Studio Designs, Color Photo Cards, Comics, Religious Cards, dozens of novel Gift Items—everything that's new, fastest selling, most profitable for you! No experience needed. **Keep up to 60c profit per box plus Cash Bonus.**
21 $ Cards for OVER 150 Fast-Sellers
See Samples At No Cost!
Send no money. Just mail the coupon to get sample outfit on approval and Personal Stationery samples free. New "MIXER" Salt & Pepper Set given FREE as reward for promptness. Send coupon NOW!
FREE $1.25 Gift MAIL COUPON

CARDINAL CRAFTSMEN, R-53
1400 State Ave., Cincinnati 14, Ohio
Please send sample outfit on approval with $1.25 Gift FREE for promptness.
Name_____
Address_____
City_____ State_____

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w MARBLEHEAD, MASS.

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

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

BENJAMIN MINIFIE
Dean at Bethlehem, Pa.

If Massey Shepherd wants to make a case against Sunday Morning Prayer, let him not take as typical a church service in which Psalm 22 is deliberately chosen! Let's be fair, at least, and look at Sunday Morning Prayer as it's conducted imaginatively as well as reverently in numerous parishes. It offers variety week by week (if the Prayer Book is intelligently used) and it offers too all the essential elements of Christian worship.

As Percy Dearmer once said, It's very much the same service on which Jesus himself was nurtured, with, of course, the precious addition of the Good News .... Those who want to make the Holy Communion the principal service *every* Sunday are not realistic, I sometimes feel, about the inadequate propers so often found, nor are they about the length of the Prayer for Christ's Church and the Prayer of consecration which invite woolgathering and put the laity off.

WARREN McKENNA
Clergymen of Holy Trinity, London

Surrounded as we are here in London by hugh monuments of what were once packed churches, and now only echoing shells of a past "return to religion", I see what could happen in the USA in a few generations.

I am more aware than ever of two things: one, more Gospel and less hot-air is the only thing to save the situation. Two, for the most part the Church doesn't really know what the Gospel is all about.

The prophetic voice of the Rev. Kenneth Hughes of Cambridge, Mass, is one of the voices in the wilderness. The Kingdom of God on earth *is* the Gospel and it should not be abandoned to give the insecure middle class some "peace of mind".

We've known all these things. My present situation in London only emphasizes their truthfulness.

MRS. JAMES L. MANNING
Churchwoman of New York

The Witness for January 31st seems to me to top them all. It is truly a magnificant number. I especially rejoiced in the article about the Polish election. It thrilled me that Roman Catholics could show so much common sense and humanity and real Christianity. And Bertrant Russell's article is just precious.

And how the Quakers always face the truth and teach us the Way!

Please send ten more copies of the number which I want to send to old friends and others, with little notes calling attention to these articles.

HOLDERNESS

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

DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School

FOUNDED 1858

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
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss
THE SISTER SUPERIOR, C.S.M.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART - MUSIC - DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CHRISTIAN LEADERSHIP FOR THE TWENTY-FIRST CENTURY

All of the seminaries of the Episcopal Church, except one, were founded in the 19th Century. In many cases their plants and endowments were fairly adequate for 19th Century operation.

This is the Twentieth Century, and the latter half of it at that. The institutions that prepare young men for leadership in the Church are not exempted from meeting present day needs and facing future demands upon the Church with vision.

Generous Theological Education Sunday offerings for current operations, and gifts and bequests for capital needs will help the seminaries toward 20th and 21st Century standards.

Berkeley Divinity School (1854), New Haven, Conn; Bexley Hall the Divinity School of Kenyon College (1824), Gambier, Ohio; Church Divinity School of the Pacific (1893), Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia (1857); Episcopal Theological School (1867), Cambridge, Mass.; Episcopal Theological Seminary of the Southwest (1951), Austin, Texas; The General Theological Seminary (1817), New York City; Nashotah House (1842), Nashotah, Wis.; School of Theology of the University of the South (1878), Sewanee, Tenn.; Seabury-Western Theological Seminary (1858), Evanston, Ill.; Virginia Theological Seminary (1823), Alexandria, Va.

PRINTERS

EXCLUSIVELY FOR

THE EPISCOPAL CHURCH

MAGAZINES -- PARISH BULLETINS -- PAMPHLETS

A complete job from receipt of copy to delivery, including mailing according to Post-office regulations for publications with second class entry.

STATE YOUR PROBLEM FOR A PROMPT REPLY

Episcopal Church Publishing Co.

TUNKHANNOCK — PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

FEBRUARY 21, 1957

10¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



MONEY FOR THE CHURCH

THE AUXILIARY of St. Luke's, Woodstown, N. J., operates a gift shop which has enabled the parish to completely pay for a new church and to erase a second mortgage on the property. Mrs. Thomas W. Davis, founder and general manager, left, looks over new cards with Mrs. A. F. Hartford Jr., active in the enterprise

THE BRITISH WAY OF LIFE

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

WASHINGTON CATHEDRAL
MOUNT SAINT ALBAN
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists;* CLINTON J. KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* JOSEPH F. FLETCHER, *Problems of Conscience.*

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector

Sun. 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH
INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, E. L. Conner

Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8, ex. Wed and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.
Offiice hours daily by appointment.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain

Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44, NO. 4

The WITNESS

FOR CHRIST AND HIS CHURCH

FEBRUARY 21, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Message of Zulu Chief Heard At Protest Meeting

★ A strong denunciation of South Africa's racial segregation policies was heard in a tape-recorded message from a Christian ex-Zulu chief who is president of the African National Congress, a Negro organization.

The occasion was a meeting organized by Christian Action of England, an interdenominational group of clergymen and laymen, which is sponsoring a fund in support of 156 persons arrested in South Africa early in December for alleged treason. The African leader, Albert J. Luthuli, is one of the defendants, all known for their opposition to apartheid.

His message was recorded two days before his arrest and smuggled to Britain for fear that his mail might be intercepted.

"I speak as one belonging to an oppressed group, the non-Whites, in the Union of South Africa, where discriminatory, oppressive laws, in growing intensity, are bearing heavily on non-Whites," the message said.

"We are witnessing a terrific onslaught by the apartheid policy of the Nationalist government on the limited civil liberties more or less enjoyed hitherto by the non-Whites.

"Disastrous displacements of people from their long established homes and the muzzling and banishment of people who protest against these and other atrocious injustices are the order of the day.

"But we are not despondent. We are encouraged in our struggle for freedom by seeing our stand against apartheid vindicated by the justice of our cause and the undoubted growth of the freedom front in our country. It is also encouraging to us to find our cause attracting the support of such organizations as Christian Action."

Christian Action seeks to inject religious principles into national and international life. It has actively interested itself in race relations.

Canon L. John Collins of St. Paul's Cathedral, chairman of the organization, told the meeting here that the fund to aid the South African defendants, originally set at $28,000, would have to be raised to $56,000

Bishop Reeves

★ On the same day, February 5th, Bishop Reeves of Johannesburg launched a "campaign for justice" against the implementation of the group areas act. The act provides for the segregation of South Africa's various racial groups in separate zones.

"It is no exaggeration to say that the implementation of this act is nothing less than a process of despoilation and dispossession by proclamation," the bishop declared at a meeting in the Methodist Church hall in the Rosettenville suburb inaugurating the drive.

It was announced that the campaign would take the form of a series of protest meetings in the different Johannesburg suburbs during the next six weeks. Pamphlets drawing attention to the meetings and urging the government to halt the application of the segregation law "before too many are ruined" will be distributed in the suburbs prior to the meetings.

Bishop Reeves was joined on the platform by Mrs. Ruth Foley, national president of the Black Sash Movement. She said the movement is dedicated to opposing all forms of racial injustice, including laws which might have a legal force but are nevertheless immoral.

Members of this movement have been drawn from all shades of political thought. They have been giving free rides in their cars to African workers who boycotted buses here in protest against increased fares.

Donations for the defense fund, made either to The Witness, Tunkhannock, Pa., or Episcopal Fellowship for Social Action, Arthur Fawcett, Treas. P. O. Box, Annapolis, Md. will be sent to Canon Collins in London.

CLERGY

A bargain offer is Announced on the back page.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Young People Ask Hard Questions At Washington Rally

★ Harold E. Stassen, special assistant to President Eisenhower for disarmament problems, told a youth rally, sponsored by the Washington Federation of Churches, that "the greatest power for peace comes from prayers and work of people of goodwill."

Mr. Stassen was one of a group of adult lay leaders who were put through a vigorous evening at Constitution Hall by 3,000 teenagers at the rally which climaxed the observance of youth week in the nation's capital.

Asked whether the atomic bomb is a greater deterrent to war than prayer, Mr. Stassen said that while the bomb is a strong deterrent, in the building of real peace "we need the common denominator of fundamental religious beliefs."

General Lewis B. Hershey, director of selective service, denied that learning to kill in military training destroys religious beliefs. He said that "we have a need for what we call a Christian soldier."

"As long as there are other people who do not believe in God, we will need soldiers to protect us and our beliefs from extinction," Hershey said, "but no one becomes a soldier because he wants to, and we do not kill because we want to. We are a Christian army because we will fight only when we must."

President Mordecai Johnson of Howard University said that Americans must extend tolerance even to minorities with whom they sharply disagree.

Thomas Brown, director of medical research at George Washington University, denied that it is "necessary to sacrifice religion to become a scientist."

He declared that "the more man seeks in the unknown the more he finds and knows the orderliness of God."

Stan Tinkham, coach of the U. S. Olympic swimming team champions, told the youth panelists that "learning to be good losers develops a great measure of tolerance."

Replying to the question: "Doesn't sharp sports competition develop anti-Christian enmities in athletes?" he said that the self-discipline of having to accept defeat graciously and victory modestly builds character. Tinkham added the old maxim that it matters not whether you win or lose but how you play the game is "applied Christianity in sports."

STUDENTS INTERESTED IN THEOLOGY

★ Many students are more interested in theology than they are in sex and marriage. Bryant Drake of Chicago, secretary of the Congregational Christian Churches, made this observation at a meeting of the denomination's Christian Educational Council.

"In campus conferences of Christian students, theology and the Bible invariably are first choice for study," he said. "The highest number of books sold are on these subjects."

Drake also said that campus movements seem less concerned with local denominational loyalties "and more with the Church of Christ," than do other Church groups.

"The word Church is used more frequently—meaning the entire Church of Christ they study in Biblical sources," he said.

Fred S. Buschmeyer of New York, associate secretary and director of the department of the ministry of the denomination's general council, stressed an urgent need for more ministers. He said that although more ministers have been ordained in the past year than in any other since 1903, "we now need twice as many."

KENTUCKY SEMINARY PRESENTS SPECIALISTS

★ Dean Ray Holder, of the Episcopal Theological Seminary in Kentucky, with the assistance of William D. Lipscomb, lecturer on psychiatry on the staff of the seminary, have provided a panel of lectures for the students in the senior and middler classes.

Geographically located in the center of the Blue Grass, Lexington, is also the center for things cultural, educational, and many interesting and learned men and women are in this vicinity, who have a tremendous knowledge of the problems of social welfare, mental health and religion.

The program of lectures held at the Seminary in February include Dr. Logan Gragg, superintendent of Eastern State Hospital, on committment precedures to a state mental hospital.; Rev. Thomas A. Steele, chaplain of the Kentucky state reformatory, on the work of a chaplain in a state reformatory; Judge W. Rodes Clay, juvenile court judge, on juvenile court problems.

In March Mrs Lucille Williams, Kentucky state welfare worker, speaks on public assistance in Kentucky; Dr. Thornton Scott, Lexington physician will talk on the physician and the hopeless patient; Rev. Thomas O. Harrison, chaplain of Good Samaritan Hospital, Lexington, on the Protestant minister visits a hospital; Mrs. Julia Hahn, district supervisor

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

of children's services, on adoption, protective service, boarding home program, and the unmarried mother; Dr. Elizabeth Johnston, clinical psychologist, on anxiety in counseling.

SEGREGATED HOUSING CALLED SIN

★ Segregated housing was labelled a sin by the Ohio Pastors Convention at its annual meeting. The pastors also called for an end to race segregation generally—in churches, schools, public transportation and in community life.

The housing resolution urged the delegates "to end the sin of segregated housing by encouraging their church members, when they are selling their homes, to disregard the race of the potential buyer."

Another resolution commended the United Nations for "laboring successfully to put an end to armed attacks which might easily have led to a great war." It also urged churches to be generous to victims of war.

MARYLAND TO HAVE COADJUTOR

★ Maryland will have a coadjutor bishop elected at the 1958 convention. Bishop Powell made the request at the convention which met at the cathedral, Baltimore, February 5-6.

A budget for $379,569 was approved, which is $19,300 larger than last year.

Deputies to the General Convention of 1958 were elected: Clergy: Don Frank Fenn, Rex. B. Wilkes, David C. Watson, Albert Lucas. Laymen: Harrison Garrett, Theodore C. Waters, W. Preston Lane, General Eric Maude.

Fenn was elected by acclamation as the first clerical deputy.

MICHIGAN ALLOWS WOMEN DEPUTIES

★ The convention of Michigan, meeting in Detroit on February 5-6, confirmed last year's action of allowing women to serve on vestries and as convention deputies.

A resolution empowering Bishop Emrich to invite the General Convention of 1961 to meet in Detroit was unanimously passed.

A resolution was also passed unanimously "to promote fellowship between all men in our communities and in the body of the Church and to encourage its parishes to care for the souls in the communities in which God has seen fit to place them."

STATE DEPARTMENT OPPOSES VISITS

★ The state department has indicated its disapproval of a proposal that a group of U.S. clergymen visit China.

Walter McConaughy, director of China affairs for the department, in a letter which he said was written for John Foster Dullas, thanked Clyde W. Taylor, a secretary of the National Association of Evangelists, for the efforts of that organization "to discourage travel by American citizens to the Communist-controlled mainland of China under existing conditions."

The Association of Evangelists is a fundamentalist group which has long opposed the National Council of Churches.

SEMINARY ENROLLMENT INCREASED

★ Enrollment in theological seminaries and schools of religious education increased 2.3 per cent in the 1956-57 academic year, the U.S. office of education reported. There was, however, a decline of 5.5 per cent in the number of first-year students enrolling.

Total enrollment in these schools during the 1956-57 year is 35,190, compared with 34.407 in the same institutions a year ago. Enrollment of men increased from 28,016 to 28,821, or 2.9 per cent, but that of women declined from 6,391 to 6,369, a drop of 0.3 per cent.

The figures do not include theological or religious training schools that are part of the graduate divisions of major universities but only those separately organized as independent institutions.

First-year students enrolling in the fall term of 1956 numbered 4,701, as against 4,975 in the fall of 1955. The number of men enrolling was 2,879, compared with 3,137 a year earlier, a decline of 8.2 per cent. Women enrolling for the first time totalled 1,824, compared with 1,838, a drop of 0.8 per cent.

The office of education reported that 21 institutions formerly classified as liberal arts colleges have been reclassified as religious training schools. Enrollment figures for 1955 were adjusted upward to make for an accurate comparison.

Total college and university enrollment for all classes of institutions set a new record of 2,946,985, an increase of ten per cent over the 1955-56 figure of 2,678,673.

HADEN ACCEPTS ELECTION

★ Dean Clarence R. Haden of the Kansas City cathedral has accepted his election as bishop coadjutor of Sacamento.

COLLEGE WORK SOCIETY HAS NEW SECRETARY

★ The Rev. J. B. Shannon, rector of St. Andrew's, State College, Pa., becomes director of the Church Society for College Work on April 1st. Before entering the ministry he was an investment banker.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Common Ailments of Ministers Described by Canadian

★ A United Church of Canada clergyman listed "Shrader's Neurasthenia" as among seven ailments most common to ministers.

This sickness, wrote the Rev. J. A. Davidson in the Observer, official United Church paper, "is a listlessness and apathy brought on by prolonged meditation" over an article by Dr. Wesley Shrader entitled "Why Ministers are Breaking Down." Dr. Shrader is associate professor of pastoral theology at Yale Divinity School. His article appeared in a magazine last August.

Davidson's article was an obvious dig at claims by various writers that overworked ministers of all denominations are on the verge of nervous breakdowns.

Other common ministerial ailments listed by Mr. Davidson were:

"Parson's red-face . . . the result of wearing a clerical collar half-a-size too small and not of secret tippling, as some cynics suggest.

"The Dick-Gestetner syndrome . . . symptoms include ink-poisoning, hands blistered by constant cranking, twitching of the eyes caused by watching hundreds of sheets of white paper flit by . . . mucilage-induced toxic inflammation of the mouth and stamp-licker's tongue.

"Theologian's Strabismus (or squint) . . . comes from too much reading of italicized rubrics in old Prayer Books.

"Mark Tapley Neurosis . . . a strange state of persistent and sometimes violent jolliness.

"The Schegenheimer Compulsion . . . drives victims to speak and write gobbledegook. Some victims . . . also suffer from the strange delusion that to be unintelligible in the pulpit is to maintain the prestige of the ministry.

"Saturday Night Thumb . . . the result of spending every Saturday night thumbing through back numbers of Pulpit Digest . . . the nothing-to-preach jitters."

Davidson said these ailments were bad, but not serious enough to cause a clergyman to consult a psychiatrist.

BARTH DEPLORES WORSHIP FORMS

★ A University of Chicago theologian said he was alarmed at "the increasing emphasis" churches are placing on sacraments, liturgy and "high church" forms of worship.

Markus Barth, associate professor of New Testament at the university's Federated Theological Faculty, addressed the annual ministers' week of Chicago Theological Seminary. He is the son of the Swiss theologian, Dr. Karl Barth.

"I'm afraid that we are trying to enclose ourselves within holy walls rather than to seek unity in our Christian testimony to the world," he said.

Barth, a Presbyterian, also criticized American Churches that practice infant baptism. He said he preferred the baptism of adults as "an antidote against superstitional ideas."

"When an adult is baptized the baptized person, the preachers and congregation engage in an act of witness to Christ," Barth said.

Albert T. Mollegen, of the Virginia Seminary told the 200 Congregational ministers attending the meeting that modern minds have been alienated from age-old Bible symbols.

" 'Sin,' 'the demonic cosmic powers,' 'Satan,' and 'the wrath of God' are symbols from which the modern minds has been alienated," he said.

"Yet," he added, "the realities which these symbols describe dominate an increasing number of human lives with a terrible power. Translating the Biblical terms so that they describe our human situation and witnessing to Christ as the Redeemer is the task of the Church, and especially of its ministry, today."

BOSTON CHURCH BUYS A BANK

★ Holy Spirit Church in Boston has bought a bank. The church properties surrounded the branch office of the National Shawmut Bank of Boston for years. Now the congregation has moved in on the financial institution.

The unusual transaction was announced by the Rev. James J. Cosbey, the rector. He observed that while banks have sometimes repossessed heavily mortgaged churches, this was the first time in his knowledge that a church took over a bank.

Holy Spirit purchased the bank building after the branch office moved to another location. Funds for the purchase were provided by Miss Aimee Lamb whose mother bought the original site and had the church erected for the congregation in 1880. In the succeeding years the church acquired other property in the area around the bank site.

Mr. Cosbey said the bank will be razed and the area landscaped to conform with the church property. He said the Shawmut bank officials "cooperated generously" in the transaction.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Who Is Evaluating Whom?

OUR readers will already have seen in the issue of February 7th the recommendations on the Church of South India, presented by a special delegation to the joint commission on ecumenical relations of the General Convention. We await the delegation's full report with interest, but not with any expectation of discovering in it a fresh point of view. And our principal reaction to the recommendations is this: we are sorry that the Protestant Episcopal Church ever found itself in the position of having to send such a delegation.

Very briefly, the Church of South India was constituted in the following way. We write subject to correction by better authority or by recent changes. The Anglican dioceses of South India, the Methodist Church, and a united free Church combined to form a single body. The three Churches formally recognised the "validity" of each others' ministry, and no clergyman of the uniting Churches was required to be "re"-ordained or have his ministry further validated in any way. Likewise all lay members of the uniting Churches were regarded as full members of the new Church. But a "gentleman's agreement" was set up whereby no congregation would have imposed upon it a minister to whom it might make objection: e.g., no ex-Anglican congregation would be forced to accept an ex-Congregational minister who had not been ordained by a bishop. The old Anglican dioceses were split up, and new bishops consecrated for them by the ex-Anglicans—without however, we believe, any requirements that they be episcopally ordained deacon or priest first. It was set up as a general policy for the future that new ministers would be ordained by the bishops only. But no general policy was set up (so far as we know) regarding the recognition of the orders of visiting or missionary clergy from other Churches; nor regarding an extension of the practice of Confirmation by the bishop.

Now we should judge that to an impartial outside observer, the most remarkable feature of this union would be the extent to which the former "nonconformist" Churches had accepted the principle of episcopacy. Although we understand that a system of presbyteries and a considerable congregational democracy have also been incorporated into the organization, the most obvious feature is still that Bishops stand at the top, consecrated after the old Catholic tradition, by their colleagues. And the mutual recognition of orders was almost the least concession that the Anglicans could have been expected to make to the principles of nonconformity.

The Episcopal Church, it is true, had no real option about sending the "evaluating delegation", which was urged by the Pan-Anglican Congress of Minneapolis in 1954. And as a matter of fact, the delegation itself had no great option in its recommendations; obviously it was restricted, and knew it was restricted, to producing a report which would not wholly alienate any influential body of opinion in the Episcopal Church. So that we are not deploring the action of the delegates, who may be regarded as having made the best of a bad job; but rather the state of affairs in the Episcopal Church which made that report inevitable. We cannot however any the less on that account regard the recommendations as deplorable.

The key provisions are these. (I) regarding the clergy of the two Churches. (a) It is recommended that bishops and presbyters of the C.S.I. "consecrated or episcopally ordained before, at, or after the inauguration of the C.S.I." be "acknowledged as true bishops and priests... in the Church of God"; and that they may celebrate the Holy Communion, according to either rite, anywhere in the P.E.C. with the permission of the local bishop. (b) "Bishops and priests of the P.E.C. who visit the territory of the C.S.I. may accept the hospitality of that Church for celebrating the Holy Communion within it". (II) regarding the laity. (a) "communicant members of the C.S.I. when temporarily within . . . the P.E.C. may be permitted to receive the Holy Communion in our Churches: provided, however, that those who desire to become communicant members of the P.E.C. shall be required to conform to the regular discipline of this Church,, (c.g., presumably, to be episcopally confirmed if they have not been). (b) "communicant members of the P.E.C. who

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

visit the territory of the C.S.I. may accept the hospitality of that Church for receiving the Holy Communion within it".

The Implications

Think for a moment about the implications of these proposals. One, The Episcopal Church - - as Churches seem always to do - - sets up herself in effect as the standard of orthodoxy. Clergy and laity of our communion are permitted to "accept the hospitality" of the Church of South India without restriction. But very definite restrictions are set forth on the extent to which the clergy and laity of the Church of South India "may" take part in the worship of our Church (no mention here of offering hospitality). Any clergy from South India who have not been episcopally ordained may not celebrate the Communion; any lay people who have not been confirmed by the bishop may receive Communion only on a temporary basis. It is perhaps to readily taken for granted that the Church of South India will offer its hospitality without restriction. But on this precedent it would have an equal right to debar from the altar any visiting clergyman of our Church who was unwilling solemnly to swear that he believed in justification by faith alone, or in immediate intergration of the races - - matters which other parts of Christendom take as seriously as we do episcopal ordination. And we judge that the Episcopal Church would be offended, and rightly, at any such attempt by outsiders to pick and choose among us: "Take us or leave us just as we are".

Two, even more seriously, by the proposed recommendations the Episcopal Church would be doing everything in its p o w e r to create schism in South India and redissolve that Church into its original components. Probably our power is not very great, but it is the will that counts. If the Church of South India sent us a visiting delegation of clergy, we would have to make it plain that we regarded some as real clergy and others not: we would be rejecting precisely the agreement by which the Church of South India came into being.

And it will not mend matters to say, with our delegation, "Our goal should be nothing less than full intercommunion with our brethren of the C.S.I. At the present time the C.S.I. is in process of formulating its faith and order, developing its Prayer Book and unifying its ministry. Therefore we do not now recommend full intercommunion."

The covering letter of the joint commission on ecumenical relations is more perceptive in saying that the Church of South India "has deliberately enclosed anomalies". If it has permitted what we regard as anomalies in the past, acting on the same principles it is likely to do so again in the future. We appear to be awaiting for the end of the interim when the last ex-Protestant minister in South India has died. But interims have a way of lengthening themselves, like that before the second coming in the expectation of the early Church. How long, incidentally, did it take the early Church to "develop its faith and order"? And are we to regard the Church of Athanasius and Jerome as in every respect a higher-class Church than that of Ignatius and Palycarp? No, the Church of South India has every right to say: "Take us or leave us; we cannot promise to be better in the future than we are now".

Return Valuation

It might be well for us to toy with the suggestion of a visiting delegation from the Church of South India sent to evaluate us. They would presumably be too polite to; and if they found anomalies in us they might not even whisper them abroad. Plainly they would not care two straws about investigating the pedigree of our bishops (again set out in loving detail in our new Episcopal Church Annual 1957). What would they seek anxiously to find as the appropriate twentieth-century criterion of a "standing or falling Church?" "I will provoke you to jealousy with that which is no nation . . . I was fond of them that sought me not . . .All the day long did I spread out my hands to a disobedient and gainsaying people".

It is evidently futile to point out that on every precedent of Biblical history the Church of South India is far more likely to be the true Church of our God than we: she is poor, few in numbers, under fire, struggling to come to grips with a culture of high sprituality; we are rich, many, content, heirs of a largely played-out culture which we are doing little to renew.

We are afraid that we see in the report befort us the same sort of pussyfooting that appeared in the Bishop's Pastoral Letter, which severly censured the Soviet invasion of Hungary and expressed its perplexity at the A n g l o-French invasion of Egypt. Our allies are (we believe) better than the Russians; but not that much better! And we confess that if one of our non-Christian friends were to ask us, "Who the devil do you Episcopalians think you are to go around evaluating other Churches!", we would

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

be a little at a loss to produce a theologically sound answer.

We shall take the present occasion to point out -- maliciously, we are well aware -- that adherents of Eisenhower Christianity in our Church are missing a golden opportunity. Think how wonderful it would be for the next General Convention solemnly to announce: "We are happy to welcome our brethren of the Church of South India into full communion; and to express the hope that they will lead their great nation, as we endeavor to lead ours, into a fuller appreciation of our common democratic Christian heritage; and that we may stand together in defense of the free way of life against atheistic communism". Perhaps it is just as well.

We hope in some other place to define at length what we understand to be the real meaning of the Church and her ministry, and why we regard the whole notion of "validity of orders" as theologically inadmissible. However there is no need to raise those questions here. We have no doubt that the recommendations of the delegation to South India were meant in complete good faith as the farthest that we could at present go. But they are not good enough; and we trust that continued discussion will bring about the conviction that proposals which were meant as a charitable invitation really turn out to be an intolerable condescension.

We should wish naturally simply to recognize the Church of South India, period. But there seems no possibility of that; and the next best thing is to leave the question in its present limbo. If we cannot say something without saying the wrong thing, then our only course is to say nothing until the Spirit of God again appears among us.

This Order and God's New World

By John A. T. Robinson
Fellow and Dean of Clare College, Cambridge

ONE of the most ancient of the gods worshipped by the Romans was Janus, who, because he was the spirit of the doorway, was often depicted with two faces looking in opposite directions. Now, a great many Christians living in the 20th century are like that. We find ourselves looking both backwards and forwards

We look back to events that happened 2,000 years ago, when Jesus of Nazareth was killed on a cross and rose from the dead. And that seems a very long time ago. And we look forward to a time when God's kingdom will finally come on earth and the whole of creation receive him as Lord. And that seems even more remote.

Meanwhile the world goes on around us, and it is not obvious how these events in the past or promises for the future are much help in coping with the present.

In this predicament we can do a number of things. We can, by an effort of the imagination, so live ourselves back into the events of the past that the Jesus who lived and died in Palestine can still be made to serve as our example and inspiration.

Or we can look to the future, and see the point of life and the Kingdom of God as lying beyond this world and what is going on in it.

Or, like so many, we can cease to look to either pole of the Christian faith, casting up our eyes to heaven in pious escapism, or muddling through with such remains of Christian morality as may still appear relevant.

But all of these solutions—which are really solutions of despair—come from having let slip one thing, the linchpin that in the Christian faith and practice holds together both the past and the future.

For within the present life of the Church, there is a point where past and future meet, where the cross and the consummation, no longer lie over the horizon, but enter dynamically into the here and now. And that is the point where the Gospel is made present in the sacraments.

The foundation events of the Christian faith are indeed separated from us now by an ever-lengthening interval of history. But in the sacraments those acts of God are, as it were, lifted out of the dead past and made contemporary for us through the action of the living Christ.

Christian Hope

EQUALLY, the Christian hope, for each one of us and for our world, still seems as far

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

as ever beyond the horizon of time. But in the action of the sacraments we cross that boundary—or, rather, the new world comes to us and its powers are released to work within this one.

The Christian is not simply left looking away from the present, to the Christ who once came to this earth or to the Christ who one day shall come. He looks to the Christ who comes, whose power is even now streaming into the present, bringing to bear upon its sin and confusion all that he has done for his world and all that he is going to make of it.

For here is the gateway perpetually open between this order of things and God's new world, and the point where the one impinges creatively and transformingly upon the other.

Let me try to illustrate this from each of the two Gospel sacraments, first, briefly, from Baptism, and then from the Holy Communion.

In Baptism, says St. Paul, we die and rise with Christ. Put the other way round, that means that in Baptism the death and resurrection of Jesus cease simply to be events belonging to the dead past, events that have happened outside us. They become true of us and in us. All that Christ has done for us begins to take effect within us, as, by Baptism, we are brought into that body in which he suffers and lives today.

Before Baptism we are external to the Gospel events, and they to us: after Baptism they become part of our life-history; for the life that we live begins, in however small degree, to be Christ living in us.

New World

AND it is not only the past that thus becomes part of the living present. "If any man is in Christ," says St. Paul again, "there is a bit of the new creation." That man has already started to live his eternal destiny. The future, like the past, has closed in upon him and the new world has become his world.

But there is nothing in the least magical or automatic about this, we have still to become what through Baptism we are — men and women in whom the resurrection life has begun. "Dying and rising with Christ" is not something done once and for all. It is letting the new order of Christ's way of life, of Christ's values, of Christ's plan for us and our world, take deeper and deeper possession of our lives.

And that is no more something we can do by ourselves than being born into it in Baptism. It can happen only as we let ourselves constantly be brought within the forgiving and quickening powers of what Christ has done for us, and as we are built up with others into that wholly new order of life which is his destiny for the world.

And precisely that is what is offered in the Holy Communion. Here again the past and the future converge to become present realities for us. Calvary in all its power comes to us—the body and blood of Christ broken and given for us.

We do not have to strain to see how an atonement made two thousand years ago can still be relevant; for here it is, in all its present potency, restoring and recreating our lives. And here too, in the New Testament's phrase, we "taste the powers of the age to come."

A Pledge

WEEK by week, on the Lord's Day—itself a pledge of that Day of the Lord when the kingdoms of this world shall fully have become the Kingdom of God — the baptised come together to be built up into the Body of Christ, the colony of God's new order within this old world.

This is again what St. Paul says. The Holy Communion, he explains, sets forth the entire sweep of the Gospel in present action. "As often as you eat this bread and drink the cup you proclaim the Lord's death until he comes." "The cup which we bless, the bread which we break, is it not a participation in the blood and in the body of Christ?" In other words, in this action the whole of the work of Christ is being presented, from the cross in the final consummation.

Participation

YET it is not being presented, as it might be in a passion play, as something external to us, conjuring up the past to our minds and emotions. It comes to us in such a way that we ourselves actually participate in the sacrificial death, that is the blood, of Christ and the resurrection of life, that is the body, of Christ. They become ours now, to redeem and transform our present life and to deal creatively with its evil and frustration.

There is no more dismal misunderstanding of the Communion than to think of it as a mere memorial service. On the contrary, it brings the past out of the past—and the future out of the future — and makes them both

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

present and operative in the here and now.

Perhaps the easiest way to see this is simply to consider what happens in the Communion. It starts from where we are, with the material things of this world. The bread and wine Jesus used at the Last Supper he used because they lay to hand, there on the table as they were eating. They represent, as it were, a cross-section of our ordinary, everyday life. They are the basic raw materials of God's creation as we have worked upon them, the bread and the bottle by which men live.

But behind the loaf stands not only a vast and complex network of honest labor, but everything in that process that makes bread the symbol also of our penury—a great deal of laziness and graft, profiteering and price-rings, a world distribution which brings plenty to some but malnutrition to millions more. And the bottle, as well as providing the wine of life, is a byword for some of its most tragic forms of degradation and corruption.

All this Jesus took, and in this action done at his command he takes it still. He takes it, and over it all he says the astonishing words: "This is my body, this is my blood." He identifies himself with it, and claims it for that order of life to which he himself belongs.

But our lives can be one with his life, this world remade for God's rule, only through the cross. Our bread must be broken in his hands. our lives poured out in sacrifice with his, if they are to become the carriers of his risen power.

And so he takes, he blesses, he breaks—and he gives: gives himself, gives us back our lives restored as members of his body, all the corrupted and sinful relationships of this world knit up into that holy community, which is both the pledge and the instrument of all creation's destiny.

All Life

The pledge and the instrument: for what is here fashioned by the hand of Christ has got through us to be made true of every area of life. The bread and wine we use in church are samples only—and that is why we insist in this college upon an ordinary loaf from the college kitchens and an ordinary bottle from the college cellars.

And the community we know round this table cannot be confined to this table: it must break out till it sweeps away all in our social life that denies it. The Holy Communion is the most materialistic action to which the Church sets its hand and that with the greatest social and political consequences. For here is a new world in birth.

This action is the pattern and power-house of all Christian action, the sharing of this bread the sign for the sharing of all bread, this fellowship the germ of all society renewed in Christ.

Such is the place of the breaking of bread within the Christian proclamation. It is the manifesto of all that Christ has done and is doing to change this world, the notice of the new order served upon it. It is the point where the Church itself is built up into his life-giving body, the instrument of his present action. It is something dynamic, corporate, and central to everything for which the Church exists in this world, the supreme meeting-point of all its members.

Early Church

AND such for centuries it was. Anyone from the early Church coming into our Church life today would find it unbelievable that it could have been pushed to the edge of Sunday, and pushed to the edge of life, in the way it has—not the weekly rendezvous of the whole congregation, the hub of the Gospel in action, but an occasional extra for the pious individual.

No wonder that for so many, with the lynch-pin removed, the Christian faith and life falls to pieces and loses its power to meet the present. But we have no need to turn our eyes away from the present to the past or the future, no need to escape from it or get bogged down in it.

For in the Gospel sacraments we have here and now entry into a new and transforming order, and, even more important, that order has entry into this.

Here the sin and suffering and confusion of our world are met by the living Christ, about his saving work. Our lives are taken up into his life, his death, his resurrection, his glory.

And all that is transmitted to us—but not for us alone. For from this focal point we are sent out into this racked and anxious world, to be his present body within it, the body of his suffering and the body of his risen power.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The British Way of Life

By Warren McKenna

Clergyman of Massachusetts who is presently on the staff of Holy Trinity with St. Philip, London

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

We have at last - after nine rather decisive months - moved into a place of our own, furnished by gifts and loans from church and friends. We thus begin to settle down to the English style of living which means smaller rooms with doors to each always closed because only the room you are using is heated - either by a small unflued (oil) stove or by coal in the 1½ foot fireplace. We are fortunate - and exceptional in this area - to have a bathtub and inside toilet and instant hot water. Nevertheless, we still dress in a cold house and I continue to shave with my suit coat on! Praise be for electric blankets which mean that sometimes the only really warm place in the whole of England is in bed!

There are no cellars, except a space for coal, and all houses are built of brick with the plaster laid directly over it. Consequently, dampness is constant and the walls-especially kitchen and bathroom-sweat and run whenever they are heated. British "builders" i.e. d e c o r ators, plumbers, contractors, etc., are incredibly incompetent, fraudulent, and slow - a post war phenomena I am told. This house was bought in June and we could have moved in July except for the above characteristics. The same has applied to extensive work done at church and from what everybody testifies. The building inspector came the other day and remarked that he knows a thousand builders and could not recommend one. They cheat and lie and patch up in the most barefaced manner. One of our good friends happens to be a builder and it must be confessed that he is no different. It is almost a way of life. He recently did a room and where the windowsill was rotten, he dug out the rotten wood, filled it with plaster and painted over it; it would last until he got off the job!

Already in this house the paper is coming off the kitchen ceiling, brown spots showing on the bathroom walls, and mildew is breaking out on the paint in two rooms. This in addition to serious defects the inspector found. I am, of course, speaking from the East End of London which is a world of its own, with a long history and culture of its own, including Cockney traditions, the docks, and a pre-war poverty which would equal anything in the industrial world. The West End of London, which we would call "downtown", is another world and includes the big shopping center and middle-class and upper class areas.

The post war full employment has meant that the working man is better off than ever before, but from the American point of view living conditions are primitive - refrigs, toasters, washers, vacuum cleaners are luxuries, the enthusiasm (and, thus, talk) about clothes and home furnishings are completely absent. Milk, meat, fish, butter and all are bought from unrefrigerated counters. With one or two exceptions there are no supermarkets and most shopping is done in small local shops (this is indeed a nation of shopkeepers). Queuing in stores is still maddening, as employers are cashing in on the war-acquired habit of not employing sufficient help. Meat, vegs, fish and chips (great favorite) will be handed to you wrapped in newspaper, and eggs in a small bag. Much can be explained and understood by the fact that, while the average wage is somewhere around 9 pounds a week ($25), we find that prices generally speaking as high as at home, pork and chicken higher, bread (probably the best in the world) much lower. Rents are low, but gas and electricity much higher, Admissions and haircuts are lower, but average and cheap quality goods are same as home. It adds up to a very high cost of living for the average Britisher (Who was it said we ought to live within our means, even if we had to borrow money to do it?)

Fruits of Capitalism

THE point is that American capitalism can produce things cheaper and at the same time provide the working man with more money to buy it. It takes more money here to buy the same things as at home and we have less to do it with. From this amateur's observation it seems quite clear that the British workingman never has shared in the fruits of capitalism to the extent that his American brothers have. The fruits of Empire have been doled out in much smaller proportions. In a different vein, I must say that an American becomes quite conscious of the increased class character and

consciousness here. A young man - or older - with little interest in specific politics, will, nevertheless refer to himself as belonging to the working class and set over against the "others". We also note as coming from this a strong tradition of "authority" and formality in which there is often a telling lack of initiative and spontaneity. Almost unconsciously, things are expected to come from the top down.

My wife and I have been serving tea on the sidewalk to the mothers who wait for their school children. They have shown their (English reserved) delight at this, but not a single one has offered to help in any way, in spite of our subtle and otherwise attempts to involve them. For those enamoured of the "great approach", I add that we started this only after six months hanging around the women and now and then suggesting it would be nice to have tea - tea in this situation is not an upper class matter.

I spoke to a couple of teachers at school about an "exchange", since they seemed to have ideas of America derived from the movies. Their reply was that they would get much more money in the U. S. but they wouldn't have the "status" they have here. The war changed a lot I am told but the old tradition of authority, status, position, etc., is obvious to an American in many ways. My vicar, as many of you know, is outstanding for his democratic principles, but I am sure he is quite unaware of how little the laity in the church are being trained to accept responsibility.

The great danger for the likes of me is that I may speak out of turn, laugh in the wrong place, or fail to be quite serious in a matter of form. The great sin seems to be rudeness or impoliteness. I reiterate that England is the place where things are done "properly" and "in order." This is of course, part of the same tradition out of which comes their strong sense of fairness and justice which is world renowned (British builders excluded!! - and kindly forget Suez since "natives" and the lesser breeds are without the law.)

The Church

JUST a word or two about the Church. The West End may be attending church, but very few do so in the East End and have little regard for the Church beyond Baptism and marriage, the other one a matter of custom and the other legal, since Church of England clergy act as a marriage bureau, i.e. no license is required from the state when the Banns are read out in church and the rite performed by a C. of E. parson. I haven't had a single funeral yet, since whatever "service" is held at the cemetery, and given by a chaplain there.

A church nearby has usually three people at the morning service and two at the evening. This is not general nor is it exceptional. All the churches are two-thirds empty, struggling, dim and dismal, but usually manned by hard working parsons who are now among the lowest paid people in the land. I am paid the London average of $1400. My rent is paid in addition but vicars are not only given huge 14-room affairs to cope with, but must keep them in repair out of their own pockets.

Stanley Evans runs this church along very typical English lines, although in content and with some additions, it has become a unique place. Our parish program is complete enough to satisfy a thousand people but in reality our attendance at anything is not more than 50, 75, or rarely, a hundred, and at times drops to twenty. We have "rock and roll" Sunday evenings after Evensong, midweek forums with Zilliacus, Driberg, Belfrage, etc., street meetings, dialogue sermons, imported musical programs.

At Christmas we had a service of blessing of the mistletoe, part of which was held at the local train station where people are coming and going. This is not a fussy ceremony, but one filled with historic content concerning peace, justice and freedom.

On New Years Eve we had an annual traditional feast which cost 5 shillings (60¢). It began with Brawn (something like hogs head cheese), then eel pie, then chicken, turkey, goose, duck, pheasant, plum porrage, some wassail drink, coffee and God knows what else. Between the courses there was entertainment. This year we had Alfie Bass, TV star, and his friends who agreed to give us a show, and the Hackney borough official pearly king - the local king of the barrow boys - street hucksters- who wore a costume with pearl buttons sewed all over it - Liberace take note! This latter is an East End product and as typical to the area as is the corner stand selling prawns, jellied eels, mussels or chestnuts.

Every program at church includes tea and biscuit, the former always served with milk- never lemon - and my wife and I alone remain as people who drink it neat. At larger functions, I have often seen the tea poured into all the lined-up cups without halting for each cup - course it's messy and the saucers (if you get one) are filled! The last time I saw this on the grand scale was at the Bishop's garden party,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

for which I had to pay 6 shillings. (When I applied for a second cup, I was told I could have it "on payment".)

I could say more about the church, Stanley, Russian lessons and the day Al Capp (Amesbury, Mass.) came to see us just as we were serving cocktails to some Russian sailors (shown on U.S. Camel Caravan soon after we got here) - but all that must wait upon another day. Yes, the Dean of Canterbury has been around - once on schedule and once by mistake (the wrong day of the wrong week of a canceled meeting) when he ran into the Bishop robing for a confirmation. The latter probably presumes we haul out the Dean on all occasions.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for Sexagesima Sunday
St. Luke 8:4-15 -

"They, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience."

With this parable of the sower Jesus is characterising the people in his audiences. Some he warns, others he commands. He wants his listeners (including the disciples) to see themselves in the types of soil, and he wants his disciples to know what kind of people they would meet in their own evangelism. They understood later (v.9, 10), especially in the school of their own efforts.

This parable had better be called "the Parable of the Soils". Of course, the sower is the primary actor, but attention is deliberately directed to the patches of land on which the seed falls, especially, of course, upon the fertile soil (v.15). Verses 4-8 describe the sower and the soils, verses 9-10 are a parenthetic in explanation of the use of parables; verses 11-15 give the interpretation. The theme, **How to Receive the Word of God,** is vitally important because preaching, or teaching, is the means of establishing the reign of God (v.10).

This is one of the most important of Jesus' parables. It most clearly illustrates his teaching methods and insights into the human scene. The Gospels of St. Matthew and St. Mark record it, as well as St. Luke. All have it in Jesus' Galilean ministry, but St. Matthew and St. Mark present it in a collection of Parables of the Kingdom, whereas St. Luke places it shortly after the Sermon on the Plain (6:20-49, words of Jesus which St. Matthew includes in his Sermon on the Mount) which he says Jesus really addressed as foundation i struction to the men he had just called to be his Twelve (6:12-16). His soil analysis is a practical sequel to those introductory lessons. St. Luke's version of this parable is also the shortest and the most beautiful. His artistic, Hellenic, touch appears especially in the key verse 15. One should read it in the Greek. The "honest and good heart" is the classical ideal of the "kalos k' agathos", "the beautiful and good", here, then, literally, "a heart beautiful and good".

The "secrets (mysteries, in Greek) of the kingdom of God" are not metaphysical, speculative abstractions. They are the ways or the operational principles of God's reign. Jesus is both teaching them and giving them new accelleration. To his followers he could set them forth in direct indicative sentences (v.9)-though the evident slowness of mind displayed by the disciples on so many occasions makes Jesus sound more hopeful than realistic in this case. The last half of this verse, however, clearly shows that Jesus' words have been shaped by experiences of a later generation. In those later years the contrast was distinctly marked between those in the Church and those outside. The simple teachings of Jesus had for many become like the mysteries disclosed to initiates and deliberately concealed from the uninitiates. At least, the fact that so many were not won to his cause was explained by this theory of predestined confusion. Most people wouldn't have understood anyway, so it was th ought. Whether this attitude produced the wording of the last half of v.9 or was influenced by it will probably not be answered conclusively. The fact is that Jesus' whole ministry proves that, in stark contrast with the abstruse teaching of rabbis, his lessons were simple and pictorial for the very purpose of enlightening people and not of keeping them in mental and religious darkness. He held that they were perfectly capable of comprehending the essentials of the Kingdom.

The conjunction, "so that" (v.9), is a mistaken rendition of Jesus' Aramaic relative pronoun, "di", which simply meant, "who" (see C. C. Torrey's "The Four Gospels"), though it was frequently ambiguous. St. Matthew preserves some of its meaning when he renders it, "because". Jesus simply says that the general public would not perceive the spiritual truths of the Kingdom unless they were presented

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

to them in the form of pictures. That is still true, and always will be.

Jesus describes three kinds of undesirable people, or frames of mind: the hard, the shallow, the distracted. But these sterile kinds can be changed into the fertile kind. That is what he means by saying, "he that hath ears to hear, let him hear". He put the responsibility on his listeners. Lent is the season for this self-examination and this reclamation and improvement.

In contrast with these unproductive soils is the ideal kind. The thought of the parable moves dramatically from the discouraging facts to focus on the positive ideal (v.15). The fruitful soil is the more abundant, and the person it typifies is diagnosed perfectly. His is a heart (character) that is "beautiful and good". This is the necessary presupposition: he is sincere, open, honest, good, in sum, cleanly receptive. Then he is attentive ("having heard the word"), retentive ("keep it"), productive ("bring forth fruit"), and durative ("with patience"). He abides under adversity and stress. This essential character is maintained. He is constant.

Jesus knew the people around him. There was much obtuseness and even hostile resistance. The sight of the Galilean peasant scattering the seed on his land must have brought him a real encouraging note. It should to us as well.

In 2nd paragraph, the word *commands* should be *commends*.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WHEN we say the Lord's Prayer we add the words "For thine is the kingdom and the power . . . . " It seems to us that the power is God's. "By the might of his power he upholds the world."

We can go further and say, "In his power is our peace" and "in his peace is our power." But if we do, we have cast aside all worldly power for his peace is "not of this world."

These were the opening sentences of my talk to the church discussion group and I noticed that two or three nodded approval. Mr. Cissleton did not. He drew his brows together.

"Would you agree, Mr. Cissleton?" I asked.

"In general, yes. But I do not see how we are to cast aside all worldly power."

Quite a number nodded approval.

"I don't see how we are to myself," I said. "Our nation has power and we all share the responsibility for its use."

"But could we not use our power 'under God?' " asked Miss Sykes. "Power is a responsibility we cannot throw aside. Yet you seem to suggest that if we want the peace of God we must do just that."

"I feel I'm in a dilemma," I told her. "I recognize that in our limited way we do have power. We must use it only as God would have us use it. But how many of us are so close to Christ that his Spirit would inspire us so to use it? And even if we were, do we not share this power with men who love it for their own sakes?"

"That's exactly it," said Mr. Cissleton. "I've often thought it was one thing for Jesus to have no where to lay his head and quite another for me to be in that position. Or for you, rector. Just suppose you had no rectory."

"I hope you'd take me in."

Mr. Cissleton looked rather doubtful.

"We couldn't take everybody in," declared Mrs. Trappel. "Why we couldn't even take in evacuees if there was a bomb."

It was like a cold breath of air.

"The managing editor of that paper you write for, the Witness, I think, doesn't want any bombs to go off. He doesn't even want us to test them." This was from John Leavitt, the president of our young people.

"Of course we have to have bombs," said Mrs. Brimes. "It's all very good to believe in peace and I'm sure no one tries harder than I, but I do say we must be prepared."

"Quite right, Mrs. Brimes," said Mr. Cissleton. "God has richly blessed this nation. He has made it, strong and powerful. I have no patience with those who would apologize before they fired a gun."

"Would you have them apologize after?" asked Jenny Black.

"Of course not. We wouldn't fire unless it was the only thing to do. We are a peace-loving nation."

I thought I had better take a hand.

"We pray that we may be," I said. "As I see it, God has permitted us to have what the world calls power. But for its use we are under judgment. Would you accept that?"

Several nodded, but Mrs. Brimes said, "In that case we had better get out from under."

"No one can, ever," I said.

Copyright 2020. Archives of the Episcopal Church/ DFMS. Permission required for reuse and publication.

NERVOUS BREAKDOWN RECOMMENDED

★ A "good, healthy nervous breakdown" might aid ministers who have never learned to enter into the problems of their parishioners, clergymen attending the annual Minnesota state pastors conference were told.

The Rev. Granger Westberg, professor of religion and health at the University of Chicago, said he "almost wished" that every pastor could have a nervous breakdown or a "crisis experience" for the opportunity it gives one to "wrestle with the basic facts of life."

"All of us should go through some kind of spiritual experience like a nervous breakdown if we want to go to the depths of our people," he commented.

Westberg said that a nervous breakdown is not a "psychotic episode" but rather that point at which "a person becomes so tense by pressures upon him that he loses the ability to look at life objectively."

He denied that ministers are "cracking up" more than people in other professions and said a recent magazine article which made this conclusion was "not factual."

He said a minister is in a unique position to observe the development of human personality and one of his important tasks is to prevent nervous breakdowns by helping to get at defects before they occur.

He urged denominations to provide their clergy with pastoral counselors at the district and conference level.

CLERGY AND WIVES HAVE RETREAT

★ Oklahoma clergy and their wives has a quiet time and get-acquainted party at the state university on February 13-15th. It was led by the Rev. George W. Barrett, rector of Christ Church, Bronxville, N. Y.

RELIGIOUS LANDMARKS AS SHRINES

★ Two Episcopal Churches in Philadelphia are including in plans now before Congress whereby grounds of six historic churches in the city will have their grounds improved, thus making them more of an attraction for tourists. They are Christ Church, founded in 1695, and St. Peter's, founded in 1761.

Sensational New, First-Time Ideas in GREETING CARDS!



We'll Send These 2 Assortments to All Who Want EXTRA MONEY!

It's Easy—Fast and Fun to Make $75 to $500 in Spare Time

Just show these 2 spectacular brand-new box assortments to friends, neighbors, etc. Sensational new 3-in-1 Royal DeLuxe All-Occasion Assortment *with the 3 popular shapes*, and the irresistible HI-LITES Humorous Ass't. for Birthdays, Anniversaries, Get-Well, etc. Each sells for low price—*you make up to 50c profit on every $1 you take in.* 40 more big money-makers: Gift Wraps, Stationery, Novelty Gifts, *new Easter Assortment.* **SEND NO MONEY!** Mail postcard NOW for 2 Assortments shown, on approval, plus Free Big Color Catalog of entire line.

WALLACE BROWN, INC.
11 East 26th St., Dept. E 60,
New York 10, N. Y.

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306



ALASKA
6th Cruise especially for Episcopalians, July 18 - Aug. 7.

For *free*, illustrated folder "Alaska", please write Mr. M. R. Johnson, Episcopal - Alaska Tour, care Northern Pacific Ry., St. Paul 1, Minn.

SEMINARIANS

A bargain offer is announced on the back page.

CLEVELAND CHURCH TO BUILD

★ A new $150,000 nave and sanctuary is to be added to St. Mark's, Cleveland. According to the rector, the Rev. Charles H. Evans, the new structure will be erected in front of the present building, which will then be remodeled into an educatioal building.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ECUMENICAL INSTITUTES THIS SUMMER

★ Twenty-five Christian leaders from many parts of the world will participate in a series of summer ecumenical institutes in the United States and Canada, it was announced at the World Council of Churches' American office which is arranging the series.

Theme of the institutes, available to both clergy and laity, will be the ecumenical movement and the local church.

Most of the foreign churchmen scheduled to lecture at the institutes will be in this country to attend a meeting of the central committee of the Council at Yale Divinity School in August.

Among them are Bishop George K. A. Bell, of Chichester, England; Martin Niemoeller, president of the Evangelical Church of Hesse-Nassau, West Germany; Bishop Lesslie Newbigin of Madhurai-Ramnad, Church of South India; and Metropolitan James of Melita, representative of the Ecumenical Patriarchate of Istanbul at the World Council headquarters in Geneva, Switzerland.

Prominent Asian Church leaders listed for the summer courses include V. E. Devadutt, past president of the Baptist Union of Pakistan, India, Burma, and Ceylon; Lutheran Bishop Rajah B. Manikam of Tranquebar; the Rev. Russell Chandran of Bangalore, all of India and the Rev. Andrew Thakur Das of West Pakistan.

Among the Council staff members who will be lecturing are W. A. Visser 't Hooft, general secretary; Leslie E. Cooke, associate general secretary and director of the division of inter-church aid and service to refugees; and Elfan Rees, permanent representative in Europe of the commission of the Churches on international affairs and adviser on refugee affairs to the Council.

Institutes will be held at Dallas and Fort Worth, Tex., Chicago, New York and Philadelphia. In some of these areas the institutes are to be sponsored jointly by the seminaries there.

NEW TV STUDIO IN SOUTH

★ The new TV studio of the Protestant radio and television center in Atlanta, Ga., was dedicated February 18-19th. It is owned jointly by five denominations, including the Episcopal.

Do Your Present Policies Serve Your Insurance Needs?

Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.

Literature will be sent on request, refer to Dept. A.

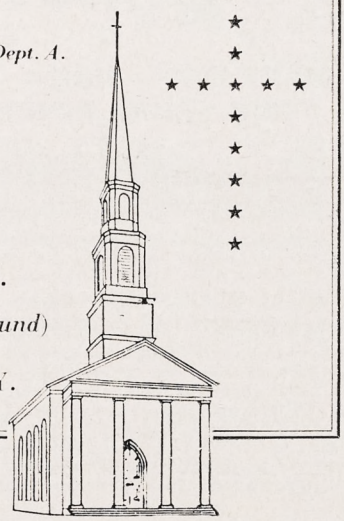
The **CHURCH** *Fire Insurance Corporation*

and

CHURCH *Agency Corp.*

(*Affiliates of The Church Pension Fund*)

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





This beautifully designed Visiting Communion Set made of sterling silver, with crystal mounted Cruet, forms a most welcome gift for church or clergyman. Price of 5 pieces, complete with Case, $105.

Prices subject to change without notice

WRITE FOR ILLUSTRATED ECCLESIASTICAL BROCHURE GIVING PRICES

Gorham

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

The Prayers of Kierkegaard by Perry D. Le Fevre. University of Chicago Press. $3.50

This is a book of two parts of equal importance. The first consists of over a hundred prayers of Kierkegaard which show the profound quality of his spiritual life. The second part is "An Interpretation of Kierkegaard's Life and Thought".

The importance and rare quality of this book is best indicated by the comments of the Rev. Walter Lowrie, D.D., a priest and scholar of the Episcopal Church, who has long been the chief exponent of Kierkegaard and who has translated more of the Danish theologian than all others writing in English. He has this to say about Dr. Le Feyre's book:

"It is the best book on Kierkegaard which has been written in English—or in any other language. There is no other book on the theme in any language. Small selections of Soren Kierkegaard's prayers have been published, but here they are complete. The book is directed to a wide circle of readers—far wider than the professors and theologians who are interested in Kierkegaard as a philosopher."

Kierkegaard was an iconoclast, a breaker of ecclesiastical and social images. For Christian folk who would know something of his inner and outer life and of his message to the modern world, this book is invaluable.

Past Finding Out by G. R. Balleine Macmillan. $3.00

Readers of this book will range from serious students of Protestant Christianity to psychiatrists and psychic researchers. All alike will find it of absorbing interest. The author is a priest of the Church of England who spent nearly half-a-century ministering in the poorest parts of London. He has written various books on English Church history and this, his latest book, is a detailed account of the remarkable life of Joanna Southcott who was possessed of strange psychic powers and who believed herself to be a Christian Prophet, in the direct line of Old and New Testament prophets. She and her immediate followers remained loyal members of the Church of England and continued to live the sacramental life, even as John Wesley and his Methodists did throughout his life.

Joanna's successors, however, founded a strange, weird variety of apocalyptic sects which continued their work throughout the nineteenth and well into the twentieth century. The present "Jehovah's Witness" has much in common with them, though not a lineal descendant.

Even as entertainment, this book is highly readable and for those seeking authentic knowledge of eccentric brands of Protestant Christianity it will prove rewarding.

BOOKS RECEIVED

The Following Feet by "Ancilla". Seabury Press. $2.75

In Perilous Paths by John Taylor. Seabury Press. $1.75

A Book of Prayers by John Heuss. Morehouse-Gorham Co. $2.00

★ ADDRESS CHANGE

Please send both your old and your new address.

The WITNESS
TUNKHANNOCK — PENNSYLVANIA

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1957
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

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



ROBES
Pulpit, Choir and Confirmation Robes: Paraments. Fine materials; beautiful work; fair prices Catalog, samples on request. Mention items needed.
DeMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill



THERE'S NO GREATER SECURITY FOR YOU THAN MONEY IN THE BANK!
$ $
MAKE $50.00—$100.00 IN YOUR SPARE HOURS
We can show you how easy it is to get profitable orders in your spare time for our beautiful new Greeting Card Box Assortments from friends, neighbors, coworkers. They are so beautiful, so amazingly low in cost they sell themselves. 21 gorgeous All-Occasion Cards sell for only $1.25 and you make up to 55c profit.
WE'LL PROVE YOU CAN MAKE MONEY AT OUR RISK!
Send no money. Paste the coupon on a post card or mail in an envelope for FREE Stationery Samples, 1957 Catalog and All-Occasion Assortments On Approval. Costs you nothing to try! Costs you nothing to see. We take all the risk. Write
ARTISTIC CARD CO., 834 Way St., Elmira, N. Y.
In Canada, write 103 Simcoe St., Toronto 1, Ont.

ADD TO YOUR SAVINGS WITH AN EXTRA INCOME
Be safe! Be sure! Have enough money whenever you need it. Build your bank account during your free time. It can be done . . . easily!



MAIL THIS COUPON NOW!
ARTISTIC CARD CO., INC.
834 Way St., Elmira, New York
Please rush FREE Stationery Samples, spare time Money-Making Plans and All-Occasion Greeting Card Assortments On Approval.
Name _____ (Please Print)
Address _____
City _____ Zone _____ State _____
☐ Check here for special Fund-Raising Plan for organizations, church groups, etc.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

WALTER MITCHELL
Bishop of Arizona, retired

Having just read the article in the Witness of Jan. 31st about *Infection from the Communion Cup*, (about which you may get a flood of letters), the answer to what the doctor says would happen, is to consider what actually happens, and that is that ministers are notably good insurance risks and long lived. According to this doctor, those of us who have spent years ministering to people where there are so many suffering from t.b., as in Arizona, should die early. Somehow, we do not and, I suspect, nothing miraculous is involved.

JAMES W. KENNEDY
Sec'y, Commission on Ecumenical Relations

Many thanks for your excellent coverage of the Joint Commission meeting in your February 7 number.

ALFRED BAKER LEWIS
Layman of Mt. Vernon, N. Y.

We are fond of referring to our side of the cold war as the free world in contrast to the Communist-dominated nations. But now we see our President putting himself to great trouble to greet personally at the airport King Saud of Saudi Arabia, and to welcome him here. What a mockery that makes of our talk of the "free world!" For King Saud is an absolute monarch; he is a slave owner in a nation where human slavery is legal; the hundreds of millions of dollars paid him annually by the American oil companies are his personal property which he does not have to use to benefit his subjects; and he is as anti-Semitic as Hitler.

Including such a character among our allies is certainly giving the Russians and the Communists everywhere a wonderful propaganda stick to hit us with.

Also, I wonder how the Negroes who voted for Eisenhower feel when they see our President greeting eagerly an owner of Negro slaves.

ARCHIBALD CRAIG
Layman of Oxford, Pa.

War has put property interests above justice and kindness, but the original brotherly love has persisted among working people, to whom war is not a profitable business. It was notable among the labor guilds of Rome, Greece and Judea, and after they became Christian churches it was known as Christian charity.

If we are less smug about the excellence of our religion, we can offer kindness to the world as the stable basis of peace. But war, and its product, riches, will have to go. Only working people can make brotherly love the standard of conduct. The kingdom of God belongs to the poor.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*..
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School
FOUNDED 1858
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
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

ST. AGNES SCHOOL
An Episcopal Country Day and Boarding School for Girls
Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART – MUSIC – DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020 Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

TAKE ADVANTAGE NOW . . .

THESE LOW PRICES FOR WITNESS READERS

UNTIL MARCH 15, 1957

SEND NO MONEY! ORDER ON APPROVAL TODAY!

Poplin Utility CASSOCK

FINEST COMBED SANFORIZED POPLIN. Half Lined Back Cuffed Sleeves. Reinforced Collar. Pleated Back. Slit Side Seams.

Reg. Value $19.50
SPECIAL
$12.45
You Save $7.05

Magic Crepe CASSOCK

The Perfect Lightweight Long Wearing Fabric. Yarn Dyed. Resistant to Sun Fading. Guaranteed Fast Color. Unlined. Pleated Back. Cuffed Sleeves.

Reg. Value $25.00
SPECIAL
$15.00
You Save $10.00

Wash-N-Wear
Dacron and Cotton
CASSOCK

Dacron and Cotton combination makes a comfortable, light weight unlined cassock. Easy to Wash. No Ironing. Wash-Hang-Dry-Wear next day Perfect for Travel.

Reg Value $30.00
SPECIAL
$19.00
You Save $11.00

Rayon Gabardine CASSOCK

Tailored Like A $100 Cassock, with these special features. Half Lined. Sleeves fully lined. 3 Pleat Back. Two Pockets. Cuffed Sleeves. Reinforced Collar. Full Cut for Comfortable Wear.

Reg. Value $31.50
SPECIAL
$22.50
You Save $9.00

ALL SIZES: 38 to 48 REGULAR — SHORT — LONG

WE PAY POSTAGE If Check Accompanies Your Order.

HOPKINS CO.

Dept. W, P. O. Box 410, Freeport N. Y.

ORDER COUPON

Hopkins Co.: Please Send Me..... Cassocks..... Poplin..... Magic Crepe..... Dacron ..... Gabardine CHEST..... LENGTH.....

NAME ..... ADDRESS .....

CITY..... ZONE.... STATE.....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

VOL. 44, NO. 5

The WITNESS

FOR CHRIST AND HIS CHURCH

FEBRUARY 28, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

World Council Officials Explain Charges of Hungarian Paper

★ W. A. Visser 't Hooft, general secretary of the World Council of Churches and Eugene Carson Blake, president of the National Council of Churches, visited Czechoslovakia on February 13th to refute accusations published in a Hungarian newspaper.

The paper charged that Visser 't Hooft, a leader of the meeting of the World Council's central committee that met in Hungary last August, had said: "At the conference in Galyateto we had already known what was being prepared in Hungary."

(The Hungarian government has charged that outside agents — notably the U.S. Office of Strategic Services headed by Allen Dulles—had formented the rebellion last Fall. The present accusation against Visser 't Hooft was made, apparently, to link the World Council into this charge.)

In Prague on February 13th they met with Janos Horvath, head of the office of Church affairs in Hungary. The Church representatives gave a full account of the relations between the Hungarian Churches and the World Council, at the Galyateto meeting, and subsequently.

They declared that their concern for the position of the Church in Hungary had been openly discussed at the Galyateyo meeting and brought to the attention of government authorities with regard to the present situation of the Hungarian Reformed Churches.

They emphasized, according to an official release of the New York office of the World Council on February 14th, that "their one concern was



W. A. Visser 't Hooft

that this Church, as well as other Churches, should have leaders which would be fully trusted by their congregations and made it clear that this would only be achieved by the organizing of completely free and independent elections."

The accusations of the Hungarian paper were reported by Carl Lund-Quist, secretary of the Lutheran World Federation, at the meeting of the executive committee of the World Council held in Geneva, February 4-8. The committee then appointed Visser 't Hooft and Blake to have a personal discussion with the office of Church affairs of the Hungarian government.

GOOD PRESS AGENT NEEDED IN SOUTH

★ An official of the Anti-Defamation League of the B'nai B'rith declared that the South needs a "good press agent to tell the story of peaceful progress" in racial and human relations.

Alexander F. Miller, national community service director, made the statement at a joint meeting in Winston-Salem of the ADL's North Carolina advisory board and the state B'nai B'rith executive board.

He said people outside the South think of the region "as a land torn by the blast of bombs, blighted by constant warfare, between Negroes and whites, its night skies illuminated by the fire of burning crosses, shotgun blasts and mass arrests . . . "

"These are dramatic events," he said, "but the story also needs to be told of the many calm efforts currently under way to bring about new racial adjustments."

Miller, director of the league's Southern office in Atlanta for ten years, blamed the distorted picture of the South on the natural interest in and reports of instances of violence. But, he said, these bomb blasts are still "the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

exception rather than the rule."

He pointed out that within two months of the Supreme Court anti-segregation decision 25 Southern cities desegregated buses and 17 Southern and border states are in the process of desegregating schools.

"I am confident that most Southerners believe in law and order," he said, "and resent the efforts of radical elements like the Ku Klux Klan and other extreme groups whose activities will not prevent integration and can lead only to disintegration . . ."

He praised North Carolina newspapers for their efforts in dealing with the race problem and urged moderate forces of the South to see that control of racial relations does not fall into the hands of extremists.

In conclusion he said:

"Once violence and intimidation have been removed as an important factor in the racial situation in the South today and communication between the races broadened, I am confident that the answers of many problems which now appear insuperable will be worked out."

Lambeth Conference Agenda Announced from London

★ A wide-ranging agenda, covering subjects from the authority of the Holy Bible to the place of the family in modern society, has been drafted for the three hundred or more Bishops of the Anglican Communion to discuss, when they assemble in London in July and August, 1958, for the Lambeth Conference.

One important question to be discussed will be that of "Church Unity and the Church Universal." Reunion schemes proposed for Ceylon and for North India and Pakistan, submitted by the Church of India, Pakistan, Burma and Ceylon, will be considered. The relations of the Church with the Ecumenical Movement as a whole and with particular Churches are also included under this head.

Progress within the Anglican Communion itself will be reviewed, with particular reference to the contemporary missionary appeal and means of advance in this field, and to the manpower situation within the ministry.

Under the heading "The Book of Common Prayer" will be considered principles of revision, and also the "recognition of local saints and servants of God." The latter heading relates to the proposed remembrance within the Prayer Book of some of the many local saints who are now not represented.

Although it is not possible to forecast where the special danger-points of inter-national and inter-racial conflicts will be found by 1958, the general trend of dividing factors is already evident, and the Conference will discuss the possibilities of reconciling these conflicts.

The final item on the agenda is "The Family in Modern Society." The Conference has been asked by some Provinces to consider especially problems arising from over-population in several parts of the world. Attention will be given to other social pressures which threaten to injure family life as the unit of security and religious faith. In the context of family life, some attention may also be given to "Divine Healing" and other matters.

VALLEY FORGE CHAPEL TO HAVE MUSEUM

★ A $1,000,000 Revolutionary War museum is planned at the Washington Memorial Chapel at Valley Forge.

The plans, announced by the Episcopal rector, John R. Hart, provide for a division of the funds into 200 parts, each to be a memorial by various patriotic and historical societies and other interested organizations and individuals.

The first memorial gift was presented by the Daughters of the Founders and Patriots of America at a Washington's Birthday service.

The chapel is Episcopal but has non-sectarian services each Sunday afternoon. Other services are conducted by groups making pilgrimages to the shrine.

Adjoining the chapel is a 112-foot, $750,000 Memorial Carillon, representing gifts from 48 states and the U.S. territories. It was completed three years ago along with a "Porch of the Allies."

The museum will fulfill the plans of the chapel's founder, the late Rev. W. Herbert Burk, who raised $500,000 by nationwide subscription to build the chapel in 1915. He started with a little frame chapel on the site in 1903.

MISSOURI LAYMEN IN CONFERENCE

★ The Rev. Francis Ayres, director of Parishfield, conference center of Michigan, will lead a conference for laymen of Missouri, March 1-3. He will relate how laymen can relate their religion to their everyday life.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Reports on Work of Church In Tropical Africa

By Douglas Webster
Education Secretary of Church Missionary Society, England

★ Sixteen weeks in tropical Africa has a profound effect on one. In my case the effect has been enhanced by two special privileges which most other visitors have not had. First, for much of my tour I was the guest of African clergy, living in their homes for several days at a time and eating at their tables. Secondly, I was able to go from East Africa to West Africa and sample a bit of both. I spent twelve weeks in Uganda, one in Kenya and three in Nigeria, before returning to England.

The most unforgettable time was that which I spent in African homes, nine altogether. These were all in the diocese of the Upper Nile, which is roughly the north-eastern half of Uganda. I went there to listen and to learn, to help and to serve, and in the latter part of my stay to conduct refresher courses for clergy and lay readers.

Without that preliminary time living with African clergy and sharing in their daily routine I should have been even less qualified to help them in those later addresses. One of my hosts was a bishop, one an archdeacon, and the other seven were pastors in charge of huge parishes. In every case I was the first white man ever to sleep in their homes.

Their gratitude was most moving and it would be unseemly for me attempt to convey it in cold print. For years some of them had longed in their hearts to entertain a European guest, and this was their first opportunity. In some homes to which I was invited for meals I was the first white man ever to eat in the house. Always there was the same almost pathetic expressions of gratitude, a stirring of something very deep in the emotional life of an African fellow-Christian.

Had I been able to do nothing else in Africa the visit would have been worthwhile for the sheer mutual joy of doing this. For whilst in British East Africa there is no legal color bar, there is quite strong color consciousness. This psychological aspect of color runs deep. The mere absence of a legal color bar and the enlightened and friendly attitude of many Europeans towards their African neighbors are not alone sufficient to remove color prejudice.

Two-Way Affair

Many Africans have strong feelings about all this; they want hospitality to be a two-way affair, as in the Christian Church it always should be. In the privacy of their own homes and round the oil lamp in the evening when the meal is cleared away and friends drop in for conversation, even some of the most loyal and mature Africans show their feelings about this, and they are feelings that have sometimes been unwittingly hurt. In Uganda at least, the psychological aspect of color is quite as important as is the legal aspect in South Africa.

African hospitality is a wonderful experience. All my hosts did everything their meagre resources would allow for my comfort. In most African homes I found far more love and thoughtfulness than in some European homes. There were many tokens of this incredible thoughtfulness. One of my hosts specially bought a small zinc bath for my use. Another gave up his little study so that my bath could be more private. Another bought a razor, a toothbrush, and a tube of toothpaste. Such generosity abounds in the remote villages of Uganda. Presents poured in: three live sheep, two live chickens, dozens of eggs, mats, baskets, stools, a knife, and a spear!

One of the most striking things about Uganda is the presence and influence and extent of the Church. The two main missions are those of the Roman Catholics and the Church Missionary Society. In almost every village there is a church of some kind and a community of Christians, if only a tiny one.

One is amazed by the sheer success of the Church of Christ in establishing itself in Uganda and taking root, even though in many places the roots cannot be said to go very deep. But the Church is there and it is remarkably extensive —for that at least we can be thankful.

Most of the education is still in Christian hands and it is through the village schools that thousands of children still first hear of Jesus Christ and join his Church. Many of these primary schools are grant-aided and the teaching staff are paid by government. But many others have not yet reached the necessary standard and the teachers themselves insufficiently taught and entirely untrained do their work for a mere pittance. Uganda owes a great debt to all its teachers, qualified or not.

R. C. Impact

The Roman Catholics are certainly on the increase. They have far more mission-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

aries and more money than we have. They are building churches and schools at a great rate. They have some magnificent mission stations, fully staffed by various orders, such as the Mill Hill Fathers and the Verona Fathers, and an ample supply of sisters.

Outwardly there is much to attract the ambitious young African to Roman Catholicism, if only because the Roman Church is more wealthy and its resources seem limitless. The African is impressed both by wealth and power. No African I met really understands why we cannot send more missionaries. I was asked this everywhere. The only truthful answer makes one rather ashamed.

Islam also is on the increase, particularly the sect of the Aga Khan. Many new Muslim schools and mosques, libraries, clubs, and community centres have been built in the last five years. And Muslims have the knack of talking about their faith. So many Christians have never developed this—in Britain or Uganda.

Undoubtedly there is a strong and reviving undercurrent of sheer paganism. In one area it was reported to me that there were many more witch-doctors than there had been twenty years ago.

Uganda has been spared the complications of Protestant denominationalism on any large scale, but recently there has been a considerable influx of Seventh Day Adventists with plenty of money and drive.

Politics

Political pressures can be felt everywhere. Despite the fine record of the Protectorate government no one who lives close to Africans and listens to their thoughts and feelings can fail to detect a good deal of unrest underneath the surface, even though much of this unrest may be due to sheer misunderstanding. But it is there.

The inevitably close link between Church and state throughout the short but exciting history of Uganda means that Africans who oppose the government for any reason often feel bound to oppose or distrust the Church also. In some villages I had great difficulty in convincing people that I was a priest and not a government agent, and that the Church and government were two distinct entities and ideas.

There is great interest in politics and even in international affairs. In almost every village, even in the remotest bush, someone had a battery radio set. News bulletins were listened to with closest attention and concern, especially at the height of the Suez crisis. There was much uneasiness about British policy and I was asked many questions on this point.

Hunger for Learning

The other topic of absorbing interest is education. The whole country is hungry for more and more of it, faster and faster. In conversation with groups of intellectuals this was invariably the domestic problem which was raised most frequently.

In the midst of all this change and questioning and a good deal of bewilderment the Church is set to give her witness. Whatever problems this young Church has to face—and they are many—there can be no doubt about the stupendous opportunity that lies before it for straightforward evangelism.

The Church in Uganda still has the ear of the people. The pastor is respected everywhere and listened to wherever he goes. As yet there are no counter-attractions or rival spokesmen. The whole village will turn out to meet a visitor and hear what he has to say. This is the day for open-air preaching: the multitudes are there and still willing to listen. But so few have a vision of this—and I saw none of it.

CHURCH COUNCIL ASKS END OF VIOLENCE

★ The North Carolina Council of Churches called upon "all persons in lawful authority" to take steps to halt bombings and other violence directed against churches and ministers in regional racial disputes.

"Ruthless destruction" of homes and churches is "an outrage to the Christian conscience," the council declared. It represents 15 Protestant denominations.

The action was taken in a resolution passed unanimously at the group's annual meeting in Winston-Salem.

"Attempts to achieve by fire and bomb what cannot be done by law saps the life of democracy and sows the seeds of anarchy," the resolution said.

Bishop Richard H. Baker of North Carolina was reelected president of the council.

HONOLULU CATHEDRAL PLANS EXTENSION

★ Funds are being raised in Honolulu this month to complete the cathedral, which will include a new facade and the extension of two bays and porch. The total cost will be about $400,000, of which $100,000 is for a new roof. Termites chewed up the supporting beams and trusses of the present roof.

There will also be a new $50,000 organ and a stained glass window in the facade.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Churches Fail Young People According to Leaders

★ American churches were chided for not doing enough to help young people and to strengthen family life.

The Rev. Henry Tani of Philadelphia warned that only by delving deeply into every phase of the active lives of youth can the church become a "significant force in determining the course which young people should take."

Richard E. Lentz of Indianapolis said high divorce and delinquency rates stressed the need for churches to develop far-reaching programs to combat family instability.

The two officials spoke at the meeting in Cincinnati of the division of Christian education, National Council of Churches.

Tani said there is a need for churches "to involve young people at all stages of activity —planning, preparation, production and evaluation." And this, he added, "denies the 'doing something for' atmosphere so prevalent in our churches."

"We need to allow youth the opportunity for full and free discussion," he said. "Adult leaders should adopt the role of coordinators rather than directors."

Lentz was moderator of a panel of parents at the meeting. Attending the session were educators, church officials and representatives of youth-serving agencies, including the YMCA, YWCA, Campfire Girls, Girl Scouts and Boy Scouts.

He said the fact that 385,000 divorces are granted in this country annually and a million delinquent children are in the hands of the law in the course of a year underscores the urgent need for churches to join hands with youth-serving and family agencies to help bulwark the home.

Commenting on a report of marriage counselors that 19 out of 20 divorces could be prevented by advance preparation for marriage and by counseling during marriage, he said "here is a job the churches should help do."

The panel agreed that most churches have not yet accepted responsibility in their communities for working with agencies at building a stronger and more cohesive family life.

Churches can build love of family members for each other and for their neighbors, a spirit of goodwill, tolerance and real Christian fellowship, the group said.

"If the home is spiritually motivated," Lentz told the panel, "husbands and wives will remain together in love. They will rear their children with love. This will develop well adjusted and happy men and women who can contribute constructively to American society."

THANK OFFERING IN HAITI

★ Haitian women of the Episcopal Church, undaunted by government unrest and general strikes and despite their republic's deep poverty (according to the New York Times, the average cash income per capital in Haiti is $25), recently gathered in Port-au-Prince for their first semi-annual service of presentation of the United Thank Offering.

The missionary district, which has often in the past been on the receiving end of funds from the offering for missionary work, is this year for the first time taking part in the program on a diocese-wide basis.

Many of Auxiliary members (called Dames Auxiliaries in Haiti) travelled to the presentation service in Holy Trinity Cathedral, Port-au-Prince, in spite of adverse travel conditions. The District Treasurer reported, "One member from each of four mountain missions travelled by the famous Haitian bus, called a camion, on a route which goes through (not over) the same river twenty times. There is not one bridge. Should rain swell the river the passengers simply wait sometimes days on one side or the other. Others came from regions where transportation is only possible by foot or beast."

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

URGES CONSIDERATION OF MINISTRY

★ The Rev. Bartolome C. Alorda, rector of St. Paul's, El Centro, Calif., has urged educators of the nation to give religion a chance when meetings on vocations are held for high school and college students.

"Being a pastor is so much more than preaching," he said. "It has many rewards. It is a rich life. Young men who love God and people, and would like to leave the world better because of their lives, ought to consider careers in religion. Schools should encourage them by remembering, always, to invite ministers in, to talk to graduating classes."

CENTRAL NEW YORK CLERGY MEET

★ Clergy of Central New York held a two-day conference at St. Paul's, Syracuse, February 20-21. Prof. Thomas J. Bigham of General Seminary was the leader. He spoke on pastoral counselling, followed by discussion.

EVANGELISM IN OHIO

★ Quite a company of churchmen journey from Bryan, Ohio, regularly to Grace Church, Defiance, whose rector, the Rev. Carl A. Hoch knows where every Church family lives in three counties. Within the past year, a "Bryan Committee" has been established at Grace Church, to foster plans for increasing active participation, and to seek out new prospects in this growing community.

BISHOP GRAY IS HONORED

★ The Cathedral Church of the Nativity, Bethlehem, Pa., has honored Bishop Gray of Connecticut by naming a recreation room after him. He was formerly dean of the cathedral.

CHURCH SEXTON ALSO A PASTOR

★ Abraham Byrd, sexton of Emmanuel Church, Webster Groves, Missouri, is also pastor of a Baptist Church at Robertsville.

SOUTH FLORIDA SEEKS FUND

★ Bishop Louttit of South Florida has appointed a committee to head the drive for $770,000 to be used as a development fund. If raised, $70,000 will be used for overseas work; the rest within the diocese.

DENVER PARISH HAS FIRE

★ St. Mark's, Denver, had a fire on January 28th which authorities attribute to arson.

Altar, furnishing and memorial plaques were destroyed. The heat also caused all stained glass windows to fall out.

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold in 1954 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
Established 1915 COHOES, N. Y.

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306



ALASKA
6th Cruise especially for Episcopalians, July 18 - Aug. 7.

For *free*, illustrated folder "Alaska", please write Mr. M. R. Johnson, Episcopal - Alaska Tour, care Northern Pacific Ry., St. Paul 1, Minn.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BRITISH CLERGYMEN ARE HARD UP

★ Many of Britain's clergymen are so poor they cannot buy new clothes for their families or provide them with enough food, a survey disclosed.

It was made by the Rev. Nathaniel Micklem, former principal of Mansfield College, Oxford. His investigations embraced ministers of the Methodist, Baptist, Presbyterian and Congregational Churches as well as clergymen of the Church of England.

He reported that one minister had not been able to buy his wife a winter coat for 12 years. Another said his teenage boys have gone without coats since they were little more than babies.

A third clergyman informed Micklem that "our children are not adequately fed, and often rise from the table actually hungary."

According to the Poor Clergy Relief Corporation, a Church of England organization, 6,763 of the 11,387 Anglican clergymen in Britain get less than $1,820 a year, and only 401 have salaries above $2,800. From these salaries they must meet such personal expenses as telephone calls and bus fares to visit parishioners. Some even have to pay rent.

The Anglican organization last year distributed 270 parcels of clothing and doled out $80,000 to 1,112 clergymen in financial distress.

The survey showed that the condition of some Free Church clergy is even worse. His inquiries revealed that they are obliged to get along on salaries averaging from $1,453 to $1,764 a year.

SCOLDING DOES THE TRICK

★ Charles Turner, who escaped from Leavenworth Prison last June, gave himself up after being scolded by Miss Louise Freeland, sister of the late rector at Kingman, Arizona.

A policeman had forced Turner's car to the curb and the escaped convict started a gun-fight. He then fled into the rectory with the policeman in pursuit. Miss Freeman, 82 years old, gave him a dressing-down for barging into the rectory and ordered him to give himself up. Turner walked meekly to the door, tossed out his still-cocked pistol and surrendered.

LAYMEN HAVE MEETING IN SOUTH CAROLINA

★ Laymen of the diocese of South Carolina are to have a dinner meeting in Charleston, March 1, with the Rev. C. J. Sweetser, on the staff of the National Council the speaker.

ANIMALS FOR RESEARCH

★ A proposed law in Massachusetts would allow a medical research institution to obtain stray animals from municipal pounds. At present they are destroyed at the pounds.

Bishop Lawrence, suffragan of Mass., appeared at a hearing to support the new measure and announced that Bishop Stokes also supported the bill. He told the committee that "the attempt to relieve human pain and to prolong human life is supported by every religious principle."

★ ADDRESS CHANGE

Please send both your old and your new address.

The WITNESS
TUNKHANNOCK – PENNSYLVANIA

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval. Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

MAKE MONEY WRITING
. . short paragraphs!

You don't have to be a trained author to make money writing. Hundreds now making money every day on short paragraphs. I tell you what to write, where and how to sell; and supply big list of editors who buy from beginners. Lots of small checks in a hurry bring cash that adds up quickly. No tedious study. Write to sell, right away. Send for free facts. **BENSON BARRETT,** Dept. 183-A, 7464 N. Clark St. Chicago 26, Ill.

How to keep others from thinking you are deaf . . .



Maico Fashionable
HEARING GLASSES

KEEP YOUR NATURAL LOOK

See and *Hear* the easy, attractive way with the fashionable new Maico hearing glasses. No thick frames, bulky bows, or dangling cords. Maico hearing glasses look like regular glasses, yet you hear with them, too. Keep your natural look! See Maico!

GET FREE BOOKLET — HOW TO CHOOSE AND USE HEARING GLASSES

MAICO, Room 97J, 21 N. 3rd St., Mpls., Minn.
Please send free booklet.
Name_____
Address_____
City_____ State_____

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CHRISTMAS MUSIC FROM NEW HAVEN

★ The Rev. C. Lawson Willard, rector of Trinity, New Haven, Conn., received the following letter on February 7th from the Rev. Worthington Campbell, Jr. who is a navy chaplain:

Perhaps you would like to hear of an unexpected influence of your parish's boys' choir this Christmas.

I write as the chaplain of a squadron of destroyers and also as a priest of the Episcopal Church. The armed forces division in early December mailed to me the Christmas Carol recording your choir has made. Our ships were then in Nagoya, Japan. Our Christmas chorus of 18 sailors had been rehearsing in a warehouse at the end of the pier (better than the usual mess hall setting when underway). None of us had ever heard your record. So after the rehearsal we went back on board to listen. We were all deeply moved. The arrangement of "Good King Wenceslas" was striking; it influenced our own.

By Christmas Eve the ships of which I am speaking had been out to sea again and were at anchor side by side in Yokosuka harbor. It was cold and clear. On one of our ships two loud speakers were rigged topside. Suddenly out of them came the strains of your choir. All across the harbor floated the voice of that wonderful boy soprano singing "In the Bleak 'mid Winter." No one who heard it forgot it. Late that night just before the Eucharist your recording was again heard all the way through.

Sometimes it is strange to see the ways we help each other throughout our Church. Please thank your choir master and his boys for all they have done in making our Christmas thousands of miles away. God bless your ministry of music.

The record is entitled "Christmas Music from Trinity, New Haven" and was produced under the direction of the organist and choirmaster, G. Huntington Byles.

CONTINUE COMMISSION ON COMMUNISM

★ Gov. Foster Furculo signed a measure extending the Massachusetts Commission on Communism for another year.

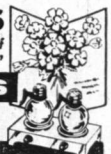
The legislature approved the measure despite contentions by a group of Protestant clergymen, educators and civic leaders that it would be "foolish, if not illegal" to continue the commission in view of a recent U.S. Supreme Court decision. That ruling held the federal government superseded the state in the prosecution of sedition.

The Protestant group maintained that the commission, set up three-and-a-half years ago, had spent a total of $101,425 but had "uncovered no new facts and is unlikely to discover anything new in the future."

The Pilot, organ of the Roman Catholic Archdiocese of Boston, took issue with the Protestants, stating it would be "false economy" to discontinue the commission. It said "state legislators deserve and can profit by information supplied by a commission of the sort we now have in existence."

Senator Philip G. Bowker of Brookline, Mass., said the commission will "enter a new phase of intensified activity" in the next year. Citing the recent Communist Party convention in New York, he said "a very active underground recruiting campaign" by the Communists may be expected.

$85.00 IS YOURS
For Selling Only 100 Boxes Of AMAZING "CUT FLOWERS" EVERYDAY CARDS



So real, even the stems are cut. You make 85c on each $1.25 box. No experience needed. Also show new **TALL Cards** for Birthdays, All Occasions, Comic, Religious at **21 for $1 and $1.25;** Magic Word Cards: Kiddie Toy Cards; clever Gifts at $1 up. **140 spare time money-makers.** Big cash profits plus $10-$50 in Bonus Gifts. Stationery Samples FREE plus assortments on approval. Act fast. get $1.25 Gift Set FREE!

CREATIVE CARD CO.
4401 Cermak, Dept. 182-F, Chicago 23, Ill.

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.



RAISE $50 - $75 - $100 EXTRA MONEY
For Yourself, Church or Group
Sell amazing value, New Style Start a Greeting Card & Gift Shop at home. Profits to 100%. Amazing values. Sensational offer! Send for Feature assortments on approval, Free Personal Stationery samples, Selling Guide.
NEW ENGLAND ART PUBLISHERS
North Abington 268, Mass.

GOWNS
•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

YOU can raise MONEY with
RUBBER SCRUBBER
the SCOURING PAD of 1000 uses!
If you hate scouring, you'll love the new Rubber Scrubber. Ideal for benevolent and fraternal sales! Repeat sales GUARANTEED!
Write us for full particulars and your
FREE SAMPLE
RUBBER SCRUBBER Corp. (Dept. RU7)
WATERTOWN, NEW YORK

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

MARCH 7, 1957

10¢



WELCOME TO THE RECTORY

RECTOR of St. Stephen's, Jacksonville, Florida, the Rev. Bruce Lauenborg, with his wife and daughter, welcome parishioners to the fine home built a few years ago

NECESSITY OF BEING HONEST

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL
New York
The Rev. John M. Krumm, Ph.D., Chaplain

Daily (except Saturday): 12 noon Sunday: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a. m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail

Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists;* CLINTON J. KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* JOSEPH F. FLETCHER, *Problems of Conscience.*

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHLSTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D. Ass't to the Rector
Sunday: 7:30, 9:15, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m. Easter Day—Holy Eucharist 5:30, 630, 8, 9, and 11 a. m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain
Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44, NO. 6

The WITNESS

FOR CHRIST AND HIS CHURCH

MARCH 7, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Story of the Week

Record Budget is Approved By National Council

★ A record budget of $6,874,000 for 1957 was adopted by the National Council at its February meeting. It is more than $200,000 larger than the budget of 1956, the previous high.

Officials reported that contributions last year were the highest in the history of the Church, totaling $5,774,628 or $712,635 more than the previous record set in 1955.

More than $2,569,000 of the new budget will go for overseas mission work. Home missions, town and country, college and armed forces work will receive $1,729,000, and education $426,500. Work in the areas of health and welfare services, Christian citizenship, and urban industrial activities was allotted $114,697.

Bishop Sherrill announced that Episcopalians had oversubscribed a goal of $85,000 as the Church's share of the recent Church World Service relief appeal. To date, he said, Episcopalians have given $164,000 to the Presiding Bishop's Fund for World Relief; $103,000 being specified for Hungarian refugee relief and $61,000 unspecified.

New Seminary

Establishment of a new theological seminary in Puerto Rico to serve the needs of the Church's Latin American missionary field was "approved in principle".

The council voted that part of the Church School missionary offering for 1959 be allocated for the capital needs of the proposed school. A native priesthood will be trained at the school for Mexico, the Panama Canal Zone, Central America, Brazil, Cuba, Haiti, Puerto Rico, the Dominican Republic and the Virgin Islands.

Also approved by the council was a new division under its home department, to be called the division of racial minorities. It will administer the work formerly carried on by the American Church Institute for Negroes and conduct work among other minority groups in the United States.

Heading the division will be the Rev. Tollie L. Caution who has led the Church's work among Negroes since 1945.

Social Issues

The joint commission on social reconstruction, appointed by the General Convention in 1955, is to recommend the wider acceptance by the Church and all churchmen of their responsibility in social issues of the day as an expression of their faith.

The decision was reached at a two-day meeting of the commission at Seabury House on February 21 and 22, with Bishop Lane Barton, bishop of Eastern Oregon, presiding.

The commission also endorsed the Church and freedom celebrations which are to be held in Episcopal cathedrals throughout the country during the next twelve months. The celebrations will include special services of worship, study conferences and travelling exhibits illustrating with pictorial and graphic chart presentations the theme of man's freedom under God.

To implement the recommendation, the commission will present a program for the inclusion in the liturgy of the 1958 Epiphany season of an expression of concern with such problems. The commission itself is to prepare a pamphlet setting forth the Christian compulsion for such participation. As examples of issues demanding participation, the pamphlet will discuss briefly the relationship of the United Nations to world peace, and the spiritual and political menace of such illegal and quasi-legal organizations as the resurgent Ku Klux Klan and other bigoted groups in the South and elsewhere.

This pamphlet will be the basic material in a program which will seek to draw in the Church's organized groups of laymen, women, and young people. Bishop Barton expressed hope that large numbers of parishes throughout the nation will give serious study during Epiphany, 1958, to the concept of social concern.

"This is surely the Church's business," Bishop Barton said, "because this is God's world

and we are under his orders."

Present at the meeting, in addition to Bishop Barton, were Bishops William H. Brady of Fond du Lac, Donald J. Campbell of Los Angeles, Gordon E. Smith of Iowa, and Anson P. Stokes of Massachusetts; Dean Percy F. Rex of Ohio; the Rev. Messrs Harold C. Gosnell of West Texas and Robert A. Magill of Southwestern Virginia; and Messrs Michael Budsanoski, of Pittsburgh, Hodding Carter of Mississippi, Charles P. Taft of Ohio, and William C. Turpin of Atlanta.

Present as consultants were three members of the staff of the department of social relations of the National Council: the Rev. Almon R. Pepper, director, Mrs. Muriel S. Webb, assistant director, and the Rev. M. Moran Weston, executive secretary of the division of Christian citizenship.

Japanese Church Leader Will Visit China

★ Eleven Japanese church leaders are scheduled to leave Tokyo April 23 for a month's goodwill tour of China. They will make the visit at the invitation of Dr. Y. T. Wu, chairman of the Church of Christ in China and of the so-called "Three-self Reformed Committee" (self-administration, self-support and self-propagation of the Gospel).

The group will be headed by the Rev. Junichi Asano, minister of the Mitake church in Tokyo and chairman of the international relations committee of the United Church of Christ in Japan.

Considerable difference of opinion is said to exist among Japanese Protestant officials regarding the propriety of the China tour. But so far only the conservative Japan Harvest, organ of the Evangelical Missionary Association of Japan, has openly opposed it.

The Rev. Takeshi Muto, moderator of the United Church, was quoted as saying he favored the project, "so long as it promotes Christian friendship and fellowship between Christians."

"I understand," Mr. Muto added, "that the tour has no political meaning."

Mrs. Tamaki Uemura, minister of Kashiwagi church in Tokyo and president of the National YWCA, will serve as vice-chairman of the delegation. The other delegates will be:

The Rev. Junji Ogasawara, minister of St. Paul's Episcopal church; the Rev. Gifu Shiro Aoyama, of the Lutheran Theological Seminary; the Rev. Kiyoki Yuya, chairman of the Japan Baptist Convention; Mitsuo Seno, chairman of the social department of the Japan Evangelical Alliance; Masako Takegami, director of the Woman's Christian Temperance Union in Japan.

Also Toshio Suekane, general secretary of the YMCA in Yokohama; Hatsue Nomiya of the Friends of Jesus Peace Society; the Rev. Shigeo Yamamoto of the Naka Shibuya church in Tokyo; and Seiichi Wake, editor of Christ Weekly.

Three other persons were originally included in the delegation but are unable to make the trip. They are: the Rev. Yoshimune Abe, general secretary of the Education Association for Christian Schools; the Rev. Keitaro Nishimura, executive secretary of the Episcopal Church; and Junzo Sasamori, a member of the upper house of the Japanese parliament.

The idea for the China visit originated in 1954 when Mr. Asano organized a preparatory committee to discuss the project. The plan crystallized last June when Mrs. Kiyoko Cho, assistant professor at the International Christian University visited Peiping. The National Christian Council later approved the project as a means of strengthening fellowship between Japanese and Chinese Christians.

RUSSIAN MEETING POSTPONED

★ The next action in regard to postponed conversations between the World Council of Churches and the Moscow Patriarchate of the Russian Orthodox Church is up to the Council's officers.

This was the decision of the 12-member executive committee of the World Council which met in Geneva, Switzerland, Feb. 4-8. They heard W. A. Visser 't Hooft, general secretary, report that the Moscow Patriarchate had asked for the conversations to be delayed "a little while." The request mentioned "more time for preparation."

The officers now have the authority to decide if the Council should bring up the matter at some future date or wait for correspondence from Moscow. Dr. Visser 't Hooft reported, however, that the Patriarchate had accepted the agenda for the proposed conversations including discussion of Hungary and Suez.

There have been no developments at all regarding conversations with Church representatives from the Chinese People's Republic, Visser 't Hooft said. The Chinese Churches had made no suggestion about official delegations to China, but the central

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

committee last August said it believed such a visit "would increase goodwill, understanding, and fellowship within the worldwide Christian community as represented by the WCC."

TAFT URGES MORE BROTHERHOOD

★ Charles P. Taft, Episcopalian of Cincinnati and a member of the central committee of the World Council of Churches, made a plea for "less sweetness and light" and "more humble, friendly reality" in the movement to achieve brotherhood.

He spoke at a brotherhood week service in First Presbyterian church of Forest Hills, N.Y. The service was sponsored by Temple Sinai of Forest Hills, year-old Reform congregation which holds its regular worship services in the church pending the erection of its own synagogue building.

Mr. Taft suggested that members of all faiths "cultivate humility and a listening ear." This will "ease our tensions, including the unexpressed ones," he said.

He chided "men and women who call themselves Christians and are members of congregations but hang on to their prejudices and flatly refuse to look at the facts."

"When they assume that Negroes are incapable and, more subtly, that you have to look out for Jews or Catholics," he said, "I feel like roaring at them, 'Do you really call yourself a Christian?' "

Mr. Taft lauded brotherhood week as being a time to "emphasize what we can agree on." But he added that "surely it is wasted in part unless we also look at ways in which to live together in disagreement."

"We must face the fact that Catholic, Jew and Protestant do not agree in many matters of conviction, principles and theology," he said.

The Cincinnati lawyer cautioned against "ineffective brotherhood talk that contributes little to the real problem."

"That will not really satisfy anyone who has convictions about his religion, who clings to some basic principles, who perhaps has developed some theology," he declared.

"Our churches, if they are worth anything, are not service clubs or religious country clubs. They would not have existed for so long if they were."

EDUCATION PROJECT FOR MIGRANTS

★ A grant of $112,530 for a new three-year citizenship education project among migrant crop workers has been made to the National Council of Churches' division of home missions by the Schwartzhaupt Foundation of New York. The foundation granted an additional $2,250 to prepare, publish and distribute a report on the project at its conclusion.

Miss Edith E. Lowry, the division's co-executive secretary who announced the grants, said the project will center in the midwestern states.

The $112,530 grant will be used for educating migrants in their rights as citizens and for cultivating leadership among them; for the development of the total resources of communities where migrants come, in order to provide for their health, education and welfare needs; and for training the permanent year-round staff of the division's migrant ministry.

Miss Lowry reported that a director for the project will begin work in communities where migrants arrive for the crop season. He will enlist the cooperation and goodwill of health and school officials, welfare directors, city officials, business men, growers, and church and civic leaders.

At the same time, Miss Lowry said, a field staff member will be stationed in the home bases of migrants in the border states to discover and train migrant leaders, who will then go to the communities already alerted by the director. As they move about, migrant leaders will train other migrants.

The migrant farm workers and their families are estimated to number at least a million and a half. To minister to their spiritual and physical welfare the National Council, through the division's migrant ministry, maintains day nurseries for children of crop picking mothers, mobile chapels, educational and recreation programs and other activities in some 30 states extending from New England to California.

The programs are carried out year-round with the cooperation of state and local councils of churches and of church women.

STUDY OF THEOLOGICAL EDUCATION

★ Plans for a five-year study of "Theological education and the training of the ministry" was approved by the executive committee of the World Council of Churches.

It was announced that the study will be carried on jointly with the World Student Christian Federation.

Four areas will be studied. These are: the goals, purposes and function of theological education and its relation to the Church; the various concepts of the function of the ministry; what theological education should consist of; and the relation of the ecumenical movement to theological education.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

MEMPHIS MINISTERS HIT BILLS

★ The 250-member Memphis ministers association denounced three proposed state laws as "definite threats to freedom" in Tennessee.

Robert S. Hough, president of the association which represents most white Protestant ministers in Memphis, said the bills were directed against the National Association for the Advancement of Colored People.

Introduced into the legislature by the Shelby County delegation, the measures would require registration of persons and organizations engaged in promoting or opposing legislation "in behalf of or in opposition to a race or color." They also would require individuals or groups soliciting or spending funds to finance the litigation of others to file "detailed information with the secretary of state."

This provision Hough said, might prevent "almost any organization or group including churches" from making test cases in court.

The clergymen's resolution, passed by an overwhelming majority at a meeting of the association, declared it is the "right conferred by the Constitution and the Bill of Rights that any individual or group may have the benefit of counsel in the courts of our land."

"How such counsel is chosen and compensated is a matter of concern only to the person or group whose rights are before the courts," the resolution continued. "Denial of these rights is contrary to basic American freedom.

"The founding fathers of our republic recognized that any attempt to restrict the rights of individuals to organize and to present their petitions is a suppression of freedom which could sap the vitality of our democracy."

The ministers also said they saw in the proposed legislation "no contributing influence toward peaceful relationship between the component elements of the citizenry," a principle to which they were committed.

QUARKERS LEAD IN RELIEF

★ Nearly $7-million was spent by the American Friends Service Committee on its far-flung relief and service projects over the past 15 months.

The committee's annual report shows $6,732,000 spent during its fiscal year, ended Sept. 30. A supplementary report notes that over $250,000 in cash and half a million pounds of supplies have been raised for Hungarian refugees in the past six weeks.

There are about 500 staff members of the committee at its national headquarters, in 12 regional offices and 16 project areas of the U.S., and in long-term programs in 15 foreign countries.

Henry J. Cadbury, committee chairman, said in a foreword to the report: "Immediate relief remains vital in many areas. Refugees struggle for clothing and shelter, and even people untouched by war linger near starvation in harsh environments. We continue to provide such necessities as coats, bricks and grain. Among the distressed we try to quicken the will to help. We seek to inspire understanding between diverse and suspicious peoples through programs which bring them together informally to exchange ideas. We endeavor to make privileged men sensitive to the problems of the underprivileged by opening avenues for constructive action."

The committee continued its sponsorship of conferences for young diplomats during the year, the report stated, bringing together 93 of them from 35 countries, including several from Eastern Europe for the first time. It also promoted seminars for U.N. delegates in New York and for Congressmen and government officials in Washington in the interest of international understanding and peace.

Citizens committees were aided on behalf of minority rights in housing, jobs and education at Baton Rouge, La., Chicago, Dallas, Indianapolis, Oakland, Calif., Philadelphia and other localities.

Self-help programs were fostered in backward villages of Mexico, Jordan, Italy, India and El Salvador, and among American Indians in Indian policy.

Over 1,000 high school and college youth volunteered for work camps in nine countries, the report said, helping the mentally ill, juvenile delinquents, flood victims, migrant laborers and slum dwellers. Work campers also built a hospital for tubercular patients in Kenya, East Africa.

RECTOR BATTLES FOR TENANTS

★ The Rev. James A. Gusweller of St. Matthew and St. Timothy, on New York's upper west side, is battling to clean up a neighborhood threatened with decay. On February 15th the rent commission cut rents about a third for fifty families in a tenament, due largely to his efforts.

The rent administrator said that the rent cuts were due to the refusal of the landlord to clean up "general deterioration, lack of hot water, lack of heat and the overall filth of the house."

The tenament, just across the street from the church, has been charging as high as $100 a month for the apartments.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

The Necessity of Being Honest

AT OUR parish we celebrated Theological Education Sunday by having a seminarian give us a talk about what he was doing and learning at the Seminary. No doubt many of our readers have also been hearing the same thing. Our seminarian's talk was instructive up to a point: but you would not expect a baby being born to be able to give a fully perceptive account of the process. So we thought it might be useful this week to tell you a little more fully about our friend Percival, who is a senior in seminary this year. As usual in case-histories, "names and particular circumstances have been disguised", so that neither Percival nor his well-wishers, among whom we are happy to count ourselves, are likely to recognize him.

Percival is the son of an insurance salesman in a small eastcoast city. His parents sent him to Sunday school, of which they themselves had happy memories; but were a little dismayed when, of all their children, only Percival fell head over heels in love with everything that had to do with church. He was successively choir-boy, acolyte, president of the young people's fellowship and junior lay reader. He had an exact B-average in high school, and went to a small college in another part of the state with an excellent recommendation from his principal.

Here during his freshman year, although he registered as a pre-theological student, Percival discovered that his interest in things both ecclesiastical and academic had considerably waned. His parents viewed the first change with something of relief, but felt unhappy at his C-minus average. His advisor recommended a major in psychology and sociology, "to help him understand more about people", of which his father thoroughly approved. But towards the end of his junior year something happened, and Percival turned back to the belief that, we are sure, he had never really left; he became active in the Canterbury Club and the local parish, his grades improved, and his senior year he took several courses in philosophy and religion. Everyone took it for granted that he was heading for seminary; his parents began to take a little pride in the thought of having a son in the ministry; and his last doubts were removed when the Dean of the seminary told him that first-year seminarians were expected not to have fully made up their mind about the ministry.

Actually, Percival has never looked back for an hour since the day he arrived with his suitcases at the seminary. He fell in with a very good crowd of upperclassmen, who gave him a real ideal of pastoral work, and fired his imagination with pictures of how a devoted generation of clergy might win America for the Church. For the first time in his life, he seems to have worked very hard, and really to have understood what his professors were talking about. He is writing his senior thesis on a seventeenth-century Anglican divine whose name we have forgotten, but who Percival assures us is destined soon to become much better known. For a while in his middler year there was some talk of an army chaplaincy, and even for a month or so of the monastic life. But there seems now to be a girl in the offing, and the Bishop has said that he hopes Percival will be available for a small mission in June.

He came to see us over Christmas vacation, champing at the bit to get to work in his promised mission, and full of plans for reforming the Sunday-school and the conduct of worship, and in general for building up the congregation. What he really had on his mind, though, was the unaccountable rift that had opened up between himself and his parents, precisely at the moment when they seemed to be fully reconciled to his new career. "I tell them about all the things I've learned and about the real meaning of the Church, and they're very polite, but obviously they don't really understand. And my old parish—it seems awful stick-in-the-mud; I can't imagine how I was ever so worked up about things there. I don't know why old Dr. Budge ever let things go on that way for so long. And Miss Cogwell my old Church-school teacher

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

was very funny when I asked her if anyone had ever tried to interest those new Italian kids in coming into the Church."

A Very Nice Guy

YOU can see that Percival is really a very nice guy, and we would not for worlds abate any of his enthusiasms. But he is right: his three years of professional training at Seminary have in fact made a great gap between him and the people he will be dealing with. His youth and likeability will indeed be a breath of fresh air in that little mission; but he will be inclined to attribute the improvement to the sound doctrine of his sermons. Actually you know very well what his sermons will be like, full of orthodoxy and suggestions for a plan of meditation. His parishioners will put up with his sermons because he is really a very good person when he gets his collar off at their summer camps. There will be a little circle of old ladies for whom he can do no wrong. But the rest, he is mostly communicating with them in spite of being a preacher; not much of the content of the Gospel is getting through.

The trouble is that he and his parishioners are living in different worlds. Probably if Percival stays in the same small town for long enough he will come to understand the completely non-intellectual society of fixed duties and privileges in which they live; but probably (unless he turns out to be a very superior person) the small-town official and the theologian inside him will in turn have a fairly thick dividing wall between them. Certainly up until now he has been completely sheltered from the real world, except for fraternity beer-parties and the summer he worked with the road-gang. He will not even have been in the army. His head is full of the glories of the Church past and of plans for recreating them in the present. And he is doomed again and again to disappointment as he comes to realize that Church is not the center of his peoples' lives: they come out for his affairs in approximately the same spirit as they come out to the PTA meeting, the Grange picnic, the Rotary luncheon, the children's assembly, and the bridge tea.

The Real Trouble

THE trouble is not that the parishioners are simple folk and Percival is an intellectual; if that were so, the only solution would be to shut down the seminaries and let parishes grow their own ministers. If anything the trouble is that he is a half-baked intellectual. Because in fact he really knows nothing that isn't taught in seminary. He knows Church history but not history: he knows how the Methodists stand on the Apostolic Succession, but not how they are related to the Industrial Revolution. He believes, with some qualms, in Evolution, but couldn't really tell you what it is. He has taken a course in the Philosophy of Religion, but knows nothing about the Philosophy of Science—nor about Science for that matter; and has never thought to ask, What is the relation between the truths of religion and science?

How would Percival be better off in his mission if he knew these things? Matthew Arnold said that a man who has learned how to read only the Bible has not even learned how to read the Bible. You cannot intelligently explain the truth in theology unless you know how it is related to other sorts of truth: only then will you know when theology is speaking symbolically, and when literally; which principles are absolute, which principles are altered by circumstances. Otherwise—to use a word for which we have been criticized, but to which we adhere—you will be a propagandist, spoonfeeding to young and old a somewhat mixed batch of materials that you claim to have gotten from the Tradition of the Church.

Why will Percival's parishioners instinctively take everything he says with a grain of salt? Because however modest their spiritual progress—as they would be the first to admit! —they react as whole men and women; they will not ultimately put up with any bit of religion that does not correspond to something in their hearts. It is perfectly true that there is much in their own religion that has nothing to do with Christianity; but this is not the point.

The uncomfortable truth must be spoken that by and large the religion of the people is more honest than the religion of the clergy.

By "honest" we mean "corresponding to spiritual realities really apprehended". Because Percival's instinctive reactions to this or that piece of ritual or dogma or moral counsel have been dulled by his three years' indoctrination; his new-found enthusiasm for things ecclesiastical is sufficient to sweep away any lingering doubts; and he has not

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the intellectual equipment to determine where the tradition should be modified, and to give a good reason for it.

All which is to say that Percival's semi-intellectualism has made him less of a whole person than his parishioners: it has taken away his instinctive reactions but has not given him a philosophical judgement to take their place. But there can be no turning back for him now; he cannot unlearn what he has learned; his only recourse is to go ahead and become a real intellectual, submitting everything that he has been taught to the most merciless criticism of which he is capable. And astonishingly, this is the one thing which will in the long run bridge the gap between himself and his parishioners.

God is not a respecter of persons in that he gives the philosopher an advantage over the unlearned; but he is, and must be, in the sense that the whole man has an advantage over the partial or half-baked man. We have often heard the clergy say: "Why should we trouble our parishioners with all sorts of philosophical or historical problems that never entered their heads?" Obviously they shouldn't; but lurking behind this question is a damaging admission: "We realize that we are being dishonest in not facing up to this or that difficulty; but at least we are harming only ourselves, and not our people, who have never seen the difficulty".

Only Thing That Counts

THE real answer here is that the people have in fact seen the difficulty on their own level. The problems that face intellectuals are the questions that naturally arise in the heart of the human race, ditchdiggers, housewives, and children alike. Most people are not bothered by the question whether God exists, or in what sense it is meaningful to ask whether he exists. But in a stroke of misfortune they are strongly tempted to conclude, "Well, whatever God is doing he plainly doesn't care much about me". But that temptation for them has exactly the same content as the philosophical question for the intellectual. And once a person has seen that the philosophical question exists, he will ultimately have to face up to it. And in particular, if he is a clergyman, he will never be able to speak to his people on their level unless he has wrestled with these things to his utmost capacity on his own level.

That is to say, in the communication of one person with another the only thing that counts is honesty. No matter how much more you know than another person, nor how differently you think from him, he will be able to hear you if you both have been honest with yourselves on your own level. And in fact the simpler and less intellectual a person is, the quicker he will be to spot a phony. Children whose parents drop them off at Sunday-school on their way to pick up the paper are quick to understand that those parents do not really take religion seriously.

It seems then that for Percival every Sunday must be Theological Education Sunday. He has not completed his education; he has barely scratched the surface. He has been given the Tradition of the Church, with one emphasis or another, depending on which seminary he went to. But he has yet to realize that everything he has been taught to believe has been radically questioned by men as honest as he and far more learned; that much of what passes for the Tradition of the Church is in fact, as those critics maintain, nothing but worldly corruption of the Church; and that those intellectual criticisms reverberate in the hearts of his people, though not one of them may be able to put his doubts into words.

Above all he must always bear this in mind: the barriers that he is tempted to put between himself and the truth are exactly the same barriers that stand between his people and the truth; they will be broken down together or not at all. We have seen this working too deeply in our own life, and in our friends', to be able to soften the statement.

We do not think we were able to make this point to Percival when we were talking with him; but perhaps he or some of his colleagues, seeing it in print, will believe it far enough to give it a try.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Can We Limit God?

By Terence J. Finlay
Rector of St. Bartholomew's, New York

THE 78th psalm, which is a long psalm, is a fascinating record of the history of the children of Israel from the time of the exodus from Egypt to the reign of King David. Its theme may be summed up in the phrase: "They limited the Holy One of Israel." In it we have a clue to the actions, the weaknesses, the sufferings of the people. It gives us a graphic picture of their groping after the nature of God. In the early days after the flight from Egypt, they desired a God who would be visible to them, as the Egyptian gods had been to their followers; but the Israelites were faced with the leadership of a God whom they could not see. In a remarkable way he was revealed to them in the pillar of cloud by day and the pillar of fire by night.

When Moses left the people to go to Mount Sinai to receive from God the Ten Commandments, they became uneasy and fearful. Then it was that they made for themselves a golden idol, so that their God might be visible to them. When Moses came down from the mountain and smashed this idol, he was seeking to break their limited conception of Almighty God. The Old Testament reveals a continuous struggle between those who would limit God and those who would break the limits. Think of Isaiah and his words of denunciation of those who went into the temple to offer their burnt sacrifices and to make their oblations, and yet were living abominable lives outside the temple. Isaiah wanted to bring to his people a realization that God could not be limited to one place; that he was present with them not only in the temple but in every step of their lives.

Think of the prophet Amos, the shepherd who came into the capital city of his country, and dared to point out to the priests and leaders that God was not only the God of the children of Israel, but that he was also the God of the surrounding tribes. Amos sought to break through the limits of the conception that would narrow God to one tribe or to one people. This has always been the role of the prophets—to break through the limits which people would put about God.

WHY do I bring this before you in the twentieth century? Simply because I feel that there are many of us today who weaken our witness, who water down our faith, because we still have a carry-over in our minds of this limited conception of God. Let me illustrate it in three specific ways.

In the first place, there are those who limit God by thinking of him in terms of the past. They are the kind of people who would readily agree that God did speak to his people in the past. They would agree that God did create the world, but they would also feel that God no longer speaks to individuals today, and that creation is a final fact, rather than an abiding process; in other words, that God created the world but that it has now been left to run of its own accord, without any guidance or direction from the Almighty.

When I hear people saying in effect: "You can't change human nature"; "After all, let's be sensible. We have to look out for ourselves —no one else will"; "There will always be wars as long as there are people; it's inevitable," I wonder if they are aware that these and similar expressions are a denial of God's present power. They seek to shut him out of his world—and it can't be done! If we were to accept these pessimistic saying with regard to man's nature, there would be little hope for the world. Let us thank God that there are those who have not limited him to the past, but who stand with the great adventurers down through the ages, who have heard the call of a limitless God to create a finer and more Godlike world. If we will do this, we will know the joy of the presence of a God who is illimitable—who is, in the words of the Apostles' Creed, Almighty.

In the second place, there are those who would limit God to one area of life. They are the people who feel that religion is perfectly all right for those people who wish to believe in it—but let them keep their religion in the Church and not seek to interfere with everyday relationships in the business world! I believe that God is concerned with the whole of life. Certainly we see Jesus frequently in the synagogue "as his custom was," but we see him as frequently in the homes of his people and on the highways of his country. There was no difference between the Jesus in

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the synagogue on the Sabbath, and the Jesus in the home of Mary, Martha, and Lazarus, or the Jesus who stood beside the woman of Samaria at the well. He was whole in his conception of the presence of God. God was part of his life; and he sought to devote himself to God.

A clergyman was once asked, "Don't you think that every young person should do something for Christ?" and his reply was, "No, I think that every young person should do everything for Christ!" You cannot allow God into one area of your life, unless you are willing to let him go all the way, for our God is not limited.

Tribal God

LAST of all, there are those who would limit God to one nation or race; in other words, a return to the tribal God. This is not easy to say, but there are those who give lip service to the God who "hath made of one blood all nations of men for to dwell on the face of the earth"; but in practice they think and act in terms of a God of the British people, or a God of the American people, or, as we saw all too tragically under Hitler, a God of the "master race." Every nation feels that God is their God—and so they should feel—but if it takes them into that other attitude of mind, where they regard other people as somehow inferior and outside the law of God's love, then they have made him once again a limited, tribal God. We must be on our guard continually against this denial of a universal God and the brotherhood of man.

I should like to pay tribute to one of the great Presidents of this country, Abraham Lincoln. Here was a man who had the great realization that God could not be limited to one side, to one race, to one color. He believed that God was the God of all men. We remember with gratitude his leadership of this country—today a great nation made up of peoples from all over the world. Surely there is no place in these United States for a tribal God.

Do you recall the story of the old Negro preacher who came to see Lincoln? He came quietly and unobtrusively into the study where the President was sitting, and stood with his hat in his hand. The President turned and asked him to sit down; but he replied, saying, "No, Mr. President, for I am black and you are white." Abraham Lincoln said, "Do sit down. There is neither black nor white in this room —we are just two old men talking together."

We can do a great deal in our own personal example, in our personal witness, in trying to bring God into our relationships with men and women of all races, of all colors and creeds. If we are true to our heritage, we can do nothing less than this.

In Great Britain and in Canada, when a business firm announces itself as "John Smith, Limited," it means that the stockholders are accepting only certain responsibilities; their liability does not go beyond specified limits. I refuse to believe that over our Church doors we should write, "Christianity, Limited." I know that you do not want to be members of a religion which so limits itself; and I do not want to be a clergyman if that is the kind of religion of which I am supposed to be an ambassador. Christianity is unlimited, because God is unlimited.

So, let us think humbly of our heritage. Let us think of some of the mistakes we have made in the past. Let us try to break through the thinking which would limit God to bygone days. Let us break through the thinking that would limit him to one area of life. Let us seek to break through the thinking that would make of him a limited, tribal God.

I close with Edwin Markham's words:

"He drew a circle which shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win—
We drew a circle and took him it."

There is no one outside the circle of God's love!

Talking It Over

By W. B. Spofford Sr.

IT WAS fun to sit in with a few college students while they discussed with an employer and a labor leader whether or not there is freedom in education. The employer maintained that corporations that make grants to colleges—which they are doing increasingly —did so with no strings attached. The labor leader, a rather cynical guy, said that if they did they were fools, and he did not believe for one minute that they were.

George M. Ferris, an investment broker of Washington, has just got banner headlines

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

from Trinity College by giving a $100,000 endowment to that Church institution which seems to bear out the labor leader. Ferris knowns a good buy when he sees one since for $100,000 he has perpetuated himself, as no tombstone can, by establishing "The George M. Ferris Lecturer in Corporate Finance and Investments." Commenting on his gift, Mr. Ferris says that it is established "to provide a medium of education for students desiring to enter the investment banking and brokerage business; to place the investment banking and brokerage business on a professional status and thus to influence young men of worthy standing to enter this industry; and to assist in spreading the gospel of private ownership in American industry."

In addition to teaching courses in these subjects, the lecturer will present a public lecture in this field sometime during the academic year.

The problem that faces Trinity's president, Albert C. Jacobs, I would think, is twofold. There is first the job of finding a man "of worthy standing" in the academic world to take a position which so limits his intellectual freedom. There are, I presume, economists and sociologists who are wholeheartedly committed to "the gospel of private ownership", but even they probably would find it embarassing to commit themselves to the uncritical acceptance of "the gospel" as the terms of this endowment seem to require.

President Jacobs will have the further problem of financing what he calls "an historic move" from the sum given. The donor, being a broker, knows that the income from $100,000 isn't much. Conservatively invested, maybe $4,000 a year; a little gambling and maybe $1,000 could be added.

But in high schools — not colleges — in Connecticut, the average salary of teachers is over $5,000 a year. Those with a M.A. get over $6,000 and those with a PH.D. get between $7,000 and $8,000. These figures are from an article in the N.Y. Herald-Tribune (1/6/57) which contended that teaching is such a low-paid vocation that many teachers must take second jobs to make ends meet.

To find a reputable teacher who will sacrifice his academic freedom for less money than he can get teaching in a Connecticut high school, is the job that faces President Jacobs.

Maybe Mr. Ferris will solve the problem by teaching the courses himself. He's about reaching the retiring age and, as a successful broker, probably has enough salted away to be able to afford to.

Anyhow President Jacobs and other college presidents whose job is largely to raise money, might meditate a bit over a statement made by J. Edward Dirks, editor of "The Christian College" who said that Christian colleges "must develop freedom" in higher education, and who deplored "spoon-feeding answers to students" instead of stimulating them to ask fundamental questions.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 1st Sunday in Lent

St. Matthew 4:1-11

"Then Jesus was led up by the Spirit . . . to be tempted."

This opening sentence gives the key to the understanding of the whole event. Jesus was tempted; but this experience was not the ordinary temptation of a person who has evil desires. It was the enthusiastic excitement of his baptism (Mt. 3:13-17) that led him into this crisis naturally and logically. It was a noble passion that precipitated him into the ordeal. It also led him through to victory.

Ever since the visit to the temple as a boy of twelve Jesus had been reflecting on his particular purpose in life. The boy's sense of direction and kinship with God developed maturely within the context of his people's hopes and his own private life. The hopes of the nation varied greatly, but his thinking was the flowering of the modest, spiritual ideals of the common folk, the "quiet of the land", as they were called. These were the people whom the call of the Baptist stirred into a new committment to the expected Messiah. Jesus enlisted in this messianic reform movement. His baptism at John's hand was his initiation.

It was at the moment of his baptismal committment that Jesus' inner history culminated in the realization that he was to be the Messiah to carry out the anticipated program. It was more than realization. He heard himself so designated and felt himself anointed for the holy office (3:16, 17). This was the spirit that filled him, the ecstasy that raised

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

him to the prospect of high authority and action. Such inspiration and conviction seek application, and the effort to formulate the application is an intense ordeal. For Jesus it was an ordeal of unparalleled magnitude. The world's fate hung on his decision.

Specifically, the issue was which of the various Messianic expectations he should choose. The bringer of material benefits (4:3), the sacrosanct priest (4:6, 7), the imperial ruler (4:8-10). Each of these types was attractive, involved much good, and, certainly, spectacular prerogatives and glory for himself. Each choice also involved the abandoment of basic, moral principles. The awareness of this fact unmasked each of these alternatives as a satanic temptation. He decided, therefore, to reject each and to content himself with an unspectacular, spiritual-moral ministry that would implement God's reign in the characters of people. For him that left as the foundation of his Messiahship the same faith-relationship with God which is the absolute essential for everyone who would be a citizen of his realm. Jesus' three answers describe faith perfectly: 1) to live by God's word (as heard within and revealed by his messengers), 2) to repress the natural desire to test God's declared benevolence and purpose, 3) to keep God as the sole object of worship. It was of the essence of Jesus' Messiahship that he should illustrate concretely the meaning and working of these vital principles.

Jesus' ordeal was a very personal experience; yet it has universal relevance. To every intelligent person comes the inevitable testing regarding the purpose of life. Why am I here? What is my particular use in life? This vital question is not answered once for all time, but arises with each stage of life and work, and with the attainment of maturity the question ceases to be a purely individual one and takes on the reference of community, nation, Church, God's manifest destiny for mankind. Nevertheless every form of this vital testing involves basic morality. Purpose and morals are intertwined. There is no integrity without both. A person's happiness and usefulness are essentially controlled by the sense of committment because from this committment come his standards of conduct and the spiritual strength to maintain them.

Are you a son of God? In character as well as in action? Are you living for God's purposes for man? To reflect on this and to give the answer is Lent's first assignment according to this account of Jesus' testing. In some form or other each of Jesus' temptations recurs. For Everyman to use in pure selfishness his material wants and resources, personal influence, social prominence. For a community or nation to resort to easy panaceas, to tempt fate, to compensate for losses by a drive for empire—all selfish actions. For the minister to try shortcuts, tricks, "miracles"—or at least to hope for them, to invite spectacular demonstrations of divine favor, to desire authoritarian power and preferments—all of which are forms of the basic evil of egocentricity rising into consciousness and seeking translation into ecclesiastical sanctions.

For all there is one answer: focus upon the transcendent God and serve him without asking about personal consequences. For all there is also one example: Jesus with his disciplined conclusion to serve God in humble faith in the spirit of his baptismal committment.

Meaning of "Protestant"

By Blake B. Hammond
Dean of St. Paul's, Oklahoma City

WHY do Episcopalians, Roman Catholics and other Christian Churches insist on giving the word "Protestant" a negative meaning? It comes from the Latin words—"Pro" and "Testare" —meaning "For" and "Testify or witness." Therefore, the word "Protestant" means—"One who testifies or witnesses for Christ and His Church." What in God's holy name is wrong with this?

The Protestant Episcopal Church in this rightful interpretation is a Church that bears witness to all that Christ taught and did; and it testifies in good faith for all that the Apostles continued to teach and do in Christ's name. Thus, it is a Church that maintains the original precepts, truths and practices of our Lord and his Apostles.

How then can anyone think the Protestant Episcopal Church is "against" anyone? We are not a Church set up against the Roman Catholic Church; nor any of the other Christian Churches. We stand loyal to all the blessed principles and procedures made known through Christ and his first Church.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

We have never betrayed this trust! We preserve every basic tenet and usage of worship and daily living that our Lord first conveyed to us men. We have the Sacraments he instituted. We revere the Holy Scriptures which his Apostles and their immediate successors wrote. We have received and kept the holy orders of the Christian ministry which our Saviour prescribed; namely, bishops, priests and deacons, and we have never once lost them.

The Protestant Episcopal Church as such is a treasure house of the faith once received from Christ and his holy Apostles. It, humbly yet proudly, too, preaches and proclaims all things necessary for the salvation of each and every man. It constantly points to the life hereafter with God and his blessed saints. It is in no sense of the word a "negative, man-made organization." It is the example of largeness of mind, bigness of spirit and soul and corporativeness of Christian fellowship, wherein all men may live in harmony with one another and with their God!

In these ways, we bear the name "Protestant" as it originally was interpreted to mean. And for these reasons, we appeal to all Roman Catholic clergy and laity, and to the members of all other Christian Churches, to see and fully understand this word in its original and proper context. We beseech every Episcopalian, Roman Catholic and member of the numerous other Christian Churches to stop thinking that any Christian is against any other Christian. In God's holy name we cry out in these desperate days. "Don't crucify Christ anew by such wrong thinking!"

There is no room left, and very little time either, for Christ's Church to remain divided against itself;—either by wrong thinking or the misinterpretation or misapplication of words; or to allow un-Christ like attitudes and actions to separate us farther. The world is too full of hate and mistrust in general for us Christians to hate one another or distrust each other so much.

This is the urgent day in which we are required to draw closer together, and, collectively, to testify for Christ and his Church in every possible way. And, as such, whether we be Episcopalians, Roman Catholics, Baptists, Methodist or what-not, we will be Pro-Testants for God and all righteousness and we will not be ashamed of it.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WHEN I was a boy we did not have morticians; we only had undertakers. We did not have caskets; we only had coffins. We did not have many flowers; sometimes we had none. Yet people in those days could be just as dead as people today and buried just as well. And nobody thought of opening the coffin.

The clergy are almost helpless in the face of the morticians, the florists, the friends and the relatives. I might not like it, but often enough I have had to stand four or five feet from the flower-banked casket and the well-dressed deceased and read the burial service in a little room. Then I would precede the procession to the cemetery and read the committal. Sometimes the good brown earth was covered with artificial grass and the 'funeral director' sometimes wanted to drop a sprig of evergreen in the grave. I insisted on earth.

What more do we ask than dignity and simplicity in funerals, we who believe that we are "raised a spiritual body?"

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Rector of St. Paul's, Glenside, Pa.

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy *$2 for Ten*

THE WITNESS

Tunkhannock — Pennsylvania

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Banning of Martin Luther Film Brings Mounting Protest

★ The action committee for Freedom of Religious Expression reported that 150,000 persons had signed petitions protesting cancellation of the film "Martin Luther" by Chicago television station WGN-TV.

John W. Harms, chairman of the committee and executive vice-president of the Church Federation of Greater Chicago, said that additional signatures were pouring in at the rate of 50,000 weekly.

The petitions were sent to the Federal Communications Commission along with a brief by the committee which asked for a public hearing on the television station's action.

Cancellation of the film telecast scheduled for last Dec. 21, the petition said, took place "under circumstances which are, in effect, sectarian censorship and a violation of freedom of expression."

"We petition your commission to do all in its power as an agency of the United States government to correct this injustice," it said, "of mass communications as will guarantee freedom from such censorship whether direct or otherwise."

Supporting the brief filed in Washington were more than 40 Protestant groups, including the Church Federation of Greater Chicago, the National Council of Churches, the National Association of Evangelicals and major Lutheran bodies.

The brief charged that Station WGN-TV had acted illegally in cancelling the television premiere of the film and set itself up in an "authoritative paternalistic way" as the "supreme arbiter of what is for the public good."

"The issue is one of freedom," it declared. "What has happened in this case is that freedom has been lost because a broadcast licensee yielded to pressure. In effect, this is a form of censorship which permits one segment of the population to deny to others the right to view freely."

BISHOP APPOINTED FOR JERUSALEM

★ Bishop Angus C. MacInnes of Bedford, England, has been named Bishop of Jerusalmen, succeeding Bishop Weston Stewart whose resignation becomes efffective June 30th. He is the son of the former Bishop of Jerusalem, Bishop Rennie MacInnes, who held the post from 1914 to 1930.

The new appointee taught in Anglican schools in Jerusalem and also served there as archdeacon.

NEW CHURCH AT NEWTON, N. C.

★ The Ascension, Hickory, N. C., started a mission at Newton, ten miles away, about a year ago. A new church is now being built. The rector of the Ascension, the Rev. Robert B. Campbell, is presently in charge but it is hoped soon to have a full time priest.

RUSSELL RESIGNS IN ST. LOUIS

★ The Rev. William K. Russell has resigned as vicar of St. Andrew's, St. Louis, Missouri, and is now non-parochial.

Now is the time to order your Easter Prayer Books and Hymnals



Many churches make surveys of their Prayer Book and Hymnal needs at this time of year. If you act promptly, you can still fill your requirements before Easter . . . with beautiful, sturdy books at surprisingly low prices.

THE BOOK OF COMMON PRAYER

Small Pew Edition	$ .65
Large Pew Edition	1.00

THE HYMNAL 1940

Small Melody Edition	$ .65
Large Melody Edition	1.00
Standard Musical Edition	2.00
Special Choir Edition	2.50
Organ Edition	3.25

Write today for our convenient, postage-free order form giving details of available cover colors.

the CHURCH *Hymnal Corporation*

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

MADRID SEMINARY STILL CLOSED

The executive committee of the World Council was told that the Spanish government still refuses to give officials of the Protestant Union Seminary in Madrid, Spain, written permission to reopen the school, closed a year ago.

The government, according to Visser 't Hooft, lets it be known that the seals have been removed from the seminary property and classes can start again. But, he pointed out, seminary officials do not want to resume classes without some kind of written approval from the government. Without it, Visser 't Hooft said, the school could be closed again any day at the whim of a government official.

The committee authorized one of its presidents, Bishop Sante Uberto Barbieri of South America, to continue "consultations" for the Council on the seminary during a visit to Spain he is planning later in the month.

CATHEDRAL CANON IN ST. LOUIS

★ The Rev. Joseph T. Swift, chaplain of St. Luke's Hospital, St. Louis, has been elected a canon of Christ Church Cathedral. He continues his work as chaplain and will assume some minor duties at the Cathedral in connection with its program.

CHARITIES APPEAL SUCCESSFUL

★ The diocese of Long Island has completed its most successful charities appeal. A total of $158,411 was raised which is $14,219 more than last year. In addition to funds for the diocesan hospital and homes for the aged and the blind, over $25,000 is to be used to held students in colleges and seminaries. About $24,000 goes to the Youth Consultation Service.

ISLAND OF RHODES TO ENTERTAIN

★ The central committee of the World Council of Churches will be held in August, 1958, on the Island of Rhodes, at the invitation of the Patriarch of Constantinople and the synod of the Church of Greece.

It has also been announced that the third Assembly has been invited to meet in Ceylon, with the executive committee answering the Christian Council of that country that the invitation will be considered "sympathetically".

FESTIVAL OF WITNESS IN MANILA

★ Over 30,000 Filipinos took part in a festival of witness held jointly by the Independent Church and the Episcopal Church, February 9-10. They marched with bands and banners.

FINANCIAL GOAL OF METHODISTS

★ The Methodist Church has set a record $38,500,000 goal for its program this year. It is an increase of $11-million over last year.

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold in 1954 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
Established 1915 COHOES, N. Y.

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR VESTMENTS
All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the vard. "Kits" for Altar Hangings and Eucharistic Vestments.
J. M. HALL, INC.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306



ROBES

Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices Catalog, samples on request Mention items needed.
DeMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

The Episcopal To The Hebrews by Frederick C. Grant. Harper & Brothers. $.95

This is the fifteenth issue in Harper's Annotated Bible Series and the sixth by Dr. Grant, the Editor of the New Testament issue. It is a thoroughgoing, scholarly commentary on one of the most profound and controversial of the New Testament Epistles. It assumes, of course, that the author is unknown, although the King James Version carries the name of St. Paul as its writer. New Testament scholars today agree that internal evidence makes it clear that this is impossible and the author's name is unknown. Dr. Grant notes the contacts with St. Paul, but draws the distinction between his thought and that of the actual author of Hebrews and he assures the reader that the theology of this author ranks with that of St. Paul and of St. John on the top level of New Testament thought.

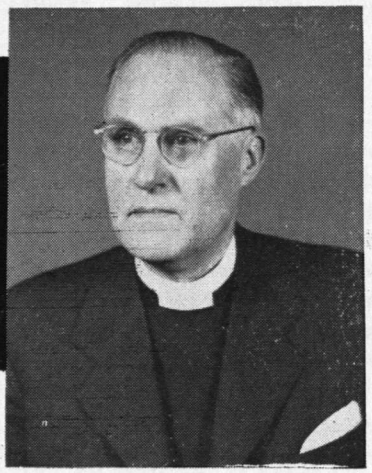
This is an invaluable commentary by one of the Church's outstanding Biblical scholars — formerly the Editor of The Witness whom we are fortunate to be able to call upon for frequent reviews in this column.

Teachers, seminarians and preachers will find this *Epistle to The Hebrews* a work of the greatest practical value.

The Beginnings of Western Christendom by L. E. Elliott-Binns. Seabury Press, $7.50

Dr. Elliott-Binns is a writer of vast erudition and encyclopedic reading. He seems at home in any period of Church history which attracts his pen. He has done two magnificent studies in recent years, *The Early Evangelicals* and *Religion in the Victorian Era*. In the present work, which appeared in England in 1946, he writes with the same swift ease and gathers material from every available source. The result is a very read-

Dr. Frederick C. GRANT



is enriching all New Testament study by his superb commentaries in

HARPER'S Annotated BIBLE SERIES

PRICED at only 95¢ per issue, not looking like a traditional commentary, these booklets may be deceptive. They are **not** rehashes of older books, nor are they "popularizations." Each is a superb, original work by a masterful scholar. Critical problems are wrestled with honestly, often brilliantly, and with remarkable lucidity.

The fruits of the labors of a lifetime are going into these great little commentaries. Furthermore, there are gems within them that are found nowhere else in print!

Latest N. T. issue:
The Epistle to Hebrews

Earlier N. T. issues:
The Gospel of Mark
The Gospel of Matthew, Vol. I, Ch. 1-13:52
The Gospel of Matthew, Vol I, Ch. 13:53-28
John, Vol. I, Ch. 1-12
John, Vol. II, Ch. 13-21
and the **Johannine Epistles**

Each issue, 95¢

Here are the kinds of riches you will find in his latest,

THE EPISTLE TO HEBREWS

1. The Introduction to the epistle is at the same time a clear and succinct introduction to New Testament Christology and Soteriology i.e. the doctrines of the nature and work of Christ and the atonement.

2. The commentary contains many illustrations from contemporary ancient Jewish and Hellenistic religious writings especially Philo of Alexandria.

3. The notes of Ch. 9 deal extensively with the basic concept of blood and its use in the removal of the pollution of sin in ancient religious cults, both Jewish and Graeco-Roman—the root idea at the bottom of ancient rites of sacrifice, here Christianized and sublimated as an explanation of the work of Christ, the divine high priest.

4. Contacts with Paul are carefully noted, and the distinction is drawn between his thought and that of the author of Hebrews, whose theology ranks with that of Paul and also that of John, on the top level of New Testament religious thought.

5. Matters of text (manuscript readings) are carefully noted: see for example the treatment of Adolf Harnack's famous conjecture in 5:7 ("He was *not* heard"). The involved and rhetorical sentence in 2:9, which has defied translation for centuries, is cleared up by a simple paraphrase.

With this work in hand, the teacher, preacher, and student will find the Epistle to Hebrews a work of profound illumination and of lasting religious value.

HARPER & BROTHERS • New York 16, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

able sketch of the spread of Christianity in the West down to the triumph of the Church under Constantine. It includes the separate areas, studied by themselves, and also the literature, canonical and uncanonical. Much use is made of inscriptions. Back of the whole lie the unsolved problems of modern historians, How and Why did Christianity triumph? Why did Rome fall? How did the East and the West come to divide as widely as they did? All three questions relate to one vast cosmic rotation in the middle of western history—the same problem that Barraclough and other recent writers have tackled.

Though the author sums up much of present day thought on his subject, there are passages that inevitably suggest a superficial acquaintance—or at least treatment—of their subject. On p. 51: "Monotheism remained the intellectual toy of a few philosophers." Or (same page): "In the East . . . the distinction between gods and men was not so nice as in the West." Or p. 53: "In spite of the consolations of philosophy, Marcus Aurelius and Epictetus were desirous of a deeper knowledge of things divine." Such flippancy is intolerable! Or p. 82: "So it came to pass (quoting Toynbee) that the Gospel of a Jewish Messiah who was God Himself Incarnate was preached by Galilaeans and taken to heart by Gentiles." Such smeary generalizations are unworthy a careful historian, who is trying to account for the intricate and delicate processes of historical change.

But the broad general effect is true enough, no doubt, and the facts are ninety per cent correct.

—F. C. GRANT

Faith in Conflict by Carlyle Marney. Abingdon Press. $2.50

This is a book depicting four areas of men's lives in which the Christian faith is challenged to justify itself in the face of serious difficulties presented by modern science, by the problem of evil, the effect of our contemporary culture and the fact of inevitable death.

The author is a popular Baptist preacher who is evidently an omnivorous reader for his treatment of the subject of his book is full of quotations from a great variety of philosophical and religious treatises, from histories and poetry. The bearing of these quotations upon his subject is sometimes difficult to discern and the book itself is too diffuse to carry much clear conviction to the average reader. As a would-be popular treatment of profound philosophical problems, it is not a striking success.

Wonders of Man by Gary Webster Sheed & Ward. $2.50

This is a sequel to the author's earlier book, *Wonders of Science*. It is a popular and extremely interesting description of the body and mind of Homo Sapiens. The author is well informed on the details of physiological facts and on the great variety of psychical problems and has a gift of making them understandable to the average reader. It is a book that will repay careful reading. Like the parables of wise men, it draws the appropriate ethical and religious morals from the substance of the book.

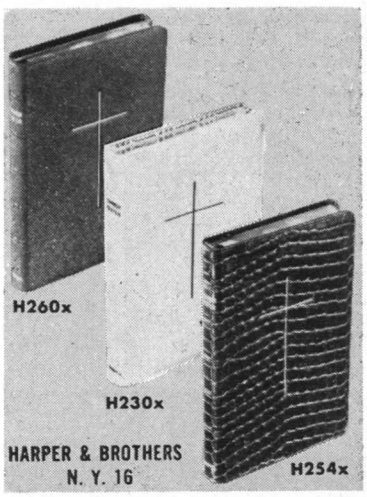
A special HARPER

BOOK OF COMMON PRAYER

makes a very special gift

According to the use of the Protestant Episcopal Church in the United States of America

32mo (medium size) 3⅝ x 5⅝"



• *For a loved one:*

ROSE-RED HAND-GRAINED MOROCCO
H260x—An exclusive color with spectal appeal for women. Leather-lined, gold edges, gold cross, Presentation Page. $8.00

• *For the Bride:*

WHITE (washable) GENUINE LEATHER
H230x—Traditional Orange Blossom gold roll and Marriage Certificate. Gold edges, gold cross. A lasting gift. $7.75

• *For the churchman who travels:*

BROWN ALLIGATOR-GRAINED CALFSKIN
H254x—Rich looking, rugged and handy—exclusively Harper's. Gold edges, gold cross. $7.00

The above are printed on "Micropake" India paper and "Gift-Pak"

• *For a child at confirmation:*

H207—White imitation leather, gold edges, gold cross. Contains Confirmation Certificate. $4.25

H213—(without certificate) Fabrikoid, red under gold edges, gold cross $4.00

And all the usual binding styles, of course: small, medium or large size—cloth, imitation leather, leather or Morocco—Bible or India paper.

Ask for HARPER Prayer Books

Please send both your old and your new address.

The WITNESS
TUNKHANNOCK – PENNSYLVANIA

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CHURCH LINENS
By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES

Mary Fawcett Company
Box 25w MARBLEHEAD, MASS.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

CHARLES L. McGAVERN
Rector, Christ Church, Macon, Ga.

Dean Minifie's reference to the length of the Prayer for the Whole State of Christ's Church and the Prayer of Consecration is positively insulting. Does a clergyman actually think that a layman cannot concentrate for a matter of five minutes? It seems to me that our Lord said, "Could ye not watch one hour?"

What in God's name are we trying to do? Are we really serious about worshipping God and following the commands of our Lord, or are we just trying to get through in the quickest possible time without expending any effort. To my way of thinking this kind of nonsense ought to stop.

I continue to marvel week by week that *The Witness* can accomplish so much with so little fanfare and on what obviously must be a very small budget. My grateful thanks to you.

ARCHIBALD CRAIG
Layman of Oxford, Pa.

Your Financial Page (Feb. 7) is an interesting circumlocution of the fact that we are all serving mammon. We have to do so under our present property laws, in order to stay alive annd keep our places in society.

The reason for this condition goes back to Paul. He, unlike Jesus tolerated riches, claiming that the powers that be are ordained of God, not to be disputed, as he explicitly stated in Romans 13. But those who look on Jesus as the greater guide to life have to recognize that it is practically impossible to serve God wholeheartedly under laws which make it necessary to lay up treasure for ourselves and to serve mammon in order to stay alive and keep our places in society.

Socialists tell us that the only escape from this condition is to destroy the power of mammon, make riches impossible, and give the working people a chance to enjoy what they have produced. The Communists in Russia and China have undertaken to do this, and while they have sent the rich empty away, they have not been able to satisfy the hungry with good things because they are so busy with warlike preparations to fight off the servants of mammon from abroad.

It might be worth our while to take the economic teaching of Jesus seriously, even when it contradicts Paul. We Pray that the will of God may be done on earth, and it certainly is not the will of God that we shall serve mammon to the end of time. We should at least talk about doing something about it, and not leave it to the atheists.

MARION A. PARKER
Churchwoman of Texarkana, Texas

I note in *The Witness* that the 3rd marine division helped build an Episcopal Church in Okinawa. I think I shall write my Congressman about this. What right has the Episcopal Church to get Marines to do its work? What about separation of Church and state?

And what makes the Bishop of Washington think that Eisenhower has faith in God? Is there no Nathan in Washington?

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School
FOUNDED 1858
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
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

LENOX SCHOOL
A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.
REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE. PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Please God, set me free!



The anguished cry of a man trapped by a habit he suddenly realizes is destroying him. How often we who work at the Bowery Mission have heard it . . . and how it always lights up our hearts with hope! For it means that here, among the hundreds of poor derelicts who pass through our doors each day, is one who can still be saved!

We know he can be saved, because he so desperately *wants* to be saved. He's not "just another bum." He has not yet crossed all the way over into the dark night of frustration and defeat. Drink may have left him jobless, homeless and friendless; yet it has only numbed his mind and spirit – not yet destroyed them. And now, staring into the black abyss he sees opening beneath his feet, he is suddenly, terribly, afraid. He will do anything to free himself – but he can't do it alone. He needs help.

Here at the Bowery Mission eager hands stretch out to him in warm welcome. Here he is fed and bathed and clothed and rested. He is given the medical care he will need during the difficult days and weeks ahead. Most important of all, here his heart is rekindled with the faith and hope in Jesus that will sustain him now and for the rest of his life.

How inspiring it is to see these men take up their place in society once more! Restored to their families, happy in useful jobs, looked up to as decent members of the community – now they may hold their heads high as any man. And yet, but for people like you, these very men would today be dragged down into the permanent oblivion and despair of Skid Row.

For without you this happiness, this almost daily miracle could not come to pass. Jesus, Who hears the heart-rending pleas of these troubled men, wants them to be set free – and He uses the Bowery Mission as His humble instrument. But it is only your dollars that make the healing work of the Mission possible. Won't you help some poor, bewildered man to find his place in God's sun again? Send your contribution *today!*

BOWERY MISSION AND YOUNG MEN'S HOME
Business Office, 27 East 39th Street, Room 725
New York 16, N. Y.

I want to help some poor, homeless man find his way back to a decent, useful life.

I enclose my gift of $.....

(Note: The Bowery Mission is a non-profit organization. Your contribution is deductible on your income tax return.)

Name.....

Address.....

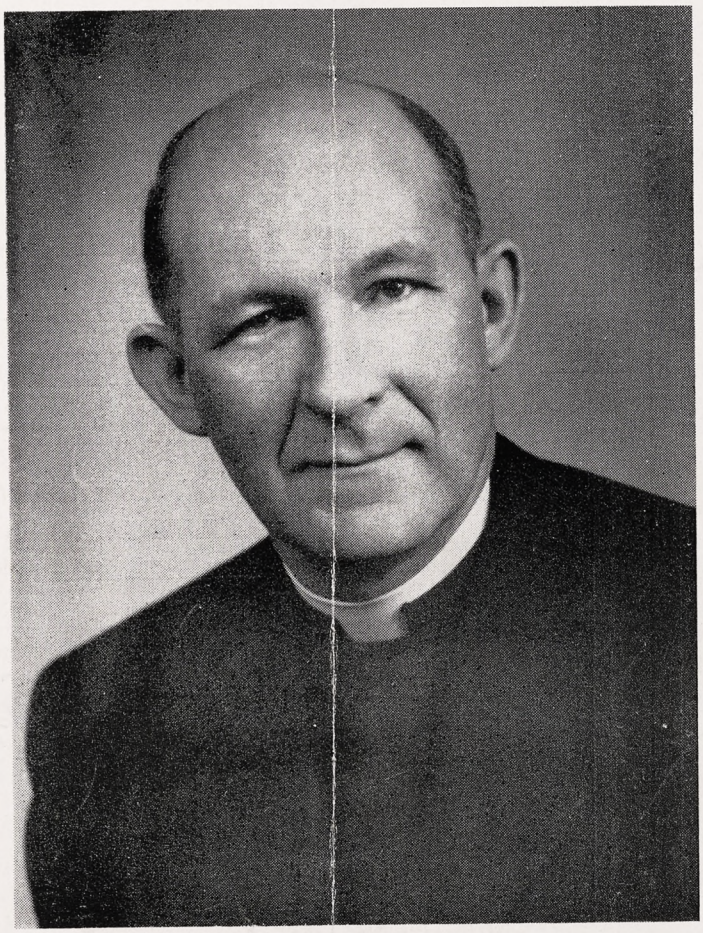
City.....Zone.....State.....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

MARCH 14, 1957

10¢



FREDERICK CHAPMAN

CHURCH MUSIC is the subject of his column to be featured at intervals. Now rector of St. Paul's, Gardner, Mass., we was previously organist and choir director of leading parishes

THE CHURCH OF SOUTH INDIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

Daily Morning Prayer and Holy Communion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY
Saint Paul's Chapel
New York
The Rev. John M. Krumm, Ph.D., Chaplain

Daily (except Saturday): 12 noon Sunday: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a.m.

ST. JAMES'
117 N. Lafayette
South Bend, Ind.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
Paris, France
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

John Pairman Brown, *Editor*; W. B. Spofford, *Managing Editor*; Kenneth R. Forbes, Gordon C. Graham, Robert Hampshire, George H. MacMurray, Paul Moore Jr., Joseph H. Titus, *Columnists*; Clinton J. Kew, *Religion and the Mind*; Massey H. Shepherd Jr., *Living Liturgy*; Joseph F. Fletcher, *Problems of Conscience*.

☆

Contributing Editors: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

The Witness is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
Philadelphia, Penna.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
Rochester, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
San Antonio, Texas
Grayson and Willow Sts.
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
Denver, Colorado
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
Baltimore, Md.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D.
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m. Easter Day—Holy Eucharist 5:30, 630, 8, 9, and 11 a.m.

TRINITY CHURCH
Miami, Fla.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
Columbus, Ohio
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
Dallas 4, Texas
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
Saint Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
Buffalo, New York
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44, NO. 7

The WITNESS

FOR CHRIST AND HIS CHURCH

MARCH 14, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Marriage Canons Satisfactory Questionnaire Reveals

By Thomas N. Carruthers
The Bishop of South Carolina

★ Most of the bishops of the Episcopal Church are very well satisfied with the Church's canons on Holy Matrimony, last amended at the General Convention in Philadelphia in 1946. There is no general demand for a new canon. There are some requests for change but they are largely confined to minor points. Apparently the canons of 1946 are working out very well.

This was the conclusion reached by the joint commission on holy matrimony after studying the results of a questionaire circulated among the bishops last year. The first question was, "Are you satisfied with the present canon? If not, what do you suggest?" Thirteen of the eighty-four replying did not answer this question, forty-seven said "yes," thirteen "no," and eleven made various answers, some saying that they like the canon better than the previous one but are not completely satisfied, and some suggesting minor amendments.

Those answering "no" had many different reasons. One objected to having the canon fenced in by a lot of impediments and suggested a general canon permitting the bishop to use his common sense. On the other hand, another bishop objected to the canon because it gives too much power to the bishop as it is. Another thought that the canon should be rewritten for clarification and definiteness. Still another thought that baptism should be required of both parties. Two thought that the Church should require uniform procedure and practice in all dioceses. One bishop suggested the addition of a clause to Canon 17, Section 2, Clause b, to read as follows: "Or such circumstances attendant upon the marriage from the beginning that make a true Christian marriage unlikely or impossible." Two bishops thought that if a marriage has been annulled by civil authority, the bishop should not have to wait a year to declare nullity. Three believed that the principle of nullity should be definitely established in the canon, one suggesting that the words "to exist" (Canon 18, Section 2, paragraph b) be stricken out and that after the words "to have existed" there be added the words, "at the time of the marriage or previous thereto."

The Petitions

In the four year period from January 1952 to January 1956 there were approximately 3054 petitions for remarriage in the whole Church (petitions that actually reached the bishops). Approximately 2356 or 77% of these received favorable judgments. This means that approximately 589 remarriages were granted each year during that period. Few judgments were requested where no new marriage was contemplated. Although the number of favorable judgments varied greatly among the dioceses, the variation was accounted for chiefly by size and membership, not by the theological positions of the bishops. Apparently, however, some diocesans are stricter than others. On the whole the ratio of favorable judgments to requests is much the same throughout the Church. Thus one diocese had 151 petitions during the four year period of which 133 were granted, another 65 of which 57 were granted, another 7 of which 5 were granted.

In nearly all cases petitions come to the bishop through the clergy, the clergy having done the first "screening." A large majority of bishops require applicants to fill out a prepared questionnaire. A considerable number think that a uniform questionnaire for the whole Church would be helpful, but many of these think that such a questionnaire should be available but not required.

Judgments are asked on all the grounds listed in the canons but apparently a large number are requested under impediment 9, "attendant conditions and . . . . defects of personality . . . ." One bishop answered our question, "On what ground are the judgments asked?" "Impediments 4 (insanity) 6 (impotence,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

sexual perversion, venereal disease), and 9"; another, "six out of seven on ground 9 (personality defects)", another "pleading impediments 3 (mental deficiency) and 9, but most of them pleading the obvious non-existence of a marriage bond as the same is recognized by this Church and the impossibility of establishing such a bond with previous spouse".

A majority of the bishops said that they do not interpret attendant conditions to include any others than those listed. Twenty-one said that they do allow other conditions and named adultery, physical cruelty, alcoholism, broken spiritual union, and "whereas in the case of war marriages, no real home was ever set up before the man left for the army and where on his return nothing was left of the relationship."

Thirty-eight bishops replying to the questionnaire said that they use the nullity principle exclusively in making their judgments, twenty-one admit causes arising after the first marriage, and seventeen use both approaches.

Free Consent

One of our questions was, "How do you interpret the clause, 'attendant conditions which make free consent impossible'?" Some said that this section is not clear. One described it as unrealistic and another as dangerous. We quote a few interpretations given: "Pressure of war time marriages, undue parental influence, extreme immaturity"; "basically unstable or irresponsible personalities"; "abnormal behavior which indicates lack of knowledge of common decency, such traits of character as evince a mind lacking, before marriage, in a proper conception of Holy Matrimony"; "such conditions that if fully understood the parties would not have consented and which now make even earnest efforts doomed to failure." One bishop wrote, "I value this subsection. I presume it could be misused but it does make allowance for the inability to legislate morals."

Marriage counselling is apparently taken seriously by most of the clergy and many of the dioceses are making sincere efforts to assist their clergy with this responsibility. In many of them the matter is discussed at clergy conferences and in some experts are made available to give guidance to the clergy.

Hungarian Reformed Church Reported Reorganized

★ Nepakarat, trade union organ, hailed what it said was the collapse of efforts by "reactionary elements" to seize control of the Hungarian Reformed Church.

It was referring to a movement started in the Church at the height of the October revolt to weed out officials who had become known for their pro-Communist attitudes.

The paper reported that Reformed leaders opposed to the reactionary plans had distributed a circular declaring that the Church "must isolate itself resolutely from counter-revolutionary endeavors."

"Church leaders," the circular added, "cannot approve of movements in the Church which may be suspected of a counter - revolutionary tinge, or which have a political effect of this nature."

The Reformed Church is the largest Protestant body in the country, numbering some 2,500,000 members.

Nepakarat said the loyal churchmen had already purged the men who took over the management of the Church during the anti - Soviet uprising.

It specifically named Bishop Ladislaus Ravasz, Bishop of the Danubian district and ministerial president, and Dean Laszlo Pap of the Reformed Theological Seminary in Budapest. Both churchmen had been especially active in reorganization plans.

The paper said Bishop Ravasz had retired from ecclesiastical activities and gone to the Leanyfalu health resort on the Danube, about 15 miles north of the capital, where he had been living for the past several years. This was before he was recalled from retirement and asked to take over leadership of the Church from Albert Bereczky. The latter was ousted by Church leaders in October for his cooperation with Hungarian and other Communist - sponsored peace movements.

Nepakarat said Dean Pap had resigned all Church offices except his professorship in the Budapest seminary. It added he had applied for leave of absence until the end of June for reasons of ill health.

The newspaper also said the General Convent, top body in the Reformed Church, had circulated a statement declaring that the Church must strive to have the counter-revolutionary label removed from it. In addition, the paper stated, a committee of clergymen and laymen had censured any movement within the Church that might have a similar coloring.

The presidency of the General Convent, the paper reported, had confirmed its attitude by revoking previously-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

announced plans to hold general elections for new Church officials.

It said that changes of personnel in the Church had better wait until quieter times.

Nepakarat quoted a West German news agency report as stating that W. A. Visser 't Hooft, general secretary of the World Council of Churches, had been made aware that the Reformed Church's legal and democratic leadership had been solidified according to the wish of the majority of Church members. (Witness, Feb. 28).

Attack Cardinal

Nepszabadsag, leading newspaper in Hungary, made a new attack on Joseph Cardinal Mindszenty, Primate of Hungary. It was the paper's second attack on the prelate within a month.

In an article headlined "More About the American Legation's Strange Guest," Nepszabadsag repeated its previous charge that Cardinal Mindszenty violated his asylum at the U.S. legation here by engaging in counter-revolutionary activities.

It also repeated its former allegation that the cardinal smuggled out instructions which led to 18 democratically-minded priests being suspended by their bishops for cooperation with the government.

The paper criticized Osservatore Romano, Vatican City newspaper, for declaring that Nepszabadsag's attack on the cardinal marked the revival of religious persecution in Hungary. Osservatore pointed out that the American legation had already denied that Cardinal Mindszenty used the legation as a base for conducting "political or related activities."

"The cardinal's several acts while a guest in the United States legation displeased the bishops and the decent priests," the Nepszabadsag article said.

It added that Church circles did not approve of persecuting priests working in the peace movement.

Cardinal Mindszenty, freed from house arrest during last October's anti-Soviet revolt, took refuge in the United States legation when the Russians attacked on Nov. 4.



DEAN URBAN

"Retirement Has No Allure"

Dean Percy Urban Speaks Piece About Retirement

★ Dean Percy Urban of Berkeley Divinity School is to retire as dean and professor in June, 1957, having reached the retirement age. He had interesting things to say on the subject in his report to the trustees:

"Obviously one approaches a change in life such as this with mixed feelings. Berkeley is in the thick of things, and it is natural that one would wish to see them through to completion. However, there is a law of compensation working in all things. If I have to go out, it is better to go when the tide is coming in. Also, I shall have a kind of freedom that I have never had before. Relieved of all the pressures of a dean of a divinity school, especially in this last strenuous, if not indeed hectic, decade at Berkeley, I shall have more time for teaching somewhere in the Church, for preaching and speaking, and for writing. One of course can make no promises about writing. In the press of administrative duties, one may have lost the hang of it, but one can at least try. I hope to secure a teaching position somewhere in the Church, or engage in missionary work in conformity with the regulations of the Pension Fund. I do not look upon this change of life as retirement. Retirement has no allure of any kind for me, and I trust the Lord will take me before its enticements creep up upon me. I look upon it as a change of jobs and of a kind of activity.

"I have been associated with the Berkeley Divinity School since 1923 as Lecturer in Theology, as Associate Professor, then as Professor in Residence, and for the last ten years as Dean, and I have enjoyed every minute of it. The Lord has permitted me to do what I wanted to do, and what I have always considered, and still consider, the most important specialized work in the Church, the training of its clergy. This is reward enough!"

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CHURCH DRAMA IN MARYLAND

★ The Guild Players of Baltimore are producing a three act play, "The Kingdom of God" by the Spanish dramatist, Martinez Sierra. The cast of 36 will first play it at Grace and St. Peter's, after which it will be shown in other eastern cities.

The play is the one chosen by Ethel Barrymore for the opening of her New York theatre. It is the story of a Gray Nun, who gives up things of the world in order to insure such a portion as she may get in this life of the Kingdom of God.

In the background of the ministry of the present-day Gray Ladies in social work, there is the long history of the Gray Nuns. These Sisters of Charity, chartered in England in the 18th Century, progonally devoted themselves to the care of the aged sick, later work expanded to include concern for children and women in need of rehabilitation. Unlike most religious, the Gray Nuns do not take perpetual vows. Theirs is an annual profession, and the sisters are free to leave the order at any time. Few of them do, however, for their work in the redemption of human lives is a compelling vocation.

The work of this order received world-wide attention at the time of the marriage of Queen Elizabeth and the Duke of Edinborough. The Duke's mother is a Gray Nun in the Orthodox Church. In the photographs of the royal family her simple habit stood out in contrast with the gowns of the other ladies.

LAFAYETTE YEAR IN FRANCE

★ A committee composed of Americans as well as Frenchmen has been set-up to sponsor a series of events this year in the interest of friendship between the two countries honoring the memory of Lafayette. The chairman is the Marquis de Rochambeau, descentant of the admiral of Revolutionary War fame, aided by Henri Bonnet, former French ambassador to the United States.

This follows the widespread observance last year of the 250th anniversary of the birth of Benjamin Franklin, for which a special service was held at the American Pro-Cathedral of the Holy Trinity in Paris.

Mrs. Sturgis Lee Riddle, wife of the Dean, is serving on the committee of sponsors for Lafayette Year.

ST. BARTHOLOMEW'S NOONDAY SERVICES

★ Bishop Coleman of Canada opened the noonday services at St. Bartholomew's, New York. On successive weeks through Lent, Monday-Friday at 12:15, the preachers are Dean J. Burton Thomas of Canada; Bishop Higgins of Rhode Island; Bishop Stokes of Mass.; the Rev. John L. O'Hear of Cleveland; Dean John O. Anderson of Canada; the Rev. Frank H. Smye, formerly vicar of a church in London, England.

The rector, the Rev. Terence J. Finlay, is to conduct the Three Hour service on Good Friday.

LENTEN PROGRAM IN COLUMBUS

★ Trinity Church, Columbus, Ohio, launched a fine Lenten noonday program on Ash Wednesday when the preacher was the rector, the Rev. Robert W. Fay.

Other preachers during the season are J. Walter Sillen, Baptist of Columbus; Ralph W. Sockman, Methodist of New York; W. L. Steffens, Methodist of Columbus; Bishop H. G. Werner of the Methodist Church; Thomas V. Barrett, Episcopalian of Lexington, Va.; Dean H. H. Kruener of Denison University; Charles U. Harris, Episcopalians of Highland Park, Illinois; Dean J. B. Thompson of the University of Chicago.

Bishop Hobson will preach at the services April 15-18 and Dr. Fay, rector, will conduct the Three Hours on Good Friday.

RELIGIOUS SURVEY OF LEGISLATORS

★ There are 12 Senators who are Episcopalians and 48 Congressmen, according to a survey made by the Library of Congress. Methodists have the largest number, with 18 Senators and 87 Representatives.

With 11 Senators and 84 Congressmen, the Roman Catholic membership is larger than at any time in history.

There is one Hindu, 12 members of the Jewish faith and 7 Mormons. Four members refused to disclose their religious affiliation and 20 others designated themselves merely as Protestant.

DEDICATE CHURCH AT EMMAUS

★ A new church and parish hall were dedicated recently at St. Margaret's, Emmaus, Pa., by Bishop Warnecke. The church has a free standing altar. A community service was held later in the week in which ministers of other churches participated.

JAMAICANS MIGRATE TO ENGLAND

★ Bishop Gibson of Jamaica announced at the synod meeting at Kingston that a Jamaican clergymen will be sent to England to minister to migrants from the West Indies. Since 1953, more than 43,000 Jamaicans have migrated to England with an additional 7,000 from other West Indian islands.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Where Is Wisdom To Be Found?

THE gas company and a couple of boys are tearing up our street, where snow and mud strive for mastery; and on our desk letters, things to be written, and bills to be paid reflect the confusion outside. Everybody is at home with a cold; Mr. Eisenhower has been reading sermons again to Mr. Ben-Gurion; the number of the whooping cranes is diminishing; people at the parish are not speaking to each other; our local airbase has received its stockpile of nuclear weapons (under "elaborate precautions" for safety); and three nights ago our hosts turned on the TV during supper.

You will be happy to know that we are resisting the impulse to sound off on some or all of these topics. One dreams about decelerating and reconstituting one's life in a much larger country house in the South; one even saves up money towards it. But in the meantime, what is one to do about the mounting tale of just complaints, annoyances, and above all of duties—urgent or marginal, external or self-devised or simply neurotic? Obviously sooner or later one must call a halt: "I will not forever be tyrannized over, least of all by my bad conscience". One must take time out and ask, "What am I doing in this mess? and what is to be done about it?". Unless one is careful in fact, one will end up looking for wisdom.

We suppose we are not exceptional in having daydreams of finding wisdom—or even of accepting a superior substitute, such as Marilyn Monroe. We have succeeded in persuading ourselves that the Hollywood figure—or any figure which would consider even for a moment wearing slacks—is unnatural and inconvenient for women; and has become popular only because modern man, for some reason, wishes to make the momentary mistake of imagining that the trousered figure preceding him down the street is a member of his own sex, before coming to the delicious realization that it is not. We have not, however, succeeded in persuading our daydreams of this. But we digress, the usual accompaniment of the search for wisdom. Once again (this is the only way!) let us resolutely put behind ourselves February and its hangers-on, and return to our starting point.

We suppose then that others besides ourselves have imagined hearing rumours that a new understanding of things had made its way into the world—in a cave in the Himalayas, perhaps, or in Singapore. Pilgrimage has been taken from us, and we feel the loss. No doubt we have not been alone in hanging around bookstores, hoping that a new volume smelling of the press, before the world had rubbed its bloom off, would bring to us the news we had been waiting for. Some of our happiest memories are of books bought and read while that expectation was still warm. We also remember an air corps corporal in a bar in Dayton, Ohio, devouring in one winter evening the yellow-bound "Smyth report" on atomic energy, hoping and fearing to find there some tremendous final revelation of the heart of things.

The Great Mistake

AND we raise no question but that ever since there have been cities, youth as yet without a master has wandered out among the works of man after dark, just on the off chance that in some casual encounter, or spread flaming across the sky, there would be spoken to him the all-illuminating word. Perhaps a few, here and there, have in fact heard it. But most youth go ahead and find themselves or are given a master: a profession, a family, a dogma, or a living human master. Certainly it does not usually speak to them that word; but as certainly they stop pricking their ears to hear it.

Perhaps here is the great mistake. How often have we heard the complaint that the freshness of youth is lost before the experience of age is gained? But even when we are fettered to the wheel of the world, the search for the word is not denied us. We may no longer feel within us the certainty that it is waiting for us somewhere. But we once felt that certainty; has anything happened to dis-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

prove it that had not happened before? No, except that we are older and tireder. But why should we not trust the instinctive belief of youth, and try to work it out in the light of our hard-won experience?

After all, if there is such a thing as wisdom, it cannot be reserved for a fortunate few. One tends to imagine that the philosophic quest would be much facilitated if one possessed at the same time good health, a taxfree income of twenty thousand a year, and a manor overlooking the sea. But obviously it would not be right that only such a man could find wisdom; and if it is not right it cannot be true. Therefore wisdom can be found, if at all, in spite of sore throats, oil bills, and committee meetings; for these are the common lot of mankind. Perhaps, we might wildly hazard, wisdom can be found precisely because of them; for should not wisdom have something to do with the common lot of mankind?

However that may be, we can only start from where we are. And plainly dishonesty, as we have said before, cannot be expected to smoothe our path. Therefore the first essential is that we should in our own minds fudge nothing about our real circumstances, our real desires, our real motives. For wisdom must have something to do with the way things really are; but all we know is how things are where we are. And the great advantage that balding Experience has over Youth is that it has been forced on his attention how deeply other people deceive themselves. From this it should be no great step, recognizing his likeness to others, to conclude that the same process is operative in him. And this discovery, disconcerting at first, should in fact be the first revelation; for it explains why so few people obviously ever acquire wisdom.

It does not matter then how sinful or even distracted one may be—if for example one must recognize that one is really thinking of his investments while making love, or of his vacation while urging a student to confess that he has cheated. The one thing necessary is to take cognizance of the distraction: one is then back in touch with reality; one is on the right track.

Does Dogma Help?

WILL Dogma help us towards wisdom? Presumably not. For dogma is either the name for a reality which already exists in us, or not. If it is, we have the experience, and can dispense with the name; if not, it is either a lie or an irrelevancy. More precisely, the dogma which one officially holds will be the thing most likely to lead him astray from the truth. For nobody really holds his dogma with absolute firmness. Scratch the most consistent rationalist, and you will discover a streak of superstition; hidden in the most devout churchgoer is a vestigial scepticism. Those traits must have had a very stubborn hold on the man to have survived in spite of his beliefs; therefore they must express a most important truth. So we can lay down the general principle: "Treasure the sentiments you find in yourself which are the most opposite to your professed beliefs; they are your best clue to the side of reality you have missed".

Nothing else that we can think of, in fact, will help us towards wisdom except History. Our present existence is a good cross-section of reality: but like most cross-sections it leaves out the worst and the best of which reality is capable. History then extends the range. But we could not believe, nor understand, history if it did not overlap with what we already know; we must always come back to that. A good deal of the Lent things we are told to do, now upon us, seem on the other hand like ways of trying to convince ourselves that we really believe the things that we are supposed to believe. This will not do at all. Next week we shall have something to say about the Witness's Lenten Book; but for the meantime we can only repeat this. Nothing you have done in the past can either take the place of absolute honesty in the present, or hinder you from it. No set of beliefs or lack of belief will absolve you from the awful daily necessity of trying to understand what you are all about, and what the universe is all about. There is no such thing as spiritual progress: any ground you have gained in the past will have to be gained again in the present.

The only habit that will do you any real service is to accustom yourself always to begin once again from the beginning.

CONFIRMATION INSTRUCTIONS
By Bishop Irving P. Johnson
50c a copy
The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

More On The Church of South India

By Bishop Lichtenberger

One of the questions which was in our minds when we came to South India was this: How well is the Union understood by the average layman? We see now that this question would not have occurred to us if we had had any familiarity with the Church of South India or with the people who are its members. About 85% of the members of the C.S.I. live in villages or rural areas. Only 35% can read and write; they have little understanding of the theological issues involved. What we should have asked is this: How does the Union touch the lives of the ordinary member of the C.S.I.? In some ways, not at all, but certainly walls of partition have been broken down; there is a deep and growing fellowship.

Two great unifying factors (among others) are having their effect. One is the Liturgy, little used in some places still, it is true; infrequently used in the villages, because there are not enough Presbyters; but nevertheless the Liturgy of the C.S.I. It is their common worship, it is not Presbyterian or Methodist or Anglican, it has come out of the liturgies of Christendom and found expression in Indian form. It seems quite evident that this act of worship will strengthen and deepen the Union that was inaugurated in Madras in 1947.

The other unifying power is the bishop. Power is perhaps the wrong words to use. The bishop in the C.S.I., as the moderator has said, has an authority which is spiritual rather than financial or administrative. Being relieved of administrative authority, C.S.I. bishops are able to be real shepherds of the flock of Christ. Wherever the bishop goes he is the symbol of union and a representative of the Catholic Church.

This was evident wherever we went. The presence of the bishop says to the people in the most remote congregations "You are not an isolated gathering of Christians, self-contained; you are part of the one holy, catholic, and apostolic church." It is my own observation that the bishops of the C.S.I. are not only symbols of union to their people and effective instruments in strengthening that union, they may very well, quite unintentionally, teach us in the older Churches in the West what a bishop in the Church of God is really meant to be.

By Gardiner M. Day

It is impossible to appreciate the Church of South India if one imagines it set down in the environment of New York or some other part of the United States. It is hard to conceive of two countries so different in so many ways as the U.S.A. and India. Therefore, I should like to speak briefly of the environment of the Church of South India, in order that you may have greater appreciation of the tremendous difficulties which the C.S.I. or any Christian Churches faces in witnessing to our Lord in India. These difficulties are so many and so devastating that I can only speak of a few.

First on the list must be hunger. The food supply is insufficient. Consequently, most of the people in South India have little reserve strength.

Second on the list is poverty. One could not attend a service in an Indian village and see the generosity of these people who scarcely know where the next meal will come from without realizing that whatever we give individually, relatively speaking we give out of our abundance while these Indians give, like the widow Jesus saw offering her mite, out of their poverty.

Thirdly, it is hard to make vivid the seriousness of overpopulation. India is a country four and one-half times the size of Texas with fifty times as many people. Add to these the enervating heat, the fact that 80 per cent of the population are illiterate, and the 20 per cent that are literate are divided by numerous languages and dialects. The divisions caused by caste is hard to portray. The textbooks say there are four major castes, but we found there are some 3,000 subcastes.

In recent years, Hindu nationalism has become steadily stronger and more vocal in its

---

Summaries of addresses of three of the delegates sent by General Convention on a special survey of the Church of South India last summer, made at a special conference for the clergy of New York, held under the auspices of the diocesan committee on ecumenical relations and the dean and chapter of the Cathedral on February 26, at which Bishop Donegan presided.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

opposition to Christian missions. This was made evident by the issuing of the Niyogi Report of a committee appointed by the government of Madhya Pradesh to investigate missions. These nationalistic Hindus would have the government expel Christian missionaries from India and take over all the educational and medical institutions conducted by the missionary movement. They see all missions as symbols of Western imperialism and as tools of the Western nations for combating Communism.

There are a number of reasons for the Niyogi investigations at this time. One of them apparently was the increase in the number of foreign (including American) missionaries since India achieved her independence. This was amazing to us as the older Churches, such as those represented in the C.S.I., long ago adopted the policy of decreasing the number of foreign missionaries and of stepping up the training of native leaders.

We found, however, that this increase of foreign missionaries was largely among the Pentecostal and other sects, who apparently have entered India in large numbers since 1948. This creates a special problem inasmuch as the missionaries of these sects rarely convert non-Christians but rather prey upon members of the established Christian congregations and strive to wean them by telling them that they have not been taught the true interpretation of the Bible or of Christian doctrines. Everywhere we went, we were asked what can be done about these sects. To this question we had to confess we had no answer. We could only express sympathy in that we are similarly troubled by them at home!

Fortunately, Prime Minister Nehru, professedly an unbeliever, appreciates the contribution which Christianity has made to India and has steadily resisted all the pressures put upon him to obstruct the missionary movement. In the brief interview which we were privileged to have with him in Delhi last August, he went out of his way to observe that Christianity was indigenous in India and had been in India centuries before it reached many countries of the West. Nehru's policy has been to have the government treat all religions on the basis of equality but with fairness.

The missionaries whom we met were unanimous in their praise of Nehru's attitude toward the Church and in their admiration for him as a leader. They repeatedly told us that no one else could possibly hold India together as Nehru has done and is doing. At the same time the missionaries know that no one can tell when some political shakeup may occur which will give the nationalistic Hindus control and easily result in the foreign missionaries being summarily expelled.

In the Future

In India some 8,000,000 Christians, about half of whom are Roman Catholic and about half of whom are non-Roman, are set down in the midst of 309,000,000 Hindus out of a population of approximately 377,000,000. If the Church is to move into the future with any strength—indeed if it is to survive—these things are essential.

It must make an even greater effort to develop native Indian leadership in every phase of the Church's life, and it must hand over more rapidly than it has in the past the administration and control of the Church to Indians.

I am particularly glad to report that the transfer of leadership from foreign hands to Indians has been moving forward rapidly in the Church of South India. At the present time there are only 90 foreign presbyters and deacons. There are only 65 foreign lay evangelistic workers in the C.S.I. as against over 3,500 native evangelistic workers. The bishops are now evenly divided, there being 7 native and 7 foreign bishops, but it seems likely that only native bishops will be elected in the future.

The Church throughout India must strive to achieve a united Church even more rapidly than it is doing. Present negotiations in North India seem to be moving very slowly although Ceylon apparently is making greater progress. One of the recommendations of the Niyogi Report was that an independent Christian Church be established in India which would cut itself off completely from any foreign support or from any foreign influence or control.

The foreign missionary boards must be at pains to send only missionaries of first-rate caliber, and they must be men and women with special skills that will be sent to work in the indigenous Church, be it the C.S.I. or some other, rather than to head up the work of the Church, be it parish, school, hospital, etc.

Above all, the primary emphasis of every missionary going out in whatever capacity

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

must be service. What apparently converts the Hindu is not so much preaching, teaching or even medical work as it is seeing the Christian way of life lived in terms of unselfish, sacrificial service that exemplifies the saying in Jesus' parable, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This is the greatest and most convincing contribution that the Christian Church can make to India today. I am happy to say that I returned from India convinced that the C.S.I. is making just this contribution in a truly remarkable way.

By Clifford P. Morehouse

Among those in the delegation visiting South India last summer, it was my particular task to visit villages of low-caste Christians remote from the cities. In these, living conditions are very primitive. Often the Christian village lies outside the higher caste Hindu village, and the Christians are not allowed to associate with the people in the main village or to use their village well and other facilities. The Christians in these areas are peons who work in the rice and sugar fields owned by the Hindus, and who are often unemployed.

I turn now to consideration of some parts of the delegation's report, particularly those dealing with worship, theological education, and the training of lay leaders. As the only lay member of the delegation, I was particularly interested in the question of lay leadership which I would describe as tremendously important in a Church of one million members with only about nine hundred ordained clergy. There are more than ten thousand catechists and lay workers in the Church of South India. These are taught to conduct fellowship classes with such a variety of themes as Bible study, social problems, our duty to the community, and the answers to the teachings of Communism.

On the pastoral side, attention is given to such practical matters as pastoral calls, visitation of the sick, encouragement of family prayers, advice on family matters, conduct of the Sunday School, preparation of children for confirmation and preparation for Christian marriage.

Young women are given similar instruction, plus home-making and principles of village sanitation and hygiene. They are trained to be Bible women or the wives of village catechists.

Since the pastor often has twenty to thirty villages under his supervision, he can visit them only occasionally to take them the sacraments. Between these meetings, the burden of carrying on the Christian life is laid upon the lay leaders who thus have a tremendous responsibility.

Summing up my impressions, I would say: Nature is hard on India. In the north we saw floods that destroyed crops. In the south we saw unbelievable drought—no crops, baking sun on dried-out desert, village wells from which not more than a pint could be drawn at a time. Both conditions cause famines and indescribable suffering. Yet we were greeted with garlands, limes and plantains. The latter we gave back to the children, who grabbed them so eagerly that they almost snatched our hands off. But always the people were docile, resigned, and basically friendly.

The Church of South India is hard to assess. It is heavy on institutional work—schools, hospitals, etc. With the departure of the British, it is increasingly hard to staff these. Many foreign missionaries remain, but they no longer remain in key positions and they know their days are limited. Yet the Indians are sadly lacking in leadership, and few of them have any financial ability. It is a sad commentary on 150 years of intensive missionary work, that so little native leadership has been developed.

As to unity, there has been more difficulty in uniting the two Anglican factions—CMS (Low Church, no crosses, etc.), and SPG (old-fashioned High Church)—than in assimilating the Congregationalists, Methodists, Basel Mission Germans. It is overwhelmingly Protestant, Puritan, and fundamentalist, though with a surprisingly Catholic liturgy and, among the leaders, a real ecumenical outlook. But in the villages the union has made little change; they are about as one might imagine first-century slave communities in the remoter parts of the Roman empire.

Along with other members of the delegation, I felt that the Christians of this country, and particularly members of the Episcopal Church, should extend the fullest amount of fellowship to the Church of South India, consistent with the faith and order of their own Church. The difference between them should not be minimized, but I do express the hope that ultimately the problems of the Church of

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

South India would be resolved in such a way that full intercommunion between the Episcopal Church and the Church of South India might be possible.

This, I feel, can not be done until the Church of South India develops its own Prayer Book and becomes more unified, with an episcopally ordained ministry, and a commonly accepted form of Baptism, Confirmation, and Holy Communion. I hope that this might be accomplished by 1977, the end of the "trial period" of thirty years from the establishment of the Church of South India, during which time various differences and irregularities might be ironed out.

In the years that lie ahead, India is the key to the situation in Asia, and Asia is very largely the key to the problem of the future of the world. It is of vital importance that Christianity should play an increasingly large part in the Indian scene, and American Christians ought to do everything in their power to help strengthen the hands of the Christians in India.

So far as the Episcopal Church is concerned, this can best be done through the Anglican Church in the north of India and through the Church of South India. I hope very much that this will be in the hearts and minds and prayers of all of us.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 2nd Sunday in Lent

St. Matt. 15:21-28

"O Woman, great is thy faith."

This is one of the more intimate scenes from Jesus' ministry. He and the woman confront each other alone. The daughter who is the cause of the dialogue is not there. The disciples make only a brief appearance. Jesus and the woman have the stage to themselves. It could just as well describe any troubled person in conversation with the Lord and how the answer to prayer is won. There is the request, the period of testing, the acknowledgment of insufficiency, the reiteration of the prayer—a kind of wrestling with God—and, finally, the favorable answer.

Jesus' reaction to the woman seems harsh, yet we can understand it. Historically, his mission was primarily to Israel. When she addressed him as "Son of David" she acknowledged his responsibility to the Jews and his right to be exclusive in the exercise of his beneficenses. Jesus' silence is thus in the character of the "Son of David" as she thought of him. Strategically, Jesus had deliberately withdrawn northward to be alone with his disciples away from the distracting crowds of Galilee. Doing for this woman what she wanted would at once stir up just the kind of excitement he was trying to avoid at this time.

But since it was his nature to give what was truly needed there seems also to have been the psychological factor, so often operating in his reactions, of challenging and testing the petitioner for her own sake. She knew that the whole scheme of thought revolving around the "Son of David" notion implied the inferiority of non-Jews to Jews, as dogs to masters. Did this actually express a deep-seated resentment in her? Was her own disturbed inner state a factor in her daughter's mental illness? If so, when she humbly assumed this position and expressed appreciation even for indirect favors, the waste, as it were from the rich Jewish system, she had made a healthy adjustment which showed that giving her her wish would not be a wasted grace. (Note for example St. Mark 7:29 in the RSV language.)

The woman's faith was declared to be great because it was **a modest faith.** She was truly unselfish. She wasn't asking for herself and she wasn't asking for much. Most of us would not have called that a great faith. Indeed, in the common view faith is something assertive, aggressive, demanding, large-scale, and brought to bear upon God like a stream of pressure. Such, for example, was the popular Jewish demand for Messianic banquets and political empire. This woman in her request acknowledges her own need and is willing to accept a mere crumb. This attitude Jesus calls a great faith.

The woman's faith was great also because it was intercessory. The daughter had no faith of her own. She was not in her right mind. She could not pray. The mother's faith substituted for her. She prayed not only on behalf of her daughter, but also in her place. To do that with sincere hope of healing truly is great, heroic faith. Her prayer was effectual.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Does it need to be said that such prayer, such faith, is very much needed today in personal and group relations? Perhaps, however, a radical revision of what is thought to be faith, at least, great faith, is necessary before intercessory prayer can become effectual like this pagan woman's. Too much intercessory prayer is in the spirit of superiority over those who are prayed for, and lacking in the elements of acknowledged need and vicarious suffering.

A modest faith is a receptive faith, and it evokes the answering faith of God. Jesus' response showed his confidence in the woman, a pagan, to use his gift rightly and to become a disciple in her own land. It must have been refreshing for Jesus to meet such a person. It was a rare occasion. He must have felt a real kinship with her for it was just such a modest faith in God on which he had decided to base his ministry.

Following the Gospel for the previous Sunday with its lesson on faith, this selection adds this particular: Let your faith be modest. Be willing to accept gratefully mere fragments from God's hand. In that spirit you will be fit to receive the greater things that God wants to give you.

Church Music

By Frederick Chapman

Rector of St. Paul's, Gardner, Mass.

AT A recent clergy meeting I was asked to suggest a list of sequence hymns to supplement the much over-worked Hymn 249. Many churches use the hymns suggested in the liturgical index, which begins on page 804 of the Hymnal 1940, but I believe my brother clergy were looking for a list of general sequence hymns which fit any season, and which have a first verse that is especially appropriate. With this in mind I submit the following list. Hymns 153, 253, 260, 298, 299 (For a Saint's Day), 377, 385, 399, 400 (to tune of 386), 402, 403, 439, 466, and 485. Hymn 195 is also a possibility, and this hymn also makes a fine substitution for the Gloria in Excelsis during penitential seasons as a relief from 209 and 335.

About Books

ON MY desk I have several books that I believe should be in the library of every choir director. One is "Steps Toward A Singing Church" by Donald D. Kettring (Westminister Press). Dr. Kettring, a very gifted organist, director, writer, lecturer, composer and ordained Presbyterian minister, has packed more useful information in this volume than I have ever found before between the covers of one book. Some years ago Dr. Joseph W. Clokey wrote an excellent little pamphlet called "In Every Corner Sing". It is published by Morehouse-Gorham, who also furnish a mimeographed list of choir and organ music which is designed to supplement the book. In 1954 H. W. Gray published a book by Everett Titcomb called "Anglican Ways". This is a valuable addition to any library, and especially helpful to those whose churches normally use a good deal of plainsong.

A standard work on choral methods that has held its place for many years is "Choral Technique and Interpretation" by Henry Co-

MUSIC PUBLISHERS

British-American Music Co.
235 South Wabash Ave.
CHICAGO, ILLINOIS

☆

Harold Flammer, Inc.
251 West 19th Street
NEW YORK 11, N. Y.

☆

Concordia Publishing House
3558 S. Jefferson Ave.
ST. LOUIS, MISSOURI

☆

Hall & McCreary Co.
Park Ave. at Sixth St.
MINNEAPOLIS 15, MINN.

☆

E. C. Schirmer Music Co.
221 Columbus Ave.
BOSTON 16, MASS.

☆

Oxford University Press
114 Fifth Avenue
NEW YORK 11, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ward. Novello is the publisher. In 1935 Walford Davies and Harvey Grace wrote a book called "Music and Worship". It is as valuable now as it was then. It is an H.W. Gray publication. Every church musician should own copies of The English Hymnal and The Oxford Book of Carols, both Oxford Publications. Oxford also publishes "The Church Anthem Book", edited by Walford Davies and Henry G. Ley. This is a collection of one hundred outstanding anthems, including composers from the fifteenth century to the moderns. Finally, we should all have copies of "The Hymnal 1940 Companion", which gives a wealth of information about the contents of our current hymnal.

The joint commission on church music is now issuing newsletters to the chairmen of diocesan music programs. Paul Allen Beymer, secretary, asks that you be informed about a new book by Dr. Leo Sowerby called "Ideals In Church Music". It discusses the history, quality and standards of church music, and is published by Seabury Press for sixty-five cents.

Mr. Beymer's letter also says the commission recommends "The Oxford American Psalter" (the psalms and canticles pointed and set to Anglican chants) by Ray F. Brown of General Theological Seminary, published by Oxford University Press. For small choirs desiring help in studying the music in the service part of the Hymnal we recommend the 12" L. P. Columbia Record ML-4528 with Anglican Chants by Harold Gilbert and the Plainsong by Ray Brown.

In looking forward to Lent, one of my favorite anthems is "Wash Me Throughly" by S..S Wesley (Novello O.A. 186). Another of less difficulty is Attwood's "Turn Thy Face From My Sins" (H. W. Gray M.T. 155). The list of fine Lenten anthems is unlimited. You doubtless have your own favorites. Two splendid unaccompanied anthems that have held my interest through the years are Noble's "Go To Dark Gethsemane" (Gray) and Philip James' "A Ballad of Trees and The Master" (Oliver Ditson). Both require excellent singing.

(Next: Palm Sunday and Easter)

Talking It Over

By W. B. Spofford Sr.

GALLEY PROOFS can be read, then stone proofs and finally press proofs, and yet I'll always miss errors. Any one of these proofs can be read by my wife and she always spots the mistakes I miss. Why this is so will have to be explained by someone besides me. It just happened that part of this paper was not read last week by her—hence the boner in the book review of Fred Grant's "Epistle to the Hebrews". We had it "Episcopal to the Hebrews", which is pretty shameful, especially when it happens to a friend like Fred Grant. There is only one advantage in the error—it

BOOKS RECOMMENDED FOR LENTEN READING

A Book of Prayers

Compiled by
JOHN HEUSS
Rector of Trinity Church, New York

"The range of prayers in this collection will make it a valuable addition to our devotional libraries. The prayer life of individuals and the corporate intercessions of parish groups will be enriched by the use of these prayers." — *Mrs. Arthur M. Sherman, Executive Secretary of The Woman's Auxiliary*

$2.00

MOREHOUSE-GORHAM CO.
CHICAGO NEW YORK SAN FRANCISCO

CONSIDER HIM

Olive Wyon

Three deeply devotional chapters on the Passion of Christ, based on the supreme moments of his life—the Upper Room, the Garden of Gethsemane, and the Cross. This book will make the Passion story live in your heart and will turn your thoughts to prayer. $1

AT ALL BOOKSTORES

abingdon press

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

gives us a chance to call attention to the book again and to tell you all that you better buy it.

We are starting a new feature this week, conduced by the parson whose picture is on the cover. Frederick Chapman is now the rector of St. Paul's, Gardner, Mass. and started doing these pieces at the request of Bishop Appie Lawrence for the clergy and choir directors of his diocese. He wrote that they ought to have a wider reading and so Mr. Chapman kindly agreed to let us run them in The Witness. We are sure they will be helpful to organists, choirmasters, clergy and others.

Before ordination Mr. Chapman was organist and choirmaster at St. Peter's, Albany, N.Y.; Christ Church Cathedral, Hartford; St. Peter's, Charlotte, N.C. His organ teachers were Caspar P. Koch, T. Tertius Noble, Clarence Dickinson and Clarence Watters. He also studied Church music with Charles Winfred Douglas, H. Beckett, Frederick Schlieder, Hugh Porter and others.

With the column, for your convenience, we give the addresses of most of the music publishers he mentions. If you did not find the address in that list send a postal to The Witness, Tunkhannock, Pa., and we'll send it pronto.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Walking with God: A Devotional Miscellany. Edited by Frederick Ward Kates. Church Historical Society. $.50

One owes the Church Historical Society a vote of thanks for publishing this booklet made up of hitherto unpublished material from Bishop Brent's diary and meditations. These excerpts cover the periods of his life from the Philippine Islands days to three days before his death. The excerpts are all too few, but they reveal much of the spirit and quality of a much-loved bishop.

The Single Eye by Austin Pardue. Morehouse-Gorham Co. $2.50

Bishop Pardue sets forth in simple and concise language the ideal aims of the priesthood. The author's ability to weave together the psychological facts of life with the deeper understanding of the life of Jesus is forthright and direct. He does not leave any room for miscalculating the risks involved or misunderstandings. The statement, "If thine eye be single, thy whole body shall be full of light," is brought out to be the secret of the life of the man dedicated to God in the sacred ministry.

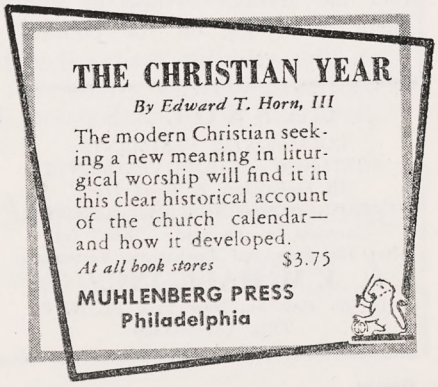
The first eleven chapters deal with the consecration of self to Christ in order to overcome the many vicissitudes and obstacles which bedevil the man consecrated to God's service. This is by no means a hopeless task, though an exacting one. The man of God must be fired by "Imagination, Vision and Faith," which will strengthen his weaknesses and build a strong character. The author demonstrates in no uncertain terms the truth of the words, "Without me ye can do nothing." Familiarity and absolute understanding of the life and character of our Lord, as contained in the New Testament, is the essential ingredient for the full round life of God's pastors if they are first to help themselves and bring others to the Master's side.

The second and final section deals with the all-important aspect of prayer and all its ramifications, as well as its pitfalls. He points out that no man can be a man of God without the deep spiritual life which only prayer can bring. No pressure, no matter how great, should deter a man from praying regularly, systematically and sincerely. He deals with some helpful suggestions on "What to pray for," the different kinds of prayer, the necessity of pencils, posture, etc., which all leads to the greatest prayer of all the making of one's Holy Communion, and the dynamic act the prayerful communion has on one's life.

The Single Eye is refreshing reading from the much publicized controversial material which frequently comes to one's desk these days. The book deals exclusively with the way and means, in a practical way, of deepening the spiritual life of the man of God. In no way can it be said it is a treatise or series of lectures on the subject of the inner life, but a simple and direct accounting of the everyday experiences of prayer life.

While it appears that the author is thinking out loud it is not a series





Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

of meditations, though the reader will find himself meditating over and over again on the material he has read. It is a book to make the reader think more clearly and more deeply into his own spiritual life, and to help him fulfill his vocation.

—Benjamin H. Wood

Protestant Preaching in Lent by Harold J. Ockenga. Wm. B. Eerdmans Publishing Co. $3.95

Here is a book that ought to be useful to parsons everywhere who are Lenten preachers in their own parishes or elsewhere. It consists of seven series, each containing from four to eight quite full sermon outlines. Whether one actually cribs these outlines intact for his own sermon or not, they will prove of value for their suggestiveness and their fund of Biblical material.

These outlines were originally the skeletons of sermons preached by Dr. Ockenga in the old Park Street Church in Boston on "Brimstone Corner". That term was once, long ago, a quite descriptive one, but is so no longer. Protestants and other Christians have learned much in the past 150 years about the nature of the God of love whom we preach about and try to understand.

In the Gray Rain by Hazel Severson McCartney. Harper & Brothers $3.75.

This is a unique and, in every way, a charming book. It consists of a series of short chapters, each one giving a vivid picture of what Japan was like in the four years immediately after the close of World War II. These pictures have to do with the common people, many of them destitute, all of them suffering from the terrible ravages of war. There is nothing on the political plane, nothing of the problems of the American occupation.

It is an unpretentious narrative of the courage, dignity and determination of simple people beginning to emerge from the horrors of a war that had left their land desolate. No one with a heart can fail to be thrilled with admiration for the characters that live in the pages of this book.

That the author was well qualified for her task is indicated by the biographical notes that accompany the book. Born of Norwegian immigrants to the United States, she spent her childhood in Wisconsin. Before she was 20 years old, she went to Japan as secretary to a Lutheran missionary and stayed for three years. Returning to America, she completed her college education. At the beginning of the war she went to work in the welfare department of a concentration camp for Japanese in the Colorado desert. There she met and married Mr. McCartney and went with him to work in the Tule Lake segregation center. At the end of the war the young couple went to Japan where they spent four years teaching in Lutheran mission schools.

No small part of the fascination of this book are the exquisite illustrations that adorn each chapter. They are done by Michico Honjo, a friend of the author and her language teacher.

Harper Torchbooks.

This is a series of "paper backs", reprints that bring within the range of the ordinary person, and especially the student, certain outstanding books which have been long out of print and available only in libraries. Among them—the first of the new series — are Evelyn Underhill's *Worship* ($1.75), Martin Buber's *Eclipse of God* ($1.15), Blakney's translation of Meister Eckhart's writings ($1.45), Ludwig Feuerbach's *Essence of Christianity* in George Eliot's translation, with an introduction by Karl Barth and a foreword by Richard Niebuhr ($1.45), Austin Farrer's *The Core of the Bible* (selections from the A.V., 95 cents), George Santayana's *Interpretations of Poetry and Religion* ($1.45).

This is a grand beginning, and we wish the publishers (Harper and Brothers, New York) much success with the series.

—F. C. Grant

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES — CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

YOU can raise $ MONEY $ with

RUBBER SCRUBBER
the SCOURING PAD of 1000 uses!
If you hate scouring, you'll love the new Rubber Scrubber. Ideal for benevolent and fraternal sales! Repeat sales GUARANTEED!

Write us for full particulars and your FREE SAMPLE
RUBBER SCRUBBER Corp. (Dept. RU7)
WATERTOWN, NEW YORK

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gaynes 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SOUTH AFRICA DENIES VISA TO CARPENTER

★ The government of South Africa has denied a visa to the Rev. George W. Carpenter, Africa secretary of the International Missionary Council with offices in New York. A government spokesman said that no explanation was required, but it is assumed by Church leaders that it is because Carpenter once criticized working conditions for Negroes in South Africa.

His visit was to be preparatory to the next assembly of the Council to be held on the Gold Coast later this year.

CONFERENCE FOR VIRGINIANS

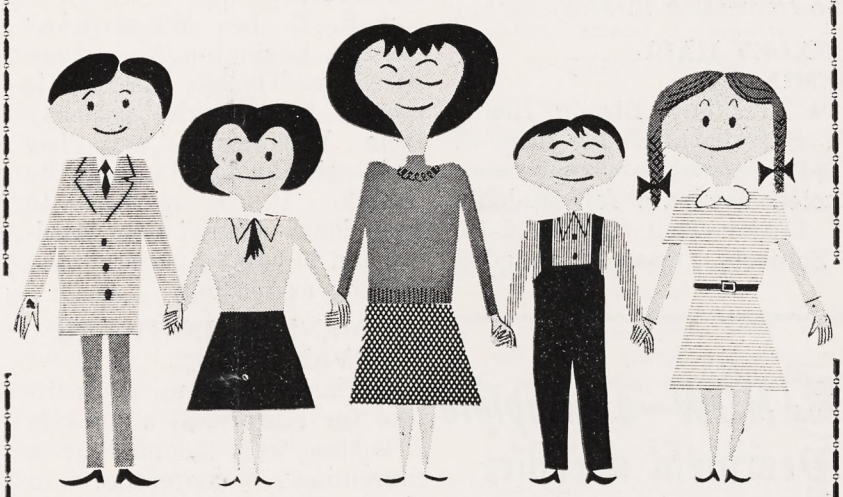
★ Canon Albert J. duBois, director of the American Church Union, is to conduct a conference for Canterbury Clubs in the three dioceses of Virginia. It will be held at Roslyn, April 13-14, and the theme will be "the Prayer Book on the campus."

YOUTH DIVISION TO HAVE VISITORS

★ A new project sponsored by the youth division of the Church's department of education, which will bring from five to ten students from overseas Anglican Churches to live with Episcopal Church families in the United States, won the enthusiastic support of the youth planning committee, at its consulation at Seabury House.

The consultation brought together two clergymen and two high school-age youth leaders from each of the Church's eight provinces. They were led by the Rev. Richard L. Harbour, executive secretary of the youth division and his wife, who is editor of publications for the division.

Participants heard addresses by Bishop Sherrill and the Rev. David R. Hunter, director of the department of education; evaluated and tested program material put out by the youth division by "acting it out" in youth group situations; held a panel discussion on how to observe Episcopal Young Churchman's Sunday, and participated in a series of recreational leadership workshops, conducted by the Rev. Rue I. Moore of Decatur, Ga.



LAST year, the children of the Episcopal Church gave more than $400,000 for direct assistance to missions in Liberia, South Dakota, and the Spokane district. This year the Church School Missionary Offering will help provide Christ-centered schools in Haiti, Chapels on Wheels, and ministry to the Negro people.

Haiti suffers severely from illiteracy, with nine out of ten people unable to read or write. The Episcopal Church now operates 39 parochial schools, however, in which 2,300 Haitian children are enrolled. The 1957 Offering will help build new schools for 18,000 to 20,000 children.

Chapels on Wheels have already rolled up a fine record of evangelism in several states. More Chapels are needed, to carry the Gospel and the Sacraments to remote ranches, to temporary workers on great construction projects, and to hundreds of new villages all over this mushrooming nation.

A lack of money still prevents the building of churches in many rural areas with large Negro populations. Money is badly needed also to train young Negro candidates for the priesthood, and young women for Church educational work.

Every cent given by our church school children will go directly to one of the three missionary objects described above. None of the children's money is used for overhead.

The Church School Missionary Offering
281 Fourth Avenue, New York 10, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

STEVENSON MADE ARCHDEACON

★ Dean T. Stevenson, dean of Leonard Hall, pre-theological residence for students at Lehigh, has been appointed archdeacon of the diocese of Bethlehem by Bishop Warnecke and will be installed at the convention in May.

BEXLEY HALL SEMINARS

★ Presiding Bishop Henry K. Sherrill headed a team of "281" executives that conducted seminars for students of Bexley Hall, March 12-13. Subjects treated included education, work of auxiliaries and laymen's committees, and the activities of home and overseas departments. Bishop Sherrill also discussed methods by which the activities of the Church are integrated.

LEXINGTON PARISH TO BUILD

★ R. E. Lee Memorial Church, Lexington, Va., where the Rev. Thomas Barrett is rector, has bought property from Washington and Lee University, adjoining the church. It is planned to tear down the existing building and to build a parish house as soon as feasible.

ECUMENICAL INSTITUTE AT EVANSTON

★ Plans to set up an institute for ecumenical studies in Evanston were adopted at a churchmen's conference in Northwestern University. It was attended by 25 theologians, pastors and laymen.

Envisioned is a conference center similar to that maintained by the World Council of Churches in Bossey, Switzerland, according to Otto J. Baab, chairman of the meeting.

"It will continue the enthusiasm engendered here by the World Council's assembly in 1954," said Baab, a professor of Old Testament at Garrett Biblical Institute.

Sponsors hope to open the proposed center in 1958 for laymen's conferences " on the relation of the ecumenical gospel to their various vocations," he added.

The conference would be designed to help laymen apply Christian teachings to social and physical sciences, business, psychology, politics, art and labor relations, Baab explained.

Among groups who will be asked to cooperate in the institute are ten Protestant seminaries in this area, the American Association of Theological Schools, the World Council, the National Council of Churches, the Church Federation of Greater Chicago, and the Evanston Council of Churches.

Application for a state charter was approved at the conference.

Baab was elected executive chairman of a board of incorporators. Others elected were: H. Ralph Higgins, rector of St. Mark's, Evanston, chairman of the committee on program and structure; Arthur Cushman McGiffert, president of the Evanston church council; and the Rev. Ralph Dunlop, Northwestern University chaplain.

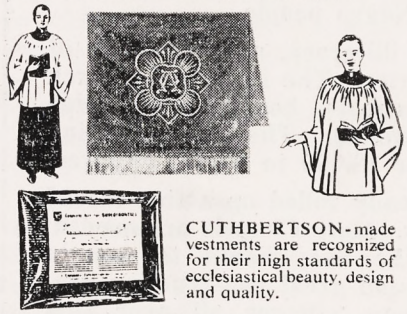
BERKELEY SHOWS RAPID GROWTH

★ When Percy Urban became dean of the Berkeley Divinity School ten years ago there were 32 students. This year there are 124, the same number as last year. They come from 42 dioceses and from 79 colleges.

New buildings, costing $475,000, are being built and also three houses given to Berkeley by Yale are being moved to the seminary site.

NOW—a complete Vestment Service

1. **CUSTOM TAILORED VESTMENTS** for Altar, Clergy, Choir
2. **CUT-OUT KITS** for Ready-to-Sew Vestments and Altar Hangings
3. **ALTAR GUILD SUPPLIES** including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-27 Now for Details and Illustrated Catalogs

Please address orders and inquiries to J. Theodore Cuthbertson, Inc.

Manufactured by

J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street • Philadelphia 3, Pa.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

CHURCH LINENS

By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc. FREE SAMPLES

Mary Fawcett Company

Box 25w Marblehead, Mass.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries

Custom Tailoring for Clergymen



1837 *Church Vestment Makers Over One Hundred Years* 1957

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

CHARLES L. McGAVERN
Rector, Christ Church, Macon, Ga.

It is perfectly obvious that Mrs. C. H. Dawson has given serious thought to the matter of the common cup, but it seems to me that there is an unwillingness to acknowledge the tremendous meaning of the common cup as a symbol of our Christian unity. In a time when we are terribly divided, it would be a tragic loss to remove from our midst the common cup. It is obvious, of course, that with intinction the chalice is still used in the celebration, but the common cup which no longer serves as a common cup for the membership loses its essential meaning.

Surely the common cup is worth maintaining at some cost to ourselves. I find it very difficult to believe that awkward mechanics and aching backs ought to be sufficient reason for doing away with the common cup, and as far as nervous people are concerned if they are nervous they will be nervous receiving the wafer as well as the cup.

I wonder sometimes why it is that when we approach the question of the common cup we give evidence that we are seeking an antiseptic world. Certainly we spend our days walking through crowded stores and exchanging spittle in our conversations. In our amorous moment we exchange kisses. Our children rub their hands on all manner of public things and then put their fingers in their noses and in their mouth. If the common cup were the only means where we mixed one with another physically, then there might be good reason to do away with the common cup. I still have not seen statistics which indicate that there is any proof that the common cup is a danger any more than normal living is a danger.

It seems strange to me that in a day and time when studies seem to indicate that a good portion of our physical disability comes from emotional factors that we are so obsessed by and with germs. More than ever men and women need the Christian religion in it fullness and they need to understand that the Christian religion holds a truth that is above and beyond and more powerful than all germs. This is not to suggest that if one goes to church he will not suffer the ills of mankind for I believe our religion is greater than our ills. But we simply must hold on to the greater values and the higher truths and not lose them for lesser values and lesser truths. Unfortunately, there are parents who, in order to protect their children from any physical harm, warp their minds and their souls and this is what I fear many good people do in their obsession with the common cup and the possibility of spreading disease by means of it. There is a greater truth and we must hold to it and not lose it.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*..
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

CARLETON COLLEGE
LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.,*
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"Superb Reading for Lent or any other season of the Christian Year."

—WALTER H. STOWE,
Historiographer of the Episcopal Church.

"Walking With God"

A Devotional Miscellany

From the Unpublished Papers of

BISHOP CHARLES HENRY BRENT

EDITED BY
FREDERICK W. KATES
Rector of St. Paul's Parish, Baltimore, Maryland

•

"These excerpts from Bishop Brent's writings are priceless." — DR. NELSON R. BURR, author of "The Anglican Church in New Jersey," and other works.

•

PUBLICATION NO. 44 THE COPY, 50¢

✠ ✠ ✠

THE CHURCH HISTORICAL SOCIETY
606 Rathervue Place Austin 5, Texas

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

File Copy
Do Not Remove

The WITNESS

MARCH 21, 1957

10¢

PUBLIC RELATIONS
MAR 1 3 1957
281 FOURTH AVE., NEW YORK



BISHOP SCAIFE

PRONOUNCES the Benediction at a service celebrating the founding of the Cathedral of the Polish National Church in Scranton. Story of the three-day observance in this issue

ARTICLE BY WARREN McKENNA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL

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

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wednesday, 7:45 a. m.

ST. JAMES'
117 N. Lafayette
South Bend, Ind.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
Paris, France
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

John Pairman Brown, *Editor;* W. B. Spofford, *Managing Editor;* Kenneth R. Forbes, Gordon C. Graham, Robert Hampshire, George H. MacMurray, Paul Moore Jr., Joseph H. Titus, *Columnists;* Clinton J. Kew, *Religion and the Mind;* Massey H. Shepherd Jr., *Living Liturgy;* Joseph F. Fletcher, *Problems of Conscience.*

☆

Contributing Editors: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

The Witness is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
Philadelphia, Penna.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
Rochester, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
San Antonio, Texas
Grayson and Willow Sts.
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
Denver, Colorado
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
Baltimore, Md.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D. Ass't to the Rector

Sunday: 7:30, 9:15, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m. Easter Day—Holy Eucharist 5:30, 630, 8, 9, and 11 a. m.

TRINITY CHURCH
Miami, Fla.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
Columbus, Ohio
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
Dallas 4, Texas
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
Saint Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain

Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
Buffalo, New York
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44, NO. 8

The WITNESS

FOR CHRIST AND HIS CHURCH

MARCH 21, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

African Clergymen Have Tasks That Require Talents

By Douglas Webster
Education Secretary of Church Missionary Society, England

★ One of the hall-marks of a Christian home in Africa is family prayers. This is how every day began in each of the nine homes in which I was privileged to stay in Uganda. And it began at six o'clock, just as the dawn was beginning to break but while it was still too dark to see. The family would assemble quietly, and this would include the many members of an African household. The children would sit on the floor and they would all sing a hymn, unaccompanied, of course, and usually by heart. Then the pastor would read a passage from the Bible and offer prayer and praise.

Within a few minutes everyone would be occupied with various tasks: milking the cows, sweeping the house and the path, cutting the grass, tending the cotton, cooking the food, gathering wood, washing clothes. There was never any fuss; there were no orders; it just happened.

Most of the clergy live in quite small homes, built of mud, many of them still having grass roofs which are liable to be destroyed in a fierce tropical storm. There is a parlor onto which the front door opens, and off this are two or three smaller rooms, some used for sleeping, some for stores. The kitchen is always separate at the back. Washing and washing up are generally done in the open air.

Sheep, goats and chickens have almost unrestricted freedom. Often there are one or two small huts at the back in which the boys of the family sleep. In the great majority of houses there was a picture of the Queen and also of the Archbishop of Canterbury whose visit to the diocese of the Upper Nile was enormously appreciated.

The clergy (but they are more appropriately known as pastors) have huge parishes, many of them the size of half an English diocese. For instance, one had a parish seventy miles in length and fifty miles across. His only means of transport, as in every case but one, was a bicycle. Visiting his people means that every African pastor has to be away from home for several nights at a time every month, sometimes every week. The rural dean of Toro told me he had 175 congregations. The average pastor has between thirty and sixty.

Although it is encouraging to discover how many Christians in fact there are, we should not be misled by statistics, Church membership and Christian discipleship are not necessarily identical. Nor are they in England. But in Africa the difficulties and temptations are unbelievably greater and Christian morality sometimes seems unattainable. Many Christians get drunk on the local cheap gin.

Marriage in Church

The age-long habit of polygamy is only being broken very slowly. To have been "married in church" is something so significant as to be disclosed almost on introduction. Many quite devout Christians are polygamous, and for this reason of course cannot receive the Holy Communion. And there is the constant lure of the old pagan ways, as strong as ever even now, and specially forceful in times of illness and tragedy, because of the deep psychic fears in so many African hearts, which have not yet been uprooted because the Gospel has not gone deep enough.

These are the kind of people the pastor moves among as he sets off on his day's visiting and these are some of the problems with which he must deal. He has to uphold the Church's standards, to administer its discipline, and at the same time to meet the deep personal needs of his Christian flock.

Let no one think that this is easy. To combine firmness and gentleness requires great strength and maturity of character. African priests have to administer discipline in cases far more frequent and circumstances far more diffi-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

cult than ever cross the path of most priests.

This round of visiting and these long-distance cycle rides are the daily lot of the pastors in Uganda. They may set off at 8 in the morning and reach the first village by 11 o'clock. The church will be assembled in the little mud building. The pastor will receive a very real welcome. It is as much an occasion for most African villages to have their pastor in their midst as it is for an English parish to have their bishop. A service will be held —usually a very long one, but African Christians are not oppressed by length in the way that we are.

This is an event: they make the most of it. The service will generally take the form of Matins. In the middle of it there will often be a Baptism service also, which may be preceded by catechising. Always there is a sermon. Holy Communion will follow. The pastor may go on to question and examine the confirmation candidates who will have been prepared by the local lay-reader, a paid and full-time church official to be found in almost every village.

He will visit the school and talk to teachers and children. He may have to deal with some dispute. Almost certainly he will have to urge people to be more generous in providing money for the many needs of the church. He will probably meet the village elders and the head of the Christians to discuss some local problem, such as building a new church or a better house for the teacher. When all this is done and after a meal in someone's house he cycles on to the next village and does the same again.

Lonely Pastors

In the diocese of the Upper Nile, where I shared as much as I could in the life and work of these men, there are seventy African pastors. They have a hard life. Many of them are very lonely and isolated. Only a few of them can speak English and this means that there is very little literature to help them in their work and especially in their preaching and teaching.

For the most part they are cut off from the world of thought and ideas, as well as from wider and more frequent Christian fellowship. Few of them have more than six books and those are almost useless. The Bible, the Prayer Book and the Hymn Book are their prized possessions and their sole source of spiritual inspiration. In many tribal areas only the New Testament is available in the vernacular and only a selection of services from the Book of Common Prayer.

One would have thought that Africa would have provided plenty of opportunity for quiet and privacy. It does not. The African clergy are just as busy and just as tied up with administrative duties as their English brethren—in some respects more so, as they have responsibility for church schools and for all the parish finance. They are too committee-conscious, alas. But we have only ourselves to blame for this! None of them has a study. All of them have callers and interruptions almost non-stop.

All of them have to grow much of their own food and sometimes cotton and other cash crops to supplement their meagre income. The basic wage of a pastor in the Upper Nile is $25 per month. In addition to this there are a few small extras and allowances and in some parts of the diocese a recent scheme for augmenting clerical stipends is operating successfully and the position is being considerably improved.

This is part of the reason for the vicious circle in which all problems of the ministry are at present caught up. Most of these clergy have had very little education; very few have been to a secondary school. Only one has been to the University College of Makerere. The supreme need is for a better educated clergy, recruited from the higher forms of secondary schools in the hope that at least some of these will qualify for university courses.

But the very conditions of a pastor's life make no appeal to the great majority of the brighter and more ambitious boys who reach the higher forms of the few secondary schools. On the one hand these conditions must be improved and alleviated: that is gradually in hand. On the other hand the almost unheard of notion of Christian vocation must be set before the minds of boys in secondary schools.

The idea that education is a privilege which leads on to the yet greater privilege of Christian service hardly exists in the thoughts of African schoolboys. Education is seen as opening the door to wealth and importance, power and success. We are called to understand and not to judge or to apportion blame. The idea of voluntary service did not grow up in Britain until Christianity had been in our midst for centuries.

The need for more English teachers in secondary schools and training colleges is immense—if they are Christians with the right ideals of service and humility. And the need for English clergy to do pastoral work alongside the African clergy is equally great. When there are more of each, perhaps the vicious circle may be broken. If not, the educated African will find little help in the Church.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Clergy Appeal To President To Act Against Mobs

★ Bishop Angus Dun of Washington was among six Church leaders to appeal to President Eisenhower to exert stronger leadership in quelling anti-Negro activities in the South.

The statement deplored the "recrudescence" of the Ku Klux Klan, movements organized for "spreading high-power white supremacy propaganda," and the dissemination of printed material calculated to arouse hate and incite to violence.



BISHOPS DUN & BAYNE
Figure in the News this week

"We feel that the proper authorities, both state and federal, should look much more closely into this disturbing situation," the clergymen said. "The emergence of violence and hate is a problem that concerns the entire nation."

"Now that our Vice President is extending the greetings of the American people to the newly born Republic of Ghana (Gold Coast)," the clergymen said, "it would be unfortunate if the impression was conveyed to this Negro nation, assuming for the first time its full political responsibilities, that our government was indifferent to the situation of its own Negro citizens."

The statement expressed admiration for the "courage and truly Christian spirit" of "clergy and laity, white and Negro alike, who are working for peace and better understanding in the troubled areas of the South."

"Their efforts have already borne more fruit than the nation at large is aware of," the northern clergymen declared. "We are convinced that their attempts to solve the difficult problem of their own communities in their own way should have the support of the people of the entire nation. The keen distress of the moment does not quench our hope that the justice and charity of our Saviour's Gospel will in the long run prevail."

Other signers were Eugene Carson Blake, president of the National Council of Churches; Dean Liston Pope of Yale Divinity School; Reinhold Niebuhr of Union Seminary; John LaFarge, an editor of a Roman Catholic weekly; James H. Robinson, pastor of the Church of the Master, New York.

ADVANCE PROGRAM IN OLYMPIA

★ Fourteen new congregations in the Seattle-Tacoma area was adopted by Bishop Bayne and his council at a meeting March 7th. No detailed estimates of costs involved for land or construction have been made. However the program will represent an initial investment of a million and a half dollars by the diocese and the congregations.

Proposals for a campaign to supplement existing funds will be made at the diocesan convention in May.

"With this program", said Bishop Bayne, "the diocese is now abreast of itself and its mission. No planning is ever completed, certainly not in a dynamic and expanding society like ours in western Washington. But we have caught up with ourselves; we have laid out our work for at least five years to come. We have not, I hope, bitten off more than we can chew. But we have taken a prodigious bite, and I have no doubt that we've got the teeth to chew it with, if our vision and doggedness are what pioneers should have."

Diocesan growth has paralleled that of western Washington, the Bishop pointed out, with Episcopalian membership at an all-time high of more than 38,000, compared with 16,000 in 1945. Parochial clergy now total 70, as against 36 ten years ago, and confirmations in 1956 included nearly a thousand adults in the total of 1875. Since 1950, membership in the Episcopal Church in western Washington has increased approximately four times as fast as the total population for the area, underlining the necessity for the large advance program adopted by the diocese.

SHATTUCK SCHOOL HOST TO LAITY

★ The annual conference of Episcopal laymen in Minnesota will be held at Shattuck School, Faribault, March 22-24.

In charge of arrangements are Dr. Howard Shaw, Lowell M. Canfield, and Robert P. Boblett, all of Minneapolis. The Rev. H. Ralph Higgins, rector of St. Mark's Church, Evanston, Ill., will be the principal speaker. Canon William B. Key of Minneapolis, diocesan director of education, will be the conference chaplain.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Chinese Protestant Leader Critical of Government

A top Chinese Protestant leader criticized Communist authorities on the China mainland for not carrying out "the government's policy of religious freedom at all levels," the Peiping radio reported.

It said the criticism was voiced in a talk before the Chinese consultative council in Peiping by Dr. Wu Yao-tsung, chairman of the general synod of the Church of Christ in China. He also heads the national committee of the Protestant Churches for self-administration.

Dr. Wu praised the government for "giving the people religious freedom," but he demanded that directives be issued to government officials of all grades "who often work counter to official policy."

He complained that local officials interfere with religious freedom under the pretext that religious observances upset industrial production plans.

"Frequently such officials even occupy churches for storage purposes," he stated, citing "cases of confiscation of Bibles and hymn books."

Dr. Wu further complained that government publications frequently publish anti-religious articles and "made absurd charges against believers."

In his talk, as quoted by the Peiping radio, the churchman underlined his praise of the government for its "religious freedom" policy by thanking it especially for helping the Protestant Churches to "free themselves from the control and influence of foreign imperialists."

"Religious life is on the increase in China, despite difficulties—and these difficulties should be ironed out gradually," Dr. Wu declared.

"We Chinese Christians will not be deluded by imperialist propaganda. We love our bright, new China and its leaders, the Communist Party and Chairman Mao Tse-tung. We will establish our churches and devote our maximum strength to our country's socialist construction.

"Meanwhile, we will unite closely with all Christians in the world who love justice and peace and strive for the noble goal of world peace and progress."

Dr. Wu said he knew "the imperialists would try to use his speech to slander China." But he added: "They will gain nothing from it."

POWELL SUPPORTED BY CHURCHMEN

★ Bishop Robin Chen, presiding bishop of the Church in China, is among ninteen Chinese Protestant leaders who have denounced the sedition trial in San Francisco of John W. Powell and his wife.

The letter was addressed to Powell, who was editor of the English - language China Monthly Review until he returned home three years ago. The sedition charges are based on the printing of allegedly false reports aimed at hampering the success of the United Forces in the Korean war. One of the printed reports alleged that U.S. forces had engaged in germ warfare.

Among those signing the letter were Dr. Wu Yao-tsung, chairman of the national committee of the Protestant Churches for self-administration; Dr. Wu-fang, vice-chairman of the committee; and Tu Yu-ching, general secretary of the national committee of the YMCA in China.

The signers expressed deep concern over the "unjust indictment" against Mr. Powell after his "brave stand for truth and justice and friendship between the Chinese and American peoples."

"We all feel it our duty as Christians," they wrote, "to register a strong protest against the flagrant infringement of human rights and civil liberties."

EPISCOPAL BISHOPS JOIN JUBILEE

★ Bishop Scaife of Western New York and Bishop Warnecke of Bethlehem joined in a three-day observance which marked the 60th anniversary of the founding of St. Stanislaus Cathedral in Scranton. Also taking prominent parts in the celebration were Bishop Julian Pekala of Warsaw, head of the Polish National Church in that country, and Bishop Leon Grochowski, primate in the United States.

The service at the massive cathedral on the morning of March 10th was a pontifical high mass, in which Bishop Scaife, a leader of the Episcopal Church in the ecumenical movement, took part. In the afternoon the hugh auditorium of a Scranton high school was packed to hear two speakers praise the work of the late Bishop Francis Hodur, organizer and founder of the Polish National Church in this country. Bishop Warnecke extended the greetings of the Episcopal Church at this mass meeting.

On March 11th another celebration of the Holy Communion was held at the cathedral at which about 3,000 worshippers received.

Also taking part in the observance were Bishop George Luxton and Bishop George Snell of the Anglican Church in Canada.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Hold Tight, Love

By Warren McKenna

Clergyman of Massachusetts who is presently on the staff of Holy Trinity with St. Philip, London

WE CAME to the east end of London last year just as the Davy Crocket craze had crossed the Atlantic to continue the process by which England sucks up the successful cults of her American partner. Including Liberace—something for everybody—a whole host of American idols have plied their trade with success on these shores. Currently, as the result of Bill Haley's "new look", you can now buy a Bill Haley spit curl for a shilling.

While we understand that in America Calypso is growing more popular, we are still in the midst of the "rock and roll" craze. From the sedate "Times" to the "Daily Worker" serious attempts are made to evaluate and take sides.

Doing more than talking, a few churches have attempted to cope with the situation. A neighboring church recently opened its doors to the young people who wanted a rock and roll session, and now caters to about three hundred teen-agers each Sunday night after the evening service. Dancing Sunday evenings after Evensong has a long tradition in the Church of England which Puritanism has not altogether succeeded in eliminating. It is a long way from folk dancing to rock and roll, however, and this may account in part for the publicity this church received by both radio and TV.

Closer to the truth, however, is the fact that it is still news when one of the many half filled churches in these parts succeeds in relating itself to a live and controversial issue. This particular church sets a condition for attendance at the dance. They all must go to the service first. Interviewed on the radio, some of the "Teddy" boys and girls were frank to admit that they didn't much care for the service or the vicar, but knew they were caught if they wanted to dance. It is a tribute to the vicar and people of that church that they have shown such tolerance for all that goes with an east end crowd of youngsters, including lighting up their cigarattes in church while waiting to file out to the church hall!

I'm closer to our own rock and roll which also takes place Sunday evenings after Evensong. Service attendance in not a requirement here and, as would be expected, less than a dozen give it a try. The pattern is the same. They pour in. Groups of either sex congregate together in sections of the hall. The more enthusiastic and able take to the floor, but more hang around, beating time, laughing and joking, trying to get up courage to join the more skilled. A good quarter of them don't intend to dance, but come because it's a place to meet. Some are in their Sunday best. A few shine in their Teddy boy outfits (Edwardian style jackets, tight trousers) but most are dressed as you would expect in a working class area.

After an hour and a half of shrill and din and the unheated hall has become tolerably warm and blue with smoke, it all ends at nine o'clock. As they pile out of the hall leaving—we hope—a contribution of three pence (to buy a gramaphone) the street outside looks for a few minutes like the exodus of the local cinema. In ten minutes all is quiet and a look up and down the "turnings" reveals no evidence of where these two hundred have come from or gone to.

Great Tragedy

THERE is great tragedy in all this. Rock and roll and the other similar cults which preceeded and will follow it are not healthy or creative phenomena on any reckoning. Yes, it keeps the "kids off the street", but that is no real argument. The pros and cons of this or any other craze can't be argued meaningfully in terms of whether it is good or bad in and of itself. The whole point is what it represents to those who indulge in it, and promote it, and the society out of which it springs. In both cases it spells decadence, frustration and an abysmal emptiness.

But whatever we think of it and of those who are its victims, these young people are the next generation who in a very few years will be voting. It's no use comforting ourselves with the view that we won't solve this situation until "something is done about it" on higher levels of authority. Those "higher ups" whether of Church, state, political

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

parties, or voluntary associations just don't know what to do.

The key to this situation lies with these kids themselves. They may be "victims", but they are also the "saviours." If any change is to be made, they and their ilk—because they are the majority—are going to have to do it. As you watch them on Sunday nights, or on the corners, or getting out of school, and think of this, it seems an overwhelming task. I'm convinced the Church has the means to do it.

Do what? Take these young people as they are and through trial and error and the development of techniques, move them to see their life situation and to take responsibility themselves for it. Of course it's easier said. But it's most important to be able in the first place to say (i. e., theorize) the correct thing, before moving on to ways and means. Someone, some Church group, has got to make a start. From this point of view it doesn't matter whether it's rock and roll to begin with.

The question is where you hope to end up. For the Church the end has already been defined. We have some of the means at hand. At least a few churches around here have been jolted into action. They haven't moved very far yet, but every Londoner is familiar with the words of the conductor as the bus takes off—Hold tight, love.

Preserving Our Inheritance

By Terence J. Finlay
Rector of St. Bartholomew's, New York

THESE words lift the veil on a stirring scene long before the days of Christ. It was in the reign of King Ahab, whose name has come down in history as one of the most dissolute kings. He had married a princess from a foreign country, Jezebel—an evil and corrupt woman. By the time of this incident, they had persecuted the prophets of Jehovah, torn down his altars, and driven the priests into hiding. The immorality of the life of the court became a byword, and the abuses in public life rose like an offense to heaven. Ahab, probably at Jezebel's suggestion, conceived the idea of moving the court from the city to the country, where they might pursue their corrupt ways, far removed from the eyes of his people. Beside the spot where the king planned to build, a man of God, called Naboth, had a vineyard. The king desired to purchase this vineyard from the owner so that there might be no obstacle in his plans. The king was amazed when Naboth courageously refused to sell his land, answering Ahab in the words, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." We can easily understand the reason for his refusal. Naboth was a man of God. He deplored the conditions he saw prevalent among God's people; and he would not give up his inheritance to this evil man and his wicked wife that they might continue in their ways. Naboth stood fast to his inheritance.

I make no apology for bringing this story to your attention, for I believe that I am speaking to those who are proud of their inheritance, who cherish those principles that have come down to them from their ancestors. In other words, I would like you to think of your inheritanc as a vineyard. You have only to look back, or to look around you, to realize the wonder and the glory of this vineyard. But let us be sure that this pride does not become mere sentimentalism. Let us cherish our inheritance. As we look at some of the sections of this vineyard, let us not forget that there are those who threaten our inheritance in this twentieth century.

And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.—I Kings 21:3

Materialism

THERE are those who are disciples of materialism, who would seek to take away from us those principles of honesty, decency, and uprightness, which have come down to us through the centuries. There are those who say that it does not matter how the vineyard is desecrated, as long as their materialistic ends are attained. There are those who would destroy our belief in God by their atheistic philosophy. They would say that our faith is a relic of the past; that it belongs to a bygone era. The materialist, the atheist, and the Communist are clamoring at our gates,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

with the suggestion that they can give us a new and better way of life. But let us beware of these suggestions. Let us hold fast to our inheritance.

Today I would have you think of three sections of our vineyard. First, we are aware that here is freedom—freedom for people to live and work together in the vineyard, and to enjoy the fruits of their labors. Often we take this freedom too much for granted. People who come back from other countries tell us that we should be thankful that we live in this freedom. We realize that there are faults in the democratic system of government, but we believe that this democratic system is the finest in the world. We do not insist that it should be the only form of government for all peoples in the world; but as far as we are concerned, we like this system, and we are not going to sell out our inheritance.

I shall never forget the story of Robert Voegeler, who, you may recall, returned to this country after fifteen months of imprisonment behind the Iron Curtain. His ordeal had changed the once self-controlled, alert American business man into a nervous wreck, frequently incoherent and afraid to let anyone stand behind him. This is what he said, to you and to me: "I feel that every individual American should realize that what happened to me could happen to anyone. We should all band together and destroy these enemies of individual freedom and independence and liberty and the right of a person to go where he wants, without hindrance by authority or police, and be able to go to bed with an easy feeling, not thinking he will be taken away in the middle of the night from his family to a prison. You never appreciate freedom until you have lost it. That is the mission God gives us to perform, so we can live in peace and happiness."

The Home

GLANCE now at another part of the vineyard, where we see our homes, our loved ones, and the development of family life with its allegiances. We are all too prone to forget that the true unit upon which any nation becomes great is the home. We read a great deal about the natural resources of our vast country, but the greatest resources we have are the boys and girls developing into youth, manhood, and womanhood in our homes. The true worth of any country depends upon the character of its people; and the characters of our boys and girls are colored by the lives of their parents. We must put into actual practice in our homes the principles for which we stand. Patriotic societies can do much to stimulate a rightful pride of country—not an arrogant, boastful pride, but a patriotism that is truly worthwhile. Let us try to develop in our young people a true sense of values, so that they may treasure their inheritance, even as we do.

The Church

TIME would fail us to enumerate all the blessings that we have in this wonderful vineyard, but let us not forget that much of the glory and blessing comes to us because of the influence of Christianity and the Church. It is a privilege to travel up and down this country, visiting the places where the first settlers lived, and to see their early houses of worship still standing. I am always reminded that these people faced with all the difficulties of settling in a new land and without any of our modern aids, found time to build churches. They knew that it was not enough to have food, clothing, and shelter. They needed something more—the opportunity of worshipping God according to their own particular custom. When you have the privilege of visiting a colonial church or chapel, remind yourself that you are looking at the soul of the people who have helped make this country and who have given us freedom of worship.

We are so busy today, doing things which after all are not the important things, that we do not have time to support and keep these churches which have been given to us as our heritage and as witnesses to our people's faith in God. Churches are not of much use as ecclesiastical museums; they need worshippers to make them come alive. So I ask you, when you go out from a church service, that you do not feel that it has just been another observance. Will you not feel in your hearts that it rests upon your consciences to keep alive the beauty and the glory of this part of our vineyard.

Let me close by allowing John Bunyan to speak for me. You may remember that in "Pilgrim's Progress" he tells us the story of the Christian Pilgrim who was shown by the Interpreter a beautiful place, with lovely grounds, similar to the vineyard of which I

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

have been speaking. Then said Christian: "May we go in thither?" when the Interpreter showed him a door leading to the palace, and near the door, a man sitting with a book and his ink horn before him, to take the name of him that should enter. But he saw also that in the doorway stood many men in armor to prevent any entrance. Then was Christian dismayed. At last, when every man started back for fear of the armed men, Christian saw a man of very stout countenance come up to the man that sat at the table, saying, "Set down my name, sir." Then he drew his sword, put a helmet upon his head, and rushed toward the door, where the armed men attacked him. But this man was not at all discouraged and fought back. So, after he had received and given many wounds to those that attempted to keep him out, he pushed forward into the grounds, and they heard a voice saying,

"Come in; come in.
Eternal glory thou shalt win."

Then Christian smiled, and said, "I think I know the meaning of this."

Do you realize the meaning of this? Do you know the meaning of perserving your vineyard?

The Unforgotten

Kenneth Ripley Forbes
Book Editor

THE Unforgotten is one of the most amazing, thrilling and spiritually rewarding books that this reviewer has read in years. It is the simply told life story of an heroic German Jewish woman who accomplished, for some of her people under the Hitler tyranny, feats of which there is no record that anyone else ever succeeded in doing. This part of the story provides the thrills, but the entire book is a spiritual Odessey, depicting the growth and flowering of a vivid religious awareness.

The author is the daughter of a Jewish religious leader whose synagogue in Berlin was a beautiful structure which captivated the imagination of the young daughter. She always thought of it as "My House". When she was thirteen, she had an experience in school which conditioned her for the struggles to come. The teacher, a bitter Jew-hater, insulted and bated his young pupil and she responded so militantly in defense of herself and her fellow Jewish pupils that she was threatened with expulsion. Instead of taking the threat meekly, she appealed to the top school authorities, with the result that she remained in school and the teacher was dismissed.

After leaving school, she prepared herself for a career in the theatre and was remarkably successful. At the peak of her success, a young policeman assigned to the theatre asked her favor in getting seats for his mother and sister. She not only did as she was asked, but gave the two women the time of their lives by putting on a gala after-theatre supper for them. The young policeman was tearfully grateful and assured her that he hoped he could do something for her some day. One of the many strange incidents of the story is the author's meeting with a prostitute who mistook the young actress for one of her own sort. This extraordinary girl took the woman to a restaurant, learned her story and for a long time kept in touch with her, learning in the process how much genuine good there was in her. As she writes: "My associations with prostitutes and the demimonde provided me with more insight into human make-up than many courses and books on psychology."

When Hitler was established in power and the drive against the Jews intensified, Ilse's theatre work was no longer possible. Her cousin's husband had been taken to a concentration camp and the young actress determined to try to get him released. She went directly to the headquarters of the Gestapo, knowing well that she was risking her life. And here begins a saga of "Bread Cast Upon The Waters". The first Gestapo man she met was her old policeman friend Fritz, who proved to be as good as his word. A conspiracy was planned and her cousin's husband was the first of over 400 persons which this pair succeeded in snatching from the horrors of Gestapo camps. The story of this period is a thriller equal to the most lurid fiction. After the burning of the Jewish synagogues—including her own beloved "House"—Ilse escaped with her seven-year-old son before the hounds of hell caught up with her. They reached America where the rest of the story unfolds.

Establishing herself after a fashion in theatre and radio work, her one ambition was to have some part in the redemption of her native land. She saw clearly that hatred of enemies was the cardinal sin and that only by

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

acting and teaching the power of love could any success ever be gained in post-war reconstruction. After V E Day, she visited the Pentagon and pleaded with some higher-ups there to be sent back to German as an ambassador of peace and a teacher of the way of fellowship. This, of course, did not fit in with the foreign policy of this country. The final section of the book describes the long range plan which she has drawn up for unofficial activities in Germany looking toward fellowship. She calls this plan "The Bridgebuilders". and is beginning to get influential backing. Dr. George Schuster, president of Hunter College, was her first sponsor and he has written an introduction to this book.

One may hope that the general public will hear more and more of this remarkable woman and that her plans for her native land will be given wide support and cooperation. Devotees of T V are familiar with her through her appearance on the show "This Is Your Life". There are few books today more thoroughly worth while reading than this life-story of Ilse Stanley. It deserves to be a best-seller.

The Unforgotten by Ilse Stanley. Beacon Press. $4.95.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 3rd Sunday in Lent
St. Luke 11:14-28

"He that is not with me is against me."

A comparison of these Lukan verses with their parallels in the Gospels of St. Mark and St. Luke reveals the fact that we have here three originally separate parts: verses 14-23, the Beelzebub Controversy; 24-26 the Return of the Evil Spirit; 27,28 the Blessedness of Those who Hear. With their combination into one paragraph the Prayer Book intends apparently not to recall the Beelzebub controversy and the self-defense of Jesus, but rather to fasten attention on the man who was restored, and on the sequel to his healing. Beelzebub and Satan are used synonymously, whatever their original meaning may have been. That others perform these healings is not questioned. Their permanence, however, is the final proof of reality. The "finger of God" is St. Luke's personal touch; in St. Matthew (12:28) it is "the spirit of God". Verse 20 is the ridge of the passage. Preceding this sentence is the act of Jesus, following it comes the description of what the healed man's resultant life should be; and, lastly (v.28), so to speak the preacher's admonition.

In the demand for a sign from heaven Jesus saw again the approach of his satanic assailant and through his words echoes are heard of that great conflict. The lesson he urges is exactly the one he had adopted as the working principle of his own life.

The case is one of a man who could not help himself, but was fortunate to be met by one who could read his condition and could do something about it, and did. It has a moral significance (the Prayer Book's intention). It stands as a parable of moral healing, though, of course, the original case was a mental cure. In many individuals both are related. In the mind of Jesus and of the evangelist it was a case of God's power vanquishing devilish power. The vanquished power was an "unclean spirit", disorderly, disruptive, disintegrating. The victorious power was the spirit of cleanness and sanity (it gave to the man his speech, v. 14), and responsibility.

The healed man becomes a strong man, but never wholly equal to the enemy. Therefore, he needs an ally in the defense of his house. In alliance with his rescuer he can hold the fort against the return of the expelled evil spirit. Alone, the man cannot hold out. Alone he is certain to become a colony of the devil (v.23), and is, therefore, when alone potentially arrayed against God and his kingdom. The lesson is clear. Permanent restoration requires on the part of the healed patient a conscious and active alliance with the one who set him free.

In a sense the cure is a change from one possession to another: from Satan's to Christ's. The story's accent is on the second state. In this state the man's own sane mentality exercises its responsibility. Before, he hadn't been responsible, he is now, and must use his new-gained power in a deliberate committment to his Saviour. If not, his relapse will be certain and into a far worse, possibly incurable, state.

This lesson applies to all cases of conversion. Being cleansed and good is not enough. That by itself is just as it were an emptiness,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

a receptiveness for something else. The old saying applies: one must be good for something, not merely good. How to be truly good by being good for something is indicated by the reference to "being with" and "gathering with", that is, serving with the champion in the champion's cause. That is **the strongest defense pact known.**

The evangelist reiterates Jesus' assertion: this is the kingdom of God. This is a sign from heaven, though you don't recognize it as from God because it occurs in a person instead of as a portent in the sky. The Kingdom authenticates itself visibly in the personality of a man. The essence of God's reign is moral power, the power that transforms, sets free, orders, cleans, equips for useful action.

The decisive note is, of course, "the finger of God casting out devils". Jesus was the finger of God that made the healing contact. These healings still take place in innumerable instances and in varying degrees of moral and mental impotence. This is good news. How they take place is not the necessary witness, but that they do, is. In these moral restorations the kingdom of God is very real on earth. Here is the greatest power in the universe. What other evidence is needed, or would be convincing, than the fact of permanent cure? On this there must be clear thinking (v.28), and the rejection of any inclination to demand signs of God in the form of spectacular manifestations, which Jesus had refused to demand for himself and to yield to the demand of others.

The moral cures have evidential significance of the highest value and should be given the fullest emphasis again, especially in these days of renewed demands for spectacular and abnormal phenomena. Finally, every one who has felt the touch of God's healing hand or has seen it at work should become not only a witness to its operation but verily God's finger, a conductor of God's power to others. That is "gathering" with Christ and "hearing and keeping" the word of God in this vital lesson.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Talking It Over

By W. B. Spofford Sr.

PENNIES don't buy much these days. Where I live you can park for ten minutes by dropping one in a meter but I understand they are about to charge over to a nickle. Still Mr. Wrigley sells enough gum for a cent to keep a crew busy in the Grand Central Station digging off the tile the hunks people spit out. And he made enough out of his penny sales to buy a major league and a class A minor league ball club.

So maybe Mrs. John Sawyer, who is president of the Auxiliary at Trinity, London, Ohio, has hit pay dirt. To date, there has been forwarded to this office seventeen of her form letters, together with an equal number of stamped envelopes addressed to the Auxiliary treasurer, Mrs. H. H. Hume. The letter:

Dear Madam President and Auxiliary Members:

You and we have joined in supporting many of the Church's missionary projects. As Episcopal Churchwomen we share a firm belief in the extension of Christ's Kingdom at home and abroad.

We think you will want to help extend the Town and Country program of our parish by the building of an adequate Church for this small rural community.

As a tribute to the work of all the Women of our Church we would like to include in our new Church building a niche containing a Roll of Honor recording the name of every woman in the Episcopal Church.

To join in this witness, please write the full name of each woman in your Parish on the back of this letter (legibly, please!). Include 10¢ for each name, and return in the enclosed envelope.

With kindest regards and many thanks, I am,

Faithfully yours,
Ruth D. Sawyer (Mrs. John)
President
The Woman's Auxiliary

The Church Annual reports that there are 7,224 parishes and missions, so the ladies of the Ohio parish invested $216 in postage alone,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

to which has to be added the cost of processing the form letter and the envelopes, going and coming.

On the other hand there are 3,114,623 Church members, so assuming that half of them are women, the appeal would bring in the tidy sum of $155,731 if all the sisters throughout the country responded. That niche for the roll of honor would have to be a sizeable place to record the names of a million and a half women, which might require a few changes in the new church, but the parish could afford that if the response is good.

Anyhow I have written Mrs. Hume with the hope of finding out how they made out.

Meanwhile a rector with about 1,500 communicants, who is asked to write on the back of Mrs. Sawyer's letter ("legibly, please") the full names of about 750 women and send in his check for $75, has this comment to make: "I think of all the letters a rector gets this one takes the cake. As if, in any but a very small parish, one could write all the names of the women on the back of a letter—let alone time and energy wasted in doing it. It has about sold me on 5¢ postage."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

I THINK I read too much Church literature even though, as literature, it is not literary. It gives me a sort of spiritual indigestion. And I was delighted when gruff old Mr. M. Battley said that he never read the . . . . . stuff.

"Do you mean you don't read Forth?" I asked, happy and horrified.

"Don't read anything," he snorted.

"But how do you keep abreast of missions?"

"I don't. I put my money in the red side and I reckon it gets there somehow."

"But aren't you interested in the new Seabury series?"

"My goodness, young man! You surely don't think any one my age would be, do you?"

"But the rector is so enthusiastic!"

"Well, why shouldn't he be? He thinks he's found a dog with two tails. Much better than fearing he's found one with no tail."

"Well what about this revival we hear about, more people on the church rolls and more money in the plate?"

"Never believed much in revivals. Certainly not in the Episcopal Church."

"But in these troubled days don't you think people need the strength that comes from a firm faith?"

"Don't remember any days that weren't troubled."

"But this is an age of technology. Naturally there is much doubt."

"Doubt of what?"

"Why, of the Christian faith."

"That's not new. People don't bother to pretend to faith now. Time was when it wasn't safe not to."

"But oughtn't the Church to be bearing witness?"

"What to?"

"Why, to the love of God revealed in Christ Jesus, to the way of love in daily living."

Mr. Battley fixed a cold eye on me.

"And how, young man, do you propose the Church should go about it?"

"Why, by following the way of Christ, always, everywhere, at any cost."

"Is that what you do?"

I hesitated. It sounded lame indeed to say that I often wanted to and really would some day but at the moment . . . . .

"Is it?"

"Er . . . no."

"Perhaps you'll come to it," said Mr. Battley. He looked more quizzical than cold, now.

"I can try," I said.

"I suppose you can. I can't say I've been too successful myself. You may do better. But dear me, I can't stand here talking," and he stumped off.

Those hardened old Battleys just don't see the great strides we have made and they don't suspect that we have problems they never knew, I thought. But they do seem a lot surer of themselves than we do. I shouldn't really doubt the value of Church literature.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Finding God Through Marriage

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

There is a divine concern for every home and family. God has never created anything and then turned his love away from it. Just as he made man and loves him with an "everlasting love", so Christian marriage is "Instituted of God" and fashioned from the same pattern as the Kingdom of God.

Jesus' presence at the wedding feast of Cana needs to be viewed in the light of his concern for every family.

Christian Marriage is a lifetime covenant. "They have no wine" may be symptomatic. Is such an oversight in the middle of a feast indicative of the inadequate preparation these two young persons have made for their life together? How imperative it is that husband and wife know each other fully as possible before undertaking their joint venture! What are their beliefs, hopes, ideals? What value judgements do they make? What sacrifice is each willing to make for the happiness of the other?

Christian marriage involves relationship with others. Its only exclusiveness needs to be at the point of fidelity. We pray in the marriage service that mutual love will enable their home to be "a haven of blessing and of peace". Jesus was concerned for these wider relationships—that friends might be properly received and welcomed; that an interest be maintained by husband and wife in the affairs of community and in the lives of others. Many a family has impaired its happiness because of clashes over friends, in-laws, neighbors. Many a marriage has been jeopardized because of failure to broaden its circle of interest.

Christ offers to every home the miracle of joy. Studdert-Kennedy once said, "Joy is the wine that God is pouring into the souls of those who strive for him . . ." Christ's gift at Cana and to every home and family is the fulfillment of that joy. Christian marriage is sacramental. Its physical expression is the outward evidence of the true spiritual union. Human love is endowed with the fruit of God's love in the gift and heritage of children. Christian marriage is a spiritual covenant. Like a partnership, it accepts from husband and wife their respective liabilities as well as their assets. It works not from perfection, but toward it, with God's help. Christian marriage is a means of grace. It provides God with the opportunity to deal with human inadequacy. Common love of him is the only emotion great enough to convert self and bring about true maturity.

Cana was for you. Fill the vessel of your togetherness with the best you have. Then offer it to Christ. And the miracle of joy will occur in your family life.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for $2.50

100 copies for $4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

BOOKS RECOMMENDED FOR LENTEN READING

ANGUS DUN writes

The Harper Book for Lent, 1957

The Saving Person

A fresh consideration of the heart of the Christian faith — the way of salvation through Christ. Bishop Dun, in simple, direct language, shows the importance of Christ at every level of man's needs today. Here is a new work of devotion that inspires long after the book is closed.

At your bookseller $2.00

HARPER & BROTHERS, N. Y. 16

Dora P. Chaplin
WE WANT TO KNOW

(For young people, parents, teachers, and clergy)

"Being a father of teenagers and closely associated with them in religious instruction, I can assure you that many of the questions are identical with those I have experienced."

—*R. E. S. Deichler, Vice President Customer Service, American Airlines*

$3.50

Postage Paid on Cash Orders

MOREHOUSE-GORHAM CO.

CHICAGO NEW YORK SAN FRANCISCO

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

LAMBETH CONFERENCE LIMITS ATTENDANCE

★ The Lambeth Conference in 1958 will be restricted to diocesan bishops, and will not, as formerly, include suffragans and assistant bishops. The consultative body points out that in 1948 the total reached 326 and states that it is too large a gathering for effective work.

A limited number of special invitations to other than diocesans may be issued by the Archbishop of Canterbury after consultation with his fellow-Metropolitans.

CHURCH AND FREEDOM CELEBRATION

★ The first of the Church and Freedom celebrations, financed by a grant from the Fund for the Republic, will be held at the New York Cathedral on May 5th. Others will be held in fifteen or more cathedrals across the country.

These services are for three purposes: to interpret the religious roots of freedom as grounded in the doctrines of Christianity: to consider the application of Christianity to current problems and issues: to consider what the Church can do to further freedom in special fields.

Panel discussions will also be held in New York as part of the celebration, on the following topics: "Man and his law", Dean Pike, chairman; "Man and his faith", the Rev. Leland Henry, chairman; "Man and his labor", the Rev. John M. Mulligan, chairman; "Man and his mind", the Rev. John M. Krumm, chairman; "Man and his news", the Rev. John Turnbull, chairman.

JERRY VOORHIS ON POLITICS

★ A former Congressman told churchmen they could help promote good legislation by active participation in party politics.

Jerry Voorhis, Episcopalian, who served five terms in the House from California, addressed a seminar on state government sponsored by the Iowa Methodist boards of social and economic relations and the social relations committees of the Woman's Society of Christian Service. It was held at Wesley Methodist church near the statehouse in Des Moines.

"Our political life operates on the party system—which is a pretty good system," Mr. Voorhis said. "If a person is a fairly well committed Democrat or Republican, he ought to be active in the party."

Mr. Voorhis, who is now executive director of the Cooperative League of the United States, also declared that anyone ready to do "really unselfish political work" could wield "a good deal more influence than he may think before he starts in."

The former legislator warned against "indiscriminate" letter campaigns as a means of influencing legislation.

"A lot of letter writing campaigns are phonies and they know that," he told ministers and laymen at the seminar. "You have to find the people in the legislature who agree with you and who are natural leaders. You also find others who are on the fence and you work with both of these groups. You don't waste time on people you know are going to be against you."

KENOSHA BUILTS NEW CHURCH

★ St. Andrew's, Kenosha, Wisconsin, is building a new church between the parish hall and rectory. The cost is about $90,000.

Now is the time to order your Easter Prayer Books and Hymnals



Many churches make surveys of their Prayer Book and Hymnal needs at this time of year. If you act promptly, you can still fill your requirements before Easter . . . with beautiful, sturdy books at surprisingly low prices.

THE BOOK OF COMMON PRAYER

Small Pew Edition	$ .65
Large Pew Edition	1.00

THE HYMNAL 1940

Small Melody Edition	$ .65
Large Melody Edition	1.00
Standard Musical Edition	2.00
Special Choir Edition	2.50
Organ Edition	3.25

Write today for our convenient, postage-free order form giving details of available cover colors.

the CHURCH *Hymnal Corporation*

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

JOHN HEUSS TALKS ABOUT LENT

★ The purpose of Lent is "to stir up a commotion by focusing attention sharply on Jesus," said the rector of Trinity Parish, New York, the Rev. John Huess.

"The call of Lent is to lessen worldly concerns and join the throng going to see the



JOHN HEUSS

Lord pass by," Dr. Heuss said. "Nobody can get close to Christ and not become a better person.

"Never permit obstacles to blot out your hope that God will help you. Everyone has unused capacities of which he does not dream, but we have to make the first great effort to get close to God .... What we receive is limited not by God's capacity to give, but by our capacity to receive. To know what we really need and to have faith in God's ability to give it are the secrets to the answers to our prayers."

BUNS AND COFFEE IN BETHLEHEM

★ Dean Benjamin Minifie and the Rev. Merrill M. Moore, both of Bethlehem, Pa. joined in a Moravian love-feast in that city on March 12th. The ceremony carries out a Lenten tradition that dates back more than 200 years. The lovefeast was part of the denomination's 500th anniversary which Moravians throughout the world are observing as a "Year of Dedication."

Sacristans of the Moravian Church served more than 700 members of three denominations the traditional buns and coffee.

The lovefeast, which in the Moravian Church commemorates various seasons and events in the Church year, was originated by Count Nicholas von Zinsendorf around 1727. Following the 20 years' war which all but wiped out the Moravian Church, founded in Bohemia in 1457, remnants of the denomination migrated to Saxony and built the town of Herrnhut on the count's estate, thus restoring the Church.

It was during this period that Count von Zinsendorf, following a meeting of Moravians in his home, served repast. The idea of brotherhood and fellowship in the lovefeast service has been continued since then.

Other lovefeasts are planned during the quincentennial celebration with various Protestant denominations invited to participate.

SEDWICK CALLED TO BOSTON

★ The Rev. Harold B. Sedgwick, rector of St. Thomas Church, Washington, D.C. for the past nine years, becomes rector of Emmanuel Church, Boston, on May 1st.

THE CHRISTIAN ETHOS

By Werner Elert

"A reliable guide through the complexities of ethical debate." . . . [by] "one of the most important Lutheran theologians of this generation."
—Bishop Hans Lilje. $6.00

LUTHER ON VOCATION

By Gustav Wingren

One of Sweden's leading theologians writes on the relationship between Luther's doctrine of vocation and his theology. $3.50

At all book stores

MUHLENBERG PRESS
Philadelphia

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

JAPANESE CHRISTIANS OPPOSE BOMB TESTS

★ The National Christian Council of Japan adopted a resolution at its annual meeting urging the British government to call off hydrogen bomb tests scheduled for this month near Christmas Island in the South Pacific.

The council also urged the abolition of nuclear weapons, and asked that adequate provision be made for farmers dispossessed from their lands in Okinawa to make room for new military installations in the U.S. administered island.

One reason for the council's concern over the hydrogen bomb tests was the fact that Christmas Island lies in a Japanese fishing area.

Premier Nobusuke Kishi meanwhile told the Japanese cabinet that he was considering sending a Christian religious delegation to London to protest against the bomb tests.

It is reported in Tokyo that Bishop Yashiro, presiding bishop of the Anglican Church, declined to cooperate with the government's plan.

CRITE LECTURES ON ART

★ Allan Rohan Crite of Cambridge, Mass., whose drawings have been featured on covers of The Witness, lectured on religious art and its use in worship in Providence, R. I., March 18th.

PARISH CUTS SIMNEL CAKE

★ At St. Peter's, Springfield, Mass., they cut a simnel cake on Mothering Sunday, which is the fourth Sunday in Lent and this year is March 31st.

On this day it used to be an old English and French custom for an apprentice who had been bound out to service to be allowed to go home, and to take a cake to his mother, to free her so that they could go to church together. This cake was called a simnel cake. After attending church, the apprentice was free for the rest of the day to visit his family and friends.

BISHOP SWIFT TELLS OF PUERTO RICO

★ Bishop Swift of Puerto Rico is filling a large number of speaking engagements this month in the diocese of Western Massachusetts, telling about the work in his district.

JAMAICA CHURCHES DAMAGED

★ Four Anglican churches in Kingston, Jamaica, were extensively damaged by the recent earthquake which left hundreds homeless.



ROBES

Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices. Catalog, samples on request. Mention items needed.

DeMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill

Seminaries Report to the Church -- With Thanks

Parish offerings for Theological Education in 1956 exceeded those of 1955 by nearly fifty thousand dollars, reaching a total of $474,066.59 from 5008 parishes.

While these offerings go to support the current operations of the eleven seminaries, they are in a real sense capital investments, safeguarding the supply and training of the Church's future leadership.

The 1957 offering is in the making; every parish in the Church has an important interest in the result.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

The Sacrifice of Christ by C. F. D. Moule. Seabury Press. $1.25

This is a remarkable little book on one of the most controversial subjects in Christian theology. The author's approach to it is both humble and irenic, so that the atmosphere of the book predisposes the reader to agree with the thesis which the author presents. He examines scriptural material in considerable detail and expresses the belief that the life, death and resurrection of Christ is the complete and final Sacrifice by which the Perfect Man, in his obedience to the will of the Father, has thus redeemed the world.

If, however, this redemption is to be appropriated and made vital in the individual soul in the Church which is Christ's Body, it must be a unique deed, continuously in action, reconciling men to God, a Sacrifice that is time-less. As the author says: "The uniqueness and finality of his action in Jesus Christ is not the uniqueness of discontinuity nor the finality of a dead and static thing."—This "unique incarnation is found to be the the centre of history—not discontinuous; a great flowing stream, not a separate draught of water."

In his final chapter, Professor Moule deals with the thorniest aspect of all,—the Eucharistic Sacrifice—and in doing so identifies himself as both Evangelical and Catholic. The whole of this little book should be read with Bible in hand to check the interpretation of the author, for it is a microcosm of profound thought on one of the greatest of the Christian mysteries.

One can regret that the publishers has overpriced a paperbacked book of 58 pages, for it deserves a wider reading than it is likely to get at the price charged for it.

When I Became a Man by Theodore Parker Ferris. Oxford University Press. $3.75

Dr. Ferris has been the rector of Trinity Church, Boston, for the past 14 years and during that time has come to be recognized as one of the really notable preachers in this country. In addition to this distinction, he has written four books—before this one—which have brought him literary fame. There are few preachers, however able or famous, who succeed in writing as effectively as they preach.

The material in this book is derived from the sermons and instructions delivered in the course of the writer's ministry. The first part of the book deals with the important things which Christians believe and the second part with the personal implications of these beliefs. Dr. Ferris writes quite frankly as a liberal Evangelical, but not at all in a partisan spirit. In fact his attitude in dealing with controversial subjects is singularly humble. One wishes that all theological dissertations were imbued by the same spirit.

The first and central fact in Christian belief and its implications is the Resurrection of Christ as the assurance that he continues to live today in us and for us. The author makes no attempt to explain the mode of the Resurrection, although that is a subject which has concerned Christian apologists from the beginning. And much the same attitude is taken with the matter of the New Testament miracles. The two chapters on prayer are particularly valuable and convincing.

There is much in this book to which many sincere Christians will take exception to as being inadequate for a clear and sufficient understanding of Christian faith and doctrine, but it is a wholesome treatment of religious realities and very much worth reading.

John Henry Newman: Autobiographical Writings. Edited by Henry Tristram. Sheed & Ward. $4.50

For Anglicans and Roman Catholics alike, this is a valuable and revealing book. It contains all the autobiographical writings now extant (with the exception of his famous *Apologia)* of the leader in the Catholic Revival in the Church of England who was subsequently a Cardinal of the Roman Catholic Church. This voluminous collection of diary entries was originally written over a period of seventy-two years, from 1812, when Newman was 11 years old to 1844, when he was eighty-three.

For students of Church history of the era in which Newman lived, the contents of this book is an invaluable source for historical and biographical research. Theological and general public libraries cannot afford to be without it.

HOW TO KEEP HEARING LOSS FROM GETTING WORSE

Do you know why you hear better sometimes than at other times?

Do you know there are many ways you can improve your hearing without using a hearing aid—if your loss is only slight?

Do you know why most people who have a hearing loss find their condition gets worse as they get older?... And what can be done about it?

As a public service, Maico has prepared a booklet filled with hints and tips on how to get the most out of the hearing you now have—and how to keep it from getting worse. This valuable booklet is yours FREE. We'll mail it to you in a plain envelope.

The Maico Company, Room 97K
21 North 3rd Street, Minneapolis, Minn.

Name_____

Address_____

City_____ State_____

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25W MARBLEHEAD, MASS.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

CLIFFORD C. WATKINS
Rector, St. Andrew's, Flint, Mich.

The Witness of 28th carried a letter by Owen Lloyd, Grace Church, Anthony, Kan. He evidently took care of Ben Minifie, at least to his own satisfaction. It was not the kind of letter one would anticipate from a rectory, it lacked in courtesy, kindness and reason. True, our blessed Lord instituted the sacrament of his body and blood, the Holy Communion. It is also true that the celebration took place after an evening meal, and be it noted that fasting, the celebration to be before noon, confession to a priest before participation was not in vogue, the wearing of eucharist vestments not practiced, the signing of the cross during consecration, the elevation of the elements, reservation in tabernacle or aumbry, the sanctuary red light, genuflections, the five minutes fuss in consuming the elements after the service, all these were conspicuous by their absence, they too are man made!.

Massey Shepherd, being the man he is, would not claim papal infallibility. There is the secret of his influence. He can afford to smile at both Minifie & Lloyd. In my book, matters of communion lie between the penitent communicant and his Lord, no priest has the right, or commission, to foist his fads and fanaticisms on the humble worshipper in the pew. The Prayer Book service is adequate, the rubrics clear, and any priest who meant what he said when he was ordained will be subject to them.

CHARLES G. HAMILTON
Clergyman of Booneville, Miss.

Just exactly what the Church has to do with Alexander Hamilton is not clear. When Franklin proposed prayer at the constitutional convention, Alexander objected that he wanted "no foreign interference." And God remained foreign to Alexander, the immoral and indecent illigitimate (he was not a Hamilton), whose public career was a succession of swindles and whose memory is revered by every thief who had heard of him. There was in him no mercy, no kindness, no love of God or man. Neither the constitutional convention nor our government have much connection with the half'ettered West Indian who never understood our land.

MRS. SAMUEL C. HIGGINS
Laywoman of Hammond, Indiana

I was horrified to read in the Witness that two bishops of the Episcopal Church supported a bill to turn helpless animals over to the horrors of vivisection.

If that is the teaching of theological seminaries I do not see how a Christian could support them. I think the Episcopal Church needs the spirit of Saint Francis and Dr. Albert Schweitzer.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

CARLETON COLLEGE
LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"The continuous history of American Society begins with the foundation of Jamestown, Virginia, in 1607. The continuous history of the Episcopal Church in America begins at the same time, in the same place and with the same event. As they say in the radio commercials, no other denomination can make that claim."
—DR. WILLIAM WILSON MANROSS "*The Church in Virginia*" in Historical Magazine of the the Episcopal Church, XVI, 132.

Episcopal Church

Twenty-Sixth Year!

Twenty-Sixth Volume!

Episcopal Church

Historical Magazine

Will Publish in

MARCH, 1957

A SPECIAL NUMBER COMMEMORATING THE

350TH ANNIVERSARY OF THE FOUNDING OF VIRGINIA, 1607-1957

SPECIAL ARTICLES WILL INCLUDE THE FOLLOWING:

• The Reverend Richard Hakluyt (c. 1553-1616) and The First Charter of Virginia (1606)

By Canon Walter H. Stowe

• Chaplain Robert Hunt And His Parish In Kent

By the Rev. Charles W. F. Smith, D.D.

• The Foundations Of Church And State In Virginia

By Bishop William Stevens Perry

• The Establishment, Government, And Functioning Of The Church In Colonial Virginia

By Spencer Ervin, Esq.

✠ ✠ ✠

The Copy, $1.25 **The Year, $4.00**

Order from

No. 5 Paterson Street **New Brunswick, N. J.**

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

March 28, 1957

10¢



ST. FRANCIS CHURCH

TURLOCK, California, is a small church with a comparatively small congregation, but it is one of the most beautiful

NEW FEATURE BY DON LARGE

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY

Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wednesday, 7:45 a. m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists*; CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; JOSEPH F. FLETCHER, *Problems of Conscience*.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO

Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D.
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m. Easter Day—Holy Eucharist 5:30, 630, 8, 9, and 11 a. m.

TRINITY CHURCH
MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain

Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44. NO. 9

The WITNESS

FOR CHRIST AND HIS CHURCH

March 28, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Churches In South America Led by Young People

★ Religious young people in Latin America are both the creators and leaders of a major social revolution there, a world Christian youth leader said.

Bengt-Thure Molander of Geneva, Switzerland, executive director of the World Council of Churches' youth department, reported on a tour of South America. He led a five-nation World Council team of Christian youth leaders in a ten-week visit to 14 countries.

He said the group found a "tremendous enthusiasm" for the Church among Protestant young people. This enthusiasm, he added, is reaching across church loyalties and boundaries.

Molander was joined at a news conference by Charles Boyles of Jackson, Miss., leader of an American group of the United Christian Youth Movement that visited Central America and Caribbean countries at the same time. The UCYM is a related agency of the National Council of Churches.

Mr. Boyles, chairman of the council's youth department, cited "widespread evidence" that Protestantism is expanding its work in Latin America.

"There is a growing awareness within the younger leadership of Protestant Churches in the area," he said, "of their role in the realization of a responsible society and their role in the Church."

Both touring youth groups, working in cooperation, participated in the Latin American Youth Congress held recently at Barranquilla, Colombia, the first such meeting in ten years.

Molander said his group attended six youth leadership training institutes, made 42 youth rally speeches, preached 30 sermons in five languages and sat in on seven youth conferences.

He recommended setting up more ecumenical work camps in the South American countries.

"These young people," he said, "are eager to study in the United States and abroad, but it is just as important for American and European youth to live and work with them."

More northern young people should learn Spanish and Portuguese "if they are to be successful in stretching out the hand of fellowship," Molander said. "This business of building closer contacts also includes providing more and better Christian literature in the two languages," he said, "to meet the growing demand for books in the churches and schools in those countries."

The World Council youth leader described several interesting church projects under way in South America. In Sao Paulo, Brazil, he said, a group of Brazilian students live and work in a factory district, gaining the confidence of the workers and talking with them about religion, "must like the French working priests."

Several rural missions sponsored by United States and Canadian churches also are helping raise living standards in many areas, Molander reported.

He pointed to four ways in which the churches in the United States and abroad can assist the young Churches of South America:

Take seriously the fact that Protestantism is a force in those countries.

Make available educational literature in Spanish and Portuguese and provide objective information about other world Churches.

Strengthen the seminaries and send more qualified teachers to South America.

Expand leadership training to help Latin American young people re-think their tasks as Christians in a changing world.

"The hope of Protestantism in South America and its strength," Molander said, "is in its young people. They no longer respect the class differences which still influence their elders and they are not as bound by nationalistic concepts."

STUDENT CENTER IN COLORADO

★ The diocese of Colorado is building a chapel and student center at the University of Colorado at a cost of $65,000.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Metropolitan of South Africa Makes His Last Protest

★ The last document signed by Archbishop Geoffrey Clayton of Capetown, before his death at the age of 72, was a letter protesting proposed legislation to give the government control over church services attended by both Europeans and Africans. He was Metropolitan of the Church of the Province of South Africa.

His letter was addressed to Prime Minister Johannes G. Strijdom and handed to him after the Archbishop's death. In it he gave notice that he could not in conscience obey the proposed law nor counsel his people to do so if it went into effect. He appealed to the Prime Minister "not to put us in a position in which we have to choose between obeying our conscience or obeying the law of the land."

Under the proposed measure, a section of the native laws amendment bill, permission would be required from the minister of native affairs for multi-racial services in churches or other institutions established since 1938. Government approval also would be required for all urban meetings, religious or social, to which Africans are now admitted.

"The Church cannot recognize the right of an official of the secular government," Clayton wrote, "to determine whether or where a member of the Church of any race (who is not serving a sentence that restricts his movements) shall discharge his religious duty of participation in public worship or to give instructions to the minister of any congregation as to whom he shall admit to membership in the congregation."

He also noted that the constitution of the Church of the province of South Africa provides that clergymen and laymen shall be represented in synods "without distinction of race or color."

The proposed law, he said, would make the holding of such synods dependent upon the permission of the minister of native affairs.

"We recognize the great gravity of disobedience to the law of the land," the Archbishop wrote. "We believe that obedience to secular authority even in matters about which we differ in opinion is a command laid upon us by God. But we are commanded to render unto Caesar the things which be Caesar's and to God the things that are God's. There are, therefore, some matters which are God's and not Caesar's."

The Anglican prelate expressed his solemn belief that "the matters dealt with" in the proposed law belonged to God.

Clayton was an outspoken opponent of the government's apartheid (segregation) policies. At a mass-meeting of religious groups two years ago he called on South Africans to "repent before God" for permitting their country to adopt its segregation laws.

When he laid the foundation stone for the new nave of St. Alban's Cathedral, Pretoria, in 1955, he told a large gathering including the Prime Minister that it would be "intolerable to suppose there can be a different gospel for every race."

"The gospel for South Africa cannot be different from that for England, the Netherlands or the United States," he said.

NIEBUHR ISSUES WARNING

★ Prof. Reinhold Niebuhr of Union Theological Seminary, said the Protestant Church "is always tempted to reduce itself from a community of grace to a community of neighborly chumminess."

The theologian said that in the Christian religion "there is always a conflict with the Christian gospel and idolatrous religion. There is a natural inclination for a minister to equate what he wants to do with God's will."

Niebuhr addressed some 105 students from 35 colleges attending a conference on the ministry for college men. The meeting, held at the seminary, was designed for college men who are undecided about their vocations.

He pointed out to the students some of the dangers and opportunities of the Christian ministry.

In this world of "great scientific achievement," Niebuhr said, there is a temptation to regard the Christian story "as something of a past generation irrelevant to this age."

"It is the minister's challenge to relate the perennial truths of the Gospel to the new truths of each new age," he added.

Paul Tillich, a member of the Harvard Divinity School faculty, told the students that Americans today have a tendency "to settle down, to accept the middle of the road, to be afraid of asking radical questions."

He said business leaders complain that if they get applications for higher positions, the question "How can I get ahead?" is not asked. Instead, he said, applicants want to know "What is my retirement contract?"

Tillich warned that "this kind of world" can corrupt

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

religion into a tool to be used for accommodating oneself to the prevailing order and groups in society.

"When I hear a phrase like 'we need religion in order to undergird our culture,' something in me explodes because then religion is by definition abused," he said. "It is used for something else which is not religion and which results in its destruction or perversion."

Protest of Atlanta Clergyman Lands Him in Jail

★ An Atlanta minister arrested for interrupting a segregationist meeting to preach brotherhood refused offers of bail or legal counsel and remained in jail. The Rev. Ashton Jones, a Quaker, was evicted bodily by police at a meeting of the Seaboard White Citizens Council, in Miami, Florida.

The clergyman said he was not guilty of any wrongdoing. He explained he was present at a meeting advertised as open to all, and made no effort to create a disturbance or resist officers.

"I told them they would have to remove me bodily," Mr. Jones said. "They were only doing their duty. That's my training—non-violence and non-cooperation with things I believe are unjust. I have been arrested 14 times in five states —most of them in the South."

The 61-year-old minister has spent recent years touring the world in a "Brotherhood Car," a trailer mounted on a truck chasis and painted with symbols of friendship between races. He said he has spoken on brotherhood in 19 countries.

At the White Citizens Council meeting Mr. Jones interrupted Fred B. Hockett, lieutenant of segregationist John Kasper in the Clinton, Tenn., race riots, as Hockett harrangued a crowd of about 300.

Hockett had just finished a description of Booker T. Washington, whom he described as a "credit to the Negro race" but a man "raised by a white man—the only kind that amount to anything."

Mr. Jones raised his hand and asked, "What about Ralph Bunche?"

"You keep quiet!" Hockett said, pointing at the minister. "You'll get your chance to speak."

The minister persisted with questions and Hockett shouted "well, as long as you have poked in here . . . I want you people to know this man, the so-called Rev. Jones, long-time member of the NAACP . . . who lives with a Negro Reverend (Edward T.) Graham!"

The crowd began to shout and hoot as Mr. Jones arose and denied he lived with Mr. Graham. "I am a member of the NAACP," he said, "but I am an ordained minister. . . ."

He started to speak of brotherhood but his words became lost in the babble of shouts. Several cried out, "you better go home . . . get him outta here before he gets killed"

Finally, two police officers grabbed Mr. Jones by his shoulders, picked him off the chair and, amid wild cheering from the crowd, carried him out of the yard and into a police car.

He remained in jail until he was sentenced to 30 days, which was however suspended. He announced that he would continue to attend pro-segregation meetings to preach brotherhood.

FELLOWSHIP AWARDED TO THEOLOGIANS

★ The Rev. Charles Taylor, former dean of the Episcopal Theological School and now director of the American Association of Theological Schools, announced on March 20th grants of fellowships to twenty-two theologians.

The grants total about $80,000 and are made possible by a gift of $500,000 from a fund of the Rockefeller Foundation which will be used over a five year period.

Each recipient will spend a year in study and research away from his home area. The men will go as far as India, Formosa, Switzerland and Germany.

Their projects will include such diversified subjects as the place of the layman in the Church, the Evangelical Church in Germany under Hitler, the motives and emotional make-up of candidates for the ministry and the role of the Church among Negroes.

The men chosen represent twelve denominations. They were nominated by their respective schools and selected by a commission of the Association.

Taylor explained that the overall purpose of the fellowship program is to help faculty members improve the training of men for the ministry.

PAUL MOORE ACCEPTS DEANSHIP

★ The Rev. Paul Moore Jr. has accepted the deanship of Christ Church Cathedral, Indianapolis. He is presently at Grace Church, Jersey City, where for the past eight years he has pioneered in urban work, particularly in intergration. He served for a number of years on the editorial board of The Witness.

He begins his new job in September.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Episcopal School Association Has Permanent Council

★ A conference of Church-affiliated schools, sponsored by the Episcopal School Association, held in early March at Seabury House, brought together 65 principals, headmasters, and headmistresses representing more than 50 parish day, boys' and girls' preparatory schools from all parts of the country.

As a result of the two-day conference, the first at which all three kinds of Church schools were represented, a permanent council for the Episcopal School Association has been formed. In addition, the results of the conference discussions are being evaluated and, according to the Rev. Clarence W. Brickman, executive secretary of the association, will become the basis of future action by the organization.

Among the leaders who participated in the conference were: the Presiding Bishop; Dean James A. Pike of the New York Cathedral, the Rev. David R. Hunter, director of the department of Christian education, and Mr. Brickman, who is also executive secretary of the National Council's unit of parish and preparatory schools.

The Episcopal School Association had its beginnings in 1939 when a small group of the heads of the Church's schools for girls met informally in connection with the annual meeting of the Headmistress' Association. In January 1949, a group of representatives of parish day schools organized the Episcopal Parish School Association. Later, joint discussions took place between these two groups which resulted in the establishment of the Episcopal School Association.

Among the aims of the Association, as stated by Mr. Grant, chairman of the Council, are "to strengthen existing schools; to assist new schools in finding their rightful place; and to provide the opportunity for all of the Church's schools to relate themselves to the Church's life and work and to each other."

CHURCH IN POLITICS IS URGED

★ A Denver attorney said that churchmen should participate in partisan politics and broaden their interest to cover all facets of legislation rather than confine themselves to "moral issues" such as gambling, liquor and discrimination.

Roy Romer addressed the fourth annual legislative seminar of the Colorado Council of Churches attended by legislators and churchmen from various parts of the state. More than half the members of the Colorado legislature were present.

Mr. Romer, who did special work at Yale Divinity School on the relationship of Christian ethics to law and politics after graduation from law school, discussed "Christian Responsibility in Political Decisions."

"Church groups could offer little when asked about laws governing water consumption; but much on the subject of liquor consumption," he said.

"Churchmen would have little to offer on the subject of just tax structures except opposition to financing government by race track or other gambling revenues."

The lawyer said the legislator could justly conclude that Christians are mainly interested in questions of liquor, gambling, corruption and discrimination.

"He could conclude that the Christian faith just doesn't have any relevance to the other questions," Mr. Romer added.

He said churchmen have "tragically narrowed" their "field of interest" in government by concentrating on a few issues and leaving critical policy decisions to others.

ST. PAUL'S OFFICIAL GOES TO LONDON

★ The president of St. Paul's University, Tokyo, went to London last week to plead for the suspension of Britain's tests of nuclear bombs near Christmas Island. He is Masatoshi Matsushita who took the assignment at the request of Premier Kishi after a ten-minute talk.

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

About A Number of Things

WE TYPE these lines in our bathrobe, having succumbed to our customary Lenten virus. A good few mea culpa's have been piling up in our spiritual in-basket, and we take advantage of the season to work them off all at once.

One, we do not retract anything we have said about Mr. Dulles' policies in the past. But we wish to go on record as noting that where, as in the Israel-Egypt quarrel, the problem facing him has been simply how to keep peace, he has showed remarkable patience and firmness in diplomacy. It will be another matter if the United States does not in fact abide by her moral commitment to Israel; but we assume and hope she will. We like and admire Israel, like other small spunky free nations who are keeping up archaic languages, and we are glad Mr. Dulles has kept her our friend.

Two, a sympathetic but severe correspondent asks if by our disapproval of the proposed limited intercommunion with the Church of South India (Witness, Feb. 21) we are not playing into the hands of the extreme Apostolic-Succession people, who wish to have nothing to do with the Church of South India. We should be very sorry if our remarks have that effect, and believe we could have guarded against it more carefully. May we put in a different way the point we were trying to make?

We regard the theory of the Apostolic Succession as historically unverifiable and theologically irrelevant; and we are certain that a prerequisite of any real union involving Anglicans is its abandonment. We obviously cannot defend that thesis in detail at the present time. But granted that we hold that thesis, it seems to follow that any official Anglican statement which in reality upholds the theory of the Apostolic Succession will delay real reunion, not further it.

Now the proposed recommendations on the Church of South India in effect say that the Episcopal Church recognizes the C.S.I. just so far as the C.S.I. can be fitted into the theory of the Apostolic Succession—a theory which the C.S.I. however itself plainly rejected by her act of union. Therefore we can only regard the recommendations as being a further assertion of the theory which stands in the way of reunion, and not as an olive branch at all. But we are certain that they were not proposed with that intention.

Three, last week we promised an announcement, and review, of our recommended Lenten book. The announcement is easy: it is Albert Camus' new novel, "The Fall". We have been trying for ten days to write a review, and nothing has come. So all we have to say is, we hope you will read it. (a) Because we learned from it that the accomplishments on which we most pride ourselves are in fact manifestations of pride. The great sin which the lawyer-hero spends all his life expiating is to have derived satisfaction from defending the fatherless and widow without charge. (b) Because in it we are brought face to face with a person (for whom we personally have great sympathy) who loves Jesus because he is honest and merciful; who cannot abide the Church because it is not honest or merciful; and is unhappy about the account that most partisans of God give of God. (c) Because in spite of all this, the hero proposes as his great spiritual discovery that we must—forgive the Pope!

Four, we ourselves are not terribly happy about Lent. Fasting in particular, we suspect, is a Latin discipline unsuitable to our Northern latitudes, where a good many calories must be taken on at breakfast just to keep the inner fires stoked against sub-freezing temperatures. Of course if one can drive around all day or take the subway that makes it easier; but we are obliged to walk. Furthermore in the Mediterranean world March gives some hints of spring and new life; but with us it is the tag-end of winter, resistance to infection is at its lowest ebb, and the last thing we need is a sustained spiritual effort. Must we confess the dreadful truth?—as long as we can remember, Lent has been the time when we cut chapel oftenest, succumbed to colds with the fewest protests, puttered most with our

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

photograph album, didn't take on large scholarly projects, and arranged to take our girl friend to some plays and forget about the slush.

But having said this, we promise our readers that we shall not recur to the matter. They will remember that we had some qualifications about the keeping of Christmas; which we felt in duty bound to express, in spite of remonstrances from our mail, just because we like Christmas so much and felt bound to be on our guard against it. But Lent is something nobody likes: to a certain extent we have gotten over Lent, but we are still Puritans, and if we see somebody keeping a good Lent we are rebuked by his example in spite of ourselves, which is undoubtedly very good for us. So we shall say nothing to him, even at the probable risk of encouraging him in dreadful spiritual pride.

Five, yet another correspondent—we all write more letters to the editor when we are feeling punk—reproaches us for being long-winded. We had thought of explaining to him what is perfectly true, that it is sheer laziness on our part; it is easy enough to write a nice long piece, but Purgatory or even Hell for an editor to apply the blue pencil to himself.

But then we thought of a clever way out; which we proceed to take, forthwith —We trust your snowdrops come up quicker than ours seem to be doing.

Don Large

THE NEATLY BALANCED TIE!

THE Dean-emeritus of the Yale Divinity School is always quotable. But once in a while he says something which literally cries out to be quoted. And I'm not one to let such a cry go unheeded. The good dean was speaking about ten-year-old Junior who, as he came in dejectedly from the playing field, was asked the question, "How was the game?" Junior tried hard to keep back the tears, but with a stiff upper lip he told the sad news. "It was lousy. Tie score. And a tie score is always a punk game."

The dean points out how right Junior was: "Out of the mouths of ten-year-olds is wisdom ordained. For the people who go through life with a tie score carefully kept, so that things are in perfect balance—so much for so much, tit-for-tat, a perfectly balanced economy—life is a punk game. This in not my discovery. It was made some time ago by a keen-eyed Observer who asked, 'If you salute only those who salute you, what is there special about that?' The answer is, 'Nothing. It is a tie score and a dull game.' "

It reminds one of the young grade-school boy who was puzzling over a bank statement, trying to make some sense out of it. Scratching his head in despair, he finally blurted, "Look. It says here, Assets $4,278,403.27 and then it says, Liabilities also $4,278,403.27; I don't get it. What's the point, if it's always a tie?"

How often you've heard Mrs. Smith say, "Of course, I won't invite that Jones woman to tea again! I've had her here at least three times, and she's had me there only twice!" That's right, Mrs. Smith. If you want to guarantee yourself a thoroughly dull life—with a stale flatness in place of a spontaneous bubbling—just go ahead with that kind of tit-for-tat bookkeeping.

Mrs. Smith is unhappily part of that great company in whose life love has been replaced by mathematics. They belong back in the more primitive pages of the Old Testament, with their "Eye for an eye and a tooth for a tooth." Their statistics are in fine shape, but they hang like tattered scarecrows in a field from which all life has long since departed.

These are the same people who carry their adding machines to church with them. In righteous indignation, you hear them cry, "What? Pray for him? Has he ever prayed for me? Why, I wouldn't pray for him, if he were the last man in the world. The bald truth is, I hate that man!"

The bald truth is, whether you hate him or not, he's still your brother and you're both the children of a common Father. And, as a matter of fact, if he's really hateful, then he stands in desperate need of your prayers. If your opinion of him is justified, there's no one on earth who requires the power of your petitions more than he does. Nor is he likely to rise above his hatefulness, until some mighty patient prayers are said by some mighty sacrificial people. Meanwhile, the tit-for-tat crowd have apparently forgotten that there's not a syllable in the New Testament

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

about what people do to you. The Gospel is exclusively concerned with what you do for them.

In any event, when all the scores are added up, I'll wager the Lord will deal more kindly with the sinner who—despite his many sins—has lived a life of outgoing love, than he will with the cold clod whose game of life has ended in a neatly balanced tie!

Church Music

By Frederick Chapman

Rector of St. Paul's, Gardner, Mass.

THE forward looking choirmaster, now making plans for Palm Sunday and Easter, will be interested in reviewing W. Glen Darst's "Come, Faithful People" (Gray C.M.R. No. 2449). It is straightforward and simple, rather like the same composer's "Ride On, Ride On In Majesty", which is also published by Gray in three and four part arrangements. Also, look over T. Frederick H. Candlyn's two settings of the same words. The first (Carl Fischer C.M. 6468) is more difficult than the one published by Concordia. Those of you having small choirs should certainly consider Thatcher's "Come, Ye Faithful" for Easter (Oxford E 11). I know of no more practical anthem. Marion Conklin Chapman's "I Heard Two Soldiers Talking" (Galaxy) is worthy of your consideration. Dr. Candlyn's "This Joyful Eastertide" and "The Strife Is O'er" (J. Fischer & Bro.) are both splendid and practical anthems. Each has an optional tenor part. If your tenors are weak, or non-existent, look these over. For the small or average choir, I also like Bairstow's "The Day Draws On With Golden Light" (Oxford E 1), Thiman's "O Christ, The Heaven's Eternal King" (Novello).

Since my last letter such a flood of beautiful music has come from the presses of Concordia Publishing House that it will take several letters to do justice to it. Today I shall only mention the numbers which fall into special classifications. For Lent there is a two part work by William Boyce called "The Sorrows Of My Heart" (98-1380). It may be sung either by the sopranos and altos or by the tenors and basses. Healey Willan has a lovely and simple setting of the Chorale "O Lamb of God, Pure and Holy" (98-1383). It may be sung by sopranos and altos or two soprano parts and alto. "O Perfect Life of Love" is a fine, short Lenten anthem for S.A.B. by S. Drummond Wolff (98-1150).

Dr. Willan has a fine two part Ascensiontide anthem "The King Ascendeth Into Heaven". Either the ladies of your choir or your junior choir would enjoy this.

There are two excellent and practical new Easter numbers. One is "Sing Praise to Christ" by Bach, arranged by Adolf Strube (98-1377). This is in four parts, and could be for general use as well as Easter. The other Easter anthem is "Christ The Lord Is Risen Today", based on the Welsh tune "Llanfair", in a setting by S. Drummond Wolff (98-1376). This is for soprano, alto and baritone and would make a fine introit for Easter Day.

The same composer has an excellent anthem

MUSIC PUBLISHERS

British-American Music Co.
235 South Wabash Ave.
CHICAGO, ILLINOIS

☆

Harold Flammer, Inc.
251 West 19th Street
NEW YORK 11, N. Y.

☆

Concordia Publishing House
3558 S. Jefferson Ave.
ST. LOUIS, MISSOURI

☆

Hall & McCreary Co.
Park Ave. at Sixth St.
MINNEAPOLIS 15, MINN.

☆

E. C. Schirmer Music Co.
221 Columbus Ave.
BOSTON 16, MASS.

☆

Oxford University Press
114 Fifth Avenue
NEW YORK 11, N. Y.

☆

The H. W. Gray Co., Inc.
159 East 48th St.
NEW YORK 17, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

for Ascension or general use called "A Hymn Of Glory Let Us Sing" (98-1357). It is based on the chorale "Lasst Uns Erfruen", is in four parts and should be most effective.

Those looking for a Confirmation anthem might like "Thine Forever, God Of Love" in a setting by Joseph Roff (98-1376). It is in four parts. S. Drummond Wolff's two part anthem "Come, Holy Spirit, Come" (98-1356) could be used for the same purpose or for Whitsunday. Finally, there are two good numbers for your junior choir. One is Healey Willan's "Glory To The Father Give" (98-1382), the other Wolff's "Saviour, Like A Shepherd Lead Us" based on "Picardy" (98-1358).

I must also tell the organists about two very practical volumes of organ music that have just arrived from Concordia. They are parts seven and eight of their series called "The Parish Organist" edited by Erich Goldschmidt. Part seven contains music for Lent, Palm Sunday and Holy Week. Part eight covers Easter, Ascension, Whitsuntide and Trinity. It is all music of high quality and capable of performance on organs of limited resources. The periods covered range from the fore-runners of Bach to contemporary composers. Some of the music is written on two staves, the rest in conventional organ scoring.

I hope you will send me (92 School St., Gardner, Mass.) any suggestions for making these articles more helpful.

This material is from a longer letter with items of interest only to Western Massachusetts deleted.

Some Reasons For Keeping Lent

By Terence J. Finlay
Rector of St. Bartholomew's, New York

I WONDER how many of you have heard Jacob Riis' fable of the ambitious spider who, looking down from his lodging in the roof of a cave, decided that he was missing a great opportunity of developing his business. He thereupon dropped down to the entrance and began to weave his web in great anticipation. The spider was correct in his judgment, for many flies and moths fell into his web. He grew fat and contented. One day he looked up to his former dwelling place and saw the cable extending from himself to the web in the roof of the cave. Deciding that he did not need this ugly thing any longer, he severed the connection. As soon as this was done, our spider died, for he had committed suicide.

I said at the beginning that this was a fable, for no spider would be so foolish. It is only man who continually seeks to live without a cable or connection between himself and his Creator. This is one reason why we should do all in our power to make the best possible use of this season of Lent. The deepening of our spiritual life is our life-line between ourselves and God.

I realize that there are many people who feel that Lent is a carry-over from the medieval past and fail to see any necessity for its continued observance by people living in the twentieth century. Let me give you very briefly three reasons why I think we should keep Lent.

The first is a direct answer to those who feel that this season belongs to the past. It did begin in the very early days of Christianity, when a fast was observed before Easter. The present mode of observance, by which Lent begins on Ash Wednesday, was stamped with the authority of Gregory the Great toward the close of the sixth century and appears to have been generally followed in the Western Church. Thus for over fourteen hundred years the Church has been keeping Lent, and I do believe that there is something to be said for a custom or practice which has been followed by devout people for that length of time—people who have found immeasurable spiritual benefit to themselves and to the Church at large.

The Commemoration

THE original intention of this fast before Easter was probably to commemorate the forty days which our Lord spent in fasting in the wilderness and it may also have commemorated the forty hours of gloom and sorrow, which intervened between the Crucifixion and the Resurrection. But sorrow over

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the passion and death of Christ was wisely connected by the Church with sorrow and penitence for the sins which caused the sacrifice of the Cross. In this way the period of fasting, which might have been productive of little more than unprofitable indulgence in idle emotions, was converted into a period for careful self-discipline.

This brings me to the second reason for keeping Lent. It can become a period of definite discipline, a time of spiritual refreshment and training for every one of us. We live in an age which dislikes the idea of discipline. Many have tried to break away from it, and like Prodigal Son in our Lord's parable, they find that living unrestrictedly, gratifying every passing desire, leads only to unhappiness. Instead of being free, they end up as slaves of their own desires. A life without discipline can only end in chaos. It is only when we "come to ourselves and return to our Father," that we realize our true heritage and our true place in life.

There are many who set up for themselves certain rules, and although they keep them diligently, never really keep Lent. We hear people asking one another what they are giving up for Lent, and in many cases it seems some quite trivial thing. I am afraid Lent will be a fruitless season if we only give up things that are easy for us to do without. On the other hand, if we have some habit which is evil or which is rapidly becoming our master, then Lent is a splendid time to break ourselves of this habit. In his Epistle to the Corinthians, St. Paul uses the illustration of the Christian athlete, going on to say, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Here, then, is something we can do during these six weeks to become better Christian athletes, for out of this period should come a quality of life that is definitely higher in Christian service.

Take Stock

THIS leads us to the third reason for keeping Lent. During these forty days we have the opportunity of taking spiritual stock of ourselves—I really mean ourselves, for we are so prone to criticize others that it comes as rather a shock when we turn that critical gaze within. Here is something positive to do, for Lent is really a time for action. In the words of an old rhyme:

"Just stand aside and watch yourself go by;
Think of yourself as 'he' instead of 'I.'
Pick flaws, find faults, forget the man is you,
And strive to make your estimate ring true."

Let us ask ourselves where we are going; or have we allowed ourselves to drift aimlessly? The longer we go on with life, the more mysterious it becomes. Some, like the writer of the Book of Ecclesiastes, see nothing but monotony in the daily round, and would echo his words: "Vanity of vanities; all is vanity." Others of us go muddling on, secretly conscious that we are not doing the best that we could with our lives.

We live in a world which seeks to attract our attention and loyalty. We try to make the best of both the material and spiritual worlds, and fail miserably. Can we not during this sacred season start to put first things first? Will we not realize that we can only contain so much, and that we have been crowding out the things that really matter by things that do not matter so much? It never was so easy to fail in this way, as it is today. Today the currents of life are swift and the demands absorbing. There are more things to do than we shall ever have time for. Life cries to us from every side: "Attend to me here!"

The material world is so much with us; its voice seems to predominate. Jesus gave us the clue to help us in our decisions, when he said: "Seek ye first the Kingdom of God and his righteousness; and all these other things shall be added unto you."

They fall into their proper place, if only we have the right perspective. We should thank God for this opportunity of coming apart with him, of joining those who down through the centuries have found in this season such wonderful opportunities of spiritual refreshment. Let us resolve to face the challenge of spiritual self-discipline; and endeavor more fully than ever before to keep Lent as it should be kept.

The Romans had a motto: "Carpe diem." "Seize the day." We need to seize each day, for it is all we can count on. Let us seize this day and make it an offering acceptable unto God.

CONFIRMATION INSTRUCTIONS
By Bishop Irving P. Johnson
50c a copy
The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Ears To Hear

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THE other day while driving in my car I switched on my radio. In a moment I was listening to a series of allegedly musical sounds which I found unpleasant. One push of the finger brought me another station, and recordings that were melodious and inspiring. This is life. We hear what we want to hear—what we must hear. We listen to what pleases us, to what is convenient and necessary. A mother with a sick child hears every tiny sound that emanates from the nursery. On the other hand, a child absorbed in a project is deaf to a multitude of sounds around him, including his mother's voice, summoning him to his duties. Thus our tastes are formed and our characters are shaped.

The ear is one of the most selective of all the organs of the body. Yet to make it the servant of our whim or bias, the slave of our selfishness, is to make scant use of it and in the end, to do ourselves a disservice. The ear is the instrument of learning, the receptor of love, the organ of concern and protection, the means of enjoyment, of friendship, of education, of inspiration. It is one of God's great gifts of awareness. It is a symbol of the freedom with which he has endowed our lives. It is the instrument whereby we may come to know him or shut him out of our lives. As with the radio, we must be tuned in, receptive, attentive. We must hear him "in the deep heart's core".

It was at the conclusion of one of Jesus' parables of teaching that he perceived the listeners who were not listening and was reminded of the fact that this would always be so. There would be those who for one reason or another would turn a deaf ear to his voice or to the voice of his Church. On several occasions he cried, "He that hath ears to hear, let him hear!" We need this reminder during Lent. Most of us will be a little more diligent in our church attendance, and therefore a little more frequently exposed to the opportunities of spiritual growth. The question is,will we make use of these opportunities?

There is no benefit from preaching for the critical ear, waiting to be pleased, unwilling to be disturbed. There will be no virtue acquired by mere physical presence. What happens to us will depend upon our receptivity. Are we "tuned in"? Likewise, faith is not a matter of the mind alone, but of the will. Wisdom is not a matter of knowledge alone, but also of will. Truth is meaningless until it reaches the heart.

Religion as a philosophy is dead until it comes alive in action and attitude. "Ye shall seek me and find me when ye shall search for me with all your hearts." "He that hath ears to hear, let him hear."

Comments on Lent

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

I CONFESS that I have some misgivings as to what Lent really means to us moderns. Geared to the more leisurely pace of another and different age when people had and took the time to give their spiritual lives priority over other interests for so long a period, I am always aware of the difficulties for an age like ours which believes in getting things over with quickly.

Because we are used to concentration and high pressure even in spiritual things, it is not easy to maintain the proper pitch of discipline and devotion for so long a period. We see this clearly in the tendency to begin Lent with enthusiasm only to have that enthusiasm evaporate in mid-Lent until the final concentration of Holy Week. The time between the first week of Lent and the last is, if we are not careful, just another five weeks of the year as far as our religious activities are concerned.

I also have misgivings as to the traditional approach to Lenten observance, from the things we "give up" to the multiplication of services which is the accepted pattern in most parishes. Having had to undertake some disciples of mind and body in these past months, I have a new and first-hand awareness of the values of selfdiscipline. Most of us eat too much, work too hard and play strenuously because we are not by temperament a self-disciplined and temperate people. There is undoubtedly a value in a bit of self-discipline for six weeks out of the year, but what troubles me is how it is to be satisfied in a sort of synthetic way with undertaking for six weeks that which, for both soul and body, we

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

might undertake more profitably all the time. To treat Lent as a sort of experiment in discipline without incorporating its disciplines in the ordinary business of living the rest of the year is to lose much of its permanent value. Therefore, I think each of us ought to discover something each Lent which can be permanently added to our all-too-few self-disciplines.

The same is true of extra devotions. If it is good to read a religious book or to become better acquainted with the Bible in these six weeks, it is good the rest of the year. If there is value in making one's communion in mid-week between Ash-Wednesday and April 21, that value is worth conserving afterwards. If it is worth the effort to attend a service on the Sundays of Lent then the call to prayer on the Lord's Day is a compelling call the year around.

The Church suffers much from seasonal Christians. Either this thing we profess more consistently during Lent is valid at all times and seasons, or it isn't worth much in the long-run. Each Lent should add something of abiding value to our religious experience or it is nothing more than a shot in the arm, a bit of religious benzedrine giving us a false sense of enthusiasm which passes away until the pill of next Lent is administered. I pray God that something of real and permanent value may be part of your Lenten experience in 1957.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 4th Sunday in Lent

St. John 6:1-14

"This is . . . . that prophet that should come into the world."

At first glance this feeding of 5000 men looks just like the kind of action which Jesus had repudiated in the first temptation. This impression is strengthened by the conclusion (v. 14) drawn from the act concerning his identity. However, since neither this statement nor anything like it is given as from the people in the accounts of the other Gospels, it appears to be a part of the Johannine interpretation of the event and must be understood in that light.

St. John agrees with the other Gospels that Jesus did not perform this miracle for his own advantage, i.e. either to satisfy his own hunger or to authenticate himself to the people. It was purely an act of compassion without ulterior motives. St. Luke has no sequel to the episode, but St. Matthew and St. Mark record a series of incidents and conversations following the feeding in which there is a recurring reference to food, loaves and leaven (see especially St. Mk. 6:52; 7:18, 19; 8:11-13; and the parallels in St. Mtt.), and in which Jesus expresses his concern for the reaction of his disciples, namely, that bread, the edible substance, should cease to be a vital issue for them (St. Mk. 8:14ff.). Of course, they should have bread to eat. But to insure that was not his specific function. He had said, "You give them something to eat" (St. Mk. 6:37). The Gospel of St. John agrees with this. The whole chapter 6, of which our selection is but the introduction, repudiates the shallow preoccupation with material food. Jesus' action was, therefore, not a doing of what he had rejected as a part of his mission.

The Johannine version uses the incident actually as a lesson in **living by the Word of God.** It enlarges the lesson implied in the Markan sequel (8:14ff.; cp. St. Mk. 6:52), and composes a liturgy with initial narrative followed by didactic dialogue and responses. Verse 14 appears thus as a Christian affirmation in this liturgy. The men who had seen the miracle (v.14, the RSV renders better, "the sign", as St. John means, "the meaning of the act") were neither the crowd nor the original disciples, but Christian people of a later time who had come to understand, and, primarily of course, the Evangelist St. John himself. When we recognize this sentence as the specific Johannine lesson we have the clue to its meaning and the purpose of the selection for this day.

Jesus is the prophet of whom Moses had written (Jo. 5:46; cp. Dt. 18:15). He is the one who like Moses would come speaking forth authoritatively the instructions from God. But this whole event of the 5000 in the hills contrasts with and transcends the Mosaic situation. This is not the Jewish Passover (v.4). This is a new Covenant Meal with a New Israel. The bread is material. Moses, too, had given such bread, the mannah. That merely establishes a likeness (as do verses 2 and 3). Now real bread from heaven is what

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the Risen Lord is giving (5:32, 33). His bread is something for the mind (contrast "the leaven of the Pharisees", Mk. 8:15). Moses and the nation had thought of a Leader to come who would stand on the same level with him. But now we understand that the prophet who was to come would be far superior to him and would offer transcendent and unlimited nourishment.

Jesus' words are bread. He is the Word (1:1), and therefore, the Bread of Life (v.35). Let his words suffice. They are superabundant. Do not continue on the lower level of demanding material bread as the miracle from heaven (verses 15,27). That is what "Jews" demand. (The word, "Jews", being in this Gospel secondarily a designation of people in the Church who in this respect are sub-Christian.) Jesus is the Prophet of God because the words which he has spoken and is speaking "are spirit and life" (v. 63). Disciples are people who give themselves as agencies for the distribution of his words. Of this timeless truth the story of verses 1-14 is the significant parable, but the whole of the chapter must be taken into account in order to understand it.

As the Forty Days were for Jesus a season of intensive scrutiny of religious expectations and notions, so our Lent is by this Gospel, and the others in this season, plainly indicated as a time for the clarifying of our thinking concerning traditions and doctrines and popular pious expressions and their correction by the mind and spirit of Jesus (n.b. for example, the shallow notion of this day as "Refreshment Sunday").

Have we his mind or are we still Jews, sub-Christians, in these matters? Jesus, not a scholastic philosopher, is the prophet given to us, the New Israel, by God. He is the authority on these things.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for $2.50

100 copies for $4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

Talking It Over

By W. B. Spofford Sr.

ONE of the reasons Red Smith is my favorite columnist is because he gives his space from time to time to some letter-writer.

Seminarians, I am told, are beating their brains out these days over Existentialism and don't consider themselves much unless they can hold up their end in discussing Kierkegaard, Jespers, Sartre, Buber, Tillich, Barth and similar sluggers in the theological league.

It was therefore refreshing to get a letter from a lad of the midwest, now in seminary, which I want to share:

Just got back from a retreat lead by a West

BOOKS RECOMMENDED FOR LENTEN READING

ANGUS DUN writes

The Harper Book for Lent, 1957

The Saving Person

A fresh consideration of the heart of the Christian faith — the way of salvation through Christ. Bishop Dun, in simple, direct language, shows the importance of Christ at every level of man's needs today. Here is a new work of devotion that inspires long after the book is closed.

At your bookseller $2.00

HARPER & BROTHERS, N. Y. 16

The Parish Comes Alive

By Ernest W. Southcott

Vicar of St. Wilfred's Church, Halton, Leeds, England

"The Bishop of New York Book for 1957"

"This book is the record of faith and courage and adventure which continues. It is the product of thirteen years of worship and prayer and thought through which God the Spirit is working. I think the Halton venture is one of the greatest events in the church today." —*Dora P. Chaplin*

$2.75 each; $27.50 a dozen

(Study Guide, 75 cents)

Postage Paid on Cash Orders

MOREHOUSE-GORHAM CO.

CHICAGO NEW YORK SAN FRANCISCO

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Park guy and I have never been so frustrated in my life. The whole approach was that we were separate from the rest of the world and that all we have to do is pray about seventy-five times a day and we will become holy. He thumped the tub for the liturgical movement and explained how the whole emphasis should be on worship and adoration. If we do this we will become perfect.

Well in the first place I don't think that God is so damned conceited as to want us to spend our whole lives sitting around adoring him, and I don't like "this works" theology—doing certain things which in time enable us to be perfect. The underlying thing under this whole view is; "Look at me; I'm doing these things and I am pretty far along the road to perfection."

Also this business of going into a closet to find God—hell, what I want to find is a closet someplace where I could get him off my back.

Pardon me for airing my gripes, but I see so much of this retreat idea that it gets me down. We are living in a complex world, so most people try to find a womb of some sort to crawl back into or they try to find a "daddy" figure to protect them or solve their problems. Eisenhower or God fulfills this function.

I enjoyed the editorial about Percival, the Seminarian, mainly because the author was talking about me most of the time. I suppose it is hard for older people to put up with seminarians, or just after they get out of school. Anyhow I don't think a seminarian is any good unless he wants to change the whole show. My kick is that the guys I know, for the most part, don't want to change the right things. But we do have a little bunch meeting to discuss Christian social action and I get a boot out of that.

Here endeth the Epistle—and a salute to our new columnist, the rector of the Church of the Heavenly Rest, New York.

BOOKS...

Kenneth Ripley Forbes
Book Editor

The Core of the Bible Arranged by Austin Farrer, Harper & Bothers. $.95

Here is the gist of the Bible in 150 pages. But it is considerably more than that, for the principle on which these selections from Holy Scripture are made is clearly explained in the Introduction and the explanation makes sense. Some few quotations will show the principle the editor is driving at. "The Bible is not a book, but a library of books. It comprises in one volume almost all that survives of the literature of Israel" in the 750 years before the coming of Christ, and of Christian writing in all of the 1st Century A. D. "The Old Testament pieces which we have put together are not an anthology of the most uplifting passages the ancient scripture contains. They are "—rather, simply —"the background to the New Testament mind." "We have hoped to give the reader some idea of what is meant when—the Risen Christ recalls to his disciples 'all things written in the Law of Moses and the Prophets and the Psalms' concerning himself".

The *Core* of the New Testament, according to this editor, consists of the two earliest of the Epistles of St. Paul, which he prints almost entire, the Gospel according to St. Luke and its sequel in the first portion of Acts; also further discourses of Jesus found in St. Matthew and St. John and the visions recorded in Revelation.

This is a valuable book of reference for the Christian individual's library and a careful study of the brief introduction will be enlightening.

Community Journey by George Ineson. Sheed & Ward. $3.25

This is primarily a personal history of the intellectual and spiritual life of the author, but it is at the same time an account of a unique community in two stages of its career. It is in an English setting, but it reminds one of the Brook Farm or the Oneida Community experiments here in America. A group of individuals and families just before the first world war, of varied tastes and backgrounds, started the community experiment. Most of them were ardent Pacifists, members of the Peace Pledge Union, started by Dick Sheppard. Formal religious commitments few of them had. Thus far it was Brook Farm anglicized.; and so it remained, with various ups and downs, until several years after World War II.

The author then relates his own tortuous spiritual path which finally led him into the Roman Catholic fold. He proved to be a pioneer and most of the remainder of the community followed him into the Roman Church and the community became transformed into a religious centre, organized pretty closely on the Benedictine pattern of manual work and prayer.

The story is well told and should be of interest to many with forward-looking social convictions and to genuine mystics to whom religion is an intimate reality which should dominate personal and political life.

THE PRAYER BOOK
It's History and Purpose
By Bishop Irving P. Johnson
25c a copy
The WITNESS
TUNKHANNOCK — PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

OLYMPIA CHURCH GETS AWARD

★ St. Epizabeth's Church, Burien, Washington, received a top honor from the Church Architectural Guild for churches seating less than 300. It was made at a conference held in St. Louis that was attended by about 1,000 architects, building officials, artists and clergymen.

For the third consecutive year modern designs won the prizes in all classifications. No example of Gothic or Colonial design was cited.

The problems of old city churches in changing neighborhoods were discussed at two conference workshops.

The Rev. G. Paul Musselman of New York, director of urban-industrial work for the Episcopal Church, warned that when a church is to be rebuilt or remodeled there must first come "real study of the congregation."

"Usually the wrong programs are planned for the wrong people," he said. "Some communities populated by more old people than young get athletic programs, for example."

Howard F. Allender, architect of St. Petersburg, Fla., said that every major city in the United States will be forced to redevelop its "core area" or downtown shopping district in the next few years to insure economic survival. Spiritual activities must be planned for those reshaped sections, he said.

"As a city neighborhood changes," Mr. Allender said, "it may be zoned for an entirely different use—for instance, for industrial, commercial or low-cost housing. That may leave an old established church isolated entirely from its congregation."

MADISON GOES TO ANNAPOLIS

★ The Rev. James Madison, rector of St. Paul's, Holyoke, Mass., becomes rector of St. Anne's, Annapolis, Maryland, May 1.

Incidentially, the Witness has fallen behind in the "People" department but will catch up next week.

HEAVENLY REST PRESENTS BACH

★ The Passion According to St. Matthew by Johann Sebastian Bach will be sung by the Canterbury Choral Society on Good Friday, April 19th, from noon to 3 o'clock, in the Church of the Heavenly Rest, New York. The chorus of over 100 voices, conducted by its founder, Charles Dorsley Walker, will be divided into two separate choruses for this work, as specified by the composer, whose original orchestration, calling for two complete orchestras, will also be used.

Admission will be free, as is customary at all services of music given by the society.

CHURCH CONSTRUCTION SETS RECORD

★ Church Construction set a new record in February of $65-million, which was $10-million over 1956. For the first two months of the year it ran 18 percent over the same period last year when an all-time high was established.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.



CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306



RAISE $50 - $75 - $100 EXTRA MONEY
For Yourself, Church or Group
Start a Greeting Card & Gift Shop at home. Profits to 100%. Amazing values. Sensational offer! Send for Feature assortments on approval, Free Personal Stationery samples, Selling Guide.
NEW ENGLAND ART PUBLISHERS
North Abington 268, Mass.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

American Church Union Leader Blasts South India Report

★ A warning that proposals looking toward partial intercommunion between the Protestant Episcopal Church and the Church of South India might lead to "serious rifts" if adopted, was sounded by Canon Albert J. du Bois, of the American Church Union.

He told a meeting of its governing board, held in New York on March 20th, that he was referring to recommendations made by the official Episcopal delegation after completing a six-week study of the Church of South India.

Canon du Bois was especially critical of a recommendation recognizing the validity of the ministry in the Church of South India.

"May I remind you," he said, "that the Church of South India is a group which does not require assent to the Creeds from its members, a group which intends to remain in perpetuity in communion with non-conformist Protestants (who deny the fundamentals of sacramental teaching), and that, further, the Church of South India is a group which leaves its doctrine much to individual interpretation; is vague about the purpose of baptism; has an optional liturgy for the Communion Service which is alien to Catholic tradition; has presbyters and not priests and nowhere defines the eucharistic doctrine it holds or the purpose for which the eucharist is celebrated."

He further warned the board members to evaluate the South India recommendations "against the background of a growing spirit of lawlessness inspired by the so-called 'liberals' in the Episcopal Church."

As "evidence" of this movement he said "open Communion" is being practiced in many parishes "with almost no effort from the Church's hierarchy, pledged to uphold discipline, to stop the practice."

He also said a growing number of "interdenominational" or "united" congregations are being sponsored by certain Episcopal bishops "in complete opposition to the doctrine, discipline and worship of the Church which they have solemnly promised to uphold."

"Peace by all means; unity by all means," Canon du Bois concluded. "No aim can be closer to our hearts. But the hollow truce of apathetic compromise is no real or lasting peace; and a nominal unity, temporarily affected by the watering down of vital principles, and by the ignoring of fundamental verities is not a substantial reality."

CHRISTIAN LIFE AND WORK

★ A congress on Christian life and work is being held this week, March 26-28, in Seattle as a part of the observance this year of the 10th anniversary of the consecration of Bishop Bayne.

Speakers include Bishop Dun of Washington; President Hirshson of Hobart College; President French of Washington State College; Canon Wedel of Washington; President Sterling of Stanford University; Michael Budzanoski, officer of the United Steelworkers; William Allen, head of a manufacturing firm; the Rev. William G. Pollard of Oak Ridge, Tennessee.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1957
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



YOU MAY KNOW
The Episcopal Church Needs
Trained Women Workers
DO YOU KNOW
About The Opportunities
For Training
?
For Information Write To:
Windham House
326 West 108th Street
New York 25, New York
Saint Margaret's House
1820 Scenic Avenue
Berkeley 9, California

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

HONOLULU CATHEDRAL RAISES FUNDS

★ St. Andrew's Cathedral, Honolulu, raised $400,000 in 48 hours to finance completion of the building. The job was done with little publicity, no high pressure and no professional help.

Work on the cathedral will start in April and will be completed in time for Christmas services.

JOHN YAMAZAKI HONORED

★ St. Mary's church, Los Angeles, sponsored a testimonial banquet in honor of the Rev. John Yamazaki, veteran general missionary to Japanese-Americans, who will conclude a 43-year ministry this month. The banquet, which was held March 3rd, was attended by almost 500.

Since his ordination in 1941, Dr. Yamazaki has served as priest and pastor to countless numbers of young and old of the Japanese colony of Los Angeles. During the first period of his ministry he guided the new residents from Japan, the Issei, who were making their initial adjustment to western ways.

As the Issei families grew, his major concern was with the native-born Nisei. The mission which he started is now a full parish of the diocese.

During the war years, he followed his people into exile from their Los Angeles homes and worked to encourage and fortify them and returned with them at the end of the war to Los Angeles to rebuild the Japanese community.

The church which he had started was passed on to his son, the Rev. H. M. Yamazaki, its present rector. Dr. Yamazaki then became general missionary and has continued active during the past ten years in that work.

MILLION BUDGET FOR BROADCASTS

★ A 1957 budget of $1,170,930 was adopted by the board of managers of the National Council of Churches' broadcasting and film commission at its annual meeting.

George A. Heimrich, director of the commission's west coast office, reported that last year "motion pictures produced in Hollywood show a ratio of almost 4 to 1 of pictures produced on a Protestant theme over that of Roman Catholic."

He stressed that he did not cite the comparison in any spirit of rivalry, but simply to show that Roman Catholics no longer enjoyed what, he said, was once considered by Protestants a favorite position in Hollywood.

LABOR CONTRIBUTES TO CATHEDRAL

★ Washington Cathedral has received a contribution of $54,000 from organized labor for stained glass windows which will memorialize three labor leaders: Samuel Gompers, William Green and Philip Murray.

There will be two windows to epitomize "labor's role in the religious life of the nation."

TV SERIES FOR CHILDREN

★ The first national religious TV series produced expressly for children had its premiere from New York March 17. Sponsored by the National Council of Churches, it will tie-in with this year's Sunday school theme which is devoted to the Indian American.

The series is being presented in various parts of the country under the auspices of local church councils. It is expected that 200 stations will carry the 15-minute program by June.

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, *Van Bergen bells from Holland*
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc. FREE SAMPLES
Mary Fawcett Company
Box 25w MARBLEHEAD, MASS.

$85.00 IS YOURS
For Selling Only 100 Boxes Of AMAZING "CUT FLOWERS" EVERYDAY CARDS
So real, even the stems are cut. You make 85c on each $1.25 box. No experience needed. Also show new **TALL Cards** for Birthdays, All Occasions, Comic, Religious at **21 for $1 and $1.25**; Magic Word Cards; Kiddie Toy Cards; clever Gifts at $1 up. **140 spare time money-makers.** Big cash profits plus $10-$50 in Bonus Gifts. Stationery Samples FREE plus assortments on approval. Act fast. get $1.25 Gift Set FREE!

"HOT PLATE" Salt & Pepper Set FREE!
CREATIVE CARD CO.
4401 Cermak, Dept. 182-F, Chicago 23, Ill.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

NORVIN C. DUNCAN
Clergyman of Asheville, N. C.

Every time that I decide to discontinue *The Witness* and save a little money, you come up with an article like *The Necessity of Being Honest*, and there goes another four dollars.

The lack of understanding between clergy and people creates a tragic situation. Retired for many years on account of disability, and later by age, people somehow regard me more as a layman than a clergyman, and really open up. The most tragic aspect of it is the young fellows just out of the seminary, full of enthusiam for the theological world from which they have just emerged, ready to impose it on a congregation—most often a mission—whose experience is far from that of the young cleric—and generally closer to the truth about life. So many expressed to me their sorrow that their ministers have been of so little help with their problems and needs. But the answer from the cleric side is generally—"the people are ignorant and need to be taught." The reverse is closer to the truth.

May I add a hearty Episcopalian Amen to Dean Minifie's remarks about Morning Prayer. A critic suggests that our Lord instituted the Holy Communion, and not Morning Prayer, and that the latter is man made.

It is true that our Lord instituted the Lord's Supper, but what man has done to it! Take a look at the service itself, its history, with all the interpretations and forms which have grown up around it and you will find more man made things than you can find in Morning Prayer—much of which is Holy Scripture, plain and unadorned.

WALTER H. CLARK
Dean of Hartford School of Religious Education, and communicant of Grace Church, Windsor, Conn.

Thank you for the article on infection and the Common Cup with the reactions printed in Backfire. We need more open discussion of this question in the Church.

Another issue even more important in my opinion is the use of wine instead of grapejuice in the Communion Service. According to a recent survey one American out of every 25 is an alcoholic. This means, unless we think that they all belong to other denominations, that taking Communion is an extremely hazardous process for many communicants afflicted in this way. Even though the use of wine is an ancient piece of traditional symbolism, is this considerate and wise?

RAYMOND K. FENNING
Layman of New York

May I congratulate you on picking up Frederick Chapman to write a column on Church music for The Witness. I have known him for a number of years and I have also thought, for a number of years, that a good column on Church music by a competent person is needed in our religious magazines.

Kenneth Forbes' book review column is also a refreshing section of The Witness.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

CARLETON COLLEGE
LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.*,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

TAKE ADVANTAGE NOW . . .

THESE LOW PRICES FOR WITNESS READERS

While Limited Quantities Last

SEND NO MONEY! ORDER ON APPROVAL TODAY!

Poplin Utility CASSOCK

FINEST COMBED SANFORIZED POPLIN. Half Lined Back Cuffed Sleeves. Reinforced Collar. Pleated Back. Slit Side Seams.

Reg. Value $19.50
SPECIAL
$12.45
You Save $7.05

Magic Crepe CASSOCK

The Perfect Lightweight Long Wearing Fabric. Yarn Dyed. Resistant to Sun Fading. Guaranteed Fast Color. Unlined. Pleated Back. Cuffed Sleeves.

Reg. Value $25.00
SPECIAL
$15.00
You Save $10.00

Wash-N-Wear Dacron and Cotton CASSOCK

Dacron and Cotton combination makes a comfortable, light weight unlined cassock. Easy to Wash. No Ironing. Wash-Hang-Dry-Wear next day Perfect for Travel.

Reg Value $30.00
SPECIAL
$19.00
You Save $11.00

Rayon Gabardine CASSOCK

Tailored Like A $100 Cassock, with these special features. Half Lined. Sleeves fully lined. 3 Pleat Back. Two Pockets. Cuffed Sleeves. Reinforced Collar. Full Cut for Comfortable Wear.

Reg. Value $31.50
SPECIAL
$22.50
You Save $9.00

ALL SIZES: 38 to 48 REGULAR — SHORT — LONG
WE PAY POSTAGE If Check Accompanies Your Order.

formerly
Washington, D.C.

HOPKINS CO.

Dept. W, P. O. Box 410, Freeport N. Y.

ORDER COUPON

Hopkins Co.: Please Send Me..... Cassocks..... Poplin..... Magic Crepe..... Dacron
..... Gabardine CHEST..... LENGTH.....

NAME ..... ADDRESS .....

CITY..... ZONE.... STATE.....

The WITNESS

APRIL 4, 1957

10¢



RELIEF PACKAGES TO GERMANY
Distributed with Episcopal Label

GOD: AN EMBARRASSING NECESSITY

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cha 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 and Sermon, 11. Holy Communion: Wednesday, 7:45 a. m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail

Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists;* CLINTON J. KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* JOSEPH F. FLETCHER, *Problems of Conscience.*

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D. Ass't to the Rector
Sunday: 7:30, 9:15, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m. Easter Day—Holy Eucharist 5:30, 630, 8, 9, and 11 a. m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain
Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44 NO. 10

The WITNESS

FOR CHRIST AND HIS CHURCH

APRIL 4, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Curb of Juvenile Delinquency Aim of Pending Bill

★ A novel experiment in Congressional lobbying has been reported by Daphne Hughes, executive director of the Youth Consultation Service in the diocese of Newark.

Miss Hughes was one of a group of approximately fifty leaders in teen-age work and juvenile experts who were invited to meet informally in Washington, D.C., to discuss problems of legislation on juvenile delinquency presently under consideration by the House committee on education and labor.

After a short briefing by the leaders of the meeting on "how to talk to Congressmen," Miss Hughes reports that the experts spread out over Capitol Hill and individually and personally called on their Congressmen and Senators and on members of the Senate and House committees on education to impress on them their feelings on the need for federal legislation on juvenile delinquency.

A number of bills have been introduced in this session of Congress in a bi-partisan effort to get federal assistance for state and local communities for juvenile delinquency control. All are identical to the bill which last year passed the Senate but failed to get House consideration.

Miss Hughes states that the consensus of Congressional opinion, which she encountered during the informal conference, on the failure of last year's bill to pass both Houses, lays the blame largely on local apathy on matters concerning juvenile delinquency. She urges Church groups and individuals to contact their Congressmen and make their feelings known on this subject.

On the first day of the current session a bill was introduced by Democrat Congresswoman Edith Green of Oregon. The administration's bill was introduced on March 4 by N. J. Representative Peter Frelinghuysen, Jr., an active Episcopal layman, whose wife is a member of the Newark Youth Consultation Service.

In essence, all of the bills provide that the programs would operate for the most part through the states by means of grants-in-aid. Areas covered by the bills are the strengthening and improving of state and local programs for the diminution, control or treatment of juvenile delinquency; the training of personnel for work in the field of juvenile delinquency; research for special projects in the field; and increased activities in the department of health, education and welfare by way of studies, technical assistance, dissemination of information and short-term training for the more technical aspects of work in this field.

Invitations to the informal gathering of juvenile experts were issued by Miss Fern M. Colborn, Dr. Martha Elliot, Mr. Bertram Beck, and Mrs. Ada Baker Stough.

Miss Colborn is a member of the National Federation of Settlements and Neighborhood Centers. Dr. Elliot is retired chief of the children's bureau of the department of health, education and welfare, presently professor of child health at Harvard University School of public health. Mr. Beck is with the National Association of Social workers. He was formerly in charge of the juvenile delinquency section of the children's bureau. Mrs. Stough is legislative secretary of the American Parents Committee.

CONFERENCE CENTER FOR TENNESSEE

★ The diocese of Tennessee has purchased the DuBose Conference Center at Monteagle for $50,000 which is described as "the bargain of the century," since the property has been valued at $500,000. The sum of $100,000 has been set aside for improvements of the property, including a new swimming pool which has already been installed.

TENNESSEE WOMEN STUDY MISSIONS

★ The mission of the church will be the theme of the meeting of the Auxiliary of Tennessee, held April 30 - May 2 at St. John's, Knoxville. Speakers will be Bishop Barth and Bishop Vander Horst of that diocese; Bishop Carpenter of Alabama and Bishop Swift of Puerto Rico.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Christian Peace Role Stressed By President of Indonesia

★ President Sukarno of Indonesia told delegates to the Eastern Asia Christian Conference meeting at Pematang Siantar, Sumatra, Indonesia, that Christianity has a vital role to play in helping to bring peace and justice to peoples everywhere.

The conference, largest ever held by Protestants in this part of the world, was ushered in with a monster open-air rally in Liberty Square attended by 100,000 persons. It was arranged by the Protestant churches of East Sumatra in welcome to 124 representatives from 24 countries of Asia and other parts of the world.

President Sukarno, a Moslem, said "we are living in the crisis of man" but "the spirit of man is never able to be caged." Indonesia, he stressed, is inspired by pantjasila, a philosophical system of five principles, one of which is belief in God.

He hailed the conference, sponsored by the World Council of Churches, the International Missionary Council, and the Indonesian Council of Churches, as "a living reality of the Asian churches." The president said these churches, "following the teachings of Jesus, would contribute to freedom, justice and peace among men."

Ceremonies greeting overseas delegates were among the most colorful and significant ever witnessed in this predominantly Moslem country.

They were staged at Lake Toba not far from where, in 1834, two American missionaries—Henry Lyman and Samuel Munson from the American Board of Commissioners for Foreign Missions — were slain for having dared to venture near what was regarded by the then savage Batak tribes as a holy lake.

Today, the Toba Batak Church has its headquarters at Pearadja, Tarutanga, near the lake. This Church claims more than half the 1,200,000 Bataks of Sumatra. Altogether in Indonesia there are now some 3,000,000 Protestants and 1,000,000 Roman Catholics.

Officials of the Batak Church acted as hosts to the delegates at the ceremonies held prior to the formal opening of the conference at Prapat, about ten miles away.

The gathering was modeled after the Church Day congresses held every year by laymen of the Evangelical Church in Germany.

The Rev. Kenneth Hein, representing the Episcopal Church in Japan, was the delegate for our Church.

The Rev. M. M. Thomas of the Mar Thoma Church in Travancore, India, warned the delegates that the Christian Churches are faced with revolutionary changes in Asian life and cannot afford to yield to the temptation to take refuge in "a pietist withdrawal" or to preach "an unrealistic utopianism."

"The two extremes are equally antithetical to effective evangelism," Mr. Thomas declared.

The mission of the Church in Asia, he stressed, is to develop a healthy nationalism in which foreign and indigenous values would be "in a creative relationship."

Discussing the spiritual tension which he said exists in Asian countries because of the dissension between "democratic politics" and an "authoritarian society," Mr. Thomas urged that special attention be given to the middle class "on whose leadership democracy depends."

"Unfortunately the middle class man is the most homeless man in Asia today," he commented.

D. T. Niles of Ceylon, secretary of the World Council of Churches' department of evangelism, told the conference that unity among the Churches of Asia is a vital factor in successful evangelism.

"In practical terms," he said, "this means that the work of the means of bringing to-this conference is to discover together the crying needs of Asia and the resources to meet them that exist abroad."

Other speakers stressed that while plans are being weighed to promote a regional unity and cooperation among the Asian Churches this should not detract in any way from the Churches' "world consciousness" or hinder their ties with Christians in other parts of the world.

An organization for continuing cooperation among the Churches of East Asia was unanimously approved.

CONVENTION OF IOWA

★ Dean Henry N. Hancock of St. Mark's, Minneapolis, is the luncheon speaker at a men's meeting held in connection with the convention of Iowa. He will address the women in the afternoon. The convention is held at St. Mark's, Waterloo, May 14-15.

RECTOR RECEIVES HONOR

★ The Rev. Allan C. Lyford of St. David's, West Seneca, N. Y., has been named "outstanding citizen of the year" by the chamber of commerce. The award was given in recognition of his community service.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Jazz Mass Will Be Presented In Providence Cathedral

★ Should church music be written in the popular musical idiom of today?

The Rev. Geoffrey Beaumont, a Church of England priest, thinks so and he has composed "A 20th Century Folk Mass." Students at Brown University, Providence, R. I., where one of the first copies of the work has been received, describe it as a "Jazz Mass."

The copy was brought here by another Anglican clergyman, the Rev. Michael Fisher, who held a preaching mission for Brown and Pembroke students.

Fisher said the music will be used experimentally in the composer's South London slum parish in an effort to reach the "Teddy boys," a group comparable to this country's "zoot suit" teenagers.

He said the composer's idea in writing the "Mass" was "to communicate to 20th century teenagers in language they could understand."

Fisher said he heard the composition sung with orchestra at Cambridge, England, before it was published. Noting that it is cut up by repetition of virtually every phrase in antiphonal style between a cantor and the congregation, he said the repetition was deliberate "to achieve ease of acceptance of the music." He said it encourages, practically "forces," the congregation to sing.

In a forward to the work, the composer says:

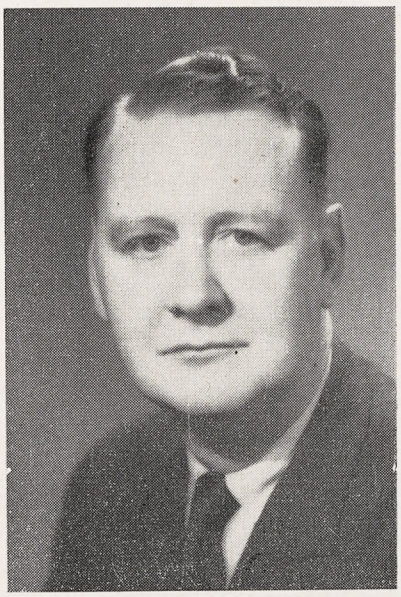
"The music used at Holy Eucharist in apostolic days was normal music of the day and only became 'church music' when it arrived with definite Church associations in Western Europe where it developed itself into the plainsong we know. In the title, the word 'folk' is used literally to mean the normal every day popular type of music."

The forward also states that the piano accompaniment given is "solely to indicate rhythm and to suggest harmonies. It is not expected that it should be adhered to in detail, and it is hoped that it may be developed by small orchestras."

The Mass will be given a concert performance by Brown students at St. John's Cathedral, Providence, on April 28th, sponsored by Bishop Higgins. The orchestral accompaniment will be provided by a campus jazz combo.

McCAULEY RESIGNS FROM SEABURY

★ Leon McCauley, manager of the Seabury Press, trustee of the corporation, and officer of the National Council, has announced his resignation effective June 30, 1957. Mr. McCauley is leaving his present position to organize McCauley Enterprises, a sales organization which will operate in the east and midwest.



LEON McCAULEY

Mr. McCauley was appointed in 1951 to set up the Seabury Press. Established six years ago, with Mr. McCauley as the only employee, the press today has fifty-five employees and does a million dollars annually in wholesale and retail business. In its trade department, it has published nearly 200 titles in addition to an extensive line of Prayer Books and Hymnals, and in its curriculum department over 100 titles in the Seabury Series and other areas.

Its expanding program has placed the Seabury Press today among the larger religious bookstores and religious departments in general bookstores and department stores throughout the country. In Canada, Seabury Press books are distributed by Oxford University Press, and in England by the Society for the Promotion of Christian Knowledge.

Beginning in the spring of 1955, Seabury has produced 19 titles in The Seabury Series and a monthly magazine for Church school teachers. Eleven additional titles are scheduled for this spring, making the new courses for Episcopal Church schools complete from nursery school through grade nine.

REEVES SUPPORTS CLAYTON

★ Bishop Reeves of Johannesburg, preaching at St. Mary's Cathedral on March 24th, said that Church people cannot in conscience obey the proposed legislation which gives the state the power to prevent people with different colored skin from worshipping together.

He thus supported Archbishop Clayton whose protest was handed to the Prime Minister of South Africa after Clayton's death (Witness, 3/28).

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Mission In Thailand Proposed By Asian Conference

★ As a result of the first conference of the southeast Asia Council of Anglican Churches, the Church in southeast Asia is well on its way to becoming an organized entity.

This report was received from a special observer at the conference, held early in February in Manila, the Rev. Charles H. Long, Jr., missionary to Hong Kong and far East representative of Yale-in-China.

In his report to the director of the overseas department of the National Council, Mr. Long stated that, although "The organization of a province is still far off due to the distances involved . . . in spirit this Church really exists and all western relationships to the area must be affected by that fact from now on."

A highlight of the Conference, which was attended by episcopal, clerical and lay representatives from the Anglican Dioceses of Borneo, Rangoon, Singapore, Hong Kong, Korea and the Philippines, was the decision to challenge the Church of Southeast Asia to undertake its own Asian mission to the people of Thailand. The Council will ask that the American Church underwrite the basic expenses of the mission in its early years, with the understanding that the dioceses of southeast Asia will contribute all they can from the beginning, and will take an increasing share of the budget as their own responsibility each year.

Mr. Long states that the delegates "were unanimous in feeling that this new work should not be begun in the traditional way as a Western missionary enterprise, supported entirely by Western funds."

Initial plans call for a team of five workers including an Asian bishop, a doctor and nurse from the Philippines, a Chinese priest, and perhaps English and American members of the team. Work will be begun and centered in the Chinese community of Thailand, totalling over three million people among whom little Christian work is now being done.

ANNIVERSARY OF ALFRED PRICE

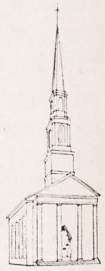
★ The 15th anniversary of the rectorship of the Rev. Alfred W. Price at St. Stephen's, Philadelphia, was observed on March 24th. At his request the service was made "family Sunday," with people worshipping as family groups.

The parish has had remarkable growth under his leadership. A featured part of the program are the healing services held each Thursday which were attended last year by 8,427 persons. Other hundreds were reached by personal counselling in the rector's study where he meets people privately from nine in the morning until ten in the evening each Thursday.

NO WOMEN ALLOWED ON VESTRIES

★ The convention of Tennessee, meeting at the cathedral, Memphis, turned down a proposal to allow women on vestries. There was no debate and only a few scattered votes of approval.

TODAY'S DOLLAR . . .



The dollars you earn today must cover today . . . and tomorrow! Today they cover food, clothing, and shelter for your family. Tomorrow they cover the dollars you will never earn . . . dollars for your own use when you retire or for your family's use when you are no longer around.

Tomorrow's dollar must grow from the dollar you earn today. You can always count on growth when you invest today's dollar in life insurance. That is why future dollar needs of seventy per cent of our country's population will come from today's dollars invested in life insurance.

You want today's dollar to return the greatest number of future dollars for yourself and your family. The full facilities of our Home Office are yours to use in finding the proper investment . . . in plan of insurance and dollar amount.

Your key to this service is your completion and return of the coupon. We stand ready to be of service to *you*, for we serve those who serve the Church.

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

20 Exchange Place • New York 5, N. Y.

I would like your Corporation's counsel concerning how to invest today's dollar in life insurance to my best future advantage.

NAME..... BIRTHDATE.....

ADDRESS.....

POSITION OR OFFICE HELD IN CHURCH.....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

God: An Embarrassing Necessity

WHAT is the reason for the embarrassment we feel if in mixed company someone brings up the subject of God? And why do the clergy talk about God either in a stilted imitation of Biblical language or in an imitation of children's language?—We can say at least that the two questions are really the same: the clergy are embarrassed at having to talk about God, like the rest of us at having to listen, and take refuge in using some language rather than that which comes naturally to them—so as to avoid committing themselves. But the main question remains, why are we all embarrassed?

Perhaps this will help us to understand. Our embarrassment possibly is even greater if the compositor makes a mistake and prints god thus, without his capital G. Why? Is it because we are afraid that god, so reduced, will be offended, and come and burn our house down or give us measles or egg the Russians into dropping something on us? Not exactly, we suspect. We are embarrassed if we should forget to call our minister Reverend Jones or Father Jones or whatever the local form is; or if we should slip and speak of Premier Eisenhower. Not because we are afraid it would get back to them; but because we are afraid of losing status among our friends. Because the parish or the nation is held together by the convention of giving one man certain authority, with a certain title; and if somebody slips and gets the title wrong, it is an indication that he is starting to sit loose to the authority, if only subconsciously.

So, we take it, a large part of life is held together by the convention of agreeing to talk about God in a certain way. And when somebody starts to talk about God we are embarrassed (a) for him, in case he should fail to use the proper language, and show that he didn't really subscribe to the whole business; or (b) for ourselves, in case the speaker should get carried away and talk as if God was something more than a convention. That is why we feel happiest if people confine themselves to conventional phrases, "God willing", "By the mercy of God", "God rest his soul"; here we are on familiar ground, we are certain not to go wrong.

Some of us, it is true, have determined to banish "God" from our vocabulary—not to get into the difficult question of what it means to "deny the existence of God". If then in that determination we hear other people talking about God, what happens? Are we indignant, or scornful, or amused, or filled with proselytizing zeal, because they still cling to the old superstition? Not at all. We are if possible the most embarrassed of all—because obviously they don't know where we stand, and when they find out, they in turn will be embarrassed because they have offended against our private convention. That is to say, the "godless" person also testifies that "God" is not in fact any more a mere invention of superstition than he is a Something Way Out There; "God" is a convention of speech which for various reasons he must deny himself, but which he has trouble getting along without. Thus, all of us, believing or atheist, godless or godly, really agree to use or not to use "God" in much the same way: and we all likewise find "God" a necessary embarrassment, or an embarrassing necessity—we are not fully happy with him, and we are not fully happy without him.

Our Common Lot

IT MAY be objected that our analysis of the believer's difficulties is cynical and carping, and that our analysis of the unbeliever's difficulties is secretly proselytizing. But what we hope to show is that the way a man thinks cannot be changed by so simple an expedient as adopting or denying a Creed. And we are not trying to reduce other men to a common level so that we may tower above them in Olympian wisdom. The utmost wisdom we would claim is that of Socrates—awareness of our own ignorance—and we do not claim a monopoly on it. We share the common lot of humanity: we also have been asked to speak to a Church group, and lo! foolishness has proceeded from our mouth; and we in our turn have writhed at the foolishness of others.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Our only insistence, for which we can claim neither merit, nor originality, nor uniqueness, is that we will not permit the facts to be covered up.

That the facts as they stand are unsatisfactory should require no proof. For believing people hold formally that God should be something more than a convention of speech; but they do not act or talk in practice as if God were more than a convention. Further illustrations will readily come to our reader's mind, and do not need to be rehearsed by us. But everybody agrees that action and belief should correspond. We all know that there have been people in time past who both formally believed and practically acted on the basis that God was something more than a convention. Time has maintained the formal belief intact, but has reduced the practical action to a useful social convention. To be consistent we must either carry out Time's work completely and erode the belief also; or else reverse Time's work and reconstitute the action. Which shall it be?

This is a question nobody can answer for anybody else. If you honestly feel that Time, which has unquestionably made Greek astronomy and what passed for Hebrew astronomy obsolete, has also rendered Greek and Hebrew poetry largely irrelevant, nobody can absolutely show that you are wrong. It will make it hard for you to claim as of first importance Shakespeare and Milton, who certainly did not think they were doing something altogether different from the ancients, and who in fact we believe were not doing something altogether different. If someone is bored both by Homer and by Ecclesiastes, by Aeschylus and by Isaiah, all we can say is that we cannot talk with him. But if you are moved by Aeschylus and Isaiah, or by Plato or Paul, you have got to make sense out of what they say about God. For plainly to them it is no convention. You may use the poets to restore a reality to the convention; or you may use them to get rid of "God" completely from our vocabulary and replace it by a better word; but in any case you have got to come to terms with the poets.

The Important Point

NOW here is the important point about the old poets, among whom we include the authors of the books of our Bible,: a point which bears equally on modern orthodoxy and modern humanism, on Godly and godless alike. It is perfectly true that the poets received from their environment the idea of god or gods, and for the most part accepted it. Homer and Ecclesiastes largely rejected it, and in fact their greatness, of which perhaps we shall speak at another time, lies in that rejection. But they accepted it—here is the great point—because it made sense to them, and not out of any uncritical attachment to tradition or dogma. And the idea of God made sense to them in that by it they could express their vision of man in his world. But if the old poets speak to us—if they hold up a mirror in which we can see ourselves—then their vision of man in his world must make sense to us. And therefore their idea of God, through which that vision is expressed, must correspond to something that we already know in our own experience. For otherwise they would not speak to us! What does it correspond to? Obviously to something which is important to us, and might at least serve some day to unite and express our vision of man in his world. And therefore not to what we mean by "God"; which is not like that, but is rather something conventional! So we come to the conclusion, which might seem trivial, but really is often not at all understood: What we mean by "God" today has little to do with what the seers of the old world meant by "God".

This is not a new conclusion. Each generation of Greek philosophers and poets found it necessary to criticize the crudities of the idea of the Divine held by their fathers. Each new step in the belief of Israel is marked by a new name for "God", to emphasize the difference from the past. At first he was called by a sort of proper name with four consonants, YHWH, whose very pronunciation was later forgotten. Then he became "the Lord". For a later prophet he is "the Holy One of Israel"; for Jesus mostly, perhaps always, "the Father". So it is not without precedent when we say that if God is to be found anywhere in the world today, it will probably not be under the name of "God".

Find the Reality

WHAT this means is that everybody has the responsibility of going off and finding God for himself, and not allowing himself to think that because he has the name he has the reality. Where are we to find the reality? In our own experience: there is nowhere else that

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

we are able to look. And to a certain extent our experience is a matter of our own choice: if we subject ourselves exclusively to easy, standardized experiences, we have no right to expect that something corresponding to God will be found in them anywhere at all! And nobody else's experience will do, except to the extent that it has become ours, that we have shared it imaginatively.

No name, no dogma will help us at all, as we have said before, unless it corresponds to something in us that is more than a name or a dogma.

(To be continued next week)

The Drama and The Dogma

By J. Burton Thomas
Dean of Rupert's Land, Canada

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

DOROTHY Sayers, who for many years wrote mystery stories, and who has produced a great radio drama about the life of Christ, has written many books and articles in her conviction that the Christian dogma is the great drama of life here and hereafter; and as in all drama, so in the dogma of the Church, there is tremendous human interest, exciting narrative, astounding truth, and, above all, mystery—the mystery of a power, the mystery of a presence, the mystery of a personality.

This is Lent, when the shadow of the Cross looms before us; and we make our Lenten pilgrimage within that shadow, which ends in the glory of the Easter dawn. I want to take you back to the first Good Friday night. That day, as all days must, is drawing to a close. The great Adventurer, who brought nothing into this world but love, has already been laid in a strange new tomb. The hill of Calvary is still. It is finished; and the night engulfs all in its silence. But if you linger in the shadows, you may be able to discern two figures by the empty central cross; and if you are quiet, you may even hear them speak. The first figure is that of Mary, the mother of Jesus, loath to leave the place where her Son died; and the other is Longinus, the Roman centurion, who, shaken by the experiences of the day, utters his almost involuntary exclamation: "Truly, this was the Son of God."

Through his responses to Mary's questions, the centurion reveals that he has glimpsed something of the meaning of Jesus' life and death, as he says: "I am a soldier, and I have never known any other trade but bloodshed and murder. That is how empires are made. But this Son of yours, shamed, despised, spit upon, has built a kingdom this day that will never die. Something has happened up here on this hilltop that will shake all our kingdoms of blood and fear to the dust. The earth is his, and he made it."

The Dogma

OUT of the drama comes the dogma. "In the beginning, God." This is God's world. He has made it; he has entered upon it; he has redeemed it; and he will not let it go. He will not let it down. And he will not let it off. The earth is the Lord's and all the fulness thereof. A man who once thought he owned a part of it heard the voice of judgment and of doom: "Thou fool, thou pitiful fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast acquired?"

In Winnipeg I heard of a man who was offered a proposition by which he stood to gain a great deal. After listening very carefully, his answer was: "No, my firm tries to do business on Christian principles." When the other man exclaimed, "Don't tell me that you try to mix business and religion," he replied, "I have discovered that it is only when you do mix business and religion that you prove your religion and improve your business."

If "the earth is the Lord's and all the fulness thereof," then it inevitably follows that all business is God's business; all constructive and creative human activity is part of his great purpose and his great plan; and it is foolish for us to go on separating as we do the spiritual and the material, the secular and the sacred, divorcing religion from daily life, ruling God out of any department of human endeavor. John, in his great vision, saw on the head of the Lamb of God many crowns, which simply means this: that in all business of daily living, he must be crowned; in all our parliaments and our politics, in our law courts,

and our school rooms, he must be crowned; in all the statesmanship of his own world, he must be crowned; and in the Church, of course, first of all and above all; and then never to rest until he is crowned by all the human race, till "all the crowns of empire meet upon his brow"; till "the kingdoms of this world become the Kingdom of God and His Christ; and He shall reign forever and ever. Amen."

The Kingdom

HOW shall this Kingdom come? When an old Negro was asked what was wrong with his community, that less than fifty per cent of its people had any affiliation with the Christian Church, his reply was: "Well, it's this way. The good ain't able, and the able ain't good." It is only when the able in any community rally to the cause of the Christian Church, that both they and the community can become good; and it is only when the good folk link up their goodness with the goodness of others in the fellowship of the Church that they can find the ability and the resources whereby and wherewith they can get God's will and God's work done in the world.

We in the twentieth century have separated life into two water-tight compartments—the secular and the sacred. Between the Church with her divine principles, and the business of daily life with its pagan practices, there is a great gulf fixed. Lincoln once said of America, "This nation cannot long endure half slave and half free." I say to you this morning, this twentieth century world of ours cannot long endure half sacred and half secular. It is bound to become more and more of either one or the other; and which one it will be, depends upon you and upon me, and our full participation in the life of the divine community, the Church, which alone can bridge the gap between the sacred and the secular, and become herself the leaven which leaveneth the whole lump.

The poet says: "Here is the heart of man swinging between hell gate and heaven gate." That is the drama—a drama that never ends; and out of it comes the dogma—"In the beginning, God." How can you escape from him? That is the one thing you never will be able to do. The Psalmist has said it for us: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I make my bed in hell, behold, thou art there."

T. S. Eliot sums it up for us in his magnificent free verse:

> "The Church and the world, and the heart of man
> Shivering and fluttering between them: choosing and chosen;
> Valiant, ignoble; dark and full of light,
> Swinging between hell gate and heaven gate,
> And the gates of hell shall not prevail."

Don Large

NEGLECTED ART OF LETTER-WRITING

CONVALESCING after a serious operation, a parishioner found himself bored by the heavy hanging of time on his hands, and asked for suggestions as to how he might best fill the dragging hours. I suggested writing a few letters to some unlikely people. Unlikely, that is, in the sense that almost nobody ever thinks of them, and almost everybody takes them for granted. I reminded my fretting friend that all of us like to know that we're needed and wanted, and that "taken for granted" is the last thing we're happy to be taken for!

"But I've already written all my thank-you notes for the flowers, the fruit, and the candy," he protested. "Whom could I conceivably write to?" Conceivably, I told him, he could drop a line to the very souls I was talking about—the people about whom nobody thinks twice. Whereupon I gave him a small list, which I'd now like to share with you. But please don't wait until you're ill before you start using it.

To begin with, have you ever written a note of appreciation to your garbage collector? There stands the world's least heralded man. The poor fellow is as quickly forgotten as the trash which you threw out and which he picked up. It isn't a very nice job, but it's a mighty important one. He's the lad who controls the epidemics. And if he didn't keep that task under regular, faithful, and efficient con-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

trol, you and I wouldn't be alive long enough to write him that note of thanks.

Or what about that long-suffering teacher who has presided over the same classroom for forty years—and often under as many adverse conditions as you've got fingers on your two hands? Have you ever sat down to tell her how much you and the rest of us owe her? As an added impetus to taking your pen in hand, don't forget that when you are completely fed up with uncoordinated Johnny, she's got fifty or sixty Johnnies to contend with all day long. It's fun to write to an unsung heroine. Try it!

And don't forget that your clergyman always stands ready to hear from you and to answer you promptly. This letter, of course, need not necessarily be one of appreciation. Your rector is the man to write to when you're angry with yourself, for example, but don't want to admit it. Or when your guilty conscience is none too gently jabbing you, and you don't want to face the implications of needling. In short, he makes the ideal scapegoat, and he's been trained to live the part.

It's not cricket to compose a critically sizzling letter to your doctor or your lawyer or your grocery clerk. If you do, it might be politely suggested that you seek another physician or attorney—or shop elsewhere. But the pastor makes the perfect pincushion, for he's been carefully constructed to absorb all the needles an irate man can ram home when in need of blowing off steam.

In any event, I profoundly regret that the art of letter-writing has well-nigh become a lost one. So I beseech you, in all Christian charity, to take up the pen which has long lain neglected. Just write to somebody, likely or otherwise, but the more unlikely—the better. It needn't be a letter composed for the eyes of posterity. It is enough to dash off a note that will serve to lift a man's spirit for the day which lies ahead. St. Paul didn't write with all of history in mind. He wrote only to greet a brother at the dawn of a new hour. And that was enough to make history! So won't you gladden an unsuspecting heart before the sun goes down this evening?

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 5th Sunday in Lent

St. John 8:46-59

"If a man keep my saying, he shall never see death."

This assertion is probably the lesson which the Prayer Book intends to emphasize on this Sunday. It is, however, in the Johannine Gospel subsidiary to the argument about the nature of the Christian's Lord. This argument reaches its pinnacle in verse 58, "Before Abraham was, I am". Abraham was born and died. Jesus is always. Jesus is superior to Abraham. Jesus is timeless, eternal; therefore, whoever keeps his word has eternal life.

The Jesus who is speaking here is the Evangelist's Jesus. The Jesus of Galilee did not speak this way. It is the Jesus seen in his Glory (1:14). The convensation, more monologue than dialogue, which is characteristic of this Gospel, is a literary vehicle to give the answer of Christian faith to post-resurrection problems, especially late in the 1st century, which arose out of controversies with Jews in and out of the Church. Against the clinging to Old Testament authorities as superior or at least equal with Jesus, the Evangelist St. John is striving once and for all to establish the utter transcendance of the Risen Jesus. In earlier chapters he took up the theme of Jesus (Christianity) vs. Moses (the Religion of Torah). Now it is Jesus vs. Abraham, the patriarch of the covenant, with which topic the Evangelist is probing into the primitive roots of the Hebrew-Jewish system.

The suggestion and the materials for this construction the author drew out of his own clashes with slanderers and controversialists, the Jewish lectionary for Tabernacles, the writings of St. Paul, and the other Gospels; for example, the charge of devil possession (St. Mk. 3:22), disciples not to taste death (St. Mt. 16:28), Jesus' sinlessness (2. Cor. 5:21), Jesus in Abraham (Gal. 3:16; Ro. 4), Jesus' pre-existence (Phil. 2:1-11), Jesus as Lord, the Yahweh of the Old Testament (Phil. 2:11), the day of Abraham's rejoicing (Gen, 17:17, read at Tabernacles, for whose counterpart St. John is publishing his own lesson, 7:2-10:21). Our Gospel lesson is a section

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

of the theme, "Jesus vs. Abraham" (verses 30-59), which in turn is a part of the larger dialogue, "Jesus Breaks with Judaism" (9:12-59). This complete framework explains the emphasis of verse 58.

"Before Abraham was, I am." The contrast between the clauses of this sentence appears more sharply when the verb, "was", is more correctly translated, "became" or "was born". The sentence is not grammatical. Its meaning cannot be expressed by simple grammar. The clause, "I am", is much more than a temporal predication. It is the "I am" of the Old Testament, designating the God of the patriarchs and of Moses, the one without beginning and end, the timeless one, the Eternal. The Evangelist is making the most daring theological equation of all time for the Risen Lord (implied, of course, in 1:1-17), but, of course, he has the Risen Lord himself make the claim, and since it is so radical, he proposes it with a doubling of the single oath-formula, "Amen, I say to you," which the historic Jesus used on occasion, to "Amen, Amen (Verily, Verily)", i.e. "With a double oath I (the Risen Lord) say to you, Before Abraham was, I AM."

Then, in breathless surprise comes the end of the dramatic disclosure. "Jesus hid himself, and went out of the temple." He is a great mystery. The Lord who had appeared to Abraham and had spoken with him (Gen. 17,18) appeared as Jesus in Galilee and Judea, and the same person who spoke to and through patriarchs, Moses, the prophets, the apostles and evangelists is speaking still. There is no beginning and no end. This is incomprehensible, an offensive type of thinking. The "Jews" pick up stones to throw at him. But he eludes such missiles. The temple of such people cannot hold him. At this point in St. John's drama Jesus leaves the temple for good.

Conventional cultus and theology are shaken by the full realization of what this equation of the Eternal Jesus with the Eternal Yahweh means. The implications go far beyond the intended use of this lesson on this day. But inescapable is its challenge to the Abrahams and the temples of Church history to which time and time again the Lord Jesus has been subordinated, and terrifyingly ominous sounds for their devotees the judgment, "Jesus went out of the temple."

There is, however, a comforting promise, deriving from the nature of the Risen Jesus: "If a man keep my saying, he shall never see death" (v. 51), also introduced with the double, assertive "Amen". To "keep" is to know (see verses 52,55), to observe, to live by. His "saying" is his word, teaching, spirit, his person (14:23;15:20;17:6). But the rendering, "shall never see death", is incorrect. Jesus saw and tasted death. (Remember this is "Passion Sunday".) He died. But his death did not last. It wasn't "into eternity" or "for ever". That is what is meant here—and what the Greek literally says. United with the Risen Jesus, man when he dies, will not remain dead. He will rise with his Lord (5:21-27).

In the words of Archbishop William Temple, **"Death becomes an incidental irrelevance".** The surety of this is found in that quality of life which is the "keeping" of Jesus' words.

Talking It Over

By W. B. Spofford Sr.

PUBLIC relations people—meaning those who get well paid to send releases to papers with the hope of getting free advertising for their clients—come up with staggering stuff.

One has just come in from a manufacturer of choir gowns which would take about a page in this magazine if we went to the considerable expense of putting it in type and printing it. What the president of this company wants you to know is that the color of choir gowns should harmonize with the color of walls, ceiling, woodwork and floor. An architect is quoted to back him up. Then the gentleman wishes us to inform you— for free of course— that his firm makes gowns in thirty-four colors. Also if none of them harmonize with your church, it will be a simple matter for his firm to make up a special batch of gowns that will.

Or maybe it would be better to have robes of many colors on hand. Then your choir can select the one that harmonizes best with the flowers on the altar for that particular Sunday.

Here's another of even greater length from a manufacturer of pews and chairs. Accompanying the three page story is a mat which, if cast into a halftone (about $10 out of our pocket) would take about half a page.

This document is a lecture by the president

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

of the company on Church history. During the early Christian era, he says, the only people who were allowed to sit in church were bishops. But democracy has changed all this, which he explains in some detail.

Pages two and three of the story deal with the "trend toward modern living" which has now developed to the point where those who specialize in making things to sit on, first study the human anatomy. This is particularly true for those who made pews, because if there is any place in the world where a person must be comfortable it is in church.

A bit about "The comfort of the American public" and a couple of paragraphs on how "color has played an important role in religion" and the head of the firm, through its press agent, comes up with the shattering news that his outfit, after all these years, finally has just the ticket. "Exhausting research" went into it, with due regard to "body-contoured curves", "color" and various other things "associated with worship down through the centuries."

It is possible of course that they have overdone it a bit. With such stress on comfort, it occurred to me, in reading it a second time, that it would probably be a lot simplier to stay in bed on Sunday morning.

After all, mattress makers don't spend all their time snoozing on their own products. In their awake hours they do "research" too—as you know from their ads in the magazines.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THE Deanery had met but something most unusual had happened. Nearly everybody had come a little early! So we happily talked shop. Somebody said that this new marriage canon might be all right but he would sooner folks who needed it just got the Methodist or Baptist minister to marry them and then quietly come to church. "Who would raise a question?" he asked. "Save a lot of red tape."

Buffers said that the Canon was bad enough, but if a priest of the Church could advocate such a course he was not only unworthy of his calling but had very little respect for the General Convention.

The Dean hastily intervened.

"I'm sure we all wish to see these difficult questions happily settled," he said. "I myself would prefer to revive the forum domesticum of the Bishop, and in a sense this is what the Canon does."

"But all these forms we have to fill out," groaned Tompkins. "And all the interviews!"

"I don't suppose many of our people will bother," said Thompson. "I should think only the most devoted who feel that their course in remarrying is right and want the Church to bless it."

"We should never recognize divorce," declared Buffers. "An annulment is all right but divorce is all wrong. I don't think even adultery is a sufficient ground."

"Most civil statutes recognize more grounds than that," said Gilbert.

"We are talking of Christian people, Church members," Buffers returned. "My stand is that the Church should not recognize divorce, but the General Convention has seen fit to provide for exceptions to this simple rule and departures from this high standard."

"My goodness, Buffers," I said. "What century are you living in? I don't deny that divorce is the evidence of failure but if there is no divorce there will be more annulments and more extra-marital relations."

"You are nothing but an apostle of the expedient," Buffers told me. "You argue that recognition of a wrong makes a right."

Buffers was certainly swinging his blade pretty widely and if it mowed me down he would be very happy. But I didn't want to be mowed down.

"I don't do that at all," I said. "I simply think that there are cases where divorce is the only way out of an intolerable situation. Are the people involved in such cases to be excommunicated?"

"They excommunicate themselves."

"You really take the Roman view, Buffers," said Tompkins.

"I take the Catholic view."

"And the General Convention, what view does it take?"

"I cannot say what view it takes," said Buffers. "I think it desires to avoid too rigid a stand."

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"Don't you approve of its canon?"

"Certainly not. I shall decline to celebrate a marriage for a divorced person. I believe that right at least is left to us."

"It is," said the Dean. "In the light of his beliefs Buffers will naturally claim it. But I think most of us will feel that those of our parishioners who wish to take advantage of the canon should have our help and countenance."

Buffers looked his disagreement, but he said no more. He felt we had little of principle and less of religion. He was really a very pleasant fellow when he wasn't standing up for his principles, but I did not see why the rest of us had to take his standing up lying down.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

The Church, The Ministry and Reunion by W. Norman Pittenger. Seabury Press. $2.75

This is an extremely valuable and timely book. It is the sort of volume which we have come to expect from Prof. Pittenger,—scholarly in the sense that it shows a profound knowledge of Christian theology; popular in the mode of its presentation. It eschews the use of theological jargon, so that Christian folk who are not scholars can read it with understanding and profit. Its timeliness consists in the fact that it was written as the author's contribution to the three-year study of the Church of South India which was ordered by the General Convention of 1955. Dr. Pittenger believes that a careful study of the nature and functions of the Christian ministry must be the basic issue in any such discussion for it is "the stumbling block which remains after other obstacles have been cleared away."

He sets forth in clear detail his conviction that it is the nature of the Christian priesthood, its nature and function, rather than the Episcopate which remains the central fact and problem in all ecumenical studies and discussions. He therefore devotes a large proportion of his study to the development of the Church as the Body of Christ in which alone the fact of priesthood appears, being derived from the High Priesthood of the living Christ. Having thus prepared what he believes is a firm foundation, he goes on, in his concluding chapters, to deal with the *Historical Ministry and the Problem of Reunion.*

This is both a provocative and an illuminating study. It raises questions which will be hotly debated by both of the schools of thought in the Episcopal Church. Some of his conclusions will be taken exception to, I venture to say, by his brethren of the Anglo-Catholic persuasion, as well as by Evangelicals. And this, in the long run, will be all to the good. This careful, scholarly book will, one may be sure, have strong influence on the studies of the General Convention's commission on ecumenical relations. The Church at large should be grateful to Prof. Pittenger for his valuable contribution.

Atoms for the World by Laura Fermi. University of Chicago Press. $3.75

This remarkable, illuminating and exciting book was written by Laura Fermi, the widow of Enrico Fermi, the brilliant nuclear physicist. Mrs. Fermi acted as the historian for the U. S. Atomic Energy Commission at the international conference on the peaceful uses of atomic energy which met in Geneva in August 1955, and this is her story of it. The book is remarkable because, although dealing with one of the most controversial subjects of all time, it is written with complete objectivity by a woman who is no stranger to the mysteries of atomic science. It is illuminating because it holds the attention of even the most prosaic reader by the refreshing humility of the author, coupled with her genius for making word-pictures which compel attention even to the most recondite subjects. It is exciting because of Mrs. Fermi's highly-developed dramatic sense which makes one see this conference on a background of a new world era.

This international conference idea was the immediate result of the President's speech before the General Assembly of the United Nations in December 1953. It was conceived by Admiral Strauss, chairman of the Atomic Energy Commission and Professor Isidor I. Rabi of Columbia University and during the year and eight months between the President's U. N. speech and the opening of the conference, hundreds of scientists, technicians and administrators devoted themselves to preparing for the conference and, later, to making it the immense success it was. Mrs. Fermi describes vividly and at length both the intensive preparation and the doings of the conference itself. And between these two extended descriptions, she has the amazing temerity to sandwich in a chapter just 18 pages long on the subject "What is This Atomic Science?" And she really gets away with it! This reviewer—who is probably even more ignorant than the average of the details of atomic or any other physicial science—can testify that the author succeeds in giving some quite definite glimmerings of the nature and doings of nuclear science. Short as it is, this chapter is one of the key accomplishments of the book and sets the background for all the descriptive matter that follows.

Besides initiating the conference, the United States made two major contributions to its success; the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

reading of brilliant papers on every phase of the peaceful uses of atomic energy to the sessions of the conference and the construction of a special reactor of the most up-to-date type which it sent by air to Geneva. This latter accomplishment was an extra-ordinary feat because of the short time in which it had to be done and Mrs. Fermi describes it all in a chapter of absorbing interest.

Two chapters of the book are of especial significance, one dealing with the Russian scientists at the conference who made valuable contributions and were frankly co-operative and the other a discussion of "Radiation Hazards". It is evident in this chapter that even in the peaceful use of atomic energy there are still persisting dangers, chiefly in the problem of the disposal of radioactive wastes, which are not yet satisfactorily solved.

The Geneva conference which this book so adequately describes was a notable landmark in the progress of mankind in controlling this new source of power for the peaceful economic uses of all nations and peoples with especial relevance for undeveloped countries which largely lack resources such as coal and oil. Lay people, as well as scientists, should read it with live interest and gratitude.

The Books of the Old Testament by Robert H. Pfeiffer. Harper, $5.00

Professor Pfeiffer of Harvard University has written one of the best introductions to the Old Testament. It is in use in many colleges and seminaries, here and abroad. It is one of the standard works on the subject. It is not merely a summary of modern research, but a fresh rethinking of the whole subject, and contains distinctive contributions such as his theory of the source S, in addition to the usual J E D and P. Furthermore, the book is thorough, and deals with every possible problem.

Now comes the abridgement, in the present work: *The Books of the Old Testament.* It is based on the original work, and shares its fine qualities. It is readable, and it contains outlines and descriptions of the actual contents of the Bible. It should prove a vastly useful guide to students and general readers.

—F. C. Grant

Be Not Anxious by Randolph Crump Miller. Seabury, $3.25

Popular but not pap. Not much that is new, but a great deal that is newly expressed: solid, modern Christianity, without tranquilizing opiates, winningly written. (But that rumble from up-Husdon might be Alec Cummins; he would not like the journalistic use of "protagonist" as a synonym of "champion".) Give this to intelligent friends who are fumbling; while the manner is that of the peace-of-heart books, the material is really nourishing.

—H. McCandless

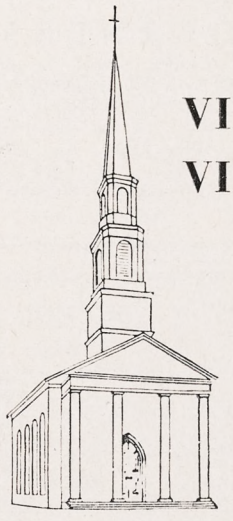
The Book of Revelation by J. B. Phillips. The Macmillan Company. $2.00

This volume completes the work of fresh translation of the books of the New Testament which the author undertook, beginning some years ago. The Revelation of St. John the Divine, as the King James version calls it, presents an infinitely difficult problem for the translator whose purpose is to bring some manner of understanding of this apocalyptic essay into the minds and hearts of average readers of modern English. The author describes some of his difficulties in his interesting Preface. His principle has been to present the "Revelation" for what a large part of it really is,—a majestic and thrilling poem concerned with the ultimate issues of human life and written down by the seer while he was still in the power of his mystic's vision, seeing things which no man can express save in gorgeous imagery.

This new translation is well worth reading and—to the Greek scholar—worth following at the same time the usual Greek text.

PRAYER BOOK STUDIES

JUST PUBLISHED



VI Morning and Evening Prayer

VII The Penitential Office

You will want this new 63-page booklet, containing both of the above titles, another in the important series prepared by the Liturgical Commission for study by clergy and laity before eventual revision of The Book of Common Prayer. Send order with 80 cents to

the CHURCH *Hymnal Corporation*

Affiliated with THE CHURCH PENSION FUND

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

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

Clergy Changes:

KEITH KREITNER, formerly vicar of Trinity, Kirksville, Mo., is now rector of Trinity, St. Charles, Mo.

E. PAUL HAYNES, formerly rector of All Saints, Portsmouth, Ohio, is now rector of Calvary, Cincinnati.

CHARLES H. PERRY, rector of St. Stephen's, Hollywood, Cal., becomes rector of St. Mark's, Altadena, Cal., May 1.

JEROME L. WILSON, vicar of Grace Church, St. Louis, becomes ass't at St. Matthew's, Evanston, Ill., April 22.

CHARLES W. FOX Jr., formerly rector of Trinity, Charlottesville, Va., is now vicar of St. Matthew's, Baltimore, Md.

PHILIP A. M. RIGG, formerly rector of St. John's, Matthew, Va., is now rector of Severn Parish, Md.

WILLIAM F. CHRISTIAN, formerly rector of Holy Apostles, Oneida, Wis., is now vicar of St. Katherine's, Baltimore.

WALTER E. EDWARDS, formerly vicar of Trinity, Athens, Pa., is now vicar of St. John's, Erie, Pa.

GEORGE H. ZIEGLER, formerly archdeacon of Oregon, is now vicar of St. Mary's, Lakewood, Wash.

FREDERICK Q. SHAFER, professor of religion at Scripps College, Claremont, Cal., has become the first rector of St. Ambrose church in that city.

HAMILCAR B. HANNIBAL, formerly rector of St. Luke's, New Haven, Conn., is now vicar of St. Luke's, Los Angeles.

LUTHER O. ISON, formerly rector of St. Mary's, Napa, Calif., is now rector of Trinity, Escondido, Cal.

LON M. PRUNTY, formerly canon of St. Paul's Cathedral, Oklahoma City, is now rector of St. Andrew's, Lawton, Okla.

JACK C. WHITE, formerly ass't at the Ascension, St. Louis, is now locum tenens of St. Andrew's, St. Louis.

FORDYCE E. EASTBURN, formerly rector of the Epiphany, San Carlos, Cal., will be chaplain of St. Luke's Hospital, San Francisco, following six months of clinical training.

EDWARD A. WICHER Jr., formerly rector of St. James, San Francisco, is now rector of the Epiphany, San Carlos, Cal.

ARCHER TORREY, vicar of St. John's, Athol, Mass., has accepted an invitation of the bishop of Korea to start a theological seminary in Seoul.

HARRINGTON M. GORDON, formerly curate at All Saints, Providence, R. I., is now rector of St. Mark's, Warren, R. I.

THOMAS A. VANDERSLICE, formerly curate of St. John's, Flossmore, Ill., is now rector of St. Martin's, Chicago.

S A. SEATON-ELLIOTT, formerly vicar of St. John's, Hallock, Minn., is now vicar of Grace Church, Pontiac, Ill.

WAYNE L. DUGGLEBY, formerly vicar of Grace Church, Pontiac, Ill., is now vicar of St. Paul's, Dekalb, Ill.

JACK LEATHER, formerly rector of St. Paul's, Stockbridge, Mass., is now rector of the Transfiguration, Buffalo, N. Y.

WILLIAM P. PEARCE, recently ordained deacon, is now curate at St. Matthew's, San Mateo, Cal.

THOMAS C. CHESTERMAN Jr., recently ordained priest, is vicar of St. Edmund's, Pedro Valley, Cal.

DEAN R. UNDERWOOD, recently ordained priest, is curate at Trinity, Hayward, Cal.

OLIVER NIXON, recently ordained priest, is vicar of St. Aidan's, San Francisco.

GERALD A. SKILLICORN, recently ordained priest, is curate at St. Mary the Virgin, San Francisco.

JARRETTE C. ATKINS, recently ordained priest, is curate at St. Agnes, Miami, Fla.

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306



HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

CARLETON COLLEGE
LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please address
THE SISTER SUPERIOR, C.S.M.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CHURCH CONTROL BILL IS MODIFIED

★ Strong opposition by religious bodies throughout South Africa has caused Minister of Native Affairs Hendrik F. Verwoerd to modify a section of the native laws amendment bill that would give him control over church services attended by both Europeans and Africans (Witness, March 28).

The minister reworded the controversial section to provide that while he may still prohibit Africans from attending churches outside native townships, he must first get the concurrence of local municipal authorities and give specific reasons for his action.

As first drafted, the section gave the minister exclusive power in the matter.

Another revision makes defiance of the minister's authority an offence by the individual African concerned and not by a church. If an African defies a notice from the minister prohibiting him from worshipping with whites he is liable to a fine of $40 or two months in jail.

Church leaders have not been placated by these changes and indicated they will continue to oppose the measure.

Among the first to comment on the Minister's rewording of the disputed section was Msgr. John P. Galvin, vicar general of the Roman Catholic Archdiocese of Capetown, who said the measure seems to remain substantially the same.

"We particularly don't like," he said, "that the onus has been placed on the African. We would have preferred it to have rested on us."

The Rev. W. D. Eva, a Seventh-day Adventist minister, declared that "the fundamental principles of Christian liberty are still not fully recognized in the reworded section."

URGES UNITED CHURCH IN GHANA

★ An Anglican churchman declared here that the estimated 700,000 Protestants in Ghana, new British Commonwealth country, should unite into one "Holy Church of Ghana."

The Very Rev G. E. F. Laing, provost of Holy Trinity Church, told students at the Gold Coast University College that the existing denominational divisions are "silly."

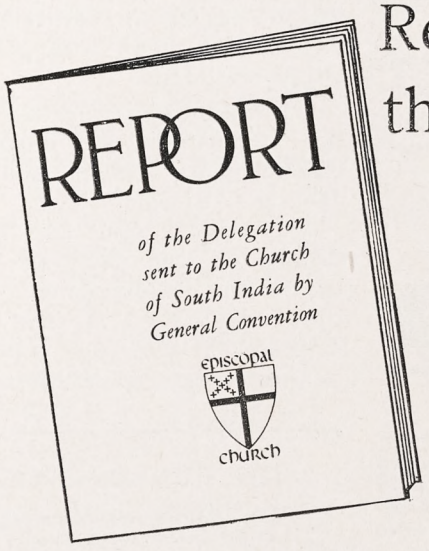
Denominational groups in Ghana include Methodists, Presbyterians, Anglicans, Seventh-day Adventists, Evangelical and Reformed, and Assemblies of God

Laing also urged that the Church in Ghana be given full liberty "to develop its own manner of worship, indigenous architecture, art and music."

He said that tribal customs that were old in the Dark Continent when Christianity had

Now Ready . . . the eagerly awaited

Report of the Delegation to the Church of South India



This 92-page pamphlet contains the full report of the Delegation, its recommendations, and comments by the Theological Committee together with valuable appendices. Bishop Sherrill says: *"I urge careful and objective study of these reports that the General Convention will be able to make a wise decision."*

Order *your* copy today

Price 50 Cents

THE NATIONAL COUNCIL
281 Fourth Avenue - New York 10, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

scarcely arrived in the world are going to be brought into the Christian Church in Ghana now that the country has her independence.

QUAKER MINISTER GETS SENTENCE

★ The Rev. Ashton Jones, Atlanta minister, reported here last week as having received a suspended sentence in the city court of Miami for preaching brotherhood at a pro-segregation rally, got a sentence after all.

A unique 30-day jail sentence was later imposed. The clergyman may get Sundays off. He will spend half his sentence with white prisoners and half with Negro prisoners. And Mr. Jones sentenced himself to taking no meals while serving his term.

To make the sentence even more unusual it was imposed after Jones was found innocent in city court of assault and battery charges brought by Fred B. Hockett, lieutenant of segregationist John Kasper in the Clinton, Tenn., race riots, following an incident in front of a Negro's home.

But in finding him innocent the judge said that because Jones lent himself to activities which might have created a dangerous situation he was revoking the suspension of a previous 30-day sentence against the clergyman.

The latest incident occurred as Mr. Hockett and others were picketing the house of Frank Legree, Negro entertainer who moved into a white neighborhood.

ADVENTISTS MAKE BIG GAINS

★ Seventh-day Adventists, who delight in making converts of members of other Churches, made tremendous gains in Africa in 1956. They are now launching a missionary crusade in South America.

The church's missionaries use 731 languages in 185 countries. Sale of literature in 1950 totalled over $20-million, which was a gain of nearly $3-million over the previous year.

KING TO RECEIVE FELLOWSHIP AWARD

★ The Rev. Martin Luther King, Jr., leader of a year-long Negro protest movement against segregation on Montgomery, Ala., buses, will receive the National Fellowship Award of the Philadelphia Fellowship Commission on April 2.

He will be honored for his leadership of the Montgomery Improvement Association which directed the bus boycott.

Edmund F. Higgins, commission official, said the Montgomery group showed that the fight for desegregation in this country can be won on a non-violent basis.

Last year, five white and Negro leaders were honored by the commission: Gov. T. R. McKeldin of Maryland, an Episcopalian; Sidney Hollander of Baltimore, who is a member of the Witness Advisory Board; Mrs. Dorothy Tilly of Atlanta, Ga.; James M. Hinton of Columbia, S. C.; and George S. Mitchell of Atlanta.

INDUSTRIAL CHAPLAIN EXPLAINS JOB

★ A Methodist industrial chaplain told the Kiwanis Club of Newburyport, Mass. he has never met a labor leader who is an atheist.

The Rev. Emerson W. Smith, labor-management chaplain for the Boston Area of The Methodist Church, described the roles he is called upon to play as a conciliator. He said these are:

A humanist who recognizes the part tempers and personal feelings may play in upsetting labor-management relations.

A confidential listener to the grievances of both sides in an effort to help both parties agree on terms.

He reminds both parties of the importance of human brotherhood under God in dealing with each other.

Mr. Smith said the great failure on the part of both labor and management was their inability to see the interests of the rank and file in their own organization.

Everything for the CHURCH

☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, Van Bergen bells from Holland

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

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

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

THE PRAYER BOOK
It's History and Purpose
By Bishop Irving P. Johnson
25c a copy
The WITNESS
TUNKHANNOCK — PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Dr. F. P. von Wimmersperg
Layman of Detroit

Your article *Psychiatry—Enemy of Religion* by George Christian Anderson has just come to my attention. The subject, psychiatry and religion, or, more exactly, psychoanalysis and religion (I am a psychoanalyst) is one that interests me deeply, and is a field in which I have worked in the course of my ten years of psychoanalytical practice, arriving there over this pathway: a Christian and an Episcopalian, I became interested in psychoanalysis through social work, which I did for three and half years after my graduation from the University of Wisconsin in 1922, and through having a favorite aunt who was a psychoanalyst trained in Vienna, Austria. With her help, I went to Vienna and studied medicine and psychoanalysis, graduating with an M. D. degree in 1933, and finishing my psychoanalytical training in June 1937 (last six months in Berlin). My Christian training and convictions were in no way threatened or shattered by my psychoanalytic training, but the two went along side by side for a while without any synthesis between the two. Then, I found increasingly that my patients needed help in the field of religion, that their neurotic difficulties often penetrated this field, and to go still further, that no one with unresolved conflicts with authority could possible have a satisfying relation with the Great Authority, or God.

Conversely, I found patients after the resolution of these conflicts able to have a satisfying religious life for the first time. Freud the scientist comes into this in that he laid the foundations for understanding how the individual develops a feeling for God in the first place. Freud the agnostic left the matter right there, not following up the functions of this natural relationship through life.

Your author, George Christian Anderson, points up aims and principles that are parallel in Christianity and psychiatry. There are others that he did not touch upon. Also other material pertinent to the subject.

I am a member of St. Paul's Episcopal Cathedral, Detroit, and have done psychoanalysis here in Detroit for the last nine and a half years. I am also a member of the Christian Medical Discussion Group, of St. Paul's, composed of doctors and social workers, which meets with our Chaplain Bloy to consider the Christian religion and illness and healing.

Alfred Goss
Layman of San Mateo, Cal.

I applaud your editorial on the report of the delegation to the Church of South India . . . though this applause does not extend to your crack about "Eisenhower Christianity" You spoke with closely reasoned words that appeal to the mind and heart.

The issue involved in this question of full recognition of the Church of South India is just this, which comes first, Christianity or churchmanship? There is a kind of churchmanship that is just a rationalization of vanity, pride and selfishness. It soothes us by making great words just form and ritual so that we can say the words and take credit for the deed. Philips Brooks had a phrase for this, "Impotent impudence and impudent impotence". That phrase, to my mind, characterizes this entire report.

Another great Christian, William Temple, once said that the more of a Christian he became, the less of a churchman he was. That is what we must grow toward; not that we should love the Church less, but that we should love Christ more.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL
A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.
REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.*,
Headmistress

THE
CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"Not that we lord it over your faith; we work with you for your joy."

(II Cor. 1:23)

St. Paul used these words to describe the work of the Christian minister. Your parish priest is the man who has been trained and set apart to work with you for your joy in believing in God through Jesus Christ, in worshipping Him with the congregation of the faithful, in living in accordance with His will.

You need the best your parish priest can give if you are to know that joy; **the Church's seminaries need you** if they are to send enough men, adequately trained, into the ministry to supply your Church's requirements.

The Dean of any of the seminaries will be glad to supply information about the school's program and needs.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

PRINTERS

EXCLUSIVELY FOR

THE EPISCOPAL CHURCH

MAGAZINES -- PARISH BULLETINS -- PAMPHLETS

A complete job from receipt of copy to delivery, including mailing according to Post-office regulations for publications with second class entry.

STATE YOUR PROBLEM FOR A PROMPT REPLY

Episcopal Church Publishing Co.

TUNKHANNOCK — PENNSYLVANIA

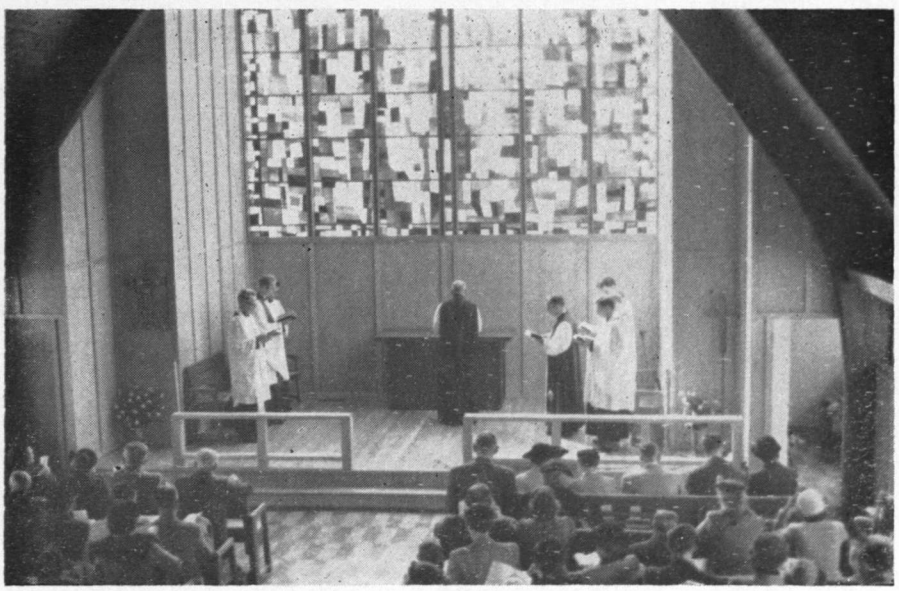
Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

APRIL 11, 1957

10¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



ST. GEORGE'S, DURHAM, N. H.

AN ARCHITECTURAL gem which has received awards for its simple beauty, is located near the University of New Hampshire and ministers to faculty and students as well as to the people of the community

NEGLECTED ASPECTS OF EDUCATION

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communions 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wednesday, 7:45 a. m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, *Columnists;* CLINTON J. KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* JOSEPH F. FLETCHER, *Problems of Conscience.*

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
SAN ANTONIO, TEXAS
Grayson and Willow Sts.
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday — Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D. Ass't to the Rector

Sunday: 7:30, 9:15, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m. Easter Day—Holy Eucharist 5:30, 630, 8, 9, and 11 a. m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a. m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain

Sundays: 9, 9:30, 11 a. m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

VOL. 44, NO. 11

The WITNESS

FOR CHRIST AND HIS CHURCH

APRIL 11, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Hungarian Refugees Relate Stories of Suffering

By George Trowbridge

Former rector of St. Paul's Church Chestnut Hill, Philadelphia

★ Six weeks in Austria, from the end of December 1956, through the early part of February 1957, is by no means a long enough time in which to qualify as an authority on the Churches' work in aid of Hungarian Refugees, but after that period of time certain impressions stand out quite clearly.

The first is how unaware, for the most part, we in America have been of the years and years of suffering, hardship, torture and oppression which preceeded the abortive Revolution in Hungary, commencing October 23rd, 1956. Not until Nora became our interpreter for three days, and revealed to us bit by bit the story of her own life, as we drove together in our little car, to and from Camp Kaisersteinbruch, 30 kilometers outside of Vienna. We registered over a hundred "cases" of her compatriots, who like her had crossed the border on a dark night in November or December, all of them very human people with varied backgrounds and differing stories, but alike in their reasons for escape. Then it became apparent to us that the Revolution in Hungary, though spontaneous and unorganized to begin with, was the result of twelve years of prolonged suffering such as it is difficult for us in America ever to imagine. Nora, who is now 30, was 18 when the U.S.S.R. began to subjugate Hungary in earnest. Her parents, being intellectuals who refused to join the communist party, were deported from Budapest and forced to work on a farm at hard manual labor for three years. Nora remembers nothing but severe hunger and hardship during this period. Her mother, who had been frail to begin with, and whom Nora described as the most wonderful woman she could ever imagine, died as a result of these hardships.

Later, when Nora and her father and sister were allowed to return to Budapest, they were still forced to do manual labor to earn any kind of a living. Her father worked as a stoker, while she and her sister worked in a foundry, lifting weights she never imagined possible. In November, Nora and her sister, urged by their father who decided to stay in Budapest rather than be a charge at the age of 62 on his daughters in a new world, made preparations to cross the border.

When someone within our hearing once asked her if she had had trouble crossing the border, all she said was, "Yes, rather". We knew that they had to pay rough, villainous looking guides $250 to lead them 22 miles to the border and that they were as afraid of their guides as they were of the border patrols. Abandoned by the guides in a swampy ditch before they reached the border, they had to make their way alone over the last most dangerous 500 yards to safety.

When we asked her if she wasn't finding it hard to live with only the clothes she had on her back and a few belongings carried in a satchel, and to feed herself on 75 shillings (or 3 dollars) a week supplied by the Austrian government, she laughed and said, "but we are free and that is now all that matters".

She and her sister are waiting to go to Australia to live with a family she has never seen, but with whom she has been in correspondence (a veritable "pen pal") over many years. They cannot go at once, as her sister (a former athlete) has developed a tubercular condition which must first be arrested, but they hope to go in a few more months. In the meantime, Nora is working as typist and interpreter in the W.C.C. office in Vienna. Nora and her sister were among the lucky ones, for they had money to pay guides and obtain help. Young husbands who took part in the revolution and were forced to flee for their lives, had no time or money to take their wives and children with them.

I hope people in America will remember this when legislation is proposed, as we hear

A report to the Presiding Bishop, Henry K. Sherrill, and written in Austria on February 15, 1957. Because of its length it is presented in two parts.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

it will be, denying entry of husbands whose wives and children remain in Hungary. What if the State Department is besieged later with requests of wives to join their husbands in America—what better could America give asylum to than the freedom lovers and anti-communists of Hungary!

The Chaplain

But the story of Petsman, a 30 year old Reformed Minister, acting as chaplain at Camp Kaisersteinbruch, drove home to us even more forcibly the horror from which so many Hungarians have fled in terror. Like the story of Nora, this is no account of the revolution, but of the days, and months and years, that preceded the revolution. You will not believe it, though I tell you I heard it from his own lips, translated by Bela Kovacs, who had tears of pity and anger in her eyes as she recounted the man's story.

Petsman, a fine, clean-cut, intelligent looking man, and obviously a fearless and sincere Christian, told how he had been tortured on three separate occasions, each time more severely and with a warning what would happen next if he did not stop preaching Christianity. He had ugly looking marks under his fingernails to show where hot needles had been inserted, and told how he was strapped to a table top in a standing position for 48 hours and forced to witness the torture of others. Some of the tortures were identical with those related of Buchenwald and are too disgustingly cruel to bear relating. He was also made to witness the grinding up of dead bodies and to see the ground-up pieces dumped into a swift flowing stream and told that would soon be his own fate unless he cooperated with the communist party.

As to the revolution itself, we have the account of Julius, a young Hungarian assistant professor at the Budapest Theological Seminary. When the W.C.C. met in Budapest last summer, an arrangement was reached with the Hungarian Church and government, to grant a certain number of students visas to visit foreign countries in order to continue their studies. Julius had applied to go to Basle to study under Karl Barth. He was the first to be granted a visa under the new arrangement and was due to leave on October 24th. On October 23rd he attended a student rally in Parliament Square, returned to the seminary at 6 o'clock and reported that the crowds were well-mannered and orderly. His professor said "tomorrow you will be leaving Budapest"; Julius said, "I should like to postpone it a day in order to attend another student gathering planned for tomorrow"; to which his professor gave approval.

"Little did I think", said Julius, "that within two hours I would be shooting at the secret police. I had never held a gun in my hand before, but I learned to fire in ten minutes." What had happened was this. Julius returned to Parliament Square just as the secret police fired on the students. Just then five trucks came along with Hungarian uniformed men. The mob cheered them and gave them the Hungarian flag to kiss. When they got no response they realized that they were Russians in Hungarian uniforms. They overturned the trucks, the officers fled, and out of the trucks tumbled load after load of ammunition, presumably going to the secret police.

The Russians had trained a group of young workers and had given them guns but no ammunition. These young workers had secretly organized themselves to resist when the time came. They did not realize until that moment that the time was now! "It was a miracle" said Julius. "Now they were armed and the revolution was in full swing. Factory workers from arsenals opened doors to them and the resistance gathered strength in the night. It was my happiest moment, to see freedom in sight".

His two best friends, theological students, who were stretcher bearers with Red Cross bands on their arms, were shot at and killed from a distance of 15 feet by the Russians. Julius was wounded in the head and in the feet, but not seriously. He fought with the resistance until November 21st, when it became too dangerous to remain in Hungary, and he fled across the border into Austria. When we talked with him about a month later, he was acting as interpreter and helping with the work of W.C.C. in Vienna. He speaks perfect English, German and Russian and reads Hebrew, Latin and Greek. He has a handsome, sensitive face and a delightful sense of humor. He gave us a dramatic and first hand insight into the beginning of the revolution. He said over and over, "no-one had any idea it would be until it was".

A number of theological students have left Hungary, but only two Protestant pastors having congregations. One was Petsman, mentioned above, who left only after his own bishop failed to support him in his right to preach the Gospel, and the other was a pastor of a congregation close to the Austrian border. When the whole congregation fled to Austria for safety, he naturally went along with them. Elsewhere, pastors are remaining with their congregations.

(concluded next week)

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

British Churchmen Deplore Projected Nuclear Tests

★ The British Council of Churches on April 2nd approved a statement at its semi-annual meeting deploring the British government's decision to carry out nuclear tests near Christmas Island in the South Pacific. The vote was 39-32, with five members abstaining.

At the same time the council called for an end to further hydrogen bomb tests by the United States, the Soviet Union and Britain and urged them to "make a new and determined effort to secure a general nuclear control agreement at the earliest possible moment."

The churchmen also urged that a subcommittee of the United Nations Disarmament Commission, now meeting in London, seek an agreement on the "prohibition of all weapons of mass destruction, with provision for international inspection and control to safeguard the security of all nations, together with a drastic reduction of all other armaments."

In its statement, the British Church group assured the National Christian Council of Japan of the "profound concern felt by Christian people in Britain at the continuing explosions of nuclear weapons and at the grave danger they may involve for humanity by the increase of world radiation."

The Japan Council had written the British body protesting against hydrogen bomb experiments.

The Archbishop of Canterbury, who presided at the meeting, opposed the clause in the statement that deplored the projected British tests. But he said the close vote "would at any rate reveal how sharp was the division of opinion in the British Council of Churches on this difficult issue."

BISHOP REEVES HELPS END BOYCOTT

★ Bishop Reeves of Johannesburg last week played an important part in persuading Africans to end a three-month boycott of buses which came as a result of a fare increase.

After he has conferred with boycott leaders and government officials, the African workers agreed to a compromise proposed by the chamber of commerce, which offered to subsidize the fare increase. They had previously rejected a similar proposal.

CALLING PROGRAM INTENSIFIED

★ Dean Gressle and Canon Walter of the Cathedral of St. John, Wilmington, Delaware, are in the midst of an intensified parish calling program. Each week the parish bulletin gives the schedule for their calls, and they will keep at it until every family has received a call from both of them.

CHRISTIANA HUNDRED MAKES ADDITIONS

★ Alterations and additions to Christ Church, Christiana Hundred, Greenville, Delaware, costing $100,000, are scheduled for completion by September 1. The Rev. William C. Munds, rector, states that the construction and renovation will add a balcony, a bride's room, a choir rehearsal room and two additional exits. Unique provisions will be made for the two additional exits. Two of the church windows will be placed in a bronze casing and hinged so that they may be used as emergency exits from the church. The balcony will provide additional seating facilities.

The work will not alter the physical exterior of the church which was built in 1854 by a congregation founded six years earlier.

CHURCH DELEGATION TO VISIT CHINA

★ A delegation of five Indian Christian leaders will visit China this month. The trip will be sponsored by the Council of YMCAs in India in cooperation with Indian Churches.

Schwartz D. Malaiperuman, general secretary of the YMCA movement in India, will head the group. Members will be Justice T. K. Joseph of the Kerala High Court; A. Gunamony, a government official who is honorary treasurer of the Church of South India; Anglican Bishop Joseph Amritanand of Assam, and a delegate to be nominated by the National Christian Council of India.

The visit will return one made to India last October of a six-man delegation from the YMCA and the Churches of China.

PATRICK HENRY SPEECH NOT RESTAGED

★ The rector of historic St. John's, Richmond, Va., where Patrick Henry made his famous "give me liberty or give me death" speech, announced his opposition to restaging that "purely political" event in the church as part of the Jamestown festival.

The Rev. James Edwin Bethea said St. John's "has a great deal more history and importance as a church than as a national shrine."

He made this statement in saying that he had not been

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

informed of, had not authorized, and "certainly am not eager" for a re-enactment of the Convention of 1775.

The event, tentatively scheduled for June 1 by the Richmond-Jamestown festival committee, probably will be cancelled as a result of Mr. Bethea's views.

The clergyman, agreed, however, to re-enactment of the convention on March 29 for about 75 visiting newspaper, magazine, radio and television writers who attended the formal opening of the festival on April 1.

Mr. Bethea said he does not approve the idea of holding other re-enactments for the public or special groups.

"I just think the church is so much more important for its history as a church and a parish than for its incidental political significance," he declared. "After all, the only reason the convention was held at St. John's was because it was then the largest public building in Richmond."

Bishop Binsted of Philippines Honored in San Francisco

★ A service of thanksgiving for the missionary labors of Bishop and Mrs. Binsted of the Philippines was held at Grace Cathedral, San Francisco, on March 24th. They had left Manila on March 4th by steamer and arrived the morning of the service.

About 800 people attended, with clergy of the diocese of California and students of the Church Divinity School of the Pacific in the procession.

Bishop Binsted gave a stirring address, reviewing the development of the Church's mission in the Philippines since the days of Bishop Brent. He assured the congregation that the Church is firmly planted in Asia and is making a deep impress throughout the Orient.

He met with the clergy of the diocese at luncheon the following day and on March 27th spoke at the seminary in Berkeley, at which students and faculty of St. Margaret's House were also present.

After a few days in the diocese of Los Angeles he and Mrs. Binsted left for Washington, D.C., where they are to make their home. His resignation because of health was accepted at the meeting of the House of Bishops last September.

Greetings were read at the thanksgiving service from Bishop Parsons and the mayor of San Francisco, though neither were able to attend the service.

MARINERS' CHURCH RESUMES SERVICES

★ Old Mariners' church, a famed Detroit landmark that has been a tower of hope and goodwill for seafaring men since 1842, will resume services during Holy Week after a three-year lapse.

This time, the miracle of electronics will give the church an even stronger voice than before. Radio station WWJ will broadcast the service marking the reopening of the church and plans are under way for beaming every Sunday service thereafter to the inland sailors.

The church was closed three years ago—almost, in fact, became another casualty of progress. Detroit's new Civic Center included the site of the old church.

However, the six-million-pounds of solid masonry, in a difficult engineering maneuver, was moved 800 feet to a new site—and without a chip.

The church, which belongs to the Episcopal Church, even gained in the process. Many gifts came its way, including an adjoining stone tower from the Rands Family Foundation of automotive pioneer William C. Rands, Sr.

Bishop Emrich will occupy the pulpit with noonday talks during Holy Week. On Good Friday, the Rev. Elmer C. Usher, rector of Mariners, will conduct the service.

Commenting on the plans to broadcast services, Mr. Usher said: "Such a broadcast fits admirably into the tradition of Mariners. When it was established on Detroit's waterfront through the gift of two sisters more than 100 years ago it was designed to serve the spiritual needs of the sailors and the men who worked on the docks of old Detroit. Conditions changed with the times, and the need for such landlocked services passed.

"But now, with the facilities of radio at our command, we are permitted to resume them. By so doing, we are keeping faith with the founders."

CONFERENCE ON ECONOMIC LIFE

★ Christian responsibility in economic decision making was discussed at a conference held March 29-31 at Washington Cathedral. Leaders were Arthur S. Flemming, former director of defense mobilization, now president of Ohio Wesleyan University; the Rev. Cameron Hall of the department of economic life of the National Council of Churches; Gabriel Hauge, assistant to President Eisenhower.

The opening address was given by Dean Pike of New York and the preacher at the closing service was Prof. John Bennett of Union Seminary.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

The Ultimate Mystery

WE WERE noting last week that "God"—or any other word—meant nothing except in terms of our own experience; and that each of us had to try and find in his own experience something, which would probably not go under the name of "God", that corresponded to what the poets of Israel and Greece meant by "God". We hope this week to try at least a preliminary definition along those lines; but first it may be useful to take an example of the wrong way to think about God. Young people sometimes ask us about "the problem of evil": how can it be that a good, just, and all-powerful God permits the existence of bad things? And it is pointed out that the author of the book of Job concerns himself with this very problem.

Now consider in how many ways we differ from that author, whom we may just for the sake of a name just call Job. Job is well-versed in what passes for science: he has theories about birth and death, the planets and the earth, animals and minerals. But everywhere he sees the finger of God directly at work: the morning stars saw God and sang together; God personally made the earth, fashions the embryo in the womb, hides the ore in the mine.

But we, whose imaginations are full of astronomy, biology, and geology, see God as running the whole show, if at all, far more indirectly. He is certainly not all-powerful: he will not and cannot turn lead into gold except through the regular laws of radio-activity; he cannot cause the planets to move in any other orbits than those which the laws of Newton and Einstein define with great accuracy. Job sees God as directly intervening to reward the good man by multiplying the offspring of his flocks, filling his wells, and causing his crops to sprout; he directly punishes the bad by sending disease and raising up guerilla bands against him. Only in the case of Job himself does a mistake seem to have been made: he is good but miserable; can God be unaware of this? and what does he plan to do about it?

Actually in the end Job comes to suspect that those simple-minded theories will not hold water; and when they are discarded, in one sense his problem disappears. But we have never been even tempted to think of God as all-powerful in terms of our own experience. If our fields are dry, we do not ask God to send rain: we irrigate, or seed the clouds with dry ice, or go on relief. We have never even been tempted to see all historical events as an illustration of God's goodness or justice. A flood in China, a famine in India, the Black Death are not punishments for sin; for what crime could the extermination of the Polish Jews be thought a just recompense?

All this does not mean that the omnipotence or the absolute goodness of God might not some day become part of the content of our experience; but only that they are not parts of our experience today, just ideas, that we play with as a child plays with blocks. They do not correspond to anything concrete in our experience that absolutely contradicts our experience of bad things. The "problem of evil" is thus not a difficulty that arises in our experience, but that arises from an abstract idea.

Problem of Good

WOULD it not be more logical to start from the "problem of good"? Does it surprise us after all that most dictators are cruel, that most students are unresponsive, that most children get whooping cough, that most novels are tiresome? It might surprise a very young person: but a little knowledge of the world, or a little reading of history, while it may add to our regret, will dull our surprise; this is the way things are. But then, when after all that, we discover that a person of whom we had not heard has written not one but seven good novels; that a biologist gives the credit for his great discovery to his lab assistant; that a man chose to be put to death by a law of which he did not approve—this goes beyond our experience; this calls for explanation.

And, if we may condense all theology into a single proposition, "God" is the name that we give to that explanation: we have to

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

invent him, so to speak, to account for the otherwise unaccountable appearance of good in our world.

We suggest then that a man knows nothing more about God than he knows about goodness, personally or by history. If a man has a mean notion of goodness, he has a mean notion of God; we cannot imagine a color we have never seen. There is no need ever to raise the question whether a good Buddhist knows something about God; this follows from the definition. There is great need however to raise the question, whether or in what sense Christianity is the final religion.

To answer that we have to grapple with the historical question whether Jesus actually in his life embodied the highest good we know of or can imagine. Did he avoid pride in his own mission, however he thought of it? Was he scrupulous not to propagate his new teaching by unfair means? Did he have the foresight to see that a new religion was bound to spring from his teaching, and did he take pains to forewarn that religion against the inevitable fossilization? Is his moral teaching in fact the highest that human nature might be held up to? Does he see the full danger involved in man's use of power, whether in Church, state, or elsewhere?

Hard Questions

THOSE are hard questions, whose answering takes both reading and thought. But if we answered "no" to any one of them, would we not be bound to admit that something better than Christianity might well come along some day? If we answer "yes" to them all, and to all similar questions, what better could we say about Jesus? Would not any titles be mere meaningless ornaments? Is it not possible, someone might ask us, that as good a person as Jesus might again some day come along? He could scarcely be unaware of Jesus' having lived; and being, by presumption honest, he would have to say, "This is true, and I am happy to report that Jesus said it before me". Jesus then has a permanent advantage at least of originality. And if by "God" we then meant "that which is responsible for the appearance of Jesus on the stage of history", what higher attribute of God can be imagined?

Unanswered Questions

IT IS true that this understanding of God, while based on experience and not on abstract ideas, leaves unanswered many questions we might well ask about God. But then did any sensible man ever really claim to know a great deal about God? The most important question it leaves unanswered is we suppose this: Which is nearer the way things really are; Jesus' habitual trust in "the Father"; or the final question "My God, my God, why hast thou forsaken me?"

But obviously this is a question we cannot expect to have answered; if Jesus did not resolve it clearly, who are we? He unquestionably laid down the principle, "He who is willing to lose his life shall save it"; but did he see things more clearly in the old days of expectation in Galilee, or from the elevated position of the Cross? We must recognize the obvious sincerity and all-importance of the belief in the Resurrection of Jesus; but we have not sufficient evidence—and sufficient evidence can hardly be imagined!—to treat it as a simple historical fact.

We profess our belief that in the end all manner of things shall, in some sense which we do not define, be well; but a profession of belief is not a certainty. If it were a certainty, in fact, we would have nothing more to worry about: the most important reason for our continual study and effort would be gone; and the most important theme of Christianity, the likeness between our position and that of Jesus, would have disappeared—for we would be walking in certainty, where he walked only in trust.

We have got to talk about God, but we can never affirm with absolute confidence whether, or in what way, the good of which he is the source will triumph over the obvious evil with which we are surrounded; for here, all agree, lies the ultimate mystery, which cannot cease to be a mystery for man. Well then if it can't cease it won't cease! In a deeper sense than we usually prefer to admit, we must admit: "God's ways are not our ways".

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Neglected Aspects of Education

By William S. Hill
Rector of St. Stephen's, Wilkinsburg, Pa.

IN PRESENT-DAY America there is considerable interest in the education of children—not only in the education they are receiving in week-day school, but also in the education they are being given by movies, by comic-books, by television programs, and by the Sunday School. Indeed, as far as the Sunday School is concerned, an article on the subject which appeared in a magazine a few weeks ago, and which has evoked considerable comment, is an indication of the general interest in this subject.

Among those who attend the Family Services of our Church there is a genuine concern for education—particularly, religious education—and every now and then it is a good idea to pause long enough to consider some of the factors in the instruction of children which we are likely to overlook.

The first—and perhaps most important—neglected aspect of contemporary education is what anthropologists refer to as "the plasticity of human instincts." Students of human cultures are constantly reminding us that human instincts are plastic, capable of being moulded into any of a dozen different shapes. A baby ant, or a baby rabbit, wherever he is born, is the prisoner of rigid, inflexible instincts; he can only obey the laws imprinted in his own body. In contrast to this, the instincts of a human child are highly malleable and pliant; the Eskimo child, for example, can be conditioned to express certain instincts in one way while a child brought up in the jungles of the Congo can be trained to express those instincts in exactly the opposite way. And because this is true, every vital and successful culture has found it necessary to provide a positive framework or pattern for human behavior; every society has had to establish definite channels to give direction to the flow of human instincts.

As an illustration of this, consider Mount Athos, a narrow peninsula jutting off the northeast coast of Greece, which is inhabited only by monks of the Greek Orthodox Church. This community, which is made up of some twenty monasteries, has been in existence for over a thousand years, and the saying—which may well be true—is that no female, either human or animal, has set foot there in all that time. Now a boy who begins living on Mount Athos in his middle or late 'teens is trained and conditioned to live a reasonably happy and fulfilling life there, with the result that as a man he has no desire to live anywhere else. For this to happen, you see, the man has had to deny—or at least to sublimate—the very powerful instincts which lead a man to found a family; but he is able to do this because human instincts are astonishingly plastic. However, the real point to remember is that it was not the man himself who decided upon the channels through which his instincts were to flow; the channels were provided by the community and its teachers.

Shaping Instincts

AS I attend educational meetings and as I read articles on education, I am continually struck by the neglect of this important fact. Most modern educators—at least most of them whose ideas I have become acquainted with—seem to be totally unaware that a child's instincts are plastic, capable of being shaped in any of a dozen different ways, and that the shaping is done not by the child himself, but by his community and his teachers. Such contemporary educators, in other words, look on a child as a completed product in need of a little polishing rather than as a bundle of potentialities that are in urgent need of training and direction.

As a illustration of this contemporary trend: when a little girl was asked what she was studying in school, she replied, "poetry." "What poems is the teacher reading to you?" the child was asked. "Oh," said the girl, "she doesn't read poems to us; we read our poems to her!"

There is, of course, value in drawing children out; but modern education has come to the place of putting more emphasis on letting children express themselves than in providing them with a framework in which they can live. As one astute critic has put it: "Modern education spends most of its time drawing out of children something that isn't even there."

To phrase all this in terms of religious education: the consensus of Christian belief down

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

through the centuries has been that every child must learn to pattern his life according to the example of Christ, the precepts of the Ten Commandments, and the various rules of righteous and loving behavior. In short, Christianity has always recognized that human instincts are plastic and that unless the individual is provided with a definite framework, or channel, in which to express these instincts, he is going to have a hard time making an adequate adjustment to life.

The Subconscious

A SECOND neglected aspect of contemporary education is what psychologists refer to as "subconscious motivation." Students of human nature are repeatedly reminding us that our behavior is determined not merely by the obvious necessities of the moment, but by deep primordial fears and urges written in our glands and nerve-fibers, as well as by childhood memories, adolescent dreams, and all the assorted elements, that go to make up our subconscious life. And because this is true, every well-adjusted, achieving individual must have gone through experiences which have given direction to, or imposed order upon, the deep recesses of his subconscious self.

During the last war there were many studies of the valor and steadiness of the people of England in the fearsome blitz and numerous theories were put forward to explain it. One explanation which received little attention at the time, but which may have a lot to be said for it, was this: Many of the adults in England during the blitz had as children memorized passages from Macaulay's "Horatius at the Bridge." You are perhaps acquainted with the lines:

> And how can man die better
> Than facing fearful odds,
> For the ashes of his fathers
> And the temples of his Gods?

Now any number of those adults couldn't repeat those lines, perhaps couldn't even recall ever having memorized them. Nevertheless, in the impressionable years of childhood the idea had sunk into the subconscious, and when, years later, Hitler's Luftwaffe sent bombs raining down on London, and Churchill summoned the people to stand firm, the attitude of Horatius bubbled up to the surface and helped them to become truly heroic. Without actually verbalizing it, they lived out the thought of Macaulay.

Now I realize that very little is known about how the subconscious mind works, or how it can be trained. But as I attend educational meetings and as I read articles on education, I am continually struck by the fact that the whole area of the subconscious is pretty generally neglected. What is even worse, the very thing which can provide treasure for the subconscious mind is by most contemporary educators thrown out of the window as of no importance.

I refer to memory work. It is very unfashionable, in present-day educational circles to be in favor of memory work. Let me quote Wesley Shrader, who wrote the article mentioned: "Here repetition of material—even Biblical material—means absolutely nothing as far as spiritual development is concerned;" and most contemporary educators would say the same thing. Except for a participant in a quiz program, there is, of course, doubtful value in being able to rattle off the names of the kings of England or the titles of the plays of Shakespeare; but on the other hand there is a strong possibility that what is memorized in childhood can have a strong effect on the moulding of the subconcious mind.

A look at Christian history certainly indicates this. To study the lives of noteworthy saints and eminent Christian teachers is to discover that their minds were full of great phrases of Scripture which they had memorized and which came to the surface of the mind as they were needed. Read the letters of Luther to his wife or the messages which Calvin wrote to his friends and you will discover that those men were steeped in the affirmations of Christian truth. And remember this: when Jesus was tempted in the wilderness he met each temptation with a passage from the Bible he had memorized as a boy. Dr. Shrader to the contrary, Christianity has always emphasized the repetition of material—the using of the same chants every Sunday, as an example—because it has believed that the repetition of great affirmations of our faith reaches down into and shapes the subconscious mind.

Other Cultures

A THIRD neglected aspect of contemporary education is what sociologists refer to as "cultural parochialism"—the attitude that one's own language and culture and customs are superior to those of any one else. And

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

students of the human scene are frequently reminding us that only by becoming acquainted with other cultures and other societies can we get the perspective and insights by which to appreciate and to contribute to our own.

As an illustration, consider Thomas Jefferson, Alexander Hamilton, John Adams, and the other founding fathers of our republic. They were men thoroughly acquainted with other cultures: they knew how the ancient Greeks lived and thought and were governed; they knew how the ancient Romans lived and thought and were governed; they knew how the ancient Hebrews lived and thought and were governed; they knew how the residents of contemporary nations in Europe lived and thought and were governed.

Therefore, when these men set out to establish our own Constitution and government they were guided by their knowledge of the achievements and the mistakes of other cultures; and moreover, the very fact that they were intimately acquainted with the way of life of other people made it possible for them to find more fulfilment in their own.

Now as I attend educational meetings, and as I read articles on education I am repeatedly struck by the fact that there is little concern for giving youngsters an acquaintance with other cultures; in fact the great aim seems to be to help youngsters make an easy and tensionless and uncritical adjustment to this culture. With the goal of making education what is called "practical" girls are spared the necessity of studying European history and are offered courses in serving as drum-majorettes, while boys are excused from classes in higher mathematics and are therefore free to receive instruction in cheerleading.

And on the principle that "the only thing to do with a dead language is to bury it," Latin and Greek are dropped from the curriculum and the youngsters are thus deprived of the opportunity to discover for themselves the thoughts of the great minds of antiquity.

All in all, contemporary education is doing for our children what censorship is doing for Russian children—it is turning the youngsters into a generation of knobtwisters and passive spectators, all the while keeping them from becoming acquainted with ways of thinking and living different from their own.

Christianity, on the other hand, has always sought to acquaint its members with an alien culture—the culture of the ancient Hebrews—for our religion has believed that by becoming familiar with another people—its achievements and mistakes—a person is thus given spectacles through which he can examine his own people, and himself. Christianity, in short, has encouraged its followers to use another culture as a vantage point from which to look at their own.

Is the Time Wasted?

THE article in the magazine referred to the time which many boys and girls spend in Sunday School as "the most wasted hour in the week." But even granted the inadequacies and limitations of numerous Sunday Schools, an hour spent there surely cannot be more wasted than a similar amount of time passed in, say, watching some of our television programs, or reading some of our comic-books, or listening to the records of Elvis Presley.

Here at St. Stephen's our own Sunday School is far from perfect, but I am very sure that the time our children spend here is far from the most wasted hour of the week. Indeed, we have a most competent superintendent as well as a capable and devoted staff of teachers; and you should be told that however imperfectly it may have succeeded, an aim of the Sunday School has been to compensate for some of the deficiencies in contemporary education, and to provide the boys and girls with a framework for living, to store their minds and hearts with the great treasures of the faith, and to acquaint them with the ancient Hebrew culture, that knowing the ways of an alien society they can live more effectively in their own.

Don Large

Product Liability Insurance

IT SEEMS that the Rev. John J. Galbreath, of Pittsburgh, was understandably shocked when he recently learned that the vestry of his church had just taken out a thing called "product liability insurance." After checking among brokers of his acquaintance, he discovered that this "product liability" business is nothing more or less than guaranteed protection against the possibility that

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

somebody might suffer damage from the product handled by the policyholder.

There's food for disturbing thought here. What are the "products" of the Christian religion? I suppose the pulpit could be called a product of the Church but—even without knowing Dr. Galbreath—I find it hard to believe that his sermons are a serious liability. And yet, the more you think about it, the more it dawns upon you that maybe the good pastor's vestry was right. If the preacher preaches the unadulterated Gospel—and if the congregation receives it and acts upon it as such—it can be dangerous business.

Think, for example, of the ancient monk who chanced one day to be a spectator at the death-dealing gladiatorial games in Rome. For a few moments, he sat there in horrified revulsion. Then, leaping down from his seat, he made the bloody arena itself his pulpit. Thrusting himself between the two gladiators engaged in senseless struggle, he cried, "In the name of Jesus Christ, stop!" At first, the audience thought him a clown and began to laugh uproariously. But when it became evident that this man was being a serious fool for Christ, they became annoyed, then hotly angry. "Take your swords and run him through!" They did. And at the feet of the suddenly abashed gladiators, the priest's blood seeped into the sands of the arena. A hush fell over the coliseum. One by one, the shamed spectators filed unevenly out of the pagan building whose pillars thereafter stood empty in the hot sun.

A faithful soul said his Christian word and had done his Christian deed—and the games were over. But not before the product of his faith had caused a martyr's death. Maybe the Church which taught him this loyalty should have taken out liability insurance!

St. Paul should have had this insurance too. Stoned, lashed, shipwrecked, imprisoned, condemned to death—just think how he could have sued the Church and that Christ whose Body the Church is! As a matter of fact, the twelve apostles themselves should have been insured. Tradition has it that 11 out of the 12 died as a result of the Lord's "product." I wonder, incidentally, how the positive-thinking Happiness Boys figure this one out!

But to go back to Dr. Galbreath for a moment. He glumly reports his discovery that the vestry was not worried about the dangerous power of his preaching. The "product liability insurance" had simply been issued as coverage against the risks of parishioners' falling down church steps—or getting ptomaine poisoning from the suppers served by the Woman's Auxiliary!

Well, our steps here at the Heavenly Rest are few and well-marked—and the cooking of our ladies is, like Caesar's wife, above reproach. So I guess we're safe, except against the dangers of daring to practice the sacramental Word of God!

NOW HEAR THIS

By Frederick A. Schilling

The Gospel for Palm Sunday
St. Mt. 27:1-54

"This is Jesus the King of the Jews."

The account of the crucifixion seems out of place as the Gospel for the one day in Jesus' life when he acted like a king. It would seem more consistent with Palm Sunday to use the story of the triumphant entry into Jerusalem (e.g. St. Mt. 21:1-9). It would also be more forceful dramatically since it would stand as one brilliant beam of light against the black storm clouds of the week's passion scenes. However, as long as this selection is given here we should see the particular lesson it conveys for this Sunday.

Jesus on the cross—not in spite of being on the cross, but because of being on the cross and while on the cross—is the King of the Jews. The crucifixion was the logical consequence of Jesus' assuming the royal Davidic role (Zech. 9:9) when he entered Jerusalem. At the end of the day he allowed the initiative to slip into the hands of his enemies because he renounced the advantage his act had opened to him. But what he renounced was only a false kingship (St. Mt. 4:8-10). A national Davidic king belonged to the past. He would not do for the present nor for the future. For a suffering people only a suffering king would do. Only one who suffered so deeply as to cry out, "My God, my God, why hast thou forsaken me?" (verse 46), as his people cried out many times, could be their king. Only he could lead them to victory over their national and individual agonies. (See Karl Stern's

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

chapter on "The Interior Anguish of Regeneration" in his autobiographical book, "The Pillar of Fire".)

The crucifixion was not only the historical sequel to the entry, but of the whole life of Jesus. He was constantly supplanting time-honored ideals. He was a prophet, but more than a prophet; a Moses, yet one greater than Moses; a revolutionary, yet a humble, quiet, un-selfcentered one; a radical, but no exponent of violence; a disturber of traditions and authorities, yet one who sought no immunity for himself. Only one who had lived and taught as he had could be King on a Cross. The cross cancelled one set of notions that were unfit for the Jews' higher spiritual destiny and set forth an entirely new kingly reality. It was the sublimation of a new kingship, paradoxical and contradictory of prevailing notions, a new Messianic Kingship that can be described only as Divine Sonship, "Truly, the Son of God" (verse 54). Now Jesus is King of Men because he is King of the Jews, and he is both because he is crucified.

Now we can see and understand this magnificent picture of **Jesus on the Cross, The King of All Men.** The later Christian writers develop the theme with bold artistic representations. The Book of Revelation presents the slain lamb as the master of history (5:6ff.). The Gospel of St. John has left behind the Davidic echoes and has Jesus say, "My kingship is not of this world" (18:36). Our Gospel author preserves the earlier account of St. Mark and works into it strands of his own perspective and experience. There is his insertion of verses 3-10 which dramatically signify the ordinary human evaluation of Jesus' kind of kingship as being worth no more than slavery, but also the suicidal nature of such an evaluation. The fact of Jesus' crucifixion and its meaning demand a radical rearrangement of values.

Then there is the scene of Pilate washing his hands and the mob assuming the blood guilt (verses 24, 25). When this Gospel came out after the destruction of Jerusalem, as we believe it did, this was a painful reminder of a fateful act. The nation had experienced Judas' fate. Catastrophe is the inevitable consequence of the rejection of Jesus as King. The taunt of the leaders (verses 42,43) also reveals St. Matthew's hand. Jesus had never said, "I am the Son of God". Their mockery echoes satanic reasoning (St. Mt. 4:5,6). Jesus' conviction rested on no such rescue and display. Yet, unconsciously, the enemy speaks the truth, his words are both denied and verified; denied on his level of thinking, verified on Jesus' new, divine elevation. You can see the ascending tension and meaning: "Are you the King of the Jews?" . . . "You have said so" (v.11); "Barabas or Jesus who is called Messiah?" (v.17); "What shall I do with Jesus who is called Messiah?" (v.22); "Hail, King of the Jews!" (v.29); "This is Jesus the King of the Jews" (v. 37); "If you are the Son of God . . . . " (v.40); "Truly, this was the Son of God" (v.54). The affirmative declarations, on the lower level of meaning yet premonitions of the larger truth, are made by the pagans, Pilate, the soldiers, the centurion. Evangelism among the pagans (1.Cor.1:23) has won for the crucified Jesus the recognition of God's Son, King of Man.

Tragic as was the crucifixion on the historical plane, the Gospel accounts are not memorials of anti-Semitism. The Jews, unknowingly, were favored to have such a Messiah-King because they were themselves a messianic nation (Isa.53), and, unknowingly, their act cancelled, "fulfilled", their historical, racial notions of destiny.

The Gospel drama of the crucifixion has elevated the historical Semitic scene to a world-wide human drama. We are all involved in it. We are all Jews and pagans. Our salvation depends on our accepting him as our Divine King, and that requires the painful rearrangement of cherished values of ambition and mastery, indeed, the following of his example of self-renunciation.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THE ladies of St. Simonides' had long been concerned about the red carpet that ran from the altar right down to the end of the church. It was really worn out but there were so many things that had to be thought of. There was the Painless Gift campaign that was to pay for the new organ and the new classrooms; there was the feeling that really, the rector ought to have a larger stipend

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and an increased car allowance. There was a strong desire to exceed the parish quota.

"The dear bishop would be so pleased," said Miss Elvina Smigley.

"I'm sure," was Mrs. Brimes' comment, "that we like to please the bishop, but we can't do everything."

Miss Smigley looked a little pained so the rector hastily spoke up.

"I saw the bishop only yesterday, and he said he did not think there was a parish in the diocese that worked harder than ours."

"He should tell that to St. Gollux's," snapped Mrs. Brimes. "Always having suppers and raffling things off! That's how they get their money."

"I don't see why we couldn't have a few raffles ourselves," boomed Colonel Nightwine. "Never saw any harm in an innocent little raffle."

Miss Smigley looked a little shocked.

"Oh, Colonel Nightwine," she urged. "The bishop does not approve of raffles."

"Bet he never won anything," said the outspoken Colonel.

"Oh, he did," cried Miss Smigley, and then she blushed and looked uncomfortable. "Of course it was before he was made a bishop."

"I'm glad to hear it," was the Colonel's instant answer. "Of course I don't approve of gambling, never did, but there's no harm in having a little money on a horse."

For a moment the rector wondered whether the parish had not gambled overmuch when they elected Colonel Nightwine to serve on the vestry.

"I know there's so many things nowadays," said Miss Smigley. "I often wonder what dear grandfather would have said."

"My dear lady," the Colonel told her. "Your grandfather was a pillar of this church. I can remember when he cuffed my ears for giggling in church. But where the church was concerned, he never stinted."

Miss Elvina beamed.

"Oh, that was so like grandfather. I'm sure he would have wanted a new carpet."

"Yes," said the practical Mrs. Brimes. "But however would he have paid for it."

"Grandfather was always the first to help. He would have put his hand in his pocket and pulled out a hundred dollar bill and said, 'Start a fund.' And though I don't carry hundred dollar bills I can write a check, and I will as soon as I get home."

"Good for you, Miss Elvina," shouted the Colonel. "I'll match it."

It was astonishing how these two offers transformed the situation. Mrs. Brimes said she was sure the guild would do something and they would trust in the Lord.

The Colonel said he still thought there was nothing like a good raffle but hastily added that it was even better to follow Mrs. Brimes' advice. (Miss Elvina had looked so reproachful.) The rector was delighted at this happy release from the problem of a new carpet.

"I think Colonel Nightwine is a stimulating person," he told his wife that night.

"Stimulating?" she smiled. "What an odd word."

"Well, perhaps that's not what I mean. Anyway, our meetings go so much better when he's there."

Taking Stock

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

At this time of year many companies are holding their annual meetings when they hear annual reports, and make plans for the future. Parishes hold annual meetings to hear reports on the year past. These reports are important and significant.

There is a kind of stock-taking, however, which cannot be put into statistics and figures. This is concerned with intagibles but it is all the more important because of that. A parish needs to ask itself if it has grown in its appreciation of the worship of God. Are more people reading the Holy Scriptures with reverent attention? Are people saying their prayers with greater fervor? Are its members kinder, and more helpful? Are parishioners examining their conscience more carefully, and confessing their sins to God, and making an earnest effort to advance in holy living? Do they exhibit a wider Christian charity?

These are the basic questions, because they are concerned with the real life and work of the Church. And the answers to these questions cannot be shown in charts and graphs. But our stock-taking is incomplete unless we ask the questions. How would you answer them for your own life?

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOMBED CHURCHES TO BE AIDED

★ A committee of eight clergymen to "aid bombed Christians of the South" has been formed by the Fellowship of Reconciliation.

A spokesman for the religious pacifist organization said the committee will seek funds to help rebuild bombed churches and to aid congregations and groups that have been the victims of "economic and physical reprisals because of their participation in the struggle against segregation."

Committee members are George A. Buttrick, Harvard Memorial church, Cambridge, Mass.; Methodist Bishop Matthew W. Clair, Jr. of St. Louis, Mo.; Bishop W. Appleton Lawrence of Western Massachusetts; Dr. Edwin T. Dahlberg, St. Louis, former president of the American Baptist Convention.

Also, Elmer A. Fridell, New York Baptist pastor; Dr. Henry Hitt Crane, Central Methodist church, Detroit; Prof. John Oliver Nelson of Yale Divinity School and Prof. Paul Scherer of Union Theological Seminary.

CITY MISSION FOUNDER DIES

★ Mrs. John F. Shepley, 86, died at St. Louis, March 14. She was the daughter of Mr. and Mrs. Ethan Allen Hitchcock and was born in China. Her father served as Ambassador to Russia, and later as Secretary of the Interior in the Cabinents of Presidents McKinley and T. Roosevelt.

Following Mr. Shepley's death in 1930, Mrs. Shepley at the behest of Dean William Scarlett, soon to become Bishop, became interested in the work of the Woman's Auxiliary and served six years as diocesan president. Following a trip to Boston where she observed the work of the Episcopal City Mission she organized the St. Louis Episcopal City Mission Society to strengthen the work of the ministry to city institutions, and served for twenty years as its president.

CONFERENCE CENTER PLANNED IN OHIO

★ Bishop Burroughs of Ohio, in his convention address, stressed the need for a conference and retreat center.

"Our need", he told the delegates," is for a small center where, in the words of a New York rector, 'away from the distractions and preoccupations of our fast moving urban existence, group after group can retire to realign their spiritual perspectives.' I have sought advise not only from the Bishops of Erie and Southern Ohio but also from Indianapolis, Western New York, Pennsylvania, Bethlehem, Western Massachusetts, Connecticut, West Virginia, Alabama and Central New York. All of these dioceses now operate such centers. There are many more, of course, throughout the Church. I have learned of all the pitfalls but I have also observed the advantages which I covet for the use of our people. Needless to say every department of our diocesan council is eager for this project to succeed.

"Since we seem unable to solicit privately suitable gifts for this purpose, a united appeal to the entire constituency of the diocese seems to be the only way to secure such a center or at least to advertise our requirements. I cannot believe that the people of Ohio are less interested in the welfare of their Church and less generous than are those in other areas. I believe that once they know the need, they will respond."



NEEDED:

SOMEONE TO LOVE A BLIND CHILD

TO BE A CHILD is to believe in love . . . to believe that God will help you grow up strong . . . to believe that tomorrow you'll know how to care for yourself. But to a *blind* child in darkness and poverty the most important thing in the world is to have someone's love.

In the name of Jesus Christ who loved the children and opened the eyes of the blind the JOHN MILTON SOCIETY is helping to feed, clothe, educate and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia. But there are hundreds more blind and destitute children we know of who need someone's love and Christian care. Only you can bring hope to their tragic lives. Won't you pray for our work and make God's love real to a blind child by your gift?

Help for the blind children of the world is only one of the many services to the blind at home and overseas which the John Milton Society carries on as the official agency of the Churches of the United States and Canada. Your contribution in ANY AMOUNT *is desperately* needed.

JOHN MILTON SOCIETY
FOR THE BLIND
160 Fifth Ave., New York 10, N.Y.

In gratitude for my sight, I gladly enclose $..... to be used in your World Missions to the Blind.

Name_____

Address _____

City_____ State_____ W-1

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PACIFIST FELLOWSHIP CONFERENCE

★ The Episcopal Pacifist Fellowship will hold its annual mid-west conference at Orleton Farms, near Columbus, Ohio, on May 3rd and 4th.

Speakers are to be the Rev. John Yungblut of Waterbury, Conn.; Charles R. Lawrence, president of the Fellowship of Reconciliation, with which the Episcopal group is affiliated, and the Rev. J. Nevin Sayre who will report for the International Fellowship of Reconciliation.

SAN JOAQUIN SHOWS REAL GROWTH

★ When Bishop Walters became bishop of the district of San Joaquin thirteen years ago there were thirteen parish clergy. Now there thirty-two working full time.

MISSIONARIES RETURN TO THEIR POSTS

★ Catharine C. Barnaby has returned to Liberia after a furlough where she has resumed at the House of Bethany in Robertsport, Cape Mount.

Harriet H. Keefer has returned to Eagle, Alaska, where she is a public health nurse, and the Rev. Charles R. Matlock Jr. has returned to Baguio, Philippines. Both have been on furlough in the United States.

BISHOP EMRICH IN VIRGINIA

★ Bishop Emrich of Michigan is to be the preacher at the service which will open the annual council of the diocese of Southwestern Virginia, held in Staunton, May 7-9. He is also to be the speaker at the banquet held in connection with the meeting.

CHURCHES TO STUDY AFRICA

★ The division of studies of the World Council of Churches is making five studies in Africa as a part of the current study of "Our common responsibility towards areas of rapid social change."

The Phelps-Stokes Fund has made a grant of $35,000 to aid the study.

RELIGIOUS FREEDOM COVERS WIDE AREA

★ A group of ministers in Allentown, Pa., have protested to the school board that dancing instruction in public schools violates religious freedom.

Other ministers took the other side, including the Rev. Arthur Sherman, rector of the Mediator, who said that dancing is encouraged in his parish house.

GILLESPIE LEAVES ST. ALBAN'S

★ The Rev. David Gillespie has resigned as assistant at St. Alban's parish, Washington, D.C., to accept the rectorship of St. James, Skaneateles, N. Y.

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

CARLETON COLLEGE
LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

MISSION CENTERS GET DRUGS

★ Thanks to a Boston clergyman and pharmaceutical samples to doctors, missionary medical centers in remote parts of the world are receiving a steady supply of drugs ranging from vitamins to the newest antibiotics.

Responsible for the drug shipments is the Rev. Leicester R. Potter, Jr., chaplain of the Massachusetts Memorial Hospitals. About six years ago he came to the conclusion that too many valuable drugs, supplied to doctors by pharmaceutical houses, were landing in the physicians' wastebaskets. So he decided to see that they reached missionary hospitals which sorely need them.

He contacted the board of commissioners for foreign missions of the Congregational Christian Churches which agreed to distribute the drugs.

Word got around of Mr. Potter's undertaking and his office became deluged with jars, bottles and vials. Soon doctors began adding damaged surgical instruments which could be repaired or parts of which were usable. These, too, were sent to the mission hospitals.

The Rev. Crawford Brown, rector of an Episcopal church in Dorchester and a former missionary in China, heard about the project and arranged for drugs to be shipped to a hospital in Fort Yukon, Alaska.

For four years, three of Mr. Brown's parishioners, one a doctor, checked out the drugs, packed and mailed them; and the church bore the whole expense. Eventually the job became too big and expensive for the one church, so Mr. Potter went to the missionary board and in 15 minutes the board "was begging us for everything we could give them," he said.

Drugs have been shipped to Africa and the Philippines and more will soon be on the way to these and other far-flung medical facilities operated by the Congregational Christian Churches, Mr. Potter said.

The drugs, Mr. Potter carefully pointed out, are not handled haphazardly, but each item is checked carefully by physicians before shipment and on receipt, to make sure they are uncontaminated and have not lost their potency.

"In many instances," he said, "the missionary hospitals are getting the most recently developed drugs that might not ordinarily find their way into such remote places for many years, if at all."

BISHOP JONES HITS PROPOSED BILLS

★ Bishop Everett Jones of West Texas criticized pro-segregation bills pending in the Texas legislature. He is also president of the state's council of churches.

"Equal rights for all men is God's plan, not just that of the U.S. Supreme Court," he declared.

RETIREMENTS AT VIRGINIA

★ The Rev. Reuel L. Howe, professor of pastoral theology at Virginia Seminary, has been given a year's leave of absence. He is to organize a training center for pastoral work at Christ Church, Cranbrook, Michigan. It is planned to make the center a place where clergy can get additional training in this field.

The Rev. Carleton Barnwell, director of promotion at the seminary, is to retire this summer and will be succeeded by the Rev. J. N. McCormick, now chaplain of St. Stephen's School, Austin, Texas.

REACHED AGREEMENT IN HUNGARY

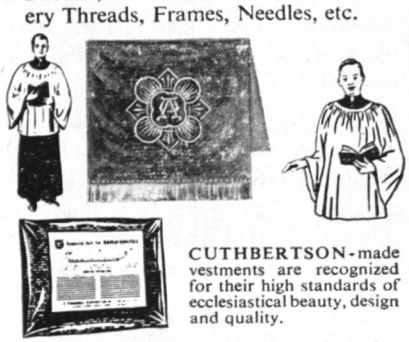
★ The Budapest radio reported April 2nd that an agreement had been reached between the Hungarian Peace Council and leaders of the Reformed and Lutheran Churches for increased participation of the Churches in the peace movement.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1957
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



NOW—a complete Vestment Service

1. CUSTOM TAILORED VESTMENTS for Altar, Clergy, Choir
2. CUT-OUT KITS for Ready-to-Sew Vestments and Altar Hangings
3. ALTAR GUILD SUPPLIES including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-47 Now for Details and Illustrated Catalogs

Please address orders and inquiries to

J. Theodore Cuthbertson, Inc.

Manufactured by
J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street • Philadelphia 3, Pa.

Seventeen

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

A Greek-English Lexicon of the New Testament and Other Early Christian Literature. University of Chicago Press, $14.00

It is a long, long mark in favor of the Lutheran Church, Missouri Synod, that it made possible the preparation and publication of this book—the greatest New Testament lexicon ever published. When that Church celebrated its centennial, some years ago, the generous members contributed more than was expected, and so a question arose as to the use to be made of the surplus. Professor Arndt of Concordia Seminary, we have been told, arose and said that the greatest need of English-speaking theological students was an up-to-date Greek lexicon; and that the best lexicon was Bauer's; and that the publication of an English edition of Bauer would be most welcome. These same generous people have placed us all in their debt by providing the book desired.

Dr. Arndt gave half-time for several years, while his colleague, Professor Wilbur Gingrich of Albright College gave full time; the University of Chicago Press undertook the publication, and here at last it is.

The typesetting and format are perfect—the type was set at the Cambridge University Press in England. Moreover, the author himself, Dr. Walter Bauer, and others, have contributed additional material, so that the book is even better than the fourth German edition upon which it is based.

The book should be a marvelous help to seminary and college students reading the Greek Testament, and to clergy and others who once had Greek but have grown a bit rusty, and—especially—to those who have "kept up" and still read their Greek New Testament. I should not be surprised if a revival of Greek New Testament study were to result from this magnificent fresh start.

—F. C. Grant

The Children's Book of Common Prayer by Virginia Cramp. Exposition Press. $3.00

This Book by Virginia Cramp is an endeavor to translate the words of the Prayer Book to meet the need of a child's comprehension and understanding. Such an undertaking presupposes a vast knowledge of this great treasury of the Church's faith and teaching, and also would presuppose a rather extensive acquaintance with the minds of growing children and their spiritual needs. It is interesting to remember that the national department of Christian education faced the question of a children's edition of the Prayer Book and decided against a retranslation. It was wisely felt that it would be best to keep the words of the Prayer Book and have commentary material and illustrations.

Miss Cramp may succeed in providing words that children can understand but one would question whether in the process she does not seriously change what the book is trying to convey. Contrast these two sentences:

"The Lord is in His Holy Temple; Let all the earth keep silence before Him".

"The Lord is in His Holy Church; Let everyone be quiet when he is with Him".

The first is magnificent to hear, fills the child with a sense of transcendence and imminence and implies the universal. The second in contrast, is self-conscious and awkward, and really doesn't end up saying the same thing. The child may intellectually grasp the second, but he is grasping a distortion of the words of the Prayer Book and not the true meaning.

There are other unfortunate changes which will be obvious at once in going through this volume. The Lord's Prayer on Page 5 goes far astray from the content of that great prayer. To mention just one phrase, "May your kingdom become known to us", is simply not what "Thy kingdom come" actually means.

Questions of children about specific words may be dealt with adequately without retranslating the Prayer Book. Indeed the words of this great book become intelligible and acceptable to children if they grow up participating in the worship of the Church and if their experiences within the parish confirm its truth.

—James A. Paul

Dynamics of Faith, by Paul Tillich. Harpers. $2.75. World Perspectives Series.

Considering that this series is aimed at an intellectual audience, perhaps mostly those outside the Christian fold, one might expect the Professor to repeat what he has said elsewhere, in somewhat simpler terms than usual. He does not. The material will be another fresh revelation for "insiders" and the bland difficulty of his style should at least fill "outsiders" with awe.

—H. McCandless

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc. FREE SAMPLES
Mary Fawcett Company
Box 25W MARBLEHEAD, MASS.

If Your Child Is A Poor Reader
See how *The Sound Way To Easy Reading* can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade in 6 weeks!* Write for free illustrated folder and low price. BREMNER-DAVIS PHONICS, Dept. H-63, Wilmette, Ill.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Alfred Goss
Layman of San Mateo, Cal.

The summaries you published of the addresses made by three of the delegates to the Church of South India offered an interesting and instructive contrast. They all saw the problems of poverty and hunger, but the two ministers saw much more.

They somehow were able to see into the hearts of the people, and I believe their visit was an enriching experience for them and for all the people they met. Bishop Lichtenberger confesses the gaining of a better understanding of what a bishop in the Church of God was meant to be. The Rev. Mr. Day was touched by the faith of the people who gave of their poverty and was impressed by the great witness for Christ that they are giving to their non-Christian neighbors.

Mr. Morehouse, like so many of us, was only able to see the outward things, and he liked nothing that he saw. I do not criticize him, indeed I admire his perfect frankness. He just did not have the power to see into people.

This power is one that comes only through great love that makes matters of color, race, and differences in customs of small matter. Spiritual leaders that have this power to see are the hope for the future. The issues of peace, Christian unity, and all that goes to make a better world depend on our being able to grasp these problems by the handle of love, for only by that handle may they be borne.

Luther D. White
Layman of Waterford, Conn.

There are some problems which affect the Church no less than the world outside. One of these is the growing menace of inflation. The ordinary person realizes that the cost of the necessities is continually advancing. Even President Eisenhower has called attention to the dangers of inflation without suggesting a practical remedy.

The Church itself as well as the clergy are victims of inflation. Every item purchased is costing more. People of moderate or fixed incomes are particularly affected. The only feasible remedy would seem to be strict price controls such as we had in World War II. The present period of "cold war" seems to call for wartime controls. This is particularly true inasmuch as huge government spending for the army, navy and air force seems to be a primary cause of the increase in prices.

At any rate, steps of a positive sort must be taken to prevent hardships on the part of persons of moderate and fixed incomes. Otherwise the traditional American standard of living is headed for a severe decline. Clergymen should see the handwriting on the wall so far as it affects them and their churches and exert their influence accordingly.

A. F. Gilman
Layman of Palatine, Ill.

The Rev. Charles S. McGavern has written a very good letter about the Common Cup (March 14). It seems to me in a case of this kind we ought to put our trust in the Lord. My father was an Episcopal minister in one of the Church's missions back in the days when epidemics of diptheria and small pox were a common occurrence. He put his trust in the Lord and insisted on visiting his people in spite of the opposition of the doctors. There never was an ill effect from his contacts with his people. Of course he aired all his clothes after each visit and took such common sense precautions as he knew about.

It all comes down to the question of whether we really believe in a *Living* God.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL
A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.
REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART – MUSIC – DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



A MOBILE MINISTRY

for a nation on the move

A future historian looking at America in the middle of the twentieth century may well call our time "the age of mobility." We seem to be constantly on the move. Last year thirty million Americans moved from one place to another. We are growing, too. In twenty years, authorities tell us there will be sixty-five million more of us. This all adds up to new communities springing up all over the country. Along with this activity and growth come many temporary communities . . . born of necessity, only to vanish when the need no longer exists . . . communities such as those made up of construction workers building the St. Lawrence Seaway or the Oahe Dam at Pierre, South Dakota.

The Episcopal Church must be alert to the times and find ways to carry the ministry of the Church to a growing, moving America. One of the most practical and effective ways to take the Church to the people is to do it with Chapels on Wheels. This is not just theory! This kind of mobile ministry has worked with great results in the Missionary District of North Dakota, in the Diocese of West Virginia, in the Diocese of Southern Ohio . . . and in many other places.

Now the time has come when this type of ministry must be expanded. The 1957 Church School Missionary Offering will provide funds to make this possible. *Give generously to expand this urgently needed ministry.*

The National Council
281 FOURTH AVENUE
NEW YORK 10, N. Y.

The 1957 Church School Missionary Offering



Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

VOL. 44, NO. 14

The WITNESS

FOR CHRIST AND HIS CHURCH

MAY 2, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Church Should Learn Lessons From Hungarian Crisis

By Joseph L. Hromadka

Theologian of Czechoslovakia and Member of the Central Committee of the World Council of Churches

(Concluded From Last Week)

★ We cannot isolate the Hungarian events and judge them without a knowledge of the large and small interrelations in the world in general and in Europe in particular. The case of Hungary showed us with mortal clarity, that the difficult problems of individual nations can be resolved only in an atmosphere of general international trust and of peaceful co-existence. Everywhere we must make up for many mistakes. None of us can remain where we stand today. But the redress of shortcomings and the way to a higher level of justice, humanity and freedom is possible only if people cease to fear a new world conflict, when the threats and the base means of the cold war are replaced by mutual discussions and genuine competition. In the creation of such an atmosphere we, members of the Christian Churches and theological workers, have our mission to perform.

Dangers ahead

Let us not forget that in our endeavours for peaceful co-existence, we must not ignore the result of the second world war (and of the world revolution, beginning in 1914), and we must bring the interests of individual European and especially Central European nations into harmony with the economic, social and moral prerequisites for a new European society, as had begun to develop since the end of the last war. A desire to revive the prewar situation means to heap up explosives for a new conflict.

Only the way forward may make the situation better. Any way back (a reaction) will cause chaos and bloodshed. Just as freedom for the German nation must not mean a possibility of returning to the Nazi national program, in the same manner the liberties of no Central European nation can put into positions of leadership elements which helped on the way to the European catastrophe 18 years ago. This does not mean the suppression of true national liberty. Rather it means a strengthening of national freedom for service to all nations.

The Hungarian crisis signaled the danger that there would come to the surface that which would in a short while deprive their own people of genuine social progress and which would have created unbearable tension on the boundaries of Hungary. It is difficult to imagine how the situation would have looked in Central Europe, on the Czechoslovak frontiers, on the Rumanian and Yugoslav, if the "liberation" of the Hungarian nation had been carried out according to the plans of those who had seized leadership in the week of October 28 to November 4th. Abstract judgments on the freedom and democracy of the nation which were raised in intellectual (and also ecclesiastical and theological) circles, and which ignored the complexities of the Hungarian situation, could not fail to deepen the difficult moral crisis in which European, but also non-European, public opinion found itself. It is not only a question of freedom (in abstracto), but of who would receive the freedom and for what purposes it would be used. Are our friends in the western countries aware of the fact that in the first days of the so-called freedom thousands of murders were witnessed, an anti-Jewish pogrom and restoration attempts of the most dangerous character? Are they aware of the fact that the whole of Central Europe could have gone through a senseless chaos in the course of which the most brutal passions of those would have been awakened who in 1945 were defeated and driven either into underground or exile?

Why The Joy

We return to what we have said about the cold war. The Hungarian tragedy showed the consequences of the anti-Soviet hysteria cultivated systematically in many parts of the western world. Will it be a lesson for the future? This in many parts of the western world. Will it be a lesson for the future? This

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

icant committees thereof. The president responded to every request for a meeting with Mr. Millet and/or his colleagues during the entire period involved."

Millet Reveals Charges

Following the President's address, Millet released a statement to the college paper in which he said; "Once again I find myself publically convicted of unspecified actions, serious enough to warrant my dismissal, but this time before a larger audience than that of any colleagues or faculty. Now, however I know what the charges against me are and even if the administration and trustees are reluctant to state them, I am in a position to do so:

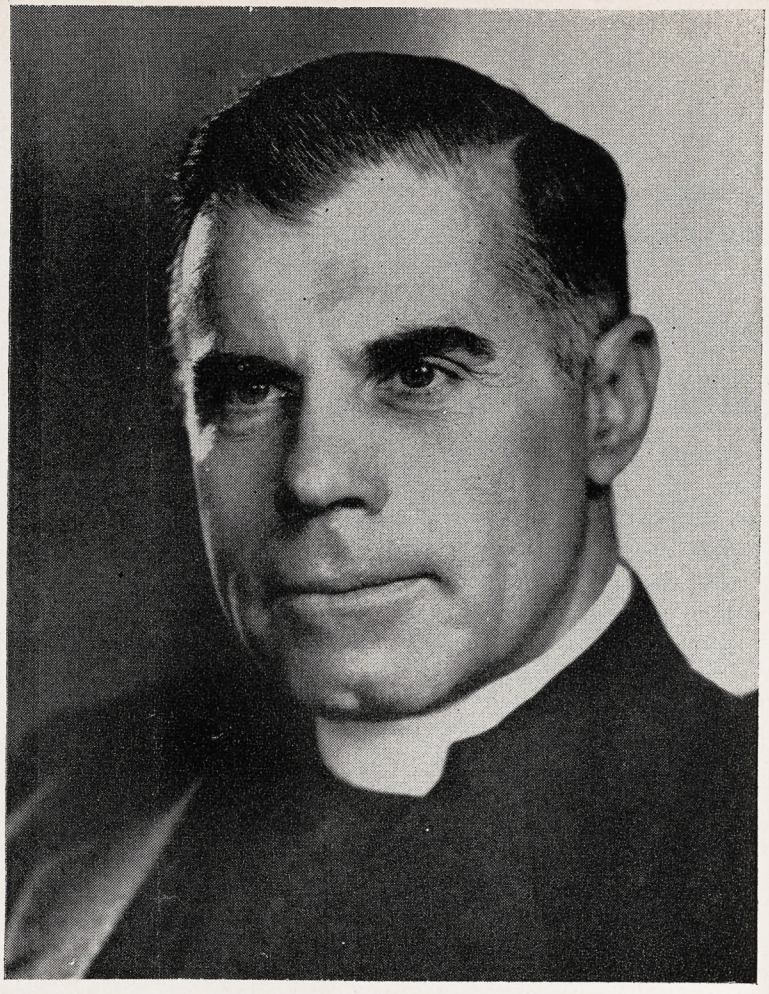
"I am alleged to have been a constant source of difficulty to Mrs. Enright, the lady who runs the college bookstore.

"I am alleged to have broken into a fraternity house and disrupted the life of the students.

"I am alleged to have written an official letter to an alumnus concerning a Hobart College football tradition.

"These charges are false. I do not accept 'one of these episodes'. I accept none of them.

"Neither I nor any colleagues have ever asked the board of trustees to do more than to reconsider their judgement on my fitness to continue as a member of this faculty, and to take into account, in reviewing their decision, the opinion of the only men who are competent to judge my fitness as a faculty member, namely, my academic superiors. Their refusal to accede to this request, their reluctance to make known the grounds for their decision, and the hostility towards me which was displayed by certain members of the board, leads me to the unavoidable conclusion that the stated reasons for this action are not the real ones."



PRESIDENT HIRSHSON

What Did Happen?

Just what the facts are behind the charges against the professor are currently a matter of speculation on the campus. But it seems to be established that Millet bawled out Mrs. Enright, who runs the bookstore, when she told students that a previous edition of a textbook, which she had in stock, was just as good as the one currently being used. Mr. Millet didn't think so, and told her so. He is said to have apologized later for blowing his top.

On the fraternity house episode: Millet in a public address made a statement in favor of mild treatment of American Communists. He began getting anonymous phone calls all night long. In the background he could hear the college radio station going; this narrowed it down to one of the fraternities, and finally he came to the conclusion which one it was. He went there, asked if he might see all the phones in the house; was allowed to do so, and noticed that one was on a table next to a radio. The phone calls ceased. An alumnus of the fraternity in Geneva is reported to have said that he was out to get Millet.

Football tradition: Art Kenney, a Negro of the city, is a Hobart football fan and since—as is often the case in

Copyright 2020, Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

difficult. At some moments it seems as if we had not made a single step ahead in our ecumenical discussions. And still we must not succumb to bitterness and despair. The greatness of the Hungarian tragedy is for us a serious call for penitence and for prayers that we may all be given wisdom, patience and courage. I have intentionally not discussed the question centering around the Suez Canal, nor the figure of the Hungarian Cardinal who, in the beginning of November, became the symbol of European restoration. I directed my discussion solely on Hungary, because it is that country's grave political and moral crisis which shows us the depth of the crisis of the whole Christian community and the almost unbearable task which awaits us all in future days.

But here I again repeat what we often recall. A time of God's Judgment is also a time of great promise. In many places we see proofs of the fact that God's promises remain valid and that there are many who are guided by them in their faith, love and hope.

Spiritual Healing Is Neglected Says Philadelphia Rector

★ Spiritual healing is the "neglected part of our religion," the Rev. Alfred W. Price of Philadelphia told the annual meeting of the Associated Church Press, an organization of editors of Protestant publications in the United States and Canada.

Price, rector of St. Stephen's Church, Philadelphia, has been practicing what he calls "sane Christian healing" in that church for the past 15 years.

One day a week, he said, is set aside in an endeavor "to do justice to the clear command of our Lord to heal the sick." He said doctors and psychiatrists send patients to the spiritual healing sessions "and some doctors even sit in the pews with their patients."

Price reported that "hundreds of cures of organic, functional and mental disease have been attested by laboratory and ex-ray tests, from colds to cancer, from arthritis to chronic alcoholism, from earache to epilepsy, from mental depression to mental derangement."

"We have discovered from our experience over the years," he said, "that there is no disease that is incurable, and no problem that cannot be solved when God is allowed to take over."

Price disputed the position taken by "many good people" that spiritual healing "is the cheap and easy way out of one's troubles and therefore there cannot be much to it." He also took issue with those who see in spiritual healing the danger of hysteric and exaggerated concern for merely physical health and with those who shy away from it "because they feel that sickness and disease are sent from God as a punishment for wrongdoing, and therefore it is wrong to pray for healing."

"There is nothing cheap or easy in fulfilling the essential conditions upon which healing depends," the clergyman declared. "Absolute relinquishment of self and personal ambition is not easy. The elimination of all reservations, wrong motives, all self-interest is not easy. It is not easy to lose one's resentment; it is not easy to make thankfulness a constant habit of our minds, but that is what is required in order to create the proper conditions for spiritual healing."

"Yes it is difficult, but not impossible," he continued. "I have seen people go all out in these matters and, as a consequence, have had such a wonderful inner release that the healing power of God rushed in with the force of a Niagara river and literally re-created every cell, every tissue, every organ; the whole personality, body, mind and spirit."

Voicing his conviction that God is on the side of health and against disease, Mr. Price said: "He has implanted within each one of us marvelous remedial and healing agencies. He has implanted within us the mechanism to solve every problem, every difficulty, every circumstance that may come to us in our lifetime. These agencies must be released. They are locked up within us. The Kingdom of God is within you, said Jesus. All the healing agencies are buried within us, waiting to be released. This is the heart of the Gospel that the power of the Holy Spirit is within us, to heal, to inspire, and to give life, but it has become the neglected part of our religion. We forget that God is not only outside us, but he is also within us."

The clergyman said the real need of 50 per cent of those admitted to hospitals was "mental wholeness and true religion." He quoted the head of the Massachusetts General Hospital as supporting this assertion.

"A sick individual is not simply a machine gone wrong," Mr. Price continued, "he is a sick person. Only one treatment will do and that is the complete treatment . . . It is more important to treat the man than the disease."

Urging that medical science and spiritual healing go "hand-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

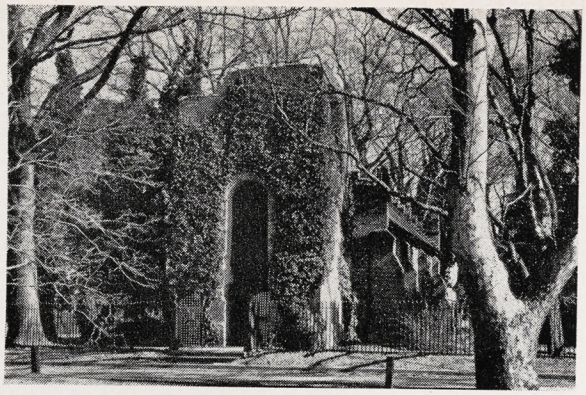
Writing of the Festival, Paul Green, teacher and Pulitzer Prize playwright, whose music-dramas, "The Founders" and "The Common Glory," will be given during the Festival, has said:

"Now, in the year 1957, a reverent and grateful country turns again to the place of its beginnings. The multitude of Americans who visit Jamestown during the coming months will do well to remember that the very soil beneath their feet is mixed with the mortal dust of thousands of men, women and children who perished there that a nation, our nation, might be born."

Episcopalians can take particular pride in the part that the Anglican Church played in the founding of Jamestown, the first successful English colony in the New World. As early as 1584, Sir Walter Raleigh secured the support of Queen Elizabeth for colonization, through the help of a young chaplain, Richard Hakluyt. He convinced the queen that it was her duty not only to maintain the Christian faith in England, but also to extend it. No permanent settlements, however, were made in America during the queen's lifetime.

When the first settlements were made, at Jamestown in 1607, and at Plymouth in 1620, during the time of King James I, both colonies had religious, as well as economic, motives for settlement; but their religious motives were quite different. The Pilgrims who settled Plymouth were dissenters from the Established Church of England. They came to this country to escape religious persecution at home and to advance the Christian Gospel, but not as the Church of England propagated it.

The settlers who came to Virginia, however, were members of the Church of England and were not fleeing from persecution. In the New World they hoped to spread the Christian Gospel as interpreted by the Anglican Church.



Tower of old Jamestown Church is the one original structure that remains above ground and was built in 1639

In 1609, the London Company, the joint stock company which founded the Virginia colony, published a promotional brochure which set forth "The Purpose and Ends of the Plantation Begun in Virginia." The first was "To preach and baptize into (the) Christian Religion, and by propagation of the Gospell, to recover out of the arms of the Divell a number of poore and miserable soules, wrapt up unto death, in almost invincible ignorance, and to add our myte to the Treasury of Heaven."

When in 1606 the first colonists set out for America from England under the leadership of Captain John Smith, King James directed the Archbishops of Canterbury and York to cause sermons to be preached and offerings taken in all the churches for the furtherance of "the Godly project." Many of the clergy and laity gave Bibles, Prayer Books, altar cloths, and communion silver to be used in the church in the colonies.

The Bishop of London, in whose diocese the American colonies remained until the Revolution, created James City Parish, the first American parish of the Anglican Communion. The Rev. Richard Hakluyt, famous as the author of the "Voyages," was given the honorary title of rector of the parish. As his vicar and the first Anglican pastor in the New World, the Rev. Robert Hunt came with the colonists to Virginia.

The first thing the Jamestown settlers did when their ships moored in Chesapeake Bay on April 26, 1607, was to send a landing party ashore to erect a wooden cross on the promontory of Cape Henry. One of the first acts when the emigrants landed at Jamestown on May 14, 1607, was a worship service under an old sail hung between two trees with a bar of wood for an altar. On June 21, the Third Sunday after Trinity, 1607, the 104 Churchmen of the colony received Holy Communion from their vicar.

Today the Old Church Tower of Jamestown Church is the only standing ruin of the 17th century town of Jamestown. It is believed to have been constructed as a part of the first brick church, begun in 1639. The walls of handmade brick, three feet thick, have been standing for more than 300 years. The Memorial Church, adjoining the tower, was erected in 1907 by the Colonial Dames of

(Continued on Page Fifteen)

Copyright 2020, Archives of the Episcopal Church/DFMS. Permission required for reuse and publication.

EDITORIALS

Memo to a Scholarly Church

THE most useful book that has come to our desk this winter has been a dictionary: "A Greek-English Lexicon of the New Testament and Other Early Christian Literature", translated out of the fourth edition (1952) of Bauer's great German dictionary. Up until now English-speaking students of the New Testament have had no complete dictionary except Thayer's Lexicon of 1886—made before the discovery of the Greek papyri in Egypt revolutionized our understanding of the New Testament, by showing that it was written in the ordinary Greek of uneducated people. Ancient literature (with a few exceptions like the slave-philosopher Epictetus) was otherwise so exclusively aristocratic that we had not known what popular Greek was. If then a student wanted to study the New Testament as a book of the people, he had no ultimate recourse but to struggle with Bauer's very concise German and probably with a very trying font of type.

Today any student or clergyman with a couple of years of Greek, if he is willing to spend fifteen minutes familiarizing himself with the new Lexicon's abbreviations, has at his disposal the key data now available to determine what the authors of our New Testament books really meant. We pride ourselves on having rejected any appeal to constituted authority. Well, if any person who once knew Greek has gone back to relying on the Revised Standard Version alone, he might just as well have gone over to Rome. Because the translators of the RSV had no crystal ball: for the meanings of Greek words they had basically the materials of Bauer, which now we have. But those translators, though the wisest available American scholars, were not infallible: often they were, rightly, uncertain, as their footnotes make clear; often (even when they have given no footnotes) other meanings or shades of meanings than their translation gives are possible. And in any case without Greek we are delivered over to their authority, right, wrong, or partial: clearly the last thing they would have wanted!

How has the new Lexicon come into being? As Dr. Grant has stated in these pages in his review: In 1947, when the Missouri Synod of the Lutheran Church in America observed its centennial, a thank-offering was given by its members; and it was determined that a substantial part of that offering should go to Biblical scholarship. The translation of Bauer's Lexicon into English seemed to be the one most obvious need. Accordingly the services of a full-time New Testament scholar, F. W. Gingrich, and of a director, W. F. Arndt, were secured for six years. The thank-offering further saw the manuscript through the magnificent typography of the Cambridge University Press, through publication by the University of Chicago Press, and, we suspect, has considerably reduced the final price. In Arndt and Gingrich's words, "This dictionary in its English dress constitutes a gift of the Lutheran Church—Missouri Synod—to the English-speaking world, presented in the hope that the work may assist in the interpretation and dissemination of the Divine Word which lives and abides for ever".

A Notable Gift

WE CAN think of nothing any Church might have done that would speak more eloquently for its seriousness in its only task of preaching the Gospel. Plainly, if you wish to preach the Gospel, you must first find out what it is, and then speak of it with conviction. The fault of the preaching we have heard in the Episcopal Church is not so much lack of force or conviction, as of simple definition what in fact the Gospel is. It strikes us as beyond dispute that our friends—and we must now add, benefactors—in the Missouri Synod have started from the right end.

The Episcopal Church, however, we were always told, prides herself on being a scholarly Church. There are two ways in which this assertion could be made a reality. One would be for the rank-and-file clergy to take seriously Cranmer's great exhortation: "Consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

claimed clearly by the priest. Truth is not simply a matter of the priest saying "This is so because I as a priest say it". Rather it is truth when my heart assents to a new view or reality offered by this officer of the Church because it unites with the reality that I have known before. The possibility was then opened for the "Stranger" to bear witness to the truth more clearly than the preacher. If this happened it would be helpful in strengthening the purpose.

A New Experience

Actually what happened could be much less clearly described than the purpose can be stated. On the first day the congregation was quite excited, many people were worried. Some people felt anxious simply because this was a new experience and therefore, rightly, to be judged in the light of tradition. Others felt that great damage could be done to the spirit of reverence and the idea of the holy. Some felt that a violent argument could ensue and the congregation would divide into factions and visitors would be frightened away. Maybe some felt that it was time for the Rector to be taken down a peg or two and that the "Stranger" would be the man to do it.

The Rector himself was obviously caught up in the situation and the first sermon came out as a simple truth tied up in such a secure knot that the "Stranger" had great difficulty in breaking into it. The sermon was based on the story about a little girl who had broken a very valuable vase. In terror and fear of her parental reaction she stayed up all night, entreating God to restore the vase to wholeness. If He would do this she would give herself to God as a servant forever. What happened when the vase was not restored and the meaning of the child's relationship to God was the message. After the sermon was concluded the "Stranger" arose in the midst of the congregation and asked a simple question, "What had happened to the little girl in her religious training that she had been given this idea that God worked this kind of miracle?"

This question stimulated discussion in the coffee hour, in the homes and among the Church School teachers for many days afterward. People were so relieved that their fears about the possibilities inherent in this spontaneous dialogue were groundless, the relaxation of anxiety was so obvious, that many people's feelings were akin to inspiration. To a great extent the purpose began to be fulfilled.

Another "Stranger"

The meaning of the remainder of the sermons is less clear. The "Stranger" chose to respond subjectively with his own personal feelings about how traditions of the Church bind people. They never allow themselves to be really known for fear they will do the wrong thing. The true character of the human situation is hardly ever revealed in the Christian fellowship, he believes, because people are so careful to observe conventions and hide the truth about themselves. He felt that God and the Sacramental Life of the Church had an aura of unreality because they seem to be dealing always with unreal people. During the fifth dialogue he chose to speak movingly and personally about his own and men's need for God and the fellowship of real people who could love one another in spite of their differences.

Just at the point when the "Stranger" could no longer be called a stranger because he was so familiar to the congregation and his feelings and attitudes were so clear that he was known among them, a new "Stranger" replaced him for the final dialogue. This "Stranger" accurately pointed to the other side of the truth in the preacher's message but remained so gentle in his treatment that the full impact of what he was stressing was hard to see. He moved from the critical realm to his personal feelings concerning men's aloneness and his need for an abiding love.

At the conclusion of each sermon numbers of people came up to the "Stranger" or to the Rector to confess to an almost overwhelming impulse. They could hardly restrain themselves from standing up and joining the dialogue conversation. This in itself was a clear witness to the effectiveness of the experience. Many people have toyed with the idea of rising from their pews and answering or challenging the preacher in their lifetime. Never were people brought so close to the point of actually doing so.

Something Important

In retrospect something important has happened. Certainly the preacher was more conscious than ever before of the necessity to sharply and simply communicate what he has to say. The drama of the occasions was un-

Copyright 2020, Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

a great commentary on the New Testament from the texts of the late classical world, again by way both of contrast and comparison. The beginning has been made on the Continent for the publication of such a Corpus Hellenisticum, with its working headquarters now at Utrecht. But it could scarcely be completed without many nations and many years.

Perhaps this most ambitious project would be the most fruitful of all. For not only would it require Christian scholars to collaborate with everyone who is interested in the ancient world: but every serious current view of the world which differs from Christianity has its roots ultimately in the classical world; and it may be that our differences in belief can only ultimately be resolved by going back to the roots from which they grew.

You, The Child and God

By Mrs. David Tappan
Communicant of St. Paul's, Rochester, N.Y.

WHEN asked to do this article, I questioned our director of education as to the meaning of the title. This was really more a bid for time than because I was seriously interested. His answer was, firstly, how can we explain the concepts of sin, of redemption, of grace to our children; and secondly, how can we help our children to grow to an adult conception of God. I was not sure I knew the answers to either of these questions so, at this point, I said I was awfully busy. He sounded unimpressed so I told him our house was knee-deep in workmen who were replacing all our bathroom plumbing. His retort was that he was more interested in souls than in bathrooms; thereby implying that I should be too, even if I obviously were not. So here I am, still not sure I know the answers, only hopeful that you will be charitable.

In considering the question of how we can explain the concepts of sin, of redemption and of grace to our children, my immediate problem is how do I explain them adequately to myself. Secondly, in considering this "you" and this "child" in the title, who are they? The "you" is you, the parent, you the teacher, and equally important, you the Church member—the member of the body of Christ. The "child" in the title is all the children of this world. This "child" is the concern of all of us, whether we be married or single, parents or childless, old or young.

In the face of this, the only thing that frightens me as much as the poverty of my knowledge to explain God to this child, is the immediacy and the scope of my responsibility. This "child" is many and he is here and he is now—not in theory but in actuality. He is here, putting lighted matches under church thermometers, (figuratively as well as actually), sitting stolidly through sermons, singing in choirs, carrying crosses, wondering, doubting, fearing, questioning, needing.

So, all arguments to the contrary, there is God, there is the child, and there is you—and the finger is on you, even if you spend a self-righteous lifetime peering in the direction toward which the finger is pointing instead of at the point. Even if you plead that you are unequal to the challenge, in one way or another, for good or for ill, you will.

There are many ways in which this you explains God to this child. I would like to share a few examples with you.

We have a 26-year old woman living with us who helps with the housework and baby-sits in exchange for room and board. She is very much loved by our two sons and by my husband and me. Recently she came to me, deeply troubled by a conversation she had had with our eight-year old son. She had put him to bed the previous evening when my husband and I were out. When he had finished saying his prayers and before she had kissed him goodnight, he had asked her three questions; if she knew what heaven was like; if she knew that God loved her; and if she knew he would forgive her when she was naughty. Her reaction to these questions was one of shock and loving concern. She said to me, "When I was Jay's age I already knew the answers to those questions! By the time I was eight I had had to learn my catechism!"

I was discussing one of the children in my 7th grade Sunday School class with his mother and attempting to explain to her what we were trying to achieve in our teaching and learning together.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Last of all, I would remind you that the Christian religion is not only a matter of our individual actions, nor indeed—though it is the most important element,—that of God's action on our individual lives. The Christian religion is also a matter of human companionship. In our old house in New Haven, one of the things that delighted my boyish heart was an old powder horn, hanging over the fireplace; this powder horn had been carried by a Private James Meldrum, of the 42nd Highland Regiment, in the French and Indian Wars. Years later my father, travelling in Scotland, found himself in a compartment with a young Scottish soldier, who said that he had just joined the 42nd Highland Regiment, commonly known as the Black Watch. My father mentioned to him the powder horn which hung in a house thousands of miles away and which had been carried by a soldier of the same regiment. The soldier replied that he knew all about it—that when he had joined the Regiment, they had been told of its whole history, its victories, its battles, its honors. That boy was a stronger soldier because he was not alone; he was a member of an ancient company, and in that company he had the continuing companionship of the living and the dead, of those who had set the standards of devotion and self-sacrifice by which he was strengthened.

Our Heritage

YOU and I are members of a far more honorable company that that of any regiment that ever fought for any human sovereign; and in our heritage are saints, apostles, prophets, and martyrs, people who have hazarded and given their lives for that which you and I sometimes take all too casually. The job of a bishop is partly to represent in scattered congregations — sometimes very weak ones, sometimes very self-centered ones —the fact that we are part of something far larger, part of a heritage that goes back to the time of our Lord, something that extends all around the world. Recently in one of our churches I met a Chinese girl, who attends there regularly with her husband; and I found that her father is a bishop of our Church in China, behind the "Bamboo Curtain," facing problems and difficulties greater than any you and I can imagine, but he is carrying on his work as best he can.

You and I do not find the Christian Church only as a means to help us to be Christians. A phrase that occurs over and over again in the service of ordination is that the purpose of the ministry and of the Church is the edification of the Body of Christ. How weakened that word "edify" has become. We think of it as a process in which an individual seeks self-improvement; but it is a word that does not deal only with individuals. We see it in the word "edifice." The edification of the Body of Christ is not just a matter of polishing up nice bricks; it is a matter of constructing a glorious edifice. That is the task of the Christian, to take his part in the building of a world-wide and age-long fellowship, through which the spirit and the power of Jesus Christ can reach other men, and build in the ages still to come a world which shall be in peace and in unity, because it is made up of men and women of different heritages, who have found each other and a common loyalty in Jesus Christ.

May we, by acts of will and discipline, commit ourselves more fully to Christ and his service. May we open our hearts more fully to the inflooding of his presence and his power through communion with him. And may we, living close to the great, world-wide Christian fellowship, do all we can to strengthen the human company through which Christ works today.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 3rd Sunday after Easter

St. John 16:16-22

"I will see you again."

Several readings of this passage will reveal its arrangement and meaning. Its structure is that of a series of negative and positive promises set over against each other. "Ye shall not see me. . . . . Ye shall see me." "Ye shall weep and lament. . . . . Your sorrow shall be turned to joy." "A woman in travail . . . sorrow . . . . . she is delivered . . for joy." "Ye have sorrow . . . . . Your heart shall rejoice." The painful rhythm ends with "I will see you again (v.22)". This is the answer to the perplexed cry, "What is this; what does it mean? Why this recurring, 'now we

Copyright 2020 Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

teacher. As crutches, they are just as often used to replace the irresistible contagion of personal faith.

Depending on Tools

SINCE we do not know how to teach, we concentrate on what to teach. In our spiritual poverty, we trust that the "whats"—the tools—will do the job alone. Our children, we say, ought to be exposed to these "whats", and somehow, we trust, exposure will do the job. The meaning within these tools, which we did not grasp, will somehow touch their understanding. And if it doesn't, well, we've done our duty. At least we've tried. "You can lead a horse to water—", as the saying goes. And there goes another generation of horses—so-called educated Christians, human souls, whose religious training has graduated them with a terribly usual attitude toward God. They have a vague sense of value for the tools of their faith that is so vague, it borders dangerously on superstition. There is almost an assumption that there is magic in the tools themselves—that man can get religion merely by exposing himself to them. Far from it!

Before these tools can be used creatively, so much has to be learned by the child about himself, his parents, his friends, his neighbors, his world, and God. Only after faith and trust and love and forgiveness have been experienced on a simple, personal scale, is there any point in trying to experience them on a divine scale. Religion is not developed solely by the use of the intellect. If it were, what would be the need for Christ? Why would it be necessary that God, in man, be made manifest? Man learns of love by being loved, and by loving—not by reading philosophical treatises about love, or by searching through Bibles or dictionaries.

On a lesser scale, how many of us must admit that God's impact has shaken our souls more through people, dedicated, faithful, saintly people, than through any other means? First things first! Simplicity, please, before complexity!

When I attempted to explain to the parent of one of the students in our 7th grade Church School class that we had spent half our school year discussing freedom and law, her retort was "When are you going to teach the little heathens to be Episcopalians?" All of which proved that she had never learned herself! This is not unlike the poor kindergarten teacher who, having bragged to a parent that her students were learning to group blocks in a regular series, was asked when she was going to get down to cases and start teaching them arithmetic! First things first!

How could I tell this Episcopalian parent of the wonder of twelve-year old minds? They had discovered for themselves that law is a necessary corollary of freedom, in the home, in the world, and in their relationship to Almighty God. They had discovered that laws are inspired by caring, and by love. They had discovered that the need for forgiveness, when you had broken a law, was a very real need. They had discovered that you can be free only within the law. They had discovered that, because we all break laws all the time, you can be free only if you can ask for, and receive forgiveness. I could never have taught them this. I learned it with them.

Joy of Childhood

THE joy of children is that they revel in discovery, and the wise teacher learns to listen a lot and talk little. Listening sympathetically, listening lovingly, this is 1,000% more creative than talking.

In her book, "An English Year", Nan Fairbrother observes that "There are many disciplines in being a parent besides the obvious ones like getting up in the night and putting up with the noise in the day. And almost the hardest of all is to be a well of affection and not a fountain; to show them we love them not when we feel like it but when they do."

Mrs. Rockwell Stevens, who was for 12 years associate professor of education at Wellesley College, sums up her magnificent attitude toward childhood by saying something like this: "A child is a divine and not a human creation. The obligation of the adult, parent or teacher, is to exercise the privilege of husbanding, bulwarking, respecting, loving this God-given creation for a span of years often as short as 12 to 14."

This attitude suggests, superficially at least, a passiveness. Basically it is anything but. Rather, it points the way toward a truly creative relationship between children and parents, or children and teachers.

I have recently had the privilege of reading part of the manuscript of Reuel L. Howe's new book, "The Child from Forty to Sixty, or, Escape from Youth". Two paragraphs seem

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

clearly did I come to the conclusion that the subject was a virtually impossible one.

How can a man possibly ascertain which sermon—out of hundreds and even thousands delivered across the years—was the most important one he ever preached? By what standard do you objectively arrive at a sure judgment as to the most important anything you ever said or did?

What was, beyond any shadow of doubt, the most significant day of your life? Are you quite sure? How do you know? On whose scales do you measure and weigh the relative importance of your days? Yours or God's? For it was he, remember, who quietly said, "Your ways are not my ways."

Who has avoided the embarrassment of ultimately discovering that the event which he thought was most nearly worthy of the Hall of Fame was the very event which, as year inexorably succeeded year, turned out to be utterly unable to stand the abiding test of time? Conversely, it is a most humbling and therefore salutary experience to discover with abashed reluctance that a certain deed (of which, perhaps, you were scarcely conscious at the moment) has turned out to be the very deed whose ever increasing influence haunts or blesses your own path or the pathway of some friend or stranger.

Some years ago, it was my solemn privilege to attend the funeral of a venerable priest whose entire ministry had been spent in small rural parishes many miles from New York. Once, in my younger days, our paths had chanced to cross and he had compassionately helped me over a rough spot in my life. He may long since have forgotten that incident, but I could never forget it and was everlastingly grateful to him.

This inconspicuous pastor had never, as the world judges such things, "arrived." He had never been called upon to play on the first team. Except for his immediate parishioners, he was virtually unknown. I was therefore surprised, as we stood around the open grave, to note the presence there of a nationally famous figure. My look of surprise must have betrayed me, for he said to me afterwards, "You wonder why I'm here. It's very simple. This old gentleman we've just buried probably never knew it, but a chance remark of his changed the entire course of my life. Years ago I was stuck here one Sunday between trains, and went to church. He preached a sermon straight from the heart. Something he said—and the way he said it—unlocked something way down deep inside me. And I firmly and gratefully believe that whatever blessings now enrich my life I owe to this old pastor . . . "

On the way home I thought to myself, "That Sunday years ago may have been the one on which the preacher thought he'd missed the boat. It may have been the sermon he may have torn up sadly and self-critically. Yet it had been the very sermon which had brought out a greatness that, until then, had lain dormant in a locked heart!"

So I'm declining the publisher's invitation with thanks. If I picked what I thought was the best sermon, I'd surely chose wrongly. Let's leave the question of what's most important in our lives where it belongs—in the hands of God!

Pointers for Parsons

By Robert Miller
Episcopal Clergyman of Campton, N. H.

Mr. Jornson was the new rector of St. Simonides and he was having breakfast with his wife when the telephone rang.

"Oh dear," he said. "I have a feeling that when the 'phone rings at breakfast it's going to be a troublesome day."

He answered it, and his wife heard a long series of "Oh that's too bad . . . . Yes . . . . No . . . . Oh you mustn't think that . . . Yes, I'll come round. Yes, this morning."

The rector came back to the table.

"Was it Miss Smigly?" asked his wife.

"Yes. Her feelings are hurt again."

"What about this time?"

"There were strangers in her pew yesterday."

"She shouldn't mind that."

"No, but she does."

"Really, I think she is psychopathic or something."

The rector was silent.

"I think she should see a psychiatrist."

"My dear! I wouldn't dare suggest it. She'd be furious. There must be other ways."

"What other ways? I'm sure we do all we can."

The rector was silent quite a while. At

Copyright 2020, Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

to each other as are father and son (v.15). He lives with and for his sheep. The first consideration is not that he dies for them, but that he puts his life at their disposal; interposes himself between them and danger (in contrast with a false shepherd, v. 12). He saves their lives. He certainly does not spare himself at their expense. If he loses his life in so doing that is only an episode. The sheep need him and he will live for them. Here, particularly, Jesus is the perfect shepherd because he lives again (v.18) and continues the shepherding of his sheep. Parenthetically it should be remarked that the choice of this Gospel selection for this post-Easter Sunday is particularly excellent because it is the glorified Jesus, the one who has been known to be leading his Church for many decades, who is speaking here in the words of his Evangelist.

The other characteristic of the true shepherd is that he pioneers. Of course, he labors to assure the healthy growth of his own flock. But other shepherds do that, too. Commonly they become exclusive in their concern for their own sheep, and with that become competitive, and strife develops over coveted pastures. The good shepherd, Jesus, extends his perfect concern over other sheep. He goes in search of them. He lives for them all (n.b. v.11 does not say,"for his sheep").

Jesus' resurrection was not for the benefit of his disciples only. They soon learned that. Perhaps the later generation of St. John, under the pressure of increasing worldly hostility, was in danger of closing itself to the outside. At any rate, wherever such cultic tendencies appear there belongs this corrective of the Good Shepherd who lives for others as well. There is only one true shepherd (v.16) and for him, therefore, also only one flock. The "others" is only relative.

Finally, this is a missionary lesson. It is the picture of a shepherd who (like old-world shepherds) is at the head of his flock, protecting them and straining to bring the other sheep under his protective care. Equally, it calls to the flock to follow him loyally and obediently in this expanding life.

CONFIRMATION INSTRUCTIONS
By Bishop Irving P. Johnson
50c a copy
The WITNESS — Tunkhannock, Pa.

Don Large

A Life Without Pain

"Some babies 'never cry.' In this case, it was almost literally true. Beverly Smith didn't cry when she fell down; she never cried when she bumped her head. She didn't even cry when she burned her hand on a hot stove."

With that paragraph, Time magazine starts the scientifically startling story of a human being who is really "painless" as the result of a defect in her nervous system sound like a blessing. Hemmed in by trouble on all sides, we might be tempted to run Beverly's risks. If only life could be completely painless! But listen to the way Time ends the story.

"Last week Beverly's mother . . . . took the baby home with a lot of advice from the doctors. She must watch Beverly constantly: the baby might break a bone and continue using it until it could not be set properly; she might develop appendicitis without nature's usual warning of pain. Spanking her to make her more careful about hot stoves and knives would do no good; she wouldn't feel it. A life without pain will be a perpetually dangerous life for Beverly."

Let's look at that last sentence. A life without pain will be a perpetually dangerous life for Beverly. And not just for Beverly either. A life without pain would be a perpetually dangerous life for anybody. Of course, Time is talking about lack-of-pain scientifically. And the story is concerned only with physical welfare. But as so often happens, a spiritual truth lies at the heart of scientific observations. Little Beverly's problem is primarily physical, especially at her stage of life. But Beverly's absence of pain is a tragic loss. For her, as for all of us, it usually takes physical pain to teach a moral, an ethical, or a spiritual lesson.

More than one man has succeeded in cutting down on his drinking because he got tired of living through the painful hangover which came after the party. It is from a bed of pain, rather than from a bed of roses, that a man rises with a new insight on the gifts of adversity. It is the dark night of suffering which enriches our thankfulness for the blessings of the day. Until your heart-ache over injustice around you is an actual ache,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Report on Blacklisting by John Cogley. Fund For The Republic. $2.50

Here is a mammoth factual job, sponsored by The Fund For The Republic, on the subject of blacklisting in the motion-picture industry (Volume 1.) and in the radio-television field. (Volume 2).

This is the first report, so far as I know, on any one of the many aspects of the witch-hunt decade which is exhaustive, documented and rigidly factual. As the movies were among the first to feel the effect of the anti-Communist hysteria, it is appropriate that this massive report should be in large degree devoted to them. The report was directed by John Cogley, a Roman Catholic layman, formerly executive editor of Commonweal. Beginning in January 1955, a staff of ten reporters and researchers spent eight months in collecting facts in Hollywood and New York. Almost 500 persons were interviewed. The result of this investigation of a multitude of facts and of the points of view of the industries concerned as well as the beliefs of radicals and conservatives alike is most impressive.

Not least among the reasons why the report should command confidence is the fact that the director, John Cogley, has not acted as an interpreter of what he has brought to light, but has confined himself to setting forth the massive data he has assembled. As the chairman of the Fund for the Republic, Paul G. Hoffman, states in the foreword, "Mr. Cogley has tried to give a detailed picture of a situation as it exists. He has brought in no indictments and has offered no recommendations". The board of the Fund for the Republic has followed Mr. Cogley's lead and states that "progress in resolving the conflicts of interest, viewpoint and principle involved must and will come in the first instance from the industries affected. But even this progress must ultimately turn upon public knowledge and understanding of the actual situation and its problems."

An incidental fact that this study has brought out is that the theatre has had no part in the blacklisting, either of actors or of playwrights. Impressive evidence of this is the experience of the House Committee on Un-American Activities which held hearings on Communism in the Broadway theatres. Twenty-three witnesses were called and twenty-two of them—as the Cogley report states—"invoked the First, Fourth, Fifth, Sixth, Eighth, Ninth, Tenth and Fourteenth Amendments to the Constitution. — But the Broadway performers who refused to co-operate with the Walter Committee simply went back to work. In one case, an actor who had invoked the Fifth Amendment had his contract torn up—and was given a new one at higher pay and for a longer period of time. The actor was not being rewarded for his 'unfriendliness', he was being rewarded for his professional ability. And it is ability that still counts on Broadway."

This two-volume study is well worth reading for anyone who is concerned with the matter of civil rights in America.

The Golden Day; A Study in American Literature and Culture by Lewis Mumford. Beacon Press. $1.45

The New Society by Edward Hallett Carr. Beacon Press. $1.25

These two quite notable books are both re-prints; the first one, by Lewis Mumford, published just 30 years ago; the second, by Edward Carr, originally in print 5 years ago and originating as broadcasts on the British Broadcasting Company. It is a public service to have re-issued these books in moderate-price paperback edition, especially as the authors of each have written a special introduction for the new edition.

Lewis Mumford needs no introduction nor comment for American readers who have long recognized him as a keen analyst of American civilization and an intellectual and moral leader of the first rank. Nothing he has written is ever "dated". Edward Carr is an Englishman reared in the British Foreign Office. In his writings he has specialized in studies of Russia and the revolutionary ferment of our times. What he has to say in this book is suggestive, provocative and of value.

Living With God by E. W. Trueman Dicken. Morehouse-Gorham Co. $1.25

This is an altogether wholesome little book, unfortunately too rare in the popular devotional literature of today in this country. It comes to us out of the Church of England, written by one of her priests. It is a very straight-forward instruction in the nature and art of prayer and avoids successfully both the soporific and the technical. Anyone in earnest about his religion will profit by reading and mulling over the contents of this book. It is unfortunate that the publishers have felt obliged to over-price the booklet, but that is the trouble with imports and there seems to be nothing that anyone, except tariff-makers, can do about it. These chapters were originally given as radio broadcasts over the B B C in London last year.

The Reluctant Abbess by Margaret Trouncer. Sheed & Ward. $3.75

This is an authentic and interestingly written biography of a remarkable woman who played a considerable part in the controversial affairs of the Roman Catholic Church in Europe during the early days of the 17th century. The background of her personal story gives a vivid picture of the low moral estate of the Church of that part of the world.

The subject of this story became the Abbess of Cistercian Convent of Port Royal when she was not quite eleven years old (her age being faked for Rome's deception). She grew up to be a dominating character and her convent became the centre of the Jansenist heresy and she and her nuns were described as "Pure as angels and proud as devils". She died just in time to escape excommunication.

Copyright 2020 Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CONDEMN BOMB TESTS

(Continued from Page Six)

rid of these beastly weapons. To blame the government for taking agonizing decisions about this, will not get us anywhere."

Opinion Divided

The amendment was put to the vote. Clauses one, three and four were carried unanimously, but clause two was carried by a vote of 39-32, with five abstentions. Geoffrey Fisher, the Archbishop of Canterbury, who was Chairman of the meeting, remarked on the vote. "This shows we are very much divided, which does no good to anybody."

It was decided that a letter would be written to the National Christian Council of Japan, conveying the substance of the debate and also the very divided character of the Council on this matter.

KOINONIA FARM SUPPORTED

★ A spot check survey showed that councils of Churches are rallying to the support of the embattled Koinonia Farm Community in Georgia. The interracial Christian project, near Americus, has been suffering from violent attacks and economic boycott organized by Georgia segregationists.

Among numerous messages of support reaching Koinonia's founder and director, Clarence L. Jordan, was one from the executive board of the National Council of Churches' division of home missions. Signed by executive secretary George Nace, it said in part: "We want you to know that you have our concern and our prayers as you and your colleagues of Koinonia Farm witness to the inclusive gospel of Jesus Christ, despite the violence and boycott to which you are subjected."

The indictment last week by a Sumter County grand jury, which declared the community to be a "Communist front," was strongly denied April 8 by a group of 23 Georgia clergymen in a letter to fellow ministers.

Meanwhile Church councils are urging members to counter the Koinonia economic boycott by supporting a Christian brotherhood insurance pledge "to provide insurance which cannot be secured commercially." Under this plan 2,000 persons would underwrite up to $50.00 each, providing a fund to help cover losses suffered through fire, gunfire and economic boycott.

In the face of continuing pressures and threats, Jordan announced plans this week to establish a branch of the 14 year-old community in Somerville, N. J., "to provide a northern outlet for Koinonia produce and to give member families occasional respite from those pressures."

Jordan declared however: "Koinonia wants to maintain its home in Georgia. We have broken no laws. We are not trying to force our views on anyone. We ask only the right to hold our own beliefs and maintain our community unmolested under protection of the law."

RETREAT FOR WOMEN IN RHODE ISLAND

★ The Rev. Michael Fisher of the Society of St. Francis, Cambridge, England, conducted a retreat for women of the diocese of Rhode Island on April 26th. It was sponsored by the department of education of the diocese.

Do Your Present Policies Serve Your Insurance Needs?

Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.

Literature will be sent on request, refer to Dept. A.

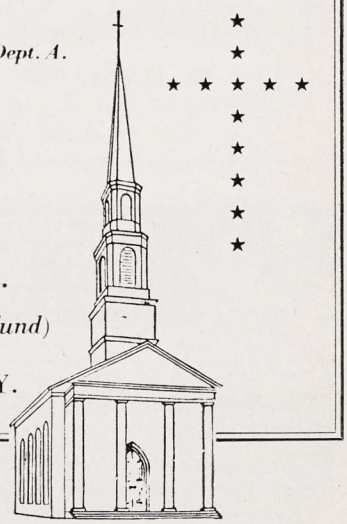
The **CHURCH** *Fire Insurance Corporation*

and

CHURCH *Agency Corp.*

(Affiliates of The Church Pension Fund)

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



Copyright 2020: Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the anniversary of the first legislative assembly in the New World, which met there on July 30, 1619.

Chaplain of the Jamestown Church for the duration of the Festival will be the Rev. Churchill J. Gibson, who is retiring as rector of St. James' Church, Richmond, where he has been rector for twenty-nine years. Mr. Gibson, in carefully authenticated garb of a 17th century parson, will plan and officiate at services of the Church for visitors to the Festival.

Outside the Jamestown area, the Festival tourist will also find a warm welcome throughout Virginia. On May 15, in Isle of Wight County, near Smithfield, ceremonies will mark the dedication of St. Luke's Anglican Church, the oldest standing church in America of English foundation and the only surviving original Gothic structure in this country. St. Luke's Church will be dedicated as a national shrine.

The dioceses of Southern Virginia, Southwestern Virginia, and Virginia will hold open house for visitors for the duration of the Festival.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1954 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
Established 1915 COHOES, N. Y.

Dr. Schweitzer Gives Warning On Testing of Bombs

★ Albert Schweitzer, medical missionary, philosopher and musician, in a message broadcast to 50 countries, called for "the end of further experiments with atom bombs."

The 82-year-old missionary's message was addressed to the Norwegian Nobel Prize committee and read by Unnar Jahn, chairman of the committee. The initiative for the broadcast came from Dr. Schweitzer, winner of the Nobel Peace Prize in 1952.

Dr. Schweitzer warned that the human race was heading for a catastrophe unless nuclear explosions were discontinued.

"There can be no question of doing anything else," he said, "if only for the reason that we cannot take the responsibility for the consequences it might have for our descendants. They are threatened by the greatest and most terrible danger."

Dr. Schweitzer's message was beamed in translation to countries throughout the world, including most of those in Europe. But it was not heard in the United States. It was broadcast 15 minutes after a report of recent radioactive rain over Norway caused by Soviet nuclear explosions.

Dr. Schweitzer said that representatives of the physical and medical sciences have been studying for the past

HOLDERNESS

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please address
THE SISTER SUPERIOR, C.S.M.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

New Hampshire Town Takes Step in Church Cooperation

By Herbert W. Prince
Retired Priest of Tamworth, N. H.

★ This is the story on the Tamworth plan to find an Episcopal clergyman to be pastor of three Tamworth churches—Congregational of Tamworth village, Baptist of Chocorua village, Episcopal in Whittier, all in the town of Tamworth.

Since I suggested the plan back in July let me give a brief of the proceedings. Since St. Andrew's Church, Tamworth (Whittier) had no appointed vicar I offered to keep the mission going until a priest was appointed; this has not been done and I have conducted services there ever since, though not continuously.

The above suggestion was made because at the time both Congregational and Baptist churches were without a pastor. The idea took hold at once, with unanimous agreement to accept an Episcopal clergyman Bishop Hall would appoint. The Bishop and the state leaders of the Congregational and Baptist Conferences in Concord, N. H., endorsed the proposal with enthusiasm; a general meeting of the three congregations called and held, attended by the three leaders just mentioned; the proposal was voted unanimously by the combined group and a skeleton agreement outlined.

An appointed committee worked out the details of the agreement, which called for the creation of an Interchurch Council as an operating committee for the whole; submitted it to the trustees of each of the three churches and then to the Concord Church officials, all of whom approved the agreement.

The plans calls for an Episcopal clergyman to have charge of the three Tamworth churches named above, each church maintaining its present status, its lay officials, its regular Sunday services, its property, its own financial obligations. The minister is to conduct services in all three churches according to the rites and formularies of each, the hours of services to be mutually arranged. The congregations are free to unite for the services and meetings by mutual agreement, for example, on Sunday evenings and other occasions during the Christian year, and even on Sunday mornings in winter when inclemet weather would make it impractical to hold service in each church. Parochial organizations may be condensed into single units to serve all three churches.

The salary and other expenses are to be equally shared; an excellent parsonage in Chocorua is ready for occupancy. Bishop Hall is scouting for the clergyman to fill this challenging position and the hope is to have the plan in operation by early summer this year.

How is this for a starter? Phil Steinmetz has successfully accomplished this kind of union between the Episcopal and Congregational Churches in Ashfield, Mass., and is a most helpful guide to us in our determination to make this venture successful. It springs from the grass roots, which augurs well.

WORLD COUNCIL COMMITTEE

★ The Archbishop of Canterbury will conduct the service on August 4 during the meeting of the central committee of the World Council of Churches in New Haven.

The committee, composed of ninety members from all parts of the world, meets July 30-August 7, for the first time in the U.S. since the assembly in 1954.

Main work of the committee is to guide the activities of the council's general secretariat in the areas of refugee work and interchurch aid, ecumenical action, international affairs, and studies.

The committee will receive recommendations based on the recent three-month survey of race relations of Asia and Africa undertaken for the Council by J. Oscar Lee, National Council of Churches, U.S.A. Concrete proposals for World Council activities in this area will be made.

The commission of the Churches on international affairs, a joint agency of the World Council and the International Missionary Council, will report on points of acute international tension.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1957
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, Van Bergen bells from Holland
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

problems with imagination and courage, sustained by the Easter victory of love over hatred, of faith over anxiety."

He also cited the bus boycott in Montgomery, Alabama, under the leadership of the Rev. Martin Luther King, as "the kind of experiment in creative social action which the Easter faith suggests and fortifies."

CONTEST WINNERS IN NEW YORK

★ Four young Episcopalians, winners of the 1957 Episcopal Church School essay contest, spent a week in New York beginning May 2 as guests of the National Council.

The winners, whose names were announced by the department of promotion, are Sharolyn Lusk, 12, of Madison, Wis.; Jill Salinger, 12, of Durham, N. C.; Michael L. R. Donnelly, 15, of Terre Haute, Ind.; and Jimmy Hester, 17, of Vicksburg, Miss.

Highlight of their visit was an appearance on the program, Lamp Unto My Feet. They also will have lunch with the Presiding Bishop and Mrs. Henry K. Sherrill at Seabury House.

Subjects for the contest were the three projects which will benefit from this year's Church School missionary offering — Church Schools in Haiti, the Church's Ministry to Negroes, and Chapels on Wheels.

SMUGGLING PROBE AT SAN QUENTIN

★ Chaplains at San Quentin, state prison of California, are involved in an investigation of the smuggling of a manuscript from death row. The district attorney is trying to find out how the manuscript of a book by Caryl Chessman, who has received nine reprieves from execution over a period of eight years, got out. He has published two books in addition to the one recently smuggled to a publisher.

Every person with access to death row, including doctors, lawyers and chaplains, are being investigated. One chaplain has taken a lie detector test and the others are to be asked to take one. The Jewish chaplain has refused; the Roman Catholic chaplain hasn't made up his mind; the Episcopal chaplain, the Rev. T. W. Ewald, said such a test "wouldn't bother me."

HOLY TRINITY ELECTS

★ Holy Trinity, Brooklyn, N. Y., held its annual parish meeting on April 22nd when 157 votes were cast for candidates favorable to the church's minister, the Rev. William H. Melish.

Dr. Phillips Brooks, a Negro dentist, who retired after three years as a vestryman, was elected warden. Also re-elected to the vestry were DeWitt Ramel and John Burke. These three men had protested the installation of the Rev. Herman Sidener as rector in March of last year, later ruled illegal by the state's Supreme Court.

RESIGNS AS HEAD OF ST. ANDREW'S

★ The Rev. Walden Pell has resigned as headmaster of St. Andrew's School, Middletown, Delaware. The resignation was for reasons of health.

WARFIELD HOBBS IS DEAD

★ The Rev. G. Warfield Hobbs, for many years head of the publicity department of the National Council, died in Baltimore on April 24th. He was an executive of a number of newspapers before taking his Church post, where he started as a layman but was later ordained.

BISHOP DEWOLFE ANNIVERSARY

★ The 15th anniversary of the consecration of Bishop DeWolfe of Long Island was observed on May 1st. He was the celebrant at a service at the cathedral in Garden City with a reception held that evening, when he was presented with a purse, raised by congregations throughout the diocese.

SEMINARIANS VISIT CHAPLAIN SCHOOL

★ Twenty students at the General Seminary, New York, visited the Army Chaplain School at Ft. Slocum, N. Y., April 12. They conferred with three Episcopal chaplains on various aspects of the work of a chaplain.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CHURCH LINENS
By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES

Mary Fawcett Company
Box 25w Marblehead, Mass.

SHALL I BE A CLERYMAN?

By Gordon T. Charlton Jr.

Assistant Secretary of the Overseas Department of the National Council

Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

25c a copy $2 for ten

THE WITNESS
TUNKHANNOCK PENNSYLVANIA

Copyright 2020 Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Ralph A. Weatherly
Rector, Grace Church, Kingston, Pa.

We were not amused when Dean Minifie was ridiculed for his defense of Morning Prayer and for suggesting that the Order for Holy Communion can be well shortened. Morning Prayer can be made interesting, instructive and inspiring, depending on who conducts it and his knowledge and ability. It is based traditionally on the framework followed in the Jewish Church which Jesus followed and led. It is the norm of Protestant services since the Reformation and is being adopted almost wholly by modern churches with millions of worshippers. The early Churchmen in America used Morning Prayer and not much else. In those days when it was compared with services in Protestant Churches with long prayers and longer sermons and dismal nasal music, Morning Prayer was probably fascinating in variety and substance.

Those generally who insist on Holy Communion only are the neophytes thrilled by the priesthood and ill-digested medievalism. One wonders if those who surround with haloes of perfection the medieval doctors, masses, economic and sanitary conditions, can have read Gibbon, Lecky, Draper, an unbiased encyclopaedia or even Mark Twain. I gather from these neo-theological pessimists overcome by post-war European leaders, that Christ himself composed the Mass, and maybe our Order for the Lord's Supper. I have difficulty in understanding their nebular expositions of their mental efforts, however.

It would be excellent to have an Order of Holy Communion lasting about twenty minutes, rid of Old Testament and Protestant accretions and redundancies. Some years ago our Church Commission proposed such an Order. What has become of it? Will it be lost sight of at the next General Convention in the mazes of finance, desegregation and publicity?

Peter Commons
Layman of Miami

The Easter Number was excellent in many ways but the articles surpassed the news section I thought. I liked particularly the article by Dr. Finlay about Judas Iscarot and also the piece by Don Large whose column is a real addition to your excellent paper.

The news about Canadian Churchmen being outraged over the suicide of Ambassador Norman, however justified, seemed a bit out of place in an Easter number. Likewise I am getting weary of reading about the conflict in South Africa over segregation, particularly since we have so much of it here at home, as I rather suspect leaders of the Episcopal Church will discover when they hold the General Convention here next year.

Charles Hamilton
Clergyman of Mississippi

A Charles Masland, a Quaker who is speaking in Canada and this country under the Philadelphia Friends Committee is interested in contacting any Episcopal pacifists. He was one of the group who went to Russia last year. His mail is forwarded from 20 south 12th, Philadelphia.

Mississippi is at least physically safer to live in than some of its neighbors.

C. K. Barrett
Layman of New York

I like the Witness too much to get just half a copy. My paper for April 18 has eight completely blank pages. I will be grateful if you will send another copy.

Note: Occasionally two sheets go through the press at once and when this happens one side is blank. Usually they are caught by the operator of the folding machine. Sorry; here's another copy.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

Shattuck School

FOUNDED 1858

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
757 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

Virginia Episcopal School
LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

AT THE SEASON OF ORDINATIONS

TAKE HEED that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

—Book of Common Prayer, page 530.

Our Bishops, the country over, will make this charge in respect to about 400 young men to be presented for ordination to the Diaconate within a few weeks.

The Seminaries are the Church's main agencies for guaranteeing that this grave responsibility is fulfilled. Support for these Schools is a crucial need in the Church's life and work.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

PRINTERS

EXCLUSIVELY FOR

THE EPISCOPAL CHURCH

Magazines-Parish Bulletins-Pamphlets

A complete job from receipt of copy to delivery, including mailing according to Post-office regulations for publications with second class entry.

STATE YOUR PROBLEM FOR A PROMPT REPLY

Episcopal Church Publishing Co.

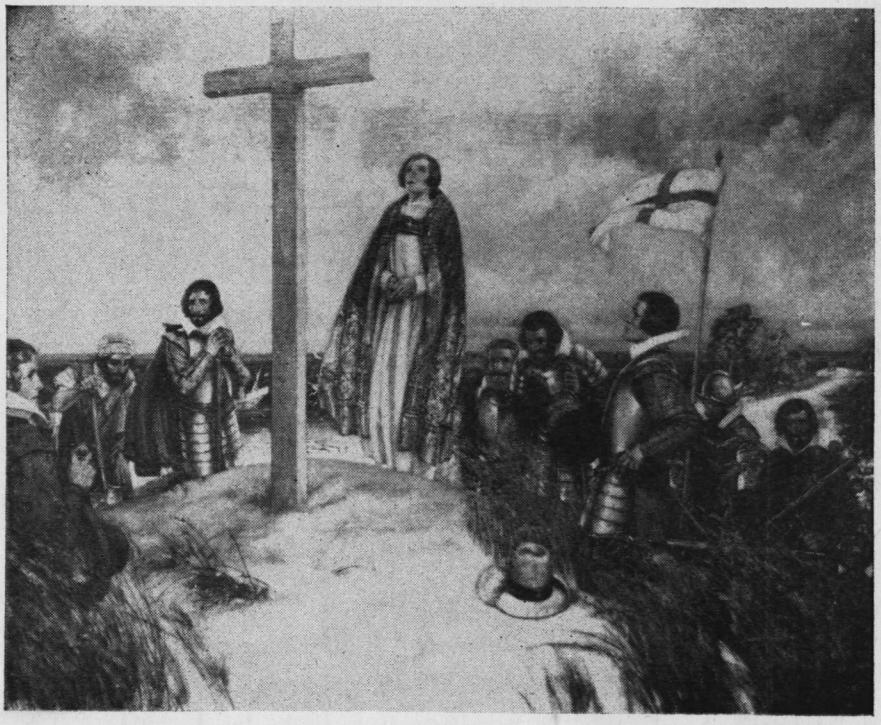
TUNKHANNOCK —— PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

MAY 9, 1957

10¢



ROBERT HUNT LEADS PRAYER

BEFORE a cross which the 103 colonists set up on the sand dunes before proceeding up the James River to found Jamestown, Virginia. This painting depicting the arrival of the first permanent English settlers in America at Cape Henry on April 26, 1607, is by the English artist Stephen Reid (1873-1948).

HOBART COLLEGE CONTROVERSY

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 8:30; Holy Communions, 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE
HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC: Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector

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

VOL. 44, NO. 15

The WITNESS

FOR CHRIST AND HIS CHURCH

MAY 9, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Hobart College Resignations Cause Controversy

By W. B. Spofford Sr.

★ When the Rev. Louis M. Hirshson became president of Hobart and William Smith Colleges at Geneva, N. Y. he inherited a difficult situation. H. Newton Hubbs, acting president before Hirshson was inaugurated last October, had recommended to the trustees that Stanley Millet be not retained as assistant professor of politics after teaching the subject at the colleges for seven years. The ground for the action, which was supported by the trustees, was "p e r s o n a l incompatibility", which was not spelled out.

This April two members of the faculty resigned over what is now the "Millet Case". One is Prof. Brooks Otis who, everyone at Hobart seems to agree, is the most distinguished member of the faculty. He issued a statement at the request of the students in which he said that "since the trustees and president have denied my request for what seemed to me the absolute minimum of justice in this case, I cannot continue to cooperate with them as a teacher and member of the faculty. It is with me a matter of principle." He went on to say that "judicial process" was denied arbitrarily or overridden in the case—hence his resignation.

The same week Norman D. Kurland, assistant professor of history, resigned with a statement that "the manner in which the non-reappointment of Mr. Stanley Millet was handled constitutes an injustice to Mr. Millet and did a disservice to the interests of the colleges and the academic profession."

Kurland stated further that "I have been disturbed by the way members of the faculty who have given long and devoted service to the colleges have been treated by the trustees and administration."

Hirshson Speaks

President Hirshson therefore addressed the students on the matter on April 12th upon the request of the students for information concerning the dismissal of Millet. The typed address fills seven and a half pages. He stated at the beginning that "it is not the ordered policy of the trustees and administrations of colleges to submit their decisions to the student body, and it is not to be expected that the present meeting will establish a precedent". He then presented what he described as "a chronological record of the facts as I understand them, and shall even forego any attempt to evaluate them".

In the address he stated that "at the February, 1956, meeting of the trustees, Mr. Millet's name was introduced and he became the subject of discussion (as to whether or not he would be reappointed). This is not unusual. The trustees asked Dr. Hubbs, the acting president, for his judgement. It was against making Mr. Millet a permanent member of the faculty. He brought no charges against Mr. Millet, but based his judgement on his appraisal of Mr. Millet's personality as it affected his relationship to the college community. As corroboration of his judgement, Dr. Hubbs referred to episodes involving Mr. Millet. It should be understood at this point that what we generally refer to as 'moral character' was not involved, but rather matters of personality, evidently serious enough in the minds of Dr. Hubbs and the trustees to make Mr. Millet's tenured continuance at the colleges unwise."

President Hirshson did not elaborate further on the "episodes".

He summarized his own address at the end by stating:

"1 - The trustees are, by state charter, under which the colleges operate, the sole custodians and dispensers of rights to tenure. It follows that the trustees bear the final r e s p o n s i b i l i t y for choosing the teachers to whom the colleges shall owe life-long tenure.

"2 - Though the trustees did not accept the recommendations of Mr. Millet's colleagues, they were seriously and frequently r e g a r d e d. Three meetings were held in common and Mr. Millet's case became the primary concern at four meetings of trustees or signif-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

icant committees thereof. The president responded to every request for a meeting with Mr. Millet and/or his colleagues during the entire period involved."

Millet Reveals Charges

Following the President's address, Millet released a statement to the college paper in which he said; "Once again I find myself publically convicted of unspecified actions, serious enough to warrant my dismissal, but this time before a larger audience than that of any colleagues or faculty. Now, however I know what the charges against me are and even if the administration and trustees are reluctant to state them, I am in a position to do so:

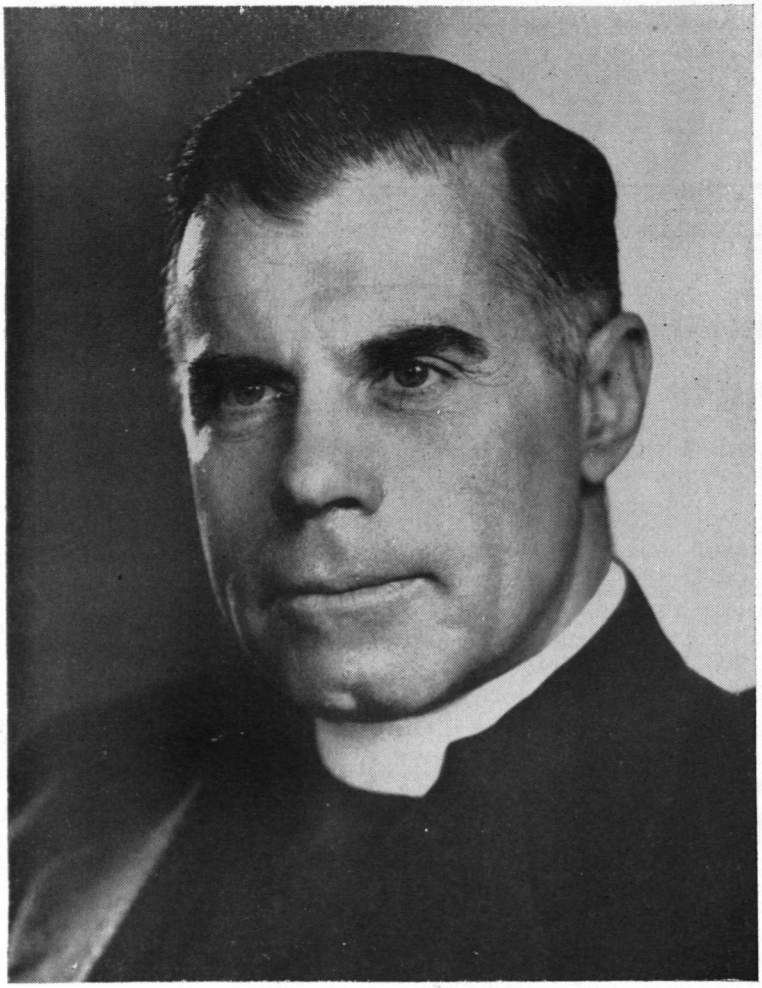
"I am alleged to have been a constant source of difficulty to Mrs. Enright, the lady who runs the college bookstore.

"I am alleged to have broken into a fraternity house and disrupted the life of the students.

"I am alleged to have written an official letter to an alumnus concerning a Hobart College football tradition.

"These charges are false. I do not accept 'one of these episodes'. I accept none of them.

"Neither I nor any colleagues have ever asked the board of trustees to do more than to reconsider their judgement on my fitness to continue as a member of this faculty, and to take into account, in reviewing their decision, the opinion of the only men who are competent to judge my fitness as a faculty member, namely, my academic superiors. Their refusal to accede to this request, their reluctance to make known the grounds for their decision, and the hostility towards me which was displayed by certain members of the board, leads me to the unavoidable conclusion that the stated reasons for this action are not the real ones."



PRESIDENT HIRSHSON

What Did Happen?

Just what the facts are behind the charges against the professor are currently a matter of speculation on the campus. But it seems to be established that Millet bawled out Mrs. Enright, who runs the bookstore, when she told students that a previous edition of a textbook, which she had in stock, was just as good as the one currently being used. Mr. Millet didn't think so, and told her so. He is said to have apologized later for blowing his top.

On the fraternity house episode: Millet in a public address made a statement in favor of mild treatment of American Communists. He began getting anonymous phone calls all night long. In the background he could hear the college radio station going; this narrowed it down to one of the fraternities, and finally he came to the conclusion which one it was. He went there, asked if he might see all the phones in the house; was allowed to do so, and noticed that one was on a table next to a radio. The phone calls ceased. An alumnus of the fraternity in Geneva is reported to have said that he was out to get Millet.

Football tradition: Art Kenney, a Negro of the city, is a Hobart football fan and since—as is often the case in

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

town-gown setups,—there are not too many of them, he has been elevated into a sort of mascot, and was so honored by being presented with a football sweater by the Hobart alumni of New York at a luncheon in 1955. He was further distinguished at a game last fall by having a varsity "H" pinned on the sweater by the alumni secretary, Henry Zimmerman.

Kenney is "Art" to everybody at Hobart, but everybody at the college is "Mr." to him. Millet, along with others at Hobart, think that Kenney has been taken advantage of, and that the college has turned him into an Uncle Tom. Millet is alleged to have said as much in a letter to an alumnus. Actually he is represented as having said that he did not write the letter but that he holds the view.

Present Situation

President Hirshson's stated purpose of giving his address in order "to eschew argument and provocation" hasn't worked out that way at this writing.

Immediately after the address, Prof. Ignacy Aleksandrowicz, who is Millet's immediate superior, issued a statement in which he said: "The whole procedure was in my opinion arbitary and should not have been possible in a country like the U.S.A., in an institution like ours."

As for the charges against the ousted professor, he said: "I must state quite clearly and definitely that it has been my considered opinion that these grounds are so insignificant, so flimsy and unimportant that I wonder how they can be quoted seriously. Can we call such a procedure 'legal' or 'right'?

On the matter of responsibility, he stated: "It is true and correct that President Hirshson found this situation when he came to these colleges. But it is also true that at the joint meeting between a delegation of the faculty members and the committee of the trustees, he was given by the trustees the authority to decide whether our proposal for a temporary appointment of Mr. Millet, and a new investigation of this case, should be adopted. He had the opportunity to change the whole situation, to amend an injustice resented by a large number of faculty members for personal reasons and for reasons of principle. I am not informed what and how it happened, but we were informed in a short and rather perfunctory way that a review of the Millet case had been rejected by the board of trustees."

Professor Brooks Otis likewise issued another statement following the president's address, in which he declared that "the injustice of the original action of the trustees is quite clear from the record. By failing to consult the faculty before their original action, they violated both proper academic procedure and elementary justice."

Prof. Norman Kurland, another who resigned over the issue, stated that "the president cannot evade responsibility in this matter by foregoing judgement. If injustice was done to Mr. Millet, the president's position imposes upon him an obligation to see that justice is done."

He also deplored the small regard that Hirshson and the trustees have "for the considered opinion of senior and other members of the faculty."

Finally, Prof. Neil Bartlett, head of the department of psychology, said that "as I have heard and understood the charges, I can come to no conclusion except that they are not made public because their insignificance would be apparent to any thinking person. The faculty, as was emphasized by the president, moved only on legalistic grounds. The move was on legalistic grounds because the faculty was sure that, once the grounds were aired, the case against Mr. Millet would collapse."

The Witness will keep readers informed of any further developments in what appears now to be a celebrated case involving academic freedom at one of the colleges which is generally regarded as being closely connected with the Episcopal Church.

Episcopal Church Is Prominent In Jamestown Festival

★ The Archbishop of Canterbury cancelled his projected visit to the U.S. to take part in the Jamestown Festival. He was to have arrived in New York on April 24th and gone, with the Presiding Bishop, to Cape Henry on the 26th. Illness, following influenza, compelled him to cancel the visit.

Bishop Sherrill took part in the ceremonies as scheduled. On April 26, he attended a restaging of the English landing at Cape Henry. On April 28, he conducted a service commemorating the first act of the English settlers: the raising of the cross on the beach at Cape Henry, and delivered an address at historic Bruton Parish Church in Williamsburg. Bishop Sherrill also conducted a service and dedicated a memorial cross in Old Jamestown Church on April 29.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

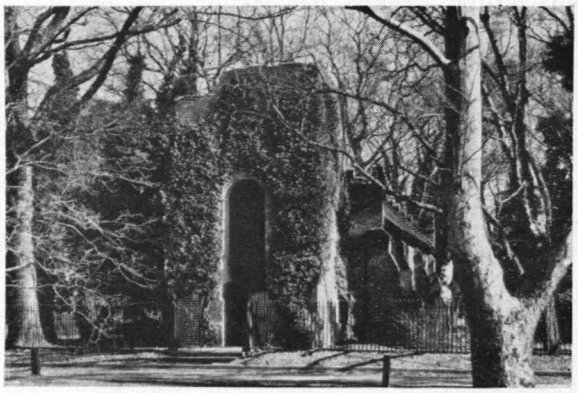
Writing of the Festival, Paul Green, teacher and Pulitzer Prize playwright, whose music-dramas, "The Founders" and "The Common Glory," will be given during the Festival, has said:

"Now, in the year 1957, a reverent and grateful country turns again to the place of its beginnings. The multitude of Americans who visit Jamestown during the coming months will do well to remember that the very soil beneath their feet is mixed with the mortal dust of thousands of men, women and children who perished there that a nation, our nation, might be born."

Episcopalians can take particular pride in the part that the Anglican Church played in the founding of Jamestown, the first successful English colony in the New World. As early as 1584, Sir Walter Raleigh secured the support of Queen Elizabeth for colonization, through the help of a young chaplain, Richard Hakluyt. He convinced the queen that it was her duty not only to maintain the Christian faith in England, but also to extend it. No permanent settlements, however, were made in America during the queen's lifetime.

When the first settlements were made, at Jamestown in 1607, and at Plymouth in 1620, during the time of King James I, both colonies had religious, as well as economic, motives for settlement; but their religious motives were quite different. The Pilgrims who settled Plymouth were dissenters from the Established Church of England. They came to this country to escape religious persecution at home and to advance the Christian Gospel, but not as the Church of England propagated it.

The settlers who came to Virginia, however, were members of the Church of England and were not fleeing from persecution. In the New World they hoped to spread the Christian Gospel as interpreted by the Anglican Church.



Tower of old Jamestown Church is the one original structure that remains above ground and was built in 1639

In 1609, the London Company, the joint stock company which founded the Virginia colony, published a promotional brochure which set forth "The Purpose and Ends of the Plantation Begun in Virginia." The first was "To preach and baptize into (the) Christian Religion, and by propagation of the Gospell, to recover out of the arms of the Divell a number of poore and miserable soules, wrapt up unto death, in almost invincible ignorance, and to add our myte to the Treasury of Heaven."

When in 1606 the first colonists set out for America from England under the leadership of Captain John Smith, King James directed the Archbishops of Canterbury and York to cause sermons to be preached and offerings taken in all the churches for the furtherance of "the Godly project." Many of the clergy and laity gave Bibles, Prayer Books, altar cloths, and communion silver to be used in the church in the colonies.

The Bishop of London, in whose diocese the American colonies remained until the Revolution, created James City Parish, the first American parish of the Anglican Communion. The Rev. Richard Hakluyt, famous as the author of the "Voyages," was given the honorary title of rector of the parish. As his vicar and the first Anglican pastor in the New World, the Rev. Robert Hunt came with the colonists to Virginia.

The first thing the Jamestown settlers did when their ships moored in Chesapeake Bay on April 26, 1607, was to send a landing party ashore to erect a wooden cross on the promontory of Cape Henry. One of the first acts when the emigrants landed at Jamestown on May 14, 1607, was a worship service under an old sail hung between two trees with a bar of wood for an altar. On June 21, the Third Sunday after Trinity, 1607, the 104 Churchmen of the colony received Holy Communion from their vicar.

Today the Old Church Tower of Jamestown Church is the only standing ruin of the 17th century town of Jamestown. It is believed to have been constructed as a part of the first brick church, begun in 1639. The walls of handmade brick, three feet thick, have been standing for more than 300 years. The Memorial Church, adjoining the tower, was erected in 1907 by the Colonial Dames of

(Continued on Page Fifteen)

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Stranger Comes To Church

By William B. Baxter
Rector of St. Mark's, Washington, D. C.

THE following notice appeared in the weekly bulletin of St. Mark's Church after Epiphany,

> "*DIALOGUE SERMONS will commence on Sunday, January 27. The "Stranger" will, at the conclusion of the Rector's sermon, rise and challenge or support the points that the Rector has sought to make in his message. Sometimes he will be the devil's advocate, and sometimes the Christ's. The congregation will have to decide.*"

Six such sermons have been given. The "Stranger" has been identified and a second "Stranger" has appeared.

When the member of the congregation was chosen to take the challenge role, he and the Rector sat down together to clarify as far as possible the purpose of his treatment of the Sunday sermons. Dialogue Sermons have been preached before, indeed even Trialogue Sermons, but these were to be different. The traditional Dialogue Sermon usually involves two clergymen reading prepared texts and the dialogue had the character of a play, the answers had been built into the questions.

Spontaneous Dialogue

At St. Mark's on these occasions the dialogues were to have spontaneity, on one side, at least, of a conversation between a layman and a clergyman. This put heavy demand on the layman. His role was to sit somewhere in the congregation. At the conclusion of the sermon, following the dedication, when the congregation sat down, he would remain standing. At this point he was to respond simply as a person who had listened to a proclamation intended to move him closer to God and deeper into the meaning of fellowship in the Church.

His response could be intellectual. If he felt that the sermon failed in its analysis of the human situation and did not logically move to the proclamation of the gospel, he could criticize the theological inadequacy. He could charge that the scriptural references were unrelated or spuriously identified with the problem. He could attack the theological premises as being in conflict with what he had always understood the Church had said. He could attack the theology on the basis that modern education or common sense indicate other answers as being more relevant and helpful. Of course, in order to be responsible to the total idea of the dialogue he would have to give reasons to support and strengthen his position.

Subjective Response

Another form of response that the "Stranger" could give was simply a subjective one; he could express the feeling that he was left with a sense of futility. He might feel angry because an idol or a truth which he cherished was threatened. He might even be inspired to a new way of looking at things. He might feel that he stood condemned and that God's love was cut off from him. Whatever his subjective response, he was to try to identify with whatever feelings the congregation might have or do the opposite. If he felt that the congregation was being lured into too easy agreement with the words of the preacher he might seek to present an opposing position to the Rector with as much clarity and forcefulness as he was able.

Another necessary element in the dialogue was the rule that when both participants had had their say, one, the priest, for fifteen minutes, and the other the "Stranger" for five to ten, that would end the discussion between them. There would be no rebuttal or comment of any kind, even at the coffee hour following the service. The purpose of this was to place the point or the tension of the subject of the day within the hearts and minds of the listeners. It was felt that perhaps they would pick up the discussion among themselves, carry it home with them, wrestle with the questions and the answers given. The hope was that by doing this, the issue of one's own personal faith and judgment in matters religious would be dramatized.

One of the main ideas was that such a procedure might help make the point that the authority of the "religious expert", namely the clergyman, had validity only when inward assent is given by the listener. Authority could be understood as not residing simply in the office but more in the truth when pro-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

claimed clearly by the priest. Truth is not simply a matter of the priest saying "This is so because I as a priest say it". Rather it is truth when my heart assents to a new view or reality offered by this officer of the Church because it unites with the reality that I have known before. The possibility was then opened for the "Stranger" to bear witness to the truth more clearly than the preacher. If this happened it would be helpful in strengthening the purpose.

A New Experience

Actually what happened could be much less clearly described than the purpose can be stated. On the first day the congregation was quite excited, many people were worried. Some people felt anxious simply because this was a new experience and therefore, rightly, to be judged in the light of tradition. Others felt that great damage could be done to the spirit of reverence and the idea of the holy. Some felt that a violent argument could ensue and the congregation would divide into factions and visitors would be frightened away. Maybe some felt that it was time for the Rector to be taken down a peg or two and that the "Stranger" would be the man to do it.

The Rector himself was obviously caught up in the situation and the first sermon came out as a simple truth tied up in such a secure knot that the "Stranger" had great difficulty in breaking into it. The sermon was based on the story about a little girl who had broken a very valuable vase. In terror and fear of her parental reaction she stayed up all night, entreating God to restore the vase to wholeness. If He would do this she would give herself to God as a servant forever. What happened when the vase was not restored and the meaning of the child's relationship to God was the message. After the sermon was concluded the "Stranger" arose in the midst of the congregation and asked a simple question, "What had happened to the little girl in her religious training that she had been given this idea that God worked this kind of miracle?"

This question stimulated discussion in the coffee hour, in the homes and among the Church School teachers for many days afterward. People were so relieved that their fears about the possibilities inherent in this spontaneous dialogue were groundless, the relaxation of anxiety was so obvious, that many people's feelings were akin to inspiration. To a great extent the purpose began to be fulfilled.

Another "Stranger"

The meaning of the remainder of the sermons is less clear. The "Stranger" chose to respond subjectively with his own personal feelings about how traditions of the Church bind people. They never allow themselves to be really known for fear they will do the wrong thing. The true character of the human situation is hardly ever revealed in the Christian fellowship, he believes, because people are so careful to observe conventions and hide the truth about themselves. He felt that God and the Sacramental Life of the Church had an aura of unreality because they seem to be dealing always with unreal people. During the fifth dialogue he chose to speak movingly and personally about his own and men's need for God and the fellowship of real people who could love one another in spite of their differences.

Just at the point when the "Stranger" could no longer be called a stranger because he was so familiar to the congregation and his feelings and attitudes were so clear that he was known among them, a new "Stranger" replaced him for the final dialogue. This "Stranger" accurately pointed to the other side of the truth in the preacher's message but remained so gentle in his treatment that the full impact of what he was stressing was hard to see. He moved from the critical realm to his personal feelings concerning men's aloneness and his need for an abiding love.

At the conclusion of each sermon numbers of people came up to the "Stranger" or to the Rector to confess to an almost overwhelming impulse. They could hardly restrain themselves from standing up and joining the dialogue conversation. This in itself was a clear witness to the effectiveness of the experience. Many people have toyed with the idea of rising from their pews and answering or challenging the preacher in their lifetime. Never were people brought so close to the point of actually doing so.

Something Important

In retrospect something important has happened. Certainly the preacher was more conscious than ever before of the necessity to sharply and simply communicate what he has to say. The drama of the occasions was un-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

mistakable. The situation has heightened people's emotions and the ability to feel. The freedom in the dialogue will always threaten people's attitude about the holiness of the Sunday hour. It will often be questioned whether this freedom and the anxiety that always comes with freedom is counterbalanced by the rewards that come with taking this risk. It of course depends to a large extent upon what you seek when you go to church. The judgment expressed by the dialogue carried a vigor of Old Testament propheticism which can disturb as it renews insight and truth. It dramatizes the place of the laity and vests them with an authority which itself may be questioned by many. As this experience will be evaluated and lived with through the year the question will be, "Should this kind of dialogue take place at every preaching service or shall we reserve the experience for stated periods in the Christian year?"

Commitment, Communion, Companionship

By Anson Phelps Stokes, Jr.
The Bishop of Massachusetts

THERE are three elements in our religious living which might well be stressed. The first of these is the need for every Christian to make a commitment. While watching the inauguration of President Eisenhower over the television in January, I felt that the essence of that inauguration was a man standing in the presence of the people whom he would serve and in the presence of God under whom he would serve, and solemnly committing himself to a task. I am very sure that as the problems, the burdens, and the responsibilities of his office press upon him, a certain strength will come in looking back to that commitment, for commitments are always strengthening things. In marriage, the solemn commitment which is made in the presence of people and in the presence of God, is the added strength that again and again reminds us of our duty when emotions waver or temptations come.

In talking with a Baptist minister friend of mine, in a group which met to discuss the matter of Church unity, he stressed that in his Church a man as a mature individual must personally make his decision for Jesus Christ, and must make it publicly. In our Church, Confirmation represents the public commitment of a person who has been baptized, to follow Jesus Christ as his Lord and Master. If the Christian religion is really to be a strong force in any one's life, there must be this element of commitment.

This commitment needs to be made over and over again. That is what we do whenever we come to the Holy Communion. No experience of worship is fully valid until and unless there is that element of commitment, of self-giving, of surrendering our lives to the authority and lordship of Jesus Christ.

Communion

YET the Christian religion is not just a matter of the action of our will. The Christian religion is chiefly a matter of what God does for us. Our strength is not the strength of our commitment alone; our strength is the grace of God. What is the grace of God? It is simply our communion with God. The power that God gives to men is not some sort of injection put into the veins; the power that God gives to men is the kind of power we find in human friendship at its greatest, raised to a divine degree.

The whole heart of the Christian message is that our God does not dwell apart from men, but that in Jesus Christ he took human form and came to share every aspect of our lives. Theologians may differ in their interpretation of just how this occurred, but the essence of it is universally accepted: God in Christ held deep and personal communion with his people. Indeed the joy of it is that communion never ends. The full measure of that communion is the suffering and death which our Lord endured, and which he conquered for us. But he is still with us, for in the Holy Spirit, communing with us in the life of his Church, God is there to strengthen us with his grace. Indeed, this is the great value of sacramental worship. A strong Christian is a person who again and again commits himself to God and his service and who continually renews that divine companionship, in all the various ways in which that communion is made possible.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Last of all, I would remind you that the Christian religion is not only a matter of our individual actions, nor indeed—though it is the most important element,—that of God's action on our individual lives. The Christian religion is also a matter of human companionship. In our old house in New Haven, one of the things that delighted my boyish heart was an old powder horn, hanging over the fireplace; this powder horn had been carried by a Private James Meldrum, of the 42nd Highland Regiment, in the French and Indian Wars. Years later my father, travelling in Scotland, found himself in a compartment with a young Scottish soldier, who said that he had just joined the 42nd Highland Regiment, commonly known as the Black Watch. My father mentioned to him the powder horn which hung in a house thousands of miles away and which had been carried by a soldier of the same regiment. The soldier replied that he knew all about it—that when he had joined the Regiment, they had been told of its whole history, its victories, its battles, its honors. That boy was a stronger soldier because he was not alone; he was a member of an ancient company, and in that company he had the continuing companionship of the living and the dead, of those who had set the standards of devotion and self-sacrifice by which he was strengthened.

Our Heritage

YOU and I are members of a far more honorable company that that of any regiment that ever fought for any human sovereign; and in our heritage are saints, apostles, prophets, and martyrs, people who have hazarded and given their lives for that which you and I sometimes take all too casually. The job of a bishop is partly to represent in scattered congregations — sometimes very weak ones, sometimes very self-centered ones —the fact that we are part of something far larger, part of a heritage that goes back to the time of our Lord, something that extends all around the world. Recently in one of our churches I met a Chinese girl, who attends there regularly with her husband; and I found that her father is a bishop of our Church in China, behind the "Bamboo Curtain," facing problems and difficulties greater than any you and I can imagine, but he is carrying on his work as best he can.

You and I do not find the Christian Church only as a means to help us to be Christians. A phrase that occurs over and over again in the service of ordination is that the purpose of the ministry and of the Church is the edification of the Body of Christ. How weakened that word "edify" has become. We think of it as a process in which an individual seeks self-improvement; but it is a word that does not deal only with individuals. We see it in the word "edifice." The edification of the Body of Christ is not just a matter of polishing up nice bricks; it is a matter of constructing a glorious edifice. That is the task of the Christian, to take his part in the building of a world-wide and age-long fellowship, through which the spirit and the power of Jesus Christ can reach other men, and build in the ages still to come a world which shall be in peace and in unity, because it is made up of men and women of different heritages, who have found each other and a common loyalty in Jesus Christ.

May we, by acts of will and discipline, commit ourselves more fully to Christ and his service. May we open our hearts more fully to the inflooding of his presence and his power through communion with him. And may we, living close to the great, world-wide Christian fellowship, do all we can to strengthen the human company through which Christ works today.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 3rd Sunday after Easter

St. John 16:16-22

"I will see you again."

Several readings of this passage will reveal its arrangement and meaning. Its structure is that of a series of negative and positive promises set over against each other. "Ye shall not see me. . . . . Ye shall see me." "Ye shall weep and lament. . . . . Your sorrow shall be turned to joy." "A woman in travail . . . sorrow . . . . . she is delivered . . for joy." "Ye have sorrow . . . . . Your heart shall rejoice." The painful rhythm ends with "I will see you again (v.22)". This is the answer to the perplexed cry, "What is this; what does it mean? Why this recurring, 'now we

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

see, now we don't' ? " The question isn't answered as expected because it expresses the wrong concern. The essential thing to remember is that "I will see you again".

The original rhythm is broken by the clause, "because I go to the father", in verse 16. But it doesn't belong there. The best manuscripts do not have it and the RSV correctly omits it. However, it does stand in 1. 17. There the word, "because", translates the Greek, "hoti", which sometimes means, "because", sometimes is only a quotation mark. Here it is a quotation mark: "What is this he says . . . . 'I go to the Father?' " It isn't referred to in the answer of verses 20-22. It is not material to the meaning of this passage, though it lays the foundation for v. 23. Of course, behind the whole scene is the reassuring consciousness that Christ, though out of sight, as it were, is in the place of the Father-God. More certain, than ever, therefore is his seeing his child wherever he is.

The words of St. John's Jesus (also of the Prayer Book Jesus) are not what he once had said, but what he is saying now—when the Evangelist speaks, when this passage speaks today. Because this timeless quality of the Gospel is so often disregarded passages like this one undergo a great variety of application. When the time reference is asked for the application is made to a succession of events: the death ("Ye shall not see me."), the ascension ("I go to the Father."), to the return ("I will see you again."). The first and the second of these explanations have probably prompted the use of this selection at this midway point between Easter and Ascension. But when St. John published his great Gospel message that was no longer the problem. He didn't claim the disclosure of conversations between Jesus and his disciples whether before or after the resurrection (the structure of the Gospel gives no clues to such settings). Rather, he lets the Glorified Jesus speak to the troubled hearts of the end-of-century Church (ch. 14). For seventy or more years they have been waiting for his return. How about this "little while" until he returns? We have been told that he would not tarry (Hebr. 10:37), but he does seem to be tarrying. Times are getting harder for us. We've heard that with him a thousand years are but a day (1. Pe. 3:8; cp. 1. Thess. 5:2), is that how we are to understand the timing of his return?

The question is on the element of time. The "little while" is disappointingly long. Hardships ("weeping and lamenting") make it seem so. But the answer is not directly to that question. The answer is "I will see you again". You are not lost sight of. I see you all the time. Turn away from your present troubles, your oppressions and perplexities. Look forward. Remember, **the joy that follows creative effort** (cf. the birth of a child and the prior labor, v.21). Give yourself to such labor. That is my answer to you. Out of such action will come to you joy, joy supplanting sorrow, and joy that is enduring. With such experience in the presence of Christ the "how long" is not urgent.

Certainly this answer comes also to a recurring experience on individual levels, in the distress that disturbs the heart over many things, in the time when God is obscured and we do not seem to see each other. Yet,

"His eye is on the sparrow
And I know He watcheth me."

Let us not be impatient. Let us not count time. Let us not draw back the curtain and force God's appearance. Let us rather give ourselves to our tasks and bring forth new life for him.

Yes, Lord, we believe. We know ours are the anguished labors of a woman in child birth and you are the attending physician. Our eyes are dimmed so we see you not. But you are there and we know there will be joy.

"A little while . . . . and again a little while . . . but I will see you again." The view opens and closes, but you are always there. That is joy for me.

"The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost a while."

Don Large

The Most Important Sermon

THE Association Press recently honored me with an invitation to contribute a section to a forthcoming book on the subject, "The Most Important Sermon I Have Ever Preached." But the more I thought about it and the more I prayed about it, the more

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

clearly did I come to the conclusion that the subject was a virtually impossible one.

How can a man possibly ascertain which sermon—out of hundreds and even thousands delivered across the years—was the most important one he ever preached? By what standard do you objectively arrive at a sure judgment as to the most important anything you ever said or did?

What was, beyond any shadow of doubt, the most significant day of your life? Are you quite sure? How do you know? On whose scales do you measure and weigh the relative importance of your days? Yours or God's? For it was he, remember, who quietly said, "Your ways are not my ways."

Who has avoided the embarrassment of ultimately discovering that the event which he thought was most nearly worthy of the Hall of Fame was the very event which, as year inexorably succeeded year, turned out to be utterly unable to stand the abiding test of time? Conversely, it is a most humbling and therefore salutary experience to discover with abashed reluctance that a certain deed (of which, perhaps, you were scarcely conscious at the moment) has turned out to be the very deed whose ever increasing influence haunts or blesses your own path or the pathway of some friend or stranger.

Some years ago, it was my solemn privilege to attend the funeral of a venerable priest whose entire ministry had been spent in small rural parishes many miles from New York. Once, in my younger days, our paths had chanced to cross and he had compassionately helped me over a rough spot in my life. He may long since have forgotten that incident, but I could never forget it and was everlastingly grateful to him.

This inconspicuous pastor had never, as the world judges such things, "arrived." He had never been called upon to play on the first team. Except for his immediate parishioners, he was virtually unknown. I was therefore surprised, as we stood around the open grave, to note the presence there of a nationally famous figure. My look of surprise must have betrayed me, for he said to me afterwards, "You wonder why I'm here. It's very simple. This old gentleman we've just buried probably never knew it, but a chance remark of his changed the entire course of my life. Years ago I was stuck here one Sunday between trains, and went to church. He preached a sermon straight from the heart. Something he said—and the way he said it—unlocked something way down deep inside me. And I firmly and gratefully believe that whatever blessings now enrich my life I owe to this old pastor . . . "

On the way home I thought to myself, "That Sunday years ago may have been the one on which the preacher thought he'd missed the boat. It may have been the sermon he may have torn up sadly and self-critically. Yet it had been the very sermon which had brought out a greatness that, until then, had lain dormant in a locked heart!"

So I'm declining the publisher's invitation with thanks. If I picked what I thought was the best sermon, I'd surely chose wrongly. Let's leave the question of what's most important in our lives where it belongs—in the hands of God!

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

Mr. Jornson was the new rector of St. Simonides and he was having breakfast with his wife when the telephone rang.

"Oh dear," he said. "I have a feeling that when the 'phone rings at breakfast it's going to be a troublesome day."

He answered it, and his wife heard a long series of "Oh that's too bad . . . . Yes . . . . No . . . . Oh you mustn't think that . . . Yes, I'll come round. Yes, this morning."

The rector came back to the table.

"Was it Miss Smigly?" asked his wife.

"Yes. Her feelings are hurt again."

"What about this time?"

"There were strangers in her pew yesterday."

"She shouldn't mind that."

"No, but she does."

"Really, I think she is psychopathic or something."

The rector was silent.

"I think she should see a psychiatrist."

"My dear! I wouldn't dare suggest it. She'd be furious. There must be other ways."

"What other ways? I'm sure we do all we can."

The rector was silent quite a while. At

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

last he said, "I think the trouble is that a whole new generation has grown up. In the old days she was a tower of strength, or so I've been told. Now she's a back number. She no longer feels needed and so she is always looking for some evidence that she is important. We must make her feel valued."

"Yes, but how? You know how she puts people off."

"I don't know how. Perhaps I'll get an inspiration."

The rector went into his study and worked on his sermon and then he drove over to Miss Smigly's. He parked his car, and rang the bell and was shown in.

"Miss Smigly," he said. "I need your help."

Miss Smigly was taken by surprise.

"Yes. I need your help. You are one of our oldest members. You have been active in this church from its beginning. No one knows its tradition as you do."

"Mine is a long and close association," said Miss Smigly proudly.

"It is, and that is why I turn to you. New people come into our church and we are glad they do. But sometimes they feel shy. They need to be made welcome. I want you to be our official greeter."

"A greeter? We never had a greeter."

"We do now and you are it."

"But what does a greeter do?"

"You watch for new faces. You speak to them. You might even call on them. You would make them feel welcome, draw them into our fellowship. Now do say you'll do it."

The rector felt that Miss Smigly was pleased but none the less he devoted an hour to persuading her and at last she consented. So on the next Sunday she was in the vestibule before and after the service with a word and a smile for all.

"What a nice old thing that Miss Smigly is," said Mrs. Oates who had just moved into the parish.

"Isn't she?" agreed Mrs. Jornson. "So friendly and kind."

Are You Attracted?

By Philip H. Steinmetz

WHAT draws you to Church membership? Is it the people who are there? Or the sermon? Or the music? Surely you can see the people, hear the sermon and music without becoming a member. What draws you to Church membership?

Perhaps you are not drawn and have not become a Church member. Perhaps you think it is unnecessary or even undesirable to be one. If so, what is it that repels you?

We will not each give the same answer to these questions. We will have a great list of things which we think are decisive. And we will be right as far as we are concerned.

But what should attract you and at the same time give you pause to count the cost and danger of putting your life in his hands is the person of Christ standing before you, suffering in love because of the sins you are repeatedly adding to your past record of selfishness.

Unless you are attracted by him, you will be disappointed after you become a member for he dominates the Church and all you will really gain by membership is deeper communion with him. And the only really valid ground for rejecting membership is your preference for some other life than his.

Have you stopped often and long enough in the mad scramble of your life to get acquainted with the Lord Jesus? Does something in you really respond to him in love so that you find yourself saying, "That's the way I want to be. That's the man I want to follow."

What draws you to Church membership? Are you really attracted by Jesus and eager to find yourself increasingly under his control? Think well of your answer before you make or reaffirm your vows as a Christian.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for $2.50

100 copies for $4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Report on Blacklisting by John Cogley. Fund For The Republic. $2.50

Here is a mammoth factual job, sponsored by The Fund For The Republic, on the subject of blacklisting in the motion-picture industry (Volume 1.) and in the radio-television field. (Volume 2).

This is the first report, so far as I know, on any one of the many aspects of the witch-hunt decade which is exhaustive, documented and rigidly factual. As the movies were among the first to feel the effect of the anti-Communist hysteria, it is appropriate that this massive report should be in large degree devoted to them. The report was directed by John Cogley, a Roman Catholic layman, formerly executive editor of Commonweal. Beginning in January 1955, a staff of ten reporters and researchers spent eight months in collecting facts in Hollywood and New York. Almost 500 persons were interviewed. The result of this investigation of a multitude of facts and of the points of view of the industries concerned as well as the beliefs of radicals and conservatives alike is most impressive.

Not least among the reasons why the report should command confidence is the fact that the director, John Cogley, has not acted as an interpreter of what he has brought to light, but has confined himself to setting forth the massive data he has assembled. As the chairman of the Fund for the Republic, Paul G. Hoffman, states in the foreword, "Mr. Cogley has tried to give a detailed picture of a situation as it exists. He has brought in no indictments and has offered no recommendations". The board of the Fund for the Republic has followed Mr. Cogley's lead and states that "progress in resolving the conflicts of interest, viewpoint and principle involved must and will come in the first instance from the industries affected. But even this progress must ultimately turn upon public knowledge and understanding of the actual situation and its problems."

An incidental fact that this study has brought out is that the theatre has had no part in the blacklisting, either of actors or of playwrights. Impressive evidence of this is the experience of the House Committee on Un-American Activities which held hearings on Communism in the Broadway theatres. Twenty-three witnesses were called and twenty-two of them—as the Cogley report states—"invoked the First, Fourth, Fifth, Sixth, Eighth, Ninth, Tenth and Fourteenth Amendments to the Constitution. — But the Broadway performers who refused to co-operate with the Walter Committee simply went back to work. In one case, an actor who had invoked the Fifth Amendment had his contract torn up—and was given a new one at higher pay and for a longer period of time. The actor was not being rewarded for his 'unfriendliness', he was being rewarded for his professional ability. And it is ability that still counts on Broadway."

This two-volume study is well worth reading for anyone who is concerned with the matter of civil rights in America.

The Golden Day; A Study in American Literature and Culture by Lewis Mumford. Beacon Press. $1.45

The New Society by Edward Hallett Carr. Beacon Press. $1.25

These two quite notable books are both re-prints; the first one, by Lewis Mumford, published just 30 years ago; the second, by Edward Carr, originally in print 5 years ago and originating as broadcasts on the British Broadcasting Company. It is a public service to have re-issued these books in moderate-price paperback edition, especially as the authors of each have written a special introduction for the new edition.

Lewis Mumford needs no introduction nor comment for American readers who have long recognized him as a keen analyst of American civilization and an intellectual and moral leader of the first rank. Nothing he has written is ever "dated". Edward Carr is an Englishman reared in the British Foreign Office. In his writings he has specialized in studies of Russia and the revolutionary ferment of our times. What he has to say in this book is suggestive, provocative and of value.

Living With God by E. W. Trueman Dicken. Morehouse-Gorham Co. $1.25

This is an altogether wholesome little book, unfortunately too rare in the popular devotional literature of today in this country. It comes to us out of the Church of England, written by one of her priests. It is a very straight-forward instruction in the nature and art of prayer and avoids successfully both the soporific and the technical. Anyone in earnest about his religion will profit by reading and mulling over the contents of this book. It is unfortunate that the publishers have felt obliged to over-price the booklet, but that is the trouble with imports and there seems to be nothing that anyone, except tariff-makers, can do about it. These chapters were originally given as radio broadcasts over the B B C in London last year.

The Reluctant Abbess by Margaret Trouncer. Sheed & Ward. $3.75

This is an authentic and interestingly written biography of a remarkable woman who played a considerable part in the controversial affairs of the Roman Catholic Church in Europe during the early days of the 17th century. The background of her personal story gives a vivid picture of the low moral estate of the Church of that part of the world.

The subject of this story became the Abbess of Cistercian Convent of Port Royal when she was not quite eleven years old (her age being faked for Rome's deception). She grew up to be a dominating character and her convent became the centre of the Jansenist heresy and she and her nuns were described as "Pure as angels and proud as devils". She died just in time to escape excommunication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

JAMESTOWN FESTIVAL

(Continued from Page Six)

America over the foundations of this early brick church.

Within the walls of the Memorial Church are the foundations of an earlier church which, besides being the scene of the wedding of Pocahantas and John Rolfe in 1614, housed the first representative legislative assembly in America which convened there on July 30, 1619.

These beginnings of Anglican Christianity in America which played so large a part in the birth of the nation will be in the minds of all who visit Jamestown during the eight-month celebration of the Jamestown Festival, the 350th anniversary of its founding.

Saint Peter's Church

Among the important events to be held in connection with the Festival is a service on June 2nd at St. Peter's Church, New Kent County, Virginia, which will be known as "Martha Washington Day" throughout the state, and will commemorate her birth on June 2, 1731. St. Peter's, built in 1701-03, is called "The First Church of the First First-Lady".

This famous landmark, presently being restored by the St. Peter's Church Restoration Association, headed by Attorney Richard C. Richardson with postoffice address at Tunstall, Va., has made provision for a congregation of 1,200 persons for the June 2nd service at 3:30 p.m., to be conducted by Bishop William Brown, the retired bishop of Southern Virginia. However services are held regularly at the church on the first and third Sundays of the month at 3:30. Also the church is open daily during the Festival from 10:30 to 4:30.

Copies of the famous portraits of George and Martha Washington by Gilbert Stuart, done by Joseph T. Harris in 1835, have been presented to St. Peter's and will be dedicated at the service on June 2nd.

Illustrated pamphlets containing a brief history of the church, a detailed report of the Washington-Custis marriage, and a comprehensive road map of highways leading to the church can be had for the asking by writing Mr. Richardson at Tunstall, Va.

First Lady's Day

Mr. Richardson, incidentially, believes that there should be a national holiday to honor all presidents' wives, and suggested recently in an address to the Federation of Women's Clubs in Washington that it might be called "First Lady's Day" and celebrated on Martha Washington's birthday. He stated that she is of special significance because, aside from being the first first-lady, "she didn't sit at home with her knitting, but followed her husband when he needed her and contributed her own money to the revolutionary cause."

Richardson plans to submit his idea to President Eisenhower, to the governors of all the states, to national representatives of women's organizations and to historical societies.

Other Events

On June 16, proclaimed Jamestown Sunday by the House of Bishops, Bishop Goodwin of Virginia will conduct services in Old Jamestown Church celebrating the first recorded Communion service at Jamestown by the Rev. Robert Hunt, the colonists' pastor.

Also at Jamestown Church, on July 30, 1957, congressional, state, and English parlimentary representatives will attend ceremonies marking

J. B.
PHILLIPS



. . . and an eagerly-awaited event! Here is the final volume of his translations of the New Testament.

THE BOOK OF REVELATION

A New Translation of the Apocalypse

The modern reader, puzzled and even baffled by the strange idiomatic language of this last book of the New Testament will find that J. B. Phillips unveils a new perspective. Inspired words of St. John in Revelation, falling together in a tumult upon the reader, are now made thrilling in understandable modern language.

This sensitive translator expresses the mystery, symbolism and beauty of the ecstatic experiences of John's vision while making the content easier to read and appreciate.

$2.00

Here is the time-proven inspiration and satisfaction readers always associate with J. B. Phillips translations:

LETTERS TO YOUNG CHURCHES $2.75

THE GOSPELS $2.75

THE YOUNG CHURCH IN ACTION $2.50

available at your bookstore or

The Macmillan Company

60 Fifth Ave., N.Y. 11, N.Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the anniversary of the first legislative assembly in the New World, which met there on July 30, 1619.

Chaplain of the Jamestown Church for the duration of the Festival will be the Rev. Churchill J. Gibson, who is retiring as rector of St. James' Church, Richmond, where he has been rector for twenty-nine years. Mr. Gibson, in carefully authenticated garb of a 17th century parson, will plan and officiate at services of the Church for visitors to the Festival.

Outside the Jamestown area, the Festival tourist will also find a warm welcome throughout Virginia. On May 15, in Isle of Wight County, near Smithfield, ceremonies will mark the dedication of St. Luke's Anglican Church, the oldest standing church in America of English foundation and the only surviving original Gothic structure in this country. St. Luke's Church will be dedicated as a national shrine.

The dioceses of Southern Virginia, Southwestern Virginia, and Virginia will hold open house for visitors for the duration of the Festival.

Dr. Schweitzer Gives Warning On Testing of Bombs

★ Albert Schweitzer, medical missionary, philosopher and musician, in a message broadcast to 50 countries, called for "the end of further experiments with atom bombs."

The 82-year-old missionary's message was addressed to the Norwegian Nobel Prize committee and read by Unnar Jahn, chairman of the committee. The initiative for the broadcast came from Dr. Schweitzer, winner of the Nobel Peace Prize in 1952.

Dr. Schweitzer warned that the human race was heading for a catastrophe unless nuclear explosions were discontinued.

"There can be no question of doing anything else," he said, "if only for the reason that we cannot take the responsibility for the consequences it might have for our descendants. They are threatened by the greatest and most terrible danger."

Dr. Schweitzer's message was beamed in translation to countries throughout the world, including most of those in Europe. But it was not heard in the United States. It was broadcast 15 minutes after a report of recent radioactive rain over Norway caused by Soviet nuclear explosions.

Dr. Schweitzer said that representatives of the physical and medical sciences have been studying for the past

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1954 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
Established 1915 COHOES, N. Y.

HOLDERNESS

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5. Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

three and half years the problem of radiation resulting from hydrogen bomb explosions.

"The material collected, although far from complete, allows us," he said, "to draw the conclusion that radiation resulting from the explosions which have already taken place, represents a danger to the human race, a danger not to be underrated, and that further explosions of atomic bombs will increase this danger to an alarming extent."

Posing the question why the United States, the Soviet Union and Great Britain did not come to agreement to stop the tests, Dr. Schweitzer said he believed the reason was that there has been no public opinion asking for it —Japan being the only exception.

Accordingly, he said, "I raise my voice, together with those of others who have lately felt it their duty to act, in speaking and writing, as warners of the danger.

"My age and the sympathy that I have gained for myself through advocating the idea of reverence for life permit me to hope that my appeal may contribute to the preparing of the way for the insight so urgently needed."

Dr. Schweitzer stressed that not only was the health of the present population threatened by internal radiation but also that of future generations.

"When public opinion," he said, "has been created in the countries concerned and among all nations, an opinion informed of the dangers involved in going on with the tests and led by the reason which this information imposes, then the statesmen may reach an agreement to stop the experiments.

"A public opinion of this kind stands in no need of plebiscites, or of forming committees to express itself. It works through just being there."

The missionary concluded by saying that the end of further experiments with atom bombs "would be like the early rays of hope which suffering humanity is longing for."

KRUMM URGES END OF TESTS

★ The proposals by Albert Schweitzer to ban further tests of nuclear weapons were supported by the Rev. John M. Krumm, chaplain of Columbia University, in his sermon at St. Paul's Chapel on the campus, as " consistent with the Easter attitude toward life which overcomes the caution and too narrowly calculating hesitancy of the world."

The Columbia chaplain argued that nuclear tests create a sufficient danger, by the testimony of at least some distinguished scientists, to justify the alarm of Dr. Schweitzer, the Pope, the Japanese government, and others who have urged the ban of further tests.

"When the future health and soundness of the whole human race is in question," Krumm added, "quibbling among scientists as to precisely what amount of danger is involved is beside the point. Should not the United States, which professes to be motivated by Biblical ideals and Biblical values, make a venture of faith at least as daring as that proposed by the Soviet Union and sit down to discuss this single question which hangs so ominously over human life?"

"Of course, there are some risks involved in making such a decision", said Krumm, "but nothing will do much to lift the level of human life that takes counsel only of our fears. If life is what Easter proclaims it to be, the scene of God's victory over the sin and stupidity of men, then the believer's response will be a new boldness and a new confidence". Much of the dynamic adventuresome spirit of Western civilization, the chaplain argued, can be traced to the Christian faith in the Resurrection. "The new frontiers of life today," he said, "are in the field of human relationships—between white and non-white, between East and West, between Judaism, Christianity and Islam." The Christian ought to be able "to tackle these new

Limited Time Offer
CUTHBERTSON
Summer Specials
in BLACK Summer Weight
Clergy Shirts
65% Dacron
35% Egyptian Cotton
$8.95 each 2 for $17.00

- Little or no ironing required
- Stays neat and fresh all day
- Quick drying – Just Drip Dry
- Easy Care – Longer wear
- Cool and Comfortable
- French cuffs, only

Styled with Black buttons, fly front, 2 neatly stitched pockets. Neck sizes 14½ to 16½. Sleeve lengths 32 to 35.

Our Regular
Combed Yarn, Black
COTTON BROADCLOTH
Clergy Shirts
$5.25 each 3 for $15.00

High count combed yarn, sanforized and color fast. Styled with Black buttons, Barreled button cuffs only. Fly front. 2 neatly stitched pockets. Neck sizes 14 to 18. Sleeve lengths 31 to 35.

ORDER NOW from
J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street
PHILADELPHIA 3, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

problems with imagination and courage, sustained by the Easter victory of love over hatred, of faith over anxiety."

He also cited the bus boycott in Montgomery, Alabama, under the leadership of the Rev. Martin Luther King, as "the kind of experiment in creative social action which the Easter faith suggests and fortifies."

CONTEST WINNERS IN NEW YORK

★ Four young Episcopalians, winners of the 1957 Episcopal Church School essay contest, spent a week in New York beginning May 2 as guests of the National Council.

The winners, whose names were announced by the department of promotion, are Sharolyn Lusk, 12, of Madison, Wis.; Jill Salinger, 12, of Durham, N. C.; Michael L. R. Donnelly, 15, of Terre Haute, Ind.; and Jimmy Hester, 17, of Vicksburg, Miss.

Highlight of their visit was an appearance on the program, Lamp Unto My Feet. They also will have lunch with the Presiding Bishop and Mrs. Henry K. Sherrill at Seabury House.

Subjects for the contest were the three projects which will benefit from this year's Church School missionary offering — Church Schools in Haiti, the Church's Ministry to Negroes, and Chapels on Wheels.

SMUGGLING PROBE AT SAN QUENTIN

★ Chaplains at San Quentin, state prison of California, are involved in an investigation of the smuggling of a manuscript from death row. The district attorney is trying to find out how the manuscript of a book by Caryl Chessman, who has received nine reprieves from execution over a period of eight years, got out. He has published two books in addition to the one recently smuggled to a publisher.

Every person with access to death row, including doctors, lawyers and chaplains, are being investigated. One chaplain has taken a lie detector test and the others are to be asked to take one. The Jewish chaplain has refused; the Roman Catholic chaplain hasn't made up his mind; the Episcopal chaplain, the Rev. T. W. Ewald, said such a test "wouldn't bother me."

HOLY TRINITY ELECTS

★ Holy Trinity, Brooklyn, N. Y., held its annual parish meeting on April 22nd when 157 votes were cast for candidates favorable to the church's minister, the Rev. William H. Melish.

Dr. Phillips Brooks, a Negro dentist, who retired after three years as a vestryman, was elected warden. Also re-elected to the vestry were DeWitt Ramel and John Burke. These three men had protested the installation of the Rev. Herman Sidener as rector in March of last year, later ruled illegal by the state's Supreme Court.

RESIGNS AS HEAD OF ST. ANDREW'S

★ The Rev. Walden Pell has resigned as headmaster of St. Andrew's School, Middletown, Delaware. The resignation was for reasons of health.

WARFIELD HOBBS IS DEAD

★ The Rev. G. Warfield Hobbs, for many years head of the publicity department of the National Council, died in Baltimore on April 24th. He was an executive of a number of newspapers before taking his Church post, where he started as a layman but was later ordained.

BISHOP DEWOLFE ANNIVERSARY

★ The 15th anniversary of the consecration of Bishop DeWolfe of Long Island was observed on May 1st. He was the celebrant at a service at the cathedral in Garden City with a reception held that evening, when he was presented with a purse, raised by congregations throughout the diocese.

SEMINARIANS VISIT CHAPLAIN SCHOOL

★ Twenty students at the General Seminary, New York, visited the Army Chaplain School at Ft. Slocum, N. Y., April 12. They conferred with three Episcopal chaplains on various aspects of the work of a chaplain.

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

SHALL I BE A CLERYMAN?
By Gordon T. Charlton Jr.
Assistant Secretary of the Overseas Department of the National Council
Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.
25c a copy $2 for ten
THE WITNESS
TUNKHANNOCK PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Giralda Forbes
Churchwoman of Boston

I have just read the Post-Easter Thought (4/25) editorial, and it would be nice if the writer would further clarify his views as to what the resurrection of Jesus really was. It could not have been physical, though that was what Jesus seemingly promised. Did certain circumstances make it impossible?

Careful reading of the account of what followed the crucifixion given in the 28th chapter of Matthew, 11th to 15th verses, obliges us to think that the priests bribed the soldiers to take the body from the tomb, and burn it to prevent resurrection.

The Gospel tells us that when the "elders had taken counsel," they gave large money to the soldiers and told them to say that "His disciples came by night and stole him away while we slept."

What did the elders take counsel about, and for what purpose did they bribe the soldiers and tell them to say that? They moreover promised the soldiers that whatever it was they were asked to do, they, the elders, would explain it, if it came to the ears of the Governor, and they, the soldiers, would not get into trouble. The story goes on to say that they took the money and did as they were taught.

May we not suppose that the soldiers were bribed to take the body and burn it on the dump on Calvary, where the bodies of all criminals who were crucified, were burned by Roman law? Jesus' body would have been burned along with those of the thieves, had Pilate not made an exception in his favor because a place of burial was provided.

It would be helpful to hear what other construction can be put on this story in the Gospel, and the fact that Jesus' re-appearance was not in the flesh, but in that finer material which enfolds the spirit, through which Thomas could pass his hand. He could not have thrust his hand into flesh body, because flesh resists flesh. Another proof is, that no one recognized Jesus, because it was not the bodily appearance they were used to.

It is not improbably that the priests greatly feared that this Jesus, who did such marvellous things, might become alive again, in his crucified body, and so they burned it to make that impossible. Jesus would have come forth in it, had he had it to come forth in, because his sacrifice was not for sin alone, but to prove that man, being spirit, is deathless, and can revive even his body of flesh, if he lives according to its law.

S. R. Williams
Layman of Chicago

You devote a good deal of space to the racial situation in South Africa, which is as it should be. We need to pay more attention to the same situation here. I am not faulting the Witness in this regard for you surely have done so. But I wish people generally would realize the truth of Mr. Nixon's statement that it is our greatest fault in the eyes of other nations.

Mrs. Jane Hart
Laywoman of Philadelphia

Thank you for giving us the story of Bishop Binsted of the Philippines being honored by our Church in San Francisco. He is one of our great people about whom we have heard too little.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

THE PRAYER BOOK
It's History and Purpose
By BISHOP IRVING P. JOHNSON
25c a copy
The WITNESS
TUNKHANNOCK — PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

AT THE SEASON OF ORDINATIONS

TAKE HEED that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

—Book of Common Prayer, page 530.

Our Bishops, the country over, will make this charge in respect to about 400 young men to be presented for ordination to the Diaconate within a few weeks.

The Seminaries are the Church's main agencies for guaranteeing that this grave responsibility is fulfilled. Support for these Schools is a crucial need in the Church's life and work.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

PRINTERS

EXCLUSIVELY FOR

THE EPISCOPAL CHURCH

Magazines-Parish Bulletins-Pamphlets

A complete job from receipt of copy to delivery, including mailing according to Post-office regulations for publications with second class entry.

STATE YOUR PROBLEM FOR A PROMPT REPLY

Episcopal Church Publishing Co.

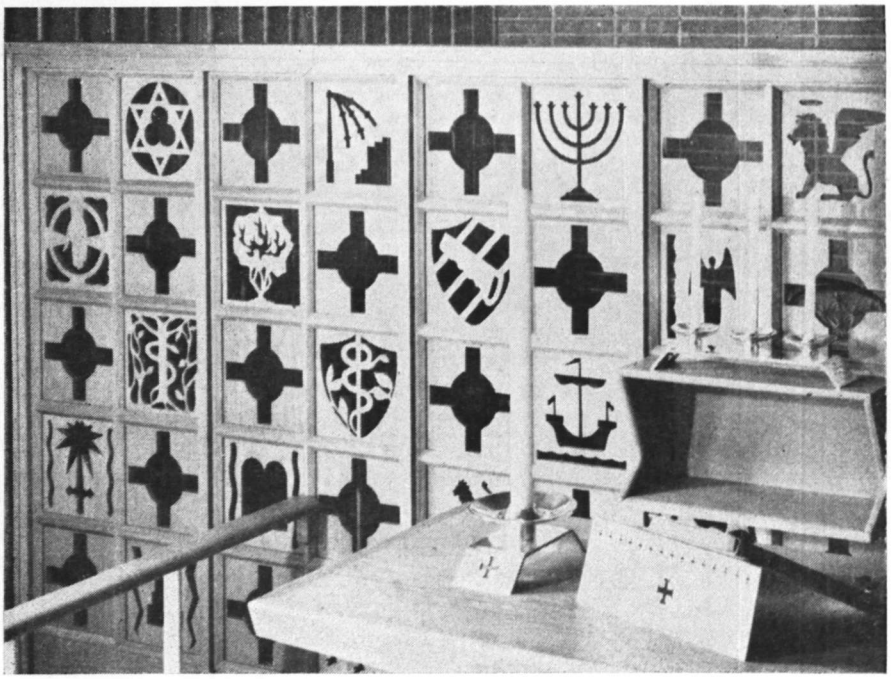
TUNKHANNOCK — PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

MAY 16, 1957

10¢



ST. MATTHEW'S, LOUISVILLE

THE CHANCEL SCREEN depicts a story from the creation to the last judgement and was designed and executed by two communicants of the parish

Prayer Book Studies by F. C. Grant

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 8:30; Holy Communions, 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK
Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector
Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE
HOLY TRINITY
PARIS, FRANCE
23 Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists:* CLINTON J. KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* FREDERICK A. SCHILLING, *Explains the Gospels;* JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector
Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC: Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain
Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector
Weekday Services: Mon., Tues., Thurs., Saturday, Holy Communion at noon. Wed. and Fri., Holy Communion at 7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9 a.m., Holy Communion: 11, Morning Prayer and Sermon: 4 p.m., Service in French; 7:30, Evening Prayer.

VOL. 44, NO. 16

The WITNESS

FOR CHRIST AND HIS CHURCH

MAY 16, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Council Is Urged To Maintain Small Congregations

★ The National Council at the April meeting was urged not to "compromise with conscience" by shutting down small congregations in order to "throw all our resources into high potential" areas resulting from population shifts. The Rev. William G. Wright, director of the home department, made the plea.

In a report on Church expansion, Wright said that despite all the new "high potential missions" opened since 1946, the Church has lost 424 congregations in the last ten years and 1,293 in the past 40 years.

Church resources, he declared, should be administered in such a way that existing congregations can continue and new parishes can be helped.

He stressed that the Church is faced with a missionary task both in cities, where "fine old churches" have lost their congregations to the suburbs, and in the latter areas where population is increasing.

"With people concentrating in the outer areas of our cities," Wright said, "we must build churches, parish houses and rectories there if we are to stay with our people and if in the next generation we are still to have one Episcopalian for each 90 of our population."

Reporting that the Church had spent $262,200,000 for building in the last decade, he estimated that $708,000,000 would be required to "do the job at the same level" in the next twenty years.

The council appointed a committee to study Wright's report which will be the main item on the agenda of its next meeting in October.

ROBERT N. FULLER IS SEABURY EXECUTIVE

★ Robert N. Fuller has been named chief executive officer of Seabury Press by the National Council and the trustees of the press. His appointment became effective May 1 upon the retirement of Leon McCauley who had been manager since its founding in 1951.

Mr. Fuller has had wide experience in the publishing field.

RURAL WORKERS PLAN LIBRARY

★ The establishment of a town-country library, in memory of Wilbur and Caroline Cochel, donors of Roanridge, has been announced by the Rural Workers' Fellowship. The library, which will be located at the training center in Parkville, Mo., will be subscribed to by members of the fellowship and friends of the town-country movement in the Church. It will be of service particularly to students of the National Town-Country Church Institute, and regional centers, as well as to clergy working in town-country jurisdictions.

In making appeals for the library, Bishop Lewis of Nevada, honorary president of the Fellowship, said:

"Many of us can remember the sad situation which prevailed in town and country work over a quarter century ago. Many who worked in such fields knew little of their needs, and the Church knew less of us. We sometimes felt she cared even less than she knew. A revolution has taken place in this work in the past twenty-five years; and Wilbur and Caroline Cochel have been among the most outstanding and generous leaders in the transformation. Today the Episcopal Church has a center for rural training which is recognized and used far beyond the geographic and ecclesiastical limits of our own Church .... It is most fitting that our Fellowship should undertake a memorial to the Cochels which will add further resources to the Town and Country Church Institute."

Donations to the Cochel Memorial Library may be sent to Miss Constance Vulliamy, treasurer of R.W.F., Park College, Parkville, Mo.

ANGLICAN SYNOD SERVES NOTICE

★ The synod of the Anglican Church of South Africa, meeting at Capetown, served notice that it would not comply with the proposed legislation giving the government the right to prohibit Africans from attending church in white areas.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

International Problems Must Be Concern of Church

★ Editors of the Church press were urged to keep emphasizing the need "to throw the corporate forces of Christendom into the present world chaos."

The plea was made by O. Frederick Nolde, director of the commission of the churches on international affairs. He addressed the annual meeting of the Associated Church Press, organization of Protestant editors in the United States and Canada, meeting in Philadelphia.

Nolde told the editors to keep reiterating three principles: "Seek a peaceful settlement of international problems; press for the development of international law; recognize that there has to be a world community built on understanding and mutual respect."

He said the Church press is in a strategic spot to place before its readers the Christian approaches to the basic elements of current events.

He defined these "elements," on the political level, as the continuing tension between Soviet and non-Soviet centers of power, the complexity of problems in the Middle and Near East, the Cyprus situation, and divided countries, such as Germany, Korea and Indo-China.

The Church leader said the religious editors also should keep their readers informed of the Christian approaches to disarmament, technical and economic assistance, human rights, and the writing of new constitutions, urging that they contain safeguards to protect these rights.

He said that because of the threat of "catastrophic destruction," the international community is being forced to reject recourse to military action as a solution to its problems, and is increasingly adopting as its own, solutions offered by the Church. In this connection he noted that world statesmen are now using the language of churchmen and like them are speaking of moral force and moral obligation.

While religious editors should be aware of the favorable potentialities of this trend, Nolde said, they also should be alert "to the dangers which prevail when political leaders take over the language of churchmen."

He said these dangers were: "the erroneous belief that all you need is moral principle and you have a solution; ivory tower speculation which betrays the Christian responsibility of doing what is achievable, the cloaking of selfish interests with a moral political approach; abuse of the term 'moral'; and oversimplification."

Harry Seamans of Washington, D.C., state department liaison officer with religious, educational and service organizations, told the editors his department regularly studies the Church press to keep informed of the reaction of the country's religious forces to world developments. "Their opinions make a difference," he said.

SHELTON BISHOP HONORED

★ The Rev. Shelton Bishop is to be honored at a luncheon in New York on June 1. He retires as rector of St. Philip's on June 16th and the luncheon is in tribute to his outstanding contributions to the Church and the public welfare.

BARTH OPPOSES BOMB TESTS

★ Karl Barth, Swiss theologian, has called upon people in leading public positions to "take matters into their own hands" in regard to atomic and hydrogen tests. He urged them to "appeal to mankind and not be satisfied with political appeasing assurances."

Dr. Barth said these leaders "must use all possible means to make their governments and press understand they wish neither to exterminate nor be exterminated—neither in defense of the 'free world' nor in defense of Socialism."

"They should cry 'stop!'" he said, "to pierce the eardrums of men with responsibility in the West and East; halt preparations for war with weapons making it from the outset senseless for all taking part; halt experiments which clearly imperil us already in peacetime."

"People in West and East must oppose the current lunacy."

The theologian added that this matter was not one of principles, ideological systems or considerations of power but "a matter of life."

"Mankind must help settle the matter before it is too late," he said.

BISHOP BARTON HAS ANNIVERSARY

★ The district of Eastern Oregon observed the 10th anniversary of the consecration of Bishop Lane Barton when it met, April 26-28, at The Dalles.

Attending were Bishop Dagwell of Oregon; Bishop Foote of Idaho; Bishop Remington, retired bishop of the district; Scott Appleby of Washington, D. C., great nephew of Bishop T. F. Scott, first bishop of the district.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Churches Are Falling Down On Segregation Issue

★ Speakers at a Methodist interracial leadership conference in Detroit accused Churches of evading their responsibility to help end racial segregation.

The conference, one of a series of regional meetings, was sponsored by the Methodist board of social and economic relations. It was attended by some 200 white and Negro clergymen, lay leaders and women from Michigan and nearby states.

Dean James A. Pike of the Cathedral of St. John the Divine in New York, lashed out at the "complacency" of the Churches and of Christians in regard to segregation.

The Rev. A. Dudley Ward, general secretary of the board, warned the Churches that they cannot stay aloof from the problem of racial integration.

Prof. Donald C. Marsh of Wayne University, said the Church has lagged behind government, industry and labor unions in setting a moral pattern for integration.

Thurgood Marshall, chief counsel for the National Association for the Advancement of Colored People, said. "We have been waiting a long time for the all-out support of Church groups. After all, the Fourteenth Amendment is based on a Christian ethic—equality of men."

In his address Dean Pike said, "Too many Church leaders harp on drinking and gambling and other evils, but fold their hands in pious resignation when it comes to doing anything about segregation."

He called it ridiculous that Church conferences to promote interracial goodwill need to be held in America and urged that churchmen work toward the time when they will not be needed. He said the Church, "speaking out boldly," helped mold public opinion that resulted in the Supreme Court decision on segregation. The decision, he said, was not just cold logic but the reflection of the thinking of Americans generally.

"Perhaps," he added, "our Churches are so deeply segregated that we don't know what to do."

He suggested that perhaps Christians have it too easy in America. "In South Africa today," Dean Pike said, "Methodist and Episcopal clergymen are being jailed for opening their church doors to all races in defiance of a government ban."

Mr. Ward said segregation was "on the conscience of the Church."

"As Christian leaders," he declared, "we need to support integration at all levels—education, employment, housing, health and welfare services—as well as in the Church itself."

He said many "sincere Christians are entirely honest in the opposition to integration," but added: "The solution lies in education and more opportunities for interracial fellowship in meetings such as this."

Prof. Marsh maintained that "evidence indicates the accuracy of the statement that the 'most segregated hour in American life is 11 o'clock on Sunday morning.' "

"How does it happen," he asked, "that the organization which most loudly articulates the brotherhood of man seems to lag the most in the actual implementation of the value?"

He scored those Churches which moved away from areas into which Negroes were moving. He noted that "71 per cent of the white Protestant Church relocations to the fringe areas and suburbs took place between 1950 and 1955, just two years after the Supreme Court's decision making it illegal for local courts to uphold restrictive residential covenants based on race."

Earlier, Methodist Bishop Matthew W. Clair, Jr., of St. Louis said that racial adjustment will continue to be difficult until Churches begin to serve their communities.

Methodist Bishop Marshall A. Reed of Detroit warned that "the problem of integration is not simple and there is no easy solution in the Church or out."

"Even in our Church the issue is more than race," he said. "There are many sectional aspects and in every community, north and south, the problem is not exactly the same."

NEW CHANCELLOR IN PENNSYLVANIA

★ William White Jr., attorney of Philadelphia, has been named chancellor of the diocese of Pennsylvania by Bishop Hart.

He is a direct descendant of Bishop William White, first bishop of the diocese.

This spring he was recommended by the Secretary of the Navy, Thomas Gates, as assistant secretary. However the appointment was opposed by George I. Bloom, chairman of the state's Republican party, because White, a Republican, made a $50 contribution last fall to the campaign of Senator Clark, a Democrat.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Congressional Committees Hit By United Church Women

★ The board of managers of United Church Women, in annual session, called on Protestant women throughout the country to press for reform of "unfair" congressional investigation committee practices and for U.S. participation in the United Nations atomic energy agency.

In other resolutions the policy makers urged the agency's constituency to support the stepped-up administration foreign economic aid program and help speed new legislation to aid refugees.

Earlier, the group endorsed features of bills pending in Congress that would give federal government leadership to combatting juvenile delinquency.

It adopted a record annual budget of $817,000. About two-thirds of the money will be earmarked for missionary and relief projects in the United States and overseas.

Mrs. Theodore O. Wedel, Episcopalian of Washington, D.C., president, called on Protestant Church women to fight without fear bad housing, poor schools and discrimination. But she warned that the fight must be carried on "in a Christian way, by the power of love and concern."

Describing United Church Women as "the front line of the ecumenical movement," she said: "It isn't the World Council or the National Council of Churches, acting on world and national levels, that matters as much as what happens in local communities, when people of different Churches really put aside their differences and work and witness together."

"World and national pronouncements," she added, "will only have effect as we do something about them."

Noting that United Church Women "is organized in more local communities than any other ecumenical group," she said they have a special responsibility in the movement of cooperation and inter-Church fellowship abroad in the world today.

DELINQUENCY BILLS SUPPORTED

★ The nation's Churches are eager to cooperate with schools, public agencies and voluntary organizations in the control and treatment of juvenile delinquency, a Church social welfare authority has told a committee of Congress. Testifying before the House committee on education and labor, William J. Villaume declared that the government should aim "to increase citizen participation on every level and seek to involve the whole community in the problem." He said he personally supported the general principles of pending bills known as the juvenile delinquency control act and the delinquent children's act of 1957.

Villaume is executive director of the National Council of Churches' department of social welfare.

The proposed creation of a federal advisory council is an important provision of these pending bills, he said, and suggested that such a council could share information which would be helpful to Churches and civic groups through annual reports to Congress.

Villaume also told the committee that he endorsed a provision for funds for training more people "to deal skillfully and understandingly with young people." He also voiced his belief that grants-in-aid to the states might increase their sense of responsibility in this area.

"The prime impact, however, is made through the Churches," Villaume testified and stated that he thought the provisions in the pending bills would be welcomed by the Churches.

URGES WEST END TESTS

★ The Rev. Alan Walker, Australian Methodist evangelist, said in a sermon on Boston Common that "a new beginning in international affairs will come when some nation takes the initiative and declares it is halting all hydrogen experiments."

"The Christian West has the greater responsibility to take this step because it claims to be Christian," he said. "A Christian conscience demands that hydrogen tests be stopped now."

Walker, who is holding a series of weekly Christian demonstrations on Boston Common, said "America has the highest standard of living but probably the lowest standard of satisfaction in the world."

He said the return to religion in America "is a protest of millions against many features dominant in the present way of life."

"Millions are sick of sex, weary of competitive criticism which goes by the name of capitalism, fearful of the monster atomic warfare which science and fear have conjured out of hell," he declared.

"God, who sets up desires even in lives that have forgotten or repudiated him, is making modern Americans hunger and thirst after righteousness. The Christian Church faces its greatest opportunity in American history."

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Animal, Vegetable & Mineral

WE ARE great admirers of Prof. Henry Higgins, but we cannot agree with him in asking: "Why can't a woman be more like a man?". No. Why, on the contrary, can't a man be more like a woman? Women do not form legislative bodies and pass laws about the segregation of races in church; the woman who discovered radioactivity used it for medical purposes; women bear the sons that absurd generals fight with.

You will gather that we have been reading the papers again. We see that Senator McCarthy has died: and acting on the principle of "de mortuis" we shall say only that the Senator may very possibly actually have believed the things that he said. But what in hell—if we may be pardoned the expression, which the careful observer will note has a certain relevance—what in hell is wrong with the men who currently run our world?

The Japanese government sent a Christian college president to ask people in the West what their plans were about atomic explosions in Japan's front yard; and Mr. Dulles and Mr. Butler announced that their tests would continue on schedule. You would think that this would be enough to send Japan over to the other side; except that the other side sets off its own explosions in Japan's back yard, on no schedule at all. Only the Bishop of Rome paid any attention to the Japanese protest; and (as we have noted before) people ignore the Bishop of Rome except on theological matters, where he is no expert.

Two dwellers on the continent of Africa, Dr. Albert Schweitzer and Bishop Ambrose Reeves, are the only people who are currently taking a sensible point of view. It seems that one way to avoid the insanities of civilization is to live with people who have not been exposed to its benefits. It has real benefits, which other dwellers in Africa need; Dr. Schweitzer is disinfecting sores, and Bishop Reeves is preaching the Gospel. But if you take civilization as a whole, it would seem almost as if it was producing poisons and hatreds faster than it could cure them.

Mr. Willard F. Libby, of the Atomic Energy Commission, told Dr. Schweitzer that tests of nuclear weapons were not yet, so far as he could tell, endangering human health. However it is not certain that Mr. Libby can tell. Some of his colleagues at Oak Ridge were dumping safe quantities of atomic wastes in a river. But a certain waterweed turned out to have a hither to unrecognized affinity for certain chemicals; it strained them out. And a certain muskrat had a particular affinity for that waterweed; and he too strained out the chemicals, and died of bone cancer.

No doubt tributes will come in from all over the world when Dr. Schweitzer dies. He would prefer people to pay attention to common sense while he is alive, and so would we. Bishop Reeves of Johannesburg has, illegally, put up a large sign in front of his cathedral saying that it is open to all people, of all races, at all times. It looks as if the Bishop's life expectancy were being reduced; at the least he is no doubt looking forward to some quiet time in prison. He says that he is confident of the support of the Anglican Communion throughout the world. Nothing so far has been said in our local churches, but Bishop Reeves can count on our personal support. Our local churches, not including many Negroes, tend rather more to anti-Semitism.

This And That

THE duck-billed platypodes (a classical friend informs us this is the right plural) in the Bronx Zoo celebrated their tenth anniversary recently. They don't like to be picked up by people, and who can blame them? They eat a great many worms, and are generally regarded as being quite low in the animal kingdom, and lacking in affection; but it has never been recorded that they tell malicious rumors about the muskrats to the visitors. We have a stuffed platypus living with us in the house currently, and we may say he is a universal favorite.

Recently we managed to get out into the country to inspect the progress of spring. Our friend Mr. Thoreau used to do it while he was alive, and we try to keep it up. We were welcomed by a small brown snake. We had not been in this part of the country before in

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

spring, and were gratified for the first time to see the large white trillium (T. grandiflorum). It was also new to find the umbrella-leaves of the may-apple (Podophyllum peltatum) common everywhere. But familiar were the nameless little bell-flower (Oakesia sessilifolia) which we used to call "wild oats"; true and false Solomon's seal; the wood anemone; and a whole spectrum of violets. They did not obtrude from the roadside; they were minding their own business, and doing very well at it; they have not progressed since we last saw them, and it is difficult to imagine what improvements might be suggested.

Sin and Freewill

AN OPTIMISTIC young theologian was assuring us the other day that human sin, while not positively a good thing, was an inevitable accompaniment of free-will, which was the only thing that made us superior to the animals and plants. We ourselves at most times firmly believe that human beings are in some sense superior to other living creatures. But if the muskrats or the Trillium grandiflorum asked us in precisely what sense, we might have some trouble finding an answer. It is reliably reported that some of the native peoples of Australia are under the impression that their grandfathers were platypodes or kangaroos. On the whole, as T. H. Huxley said in refuting Bishop Wilberforce, we would rather have a kangaroo as a grandfather than a man who says one thing and means another. A small boy who spends some time at our house is firmly convinced that he is a tree-bear who subsists entirely on eucalyptus-leaves; and we do not think any the worse of him for it.

Let us face it; as Paul said quite a while ago, the human race is a bunch of stinkers, and improvement is only possible where somebody is willing to recognize this fact. We know things about ourselves that would make all respectable people shun our company worse than radio-strontium, if they found out. But they won't, because they reckon us as being respectable too, and our public protestations of guilt are regarded as merely conventional Christianity—where after all hypocrisy of one sort or another is expected!

In fact they are partly right, because we wouldn't say we were sinners if we expected to be taken at our word! Self-righteousness is universal; perhaps its most dangerous form is to have contempt for those who have not yet discovered their own self-righteousness. It would almost seem as if there was no way out; and if so, we would be well advised to go back to the animals.

As a matter of fact, there is a way out; but it is certainly not a heavily-traveled highway, least of all among Christian folk.

Prayer Book Studies, VI & VII

By Frederick C. Grant

SINCE 1950, the Standing Liturgical Commission of the General Convention has been issuing a superb series of Prayer Book Studies (published by the Church Pension Fund), including Baptism and Confirmation, the Lectionary, the Ministration to the Sick, the Eucharistic Liturgy, the Litany, and now Morning and Evening Prayer and the Penitential Office. These publications contain suggestions for the further revision of the Prayer Book, the 1928 revision having been halted before it was completed, in order to publish it for use at once—after fifteen years of discussion! The proposals are for study and general discussion outside the General Convention, not for immediate use; not even for trial use. The chairman of the commission is Bishop Goodrich Fenner; the chairmen of the sub-committees on the Daily Office and the Penitential Office are Professor Massey Shepherd and Bishop Arthur Lichtenberger.

Let me say at once that it seems to me the proposals contained in this latest volume are most excellent, on the whole, and the few criticisms of details which are likely to arise are minor as compared with the general improvement. For one thing, the services are either shortened or made to seem shorter, e.g. by omission of unused parts, such as the Gloria in Excelsis and the Nicene Creed, which most of us never use at Mattins or Evensong.

Prayer Book Studies: VI Morning and Evening Prayer: VII The Penitential Office. The Church Hymnal Corp. 20-W Exchange Place, New York 5, N. Y. 80¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

On the other hand, the Benedictus is given in full, as the shortening of it to four verses seems "a mutilation of a Gospel canticle." Those who use the office most frequently are probably the ones who will favor the retention of the canticle in full. But the commission has not looked with favor on the proposal to cut down the offices themselves to a bare skeleton. This seems wise. Those who want a purely optional framework of devotion for use at "popular" services, e.g. on Sunday evening, can just as well, I believe, drop Evening Prayer altogether and devise some service of song, prayer, and scripture reading nearer to their heart's desire, without mangling the liturgical office. Why call it Evening Prayer? Why not Evening Prayers (plural), as in many colleges? Finally, the commission has dealt with certain archaic terms and phrases which most people nowadays do not understand—or even gravely misunderstand. Of all usages in a religion, the language of worship ought to be filled with deep but transparent meaning, even where the meaning trails off eventually into unutterable mystery and leads like a golden cord to the footpace of the heavenly throne. Worship must mean something to be real.

Details

ON MATTERS of detail, now. It seems to me that the longer series of opening sentences is a great improvement, with sentences for Saints' Days and National Days, excellently chosen. The Exhortation is vastly improved too, though the initial sentence seems to me to require some further study. The archaic phrase, "are come together", is partly from the Marriage Service; but I believe "have come together" would be better; alternatively, "are come together here." The sentence as it stands seems to me to lose some of the ancient music! The proposal of a moment of silent prayer and confession of sins is good. And so is the omission of "There is no health in us" an improvement; for it has always been misunderstood by most persons. (Years ago, at G.T.S., Dr. Tenney tried to get us past the difficulty by emphasizing "us"!) It means "saving health"; but even that is not likely to be understood. The words are better omitted, as the commission proposes. I would suggest that perhaps "henceforth" would be better than "hereafter", at the end of the Confession; it would sharpen both the volitional affirmation and the petition. "Hereafter" is spoiled in modern use by the vague term, "the great Hereafter"—abhorrent word!

The supplying of Jubilate as an alternative to Venite is surely good and will be welcomed. And upon further reflection the radical proposal to shift the Te Deum to follow the second (the N. T.) Lesson, not the first, is an improvement. It is far more appropriate after the latter, as it celebrates the Christian revelation and redemption. It is also suggested that a cento of passages from Isaiah 60 may be used as a canticle. Of this I am not so sure. The whole chapter is one of the most jingoistic messianic passages in the Old Testament, and no amount of mystical interpretation can make us forget the fact. Further, the title should be "illuminare", not "illuminator." Moreover, the reader has to wait until v. 5 or 6 to learn who or what is addressed. Some will perhaps think it a prophecy of the U.S. or the U.N.—or Utopia. Surely it will be so interpreted! Finally, in v. 2, why not "peoples" (plural—as in the Venite (p. 35)? I still wonder if the discarded "Benedictus es" should not have been retained, at least for those who want it.

The introductions to the Lessons surely ought to read: "The **First** Lesson **is** from the Book . . . " and so on. This is far better than "Here beginneth the . . . verse of the . . . chapter," and so on. The Collect for Grace now reads better, both in style and theology. But I believe the style of the latter part would be still better if more of the old wording were retained, e.g.: "Grant that this day we fall into no sin, neither **run into** (or come into) any kind of danger—(we don't as a rule **fall** into danger),—**"and"** (rather than "but") that, being ordered by thy governance, we (note shift) may do always what is righteous (or right) . . . "

The Prayer of St. Chrysostom is also bettered, but can still be improved. I suggest, "Fulfil now . . . as may be best for them . . . " The expression "most befitting" is misleading, and implies our "just deserts!" The term "best" is like the ancient Greek "most advantageous", used in prayers for two thousand years. No one can misunderstand it.

The Evening Versicle and Response (p. 51) is also an improvement: "O God, make clean our hearts, And renew a right spirit within us." The present petition, "Take not thy Holy Spirit from us," is bad on three counts: it is abominable theology—for if God withdrew his

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Spirit we should perish, and the whole universe as well; it implies an abhorrent idea of God (something overlooked in much old-fashioned theology!), as if God might do anything of the sort; and it is invariably read "**from** us", rather than with accent on **Holy Spirit.** The new is better, by far; and as a fourth count, it sticks closer to the biblical original. (Incidentally, it is a pity something is not done with the sentence, "The Lord be with you"—p. 41. In Latin the emphasis is right: vobiscum; in Greek it is unmistakable: meth humon. But ninety-nine of every hundred clergy say "**with** you," which is a very wrong emphasis.)

Penitential Office

THE Penitential Office is greatly improved, and will be much more widely appreciated and used, if the new form is adopted. I marvel at the skill displayed by the revisers—both here and in the Offices. The Self-Examination is superb, positive, clear, not suggesting unknown sins and not pussy-footing over the known ones; and listing them is far better than running them together into long sentences.

The provision for the use of the Confession and Absolution in private is first-rate. Many will welcome it. But I do wish the archaic term, "thy Divine Majesty," had been improved. That language is simply out of date and not understood here in America. We do not think in such terms today. No one has any idea of offending or injuring the honor of a "majesty", either divine or human! We do not think of God as a monarch, absolute, remote, easily offended, slow to forgive, surrounded by subservient ministers who carry out his threats of vengeance and administer tortures or penalties to the offending subjects. But the term "divine Majesty" still carries the ancient overtones. If I were a parish priest once more—as I sometimes wish I were—I should boldly experiment with this prayer, and ask my congregation to share with me. I would ask them to substitute other terms, once in a while, until we found the best one. Why not say, "Against thy divine Goodness," or "Thy divine Love", or "Thy fatherly Compassion"?

Liturgical composition is no easy art, either to master or to practise. The remoter implications of terms used, and the music or lack of music in the words (which carry even theological overtones, at times!), and the inferences people are sure to draw, e.g. as to the character of God and his purposes for man—all this is involved in liturgical composition.

All the more praise is due, therefore, to the able scholars who have given us this report. My few simple suggestions are not meant in criticism, but only as a modest effort to carry still further what has so ably and successfully been done by this eminent commission.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 4th Sunday after Easter

St. John 16:5-15

"The Spirit of truth.... will guide you into all truth."

What we call Christianity is nothing finished. For him who has come to know it it has still higher truths. Between crucifixion and Pentecost Jesus' disciples had to learn about resurrection and ascension. They had to learn the truth about Jesus as a spirit person, raised from mortality and divested of physical body. After Pentecost they had to learn the relationship of the recent events to the expectations which the prophets had expressed regarding the missionary purpose of their people and how they, the disciples, were to continue that preaching.

Basic in that lesson was the explanation of Jesus' own person in relation to prophet and God. As the days passed the insights gained on these themes necessarily enlarged to include the meaning it all had for other nationalities. The very effort to interpret these convictions to people of non-biblical backgrounds led to new facets of the original truth of Christ. Finally, even after three presentations of the historical Jesus had been circulating a fourth appeared with the tacit claim of being the self-revelation of the exalted and glorified Jesus, the personal Logos speaking to all the world. New interpretations of the Eternal Jesus caused not a little anxiety among the faithful as to whether the faith once delivered was not being stretched too far. The attitude of such was static, related to the past, an emotional reacting ("sorrow", v. 6) instead of a reasonable search ("where are you going?").

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

But like messages from new prophets this Gospel was validated by its own attitude and message: the Spirit of truth is leading today as in the Pentecostal days of the Twelve.

This nature of the entire Gospel justifies completely the post-Easter location of these Johannine lessons. Their full intended meaning and use would, however, be largely missed if we did not read them as a completely modern Gospel speaking courage to those who have the honest conviction that there is still truth for Christians to learn. The expanding horizon of human thought does not outstrip the reach of the spirit of truth.

The phrase, spirit of truth, describes this directive spirit as truthful, true, relevant, and therefore, in search of truth. It has a face, and that face is the face of Jesus. That means that it is the spirit, the attitude and mind of Jesus (v. 14), and we know him by the testimonies of his earliest acquaintances and followers (e.g. the contributors to and writers of the first three Gospels, see also St. Paul in 1. Co. 2:16). The spirit of truth is not, therefore, a nebulous sentiment nor indistinguishable in conflicting claims for authority (see e.g. Phil. 2:5; Acts 19:15).

Identified with Jesus, the spirit of truth is also one with God (v. 15), for the glorified Jesus and the Father are one. The movements of the spirit of truth are also in harmony with creation. There are no essential separations between the realms of knowledge. He who advances into further truth, in the spirit of Jesus, may know that his search is sanctioned by God. This comforting message is addressed to "you", the Church.

The spirit of truth has a moral core. It exercises a moral judgment upon all and in this action it is described with the legal term, "advocate" or "counselor" ("comforter" is unsatisfactory). Before there can be advance in more truth there must be moral conviction and moral integrity. The advocate addresses himself concerning this especially to the world because this is the world's primary need. The scene is a spiritualized judgment. The Christian's advocate will prove that their accuser, "the prince of this world," and that means concretely, the hostile world, is guilty of 1) sin (v. 9), because it rejects Jesus and his moral code. 2) He will convince the world of righteousness (v. 10), that is, will prove that God is righteous because Jesus is vindicated by his resurrection and ascension (1. Jo. 2:1). 3) He will convict the world of judgment (v. 11) by showing that the world's guilt is established and condemned.

The Church took—and takes—to itself the declaration of judgment as well as the promise of advance in truth. These basic lessons were learned only after the Christians and the world could see their Lord in heavenly dimensions (v. 7), for then they could also see the oneness of Creator-Father, Jesus, Spirit (1. Jo. 2:1; 2. Co. 3:17) and themselves as "heirs of God and fellow heirs with Christ" (Ro. 8:17; St. Jo. 16:15) in the advance toward **the comprehension of things as yet unknown (v. 14).**

Don Large

The Misuse of Theology

THIS delightful item appeared not long ago in an issue of The New Yorker and is worthy of comment. "May I give you a text?" an elderly lady asked us politely on the corner of Madison and Forty-third the other morning, offering one of a pile of scriptual leaflets she carried. We said no, thanks, we already had the whole book, and walked on. As we were crossing Fifth Avenue, the light changed, and we heard a screech of brakes behind us. There was the old lady skipping through the traffic, cars whizzing all around her, her blue wool stockings flashing in the sun. She avoided the last taxi by no more than two inches, made the curb, and saw us staring at her in awe. "Doing the Lord's work," she said. "Never been hit yet."

So much for the item. Now for the comment. I'm sure the old lady is one of God's saints. But, apart from the fact that she is thoughtlessly giving New York taxi drivers nervous breakdowns, her theology is rocky. She is unwisely presuming on the character of the Lord. There is nothing in the Bible which states that the doing of the Lord's work is any guarantee against being hit by a taxi—especially if it guarantees immunity to the changes and chances of this imperfect life, even when his servants do observe the law.

It isn't always the good boy who gets the peppermint stick! The Christian doesn't claim to be a child of special privilege. Nor does he automatically expect to be given the inside

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

track in the race of life. The point is not "Lord, may I by-pass pain," but rather, "May my pain be usable and fruitful." The point, again, is not "May I avoid heartaches," but rather, "May I have the courage to face my heartaches and achieve a Christian victory over them." Not "May I blithely skip all suffering," but rather, "May the sense of my weakness, Lord, add strength to my faith."

But the dear old lady of the story is no farther afield in her misuse of Christian theology than a certain Parisian milliner about whom I recently heard. As you well know from even a casual perusal of the ads, designers of women's clothing and other accountrements will stop at nothing. Well, Monsieur Albouy, the milliner referred to, has made his bid for the Hall of Fame.

This French designer of female chapeaux recently created an ecclesiastical number called the "Holy Year Hat." It is a lacquered violet Panama beret, and it coyly resembles a bishop's hat. I suggest that a smart girl might don this episcopal beret—add a touch of Ave Maria perfume behind the ears—and thus be safe against all adversity.

As a matter of fact, I can picture our dear old lady scurrying across Fifth Avenue and tripping madly into Saks to buy one of these churchly headgears. And as I see her flit out again, narrowly missing another taxi fender, all I can murmur is, "Holy Hat!"

Church Music

By Frederick Chapman

Rector of St. Paul's, Gardner, Mass.

AT A recent clergy meeting I was asked to suggest textbooks dealing with the interpretation of Plainsong. There are many, but if I could have only one it would be "A New School of Gregorian Chant" by the Reverend Dom Dominic Johner, O.S.B. of Beuron Abbey. It is published by Frederick Pustet of Barclay Street, New York. This is the textbook used in the classes of the late Canon Charles Winfred Douglas when I studied with him some years ago. Other excellent books on the subject are "The Teaching and Accompaniment of Plainsong" by Francis Burgess (Novello) and "Plainsong Accompaniment" by J. H. Arnold (Oxford University Press). Mr. Arnold's book deals very thoroughly with the principles.

A remarkable pamphlet called "Wedding Music" has been published by the Augustana Book Concern of Rock Island, Illinois. It is by Regina Holmen Fryxell in conjunction with Blackhawk Chapter of the American Guild of Organists. After an excellent introduction entitled "What is Appropriate?", the book lists suitable recital music, processionals, recessionals, vocal music, materials in hymnals (lists eight), music for the reed organ, music for various combinations of instruments (with and without organ), and music for the reception. The price of the booklet is not given, but I believe it is 50¢.

Organists not especially gifted in improvisation often seek suitable music to be played while the congregation receives during Holy Communion. To those looking for such music I suggest "Two Communions" by Everett Titcomb, based on "Adoro Te Devote" and "Ave Verum" and published separately by the B. F. Wood Music Company of Boston. Also very useful are the "Three Liturgical Improvisations" by George Oldroyd (Oxford University Press). These numbers are published in one volume. "Six Chorale Preludes" (Set 1) by Healey Willan (Concordia) are useful and beautiful. "Fifty Elevations" by Dom Benoit (J. Fischer) have a very mystical quality and are extremely effective. Garth Edmundson's Prelude on "Pange Lingua Glorioso" from his "Seven Modern Preludes on Ancient Themes" (J. Fischer) is a great favorite with many organists. You may also like the other numbers in this volume for the same purpose. I shall have something further to say along these lines in the future if you find these suggestions helpful.

Some years ago, in the church where the writer was organist, we suggested to the congregation the possibility of giving memorial anthems instead of memorial flowers. The idea was warmly received and resulted in the addition of much fine music to our choir library. Each anthem was bound in heavy manila with the name of the church on the front. We then had a special "In Memoriam" stamp constructed which contained a blank line for the insertion of the name of the person in whose memory the anthem was given. One word of caution if you adopt this idea. Don't suggest "the favorite anthem" of the deceased. It might be something you

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

would not want sung in your church even once. The idea proved to be a good one for us, but it never increased our popularity with the florists.

Some choirs that bind their own anthems are not aware that it is possible to buy long armed staplers that will bind anthems in such a way that they lie flat when opened. It is much more economical to bind your own anthems and with a little practice most librarians can do an expert job. Printers will cut your manila covers to any size and score it for easy and accurate folding. Single hinged linen tape, a roller moistener and the long armed stapler complete the work in professional style. There are many good hand stamps for printing the name of your church. Better still, your printer will do this when he cuts the covers. The names of anthems on the outside covers are unnecessary. A number in the upper right hand corner is much better, especially when dealing with children's choirs.

For those of you who are still wrestling with the problem of good, short settings of the Benedicite, I recommend one in G Minor by T. Frederick H. Candlyn. It is published by A. P. Schmidt. Be sure to get the latest edition which conforms with the Prayer Book Revision of 1928.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

How often, when I have been preaching, I have felt the sweetness and receptiveness of the congregation. They wanted to hear of the love of God and of the city that hath foundations, the city whose builder and maker is God. Within the walls of the church there was peace and in the eyes of the people was the vision of holy things. They would go away refreshed and strengthened to stand firm against the world, the flesh and the devil.

Sometimes I wondered whether I should preach rather as a watchman sounding the alarm than as a shepherd feeding the flock. The world was so savagely full of conflict. The free world and Russia, the Arabs and Israel, India and Pakistan, bombs and guided missiles. There were the multitudes of the hungry. Could it be right for us to know this peaceful hour? This blessed hour in church when our minds were turned to the things of Heaven. Were we "fleeing reality?"

No. I did not think so. I felt that the more we put on Christ the more would we have, not only peace of mind, but the pain of tension. The fiercer would be the struggle both within and without, and if we were to fight as Christ's faithful soldiers and servants we needed the hour of refreshment in the fellowship of worship.

For most of my congregation, life was not easy. Indeed, it was hard. The young faces were unlined but life had written its mark on the old.

Not for a small thing would I now trouble the peace of Jerusalem.

MUSIC PUBLISHERS

British-American Music Co.
235 South Wabash Ave.
CHICAGO, ILLINOIS

☆

Harold Flammer, Inc.
251 West 19th Street
NEW YORK 11, N. Y.

☆

Concordia Publishing House
3558 S. Jefferson Ave.
ST. LOUIS, MISSOURI

☆

Hall & McCreary Co.
Park Ave. at Sixth St.
MINNEAPOLIS 15, MINN.

☆

E. C. Schirmer Music Co.
221 Columbus Ave.
BOSTON 16, MASS.

☆

Oxford University Press
114 Fifth Avenue
NEW YORK 11, N. Y.

☆

The H. W. Gray Co., Inc.
159 East 48th St.
NEW YORK 17, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

The Holy Fire by Robert Payne. Harper & Brothers. $5.00

The author of this book is perhaps the most versatile of living historians, a man of genuine scholarship and, withal, a writer with an extraordinary gift for popularizing. He has written several books on China which show a keen, first-hand knowledge of the country and its people. He has produced an important translation of Kierkegaard and a treatise which is biography and history in intimate combination, on *The Fathers of the Western Church* and he now follows this up with the present book which is the story of the Fathers of the Eastern Church.

The introduction gives a clear idea of the quality of the chapters that follow. "We shall not understand the Eastern Christians unless we see them, as they saw themselves, in the light of the Apocalypse or the blaze of the Transfiguration. They lived at white heat, when Christianity was still fresh as the morning dew, a thing which had come to birth only a few moments before".

"Cyril and Methodius conquered the Slavs for Christ. The profound impress of the Eastern Church on the Russian mind, extending over a thousand years, has not ceased; and even now, though Russia is officially godless, we shall understand the Russians better by understanding the springs of their religion, in which early Christian communism and the ruthless laws of the Basilian monastic system have always had a place."

"I have endeavored to show the Fathers against the background of their times. I have attempted to show them as dramatic characters in the long drama of Christianity, and to strip them of the pedantry which is too often associated with the examination of Christian origins".

Ten of the Eastern Fathers are pictured here, the most familiar names to Western Christians being Athanasius and John Chrysostom. The life-long conflicts with Emperors and Bishops over the basic dogma of the Christian faith, involving banishments and imprisonments, is the story of Athanasius' career and Robert Payne has told it faithfully and eloquently, with clear awareness of the vital import which the triumph of the Trinitarian doctrine had for the Christian fellowship and for nations and peoples feeling their way toward what we today call "freedom" and "democracy". John Chrysostom, nicknamed "Golden Mouth", was an orator, *par excellence*, a passionate upholder of Christian thought and behavicur and a courageous challenger of the evil works of the mighty, including Emperors and Bishops.

The first two vignettes of the Eastern Fathers show the reader Clement of Alexandria and Origen. The story of Clement is one of the most appealing and altogether too little known today to Western readers. He was the teacher of Origen, whose Biblical studies and theological treatises were almost incredibly vast. He was the pioneer in what we know today as Textual Criticism and the Higher Criticism which came to full flower only in the late nineteenth century.

This is an invaluable book for the libraries of the parish clergy who have neither time nor competence for research in the voluminous sources which depict the lives and doctrines of these Ante-Nicene Fathers.

World Christian Books. Bishop Stephen Neill, General Editor. Association Press. $1.25 each.

This is a valuable series of little books dealing with fundamental Christian beliefs from the standpoint of and in language understandable by the average layman. Each volume is written by someone especially qualified to do so. To date there have been printed or announced sixteen titles, of which six have come to The Witness desk. *Christianity and Science* by Canon Charles Raven, is one of the best and *Religious Liberty* by Giovanni Miegge, Waldensian professor, does a good job on a difficult subject these days.

The remaining four—all worth reading—are *The Cross Is Heaven* by A. J. Appasamy, editing the life and writings of the late Sadhu Sundar Singh; *Who Was Jesus Christ?* by Bishop Stephen Neill; *A Letter of Wise Counsel* by Edward A. Maycock and *From Brahman To Christ* by Lakshmibi Tilak.

Personality and Religion by Paul E. Johnson. Abingdon Press. $4.50

This is a long, detailed study of the nature of personality from the point of view of modern psychology. The author, who is the professor of the psychology of religion at the Boston University school of theology, describes and analyzes the teachings of Freud and others in arriving at his own conception of what the mature human being must be. In illustrating his thesis he uses a number of biographical case studies. Such mature persons, he assures us, can find the ultimate solution of the problems of living through the religious consciousness by which he faces the supreme fact of the eternal creative person of God as the source of his inner life and the creator of a divine community in which his children can live serene and redemptive lives.

This is a book primarily for psychologists. It will be difficult reading for anyone else.

We Want to Know by Dora P. Chaplin Morehouse-Gorham. $3.50

The author of this book is full-time lecturer in the department of pastoral theology at the General Theological Seminary. By education and experience she is well equipped to write this book on the problems of teen-agers. It consists of a series of questions which have actually been submitted to the author by young people and her answers are sound and helpful. The book should be of value both to young people and to parents and teachers.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

British Churches Take Steps Towards Cooperation

★ Presbyterian bishops and Episcopal lay elders are proposed in a report suggesting changes in organization to allow closer relations between the two groups.

The report covers conversations that have been going on between representatives of the Church of England, the Church of Scotland (Presbyterian), The Presbyterian Church of England and the Episcopal Church in Scotland.

Among the proposals are: A system of bishops in Presbyterian Churches. The bishops would be chosen by each presbytery from among its own members and consecrated by bishops of one or more of the Episcopal Churches.

A lay eldership system in Episcopal Churches similar to the Presbyterian eldership. Episcopal churches should give lay people appropriate participation in Church government at all levels—parish, diocesan, provincial and national.

The Archbishop of Canterbury said in a foreword that so far as the Church of England is concerned it would be desirable to place the report before the 1958 Lambeth Conference. He said the report should be considered at Lambeth, along with other aspects of interchurch relations, before the Convocations of Canterbury and York are asked to debate it.

Episcopal and Presbyterian leaders responsible for the report stressed that the proposals are put forward tentatively and urged prolonged consideration of them by all members of the Churches involved. It was considered unlikely in London that any positive action on the report would be forthcoming for a long time.

CHURCH SHOULD SEEK CHANGES

★ "There were better men than we who, a century ago, were suffering from the illusion that human slavery could be maintained in a world which was growing away from it," said the Rev. Charles G. Hamilton, Episcopal radio minister of Booneville, Miss., during his visit in Boston.

Some things are inevitable, he said, and we must learn to cooperate with them. We do not have to cooperate with evil, injustice, and sin, but we must cooperate with desirable changing social conditions.

"I'm beginning to think Yankees really do work hard," remarked Hamilton during his whirlwind week which included giving addresses at St. Cyprian's Church, speaking to a meeting at Freedom House, Roxbury, and a group sponsored by the American Friends Service Committee in Cambridge. He also lead discussions with students at Trinity Church and the Episcopal Theological School; gave an interview over WBZ radio, and conferring with top Church leaders.

MEANING OF THE REAL PRESENCE
By G. A. Studdert-Kennedy
10c a copy - $4 for 100
The WITNESS
TUNKHANNOCK – PENNSYLVANIA

Do Your Present Policies Serve Your Insurance Needs?

Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.

Literature will be sent on request, refer to Dept. A.

The **CHURCH** *Fire Insurance Corporation*
and
CHURCH *Agency Corp.*
(*Affiliates of The Church Pension Fund*)
20 Exchange Place, New York 5, N.Y.



Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

CLERGY CHANGES:

M. MORAN WESTON, sec'y of the division of Christian citizenship of the National Council, becomes rector of St. Philip's, N. Y. C., June 16.

CHARLES W. FOX Jr., formerly rector of Trinity, Charlottesville, Va., is now vicar of St. Matthew's, Baltimore, Md.

ARTHUR E. BELLO, formerly vicar of Christ Church, Baltimore, Md., is now rector of Christ Church, Bridgeport, Conn.

L. BARTINE SHERMAN, formerly rector of St. Peter's, Charleston, S. C., is now rector of St. Philip's, Durham, N. C.

MARION J. HATCHETT, formerly rector of the Incarnation, Gaffney, S. C., is now rector of St. Peter's, Charleston, S. C.

KARL C. GARRISON Jr., formerly in charge of St. John's, Henderson, N. C. is now rector of St. Bartholomew's, Hartsville, S. C.

EDWARD PRICE, rector of St. Mary's, South Portsmouth, R. I., becomes rector of Calvary, Conshohocken, Pa., June 15.

PAUL A. BANKSTON, vicar of the Good Shepherd, St. Louis County, Mo., becomes ass't at St. Paul's, Arkon, Ohio, July 1.

G. STANLEY SCHWIND, formerly rector of St. George's, Mt. Savage, Md., is now rector of St. Luke's, Baltimore.

H. M. P. DAVIDSON, formerly ass't at Trinity, Princeton, N. J., is now rector of St. John's, Frostburg, Md.

FRANCIS W. HAYES Jr., formerly rector of the Fall Church, Falls Church, Va., is now rector of St. Timothy's, Catonsville, Md.

A. M. BARRENGER, formerly chaplain in the Marines, is now vicar of St. Andrew's, Pasadena, Md.

LEWIS F. COLE Jr., formerly rector of St. Luke's, Church Hill, Md., and associated churches, is now rector of Emmanuel, Bel Air, Md.

HENRY M. O'CONNOR has retired as rector of St. Luke's, Baltimore, Md.

RODDEY REID Jr., formerly rector of Emmanuel, Bristol, Va., is now rector of Immanuel, Wilmington, Del.

ORDINATIONS:

WILLIAM E. STARK was ordained priest by Bishop Kirchhoffer, March 16, at St. John's, Mt. Vernon, Ind., where he is vicar.

RICHARD W. INGALLS was ordained priest by Bishop Crowley, May 4, at Christ Church, Dearborn, Mich., where he is ass't.

CLAUDE L. JOHNSON was ordained deacon by Bishop Lewis of Salina, April 10, at All Saints, Austin, Texas. He will have charge, June 15, of churches at Anthony, Harper, Medicine Lodge, Kansas.

DEATHS:

MIDDLETON S. BARNWELL, 74, retired bishop of Georgia, died May 5 in Savannah. He was a field sec'y of the National Council before being elected bishop of Idaho in 1925. He became coadjutor of Ga. in 1935 and diocesan the next year. He retired in 1954.

JAMES PAUL, 50, rector of Holy Trinity, New York City, died suddenly May 3rd. He was secretary of The Club, discussion group of clergy of the Metropolitan area, for many years and was a member of the Witness Advisory Board and a contributor to this paper.

BAYARD HALE JONES, 69, professor at the seminary of the University of the South, died April 27. He was considered an authority on the Prayer Book and was the joint author with Bishop Parsons, retired of California, of *The American Prayer Book.*

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75
No samples or books on approval.
Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

HOLDERNESS

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30. Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5. Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BISHOP KENNEDY IN FAR EAST

★ Bishop Kennedy of Honolulu is completing his visit to the Far East. He had a confirmation service at Guam where he was also honored at a reception by military leaders.

At Taiwan he ordained Mark Ma as deacon, the first Chinese from Nationalist China to be ordained since the work was started there. Another ordaination to the deaconate took place on Okinawa where Paul Nakamura became the first native to enter orders.

BROADCASTS TO SPAIN

★ Many years' experience in religious broadcasting in South America may soon be applied to bringing the Protestant message to Spain, a Church radio expert declared last week. On the eve of his departure for Germany, to attend the meeting of the world committee for Christian broadcasting, the Rev. Garrido Aldama of Peru reported that he is taking with him a series of taped radio programs in Spanish.

Mass communications experts from all over the world will be meeting for a week at famous Kronberg Castle, near Frankfurt.

Stating that the radio station in Tangiers, which broadcasts some Protestant programs, has received more than 400 letters from Spanish listeners, Mr. Aldama added that other Protestant programs are also being beamed to Spain from Radio Luxembourg and Monte Carlo. "I am looking forward to talking over broadcast possibilities for programs similar to those we conduct in South America," he said.

Mr. Aldama directs radio workshops in Argentina, Bolivia, Chile, Paraguay and Uruguay under the auspices of the overseas broadcasting agency of the National Council of Churches. The agency operates 17 broadcasting stations around the world, he said, six of them in South America.

"Our programs in Spanish are centered in evangelizing," Mr. Aldama said. "The time we have on the air in South America is so short, we must concentrate on bringing the Protestant message to as many as we can." He estimated that the 100 per cent increase in church membership in Peru since 1940 is typical of all South America except for Colombia.

PSYCHIATRY CALLED AID TO CHURCH

★ The Church's ability to understand and reach man can be furthered by psychiatry, psychology and social work, said Gerald J. Taylor, psychiatric consultant for the Episcopal Service for Youth.

"If the Church has the charge to help man know and love God then it has the obligation to use all resources available to achieve this goal," Dr. Taylor said. He is psychiatric consultant for Trinity Parish counseling service and the Cathedral counseling service in New York.

Sibley Higginbotham, executive director of the Episcopal Church Home Society of Boston, led a panel discussion on the family amid the stresses and changes in the world today.

Another panel on religion and social work was led by the Rev. John A. Bell, rector of the Church of the Incarnation. He said social work is an "expression of the Church's sensitivity to the needs of others, not to its own needs."

Bishop Charles L. Street, suffragan of Chicago, was re-elected president of the group.

JAPANESE VISIT CHINA

★ Eleven Japanese Protestant leaders were honored at a farewell dinner in Tokyo before leaving for a month's goodwill tour of Chnia.

Tsunetaro Miyakoda, secre-

DOUBLE YOUR MONEY!

Sell Repel-O-Stik, the original insect repellent in stick form. It keeps flies, mosquitoes, gnats and chiggers away. It is not a messy liquid . . . it is not a sticky cream. It is clean and easy to use. Every outdoor person is a customer.

Make money for yourself or for your church or for your favorite charity. For every dollar you invest in Repel-O-Stik, you get back two dollars when you sell the sticks.

Send $1.00 now for two 60c Repel-O-Stiks and complete details of our plan to double your money.

REPEL-O-STIK CO., INC.
Dept. W
35-28—149th Place, Flushing 52, N. Y.
P.O. Box 548

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tary of the Japan Bible Society, was chairman of the dinner which was held at the Young Men's Christian Association. Some 60 Christian leaders and public officials gathered to honor the departing delegation who took off immediately afterwards for Hong Kong.

Tetsu Katayama, former Premier, was the principal speaker. He expressed hope that the visit might further "unity in Christ and Christian cooperation."

The delegation is headed by the Rev. Junichi Asano, minister of the Mitake church, Tokyo, and chairman of the International Relations Committee of the United Church of Christ in Japan (Kyodan).

The churchmen are visiting China at the invitation of Dr. Y. T. Yu, chairman of the Church of Christ in China and of the so-called "Three-self Reformed Committee" (self-administration, self-support and self-propagation of the Gospel.)

The idea for the China visit originated in 1954 when Mr. Asano organized a committee to discuss the project. The plan crystallized last June when Mrs. Kiyoko Cho, assistant professor at the International Christian University, visited Peiping.

The National Christian Council later approved the project as a means of strengthening fellowship between Japanese and Chinese Christians.

MISSIONARIES RETURN TO POSTS

★ The Rev. Roger N. Whybray has returned to Central Theological School, Tokyo, following a furlough in England where he has been doing graduate work.

Gertrude I. Selzer, following a furlough, has returned to Holy Trinity mission, Zamboanga, Philippines.

Walter W. Hannum has also finished his furlough and returned to his post at St. Stephen's, Fort Yukon, Alaska.

CHARITIES APPEAL IN LONG ISLAND

★ The diocese of Long Island is currently conducting its annual appeal for $200,000 to support diocesan agencies and institutions. Part of the fund is also a discretionary fund for the bishop to aid students, new missions and the clergy in emergency situations.

START NEW BUILDING FOR HOSPITAL

★ A new building has been started for St. Barnabas Hospital in Minneapolis, the first hospital in the city. It was started in 1871 by the Rev. D. B. Knickerbocker, then rector of Gethsemane, in a rented building that provided twelve rooms.

The new building is six stories with 396 beds. The ground breaking ceremonies were conducted by Bishop Kellogg.

CONVENTION OF OREGON

★ The convention of Oregon refused to express itself on the question of capital punishment. During debate it was pointed out that every Episcopalian in the legislature had voted to refer a proposed anti-capital punishment law to the voters next fall.

A fund drive for Church expansion was approved.

BISHOP PARSONS HONORED

★ Bishop Parsons, retired bishop of California, has been named a vice-chairman emeritus of the national committee of the American Civil Liberties Union.

CATHEDRAL COLLEGE CHARTERED

★ Cathedral College has been charted by the Rhode Island legislature. Discussion of plans will be a chief item of business at the diocesan convention this month.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1957
Over One Hundred Years
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25W Marblehead, Mass.

SHALL I BE A CLERYMAN?
By Gordon T. Charlton Jr.
Assistant Secretary of the Overseas Department of the National Council
Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.
25c a copy $2 for ten
THE WITNESS
TUNKHANNOCK PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Walter Mitchell
Retired Bishop of Arizona

I read the letter from the Rev. Mr. Lloyd in the last issue with interest. I would like to ask him this question: Assuming that the Chancellor of every jurisdiction "were correctly vested in his academic robes", just how much would that advance our Lord's way of life in the world?

Ralph A. Weatherly
Rector, Grace Church, Kingston, Pa.

Why do churches insist on keeping booby-traps for visiting preachers? Seeing a tall parson bump his head on a pulpit-cover meant to amplify (shaped incidentally like a frog's mouth) brought horrible memories to me. One mission chapel I had was heated by a stove so near the pulpit that not only were the winter sermons hotstuff but the preacher sweated with fear that his flanks be broiled. Another mission had such a small sanctuary that one could easily step on one of four acolytes. A nearby church has an infernal arrangement at the prie-dieu planned to break an unsuspecting leg. Not far away is a lectern so narrow that the reader stands safely on one foot only, the other foot at times suspended over a two-foot platform resembling an abyss. My crowning experience was some years ago in a church that has great pride in some ways, and some of it in a wooden eagle lectern presumably symbolic of St. John. It rested on a platform that tottered giddily. When unsuspecting I ascended to read the lesson I had to reel with the eagle. I got the impression that it and I were taking off like the bird in Arabian Nights.

Seldom does a pulpit-light work. Stray cushions lie around like golf bunkers.

These conditions rouse the innate profanity in one. Can something be done?

Mary Church
Churchwoman of New York

The covers of the Witness generally are good and carry a message. However I saw no point in the Korean dancer you had pictured May 2. And I would not even agree that she is a pretty girl, as your caption stated.

Luther D. White
Layman of Waterford, Conn.,

We have been told that the Fatherhood of God and the Brotherhood of Man are at the foundation of the Christian religion. If this is true, and most of us believe it is, how far we now are from those foundations. It seems as though we are farther from the Brotherhood of Man than ever before. We can hardly take up a newspaper without breathing in the atmosphere of hatred which it exudes.

Unfortunately our own country does not set a very good example. If the people of other countries have other political beliefs from our own they *ipse facto* become our enemies, according to our Secretary of State. And therefore we are engaging in the greatest armament race in history. The admonition of the Master, *Love thy Neighbor as Thyself*, seems entirely forgotten. Let us return to it before it is too late.

Arthur C. Penman
Layman of New York

The Witness is to be congratulated in continuing to bang away on the subject of bomb tests. The May 9th issue has just arrived with the account of Dr. Schweitzer's broadcast. Also the excellent statement on the subject by the Chaplain of Columbia.

If enough voices are raised in protest, governments will be compelled to stop these tests.

It was significant, doubtless, that Dr. Schweitzer's appeal was not broadcast in the United States.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

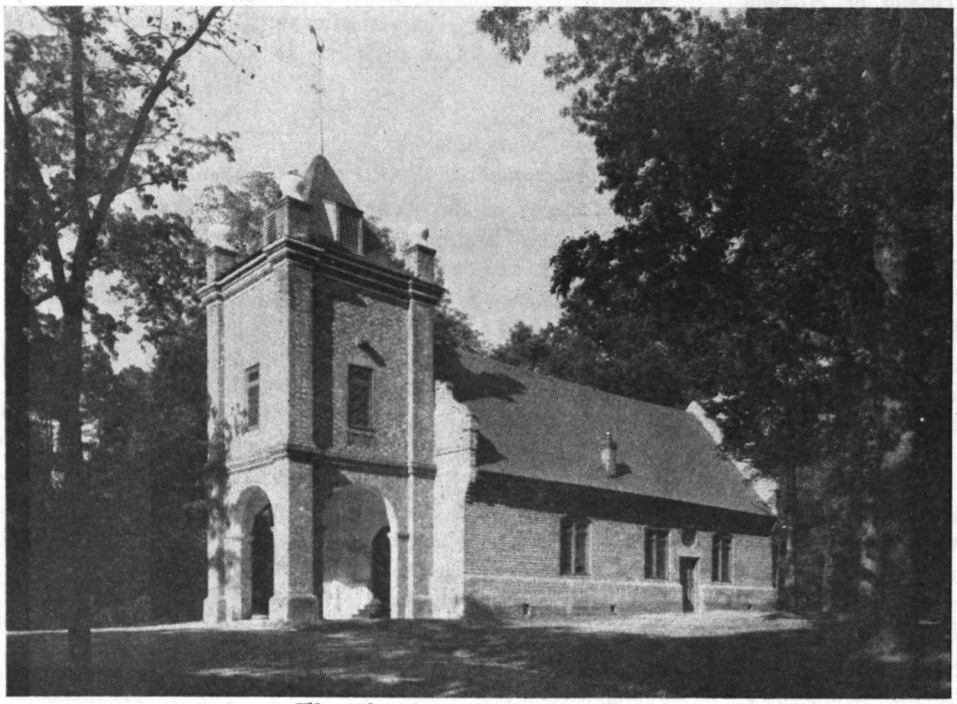
THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ST. PETER'S EPISCOPAL CHURCH

New Kent County, Virginia

"THE FIRST CHURCH OF THE FIRST FIRST-LADY"



The Church as it Appears Today

Construction on historic Saint Peter's Church was started in 1701 and completed in 1703. Here Martha Washington attended church during her childhood and youth, and here she was married to George Washington on January 6, 1759. Her father, Colonel John Dandridge, and her first husband, Colonel Daniel Park Custis, were among the early Vestrymen of the Parish and Wardens of the Church.

The Saint Peter's Church Restoration Association (interdenominational) is now in the process of restoring the church, and up until the present time has completed approximately one-third of the restoration work.

During the Virginia Jamestown Festival of 1957, which will portray important Historic events in Virginia, between 1607 and 1782, Saint Peter's Church has been designated as the principal place of Historic interest in New Kent County. The Church will be open to visitors daily from April 22nd through November 30th, from 10:30 A.M. to 4:30 P.M. The State Commission for the Festival has designated Sunday, June 2, 1957, as "Martha Washington Day" throughout the State of Virginia, in commemoration of the date of her birth, at "Chestnut Grove" in New Kent County, on June 2, 1731. There will be worship services at Saint Peter's Church on Sunday, June 2, 1957, at 3:30 P. M., at which time there will be a commemoration of Martha Washington's birthday. Seats will be available for 1200 persons.

Illustrated pamphlets containing a brief history of Saint Peter's Church, a detailed report on the famous Washington-Custis marriage, and a comprehensive road map of highways leading to the Church will be mailed upon request. These pamphlets provide interesting material for a Church group program.

St. Peter's Church Restoration Association

(Member National Trust for Historic Preservation)

P.O. TUNSTALL, NEW KENT COUNTY, VIRGINIA

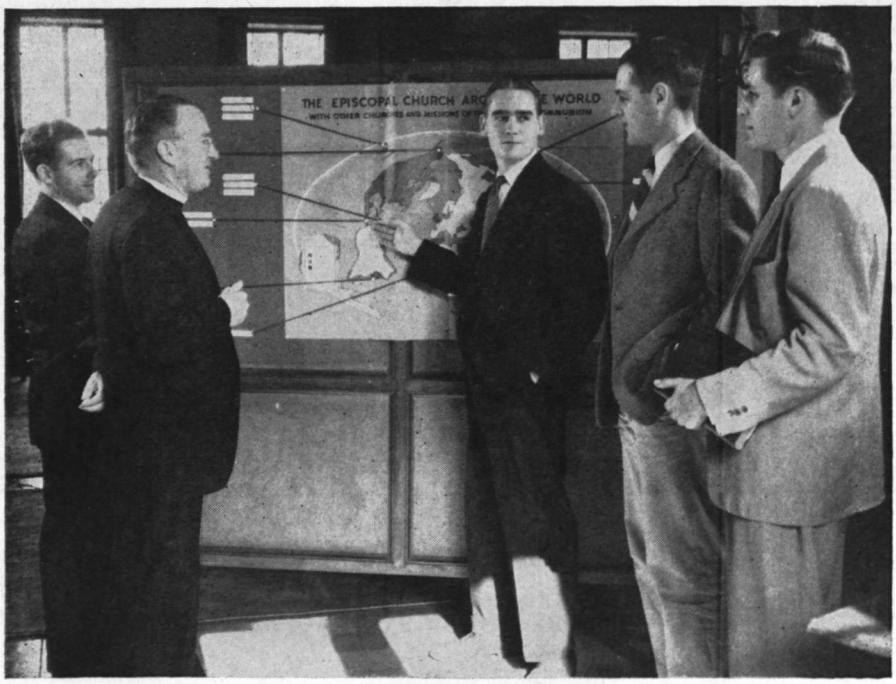
St. Peter's Church is located 22 miles east of Richmond and 33 miles west of Williamsburg, just off the Richmond-West Point Highway, Virginia Route 33.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

MAY 23, 1957

10¢



GENERAL SEMINARY MISSIONARIES

STUDENTS at the Seminary use the map of the National Council of the Church around the world to point out the overseas posts of twenty-seven General graduates to Bishop Heber Gooden of Panama

ARTICLE BY JOSEPH L. HROMADKA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 8:30; Holy Communions, 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. IOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC· 11 MP; 1st Sun. HC; Fri. 12 N, HC: Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector

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

VOL. 44, NO. 17

The WITNESS

FOR CHRIST AND HIS CHURCH

MAY 23, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

General Convention Changes Proposed by Committee

By John C. Chapin
Secretary of the Committee

★ As a result of three meetings during 1956 and 1957, the joint committee on the structure and organization of General Convention has moved boldly and constructively into some of the crucial issues affecting the efficiency and productivity of the Episcopal Church's triennial meeting.

Some action has already taken place in the field of early election of convention delegates, and specific recommendations have been pinned down in three important areas:

One, the Convention's schedule of work; two, the question of proportional representation for deputies; and, three, the parliamentary procedure for voting by orders. Besides these, the joint committee has received and considered a wide range of other suggestions.

As a result of a letter from Bishop Brinker of Nebraska, and member of the committee, to the whole Church urging the early election—preferably in 1957—of deputies to the 1958 General Convention, some 54 dioceses and missionary districts have indicated the probability of holding their elections in 1957, with only 26 definitely holding off until 1958. It is expected that this early election of deputies will greatly facilitate the task of Canon Theodore Wedel, president of the House of Deputies and also a member of the joint committee, in selecting widely representative committees far enough in advance so that they may meet and fully prepare themselves for their tasks at General Convention.

The time schedule for the first week of Convention came in for a good deal of discussion on the part of the committee. The result of pooling many ideas led to their recommendation of the following schedule for each day, Tuesday through Saturday, of the first week:

8:30 A.M. to 10:00 A.M.
Meetings of standings, special, and study committees

10:00 A.M. to 11:00 A.M.
Call to order and presentation in each House of a department of the National Council

11:00 A.M. to 11:20 A.M.
Order for Morning Prayer

11:20 A.M. to 12:30 A.M.
Discussion of department report

The study committees referred to are an innovation planned to parallel the six departments of the National Council, with representatives of those departments meeting with their respective study committee for presentation and discussion of their work.

The next principal issue considered by the committee was the unwieldy size which the Convention has grown to, with 652 deputies now making up the House. Many suggestions were received by the committee, with a vast majority calling for some reduction in the unwieldly size of the House of Deputies. Accordingly a plan has been worked out that will be recommended by the Committee on the basis of the figures presented in the box below.

It was stressed by the committee that nothing in this proposed proportional representation in any way abrogates the right of voting by orders.

The next issue that the committee dealt with was the question of voting by orders. Voluminous correspondence had pointed out that the business of Convention could be—and in certain instances had been—completely tied up and delayed for substantial periods of time when a very tiny minority saw fit to call for a vote by orders. Under present canons as few as four men can hold up the proceedings of the entire House

Number of Active Clergy*	Number of Dioceses	Proposed Deputation in each order
Under 50	32	3
51 - 125	31	4
126 - 200	8	5
Over 200	4	6
		TOTAL 568

* Omitting 47 National Council officers

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

of Deputies of 652 members. In order to maintain the democratic right of calling for a vote by orders, and yet to give added substance to such a call, the committee decided to recommend a resolution calling for an amendment in Rule of Order No. 28 to prohibit vote by orders unless "required by the entire clerical or lay representation from at least three dioceses, before the voting begins".

Additional action was taken dealing with such issues as a joint committee on commissions, improved liaison between the House of Deputies and the House of Bishops, better coordination between newly-elected deputies and their Provincial Synod, etc.

The Committee on the Structure and Organization of General Convention, as originally constituted, consisted of Bishop Edwin A. Penick of North Carolina, chairman; Bishop Howard R. Brinker of Nebraska; Bishop Benjamin M. Washburn of Newark; Dean James A. Pike of the Cathedral of St. John the Divine, New York; Dean John P. Craine of Christ Church Cathedral, Indianapolis; Canon Theodore O. Wedel of the College of Preachers, Washington, D. C.; Mr. Jackson A. Dykman, Brooklyn; Mr. Thomas B. K. Ringe, Philadelphia; and Mr. George L. Bortz, Detroit, Michigan.

Due to the deaths of Mr. Ringe and Mr. Bortz, Mr. Robert McCracken, of Philadelphia, and Mr. John C. Chapin, of Detroit, were elected as lay members. Due to the election of Dean Craine as Bishop-Coadjutor of Indianapolis, the Rev. Henry Rightor of Maryland was elected as a presbyter member, and Bishop Craine was co-opted by the committee itself for continued duty.

Commenting on the recommendations of the committee, Bishop Penick, the chairman, stated "We are anxious to make recommendations which will help to make General Convention a more efficient and more productive instrument of the whole Church. We welcome criticisms, comments, and additional constructive suggestions. I will be happy to have anyone write me at 802 Hillsboro St., Raleigh, N. C."

World Council Presidents Issue Whitsuntide Message

★ The need for more courageous Christian witnesses everywhere to bring about "true international understanding and peace" was stressed by the World Council of Churches in its 1957 Whitsuntide message.

Signed by the council's seven presidents, the message was sent to its 165 member churches to be read from pulpits on Pentecost Sunday, June 9.

The message made clear reference to the dangers of atomic warfare, declaring that "the nations are looking with fear to an unknown future." Meanwhile, it said, "grave problems of human relationships which cause the suffering of millions of our fellowmen remain unsolved."

"This is not because the necessary intelligence is lacking, or even some general goodwill," the message asserted. "It is rather because men have not the power to do the good that they know they ought to do."

The message quoted the chairman of "the inconclusive disarmament conference" held twenty years ago as having stated: "In such a situation as the present nothing can help us but faith . . . The obstacles are not in the world around us, but in our minds and hearts. We will the end but we do not will it hard enough to risk the means."

"That is still our position today," the message stated. "We long for international understanding and peace, but we cannot bring ourselves to pay the price. In the Churches we find a real desire for renewal, for unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of his saving work.

"Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses."

Declaring that "we are often in such a hurry to do things for God that we forget God himself and do not wait for the Spirit," the message concluded by saying:

"May the fellowship in Christ which we have in the World Council show the nations that there exists a people of God which lives in the strength of the Holy Spirit. May it render clear witness to the ends of the earth, that this Spirit really does enable men to carry out God's gracious plan for his children."

The seven World Council presidents who signed the message were: Dr. John Baillie, former principal of New College, Edinburgh, Scotland, Presbyterian; Bishop Sante Uberto Barbieri, Buenos Aires, Argentina, Methodist; G. K. A. Bell, Anglican Bishop

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

of Chichester, England; Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany; Juhanon Mar Thoma, Metropolitan of the Mar Thoma Syrian Church of Malabar, South India; Archbishop Michael of the Greek Orthodox Archdiocese of North and South America; and Henry Knox Sherrill, Presiding Bishop of the Episcopal Church in the United States.

Church and Freedom Observance Launched in New York

★ A year-long Church and freedom observance, featuring exhibits, worship services and study conferences in about thirty Episcopal cathedrals throughout the United States, was launched at the Cathedral of St. John the Divine, New York.

Deans of each participating cathedral are cooperating on the project with the division of Christian citizenship of the National Council which was given a grant for the displays by the Fund for the Republic.

The celebration emphasizes "Man's Freedom Under God" and this theme is developed in exhibits illustrating man's relationship to his faith, mind, labor, law, and everyday living.

Objectives of the observance are to show that the Christian religion is inseparable from daily living, that understanding of freedom and its development in human affairs grow out of Christian faith, and that freedom is today's vital concern and not merely a past achievement.

The exhibits include a reproduction of the Magna Carta, Lincoln's draft of the Emancipation Proclamation, reprints from John Locke's 1689 "Letter Concerning Toleration," a 3rd century mural depicting Christians before a Roman judge, cartoons, news clippings, badges worn by Jews in Nazi-dominated countries and maps showing countries that have gained their independence since the end of World War II.

Following their display in New York the exhibits are to be shown in the participating cathedrals in various parts of the country.

Immediately after the cathedral service, Dean James A. Pike presided at a panel discussion in connection with the celebration.

Judge Harold R. Medina of the U. S. circuit court of appeals and Whitney North Seymour, chairman of the committee on civil rights of the New York bar association, discussed the grounding of civil liberties in Christian doctrine and the motivation in Christian ethics for defense of the civil liberties of others.

Among the panelists during the celebration here were Bishop Donegan, Prof. Harry W. Jones of the Columbia University Law School, and the Rev. Cornelius C. Tarplee, associate executive secretary of the division of Christian citizenship.

The country-wide celebration will end at the Washington Cathedral early in 1958.

PSYCHOANALYSIS IS HELPFUL

★ The Rev. Roy S. Lee, vicar from Oxford, England, speaking at a symposium in New York on religion and psychiatry, said that there is a growning reapprochment between the two.

He noted that in analysis patients were led to face up to themselves instead of running away from the source of their unconscious fears. Religion has been seeking to take advantage of this approach, he observed, by training counselors and pastoral psychologists to aid troubled individuals.

He emphasized that analysis did not dispense with the need for religion.

"Fixation and repression arrest mental growth, and psychoanalysis sets it free to go on again," he declared. "Religion is concerned with growth, so that ideally it takes over in the person after psychoanalysis has done its task."

The clergyman acknowledged that what sometimes might pass for religion was "in many instances neurotic." He said he was referring here to a faith that formed little more than a defense against "our repressions — unconscious fantasies, fears, guilts, aggressions and so on." Lee defined this as a "pseudo-religion" and indicated it was this form of faith that Freud had attacked.

He maintained that if rightly understood "the facts of science, history and human relationships will lead us on to God."

BUTLER SPEAKS ON SOUTH INDIA

★ The Rev. John V. Butler, rector of Trinity Church, Princeton, N. J., was the speaker at the spring meeting of the Auxiliary of Rhode Island, held at St. Martin's, Providence, his former parish. He was a member of commission that visited South India last summer and spoke on his observations.

BENNETT LECTURES AT BEXLEY

★ Prof. John C. Bennett of Union Seminary gave lectures at Bexley Hall on May 1 and 2 on the Christian faith and the political order.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Northern India and Pakistan Plan Church Mergers

★ Plans for the merger of Anglican and Protestant Churches in Northern India and Pakistan now provide for separate United Churches in the two countries rather than one for both of them.

The decision was made by a negotiating committee which said the revised plan will be discussed and voted upon by the seven Churches involved. The committee said discussions are expected to continue until 1960, and the two United Churches might be inaugurated in 1961.

The bodies contemplating union are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist Missionary Societies; the Baptist Church in Northern India; the Church of the Brethren; and the Disciples of Christ.

The Church of the Brethren and the Disciples are recent participants in the union discussions, the original scheme having embraced only five bodies. Although Baptists in Northern India are in the plan, the Baptists in East Pakistan are keeping out of it for the time being.

The negotiating committee said that the two projected United Churches will be in full communion from the start. They will be formed on the same basis, it stated, and provision will be made for liaison committees and joint conferences "so that the closest connection may be maintained."

T. Donald Sully of Allahabad, an Anglican clergyman, was named secretary of the negotiating committee. He had previously served as joint secretary with Augustine Ralla Rama, also of Allahabad, who died March 15.

Scully will function under the direction of a working committee headed by the Rev. C. C. Pande, a Methodist minister of Bankura, West Bengal.

BUILDING PROGRAM IN WINTER PARK

★ Site plans have been approved for what will eventually become a $250,000 building program in the Tanglewood sub-division of Winter Park, Florida.

St. Richard's, a mission, which is in charge of the Rev. Frank M. Brunton, plan a large parish house, a church seating 500, a grade school for 500 children, a rectory, playgrounds and space for parking 120 cars.

The congregation is now holding services in the auditorium of a school.

SKEPTIC HOUR FOR STUDENTS

★ A Methodist minister proposed that clergymen serving college students hold "skeptics hours" for those who have rejected religious ideas they learned in childhood.

The Rev. Cecil F. Ristow, pastor of University Methodist Temple, Seattle, Wash., addressed a three-day national Methodist seminar on campus evangelism at Nashville, Tenn.

"When a student comes to college his religious ideas are more likely to be borrowed from parents and friends than to be truly his own," he said. "The questions he once asked as a child he now asks with deeper penetration and a new skepticism. Answers that satisfied him in childhood no longer convince him."

He added that student members of a congregation "will often feel the need to challenge the assumptions of the preacher, and they must know that he will respect their dissent, welcome their questions and hear them gladly."

The most urgent and universal question that must be answered, Ristow said, is "what is the meaning of existence?"

It is the task of the Church, he said, "to convince such questioners that life has glorious meaning, and that the key to that meaning is to be found in Jesus Christ. The gospel we proclaim is the Church's answer to life's ultimate question."

SOUTH FLORIDA CONVENTION

★ The Rev. Floyd Freeston, professor at St. Andrew's Seminary in the Philippines, currently on leave to study in New York, was the banquet speaker at the convention of South Florida, held May 7-9 at Daytona Beach.

Clifford Morehouse of New York was the speaker at the churchmen's dinner.

Highlighting the meeting of the Auxiliary was an address by the Rev. Paul M. Cassen, director of the ministry to migrants in the state.

W. MASSACHUSETTS CONVENTION

★ For the first time in the history of the diocese of Western Massachusetts, youth delegates attended the convention. It was held at Christ Church Cathedral, Springfield, May 17-18.

The banquet speaker was President Nathan M. Pusey of Harvard. The preacher at the opening service was Bishop Frederick Lawrence, suffragan of Massachusetts, and the Presiding Bishop was the speaker on the closing day, with delegates to the Auxiliary meeting also attending.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Gospel In Czechoslovakia

By J. L. Hromadka
Theological of Czechoslovakia

WHAT separates us is abstract ideological prejudices. We must break through this wall of abstract thoughts, abstract ideology, and find the way to each other as human beings and speak with each other. For us in the "East," as here in the "West," it is in the end a question of the same issue, of men and women. All ideas and social systems exist to help men. It is the great task of theologians and the Church to understand that it can not be solely a matter of the western Christian civilization or of communism as ideology and political system, but instead men in both instances. In this perspective we must try to understand one another, and here we must help one another.

I should like to treat my theme, free from this abstractness, and present it in a personal and topical way. Our struggle today that we must fight through as Christian theologians and members of the Christian Churches, is not a battle for ideologies, but for the genuineness of our testimony.

It is true that abstract social perceptions are also very important, but they take a secondary place. It is first a question of how I personally bear witness and how I come to know and understand the people I see with my own eyes; whether I am in a position to help them in their situation.

The history of our state is in motion. One must not observe it statically. One must also see the differentiations. Absolutely the same kind of people live there as here, with their cares, disappointments and joys. We still have many shortcomings.

We must as theologians see this as something which spontaneously concerns us. Most of all we must not do our work in a cramped manner. I was once asked in America how many Communists I had converted. I can answer such a question only in this way: I must always ask myself first if I am converted, if my faith is pure, if I have in any way the right to complain of communists. The more one sees himself concretely and realistically, the more modest one becomes, and the more one learns to love people, whether they are communists or not. I endeavour to see in the person I am facing, not a communist or a non-communist, but a man. My efforts are directed toward freeing me from prejudices, in order to fulfill, across all ideological boundaries, my proper task, to bear witness as a Christian.

Lecture delivered in March, 1957, at the Theological Faculty in Bonn

Proclamation

IT IS a matter which lies close to my heart that the proclamation of the Word should be true witness and not a philosphical contest with communism or any other ideology. It is certain that Christian testimony has also philosophical consequences. But, proceeding from the word and testimony, we must in full freedom of faith tackle the ideological and social-political problems. We are lost if we allow the plane of the Gospel to be abandoned and the plane of Weltanschauung to be mounted. For then is our Christian testimony weakened.

Permit me a few more personal remarks. I began my course as theologian in the times of the Austrian-Hungarian monarchy. I also took my examination under the monarchy. I remember how the picture of the Emperor Franz Josef I was hung in the professor's room in Vienna. Today I hold office as Dean in a room where the picture of our communist president hangs on the wall. That is the span of time of my personal development: the monarchy, the First Republic, the terrible year of 1938, when everything that represented liberal democracy collapsed in our country. It was trampled on and smashed, and left in the lurch by the liberal democracies of the West. Then came the Second World War and at its end the Soviet Army was at the Elbe. The Soviet power was one of the greatest powers in the world. On this basis began the attempts to find a new path for the postwar man.

I must hold all this in view in relation to the question of how we have carried out the proclamation of the Word. I myself have followed the entire political development with keen personal interest. I have early grappled politically and theologically with the problem which was arising. In this great concern that

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

our preaching should be a true proclamation of the Word, the development of Protestant theology from 1920 to 1950 has helped us immensely. At the beginning of my theological career I was a rabid enthusiast for liberal theology. I was concerned with a humanistic religion. In Heidelberg I was a pupil of Troeltsch. But then came the First World War and the collapse of Austria-Hungary and Germany. There came the Revolution of 1917. And in this enormous historical upheaval we wondered if our liberal theology was correct, and if we had mastered theology in its deepest depths. The development since 1930 has helped us.

I consider it an undeserved grace that we have experienced this theological upheaval in this time. It has taught us to grasp the Word of God anew. And the older I become, the more thankful I am that I am a theologian. For nothing is more important today, this we can stress emphatically, nothing is more important than the Word, which truly comes from above and not from our soul, from our moral consciousness, but from above as Wonder and Event. Since 1930 I have been experiencing this in my very existence and in everyday life, and now we long to preach effectively this Word of God as genuinely as possible. For the Word of God is the testimony of the real presence of the Almighty God in Jesus Christ in the deepest depths of our sinful life.

Threefold Aspect

WE SEE the preaching of the Word in a threefold aspect as the exercising of the prophetic, priestly and kingly office of Christ. We must tread the place and spot where actual persons stand. We must take on ourselves the sins, the cares and sorrows of men. That means that we must not sit in the seat of judgment, that we cannot consider moralizing condemnation as our task. Nothing is easier, but also nothing less necessary, than an abstract moral position. In order truly to bear Christian witness we must keep in view the difficulties and also the joys and hopes and arduous labor of men. Thus we must also see the men who are, by God's decree and consent, in leading positions in our country and who are endeavouring to do something for the people.

Our office is indeed a kingly one. We must demonstrate to the communists and the non-communists that all men stand under God's dominion. Not in a sentimental and edifying way, but relevantly and effectively. It is difficult for us to find words to express the fact that this message concerns reality and life. This is where our true task in debating with communism lies.

In this respect we must ask ourselves where we must take communists seriously and where —theologically—it is not worthwhile taking them seriously. This is not a simple matter. Much that seems important to them is superficial and has no serious aspect.

We must take them completely seriously when they say that one must understand every idea, each and every theory, in a practical way; that theory and practice belong together. I still remember the time when philosophy was treated abstractly in the seminaries, and no concern was felt over making it a reality. We must as Christians understand that we are not mere observers, but should be co-fighters; that we must fight in practice for every idea, every principle, and that it is not permitted us to speculate apart from life, so to say, or hold academic discussions. All our theological categories must be verified in practice.

I do not know whether you understand me, but I must say to you that I cannot take atheism seriously in the conceptions of the Marxists. Here Marxism has accomplished little that is new and creative. Brochures are published which were already out-of-date at the end of the last century. Since so little concern was devoted to the justification and defence of atheism, one can not really take it seriously.

However, Marxist atheism does not have simply the character of a negation, but that of a positive desire. It is an attempt to make men as free ideologically as they are to be economically, to overcome the self-alienation and spiritual enslavement. It is a question here of radical humanism.

Insofar as it concerns true humanity, we must understand the communists when they reproach us that our faith is a relic from an unscientific age, or that it is only camouflage. Therefore we must not take seriously the atheism, but the motives for its criticism of religion. It is good for us when communists come and say to us: search to see whether your interest in religion is not a facade. We must even admit to them that Christianity often presents only a facade.

But atheistic communism is something

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

more. And here we, as Christians in West and East, find ourselves in one boat. It is a radical expression of modern titanism. And although Marxism and existentialism are far different, this motif is the same for both. Individual titanism here, collective titanism in our parts: this conflict is our great task as Christians.

What is Man

WHERE we must wage the decisive battle is the image of man. The true representatives of Marxism say to us that in the last analysis the new state, the new order is not an end in itself. It is not a question of the regime or of the system, but of man. We must take this seriously. For genuine communists this is true. If it often appears that thinking in power terms has the chief stress, this is caused by the situation in the postwar period. The true essence of socialist endeavour can not be demonstrated until there is peaceful co-existence.

But here arises the decisive question: what is man? The real task centres around the question whether it is possible to ensure and found dignity and freedom of men through a new order and a new system alone.

The Church has here the mission of helping communists to understand better than they do now the prerequisites for achieving their final goal. In this respect I believe that if the Marxists penetrate to the deepest depths of their own theories, and if we as Christians and theologians do the same, we can then best speak with each other about the real questions of human existence.

I should like to ask if you are not allowing yourselves to be confused by the propaganda slogan of a "godless state." There is no godless state, just as there is no "Christian" state. It is a matter of believing and non-believing people in each state. I am no second-class citizen. I am a citizen, in the same way Communists are. Of course we must as Christians struggle in all honesty and courage for such a position, and not allow ourselves to be left in the corner. We must show where the others are wrong and where they do wrong. But in an honest, unambiguous manner.

The Gospel is Yea and Amen. Only on the ground of this Yea is it also a judgment. We must also hear this judgment on our Churches. The world which lies in the evil is inherent in us, in our own Churches. And when we are called on to struggle with the world and its evil, we must first begin with ourselves. Only then can we establish the evil of others. I speak about both these things not only here, but also at home.

I believe that it pertains to our spiritual office to join in the new society. In the matter of religion the communists have discovered nothing new. Our priestly office consists in confronting the new society with a new reality, through our behaviour, and to offer demonstration of the spirit and power that their criticism cannot be directed against the faith to which we adhere nor the Churches to which we belong, that faith in the Word of God may transcend all ideologies and that no ideology is in a position to overcome the Gospel. But this is no task of discussion, but of witness and behaviour.

The frightening question for us is: what have we to offer the new society in true witness? It will also be a society of sinners, and it cannot get along without forgiveness and without love.

In conclusion let me make a personal confession: never have I had so much joy in theology. Nothing is more important in this period, in the eastern and in the western world, than Christian testimony of the Word which became flesh in Jesus Christ; there is nothing the world needs more. Theology is the most relevant thing today. But lazy, good-for-nothing preachers are the very plague that the Churches have to suffer, and which they must overcome.

Don Large

You Can't Hatch a China Egg

WHETHER or not the poultry farmers of this day and age still maintain the old practice, I haven't the vaguest notion. But from out of the mists of my boyhood, I recall how these farmers used to place china eggs under their setting hens. This mysterious phenomenon always intrigued me, but I could never really find out what this particular act was meant to produce. I merely assumed —and still do—that it was somehow intended to deceive the innocent chicken.

Whether the nesting bird was actually fooled by this mumbo-jumbo, or whether she simply

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

played along with the foolish farmer to placate him, I never found out. But I do remember that the agreeable fowl always nestled gravely over the glass sphere for the required length of time.

Of course, nothing constructive ever happened. No matter how long or how patiently she sat on that particular type of egg, the results were essentially negative. Her intentions may have been admirable—and her position was indeed excellent—but nothing good ever happened to the glass object over which she so faithfully brooded. The bald truth of the matter seems to be that you just can't hatch a china egg.

Now, you and I would rise up in righteous wrath if anybody were to imply that we ever did anything as foolish as what that hen was blissfully engaged in doing. It would be insulting to suggest that we spent much of our time trying to hatch china eggs. But too often we do exactly that. We brood upon unworthy ideas which don't deserve to be born in the first place. Caught up in the trivia of a complex existence, we often nurse pointless projects which, by the very nature of their artificial character, are never going to hatch. Or else we waste time brooding over trival programs which aren't worth hatching.

And the same china-egg nonsense too frequently applies to the way alleged Christians try to hatch something good out of their faith. They settle themselves momentarily in the nest at the time of baptism, and again in the hour of the marriage ceremony, and finally at the time when the burial office is to be read. The china egg is thus occasionally warmed. But because it's only a china egg, and not the real thing, they look reproachfully upon the artificial object, and the artificial object stares unblinkingly back at them.

As Bishop Mosley of Delaware once wrote of such people, "They say they are Christians. They marry in the Church; bring their children to be baptized; and their family sees that they have a Christian burial. But what they do with the rest of their days is often one of the great mysteries of the faith. Never in their lives did the great flaming truths of the Gospel penetrate, enkindling their minds and setting their souls afire. Never in their entire lifetime was there an actual act of committal to Christ. Never was there a point at which they could pray, 'Lord, I believe; help Thou my unbelief!' Of the rich banquet that Christ provides, they took a grain here and a kernel there."

They never settled down in the appointed nest to hatch the greatness which their Creator had placed within them to be hatched.

As with the china egg, so with almost every substitute—it often looks like the real thing. But nothing happens. There's no constructive result. And that's the real test. So if you feel an emptiness in your life . . . . . turn around and take a good look!

The Inescapable God

By Albert B. Buchanan
Assistant Minister at St. Bartholomew's, New York

IN ONE of his books the late Archbishop Temple, a great leader and hero of the Christian Church, asked a question with which I should like to begin my thoughts: "What is the most cultivated art practiced by mankind? In what art is man most universally proficient?" Archbishop Temple said, "The answer is simple. There can be no question. It is the art of self-deception."

I am thinking mainly of the relevance of this practice to the religious life of our people and our Churches. The Church programs in our nation are truly impressive. The practice of going to Church in this great country is respectable, sensible, reasonable, and participated in by great numbers. But many leaders in religion have begun to wonder seriously just how much this means. Is the true God encountered or known by great numbers of these people? Are lives being changed? God does not just do something for us in Christ; God does something to us in and through our victorious Lord. A genuine encounter with God means that we are transformed and renewed as individuals; that Christ's Church is renewed; that our communities are renewed. But there are grave questions as to whether or not this is what is happening within the Church.

The Church is not just a refuge for the be-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

wildered and the anxious. Sometimes I cringe when I see the clergy and many of the laity turning the Church into a great refuge for the weak and the bewildered. It shall always be this, but it must not be this alone. It cannot be this at all unless the strength and grace of God through Christ operates in the Christian community. There has to be someone here to reach out to the weak and the defeated, and lift them up, not with techniques but with the love and power of the living God, which comes to us as we give ourselves completely to him.

I wonder if we have not made our religion a rather unadventurous thing, a comfortable and undemanding thing. The House of God is a house of love, and it can only be a house of true love if it is a house of judgment. We are sometimes inclined to slip away from the justice and judgment of Almighty God, and this is tragic. Here in this house there is a refining fire where, encountering God, we are melted down and reborn from the ashes of our fears, our failures, and our regrets. Through that rebirth the Church is constantly renewed, and so is the vision and health of our community.

The great Easter truth is that God here proved ultimately and finally that he is God and that he is in control. He is in control of history, of every moment of our lives. He is Lord of all and he is inescapable. This is deeply and nobly expressed in the 139th Psalm.

God is the controller of all. He is the source of our lives. Without him there is no meaning, no truth, no hope. We resent God's control and power; and, like children turning and rebelling against good parents, we rebel against him. The nature of man is such that he tries to find ways of escaping the truth of God, of God's law and God's love. This is the meaning of our Lord's teaching, crucifixion, and victory. It is only through the forgiveness and grace of God that we can find the strength to live in him. It is not easy. Faith is a matter of struggle, struggle with our pride, our doubts, our fears, and our very souls, until we are reconciled to God.

"If I take the wings of the morning and dwell in the uttermost parts of the sea; even there thy hand shall hold me." How contemporary and timely these words of the ancient Psalmist are. This very day wings have been taken all over this land and souls have flown off to the uttermost parts of the sea, and much of it has been done to escape the meaning of the life that God has given us. You say, "It is done in the line of duty." Yes, but many people are so engaged in constant activism because they are empty in themselves; by running hither and yon they seek to escape from themselves and the boredom and meaninglessness of their lives. Is it that we cannot help losing ourselves in this pattern of life, or is it that we do not wish to know ourselves; to live with ourselves and the God who made us; to accept the responsibility of growing up and being real sons and heirs of our Lord Christ, capable of real feeling toward God, ourselves, our families, and our neighbors?

Wings of the Morning

LIFE tempts us to take the wings of the morning and flee to the uttermost parts of the sea. But even there the hand of God shall meet us and the hand of God shall hold us. We cannot escape him. Somehow or other, in the name of our belief in the living God, we have got to break this pattern of self-destruction which grips our people if we are to be healthy individuals, with healthy families and more or less healthy communities.

"If I make my bed in hell, behold, thou art there." The Psalmist does not cease to speak to our modern condition, for who of us does not know the attempt to flee God by seeking refuge in some hell? This comes mainly because of our inability or our unwillingness to face life and ourselves, to grow up, to stand the pain of self-knowledge, to give of ourselves. We cannot do it, so we get drunk; and as Dr. Stinnette said, every one is a little drunk in this world—not just with alcohol but with many things. Living in this world, as we do, we are constantly tempted to try to find meaning on the level of the sensual.

If we know the love of God and live in that love, then these things are ours to master and to use to the glory of God. But the greater portion of mankind tries to use the sensual aspects of life as a means of drugging the heart and mind, and to escape the demands, the boredom of life. Or we can thrust ourselves into hell because we have been hurt by life and are bitter. But even there we encounter the living God.

"If I ascend up into heaven, thou art there." You may say, "What can this possibly mean?"

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

It is a very real statement. There are many of us, in the Church and out, who try to create our own imaginary heaven. It is one of the great problems of mankind—people who try to live in artificial paradises of their own making, or their imagining, people who refuse or who cannot find the strength to come to grips with the reality of life as God has made it, but try to make an ersatz and unreal world into which they might comfortably escape. This is the depth of human tragedy.

Let us face the facts of life. We cannot escape God. We must face him. Let us be sure always that it is the God of our Lord Jesus Christ who is worshipped at our altars, that we may avoid the blasphemy and destruction that come from trying to escape the true God and to live by false gods, to live by laws that are of our own making. There is no escaping God, and let us thank God for that. Our moments and our days are in his hand. There is ultimately only God's judgment and God's love.

"Search me, O God, and know my heart!
Try me and know my thoughts!
And see if there be any wicked way in me,
And lead me in the way everlasting!"

Service of Church Bookshops

By Leon McCauley
Manager of the Seabury Press

THERE are many unsung heroes and heroines working for the Church. Material gain is not their goal; rather, it is spiritual gain. By placing before clergy, teachers, and other laymen the printed word—the books, pamphlets, and magazines of the Protestant Episcopal Church—they spread the Good News.

These workers are to be found in the Episcopal Church interested bookstore, the storehouse of the material produced by The Seabury Press, official publishing house of the Church, and other publishing houses.

Knowing the importance of bringing religious books together under one roof, and the importance of making various materials available for inspection to clergy, teachers, and other laymen, these religious booksellers are eager to give their time and energy for less monetary reward than they could realize in other fields.

Our Church is a teaching Church, and it uses a great deal of printed material. Every day, every week, every year finds our stockpile growing — books, pamphlets, magazines, study courses, Christian education material, and other devices utilized to spread the News.

The secular bookstore cannot be expected to stock all our teaching pamphlets, and the booksellers in secular stores cannot be expected to have a full knowledge of our line. Nor can we expect the clergy, the teachers, and the laity always to invest in material without examinations.

This leads us to the important role religious bookstores plays in the Episcopal Church. In the bookstore a clergyman is able to browse, walk from display to display, examine Church books, search for those best suited to his parish. Also, he can consult with a bookseller who is well versed in the problems of the various parishes in the community, and well versed in the Church's books—old and new.

An hour with an Episcopal Church bookseller is worth any buyer's time. The Seabury Press does its best to keep the clergy, teachers, and laymen informed about material, but it cannot perform an up-to-the-minute on-the-spot job.

Vital to Teachers

THE religious bookstore is vital to our teachers. Although displays at diocesan headquarters inform teachers of new material, not too many teachers get to see them—and those who do, see them at the most once or twice a year. How practical to have an Episcopal bookstore nearby! National headquarters has extensive displays. But how often do clergy, teachers, and laymen get there? Once or twice in a lifetime?

The religious bookstore has as full a line as space and economics permit. The teacher is able to examine and decide on the books needed for the various courses. A book seen and examined may help eliminate wrong orders, eliminate the headache of ordering too many

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

or too few, or eliminate returns because what was ordered did not fit the particular course in a particular parish.

The layman is also benefited. A religious bookstore is important to him. He is able to find our Prayer Books, Bibles, and Hymnals in most bookstores, but what if he wants help for his family, his friends? The Church bookstore is his answer. He may want a book about Church history, a book containing inspiring sermons, books for his children, a gift for a Church friend, a book to help him be a better Christian. He may have read about a prominent clergyman and want more information about him. Where to go? The Church bookstore, of course. He may want more Episcopal magazines. Where to find the list? The religious bookstore. There, he is able to examine the whole lot and decide which to order.

For a good number of years, our Church has used non-official Episcopal Church bookstores, and the diocesan bookstores to fill its needs. Unlike other large communions, such as the Methodists and the Baptists, who have enlarged and increased their own official outlets, our Church has been content with private organizations to present the material the Church needs.

Six years ago, however, our Church felt the need of its own publishing house. It was a move forward. The Seabury Press was set up as the official publishing house of the Protestant Episcopal Church. Shortly, Episcopal Church interested outlets began to increase; the new ones included The Seabury Bookstores in New York City and in Greenwich, Connecticut. In two years, today, the total number of Episcopal Church interested outlets numbers eighty.

The Protestant Episcopal Church has nearly three million communicants, and there is a definite need for religious or diocesan bookstores, within easy reach of the clergy, teachers, and other lay people. The Seabury Press is doing its utmost to spread the word of God through the medium of the printed page—books, pamphlets, magazines, study courses, and Christian Education materials. Our bookstores are doing the same.

The religious bookstore has a definite place in the Church—it is a cog which moves the Church forward, spreads the doctrine, the Word of God.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 5th Sunday after Easter
St. John 16:23-33

"I have spoken unto you, that in me ye might have peace."

The 16th chapter of St. John is the Gospel source for three consecutive Sundays, though the Prayer Book rearranges the sequence. In the original order verses 5-15 speak of growing in knowledge, with the aid of the spirit of truth; verses 16-22 of creative effort, with vision; verses 23-33 have the theme of **inner peace through prayer.** The content and topic of each section is related to the others with recurring words and ideas so that the whole is a symphonic unit moving to the finale of v. 33, "I have overcome the world". This is the goal of the experience that is promised. The victory is Christ's, but also of the believer in Christ.

The movement of thought in this chapter can be felt in the following instances with particular strength: the coming and going movement, verses 10, 16, 28; the my-your relations, verses 15, 23; the tribulation and cheer reactions, verses 20, 33. Then there is the "in me-in the world" polarity which attains its definite expression in the concluding verse. The rhythm and wording of this whole composition vividly describes the life it offers as the result of a two-way action: God to man and man to God, meeting in Jesus is not himself a static point, but ever moving in the eternal orbit "from the Father into the world" and from "the world going to the Father" (v. 28). Historically, the evangelist found the evidence for this orbital movement in the incarnation and ascension (cp. 1:51) and in the presence of the spirit-Jesus (see the preceding Sunday Gospels).

Some of the phrases bring us echoes and reminiscences of real historical situations. "Now speakest thou plainly, and speakest no proverb" (i.e. "figure", RSV, v. 29), reminds us feintly of the discussion in the early Church about the use of parables (cf. St. Luke 8:4-15 and the comment on the Sexagesima Sunday). Under the guidance of the spirit of truth we all can now understand Jesus' purposes. "I am

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

not alone, for the Father is with me", denies the charge of unbelievers that Jesus on the cross was abandoned by God (cf. St. Mark 15:34, and note that the Johannine crucifixion scene has no such dark color). "You will be scattered", preserves the note of the disciples' desolation not only after the crucifixion, but also after the ascension until they gained the sense of his spirit-presence at Pentecost. The whole chapter is, of course, the deposit of the soul stirrings of the evangelist's congregation in their own critical day.

Primarily "the hour" and "that day" refer to the departure of Jesus in the ascension; but the evangelist's people heard these words as predictions of their own situation. For them "that day" spoke of the new and perilous time at the brink of which they knew they were standing. Distress unknown awaited them. But when is this not contemporary for every one who is serious about his following Christ? Alone against the world is often enough the Christian's apparent situation. But is he alone? Not if he is in Christ. There are also times when the sensitive soul will be haunted with the thought of having left Jesus alone (v. 32). But this, too, is not possible because God is always with Jesus, therefore God is also with Jesus' followers. This is comfort for the disciple in the days of his loneliness. This is the final word of Jesus' "farewell" (ch. 16).

This is not gospel for the world, but for those who are in the orbit of Jesus (v. 27). "In me" is the same as "in my name". We may even narrow the meaning to "in my place". He who asks in Jesus' place (v. 24) is where the Father can give (v. 23, 27) him what he asks. (Note that the comma after "my name" in v. 23 should be after "Father", so the RSV and the Nestle Greek text, which then gives verses 23, 24 supplementary meanings). The best that the Father can give is peace and that is what he asks for who really is in Christ. In him there is not tribulation, but victory (v. 33; Jo. 4:4; 5:4f; Ro. 8:37). Outside of Christ and in the world there is tribulation and defeat.

For Rogation Sunday it is of utmost importance that this inner meaning of prayer be understood. This Gospel does not lend itself to a lesson on asking for things, in spite of the traditions attached to Rogation Sunday. Its purpose is to describe the Christian's relationship with God as like that of Jesus with the Father. This "correspondence with Christ" (to borrow Wm. Temple's phrase) is the primary principle of true Christian prayer and the essential condition for the peace and joy that put the world and its things in their place. It is the Johannine elaboration of Jesus' own, "Seek ye first the kingdom of God" (Mt. 6:33).

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"The parson," said Mr. Poindexter in his speech to the Clericus, "should have his head in heaven but his feet firmly planted on earth."

Mr. Poindexter was a successful, a wealthy, a distinguished, man. He was the president of the great steel corporation and he had risen from the ranks. The Clericus was fortunate in securing him.

"We look to the parson," he went on, "to uphold morality, to preach the gospel of love. Hence the need to have his head in Heaven. But he must preach it to men who must take part in the fierce competition of the world. He must walk among them. We seek in him an example of godly living which we should emulate even though it is hard to imitate. We laymen are all too apt to lay up treasure on earth. Indeed, our economy makes it necessary that we should, for new capital is always needed. But all the more should the parson, whose earthly securities are few, remind us that our heavenly securities should be many. He is, it might be said, our heavenly investment broker, and as such is worth more than many stockbrokers."

The clergymen present were delighted at so flattering a description and so admirable an ascription. At least, all of them except old Simon Jawkins and nothing ever pleased him.

"It's all very well," he said, "but it seems to me that people want their heavenly securities too cheap."

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Christian Broadcasters Set-Up Permanent Organization

★ "Radio and television have added a new dimension to modern life, and religion must recognize and come to grips with it," more than 200 radio and TV experts from all over the world were told April 25. The setting was the picturesque Kronberg Castle near Frankfurt, Germany, where the first international conference of Christian broadcasters met through May 1 to exchange ideas and plan joint strategy.

"Radio and television have given millions of people of many races and creeds a body of shared experience, drawing them closer together," the Rev. S. Franklin Mack told the assembly. "For the first time in history, the leaven of the Gospel is everywhere at work," he said, "and for everything which threatens to paralyze modern man with fear, there is a positive potential to offer him hope."

Mack, who presided at the meetings, is co-chairman of the world committee for Christian broadcasting which sponsored the conference.

"The great weakness of much preaching and not a little religious broadcasting is that it is couched in the technical jargon of the theological seminary," Mack said. He urged religious broadcasters to speak to modern man in his own idiom. This would apply particularly, he said, to the non-Christian or "the careless, indifferent Christian."

"Our aim," Mack told the group from 17 countries, "should be to stab awake, to disturb complacency and to create tensions that can be resolved only by moving toward Christ and the Church."

The delegates voted to make the World Committee for Christian Broadcasting a permanent organization.

At its closing session, the conference adopted a resolution urging all Churches to recognize the unique importance of radio and television for the Christian message. The resolution said the Churches should train qualified staffs of experts for this work.

At the same time, the conference urged the new permanent committee to investigate the reaction of individual social groups to Christian programs, and to arrange for the exchange of program material between individual countries and continents.

Earlier, the conference heard a talk by Pastor Martin Niemoeller, president of the Evangelical Church in Hessen-Nassau, who said Christian radio and television work must "offer a real aid in life to modern man."

He emphasized the importance that such activities could have "for the spiritual revival of the whole people and for the younger generation, in particular, by combating the de-personalizing influence of the present era."

Another German participant in the conference was Manfred Mueller of Stuttgart, chairman of the German TV programming board, who warned of the dangers of TV for the family.

TV brings entertainment into the home, he said, but in certain respects "it is an intruder which is often allowed to drive a wedge between parents and children."

Mueller also said that although the TV set often unites the whole family around itself, it tends to "degrade the family to a passive audience and makes its members forget that each has to contribute a share toward family life." He added that "this development must be halted by a more careful selection of programs within the family, and greater attention on the part of programmers to the situation and needs of the family."

No date was set for the next conference on broad-

1957 SUMMER SESSION at
WINDHAM HOUSE
July 3 - August 17

At WINDHAM HOUSE informal and relaxing group life with other women workers with like interests and concerns and participation in the corporate worship of The Episcopal Church.

UNION THEOLOGICAL SEMINARY courses in Christian Education, Bible and Theology with outstanding visiting and resident professors.

Session includes SPECIAL PROGRAM, July 8-26, for Public School Educators in curricular areas other than Religion.

For further information and Bulletin write

Miss Olive Mae Mulica, *Director*

WINDHAM HOUSE

326 West 108th Street New York 25, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

casting, but it was announced that regional conferences would be held within the next year under the sponsorship of area representatives of the World Committee.

TELEVISION HAS NEW USE

★ A Methodist clergyman of Washington, D.C. said he is thinking of buying a television camera "to keep it turned on my congregation all the time."

Theodore H. Palmquist, pastor of Foundry Methodist church, told a meeting of the Washington Federation of Churches that a recent telecast of a series of Lenten services from his church had an electrifying effect on the congregation.

"I was amazed at the difference it made," he said. "Nobody nodded during the sermon; nobody yawned; everybody sang the hymns; and every head was reverently bowed during the prayer.

"You see," he added, "nobody wanted to have a neighbor say, 'I saw you sleeping during the sermon at your church' and you can never tell when that camera is focused on a close-up of the congregation."

In a more serious vein, Palmquist asked, "Why can't we all behave as though the television cameras were turned on us? After all, God is with us any time we are at worship and isn't what he sees more important than what the neighbors see?"

CONVENTION OF COLORADO

★ Bishop Kellogg of Minnesota was the speaker at the dinner held in connection with the convention of Colorado, meeting at St. John's Cathedral, May 14-16.

A feature of the convention were exhibits by departments and institutions of the diocese, shown in the Dean Paul Roberts Building, recently completed.

BISHOPS ADDRESS CONVENTION

★ Bishop Juhan, retired bishop of Florida, and Bishop Wright of East Carolina were the headliners of the convention of South Carolina, held May 7-8, at St. Helena's, Beaufort.

NEW PARISH HOUSE AND ORGAN

★ Bishop Bayne of Olympia was the preacher when a new parish house and organ was dedicated April 25 at St. John's, Northampton, Mass., by Bishop Lawrence. Bishop Bayne was formerly the rector of the parish.

The Rev. David Cochran, the present rector, dedicated each room in the new parish house.

A LARGE PARISH IN SOUTH DAKOTA

★ The parish of the Good Shepherd, which is a church-on-wheels in South Dakota, now has 396 communicants and 611 baptized persons. Without this mobile chapel these people would be entirely out of touch with the Church.

ROGER BARNEY GOES TO PARISHFIELD

★ The Rev. Roger W. Barney, archdeacon of New Hampshire, is to joint the Parishfield Community, conference center of the diocese of Michigan, in August.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

HOLDERNESS

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5. Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Christian Living by Stephen F. Bayne, Jr. Seabury Press. $3.50

This is the last volume of *The Church's Teaching* Series published by the Church's official Seabury Press. Bishop Bayne of the Diocese of Olympia is the author,—assisted by the "Authors' Committee of the Department of Christian Education"—so that the contents of the book is in some measure a co-operative task. It is a book on Christian Ethics applied to the various phases of our life together. Beginning with a section entitled *Freedom and the Free Man*, it goes on to set forth the activity of Christian belief in *Personal Life, Family and Work* then in *Church, Community and Nation* and concludes the study with a section on *National and International Life*.

This book consists of 324 large, closely-printed pages and is equipped with a useful bibliography, a short index and the "master index" for the entire *The Church's Teaching* series.

The Dynamics of World History by Christopher Dawson; ed. by John J. Mulloy. Sheed and Ward. $6.00

Convinced that Christopher Dawson's conception of history ranks with Spengler's, Northrup's (who is never actually mentioned), and Toynbee's, the editor and publishers of this book have helped a lot to support their claim by putting the English Catholic scholar's work together in one coherent compilation. It is a selection of writings over the past 35 years, and the fruit of a consciously Christian intellect applied to the perspectives of world history and the mergers of civilizations and cultures.

The first part elaborates a "sociology of history" and applies it to such historical emergents as the patriarchal family, to the decline of archaic cultures, stages of man's religious experience, the role of religion in civilization, the conflict of urban industrialism and "organic" culture (big metropolii will disappear), and the tension between "bourgeois" life and Christianity. The second part offers a Christian critique of the major philosophies of history: St. Augustine's, Gibbon', Marx', Spengler's, Wells', Toynbee's. In five excellent chapters he theologizes history, starting with the belief that the Incarnation was not only a theophany but a new creation, a divine guarantee of the historical process.

In the final section he discusses the present tension between East and West. (Africa isn't even mentioned, except once in connection with Tertullian, Cyprian and the Donatists!) Dawson saw the present eclipse of Europe as certain and asserted that "the Catholic Church stands as the one mediator between East and West."

—Joseph Fletcher

The Twelve: The Story of Christ's Apostles by Edgar J. Goodspeed. Winston, $3.50

Dr. Goodspeed has written many books, including lives of Jesus and of Paul and now the Apostles. The difficulty is that while there is some information about three or four of them, about most there is no information at all—except later legend. For example, what is known of Bartholomew or Thaddaeus, or Simon the Zealot or James the Less? Legend does not help much, for its motivation is only too evident and its materials are the usual run of miracle stories. But such as the material is, Goodspeed makes good use of it, and produces a readable book. The historical positions *vis a vis* the New Testament are those familiar from his other works.

—F. C. Grant

The American Lectionary by Bayard H. Jones. Morehouse-Gorham. $2.00

This is a reprint of the volume originally published in 1944 by the liturgical commission's committee for the creation of a new lectionary. In addition to printing the lectionary in full, the book tells the story of the development of the new lectionary by the committee and the principles by which it was guided. Liturgical scholars will wish to have it in their libraries.

Albert Schweitzer; The Story of His Life by Jean Pierhal. Philosophical Library. $3.00

This is an English version of the German book, "Albert Schweitzer; Das Leben eines Guten Menschen" and it is an admirably done piece of work. For those who know little of Dr. Schweitzer save that he is a fabulous and versatile Christian missionary, philosopher and musician, this book is a God-send. It is a vividly written biographical sketch, describing his life from childhood to the present. The author's sources are chiefly the voluminous writings of the Doctor himself and there are just enough quotations from his works to give to the very much condensed story the atmosphere of authenticity. Every reader will find that the hero of the story comes alive in the pages of this book.

The Family Service

By Massey H. Shepherd Jr.
Church Divinity School of the Pacific

The foremost liturgical scholar of the Church explains this service which is being increasingly used.

25c a copy $2 for ten

THE WITNESS
TUNKHANNOCK PENNSYLVANIA

So You're Calling A Rector!

By ROBERT NELSON BACK
Rector of St. Paul's, Glenside, Pa.

Vestrymen and others will find this invaluable when there is a vacancy.

25c a copy $2 for ten

THE WITNESS
TUNKHANNOCK PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

RESOLUTION BECOMES CAMPAIGN ISSUE

★ A resolution on race relations adopted by the 1955 General Convention has become a campaign issue in an local election in Virginia.

The resolution, which called on the Church to break down "all racial barriers within the Christian fellowship," was introduced by Albert A. Smoot of Alexandria, a delegate from the Virginia diocese.

Mr. Smoot, a vestryman of St. Paul's Church, is a candidate for the Democratic nomination to the Virginia House of Delegates. Opposing him is a fellow-member of St. Paul's, James R. Thomson, who has made an issue of Mr. Smoot's Honolulu resolution.

Mr. Thomson, who is running on a platform of all-out opposition to racial integration, charged that the resolution "actually encompasses intermarriage between white and black people."

Mr. Smoot replied that his opponent is guilty of a "distortion which does not hesitate to profane spiritual values in order to garner votes."

"The aim of the resolution," he said, "was to affirm adherence of our Church to the principle of faith that there are no distinctions of race or color within the Christian fellowship."

LAVISH FUNERALS ARE HIT

★ Too many persons have lavish funerals their families can't afford, the Rev. Steen Whiteside told the ministerial association of Eugene, Oregon.

The Episcopal minister said he drives a Ford and can see no reason when he dies "to park my carcass in a Cadillac." He said burial is no time for a family to be held up to a standard of cost which the deceased never had.

The propriety and economics of present-day funeral practices came under close scrutiny by the ministers at their meeting. Other ministers were critical of funeral parlor lighting effects on open caskets, which they said, takes emphasis away from the word of God.

One pastor said he thought music requested for funerals sometimes was in poor taste.

The Rev. Ingward Olsen, a Lutheran, said ministers are happier when a memorial is given in place of flowers.

The association voted to poll local morticians on their criticisms.

BISHOP HOBSON TO RETIRE

★ Bishop Hobson of Southern Ohio has announced that he plans to retire as of May 16, 1959, his 68th birthday.

He requested a coadjutor at the convention meeting May 6-7 at Christ Church, Dayton, with the election to be held later.

EDMUND OXLEY RETIRES

★ The Rev. Edmund Oxley has retired as rector of St. Andrew's, Cincinnati, after serving the parish for more than forty years.

CONNECTICUT CAMPAIGN

★ The Crusade for Christ being conducted in Connecticut is "a tremendous success" declares Bishop Gray. He says that many parishes have reported that attendance at services has doubled: some even reported attendance to be four-fold.

"The crusade", he said, "should result in a tremendous spiritual advance in the life of the diocese."

BETHLEHEM AUXILIARY HAS ANNIVERSARY

★ The Auxiliary of the diocese of Bethlehem celebrated its 75th anniversary on May 7-8 at the Cathedral Church of the Nativity, Bethlehem.

Bishop Ludlow, retired suffragan of Newark, was the preacher at the thanksgiving service, and addresses were given by Bishop Warnecke and Prof. Dora Chaplin of the General Seminary.

AUXILIARY MEETS AT COLUMBUS

★ The Auxiliary of Southern Ohio held its annual meeting, May 14-15 at St. Paul's, Columbus. A featured speaker was the Rev. Edmund K. Sherrill, rector of Trinity, Sao Paulo, Brazil.

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w Marblehead, Mass.

SHALL I BE A CLERGYMAN?
By Gordon T. Charlton Jr.
Assistant Secretary of the Overseas Department of the National Council
Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.
25c a copy $2 for ten
THE WITNESS
TUNKHANNOCK PENNSYLVANIA

BACKFIRE

Theodore P. Ferris
Rector of Trinity Church, Boston

Needless to say the general policy of The Witness has always drawn me to it. But the editorials that are appearing now put The Witness, in my judgement, in a class by itself. I was going to say that they put it way out in front of all the Church papers, but I suppose that isn't quite fair.

The one on Percival (3/7) should be required reading for every dean and faculty of every seminary. The one about honesty was one of the few things that I have read in recent years in a Church periodical that made any real sense. And I was greatly encouraged by the one called Post-Easter (4/25) for the simple reason that it treated me, as a reader, as something more than a pipe into which to pour pious drivel.

I would be greatly interested to know how the Church in general responds to these. I would not expect an overwhelming response but I am sure there must be a great many people who would give anything to find something coming from the Church that does not have the tone of an official organ.

I would love to talk with the Witness editor someday and tell him how good it is to have a little salt added to an otherwise pretty sugary diet.

J. Fisher
Layman of Delafield, Wisconsin

The Witness editoral *Post-Easter Thought* (4/25) makes Christianity everything it is not, that is a Theosophy. What is a "Resurrection experience" without a Resurrection, in an "historical" religion, pray tell?

A. F. Gilman
Layman of Palatine, Illinois

When our Lord sat down with his disciples on that last Thursday evening before he went to the cross, did he intend to lay the ground for a mystery drama to be taken part in by a select few? Or was he summing up his whole life's work in a last effort to make them see how God wanted them to live?

The whole story of the Gospels crys out that the latter interpretation is correct. Immediately after the Resurrection we find Christians using the breaking of bread and the sharing of the cup as a means of recognition of each other and even of Christ himself. There was nothing very dramatic about it.

If Christians everywhere were inspired by the true spirit of Christ, which was to help all men everywhere and to be "the servant of all", what a different world this would be.

Charles D. James
Layman of San Francisco

The editorial of May 2 on a *Memo to a Scholarly Church* may have made sense to the scholars but as a mere layman I did not have any idea what it was all about. It was just two good pages wasted as far as I was concerned.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

Shattuck School

FOUNDED 1858

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
757 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.*,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

THE EPISCOPAL CHURCH
What I Found
By Don C. Shaw
The story of a modern conversion from the ministry of another Church.
10c a copy - $4 for 100
The WITNESS
TUNKHANNOCK — PENNSYLVANIA

MEANING OF THE REAL PRESENCE
By G. A. Studdert-Kennedy
10c a copy - $4 for 100
The WITNESS
TUNKHANNOCK — PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

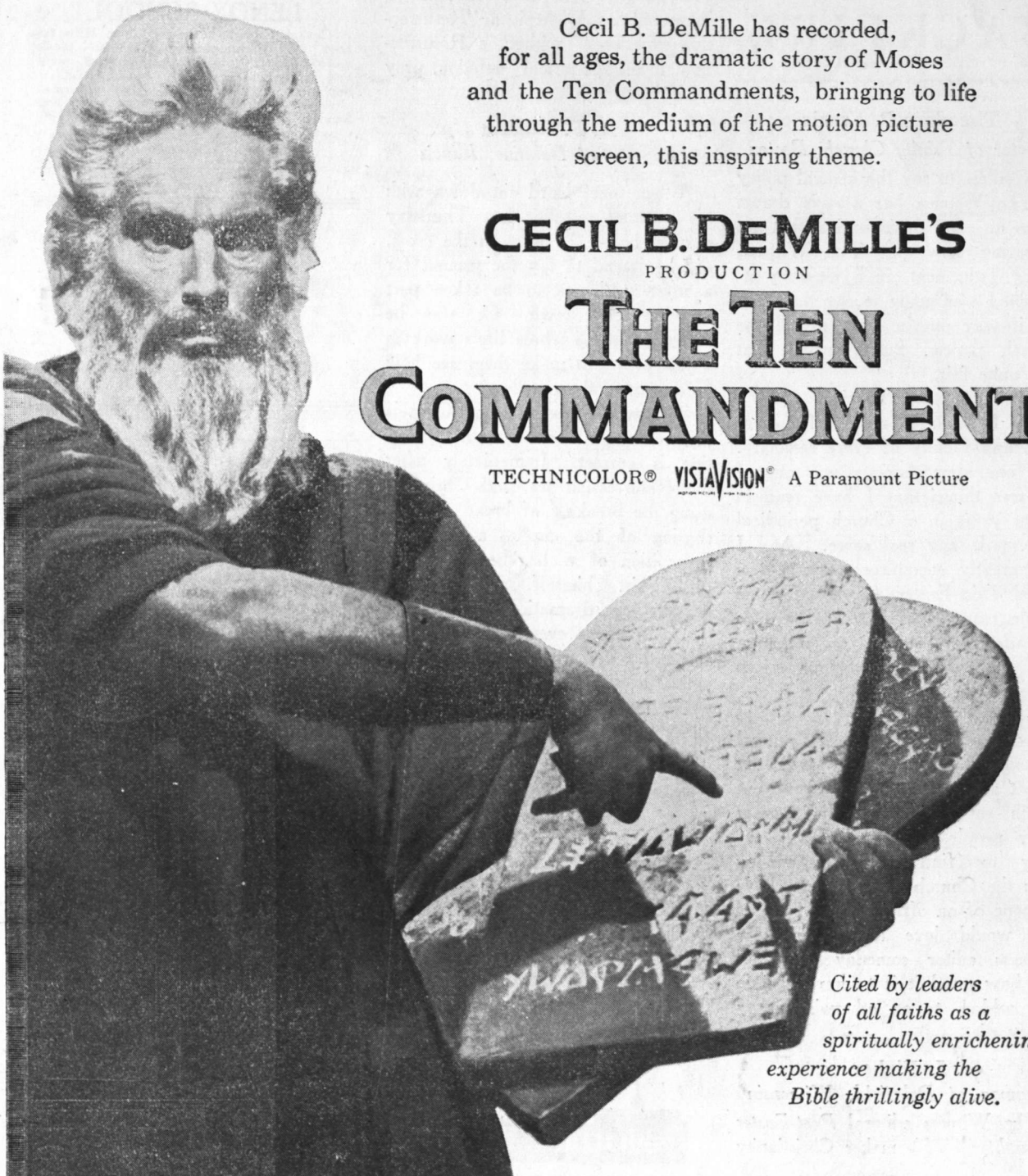
THE MOST SIGNIFICANT HUMAN DRAMA EVER LIVED!

Cecil B. DeMille has recorded, for all ages, the dramatic story of Moses and the Ten Commandments, bringing to life through the medium of the motion picture screen, this inspiring theme.

CECIL B. DEMILLE'S
PRODUCTION

THE TEN COMMANDMENTS

TECHNICOLOR® VISTAVISION® A Paramount Picture



Cited by leaders of all faiths as a spiritually enrichening experience making the Bible thrillingly alive.

starring

CHARLTON HESTON · YUL BRYNNER · ANNE BAXTER · EDWARD G. ROBINSON · YVONNE DE CARLO · DEBRA PAGET · JOHN DEREK

SIR CEDRIC HARDWICKE · NINA FOCH · MARTHA SCOTT · JUDITH ANDERSON · VINCENT PRICE

Written for the screen by AENEAS MACKENZIE • JESSE L. LASKY, JR. • JACK GARISS • FREDRIC M. FRANK
Based upon the HOLY SCRIPTURES and other ancient and modern writings • Produced by Motion Picture Associates, Inc.

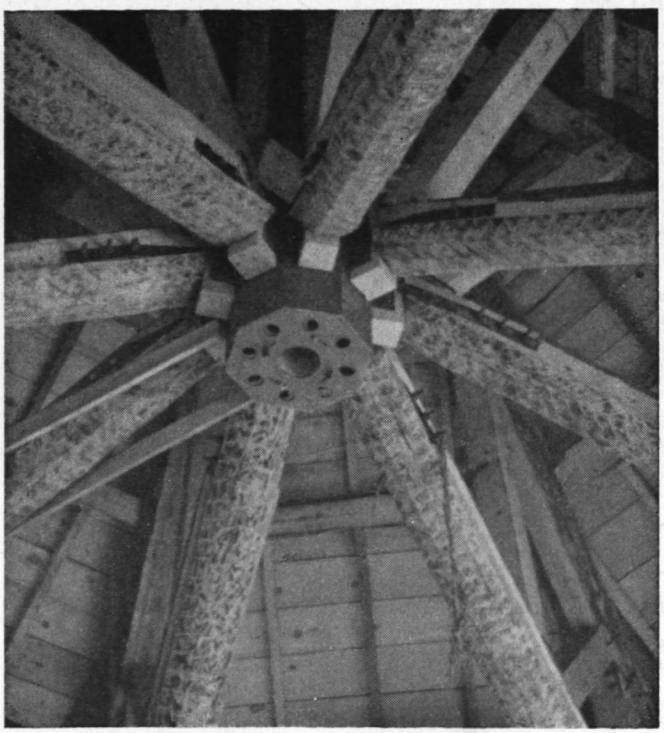
NOW SHOWING AT LEADING MOTION PICTURE THEATRES THROUGHOUT THE COUNTRY!

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

MAY 30, 1957

10¢



HAND-MADE BEAMS

OF THE meeting hall at the University of Hokkaido, Japan, have a beauty all their own. The Church maintains a center there which is aided by USA Canterbury Clubs

THE ACU AND THE FAITH

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 8:30; Holy Communions, 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE
HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector

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

VOL. 44, NO. 18

The WITNESS

FOR CHRIST AND HIS CHURCH

MAY 30, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Story of the Week

Church and Social Work Leaders Reconcile Differences

★ Protestant Church representatives and social workers, in an historic conference in Atlantic City, reconciled long-standing differences on the role of religion in social welfare. They adopted a common charter for future cooperative action.

The 2700-word statement blueprinted the guiding principles for their future relations with one another, with government, non-sectarian agencies and others that contribute to community welfare.

It called on the Churches to encourage their members to work for better schools and better housing and to help overcome racial discrimination; to alert society to meet the public and social needs of people; and to maintain close ties with non-sectarian social agencies, both public and private. Use of government resources also was urged but the statement warned against dangers in centralized governmental action.

The statement was unanimously adopted by the national conference on policy strategy in social welfare sponsored by the National Council of Churches' department of social welfare and its division of home missions. First of its kind in American Church history, the conference brought together hospital administrators, directors of homes for children and the aged, and heads of Church social work programs.

Prof. John C. Bennett of Union Theological Seminary headed a 21-member committee which prepared the statement. The document will be presented to the National Council's policy-making general board for final approval.

Leonard W. Mayo of New York, conference chairman, said the blueprint might have significant consequences for 17,000,000 Americans served by the Protestant-sponsored billion-dollar social welfare enterprise. Mr. Mayo is a former chairman of the national conference on social work.

The statement declared that America's Protestant Churches have a duty beyond preaching the Gospel—"the duty to protect the well-being and social justice of all people, in accordance with the Christian concept of love."

To carry this out, it said, the Church must not only save "those victims of existing institutions and social structures," but move into the social and political action fields to bring about needed change.

On the controversial subject of acceptance by Church-related institutions of community chest funds, the conference said that such a Church agency, when rendering a valid welfare service to the community, "should be able openly to maintain both its Christian character and the religious aspects of its program without being denied an equitable share of organized community support."

But it added that "if a Church-related welfare agency seeks both exclusive occupancy of a field and organized community-wide support, the community may rightfully object to its propagating its own doctrinal position or limiting the use of its facilities to those who accept that doctrinal position or limiting the use of its facilities to those who accept that doctrinal position."

The pronouncement welcomed the use of government resources by local communities to meet social needs. At the same time, it emphasized the dangers in centralized governmental action and called upon communities to guard against these, especially against the loss of the individual citizen's sense of community responsibility.

The conference lauded the development of the public assistance system, especially the social security program, and the emphasis upon the welfare of children. It commended government efforts to assure decent housing in good neighborhoods without racial discrimination. It warned, however, that the "enlarged role of government in the field of political and economic decision-making creates serious prob-

lems in the relation between Church and state."

"The principle of separation of Church and state should be so interpreted," the statement said, "as to make possible the voluntary cooperation of the Churches and the agencies of government on a non-discriminatory basis when such cooperation is deemed desirable for people's welfare."

Noting that Churches and pastors have in the past often failed to recognize the contribution made by professional social workers, the statement said: "Too often Churches have relied upon sentimental 'charity,' and spiritual exhortation as substitutes for the skills of the social work profession. Churches have often made the less privileged groups with different cultural backgrounds feel unwelcome, and they have often failed to show intelligent interest even in the problems of their own neighborhoods. Psychological factors involving both pastors and social workers have also hindered cooperation."

The conference stressed, however, that the estrangement between pastors and social workers has been partially overcome in recent years, with only some impediments still remaining.

One of these, it said, is the failure of the Churches to see the extent of changing viewpoints. Another is due to the disagreement between some non-sectarian workers and the Churches on the nature of man, and on the applicability of the Christian doctrine of sin and salvation.

The Protestant concept is based on Christian love, the document emphasized, "which believes all things, hopes all things, bears all things, and enables the Churches better to relate people to the ultimate resources in Christ."

However, it warned the Churches that these attributes do not take the place of the special skills needed to deal with particular situations. It further called upon the Churches to initiate and encourage continuing conversations between the representatives of Christian theology and social work philosophers.

Bishop Lichtenberger Speaks On South India Report

★ Bishop Lichtenberger, in his convention address at the Cathedral in St. Louis, made a strong plea for an open-minded approach to the study of the Church of South India.

"Surely our decisions about our relationship to the CSI will affect our own Church here at home", he told the delegates, "If we do approach this with the necessary imagination and courage, then we will want to have as close a relationship with the CSI as we can. And in doing this we shall not only lend strength and encouragement to the people of that Church; we ourselves will be strengthened. For then the Episcopal Church will be doing something about the unity of the Church. This opportunity we have is not very great, admittedly; but it is crucial. To stay aloof from the CSI, it seems to me, is to say we are not interested in the reunion of the Church except on our own terms."

He then turned to the subject of the mission of the Church. "Our use," he said, "of the words missions and missionaries is, I think, often confusing. The mission of the Church is one. Every parish is a mission, every clergyman is a missionary, every lay person by his baptism and confirmation is committed to the mission of the Church. But it seems necessary in order to distinguish between a self - supporting congregation and one that is not, to use the word mission. I hope we understand this. For every parish that is alive to its purpose knows it has a mission, that it is in fact mission; it is sent—mission and unity; these are inseparable. There is earnest and constant prayer by Christians in every denomination for the unity of the Church. There is a new understanding of both the difficulties and the possibilities of reunion. There is a determination to find a way, with God's help, into that oneness which belongs to the Church, Christ's body. But the search for unity is meaningless and false unless the Churches at the same time are obeying Christ's commandment: 'Go, therefore, and make disciples.'"

PRAYER BOOK SOCIETY REPORTS

★ At the annual meeting of the Margaret Coffin Prayer Book Society, the secretary and treasurer reported grants of 1021 Prayer Books and 815 Hymnals to mission parishes and institutions throughout the country during the past year. Twenty grants were made within the diocese of Massachusetts, and fourteen outside. Application for grants may be sent to the Society at 1 Joy St., Boston 8, Mass.

OKOLONA COLLEGE CELEBRATES

★ Founders day is being celebrated at Okolona College, Okolona, Miss., on May 31st. The following Sunday the completely renovated and remodelled dormitory for men is being dedicated.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

South African Leaders Parade To Protest Law

★ Five thousand men and women, Negroes and whites, marched through the streets of Capetown on May 20th in protest against the native laws amendment bill passed by parliament.

In the procession were clergymen, socialites, elderly native women, sportsmen, university lecturers, members of parliament, lawyers, doctors, housewives and city councillors—all of them opposed to a measure which they regard as a direct violation of religious freedom.

Church bells were played over loudspeakers to summon the marchers while organizers handed out pamphlets warning that "these bells toll for you. South Africa is in peril."

The procession was one of the biggest ever witnessed in Capetown. Thousands of spectators watched the parade in silence until a sudden burst of applause started a chain reaction from the rest of the crowd. Bobbing up and down in the ranks of the marchers were banners reading, "We claim the right to freedom of worship and freedom of association." A band played "Onward Christian Soldiers."

The leading marchers included Dean T. J. Savage, Anglican of Capetown and chairman of the Cape Peninsular Church Council; the Rev. Basil Brown, chairman of the Institute of Race Relations; Prof. B. Beinart of the University of Capetown; and Mrs. B. Grieve, chairman of the National Council of Women.

Most of South Africa's Protestant Churches were represented in the parade. The Dutch Reformed Church was an outstanding exception but some members of this body paraded unofficially. The Roman Catholic Church is strongly opposed to the new bill but there was no official Catholic representation in the public demonstration.

Arriving at the city's public gardens, the marchers were addressed by Dean Savage who told them: "The citizens who have marched through the city are a solemn witness that each of us protests against the native laws amendment bill. The bill prevents men and women of different races worshipping together. It offends the Christian conscience."

"Whatever our position in the world, whatever race or color, in prayer before the throne of God we are all equal," he continued. "No state official can take away our right to approach the heavenly Father as his children. We must protest, and, if necessary, disregard the law. We must obey God rather than man."

Mr. Brown then read, in both Afrikaans and English, a pledge which the crowd joined in reciting. It read:

"We declare clearly and unequivocally that we regard clause 29 of the native laws amendment bill as an offense to the Christian conscience of South Africa and alien to the tradition of this land. We solemnly declare we will use all reasonable means to secure the repeal of laws which fetter freedom and hamper interracial contacts and consultation. We dedicate ourselves to serve our country and pray for her welfare, to work for her highest good and to enshrine within her life the principles of true democracy and just treatment for all her peoples."

VIRGINIA WOMEN LOSE OUT

★ Women are not to serve on vestries in the diocese of Virginia. The men voted against it, 145 to 41, at the convention meeting in Richmond. The budget adopted for 1958 is $568,049, largest in history. A new plan for raising the money allows churches to elect to give to the diocese on a proportionate basis rather than accept an assigned quota. Under the plan, parishes will submit pledges to the diocese. The diocese in turn will prepare its budget on the basis of the pledges.

Parishes not wanting to participate in the plan will be assessed quotas as in the past. Although some parishes are using the plan now, it will not go into effect until 1959.

A resolution was passed asking Congress to enact legislation which would "facilitate a realistic and humane response to the world-wide refugee problem."

CENTRAL NEW YORK CONVENTION

★ The convention of Central New York voted to purchase and raise additional funds for a conference center at Cazenovia Lake. The property has thirty acres with two houses that will accomodate sixty-five people.

A budget of $338,637 was adopted. Also Bishop Peabody announced that the department of missions of the diocese had established a minimum salary for mission clergy of $4,000 plus expenses.

NEW MISSION IN OREGON

★ St. Mary's, Eugene, Oregon, has purchased a site for a parish mission to be known as St. Matthew's. Construction of a church will start this summer.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

British Churches Debate Steps Looking Toward Unity

★ The General Assembly of the Presbyterian Church of England was told by a London minister that members of its congregations are "keyed" up over a recent report proposing Presbyterian bishops and Episcopal lay elders (Witness, 5/23).

The Rev. F. P. Copland Simmons, London Presbyterian minister and former moderator of the Free Church Federal Council, said that whether or not the General Assembly liked the idea their congregations were waiting for some word about bishops and would be disappointed if it were not forthcoming.

"There will be trials by newspaper until the people know what we feel," he said.

Roy Drummed Whitehorn, principal of Westminster College, Cambridge, who represented English Presbyterians in the discussions that produced the report, said it had "been agreed that the time for authoritative announcements would not come for at least two or three years."

The Rev. J. H. B. Taylor of Southampton, who recently came from the Church of Scotland, said he doubted whether the feelings of the Scottish Church had been truly transmitted by its representatives during the conversations. Many Church of Scotland clergymen have opposed the proposal for bishops on the grounds that it would sacrifice Presbyterian principles.

Other groups in Britain also have taken a critical view of the report. Anglo-Catholics are said to regard with anxiety any suggestion that they might be expected to modify their views on the historic apostolic succession.

On the other hand, many Presbyterians and Free Churchmen generally are opposed to accepting an episcopal order.

The Methodist Recorder expressed Free Church objections by stating: "There is no concealment of the fact that in Anglican eyes complete intercommunion depends upon a certain doctrine of the Church and particularly of the ministry. Bluntly it means that ordination will have to be at the hands of an 'apostolically' authorized bishop.

"In order to be acceptable to official Anglicanism for ministration of, say, Holy Communion a minister of any Protestant Church in Great Britain outside the Anglican would be required to make at least tacit admission that he lacked some authority that the Anglican Church possessed and which he would obtain only by undergoing some further process of ordination in it."

Officially, however, the denominations are accepting the advice of their representatives to reserve judgement on the proposal.

PENNSYLVANIA ASKS PENSION CHANGE

★ The following resolution was unanimously approved at the convention of the diocese of Pennsylvania meeting May 6th and 7th. Whereas, the General Convention has ruled that all clergymen must retire at the age of 72, and Whereas, The Pension Fund has ruled that if a clergyman should act as a supply for more than three months in a year at one place, he must surrender his pension for the period over three months if he continues in that one place of supply, and Whereas, the social security of the United States Government permits a person over the age of 72, receiving social security, to earn as much as he is able without affecting his social security grant, Therefore, be if resolved, that the annual convention of the diocese of Pennsylvania request the joint commission on clergy pension plans on clerical salaries of General Convention to consider and recommend to the Church Pension Fund, that all clergy reaching the age of 72, receiving a pension from the Fund, be permitted to earn any sum in ministerial work over and above his pension and that such earnings are not to jeopardize his pension provided he is not returning to the work from which he retired.

LARGE SUM RAISED IN SOUTH FLORIDA

★ Bishop Louttit announced at the convention of South Florida, meeting at Daytona Beach, that nearly a million and a quarter dollars had been raised for the development program of the diocese. He told the delegates that it was the first time that the diocese had been "in a position to do adequately the work that God is calling us to do in extending the borders of his Church."

The convention voted that one tenth of the money should go to work overseas and made grants for work in Okinawa, Cuba, the Philippines and Japan.

GENERAL CONVENTION DEPUTIES

★ Most diocese are electing deputies to the 1958 General Convention at their conventions this year. However The Witness will not report the names of those elected until later when we can give a complete report of the elections in all the dioceses.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

The ACU and The Faith

WE GET occasionally in the mail a magazine called "The A(merican) C(hurch) U(nion) News" which plainly represents a well-intentioned and well-organized attempt to define what the Episcopal Church is and ought to be—an attempt based on plainly stated theology. This is the right sort of way to go about things. Now it is perfectly clear to us that the ACU theology is not our theology, and that it leads to conclusions which we cannot accept, most recently in the debate over the status of the Church of South India. We feel therefore we owe it both to ourselves and to the ACU to explain where its theology strikes us as defective, and why the conclusions which that theology leads to are for us unacceptable.

Now so far as the ACU position is derived from the New Testament, one finds quoted more than anything else (e.g. in the March editorial of the ACU News) two texts: I Timothy 6.20f "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith"; and Jude 1.3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints".

We take it for granted that there is an overall consensus of free scholarship about the date of the New Testament books. And one of the clearest items in this consensus is that I Timothy and Jude are among the latest of the books, that Jude cannot have been written by an Apostle, nor this part of I Timothy by Paul. Many scholars in fact feel that the "oppositions" of I Tim 6.21 refers to the "Antitheses" of the heretic Marcion, which can scarcely have come out earlier than 140 AD. These are the clearest New Testament passages which command the reader to preserve the "faith", thought of as a clearly defined body of doctrine; and by most scholars regarded as among the lastest parts of the New Testament. We have no reason to feel that the ACU rejects these conclusions; if it does, we hope very much some day it will let us know the historical grounds on which it rejects them.

Furthermore most free scholars regard the view of "faith" in these passages a comparatively late one, which is only beginning to be hinted at in one or two places in Paul such as Romans I.5. It seems quite beyond dispute that for Paul "faith" basically means "trust in the consistency and goodness of God's character". Only when the Church began thinking about the great experiences of the Apostolic Age, when inadequate views arose against which the Church wished to protect herself, was the meaning of "faith" changed to "a body of doctrine", to which Christians at all costs must hold fast. It can well be argued that this was an inevitable, and even largely beneficial development. But it cannot, we feel, be argued that this meaning does justice to Paul's vision of God's work: what for Paul is a living confidence in the power of God has become an intellectual reliance on a body of abstract statements.

The Important Thing

AGAIN, we have no reason to believe that the ACU denies the correctness of these conclusions; if it does, again we hope it will tell us on what historical grounds it disagrees. But assuming that our reading of the history is correct and generally admitted, we must ask: Can it be right to base one's theology on the latest and most intellectualized layer of the New Testament? The authors of I Timothy and of Jude, it is plain to us, were engaged in a fight against heretics where they considered it more important to insist on certain fixed dogmatic formulas than on the fulness of Paul's experience of God. Very possibly those authors were right for their day. But we personally would insist that such holding operations can at best be interludes in the life of the Church; and that the real heart of her life is in the recapturing of the Apostolic experience, where any set of dogmatic formulas would be felt woefully inadequate.

We realize our view is not universally shared. It seems axiomatic to us that the important thing, and the thing which the New

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Testament basically insists on, is to be like Jesus and Paul (in their different ways) rather than to hold the correct ideas about what they believed. These two things are not necessarily in conflict, but very often they are: obviously many orthodox people are not the least bit like Jesus, and obviously many people who are something like Jesus have never tried to define intellectually at all who Jesus is. And where the conflict arises, it strikes us as fairly plain that it is better to be the right thing than to think the right thing. For it does not strike us as completely plain than any orthodox formulation does anything like full justice to Jesus.

Furthermore, we are unhappy that a lot of what strikes us as religious mythology—very deep and symbolically important religious mythology to be sure—has been mixed up with the basic truths about man, God, and history in the New Testament. We cannot believe, for example, that there is sufficient historical reason (or any other sort of reason) for believing that the Virgin Birth, the finding of the Empty Tomb, the bodily ascension of Jesus, or the speaking in many languages at Pentecost, are real historical events which actually happened. We are firmly committed to the theological truths of the Incarnation, the Resurrection, the Exaltation of Christ, and the Gentile Mission which they symbolize.

But we cannot accept any view of Christian belief or the Creeds which requires us to assent to these as historical events. For that reason we prefer, as has been said, to sing the Creed rather than say it: it is poetry and not prose! And we have not come to these conclusions arbitrarily or wilfully; we believe that we have been led to them by the Spirit of God, and that they are part of that Truth of which the Fourth Gospel speaks.

We are not concerned currently to try and convince all men, or the American Church Union, that these views are correct; but only to convince them that these are views which have respectable scholarly backing, and that they can be refuted only by a better interpretation of history, and not by simple assertion. We have seen a form letter from another national organization, the "National Guild of Churchmen", which contains these words:

"The priest who is guilty of the pride and folly of thinking that his private views are superior to the teachings of the Church (or indeed of any value at all) and expresses these views, lets down the Church. The unbelieving priest who persists in his ministry lets down the Church and is a hypocrite."

We know several priests who share many of our views; who were in fact taught them by learned professors of our seminaries. Perhaps the National Guild of Churchmen is not looking at such views as we here express. But on the whole we are unhappy over the tone of these sentences: and we do not know where to find the "teachings of the Church", except in the best hearts and minds of the current generation of Christians.

Let People Think

NOW look. We know very well why people get into this standing-fast-on-the-deposit-of-tradition mood. Because if you let people think through their theology for themselves—even if you only let the clergy do it!—most of them are bound to come through with a lot of half-baked ideas. But we humbly suggest that there is ultimately no alternative to letting people think things through for themselves. We have done some teaching, and we know the awful temptation just to tell the students the answer, and put an end to their hopeless blundering for the truth: but the temptation must be resisted. Once you start laying down the law, you inevitably lapse into a dogmatizing excommunicating mood like the American Church Union and the National Guild of Churchmen; and that way lies only Rome and all the sins of which Rome is now the symbol.

These are not matters of purely academic interest. The March issue of the ACU News devotes a lot of space to the Church of South India. Readers of the Witness will recall that a delegation was sent to South India in 1956 by the General Convention of the Episcopal Church, and that this delegation recommended a partial intercommunion between the C. S. I. and the Episcopal Church. The ACU News editorial gives a long list of what it considers doctrinal defects of the "pan-Protestant Church of South India", and deplores any thought even of limited intercommunion until those defects are remedied.

We also were unhappy about the recommendations of our delegation to South India, but, obviously, for the opposite reason from the American Church Union! We have since read the delegation's full report, and we are confirmed in our former opinion that the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Church of South India, in spite of its own highly characteristic difficulties, has probably better claim to be considered a real Christian Church than we do. We say this principally because the Episcopal Church in the USA is obviously far more liable to pride than the Church of South India; one instance is the restrictions on intercommunion which our delegation was forced to propose, mainly on account of the ACU sector of opinion in our Church. And we continue to feel that until we can invite the Church of South India in without reservation, we would be more courteous not to send out semi-invitations at all.

We are coming around then to believe that the recognition of the Church of South India is a crucial question on which the Episcopal Church will have to make up its mind. We honestly do not see how any union of Anglican and dissenting Churches could have incorporated more of the Anglican structure than the Church of South India did. We do not know of any place in the world where there is more hope of building a Christian Church after the pattern of the early Church and of the Reformation, free from Anglo-Saxon snobbery.

We find ourselves forced ultimately to say: if the ACU or any other group in the Episcopal Church will not accept the Church of South India, then we must, after having made every effort, let that group go. Because we believe that through the Church of South India God is weighing us in the balance: if we cannot accept her, God, after giving us every chance, must ultimately let the Episcopal Church go.

The Inseparable Love of God

By Terence J. Finlay
Rector of St. Bartholomew's, New York

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:38-39

EVERY time I read these words, they burn and throb with force and vitality. Every time I read them, they speak to me of assurance, comfort, and hope. Here is no mere theory, no vaporizing of some abstract thinker, but the living faith of a great man. It has been suggested that, if these words were an anonymous fragment discovered among some Eastern ruins, or, if we were to read them for the first time on some ancient monument, having no clue as to the writer, we would realize that here was an utterance of the highest religious value. But at the same time we might imagine that these words had come from one who had lived a sheltered and untroubled life.

This text is no such fragment; and it was written by one whom we know, for St. Paul is probably better known to us than almost any other writer of the early Christian era. We have only to read his letters to know the man; his inner as well as his outer life is revealed. And he did not live an easy, sheltered life, knowing nothing of the hardships to be faced in the world. Let me recall for you his own words: "Oft have I been at death's point. Five times I have received from the Jews forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck . . . . In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness; in hunger and thirst, in fastings often, in cold and nakedness."

Nor were his struggles confined to this outer world, for in the chapter which precedes our text we have a vivid picture of the conflict that went on within his own soul. Again and again he was conscious of evil impulses overwhelming his better judgment. He says it was almost as though he were two men; and yet through it all he is sure of the love of God, from which nothing is able to separate him.

Triumphant Faith

IT WOULD seem to me that we desperately need this same confidence today. Where can we begin? Surely where he began—in the love of God revealed through Jesus Christ. The secret of this triumphant faith was not merely his own love of God, but the realiza-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tion of God's love for him. Here is an interesting sidelight. The great Christians, as I read their lives, have never boasted of their love toward God; but again and again they have testified to the ressuring sense of his boundless love for them and for all mankind. Just as we hear one great theme running throughout a symphony, so the inseparable love of God for us runs throughout the Gospel.

There is much in our world which cries out against this high truth. There is the tremendous struggle for existence that is being ceaselessly waged, or as Tennyson puts it:

"Nature, red in tooth and claw
With ravine, shriek'd against his creed."

When we see so much that is wrong, so much of "man's inhumanity to man," it is not easy to believe in a God of love. And there is always the danger of feeling that the Deity is very far removed from us. But it is a poor idea of greatness which leads men to suppose that the infinite greatness is indifferent to how we live or die. "It is only the worldly great who shrink from contact with little things, not the truly and nobly great." By the life of Christ we are taught that service is the true greatness of any man, and it is also the greatness of God.

God's love consists in the ceaseless giving of himself to his children. In his striking poem "Saul," Robert Browning gives us a magnificent conception of the boundlessness of God's love. You will remember how Browning pictures the young David brought to play before the king, who is in the grip of a depression of mind. The young shepherd goes in to Saul and by his playing brings the king out of his melancholy, and gives him a desire to live. Then David suddenly realizes a truth—that here is a man whom he desires to help and yet his power of helping is limited. Let me give it to you in Browning's own words:

"Do I find love so full in my nature, God's ultimate gift,
That I doubt his own love can compete with it? Here the parts shift?
Here, the creature surpass the Creator—the end, what began?
Would I fain in my impotent yearning do all for this man,
And dare doubt he alone shall not help him, who yet alone can?"

If we love and seek to serve our fellow men, how much more must God love us!

Again we see how in this remarkable text St. Paul draws a picture of all the terrors which afflict the soul, all the things that would destroy confidence—and then he challenges them to do their worst. "I am persuaded that neither death, nor life." Most of us would write: "Neither life, nor death," proceeding from the lesser to what we feel is the greater peril. We are reminded of what death has done among our fellowship during the last year, and for that matter, what it has done to so many of us during our lifetime. Little wonder that St. Paul puts death first. But he goes on to say that even this is not able to separate us from the love of God. Here is a message of hope for every one of us, for St. Paul puts his confidence in the fact that Jesus, in all his teachings, emphasized that man is immortal, that life here is only part of that life beyond.

Do you remember how Hamlet spoke of "that undiscover'd country from whose bourn no traveller returns"? There was one traveller who did come back to tell us what he found there. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." The basis of St. Paul's confidence is that he believed Jesus implicitly. The early Christians believed him with all their hearts; they faced persecution and death with unflinching trust in the belief that death was not the end, but only a beginning.

Great Symphony

WE REMEMBER with thanksgiving our loved ones, all those who are numbered with the saints, who having fought a good fight and kept the faith, have now passed into his presence. We are not separated from them in spirit, for nothing—neither death, nor life—shall be able to separate us from the love of God.

Time will not permit us to take all these great phrases used by St. Paul, for he goes on to speak of "angels and principalities and powers, of things present and of things to come"; and it is as though he would bankrupt human language to try and show us that none of these things can separate us from God. He knew what miserable lives so many people live because they are afraid of the future. They are continually seeking to unravel and see what time may hold in store for them. Those who believe in Christ know that his love is

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the same yesterday, today, and forever; and time cannot prevail against him.

Now this great symphony comes to its triumphant conclusion: "Nor height, nor depth, nor anything else." It is a boundless love. Let us grasp it, believe it, trust it; for in its power we may live with confidence and faith.

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

Don Large

Unchanged for 1957

SINCE I can indulge my enthusiasm for foreign cars solely through the medium of certain automotive magazines, I read every available publication of this nature with avid and unabated interest. So it was that, upon returning to the rectory after a late call the other evening, I settled down with a copy of Britain's Motor.

Prominent among the pages of this journal was an ad for the Armstrong Siddeley car. Chaste, and devoid of any trace of the hysteria which so often thrashed through Madison Ave. ads on this subject, the advertisement simply said: "The Armstrong Siddeley 'Sapphire'—Unchanged for 1957."

Remembering Detroit's pathological passion for breathless change—change which doesn't have to be better, just as long as it's different—I found myself wondering how many American manufacturers would take pride in announcing that they had not changed their model this year. How many would dare establish a noble tradition, and then have the courage to stand behind it and uphold it?

This business of rendering last year's virtue obsolete—of being obsessed with change just for the sake of change—of declaring yesterday's excellence now unworthy just because it was yesterday's—and of turning your back on well-wrought goodness just because it is currently an old-fashioned goodness—all this is a contagious disease.

The infection even invades the region of religion. The practitioners of various models of New Thought(which more often resembles no thought) are impatient with the Church's ancient statement: "Jesus Christ, the same yesterday, today, and forever." Sarcastically they snort, "Now there's an example of progress for you!" So they proceed to try to streamline God, changing those things in him which Freud or the latest lecturer at Carnegie Hall doesn't consider modern enough.

It distresses them, you see, to discover that the eternal verities are unchanged for 1957. They are irritated that chrome has not been laid on with a trowel around the altar of God, and that no change has been made in the grille forming Heaven's gates.

Such souls forget that a change is not necessarily always a change for the better! Changes are sometimes the order of the day, but when they are made, let's be sure they're not in reverse. Above all, let them remember that the abiding values are the values least famous for their changeability. Love doesn't change just because it sees change around it. Lovers may change, but love itself remains unaltered.

And it's this very changelessness of the things of God which is our salvation. It's the unchanging dependability of Christ which keeps our moral and spiritual foundations firm. The old hymn knew what the score was when is said,

Change and decay in all around I see;
O thus who changest not, abide with me!

We thus salute the faithful who aren't stampeded into annual changes, and who, having found a good thing, have the grace and the appreciation to hang on to it. And that goes for earthly things no less than spiritual. So—congratulations, Armstrong Siddeley, for remaining unchanged for 1957!

NOW HEAR THIS

By Frederick A. Schilling

Gospel for Sunday after Ascension Day
St. John 15:26-16:4

"Ye also shall bear witness."

The Ascension of Jesus marked for the disciples first the fact that he had risen above the human barriers of matter and space. Their fellowship with him would henceforth

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

have to be in spirit. Soon they also came to think of this elevation as enthronement in the fullness of deity, which was an interpretation so closely related to their own inner experience of his mastery that one can say that ascension to "the right hand of God" was simultaneous with the enthronement as Lord and God in their own hearts.

The account of those post-Ascension days in the Book of Acts (1:12-2:1) compresses much intensive living and thinking into a few sentences. There must have been a mounting excitement as they came to sense the high import of the ascension and their own consequent responsibility and privilege. The jubilant eruption on Pentecost was the final outburst of that enthusiasm. Jesus was king of the new age and they were his heralds and representatives. But soon they would be brought down from this elation to face the sober fact that their allegiance to Jesus as divine Lord made them not popular leaders but despised and outlawed people. The early chapters of Acts describe an impressive parallel between the experiences of the disciples after the ecstasy of Pentecost and Jesus' own trying week following his royal entry into Jerusalem.

Jesus had known that this was inevitable, and he tried to prepare his men realistically for such a turn of affairs. He had taught them, "Blessed are you when men revile you and persecute you . . . on my account" (St. Mt. 5:11, 12); "Brother will deliver up brother to death . . . " (St. Mt. 10:21). He hoped that some such forewarning would save them from bitter disillusionment.

Many years after these developments the Evangelist St. John reconstructed such conversations of Jesus. Perhaps in his day members of the Church were stumbling in disappointment not only over the distresses of the early apostles, but also over their own persecutions. He reminds them that such troubles were not unforeseen. "You should not be offended." Jesus is saying again: "These things have I told you, that when the time shall come, ye may remember that I told you of them" (16:4). They should also know that their very preaching, their witness, would be the cause of such hostility. Such animosity would be proof that they were fulfilling their function as agencies of the spirit of truth. The vital thing would be that they continue as such; that they preserve the harmony between themselves and the Spirit (n. b. the "counselor" rather than "comforter"), as there was between Jesus and the Father, and thus would be maintained also their oneness with the glorified Jesus. As Jesus had revealed the Father, so the disciples were to proclaim Jesus (Acts 1:18) everywhere. To be bearers of the spirit of truth in the continuance of Jesus' own witnessing ministry was an exalted responsibility which persecutions could not diminish.

Lest there be shadows of doubt at any time regarding the genuineness of this witness a norm of judgment is implied here. The spirit of truth knows the Father and the Son (cp. 16:3), as the world does not. That means that the witness is true when it is in the spirit and mind of Jesus and his teaching about God. St. John adds a significant historical note in the clause, "because ye have been with me from the beginning". This repeats the first century recognition of the primacy of the original disciples in harmony with St. Peter's specifications for a witness (Acts 1:21, 22). For today's theological and ecclesiastical thought this is still a relevant principle.

For all members of the Christian Church this lesson has a very particular meaning. All are appointed to be witnesses just as truly as were the apostles and Jesus. At this time of the year especially confirmation classes experience spiritual ecstasy in the laying on of hands. This is a sublime event. There is inspiration and spiritual exaltation. However, it is for one purpose only: to equip and appoint each person confirmed to the function of witnessing for Christ, of being bearers of the spirit of truth. When that function is honestly performed experiences quite contrary to the joy of the confirmation service will follow.

Many people will not want to be disturbed and challenged by a consistent Christian witness. But let there not be discouragement because of that. Know that it will be so. Be prepared for resistance and even social rejection. That too is part of **your honored calling as Christ's witnesses.**

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Talking It Over

By W. B. Spofford Sr.

IT ALWAYS amuses me a bit to see how we can recognize Christian virtue, and praise it, when it is far enough away. We have had a lot in the Witness, over a long period of time, lauding Bishop Ambrose Reeves, Father Trevor Huddleston, Michael Scott and other Christians in South Africa for their stand on segregation. And it is of course swell that the American Church Union is sponsoring a speaking tour for Bishop Reeves here in the United States for a month, starting June 25th. He will receive well deserved applause wherever he goes.

But what about the battles in our own backyard? And what about our own heroes? At the convention of the diocese of New Jersey this month, Canon Bob Smith introduced a resolution high in its praise of Bishop Reeves and other Church leaders in Africa. It was passed unanimously, as it should have been.

But Bob Smith is not a man to neglect issues that are under his nose. It wasn't long ago that six Negroes who soon were known throughout the world as The Trenton Six were sentenced to die for murder. World opinion forced a retrial, and Bob Smith was very much a part of this world opinion. That trial was declared a mistrial, but a third trial brought about the acquittal of four of them and the conviction of the other two whom the prosecution had never considered the principal defendants.

What happened to Bob Smith for the considerable part he played in these trials of the Trenton Six? The answer is "Nothing"—but it is that only because his bishop, the late Bishop Gardner, stood solidly back of him. There are Episcopalians in New Jersey—some of whom no doubt voted for Bob's resolution the other day about South Africa—who went to the Bishop to ask that Bob be fired as social service secretary of the diocese. Bishop Gardner told me this—not Bob, who takes a kicking-around in stride as something a Christian should expect.

It ought not be to necessary to say much now about Carl Braden and his wife, Anne, since there has been a lot here about them also. Both of them are Episcopalians and she was once a member of the social service committee of the diocese of Kentucky. In 1954 they bought a house in Louisville at the request of Andrew E. Wade and his wife who, being Negroes, were unable to make the purchase themselves. The Bradens then transferred the title to the Wades. A month later the house was 60% destroyed by a bomb and has laid in ruins ever since.

The Bradens and five other white supporters of the Wades, not believing in segregation, got their reward. They were indicted on a variety of criminal charges, including advocating sedition. Carl Braden was tried and given fifteen years. His conviction was reversed last summer after being in prison for eight months. Two of the other friends of the Wades spent months in jail before all charges were dropped without trail last winter. All of the white friends of the Wades were fired from their jobs.

There is a happy ending to the story. The Wades, after three years that have involved lawsuits over mortgages, this month gained clear title to their dynamited home.

The problem was solved when David Simonson and his wife of Chicago loaned the Wades $12,326 to pay off mortgages, interest and court costs. The Simonsons said: "we first read about the Wade case while living in Paris, France. Shortly after our return to the United States last year, we heard Mr. Wade make an appeal for aid on a radio program sponsored by the United Automobile Workers. We decided then that we would help in whatever way we could."

And where is the Episcopal Church in the picture—the Episcopal Church, with a lot of leaders who do considerable poping off about the evils of segregation? Well, Anne Braden has written me several times to tell me that "some of them have been very kind." But it is nevertheless a simple fact—except for Bill Melish of Brooklyn and one or two other Episcopalians who are in the ideological-doghouse—that nothing has been said publically about this case involving two of our own communicants.

This does not mean that the Church—as I generally use the word—hasn't played its part. Fact is that the settlement of the long dispute over the house was announced on May 9th by the co-chairmen of the Wade Defense Committee. They are Dr. M. M. D. Perdue, pastor of Emmanuel Baptist Church in Louisville and

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the Rt. Rev. C. Ewbank Tucker, Presiding Bishop of the Tenth Episcopal District of the African-Methodist-Episcopal-Zion Church.

When Bishop Reeves of the One, Holy, Catholic Church visits us next month it would be nice for him to have a meeting with the schismatic Bishop Tucker.

They have a lot in common.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THE other day I found myself at the Clericus of which all the clergy of the diocese are members. We have a speaker and a lunch. Ours is a large and important diocese, busy and breathless, and the Clericus gives us a chance to get together in an informal and friendly way. We are so busy in our parishes that we need something like this to get us out of them.

The speaker was earnest but dull, and I found my thoughts wandering just as though I were a parishioner listening to one of my own sermons. Except that I was thinking of the clergy! There was Father Buffers in front of me, young, already portly, red-faced, Anglo-Catholic and positive. He was sitting with dear old Father Timmons, so gentle but so sure of the faith. Just as sure is my friend Gilbert Simeon although he is an Evangelical and doesn't like ritual nor even candles. Just ahead was Dr. Boanerges, one of the few clergymen who gets his clothes at Brooks Bros. and refuses to preach anything but the "dear, old, simple gospel." Near him was young Alfred Gore who mostly "believes" but who has "difficulties." The Virgin Birth brothers him much more than the Incarnation and he does not think, with the saintly Bishop Gore (no relation) that Original Sin is "perfectly obvious."

He was with Dr. Hemstadt who claimed that the historical Jesus was lost in "the Christ of Faith." He followed Bultman and wanted the Church's teaching to be freed from myths. "For myth repels the modern mind," he would say. "No doubt it was necessary for the Primitive Church. Do not let us stress the miraculous. Surely it is enough just to present 'the greatest story ever told.' " Once I had asked him where that story was to be found and he had looked at me scornfully and said that he supposed I had heard of the New Testament. I said that I had, and that I had even studied it and thought it very hard to leave miracle out of it.

"It is for some," he had said, looking at Frs. Timmons and Buffers as though they were antidiluvian monsters. I had felt unreasonably annoyed. Now my thoughts turned to Thomas Lessiter who had just come in. He was a scientist and knew about nuclear fission; he had turned to the Church because he had felt that only the teaching of Christ could save men from destroying the human race. The clergy were all delighted by his conversion.

But Gershom Bowers was sceptical. "Most of the clergy," he argued, "would be appalled if they had to take Christ seriously. Think of how he denounced the religious leaders of his day." Bowers was thought to be very radical.

The speaker was now saying something about marriage counselling in the light of depth-psychology but out-of-my-depth psychology would have better described it for me. I looked at the Bishop and I knew he felt just like the Chancellor of the Diocese when he had to listen to a sermon where the preacher passed too many a stopping place.

"And now," droned on the speaker, "in the application of this new knowledge to these new situations we must use every resourse to preserve for the future the heritage of the past."

He stopped, and never doubted that the applause meant appreciation rather than relief.

"A wonderful exposition," said the President "and I suggest we express our appreciation in a hearty vote of thanks."

We did, heartily, and then we fell gladly on the viands of the caterer and talked shop. That was something we could do.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy
50 copies for $2.50
100 copies for $4.00
Postage Paid

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Washington Diocese Takes Steps To Meet Changing Conditions

★ The adoption of a program calling for a continuing missionary advance effort in acquiring mission sites to keep pace with the tremendous expansion and outward movement of population of the metropolitan area of Washington was a major decision at the Convention of the diocese. It was held at Grace Church, Silver Spring, on May 6th. The church, which this year is celebrating its centennial of service, held its first service in a big new building on Christmas Eve.

In addition to undertaking this missionary advance program, the Convention adopted a record budget of $236,762 for 1958. An assessment of $125 per clergyman will be added to the diocesan fund requirement for each parish to provide group life insurance of $10,000 for all clergy of the diocese. Members of the diocesan staff will be covered in smaller amounts.

Bishop Dun in his Convention address noted that the average cash salary of clergy in the Church is $4,280. In Washington six of the clergy receive less than $3,600 but not below $3,000. In practically all cases housing is provided or a housing allowance and in most cases there is an auto allowance. The bishop urged all vestries to review clergy salaries for which they are responsible in the light of the rising cost of living which is up 90 percent since 1939. In particular he urged the review of any salary below $4,000 except in the case of clergy in their first two years after ordination.

A second major issue stressed by Bishop Dun in his address also has arisen from the outward population movement of families from this city to nearby suburban areas. "This second issue confronting us now, and sure to be with us for many years, arises out of the continued movement of population within the City of Washington and the radical changes in the racial and economic balance of the population adjacent to an important number of our city churches," said the bishop. "Whatever our private sentiments, prejudices or convictions, this fact about our human environment, taken together with the changing status of the Negro fellow citizens in civil society, brings anxieties, economic problems, hard decisions and internal stresses to an increasing number of our city parishes. God will not permit us to evade the issues presented."

"Some of our parishes will be faced with the alternatives of steady deterioration or flight or difficult adaptations. Without offering any easy formula I shall simply say that the years ahead will reveal whether we have the courage and wisdom and brotherly love to be in truth the Apostolic and Catholic Church, bearing the reconciling Gospel to all sorts and conditions of men and knitting them together in one communion and fellowship."

The Convention passed a resolution urging a change in the constitution and canons of the General Convention to permit lay women to be elected and serve as Deputies.

Do Your Present Policies Serve Your Insurance Needs?

Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.

Literature will be sent on request, refer to Dept. A.

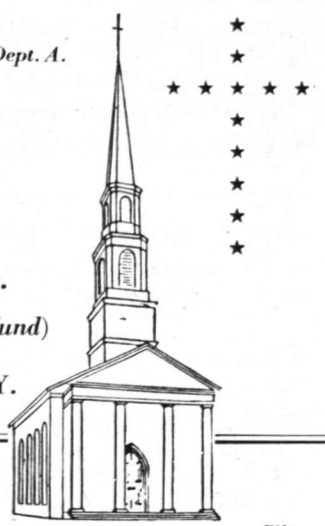
The **CHURCH** *Fire Insurance Corporation*

and

CHURCH *Agency Corp.*

(*Affiliates of The Church Pension Fund*)

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



Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BISHOP DIBELIUS ASSAILS SOVIET POLICIES

★ Otto Dibelius, chairman of the council of the Evangelical Church in Germany, charged that obstructive policies of Communist authorities have created "increasingly painful Church-state tensions" in the Soviet Zone.

He spoke at a synod meeting of the Berlin-Brandenburg Church of which he is bishop. Reinhard Moeller, president of the synod, said the sessions were being held in East and West Berlin to "demonstrate the Church's unity beyond political borders."

Dibelius complained that last year "not a single new church could be built in the Berlin-Brandenburg area because of various obstructions." Meanwhile, he stated, the admission of young West Germany "continues to be hindered."

Other specific charges made by Dibelius were:

East German parents are still being subjected to strong pressure to enroll their children for Communist-sponsored youth dedication rites devised to supplant Christian confirmation.

Financial obstructions have "entirely impoverished" the churches in East Germany.

Communist propaganda to discourage Church membership has been intensified and is being carried on in "not always peaceful ways."

He repudiated charges by Soviet Zone authorities that the Church has supported the North Atlantic Treaty Organization and not the "peace policies" of the East German government.

In turn, he denounced the military training of high school students in the Soviet Zone which, he said, involves instructing young girls in the use of firearms.

"The whole world," Dibelius declared, "knows that we continuously pray and work for the removal of atomic warfare threats, but what we do in this matter is done on our own account, and not upon political orders, wherever they come from."

He said the Church "does not interfere in state affairs and must demand reciprocal freedom in Church matters."

Communist charges against Bishop Dibelius arising out of the recent agreement for a chaplaincy in the West German army were denounced by the synod. It adopted a declaration of loyalty to the Bishop and branded as "outrageous and untrue" statements by Communist officials that the chaplaincy agreement meant support of NATO and militarism.

"The synod will not allow itself to be separated from its bishop, which it elected, and expects that appropriate state organs disassociate themselves from, and, in the future, prevent such attacks against the bishop and the Church, in order not to make impossible purposeful talks between state and Church," the statement said.

It also demanded that the East German government no longer hinder Bishop Dibelius in the exercise of his office by denying him entry permits into the Soviet Zone.

This was a reference to the

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

HOLDERNESS

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR
TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAhL'S CHAPEL
Broadway and Fulton St.
Rev .Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request: founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

refusal of the Soviet Zone government last March to permit the bishop to travel to Dresden for a church lecture. The action was interpreted in Church circles as a reprisal against the overwhelming endorsement given by the synod to the chaplaincy agreement.

Superintendent Max Rahmel, chairman of the synod's public relations committee, said all attempts to alienate the Church from Dibelius are "doomed to fail from the very beginning."

NEW JERSEY BACKS BISHOPS OF AFRICA

★ The diocese of New Jersey at its convention meeting in Trenton, passed a resolution supporting the bishops of South Africa for resisting the law forbidding Negroes to worship with whites.

The synod of the Pacific, meeting in San Francisco, passed a similar resolution.

CHICAGO ASKS END OF DEATH PENALTY

★ Abolition of capital punishment in Illinois was recommended by the diocese of Chicago in a resolution adopted at its convention. It urged that the state legislature act to ban the death penalty.

"Too often the poor, the uninfluential, the less-educated, the medically insane, the racially handicapped and those who cannot obtain defense counsel receive the death penalty," the delegates declared.

They said the execution of criminals has "very serious bad effects" on judges, jurymen, attorneys, prison staff, other inmates, relatives of condemned men, and "on the whole of society itself."

The resolution was introduced by Chaplain James G. Jones, Jr. of Cook County jail. He testified on May 14, in Springfield, in favor of several pending bills that would abolish capital punishment. Father Jones said six condemned men in the county jail's death row helped him prepare circulars on the resolution which he distributed before the convention.

The measure was supported by Wilber Katz, professor of law at the University of Chicago, a convention delegate.

The delegates voted down a substitute motion by the Rev. Thomas J. M. Davis, rector of the Church of the Good Samaritan, Oak Park, to submit the proposal to theological study for one year.

CONSTRUCTION HALTED ON CATHEDRAL

★ Major construction on the Washington Cathedral has been halted for the first time since world war two because of lack of funds, Bishop Angus Dun of Washington disclosed.

The last work on the cathedral was interrupted in 1942 when the wartime shortage of materials made it impossible to continue. Construction work resumed in 1948 and has made steady progress since then.

Bishop Dun said that even as cathedral workers rejoice at the completion of two new bays "we must regret that major construction must cease for a considerable time until further funds are gathered."

The bishop told the convention of the diocese that about $15,000,000 has been spent on construction of the cathedral since the cornerstone was laid in 1917. He said that at least an equal amount will be needed to complete the structure which will be the world's twelfth largest religious edifice when completed.

Dean Francis B. Sayre, Jr., declared that completion of the cathedral will require a steady income for building purposes of at least $250,000 a year for the foreseeable future.

At present, three stonecarvers who are permanently employed by the cathedral are continuing their work on intricate and detailed carvings. All other construction equipment is being moved away.

NEW CHURCH MEETS IN GARAGE

★ The Redeemer, South Jacksonville, Florida, is having services in a double garage that has been converted into a chapel. Last year the diocese and Grace Church bought a house and garage on twenty acres to start this new work in a rapidly growing part of the city. The house is used for the Church school and as a parish house.

THE EPISCOPAL CHURCH

What I Found

By Don C. Shaw

The story of a modern conversion from the ministry of another Church.

10c a copy - $4 for 100

The WITNESS

TUNKHANNOCK – PENNSYLVANIA

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries

Custom Tailoring for Clergymen

1837 *Church Vestment Makers* 1957
Over One Hundred Years



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

APPROVE WOMEN ON VESTRIES

★ The convention of the diocese of New York voted to permit women to serve on vestries and as delegates to diocesan conventions.

The resolution was recommended by Bishop Donegan and passed by a two to one vote. It was passed by a majority vote at last year's convention and had to be approved again this year before taking effect.

The convention also approved a $1,000,000 revolving fund proposed by Bishop Donegan to meet a "critical" need for building new churches and temporarily assisting established parishes in New York and suburbs. He said the need was brought about by the "mushrooming of scores of new communities and the enlarging at a fantastic rate of formerly relatively small communities due to shifting of populations and the decentralization and expansion of industries."

"We must build churches, parish houses and rectories if we are to stay with our people," the bishop declared. "We are not getting our churches into the areas where the people are."

SALINA ENDS QUOTAS

★ The district of Salina voted at its convention meeting at Hutchinson, Kansas, to raise its missionary offering by voluntary giving rather than the quota system. Bishop Lewis said he thought it was the first diocese or district to follow this plan.

"I have not been struck by any poverty in the district," he told the delegates. "I have been struck by the divergence between the economic standard of life by which our people live and the economic standard of the Church. I will not knowingly appoint to a bishop's committee anyone who does not support the missionary budget of the Church."

RHODE ISLAND GETS ESTATE

★ The diocese of Rhode Island has been given the Widener estate at Newport, Rhode Island. It will be used for the proposed Canterbury College and also for retreats and conferences.

It is an estate of six and a half acres, with the main house containing sixty rooms, including large ball rooms which make it ideal for the purpose for which it will be used.

JOHN R. LOGAN IS DEAD

★ The Rev. John R. Logan, who was rector of St. Simon's, Philadelphia, for forty-eight years until his retirement last December, died on May 6th in his 80th year. Under his leadership the parish grew from 160 persons to more than 1,000. He was also prominent in civic and diocesan affairs.

He was succeeded on his retirement by his son, the Rev. John R. Logan Jr.

UNION DISCUSSIONS IN CANADA

★ Leaders of the Anglican Church of Canada and the United Church of Canada are discussing the idea of a "conciliatory episcopate" to guide and govern a new Church that would merge both bodies.

The Rt. Rev. J. S. Thomson, moderator of the United Church of Canada, said in an interview that "tentative proposals of the same kind as those advanced recently by the Churches of England and Scotland have been made here" (Witness, 5/23).

Thomas said the aim in Canada was a "conciliatory episcopacy" in which the two types of Church government would be merged. He called this "a great step forward" in the 14-year-old conversations between the two Canadian Churches.

Leaders of both communions, he said, are anxious that their people should not go off "half-cocked" over the proposals that will be developed and crystalized until they are ready for submission to the governing groups of the two Churches.

BISHOP LOUTTIT IN GERMANY

★ Bishop Louttit of South Florida, chairman of the armed forces division of the National Council, is holding conferences with chaplains in Europe. They are being held at Berchtesgaden, formerly the retreat of Adolph Hitler, which accomodates 500 persons and is now a conference center for chaplains.

Bishop Nash, now in charge of Episcopal churches in Europe, is also meeting with the chaplains.

YOU can raise MONEY with
RUBBER SCRUBBER
the SCOURING PAD of 1000 uses!
If you hate scouring, you'll love the new Rubber Scrubber. Ideal for benevolent and fraternal sales! Repeat sales GUARANTEED!
Write us for full particulars and your FREE SAMPLE
RUBBER SCRUBBER Corp. (Dept. RU7)
WATERTOWN, NEW YORK

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25W Marblehead, Mass.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Carroll E. Whittemore
Layman of Boston

I have just received Leon McCauley's article on Church Bookstores (5/16). I think he has done a good job, from his point of view. There is, however, another very strong side to the picture. While it is true that the Methodists and Baptists have their own outlets, it is also true that they sell wholesale to stores selling their materials, and it is also true that there is a great loss of money among many of the denominational stores. If they did not have a monopoly on their lesson materials, it is questionable how long some of them would last. If encouragement were given by these same denominational houses to independent stores around the country, I believe there would be twice as many stores as there now are, and scattered in areas of the country where no one is serving.

Then, looking a little further at the same picture, we find that the Roman Catholic Church is not in business as far as bookstores are concerned. The Church does not officially publish anything in the name of a publishing house, nor does it have stores in its own name, but it gives the imprimatur to those books and lesson materials that they feel are representing the Church. When another series of lesson materials come along, they will give the imprimatur to that series, even though they might have given the approval the day before to another series. This is far superior to the system of the Protestant Church, where they have a denominational owned bookstore.

In many cases, in some denominations, the directors of Christian education in various states have part of their salary coming to them from the denominational house. Because of this, they must recommend the lesson materials issued by their denominational house. This might have been all right fifty or a hundred years ago, but today it is rather difficult to put every Church in one denomination into one or two categories, "You must use this lesson material or this lesson material. From there you are cut off." Even in the Episcopal Church there are some directors, I believe, who are recommending materials issued by the Methodists or the Congregationalists or the Presbyterians. If the denominational house idea extended in the Episcopal Church as far as it does in some of these other denominations, the influence would have to extend to the diocese directors, who would have to be influenced by the amount of money the denomination has sunk into lesson materials, and then, I am afraid you would find that the educational principles to which they are dedicated would be soft pedalled. Maybe that isn't the word, but when one knows that their parent is going to lose money, the person is apt to lean a little towards the parent, so that only materials from headquarters would be recommended, even though they feel that maybe something published by another denomination might be best for a particular church.

I hope I have given you that side of the picture. Maybe you are not interested, but I did think you would like to know what is happening in other denominations and why I, personally, feel that if Mr. McCauley's opinions were taken and carried through by the Episcopal denomination, that the Church would suffer, rather than be helped. This, of course, is a personal opinion, but it is based on thirty-six years of working with various denominations.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART – MUSIC – DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.*,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

MEANING OF THE REAL PRESENCE
By G. A. Studdert-Kennedy
10c a copy - $4 for 100
The WITNESS
TUNKHANNOCK – PENNSYLVANIA

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SCHWEITZER AND BARTH RAISE THEIR VOICES

WE ARE forced to regard every increase in the existing danger through further creation of radioactive elements by atom bomb explosions as a catastrophe for the human race, a catastrophe that must be prevented under every circumstance.

There can be no question of doing anything else, if only for the reason that we cannot take the responsibility for the consequences it might have for our descendants. They are threatened by the greatest and most terrible danger.

That radioactive elements created by us are found in nature is an astounding event in the history of the earth. And of the human race. To fail to consider its importance and its consequences would be a folly for which humanity would have to pay a terrible price. When public opinion has created in the countries concerned and among all nations an opinion informed of the dangers involved in going on with the tests and led by the reason which this information imposes, then the statesmen may reach an agreement to stop the experiments.

A public opinion of this kind stands in no need of plebiscites or of forming committees to express itself. It works through just being there.

The end of further experiments with atom bombs would be like the early sun rays of hope which suffering humanity is longing for.

—From the address by Dr. Albert Schweitzer, broadcast to fifty nations on April 23, 1957

KARL BARTH, Swiss Theologian, also called upon people to "take matters into their own hands" in regard to bomb test. "They should cry 'Stop!'" he said, "to pierce the eardrums of men with responsibity in the West and East; halt preparations for war with weapons making it from the outset senseless for all taking part; halt experiments which clearly imperil us already in peacetime. People in West and East must oppose the current lunacy."

He added that this matter was not one of principles, ideological systems or considerations of power but "a matter of life."

"*Mankind must help settle the matter before it is too late.*"

WHAT SHOULD BE DONE?

An International Agreement to Stop Nuclear Tests, a First Step Toward Disarmament.

Write President Eisenhower yourself.

Get others in your community to write the President.

Write letters to your newspapers.

Get organizations—Church, clubs, unions - - - to speak out through clear-cut resolutions. Send them to the President and to newspapers.

Mr. Arthur Fawcett, Treasurer Box 1534 Annapolis, Maryland

Episcopal Fellowship For Social Action

TUNKHANNOCK — PENNSYLVANIA

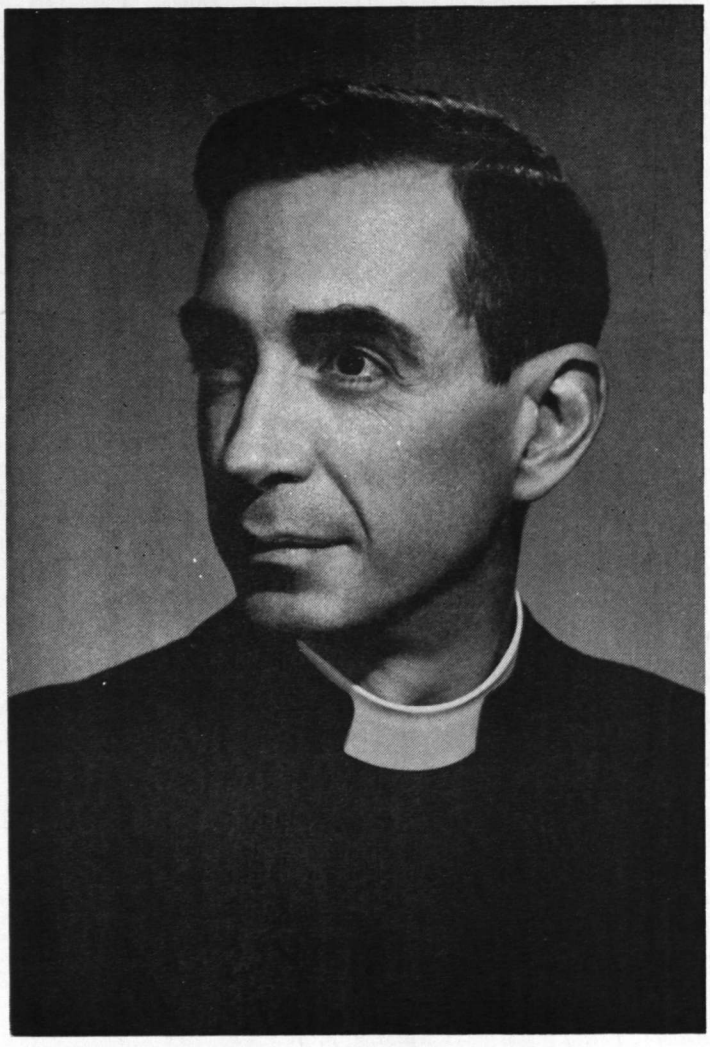
THIS IS A PAID ADVERTISEMENT

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

JUNE 6, 1957

10¢



MASSEY H. SHEPHERD Jr.

MEMBER of an outstanding faculty that will teach at the Summer Conference on Church Music to be held July 9-18 at DuBose Conference Center at Monteagle, Tennessee

THE WEAK AND THE STRONG

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 8:30; Holy Communions, 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector

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

VOL. 44, NO. 19

The WITNESS

FOR CHRIST AND HIS CHURCH

JUNE 6. 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Education Great Need In Haiti Declares Bishop Voegeli

★ Bishop Charles A. Voegeli of Haiti said at South Bend, Ind. that "regardless of the outcome" the political upheaval on the island would have "little immediate effect" on the Churches there.

The present unrest in the country, he said, will probably keep Haiti's leaders busy holding their own positions for the next several years and will take their minds off attempts to bring religious institutions under state control. He saw the country's poverty as a greater threat to the status of the Haitian Churches.

Bishop Voegeli, who was on a visit through the Midwest, is seeking financial support for Episcopal schools in Haiti.

"The country is staggering under the worst economic crisis since it won independence from France 153 years ago," he said. "The national treasury is virtually empty and the government owes $18,000,000 to the National Bank of Haiti and $40,000,000 in foreign debts."

Failure of the coffee crop, the nation's largest revenue earner, has resulted in critical economic conditions, Bishop Voegeli explained. Strikes which resulted in the ousting of President Paul E. Magloire last December also have produced damage to the economy which runs into millions of dollars, he added.

"One of the principal tasks of the Churches in Haiti is educational," the bishop declared. He said that more than 90 per cent of the 4,000,000 population is illiterate and less than five per cent can be accommodated in the public schools.

"This throws the burden of education on the religious institutions of the country and we try to meet the challenge as energetically as we can with our limited resources," he said.

To meet this educational challenge, Bishop Voegeli reported, the Episcopal Church has set up 40 schools and 80 missions in Haiti, including a theological seminary and a school for handicapped children.

Despite the progress the Churches of the island have made in educating the residents, he estimated that 85 per cent of the population practices voodooism. "No one in the government will admit that the proportion is that high," he said "and individuals deny that they believe in black magic. But in spite of Church edicts and government controls the practice flourishes."

The bishop, a native of New Jersey, is the friend and confidant of several leading Haitian political figures. He said military control of the island was apparently the best possible arrangement to insure a free election.

Bishop Voegeli credited the island's middle-class, a comparatively new social stratum in Haiti, with providing the most strenuous opposition to attempts to set up a dictatorship. Numerically small, the middle class is made up of students, white collar workers, and professional people.

"The emergence of this middle class will have a most significant effect on the future of the nation," he said. "Politically, the rise of this group could be the greatest advance in the last century."

BISHOP SHERRILL VISITS CANADA

★ Presiding Bishop Henry K. Sherrill is visiting Canada, June 4-6, to address the synod of the diocese of Quebec. He will also speak at a dinner given in his honor.

DAY OF WITNESS IN NEW YORK

★ A rally and worship service, with parade, was held in New York on May 27th to pay tribute to Spanish-speaking Episcopalians in the U.S., Latin America and the Caribbean. It was sponsored by the Urbans Priests and Laymens Groups.

There were about 5,000 Episcopalians in the parade which ended at New York Cathedral where the service was held. The offering was given to the Spanish Episcopal League of the diocese.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Restrictions On Visits To China Hit By Bishop Higgins

★ The convention of Rhode Island asked the U. S. government to allow Church leaders greater freedom to visit Christians in China. The delegates also protested the state department's ban on newsmen to visit China as a "threat to the American tradition of a free press."

The action was taken after Bishop Higgins had criticized the ban.

"The present policy of our government forbidding visits of American news reporters to Red China seems to me to be incredibly short-sighted if not worse," he said.

"Even more inexcusable . . . is the obvious reluctance of the government to allow American Christian leaders to visit Red China for the purpose of praying, worshipping, and conferring with their fellow-Christians."

Bishop Higgins said this is probably the first time in U. S. history that newsmen have been forbidden to gather news in any corner of the world in time of peace.

"American newsmen as a whole are a highly competent group of professionals who can be trusted to observe life in Red China or anywhere else with an objective eye, and report back to us what they have seen and heard," he said.

"We Americans have a right to know at first hand what is transpiring in that huge area of the world with its teeming millions, and now because of present government policy we are obliged to get all of our information from sources more prejudiced than our free press."

The bishop added that he was "not now dealing with the problem of our recognizing Red China or admitting it to the United Nations."

He said the government's "reluctance" to allow U. S.



BISHOP HIGGINS

Christian leaders to visit Red China "strikes at the very root of our fundamental liberties as Christians when it makes itself the arbiter of whether or not Christian Churches may have contact with each other. This is a very precious and hard-won liberty in the story of Christendom."

"A democratic government should not erect another curtain in the world, especially between Christian Churches," the bishop said.

Atomic Explosions

On the subject of atomic explosions, Bishop Higgins said;

"There has been increasing debate all over the world with regard to the continuance of atomic explosions and their probable long-range effect on life on this planet. While the answers to this question are not definitive, it appears that the continuance of atomic explosions will certainly do no good to life on this planet. Indeed, if these explosions are continued, they may result in permanently disastrous effects upon all living creatures. The United States and Russia certainly have in storage today, a sufficient number of atomic bombs to gravely affect the whole world if they ever should be exploded. Christians should make every effort to urge the United Nations to work for effective international agreement and stop both the manufacture and the explosion of fissionable materials at least until considerably more data has been acquired as to the probable effects of the explosions upon all forms of life. It seems obvious that no nation will ever win an atomic war. History also teaches us that an arms race always ends in war; therefore, the present arms race should be terminated, just as much for Russia's benefit as for ours."

POSTPONE DISCUSSION OF UNITY REPORT

★ The convocations of Canterbury and York voted to postpone discussion of the report proposing Presbyterian bishops and Episcopal lay elders until after the Lambeth Conference next year (Witness 5/23 and 5/30). Both convocations however commended the report to the churches for study.

Official condemnation of the segregation laws of South Africa were recorded by both convocations, especially as they affect religion and education.

CONSECRATION IN SACRAMENTO

★ The Rev. Clarence R. Haden Jr. will be consecrated bishop coadjuter of Sacramento on June 14 at Trinity Cathedral. The Presiding Bishop will be consecrator and the co-consecrators will be Bishop Porter of Sacramento and Bishop Welles of West Missouri.

Bishop Mason of Dallas will be the preacher.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Philadelphia Quakers Support Of Librarian Gets Results

★ Support and use of a Quaker-operated library in Philadelphia has increased "very considerably" despite a two-year controversy over the continued employment of a librarian convicted of contempt of Congress for refusing to answer questions about alleged Communist affiliations, a study disclosed.

The study was made public by the civil liberties committee of the Philadelphia Yearly Meeting of Friends.

It was concerned with events following the hiring of Mrs. Mary Knowles by the suburban Plymouth Monthly Meeting for its library after she had been named as a one-time member of a Communist group and had invoked the Fifth Amendment before the Senate Internal Security subcommittee.

Mrs. Knowles was convicted Jan. 10 by the Washington, D.C., Federal District Court and is now free on bail pending an appeal from a 120-day jail term and a $500 fine. Meanwhile, the five-member library committee of the Plymouth Monthly Meeting has consistently upheld the "justice" of her "cause" and resisted demands by local groups for her dismissal.

The report of the civil liberties group, which was accepted by the Philadelphia Yearly Meeting at its recent annual sessions, said the library has "far more of a place in the community than ever before," with the circulation of books showing an increase from 21,288 in 1954 to 28,290 in 1956.

It also said that the Plymouth Meeting Friends school is "flourishing with a record enrollment of 160 and a building program under way." Pupils from kindergarten through the sixth grade, the report added, receive story hour or library guidance from Mrs. Knowles. And the Miquon school, a local private institution, continues to send students of all its grades to the library.

Allen S. Olmstead, 2nd, chairman of the Quaker group which made the study, said the findings were being published to help clarify the religious and civil liberties involved and to dispel widespread confusion about the controversy by providing accurate information.

The report said that Mrs. Knowles had originally invoked the Fifth Amendment, but at subsequent appearances before a Congressional committee she based her refusal to testify on a challenge to the committee's authority to investigate her beliefs and associations.

"Among the religious issues raised by the controversy," the report stated, is "the Christian belief in the power of truth to unfold in every human heart and in the possibility for every person to change and develop. This implies accepting individuals for what they are rather than chaining them to a past, alleged or actual."

The committee said another "crucial issue" raised by the actions of the Plymouth Monthly Meeting is the right of a religious body "to conduct its affairs without interference from any legislative investigatory committee."

"The challenges which have been offered to that right in this case," it declared, "have profound and far-reaching implications for all Americans."

DELAWARE ADOPTS RECORD BUDGET

★ The convention of Delaware, meeting in Wilmington, May 7-8, adopted a record budget of $234,670. Bishop Mosley also reported that $709,000 had been given or pledged for the advance and development fund.

Bishop Swift of Puerto Rico was the speaker at the banquet. Following his address Bishop Mosley proposed that Delaware become a "companion diocese" to Puerto Rico. He said that such a relationship would mean that Church people in Delaware will continue to study and pray for the Church's work in all missionary fields, but that Puerto Rico would have special attention; special prayers, special education and care, except for financial matters.

The convention later adopted a resolution calling for this relationship.

Bishop Mosley also paid tribute to St. David's Brandywine Hundred, which started as a mission in November, 1954, and has made such progress under the Rev. J. Seymour Flinn that it was elevated to full parish status at this convention.

MARYLAND OBSERVES FAMILY DAY

★ The diocese of Maryland observed its first family day on May 25th at Claggett Center. The children's offering, formerly presented in several areas, was presented by all the churches at an outdoor service. The altar, made from stones from each church of the diocese, was dedicated by Bishop Powell, who also blessed the crops and the cattle.

3,500 people were there, representing ninety churches. Before and after the service they ate, played ball and other games.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Women Have Big Responsibility To Support Church Program

Great Grandmother lived in subjection to her husband; she had promised to obey him. He handled the family finances, of course. When it came to money, he knew best.

Grandmother was given money of her own. If the children needed shoes she was given the amount needed to buy them.

Mother—she really broke the record. She and her husband had a joint bank account. They discussed family finance just as naturally as they planned a picnic.

Daughter always had a mind of her own. She married before he was established. She kept her job two years as they planned. Both worked and both had a pay check. They talked things over with the children and have a family council on spending the family money.

Christian stewardship in the home is not an isolated practice apart from all other attitudes toward money and its uses. The practice of Christian stewardship in family finance indicates that the family is striving for the beauty of Christian living, and its attitude toward money is one of the facets that reflect the light of a happy relationship.

In American culture men and women share certain responsibilities in the social order and at the same time perform the functions peculiar to the male and female species.

Will the Christian woman assume her Christian responsibility in the use of wealth?

Looking at a few staggering statistics one takes time to recover from amazement.

Women:

Own seventy per cent of the privately held wealth of the U.S.

Dominate eighty per cent of the nation's buying power.

Make eighty-five per cent of the retail purchases.

Have sixty per cent of the savings accounts.

Inherit eighty per cent of the life insurance policies.

Own half or more of the stocks and bonds of large corporations.

Own forty per cent of our homes.

Purchase twenty-seven per cent of men's furnishings.

Fifty-five per cent of boy's clothing.

Fifty-nine per cent of girl's clothing.

Ninety-seven per cent of women's toilet articles.

Ninety-eight of women's clothes.

Seventy-four per cent of the groceries.

Men like jokingly to pass over a near-truth—that they carry their religion in their wife's name. Now, if the wife refuses to take that religion seriously in its economic implications, where do we turn next?

The above material is taken from the book "Financing Faith" by Harriet Harmon Dexter for five years editor of "The Church Woman," magazine of the United Council of Church Women. It's interesting reading!

CATHOLICS OF HUNGARY PLAN PEACE GROUPS

★ Roman Catholic Bishops in Hungary announced in Budapest that they will set up an organization devoted to peace. It will affiliate with the National Peace Committee which is sponsored by the government.

The Reformed and Lutheran Churches already have peace committees within the framework of the government group.

APPROVE COMMUNION FOR REMARRIED

★ The lower house of the convocation of Canterbury, meeting May 23 in London, voted 58 to 24 to admit to Holy Communion persons who have remarried after divorce, provided they have the consent of the bishop.

MINNESOTA BACKS CHURCH STAND

★ The diocese of Minnesota, at its convention held at St. Paul, sent congratulations to the Church in South Africa for its stand against segregation.

Bishop Kellogg and the council of the diocese were requested "to take whatever steps they deem appropriate to interpret this resolution and make our support of the Church of South Africa more than merely lip service."

BISHOP OF MEXICO TO RETIRE

★ Bishop Efrain Salinas y Velasco of Mexico is to retire at the end of this year. He has headed the district since 1934 and reaches the retirement age next January.

HOME FOR AGED IN ATLANTA

★ Bishop Clairborne of Atlanta announced on May 20 that a fund of $115,000 had been made available to the diocese to establish a home for the aged.

CAPITAL PUNISHMENT LAW SUPPORTED

★ The convention of the diocese of Quincy, meeting at Rock Island, Illinois, requested the state legislature to approve proposed legislation to end capital punishment.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

The Weak and The Strong

ST. AUGUSTINE, in the nineteenth book of the "City of God", raises the question whether a judge should continue to sit even when the laws under which he must operate are unjust—in particular, the questioning of witnesses under torture. Yes, says Augustine, he must sit, because it is his duty to Caesar; but he still must not say that the law is just when it isn't. From that day to this Augustine's question has continued to be raised in different forms. Sometimes it is clear that the judge should not sit: under the Nazis for example; or when Seneca the philosopher persuaded himself that for the good of the state he should continue as Nero's counsellor, even when it meant writing the speech in which Nero excused and applauded himself for murdering his own mother. How are we to decide at precisely what point we should stop cooperating with Caesar and the City of this world?

Exactly the same question arises with the Church. If the state is tempted to identify itself with the City of God, much more is the Church—although Augustine himself does not seem to have fallen into this temptation. But certainly, when a Church asserts that its dogmatic decisions are unquestionably correct, when the building of a new parish house or the launching of a new revival is unambiguously identified with furthering the "Kingdom of God"—we are well on the way to making the fatal identification. How long can one remain in a Church that is showing such delusions of grandeur?

Well, what is the alternative to belonging to a nation or a Church? Belonging to a different nation or a different Church! Even the Ethical Culture Society, which was formed in protest against all existing forms of Christianity and Judaism, will be seen having services on Sunday morning and, to the sociologist's eye at least, behaving very much like any other Church. Obviously there are occasions when one must move out of a particular nation or Church: if one becomes convinced that the Papal claims are false, one must really leave the Roman church; when a German became convinced that Hitler really meant what he said, he had little choice but to leave Germany. One could choose to become a citizen of the Union of South Africa only as a desperate measure of protest, with the firm expectation of being jailed or worse.

But this only underlines the impossibility of getting along without Church and state: if one moves a little colony to Melanesia one will still have to set up some rudimentary government; the most isolated and hard-shelled Baptist reformer inevitably will create a little sect in his own image and likeness.

You Are Stuck

IF YOUR Church and nation are not absolutely impossible, then, you are stuck with them: you will not have the wisdom or foresight to found a new Church freer of temptations; you will be likely to find pretensions equally galling in whatever nation you emigrate to. Furthermore, you owe a certain debt to "your" nation and Church; they brought you up, and you can't be brought up differently; if you disagree with them, in part they taught you the very principles on whose basis you disagree; you belong there, and anywhere else you would always feel a little unnatural. What attitude are you to take when they start asking you to render to them what belongs only to God?

Refuse, of course; but to say this does not always take you too far. Sin and pride you will find everywhere. If as a historian one tries to dissect why a war began; or if one has ever been involved in a first-class parish dispute; or if one has seen brothers and sisters contesting a will—the analysis is endless. Every foolish action, every bitter word, every irrevocable step is the product of a whole inheritance of bad feeling and resentment working on motives which might otherwise have been decent ones.

After you think about the whole mess for ten minutes you will conclude that you can only explain it by beginning, "Now once upon a time there were a man and a woman living in a lovely garden with a lot of friendly animals; when all of a sudden one day . . . " .

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

All the ills of our unhappy planet are interconnected and go back to a common source.

But if this is so, one would almost feel that every human institution as equally sinful, and there is no possibility of making distinctions. But this is just to turn Church and state over to the devil. Somewhere one must make a stand; but where? What cause can one take up that will not automatically turn us back to hypocrisy and self-congratulation?

The only possible answer we can think of is: "the cause of the weak against the strong". And obviously taking up this cause will not automatically put us in the right. The narrator of Camus's "The Fall" discovered that his central sin was the pride he took in his real benefits to widows and orphans. But it will not automatically put us in the wrong. This is not to say that the weak are always or usually innocent or deserving. But when one takes up the cause of the weak there is always a possibility of upholding the right principles. When one helps the weak they will not immediately start robbing or killing; they are not strong enough. More than that; among the weak there may really exist injured innocence—a child abused, a girl taken advantage of, a prophet stoned, a poor man brought to court.

Justified Support

THAT is to say, we feel that the United States really warrants our support to the extent that she refuses to use her power: to the extent that she honors her treaties with the Indians: that she ties no strings to foreign aid: that she refuses to do business with dictators who say they are on her side: that she is really concerned with the wronged Negro at home and abroad.

Likewise we feel that the Church warrants our support to the extent that she makes her central concern preaching the gospel to the poor: that she is sensitive to root out signs of anti-Semitism in herself: that she is anxious to avoid proselytizing: that she refuses to let bishops or clergy or vestries make themselves little popes: that she will not let fund-raising organizations high-pressure the uneducated or simple.

This you know; we have often said it before; and you can judge as well as we how far your nation or Church fits the description.

But the hardest thing to remember is that the weak do not always stay weak. Because the weak are the people who are at the bottom of the ladder, and who are therefore the toughest, able to get along on the least. So when a turning-point in history comes, they are likely to come out on top; and the fact that they have been poor will not necessarily make them better when they are strong. Marx was moved at least in part by the human misery of the industrial proletariat; but look what has become of Marxism! The Christ was moved by the misery of the Hellenistic proletariat, the "sheep without a shepherd"; and look what has become of Christianity! The time when everyone starts coming into the Church, when Constantine makes the Gospel of the poor an official religion, is actually the time when one must start getting ready to move out of the Church.

Our Example

AND in fact it is very hard to find a case of complete injustice to throw oneself into heart and soul. Presumably some of the Africans whose cause Michael Scott has taken up can be cruel or superstitious. If a housewife is being persecuted by some local investigating committee because she subscribes to the New Republic, you may still find that she has around her a little clique of bitter and opportunist supporters. The secular reformer does not wish to believe this, because every man needs a visible symbol of the good.

Christians here are better off, because the records of Jesus' persecution show no trace of wrong motives on his part. Whether a wholly innocent victim can exist in history, as Christians believe, is a debatable matter; but the belief that it did prevents one from whitewashing over the elements of sin in other victims.

The one reason for the existence of Christianity is to offer for the world's worship the suffering of Jesus; when you come right down to it, the only holiday worth keeping is Good Friday.

Endless is our power of self-deception, of persuading ourselves that the cause of the weak is our cause. But we have been warned; and we have always the Christ as example and warning. We may then gladly (and unexpectedly!) support Church and state whenever—even if accidentally, even if only for a time—they take up the cause of the weak. And whenever they take up the cause of the strong we have again to begin resisting, to dissociate ourselves from them, to point at

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

inevitable Nemesis, to raise before them the example of Jesus.

Mostly they will not pay much attention to us. We will do well not to be too beholden to either of them; Paul's tentmaking was a useful thing to fall back on.

We shall be lonely; but it will be such loneliness as is appropriate to the human condition.

Why People Do Not Go To Church

By Terence J. Finlay
Rector of St. Bartholomew's, New York

DURING the last weeks some of our newspapers reported that a recent poll taken throughout the country indicated that church-going has reached its highest level in many years. The paper I read drew a comparison between church-going in this country and in Great Britain; it showed that, whereas over fifty percent of our people attend church, the figure in Great Britain was only ten percent. While we may feel some sense of satisfaction from this sort of comparison, I think it is well to realize that we have no cause for complacency when we realize that almost fifty percent of our people attend church rarely, if at all. Easter Day is a clear-cut revelation to us of the fact that our present church buildings would be entirely inadequate to hold the people who really could come to church if they made that extra effort. How thrilling it would be if, from the point of view of attendance, every Sunday were like Easter. Let us, then, for a few moments look at some of the reasons for the non-attendance of this vast multitude.

First, we must admit that there are many people who, like the man described by the Psalmist, have very little belief in a God at all. "The fool hath said in his heart, there is no God". Will you note that it does not say "professes with his lips" or "writes with his pen", but "the fool hath said in his heart, there is no God"? Crowds of non-church-goers are to be found in this group. They would not go so far as the atheistic Communist and make their denial of God revealed by Jesus Christ. They probably would not even be heard openly admitting their atheism. But in their heart, they are to all intents and purposes practical atheists.

Many people rationalize with themselves and say that while they do not actually oppose the Church, and are not connected with any Church, after all they do believe vaguely in a Supreme Being. No thinking man would really declare that he has no belief in God. The great trouble is that so many of these people are quite respectable; in fact, you may number many of them among your friends and acquaintances. What they fail to realize is that God has created them, just as he created you and me; that he has given them hearts and minds and souls. Through our worship, we try, however inadequately, to make contact with the one who created us. Those who neglect their attendance at the Church of God may stimulate their minds through reading and discussion groups; they may feed their hearts with love and other emotions; but they are slowly starving their spiritual being, for unless the soul is fed, it shrivels and dies. Those who find no meaning in going to church have lost their sense of contact with God. They are perishing—even though it may be in a most respectable manner.

The Challenge

RIGHT here we have a challenge confronting us. Those who gather in church move in all walks of life. We come in contact with many of these—if I may so term them—"respectable atheists." I think that it is up to those of us who believe in the Church, who feel that it has a vital role in the community, to say so. Ours is the opportunity of witnessing for Christ and his Church, in our day and generation.

I would be the first to admit that one of the reasons some people do not come to Church may be found within the Church itself. There may be the feeling that the Church has lost its relevancy to the present-day world; that its language is archaic and outmoded; that the clergy use words and phrases which have little meaning for their listeners. We should remember that some of the words that fall so glibly from our lips—such as Incarnation, Grace, Redemption, Salvation—have to be interpreted in modern language to this genera-

(Continued on Page Twelve)

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

Unity in the Faith by William Porcher Du Bose. Seabury Press. $3.00

There comes to us in this book a collection of the most refreshing theological essays. Written by a profound student of theology and Biblical exegesis, they are expressed in language so unlike the technical jargon of most theological treatises that the wayfaring man, though a fool, shall not fail to have some clear understanding of the deep realities they set before us. These essays were originally published in *The Constructive Quarterly* from 1913 to 1920. They are a fair and adequate summary of the author's teaching in his earlier and longer books.

Professor Pittenger of the General Seminary is the editor of these remarkable essays and he expresses the conviction that Dr. Du Bose "was the only important creative theologian that the Episcopal Church in the United States has produced". Referring to the present collection of essays, he says: "Here is a living thinker, much more living than many who happen to be physically alive at the present day. His thought is as vital, as relevant and as theologically impressive now as it was thirty and forty years ago. And it is my opinion that when the 'neo-orthodoxy' which is now having its day comes to an end, and men and women are looking once more for some intelligible and believable theological orientation, Dr. Du Bose's work will be there for them to study."

Particularly valuable and enlightening for the average reader are the essays entitled "Resurrection", "The Church" and "Evangelical and Catholic". Churchmen should be grateful to Seabury Press for giving us this long overdue volume.

Torch Books Harper & Brothers

Harper's Torch Books is a series of theological classics in reprint form at moderate prices. The six latest titles which have come to our desk are all of permanent value for masters or students of theology. They are: *The Word of God and the Word of Man*, by Karl Barth (translated by Douglas Horton), $1.65; *The Influence of Greek Ideas on Christianity*, by Edwin Hatch, with a foreword by Frederick C. Grant, $1.45; *Paul;*

Jamestown . .

is our best les

overseas missi



Above is shown the seal of the Virginia Company of London which was, in truth, a joint stock corporation. The Virginia Venture was a truly national enterprise with hundreds of stockholders, some large, some small, in nearly all parts of England. It was this company, with private capital, which made the first investment in America.

Of course the Church came to the New World along with those who were primarily engaged in a commercial enterprise. That's the point! The Bishop of London, who then as now had responsibility for the missionary work of the Church of England, saw the Church's responsibility for taking the love of Christ wherever the flag of England was carried. Otherwise, the Reverend Robert Hunt would not have been numbered among the small band that established the first permanent colony at Jamestown; otherwise nineteen clergy would not have come to Virginia during the first eleven years of colonization. But more important, had not the Bishop of

THE
THE

281 FOURTH AVENUE, NE

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

a Study in Social and Religious History, by Adolph Deissmann, translated by William E. Wilson, $1.45; *The Beginning and the End*, by Nicolas Berdyaev, $1.35; *Christian Faith and Natural Science*, by Karl Heim, $1.25; and *What is Christianity*, by Adolph Harnack, translated by Thomas Bailey Saunders, $1.35.

For those sensible folks among theological scholars who do not scorn paper-back reprints, these books will be welcome additions to their libraries.

The Sources of the Synoptic Gospels by the late Wilfred Knox. Vol. I. *St. Mark* (1953). Vol. II. *St. Luke and St. Matthew* (1957). Cambridge Univ. Press, $4.00 each.

The Dean of the Queens' College, Cambridge, Dr. Henry Chadwick, has performed a labor of devotion in editing the work of the late Dr. Knox. The author was troubled by the results of Form Criticism, and undertook to show that between the original oral tradition and the finished gospels there was a stage during which brief collections, "sources of sources"—or "tracts," as he called them—circulated in the Church. This is a most probable theory, though some of the evidence may be interpreted by experts in a different way. Slowly the conviction is spreading among scholars and students that the gospels were not literary creations by individual authors but "traditional" books, and belonged to the Church from the beginning; they used the Church's tradition, and were written down for the Church's purposes of instruction, worship, polemic, and propaganda or evangelism.

—F. C. Grant

Sermon Outlines on the Lord's Prayer. By Iran Pettitt. Morehouse-Gorham. $.50

One need not be a preacher to find this little pamphlet of value. It is a simple and sound instruction in the art of Christian prayer. It is something like a simplification of that profound book of Evelyn Underhill's, *Abba Father*, and that is high praise.

Saints and their Flowers by Gladys Taylor. Morehouse-Gorham. $2.75

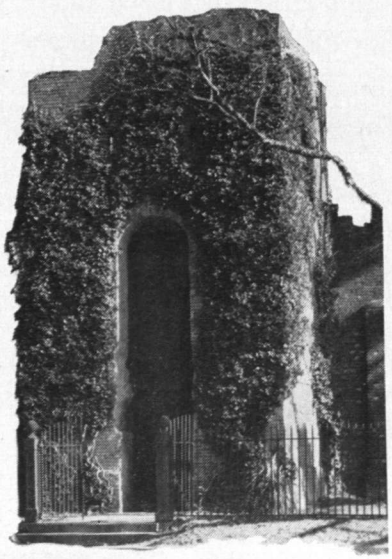
This is a book, illustrated with curious and interesting pictures, which deals with legends of the saints, major and minor, and with entertaining stories of the traditional connection of many of our common flowers with this and that saintly person. Lists of flowers and of saints serve for the index of the book.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

on in

ns

London and, in fact, the Church of England been fully conscious of its missionary responsibility, it might be said that there would be no Church in America today. And therein lies one of the great lessons of Jamestown . . . the Church's best lesson in overseas missionary work. Certainly this seventeenth century missionary zeal was one of the Episcopal Church's great inheritances. And here, clearly, is a responsibility which we can not ignore. Certainly in this mid-twentieth century we have a similar responsibility to carry the love of Christ to all of today's new worlds. And a new world today is anywhere where that love of Christ is unknown.



The Church of Jamestown

ATIONAL COUNCIL OF
PISCOPAL CHURCH

W YORK CITY, NEW YORK

DR. FINLAY'S ARTICLE

(Continued from Page Nine)

tion. I am quite sure that sometimes our preaching is beyond the average person in the pew. There is no doubt that some people do stay away from church because they do not understand what it is all about.

Adeline Patti described the location of her home in Wales as being "twenty miles from everywhere and very beautiful." The latitude and longitude which she gave would seem to locate many of our sermons, for they are at least twenty miles from any definite point on earth. Possibly there may be some question at times about their beauty, but there is no doubt whatever about the distance! The preacher should remember that he has to reach the hearts and minds of people who have not passed through the doors of a theological seminary.

We now come to another oft-repeated reason for the lack of church attendance. This is that some church member at some time has done us a wrong. We felt that this was unworthy of what he represented, and therefore we have stopped attending any place of worship. We must take this to heart for in a very real way Christ has committed his cause into our hands. When we do something that is unworthy of our Christian calling, we let him and his Church down.

There seems to me a weakness in the argument of those who declare, "I will have nothing to do with the Church because I know some one—clergyman or member—who has committed a fault." This is all wrong, for it is like saying, "I believe my doctor to be incompetent. Therefore I shall not seek good health any more." It is just as ridiculous as saying, "I will have nothing more to do with music because the girl next door cannot play Beethoven's Sonatas." The Church is made up of men and women like ourselves; and Christ has committed this treasure to earthen vessels. There will always be people who will let the Church down. But that is no reason for condemning Christ or the Church which bears his name.

Then there are those who have lost any desire to come to Church until they are stabbed awake by some great event in their lives. It may be the baptism of a child or grandchild; it may be the wedding of a friend or a member of the family; or it may be to pay their last respects to a business associate or a loved one. They do go to church, not because they really want to, but because they feel it is their duty to their friends or their family. But they should remember that they belong to a greater family—the family of God who created them!

The Soldier

AT THE close of the last war, just before the Christmas season, I called on a returned soldier, who had been a prisoner of war in a camp in East Germany under a harsh commandant. When we were alone for a few moments, he mentioned the previous Christmas, when their padre, who had been captured with them, requested permission to hold a Christmas service. He was told that he could hold the service only if it were in the open air, as the commandant felt that the bitter weather would deter them. But the prisoners cleaned their old uniforms and patched their worn boots, and, he said, "We went to our Christmas Day service as if we were going on parade. As I stood there in the snow and heard the words of the Christmas service, I resolved that if I ever got back home again, I would be in church on Christmas Day, and at other times as frequently as I could."

Christmas Day came, and I looked for him at church in vain. That evening I stopped by at his home, which was just down the street; and when he saw me he was so mortified that he buried his face in his hands. Then he looked up and said, "I went out with some of my friends last night, and I got drunk. When I woke up, it was almost noon; and I had missed my Christmas service. I feel so ashamed." "How could you forget so quickly?" I replied.

How can over fifty percent of our people forget God's blessings? How can they forget the God who created them? How can they forget and stay away from his house?

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Don Large

The Church's Bull Pen

"Now that the baseball season is on again and the joyous sound of wood against horsehide is heard over the land," says Halford Luccock, "I recall the talk I once had with the manager of a major league ball club. We talked of curves, knuckle balls, and Texas leaguers, and finally reached the subject of the bull pen.

"Now, the bull pen, as everyone except Aunt Matilda knows, is a space in the corner of the outfield, to which reserve pitchers are sent to warm up in view of the possible collapse of the pitcher when he can't find the plate or when he's being hit all over the lot. I asked the manager what effect it has on a pitcher when he sees another pitcher warming up to take his place.

"He said that some pitchers get more jittery than ever and begin dealing out bases on balls with generous abandon. Others tighten up and sail the ball over the plate with the deadly aim of an Annie Oakley. It must be a tough spot for a pitcher to be in—hearing the thump of the ball in the catcher's mitt out in the bull pen, and realizing that any pitch may be his last for that game."

If, without irreverence, we could apply the bull pen idea to the Church, the results would be certainly thought-provoking. It might be good for a preacher if he knew there was another parson warming up in the parish house, ready to take over the pulpit as soon as the starting preacher's sermon began going wide of the congregation! An ecclesiastical bull pen might be the means of parochial salvation.

It wouldn't be the first time it had happened in history. The first-century-Jerusalem Church practiced racial and cultic discrimination and segregation—and by the year 70 it was a dead and by-passed Church. By the same token, St. Paul gave young John Mark a golden chance to be a gallant missionary. But when Mark flinched in the face of opposition and couldn't stay in there pitching with cool courage and conviction, Paul lost no time sending him to the showers. Mark fortunately made a comeback before it was too late, but that was the end of that particular contest—and who knows how the Christian enterprise may have suffered as a result of that early defection?

You and I are in charge of that same Christian enterprise today. If we fail in zeal, faithfulness, and alertness of spirit, God will not be mocked. It may even be that a "rookie" group on the outer fringe of Christianity may be showing a more disciplined control of Christ's Word than we or the Presbyterians or the Methodists or the Roman Catholics, for example, are displaying. And in that case, the Lord will certainly lose no time in replacing us! Thank God for the threat of being sent to the showers, and for the presence of the bull pen. They both remind us that, in the Christian contest, Christ has room for none but first-string contestants!

NOW HEAR THIS

By Frederick A. Schilling

The Gospels for Whitsunday

St. John 14:15-31; St. Luke 11:9-13

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

The association in the Prayer Book of St. John 14:15ff. with Acts 2 makes this Johannine selection a commentary on the Lukan account. This is entirely in harmony with the nature and purpose of this Gospel in its entirely. It is the extension into the present of the inner elements of past events. The age of the spirit had its impressive inaugural on Pentecost but its quiet inception in Jesus himself, in his character, his words, his acts. So, Acts 2 is the fulfillment of the mind of Jesus.

St. John understands the author of Acts (St. Luke) perfectly. The Lord has returned as spirit, and has equipped his disciples to make proclamation of his reign, and from here on he is by their side as counsellor (the Greek, "paraclete"; Latin, "advocatus"; cp. Socrates' "daimon", the monitor within him). The Evangelist St. John is an exhibit of this function as he interprets and construes the original events and as he actually speaks in the role of the risen and present Lord. St. John does not glorify himself, but he throws the spotlight constantly on **Jesus the Counsellor** ("Comforter" in the AV). He is the advocate

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

who intercedes for us, but also the spirit that informs and guides us. This is the doctrine of this Gospel selection.

The last sentence of verse 31 has been omitted: "Rise, let us go hence." This has been variously explained, but the simplest meaning is suggested by the connection between chapters 13 and 14. The former stands, narratively, in the location of the other Gospels' account of Jesus' last supper. Chapter 14 reads as conversation on that occasion. When it is finished, Jesus bids them to rise and go out with him (14:31, cp. St. Mt. 26:46). It all looks to the future, the age of the New Testament. Actually, it is there already. The Evangelist reads his contemporary experiences as implicit in Jesus' mind. The exalted Lord of the Evangelist's day has gathered up into himself the figure of the historic Jesus, as the historic Jesus of that night has already living in the future. We can see that quite clearly when we notice how, for example, the description of the counsellor had its seed thought in words of Jesus transmitted by the earlier Gospels about the spirit that would speak to the disciples when on trial (St. Mt. 10:19, 20; St. Lk. 12:11, 12; St. Mk. 13:11).

Certain details of the passage are especially significant. The "comforter" in verse 16 is spoken of as "another" in contrast with the historic Jesus, but in v. 18 he is definitely identified as Jesus now in spirit form "in you" (v. 17). "I live" expresses the essential fact. It is really not the Jesus of past history, but the Spirit-Jesus speaking through the Evangelist, and always speaking in the spirit of truth. "That day" (v. 20) had therefore come already. However, St. John's spirituality is not a mysticism devoid of ethical teaching and action. It has commandments which must be kept. These are the words of Jesus transmitted in the earlier Gospels and enlarged in the new. St. John is reiterating their importance (verses 15, 21, 23, 24, 25, 31). The Spirit is not something vaporous, but truth that is known, read and heard from Jesus' authorship. Therefore, Spirit and exalted Jesus are one. This is the spirit that will lead to more profound revelations (cp. 1. John 3:2).

In answer to the conventional question in v. 22 it is reaffirmed that the revelation of the ascended is ethically conditioned. The Holy Spirit and the Spirit-Christ are further equated by the phrase, "in my name" (cp. 1. John 2:1; Ro. 8: 34), and by the specification, the logical corellary, that further teaching will be in harmony with previous teachings of Jesus. Here is the principle and criterion of a living tradition. The farewell in v. 27 is only relative. Peace is the constant gift. There is a continuing rhythm: "I go . . . I come", like the movement of light waves. "In me" the prince of this world has no power (v.30). This is for us. In communion with him, in his place as in a city of refuge, there is safety, because he is beyond the devil's reach. Jesus in his day had already seen Satan fall (St. Lk. 10:18).

This Gospel lesson shows how the inner reality of Acts 2 is permanent in the genuine Christian fellowship of love and faithfulness without the temporally conditioned external phenomena of that Pentecost. Ethics rather than ecstasy is the area of God's residence (v. 23).

The Lukan Gospel selection urges Christians to seek consistently and earnestly to have this indwelling Holy Spirit. It is God's gift, not man's production. God does not jealously keep it for himself. Man needs it, and God gives it to him who seeks as naturally and gladly as a father gives food to his hungry child.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy *$2 for Ten*

THE WITNESS

Tunkhannock — Pennsylvania

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Without The Cross

By Benjamin Minifie
Dean of Cathedral, Bethlehem, Pa.

WHAT should be the Church's attitude toward religious movements such as Christian Science, Unity, Positive Thinking, etc., which have influenced so many people both in and out of the traditional Churches? We put them together here because they all stem from what is known as "New Thought", they all promise health, happiness and success (even in a material sense) to their devotees who have learned to pray rightly.

New Thought is Christianity without the cross, it has been said. Our general protest against these groups is that they offer troubled souls a half-truth. Admittedly joy and health and peace are promised to God's faithful ones, but this is not the whole story of the Gospel. It is joy, health and peace in spite of the tribulations of this world. Indeed, Jesus makes it rather clear that those who really take him at his word can expect to have a hard time of it in this life. It is still a world that crucified Christ and is in rebellion against God. The Gospel is not a success story, not in any sense that the Positive Thinkers would have us believe. It ends in an invincible hope, with an immortal victory—but only after a terrible cost and sacrifice. True religion loves and serves God for his own sake. It does not aim at using him to get prizes and favors.

We should point out that Unity teaches the spirits of the dead are re-incarnated, made blood and flesh in new form. Mary Baker Eddy's theory that all sickness and suffering are errors of the mortal mind is entirely contrary not only to the Bible but to the evidence of mind and senses.

It is a terrible error to say that "one religion is as good as another." That is to say that truth does not matter. To be tolerant does not mean that we should not have a good understanding of and committment to what we believe and what our Church believes and practices. We should be tolerant of people, but not tolerant of error.

Seminaries close for the summer, BUT---

the preparation of those who are called to the Sacred Ministry does not cease on that account.

A thousand, and more, young men go out during these summer months to gain practical experience in pursuits related to their future responsibilities. Clinical Training in hospitals, missionary work at home and overseas, service in camps and institutions the country over, are all regarded as part of their theological education.

To their "book learning" are thus added the test and practice of Christian truth in life.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

CLERGY CHANGES:

ANDREW B. JONES, rector of Epiphany, Baltimore, Md., becomes rector of St. Paul's, Stockbridge, Mass, June 15.

ROBERT C. RUSACK, vicar of St. James, Deer Lodge, Mont., and associated churches, becomes a student at St. Augustine's College, Canterbury, England, Sept. 1.

PEYTON REED, formerly ass't at St. Thomas, Terrace Park, O., is now rector of St. Paul's, Logan, O.

J. LYON HATFIELD has retired as rector of St. Stephen's, Bridesburg, Philadelphia.

DONALD L. JACKSON, formerly ass't at St. James, Wichita, Kans., is now rector of Christ Church, El Reno, Okla.

DONALD L. RHAESA, on the faculty of Shattuck School, is now rector of the Holy Spirit, Missoula, Mont.

CLOUD C. RUTTER, formerly rector of Grace Church, Lake City, Pa., is now rector of St. Barnabas, Marshallton, Del.

HUNSDON CARY Jr., formerly rector of Grace Church, Sandusky, O., is now rector of St. John's, Youngstown, O.

WILLIAM G. WORMAN, formerly at Bexley Hall, is now rector of St. Andrew's, Mentor, O.

ELLSWORTH B. JACKSON, formerly rector of All Saints, Toledo, O., is now ass't at the Incarnation, Cleveland.

STEWART J. LABAT, formerly at the Ascension, Gaithersburg, Md., is now rector of St. Paul's, Marion, O.

ARTHUR W. RUDOLPH, formerly vicar of Trinity, Madera, Cal., is now vicar of Christ Church, Victorville, Cal.

MARVIN A. NORDMEIER, formerly vicar at Victorville, Cal., is now rector of St. John's, Worthington, Minn.

REYNOLD B. BODEN, formerly associate rector of All Saints, Pasadena, Cal., is now on the staff of St. Alban's, Los Angeles.

E. PHILIP DIGNAM, formerly rector of St. Athanasius, Los Angeles, is now rector of Holy Trinity, Covina, Cal.

CHARLES H. DOUGLASS, formerly rector of Trinity, San Antonio, Texas, is now rector of St. John's, Montgomery, Ala.

GERALD G. GIFFORD, formerly rector of St. Stephen's, Hawaii, is now rector of St. John's, Worthington, O.

PAYTON G. CRAIGHILL, formerly ass't at the Redeemer, Baltimore, Md., has accepted appointment to Okinawa.

WILLIAM P. WEEKS, formerly rector of St. Peter's, Pasadena, Texas, is now rector of St. Peter's, Kerrville, Texas.

JAMES I. DAVIDSON has resigned as rector of St. Andrew's, Chicago, to do graduate work at the University of California.

FREDERICK W. FIGGE, formerly curate at St. Paul's, Syracuse, N. Y., is now rector of St. Peter's, Westfield, N. Y.

ORDINATIONS:

FREDERICK S. BURFORD 3rd was ordained priest on May 25 by Bishop Mosley. He is curate at Calvary, Hillcrest, Del.

JOHN R. SYMONDS was ordained priest on June 1 by Bishop Mosley at St. Stephen's, Harrington, Del., where he is vicar.

EMMET SMITH will be ordained deacon by Bishop Burroughs on June 14 at St. John's, Worthington, O., and becomes ass't at St. Thomas, Terrace Park, O.

DEATHS:

W. CLINTON BILLING, 52, ass't to Bishop Bloy of Los Angeles, died suddenly on May 8. He was instrumental in establishing 25 new missions in the diocese during the past six years.

HOLDERNESS

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

DONALD C. HAGERMAN, *Headmaster*

Plymouth New Hampshire

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE

NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.

14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAhL'S CHAPEL
Broadway and Fulton St.
Rev .Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

THE EPISCOPAL CHURCH
What I Found
By Don C. Shaw

The story of a modern conversion from the ministry of another Church.

10c a copy - $4 for 100

The WITNESS

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CHURCHMEN TESTIFY ON FOREIGN AID

★ A number of Church leaders testified May 28-29 on the moral and spiritual base of our foreign aid policy before the foreign affairs committee of Congress.

Bishop Dun testified on May 28th and the following day another Episcopalian, Mr.



BISHOP DUN

Harper Sibley of Rochester, N. Y., appeared before the committee.

The hearing is to be continued on June 5th, with five Church leaders appearing, including Mrs. Theodore Wedel, Episcopalian who is appearing in her capacity as president of United Church Women.

FINDLAY PREACHES IN WASHINGTON

★ The Rev. Terence J. Finlay of St. Bartholomew's, New York, was the preacher on May 26th at a service held at the Epiphany, Washington, D. C. commemorating the 115th anniversary of the signing of the treaty fixing the Canadian boundary westward of the Rockies. Dr. Finlay is a native of Canada.

The rector of the Epiphany, Charles Kean, said the event was a world peace service since it called attention to the ability of English-speaking peoples to peacefully negotiate.

BLUE JEANS ARE DANGEROUS

★ The Rev. Thomas P. Duffy, Roman Catholic priest of Nashville, Tenn., has told parents and teachers that sending boys to school in jeans "has a communistic tendency."

The wearing of jeans, he stated, "if not directly fostered by an anti-Catholic mode of thought, is certainly in line with the philosophy of those who would impose the proletarian viewpoint upon us all. In other words, the dressing of our children in the costume of manual laborers has a communistic tendency and influence whether we realize it or not."

OSCAR SEITZ WINS FELLOWSHIP

★ The Rev. Oscar J. F. Seitz of Bexley Hall has been awarded a fellowship by the American Association of Theological Schools. He is to take a year's leave of absence to explore the possible relationships between early Christian literature and the Dead Sea Scrolls.

RETREAT HOUSE IN FLORIDA

★ Bishop Louttit of South Florida has given permission to the Order of St. Francis, to open a retreat house in the diocese. It is expected that two priests and two lay brothers will soon occupy the former deanery in Orlando.

They will be available for teaching missions and other spiritual exercises throughout the diocese.

CONNECTICUT HAS RECORD BUDGET

★ The convention of Connecticut adopted a record budget of $393,518. It also voted to set up a committee to compile facts, estimate financial requirements, prepare plans and to report to a special convention concerning the future needs of the diocese.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 Church Vestment Makers Over One Hundred Years 1957
COX SONS & VINING, Inc.
131 East 23rd Street New York 10, N.Y.

NOW—a complete Vestment Service

1 CUSTOM TAILORED VESTMENTS for Altar, Clergy, Choir
2 CUT-OUT KITS for Ready-to-Sew Vestments and Altar Hangings
3 ALTAR GUILD SUPPLIES including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.

CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-47 Now for Details and Illustrated Catalogs
Please address orders and inquiries to
J. Theodore Cuthbertson, Inc.

Manufactured by
J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street • Philadelphia 3, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CHAPLAIN KRUMM AT KENTUCKY

★ Chaplain John M. Krumm of Columbia University was the speaker at the graduation at Episcopal Theological Seminary in Kentucky. The service was held at the Good Shepherd, Lexington, May 29th.

There were five men in the graduating class, four of who are already ordained and in charge of churches.

MINISTERS DRAW UP FUNERAL STANDARDS

★ Simple services with emphasis on privacy and dignity were recommended by a committee of Protestant clergymen appointed by the Denver ministerial alliance to draw up a set of standards for funeral procedure.

The committee's report was adopted unanimously by the alliance at a meeting attended by more than 100 ministers.

Recommendations of the committee included:

Use of flowers at funerals be discouraged. In place of flowers, sympathizers may send "some gift to the church or cause in which the deceased had an active interest."

Public viewing of the remains be discouraged. A private viewing for relatives might be arranged if it would offer comfort.

Church, military and lodge funerals should not be intermingled.

Modest appointments be made for the disposal of the corpse.

No funeral arrangements should be made until the officiating minister has been consulted.

The alliance urged individual churches to adopt the standards and give them wide dissemination.

The committee opposed public viewing of the deceased because it "tends to emphasize the mortal and material rather than the triumph of the spirit."

It also said that a funeral presided over by the clergy "should be a distinctly religious service" and therefore no funeral arrangements should be made before seeing the officiating minister.

The clergymen urged that private services be held before burial or cremation. Later a memorial service may be held in a church, they said.

RACE RELATIONS IN THE SOUTH

★ Speakers at a conference on Christian faith and human relations voiced cautious optimism over the progress and the future of race relations in the South.

Herman H. Long, Nashville, race relations director for the home missions board of the Congregational Christian Churches, said the most widespread and general change in the religious field since the 1954 Supreme Court anti-segregation decision has been the formation of interracial ministerial associations.

He said such associations have been organized in 20 Southern communities, among them Richmond, Va., Little Rock, Ark., Charlotte and Asheville, N. C., and Knoxville, and Cleveland, Tenn.

The Rev. James Barnett, associate professor of Christian ethics at the Episcopal Theological Seminary of the Southwest, Austin, Tex., said:

"The southerner takes his religion seriously. When he says that Jesus Christ is Lord, he means it. He can be led to see that Jesus is Lord over all human relations.

"He can be led to see that his ultimate loyalty is not to Jim Crow but to Jesus Christ. The truth spoken in Christian love will bear its anticipated fruits. To that end we are called to self-dedication."

The theologian said the local minister must take the lead in changing "un-Christian attitudes on the subject of race."

But he added that such grass-roots "Christian social action" will be greatly enhanced by interdenominational cooperation. Barnett said such cooperation should include "the spokesmen of Judaism and the Roman Catholic Church."

URGE END OF BOMBS

★ A resolution urging UN and the major powers to ban atomic weapons was adopted at a peace meeting in Budapest on May 26th, sponsored by the Reformed and Lutheran Churches of Hungary.

The resolution quoted statements by the second assembly of the World Council of Churches; Albert Schweitzer; Karl Barth; Bishop Hans Lilje of Germany; all urging the end of atomic weapons and disarmament.

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1956 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
SANGAMON MILLS
Established 1915 COHOES, N. Y.

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w MARBLEHEAD, MASS.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Frederick C. Grant
Professor at Union Seminary

I wish someone could tell us why so much religious writing is so insufferably dull—"flat, stale, and unprofitable." People write about religion, sometimes, as if all the sparkle and vitality had gone out of it; as if they no longer enjoyed it, had no further enthusiasm for it, and only kept on going through the motions as a matter of habit! You remember that L. P. Jacks wrote a book, years ago, on *The Lost Radiance of the Christian Religion.* He must have been reading some of the stuff I refer to!

But the *Witness* is a great exception. It has always been a bright and interesting paper from the first issue when Bishop Johnson founded it. There is an open forum in its pages. No punches are pulled. One can say his say, and will not be debarred from getting his ideas off his chest (see for example the correspondence page). We have been accused of being pink, and of being reactionary; of being high Church and being low—and broad; we have been socialistic and also anti-social. All the while the reason has been that *so is the Episcopal Church!* We represent *all sorts and conditions of people*—as Bishop Johnson used to say, "The P. E. Church is no club for saints but a hospital for sinners." We *have* radicals in our midst, who want to see a better, healthier, better educated, fairer and more honest world right here and now. We also *have* reactionaries who fear that too much socialization will jeopardize the accumulated values from the past.

And a journal that stands for freedom of thought and discussion, for *educated* and *informed* opinion, and not just hand-me-down views, must stand out in the open and be regarded by some as one thing, by others as something else.

Meanwhile the Witness's true loyalty is to Christ and his Gospel, his teaching and his Church, his revelation and his redemption—which is something that applies to every last detail of human life, and not just theology.

I wish more of our thoughtful and thought-stimulating Episcopalians (I mean teachers and intellectual leaders in communities all over the country) were aware of what this journal is doing. I am sure they would find it to their liking, thought-provoking, informative, encouraging.

Dr. Eugene M. Blake
Layman of North Haven, Conn.

It seems to the writer of this note that the tone of the editorial in the May 16, 1957, issue of the Witness has struck a new low in the use of words. When no better expression in English is conceivable than "what the Hell?" lets get someone with more refinement to do the writing.

I am sure that the statement attributed to St. Paul that all men are stinkers will add greatly to the respect of the non-Episcopalians for our ancient Church. At the least let us hope that none of the non-conformists people read the Witness.

Yours for more reverent editorials.

Page Tredway Jr.
Layman of Little Falls, N. Y.

Occasionally, an article on a theological subject gets down to my level. A case in point is Don Large's column in the May 23rd issue, wherein he discusses china eggs. It is my impression, likewise based on boyhood recollections, that the china eggs are placed in the nest so the hen would not realize that her own eggs are being taken and therefore, would return to the nest the next day to lay another egg. Possibly some expert could enlighten us.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.,*
Headmistress

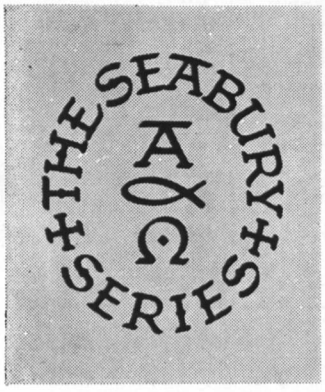
DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster.*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

THE Seabury Series



MATERIALS FOR CHRISTIAN EDUCATION

prepared at the direction of General Convention

Completely up-to-date, beautifully illustrated materials, parish-tested and proven.

New Courses Ready for Fall

NURSERY (Three- and Four-Year Olds)

ALL THINGS CREATED
Pupil's Take-Home Picture Cards with appropriate messages. Edited and illustrated in four colors by Gregor Thompson Goethals.
Set of 64, $1.75

RECEIVING THE NURSERY CHILD
Teacher's Manual. Illustrated in black and white by Sally Michel.
112 pages, paper bound. $1.80

GRADE 3

OUR PRAYERS AND PRAISE
A pupil's prayer book with notes by Massey H. Shepherd, Jr. and Robert N. Rodenmayer for use with Morning Prayer and Holy Communion. 41 two- and four-color illustrations by a Sister of the Community of the Holy Spirit. 112 pages, cloth bound. $2.55

THROUGHOUT THE WHOLE WIDE EARTH
Teacher's Manual. Illustrated in black and white by Beatrice and Leonard Derwinski. 96 pages and packet of *Teaching Aids* which includes a map of the world, posters, Nativity pictures, a sample of Braille, and cathedral picture cards. Sold only as a unit. $4.25

GRADE 6

THE SON OF GOD
Pupil's Resource Book. Readings from the Gospel according to St. Mark with background information by Edric A. Weld and William Sydnor. Two-color illustrations and endpapers by Leonard Weisgard.
128 pages, cloth bound. $1.90

DECIDING FOR MYSELF
Teacher's Manual. Black and white illustrations by Susan Perl.
192 pages, paper bound. $1.90

GRADE 9

OLD TESTAMENT ROOTS OF OUR FAITH
Pupil's Resource Book, by Sister Elspeth, O. A. S. 8 maps in black and white by Leonard Derwinski, and 25 symbols by Johannes Troyer. 192 pages, cloth bound. $1.80

GROWING IN FAITH
Teacher's Manual.
96 pages, paper bound. $1.90

MANUALS FOR PARENTS

FAITH IS A FAMILY AFFAIR
For use with nursery and grades 3, 6, and 9. Black and white illustrations by Seymour Fleishman. 192 pages, paper bound. $1.25

A GUIDE FOR LEADERS OF PARENTS' CLASSES
64 pages, paper bound. $.75

If the order for your church school material has not been placed, rush it to us at once. Materials will be shipped to you directly from our printer in Delaware. DON'T FORGET—*there is a 5% discount for cash with order.* And an additional 5% discount if your order is postmarked not later than July 15th.

THE SEABURY BOOKSTORE

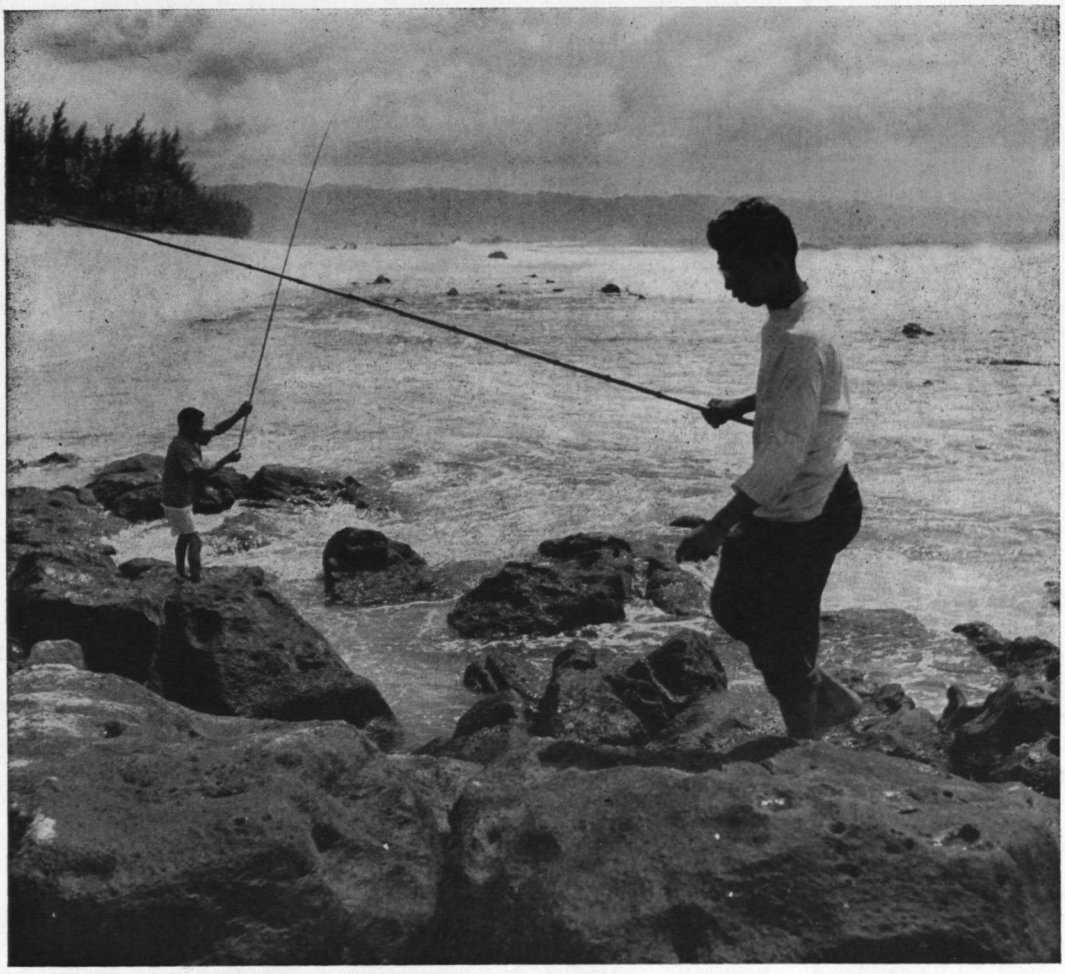
SEABURY SERIES DEPARTMENT • GREENWICH, CONNECTICUT

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

JUNE 13, 1957

10¢



OAHU, HAWAII

Many Episcopalians of this Church stronghold make their living as fishermen

AN ANSWER TO HROMADKA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 8:30; Holy Communions, 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS *Columnists:* CLINTON J. KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* FREDERICK A. SCHILLING, *Explains the Gospels;* JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC: Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector

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

VOL. 44, NO. 20 The WITNESS JUNE 13, 1957
FOR CHRIST AND HIS CHURCH
Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Young People Uncertain of Future British Survey Reveals

By Ruth Adams
Social Workers of England

★ There are some verses about the days of the Bright Young Things of the 'twenties, with a refrain: "When you were young and I was young, the world was young indeed."

It is perfectly true that there was a feeling, then, of being at the beginning of a new era which was more than the usual discovering of the world by each generation in its teens.

In the twenties, our elders discovered, to our immense gratification, that youth was always right and maturity was mostly wrong. The fact that respectable matrons and mothers of families blossomed out into short skirts, like their daughters, was symptomic.

My own parents often told me how the conventional head-shaking over the foolishness of young people had disappeared from the social scene almost while they watched.

In a way, we have never returned to the head-shaking. But since the war it has reappeared in a different form. We feel guilty and apologetic towards the children who were raised between 1939 and 1945, just as our parents did because we were raised between 1914 and 1918.

They smiled over our wildness in the twenties. We are glum about our delinquents and our maladjusted adolescents. We draw up figures about them, divide them into statistical tables and search out the reasons which made them what they are.

I find, on studying the latest of these surveys "In Their Early Twenties", by T. Ferguson and J. Cunnison, Oxford University Press, that the really saddening thing is not either the delinquency recorded, or even the dismal background of many of the young men, but the fact that so few of the best of them seem to know where they are going.

Job Changing

The picture is of aimless changing of jobs; of not knowing whether they liked or disliked their national service time, and of hobbies and leisure activities taken up but never pursued.

For instance, planning ahead is perhaps most clearly seen, round about twenty, in training for a job. You can make a good guess from an end-of-term examination list, at school-leaving age, as to which boys will get themselves apprenticed to a trade and which will take an unskilled or blind-alley job. It is the boys who did well at school who have the imagination to look ahead and the strength of will to take lower wages for the sake of the future.

But we find, with the Glasgow "early twenties" who were examined that over a quarter of those who had launched on an apprenticeship dropped it before they qualified. It did not make much difference whether they were interrupted by national service or whether, through being rejected as unfit, they could go straight ahead.

By the age of twenty-two only (roughly) three-quarters of them were doing the skilled work which they had chosen on leaving school. There is, in fact, a marked "movement away from skill . . . at all levels of scholastic ability."

This decline in apprenticeship is first (and most important) damaging to individuals. The skilled artisan, besides being of the aristocracy of labor, is, on the whole, a happy man, with his own valued place in the community. It is his children whom you find doing well at school and going on to skilled work themselves.

Loss to Country

But apart from this, it is also damaging to the country. "There can be little doubt that national service is one factor contributing to the loss. The service view on this matter is quite plain and understandable."

It was summed up by Major-General V. D. G. Campbell. "The vast majority of young men going into the army would be well advised to forget completely for the two years of their national service anything to do with their civilian training and put all they could into their jobs as officers,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

N. C. O.s or soldiers; at the end of their service they would find themselves far better fitted to compete successfully in civil life."

More deferment for apprentices, these authors consider, might check the drift away from trade. It is hard, when you come back from service, to fit into the training mould which contained you quite comfortably when you were a boy without experience of the world. Many of them found that although the job itself might still please them "the wage that went with it did not."

Nearly all these young men had some leisure interest. Football was the top favorite; then "the pictures"; then dancing; then "courting"; then cycling. At the age of seventeen, three in ten were members of some organized social group—such as a club—but at the age of twenty, only one in ten still was.

Evening Classes

Between the ages of 14 and 17, a quarter of them attended evening classes—either those connected with their career or with some special interest of their own. But by the time they were twenty, only three or four out of a hundred went to any at all.

A great many of these young men—fifteen per cent—were convicted of crime between the ages of eight and twenty-two. Most of them, like the case-histories of "Henry" and "Howard" and "Peter" recorded in this report, followed the same monotonous pattern. "I get so bored of vice; it never varies," a prison psychiatrist said to me.

Their housing district was poor; their home was overcrowded; their mothers deserted home intermittently or went out to work; the boys were arrested for petty theft and put on probation; later for more serious theft; later still for housebreaking.

The optimistic idea that national service itself has a good disciplinary effect and "makes a man" of the delinquent is not supported by the facts. There was no appreciable difference between the records of men accepted for service and those rejected; nor in the type of crime committed by them.

High Wages

Yet these young men live—or have lived up till now—in an era of full employment and high wages. When I used to visit Glasgow during the depression, their fathers must have been among those standing about on the street-corners, overtaken by the hopeless misery of prolonged unemployment — of realizing, month by month, that you are of no use to anybody at all.

The young men of to-day live in housing conditions which have improved greatly during the eight years since they left school. Why have they—from the impression given by this survey—no abiding sense of purpose, no idea of what they mean to do with their lives?

Two reasons are clear enough. One is that, although their housing conditions may be better, they are still bad. One out of every five still lives in a slum or a near-slum area. Another is that the pattern of their lives was laid down long ago, in childhood, in the days of war and immediate post-war.

A previous report "Disinherited Youth," published in 1943, disclosed "unrest, disappointment and social misery" among the young people it studied; and concluded that much of the damage had already been done "during those very important and impressionable years between fourteen and eighteen."

Service Hiatus

But there is also no doubt that national service does something to a boy's life besides making him fitter physically. Sometimes it seems that the physical advantage is the only one he gains. The years of national service loom ahead from school-leaving onwards. Is it worth embarking on an apprenticeship which is going to be interrupted, either during its course, or immediately you are about to grasp the fruits of it?

The fact that the men rejected for the services also showed a drift away from jobs which require training does not alter the picture. They did not know they would be rejected when they made their plans—or rather, omitted to make any constructive plans for the future.

The approaching service-time also affects the school-leaver in another way. Employers are apt to fight shy of taking on a boy after he has passed his seventeenth birthday. This leaves the field deceptively clear for the school-leaver. He finds himself popular with would-be employers and can take his choice of a job. "Many, tempted by high wages, find their way into unsuitable and dead-end jobs." It is hard to find yourself very much in demand at sixteen and not wanted at all as you approach eighteen.

When you look back on yourself at the age of seventeen or so, you may remember that two years looked like a very long time—much longer than it looks now. Anything might happen in two years. You could hardly see beyond it, enough to say definitely what you wanted to do at the end. The service years can-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

not be compared with going to the university, because that was on the straight line of your objective—a step towards your career.

The headmaster of Daniel Stewart's College, Edinburgh, finds that the average boy looks upon national service as "a break and an opportunity to come back to something different" and only the boys of better quality regard it as "a gap with the result that they tend to leave school earlier than usual."

Some industrial firms report that many of their young trainees do not come back to them after service and that those who do return are often unsettled and poorer workers than before they went away. The National Farmers' Union of Scotland reports that fifty per cent of farm workers called up do not return to the industry.

The fact is that we have an unrealistic, rosy idea that change is necessarily a good thing in itself for the young; and that taking a boy out of his environment and letting him see a bit of the world will make him a happier and more successful man.

Continuity

It seems this is not true. Perhaps we ought to know this, because we know already, from the careers of deprived children, that young creatures need continuity more than anything else. Taking them out of a bad home, for instance, and putting them in a splendid institution, never works out the way we thought it would.

Perhaps we should realize it, too, from the discouraging figures of juvenile delinquency in the new towns. The children are better housed and better in every material way—but not better-behaved. It begins to look as if something happened to them when they were taken out of the traditional ways of their slum life.

Childhood and youth are rather like a time spent in a mould, hardening ready for adult life. If you take the unformed figure out of the mould before it has hardened, it disintegrates. An experienced gardener—to put it another way—knows better than to transplant at the wrong time—even to a spot that is undeniably a better one.

Scottish Church Leader Demands Protests On Bomb Tests

★ Sir George MacLeod, newly-inducted moderator of the Church of Scotland, said that the Christian Church's "silence, connivance and collusion" on the nuclear weapons issue is threatening the future of Christianity in the East.

In his closing address to the Assembly's annual sessions in Edinburgh, he also cautioned that "the East is not going to accept what we call Christianity unless the Church of the West moves more quickly about Church union."

One of the major actions of the Assembly had been to ask the British government to urge the United States and the Soviet Union to agree on limiting the use of nuclear weapons. Another was to commend to the local churches for study proposals for a system of Presbyterian bishops and Episcopal lay elders as a means of promoting closer relations between Presbyterian, Anglican and Episcopal bodies in Britain.

MacLeod said he was "fearful for the Church in the eleventh year of the atomic age" because of its "terrifying silence about atomic weapons." He said that if the Church "continues to be fissured, atomized and submerged on the issue, the East will not accept the faith as we portray it.'"

The moderator regetted that the idea had been "allowed to seep deep into the public consciousness" that the only moral protests against atomic weapons had been those which came from the Vatican and from Dr. Albert Schweitzer.

He also regretted that "senior members of the British government should publicly assert that those who would stop hydrogen bomb tests were mostly fellow-travelers with the Communists."

This had been a blunder MacLeod said, because "the Communists know every trick to make them appear to be the harbingers of peace and the most outraged about the bomb."

One explanation for such a blunder by the government he said, was "the appalling silence of the Christians about the whole bomb business in the last ten years." Another, he added, was that the government had "forgotten that the Church seriously existed."

"For that, the Church has to take the blame," MacLeod said. "I am not covertly hinting that pacifism is the answer. I am openly demanding that at such a climatic time churchmen everywhere should know what their answer is.

"And if it be not pacifism, what is their answer in Christ? The Jews protest and the Japanese protest, German scientists protest, and even atheistic philosophers protest, in all the ambiguities they choose."

Urging "impatience about

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the bombs," MacLeod said this was one of the issues that made the East "aghast about the West."

"China has a culture, a philosophy older than ours," he said. "They know how to handle things. Why, they invented gunpowder before the West had ever thought of it. But so obvious were its lethal dangers that way back they made a law that gunpowder was only to be used for crackers at New Year's and on birthdays. Things have changed, but Western Christianity has nothing to teach them if it is silent about nuclear weapons and even connives at them."

Discussing the proposal for a system of Presbyterian bishops, MacLeod said the need here was for patience.

"A wonderful thing has arisen out of the discussion on bishops, and that is the awareness of the immediate need of patience while men study and argue, draw back and enter again," he said. "We can all help enormously by keeping emotions in check."

Stressing that bishops were not synonymous with Anglicanism, the moderator pointed out that the Reformed Church of Hungary has had them for centuries.

"When you think of bishops spiritually," MacLeod repeated, "please be patient. Don't talk nonsense about bishops lording it, for it is modern nonsense to talk of bishops shepherding. If you like, talk of them as servants of Christ."

The Chequered Career of Organ Now Called Jigsaw Puzzle

★ This is the story of an organ that literally went through the roof of one church and into the basement of another where it now has the title of "Edward's jigsaw puzzle."

The "puzzle" cost the Anglican church of St. Augustine of Canterbury, Toronto, a mere $1,000. But the catch was that the buyer had to cart it away from the seller—the First Church of Christ Scientist.

St. Augustine's members had just whipped up $250,000 in a fund-raising campaign for their church building when the ad—"Organ, $1,000"—caught their eyes and appealed to their depleted bank accounts.

Fred Edwards, a recently-arrived organist from Birmingham, England, gave it the once-over and his approval and the chequered career of the organ began.

The Anglicans descended upon the Christian Science church and, piece by piece, pipe by pipe, took the instrument away through the roof—the only way they could get it out. The parts were crated to a warehouse for storage until the church building was sufficiently advanced to receive them.

"One night the warehouse owner phoned the rector," Mr. Edwards said, "and asked him if he had received the letter warning him the wreckers were moving in on the warehouse."

The rector, the Rev. H. N. W. Bracken, hadn't and the wreckers were due bright and early the next day. A gang of hastily-recruited parishioners poured into the warehouse at midnight and by 2 a.m. all pipes and parts had been removed to the basement of the church building.

But, alas, the floor began to heave under the weight of all the music-making equipment and within a few days they had to be transferred to the double garage of a church member.

Mr. Edwards and his men burned the midnight oil in an all-out attempt to have the instrument playable for the church dedication service, to be conducted by Bishop F. H. Wilkinson of Toronto, himself no mean organist. They made it but only just!

A Virginia firm couldn't produce a keyboard on time but Mr. Edwards borrowed one from a neighboring church.

"There wasn't a pipe speaking two days before the dedication," he said, "and wind was escaping all over the church."

With a few hours to spare the instrument finally produced music, but only with the aid of an assistant organist whose sole job was to sit by Mr. Edwards and connect appropriate pieces of wire with his fingers when the latter whispered the stops.

At the dedication service 305 pipes were playing and Mr. Edwards tuned every one of them himself.

"Lots of people," he grinned, "kidded us that we couldn't do it and that for the opening service we'd need 305 people up in the chamber all blowing on command."

Now that the rush is over, Mr. Edwards plans to spend his spare time leisurely piecing together his giant jigsaw with its more than 2,300 pipes, chests, "swell-shades," etc., and miles of wiring.

He expects the task will take him three years but when it's finished it will be worth $55,000.

"And where else and how else can you get an organ like this for $1,000?" asked the rector.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Burial of a Suicide

Letter from a Clergyman to a Younger Colleague

Dear Earl:

This is to refer once again to the question you raised concering the burial of suicides, and to try to make clear why I feel I have no right to make a distinction between one who has "taken his own life" and one who has died of "natural causes." I am, of course, aware of the rubric on page 337 of the Prayer Book which states that the Burial Office is "appropriate to be used only for the faithful departed in Christ;" and I realize that this is a modification of the rubric, introduced into the 1662 Prayer Book, which affirms that the Office is "not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves."

The whole problem of the Christian burial of a suicide was forcibly thrust to the forefront of my mind some twenty years ago when, as a social worker in a municipal hospital I had dealings with numerous people who had attempted suicide(as well as with the members of their families) and when I made a special study of the subject under the tutelage of one of the doctors in the hospital's phychiatric department. These experiences in a hospital, along with subsequent experiences in the parish ministry, have led me to the following conclusions:

One, the Church is quite right in its attitude of "reverence for life", looking upon life as a God-given thing which no one has a right to take away. To destroy life is in a very real sense to blaspheme God, the Creator. It was, of course, this belief which led the early Church to exclude from its membership any soldier who had fought in a military campaign, and which led the mediaeval Church to exclude from the privilege of its burial-rites anyone who had committed suicide.

Two, the Church has always given Christian burial to a suicide who was known to have been of "unsound mind"; and modern studies have made it clear that in every case of suicide it is safe to presume a mental disorder. Considerable research has been done on the subject in recent years (an astonishing amount of it since I worked on it twenty years ago), and it is now definitely established that generally accepted ideas of the act—that it is "a cowardly way out," that it is "a running away from responsibility," etc.— are superficial and inaccurate. I think it was Dr. Karl Menninger who has affirmed that anything a newspaper says about a suicide is likely to be completely false; and his point was that in most cases the cause of suicide is deep, complex, and definitely related to pathological mental states.

In my own ministry I have buried four suicides—two of them had been receiving psychiatric care, one had refused his doctor's suggestion that he turn to psychiatry for aid, and the fourth was one whose dramatic death was the last act in a long repertoire of eccentric acts. In short, my own direct contact with suicides bears out what the literature on the subject says—that they are under deep compulsive pressures. It seems to me that the logic which excludes a suicide from Christian burial must also exclude from the Christian fellowship a soldier (who, incidentally, acts under pressures of another sort).

Three, whatever judgment one may entertain toward the suicide himself, one cannot escape the obligations of giving a compassionate, healing ministry to the bereaved. It so happens that I have known very well the family of every suicide whom I have buried, and in each instance I knew how the members of that family had found it necessary to put up with the moodiness and peculiarities of the person for a long time; in some cases they lived in a constant, haunting fear of an impending tragedy; nevertheless they forced themselves to go on, making the best of things they were powerless to change. The actual death added to their grief and humiliation; and evil rather than good would have been served had their Church chosen that moment to turn its back upon them.

Four, there are many ways of killing oneself, though only the dramatic ones are considered to be suicide. However, death caused by jumping from the roof of a tall building is no more a suicide, really, than is death that results from acute alcoholism, or the death that follows an operation when the patient has "lost his will to live;" in each instance the

This article is anonymous at the author's request since he does not want to involve any of the families whose minister he was when suicide struck.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

person has been running from life to death, though choosing a different path. Moreover, if it is true that the "accident prone" individual is simply punishing himself for certain guilt-feelings, many accident victims are in fact suicides, having been killed "accidentally on purpose." But how am I to judge these things as they apply to a given individual? It is only God from whom no secrets are hid, and I don't see that I have any choice but to give the dead (as well as the bereaved) the benefit of any doubt, and to go ahead to conduct a service of Christian burial.

Five, in any question between justice and mercy, it is the obligation of the priest to be merciful. This is accepted as axiomatic in any consideration of the confessional; and I do not see how it can be denied in the matter of burial—all the more since we have no way of knowing what went on in the person's mind before he committed the act, let alone what his thoughts were when he was in the actual process of dying. To me, the rubric denying Christian burial to a suicide belongs to that era of insensitiveness and brutality when pious Christians countenanced the tearing out of a man's tongue to keep him from teaching heresy.

Six, but even leaving the question of mercy aside, and thinking only in terms of justice, the question which arises is: How—particularly in the case of a suicide, who cannot speak for himself—can we know what justice is? As a case in point, who—apart from God—can tell who belongs to the company of "the faithful departed in Christ"? A Christmas-Easter church attender, who has repeatedly broken his marriage vows and amassed a fortune by sharp practices, and who dies of a heart-attack at forty-seven is (from the point of view of the rubric) one of the faithful departed in Christ. But is he? On the other hand, a faithful church attender and Sunday school teacher who has tried all his life to live according to Christian principles, but who finally falls prey to a psychotic affliction and kills himself is (from the rubrical viewpoint) not one of the faithful in Christ. But isn't he, nonetheless—even though the psychotic condition was known only to himself? What mere human being can know enough to come to a right judgment in such things?

Needless to say, Earl, I hope the times when you have to face this tragic situation in your own ministry will be few. But should you have to, I hope this letter will help.

Sincerely,
Bill

A Reply To Joseph Hromadka

By Charles Wesley Lowry
Director of Foundation for Religious Action in the Social and Civil Order

I AM just back in Washington after attending at Union Theological Seminary the annual meetings of the American Theological Society. At these meetings thirteen years ago I met Joseph L. Hromadka, then a refugee from the Nazi tyranny to whom America and Princeton Theological Seminary had given a haven.

On the strength of this meeting I got hold of Hromadka's little volume "Doom and Resurrection" and quoted in the book William Temple invited me to write, a fascinating and moving passage from Hromadka. This passage still seems to me immensely important and one as relevant to Soviet Communism as to German National Socialism. Perhaps we may regard it as Hromadka the friend of Masaryk answering Hromadka the apologist for Communism and for the crushing of the Hungarian Revolution.

It is notable that the context of this passage is a discussion of the views of T. G. Masaryk, architect of democratic Czecho-Slovakia, and father of Jan Masaryk, whose suicide or murder will forever remain the symbol of the lowering of the curtain and the putting out of the lights in East Europe.

This is what Hromadka said at the height of World War II: "In Goethe, as well as in Kant, there was something cold—that belief in the absolute power and omnipotence of reason or the absoluteness of art! Kant's pure reason was an intellectual extract, an intellectual elixir—and hopeless. A purely rationalistic approach to life, to man and society, does violence to man, to his soul, and to all the human relationships, to family, to the inter-relation between parents and children, man and woman, brother and sister, friend

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and friend, to our social, political and communal associations, to our schools and colleges, and to any other realm of human civilization. Titanic rationalism of the German idealists not only ended in a fiasco, it ended in the gruesome catastrophe of the European continent. The Categorical Imperative did not save it. The Categorical Imperative, unchecked by the Lord of Love, ended in world destruction and in Wagnerian self-immolation. The road from Kant and Goethe to Stirner, Nietzsche, and Richard Wagner is not incomprehensible."

Before examining in detail Hromadka's extraordinary defense in the Witness of Soviet policy and action in Hungary, let us ask how Communism compares in the matter of cold rationalism with the German tradition to which he so eloquently paid his respects in "Doom and Resurrection."

Rationalism

THE general answer is that Marx and Engels, and certainly Lenin and Stalin after them, arose as creatures of the effort to make reason omnipotent. Communism is much more squarely and explicitly a phenomenon of rationalism than either Fascism or National Socialism. Crane Brinton has said that "Marxism—or Marx-Lenin-Stalinism, to give the canonical succession—is a very rigorous development of, or heresy of, the world-attitude of the Enlightenment".

Two quotations from the Communist scriptures will make the point clear. The first is from Engels: "Dialectics is nothing more than the science of the general laws of motion and development of Nature, human society and thought". The second is from Lenin: "Marx treats the question of Communism in the same way as a naturalist would treat the question of the development, say, of a new biological species, if he knew that such and such was its origin, and such and such was the direction in which it was changing".

It would be interesting to know what Hromadka would say about this extreme rationalism of Communist ideology in view of the criticism leveled by him against the tradition of German rationalism and in effect the whole Enlightenment. This criticism is, in fact, an argument for the "Western" position that Soviet Communism is in reality Red Fascism. I should myself add that, precisely because of its "purer" rationalism in comparison with Fascist forms of totalitarianism, the demonic and idolatrous element in Communist absolutism is more deadly than any "ism" so far manifest in this century.

But let us now look at Hromadka's articles in detail. They reveal this "theologian" as not only shaken by the Hungarian revolt, but as a stauncher and more unequivocal apologist for Communism and the Soviet Union than friends of his like John Mackay at Princeton and German churchmen with whom I talked over a year ago have believed him to be.

Hromadka accepts "socialism and communism" (his phrase) as a good and as here to stay. He defends as temporary the dictatorship of the proletariat. Negative aspects of the Soviet system are attributed to Western hostility between the wars and abnormality incident to World War II. His chief complaint about the Hungarian revolution and against the West on which he blames this uprising is that reactionaary forces stirred up trouble just as "representatives of the Soviet, Chinese and Peoples Democratic societies were consciously relying on the genuine change in international co-existence." "They expected", Hromadka continues "that a permanent easing of relations between nations would occur and thought that we were on the threshold of a genuine peaceful co-existence".

The Czech theologian denounces what he calls "anti-Soviet and anti-Communist negation" and asserts roundly that "whether the western world and its Churches realize it or not, their joy over the Hungarian uprising and their anger over the change on November 4th, 1956, grew far more from anti-Soviet sentiments than from an interest in the liberty of the Hungarian nation."

Throughout his articles Hromadka plays down, indeed systematically ignores, the passionate bid of the Hungarian people as a whole for freedom and concentrates on Hungary as "the scene of horrible counter-revolutionary passion, massacre and pogroms." He tries to claim, though his phrasing is purposely unclear, that responsible Hungarians were relieved by the Soviet intervention. Here is his statement. "Even those Hungarians who were genuinely interested in a redress of the mistakes, sins and errors, recognize that the intervention of the Soviet Army on November 4, 1956, saved the Hungarians from terrible bloodshed and disintegration, and furthermore from national, chauvinist and social re-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

action, which could have taken the first step in Hungary toward a broader military conflict in Central Europe and perhaps in Europe in general."

The Workers' Councils in Budapest and elsewhere seem to have had a different idea.

Turning to the Churches, Hromadka says, after piously professing responsibility for Hungarian brethren in the Churches: "Especially for us, the neighbors of the Hungarians, the events of the last weeks were a grievous blow."

Aesopian Talk

ONE wishes there were evidence that this was Aesopian Christian talk, meaning that the blow to Czech churchmen was the crushing of the unanimous Hungarian move for freedom by overwhelming Soviet power. Unfortunately the meaning is that the grievous blow to Christians was that the silly Hungarians could so far forget themselves as to try under Western influence to throw off Communism and the Soviet yoke.

Hromadka then reads the Hungarian Protestants a lecture. It seems he was far from approving the removal of pliant Bishop Bereczky and fellow traveling Bishop Peter and the restoration of the Lutheran hero, Bishop Ordass. "In particular we do not believe that the freedom of the Church is assured by a shift in the posts of bishops." The Hungarian events not only illuminated the international situation and revealed the depths of human souls; they also "showed the internal Babylonic captivity of many serious and sincere brethren." This apparently is the grand lesson Protestant churchmen are to draw from the Hungarian revolt.

There is no point in trying to refute such a mentality and point of view. Argument presupposes some common assumptions. Yet the phenomenon demands the most careful attention. This is the leading Protestant theologian behind the Iron Curtain. In Yugoslavia a Djilas, former Vice President and the biographer of Tito, could go to jail for writing: "If the events in Poland encouraged the aspirations of Communist parties—particularly those of Eastern Europe—for equality with Moscow, the Hungarian revolution made a gigantic leap and placed on the agenda the problem of freedom in Communism, that is to say, the replacement of the Communist system itself by a new social system."

In Poland writers of every description, students and workers, could express their sympathy with the Hungarians. Even in the Soviet Union students could assert in their classrooms disbelief in the official explanations of events in Hungary. Not a few Soviet soldiers, to their undying praise, could desert and join the Hungarian patriots, bringing their tanks with them. All over Europe intellectuals who had been rank pro-Communists could turn in anger against the Soviet bully. Even party members stung by shame and remorse could resign by the thousands. But Joseph Hromadka, who must know the essential facts, says that it was Western propaganda and Western hatred of Communism and the Soviet system which was responsible for the revolt of the Hungarians.

The truth is that in his Witness articles Hromadka appears as perhaps the strongest apologist for Communism and the Soviet system to emerge since the Polish and Hungarian revolutions. Whatever his motives and rationalizations, the sobering objective fact is that the Christian Church in the person of men like Hromadka is being used by Communist states to advance their objectives in the world of propaganda, persuasion, and the creation of confusion.

This is not new in East Europe. A Commission of the Presbyterian Church of Scotland concluded in 1952 that in Czechoslovakia "at present the Communist State has the limited objective of ensuring that the Church will not oppose, but will rather support and lend its blessing to the new order, the fight against imperialism, and the peace campaign." The same Commission reported: "The Hungarian Protestant Churches, for instance, lend full official support to the Partisans for Peace Movement, regard Russia as a benevolent and generous giant, strong for peace . . . They take the regular Party line about Korea and even Malaya, and could, it is probable, be counted on to do the same in any other disputed case that turned up."

Personal Issues

FROM the Hungarian revolt it is crystal clear that the masses of the people, including Protestant Christians, were not taken in by the Communist line or the support given it by Church officials. To the West and to all who love liberty this is both encouraging and very touching and humbling. To leaders

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

like Hromadka, it is understandable that the people's revolt came with something of the force of a tidal wave and that it raised the most serious personal issues.

For these leaders we should have sympathy and understanding. But it is surely a matter of life and death spiritually that Christian theologians in the Free World speak out without compromise on Communism and Totalitarianism in the light of the revolts in East Germany, Poland, and Hungary.

To Hromadka we must say with all kindness that we understand the trials of the Church oppressed by tyranny but that it is not allowable for Christians to take up the cudgels for a system of organized ungodliness which has never renounced its solemn intent to exterminate eventually all Churches and to bring in an order in which it will be as if the name and influence of Jesus Christ had never existed.

Talking It Over

By W. B. Spofford Sr.

FRED GRANT said in Backfire last week that one of the things he likes about the Witness is that everyone can have his say. In the April 11 and 18 numbers we ran a story about Hungary by the Rev. George Trowbridge. This was followed in the two following numbers by an article on the same subject, presenting a different point of view, by Dean Joseph Hromadka. Incidentially, we have had a lot of requests for these Hromadka articles from Presbyterian ministers — I imagine men who were at Princeton Seminary when Hromadka taught there.

Anyhow, when we presented these articles we said that if anybody wanted to answer Hromadka to shoot it along. So this week we give you the piece by Charles W. Lowry. He was once the rector of All Saints', Chevy Chase, Maryland. He resigned to organize and direct Foundation for Religious Action in the Social and Civil Order. Being curious to know how the organization was financed, I wrote to ask him. He didn't give me much information; simply that it "is financed entirely by voluntary contributions of individuals and foundation grants."

He also sent printed material setting forth some of the activities of the organization. It is hooked up with the Department of Defense in developing "a new emphasis on the spiritual aspect of Armed Forces Day and its motto 'Power for Peace' ". It published an Open Letter to the Perplexed among Communists which was broadcast all over the world by Radio Free Europe, Radio Liberation and Voice of America. It states that its purpose is to focus "national attention on the need to educate youth and adults in the facts of Communism and Totalitarianism and to confront these facts with the reality and values of our Western and American heritage."

All of which, in my book, is distinctly Cold War stuff, with all good on our side and all evil on the other. I'm sick of Cold War and I am sure most people are. So, naturally, I can't go along with outfits like this.

Just what is meant by "the reality and values of our Western and American heritage" I do not know, since it is not spelled out. However when the 75-year-old Picasso, "the greatest master of our time", according to the Herald-Tribune (Republican, N. Y.), cannot get a visa to enter the U.S. for an exhibition of his work: when another great artist, Rockwell Kent, cannot get a passport to go to Moscow for an exhibition of his work: when the Bishop of Birmingham and the Canon of St. Paul's Cathedral, and a thousand others jammed into a London hall on May 26, had to listen to Paul Robeson sing by trans-Atlantic phone from captivity—well, these and similar incidents are "the reality" today, and they are completely out of line with the "values of our American heritage", as I understand them.

As for Charlie Lowry's article in this number, there are a number of things to say. How can one Christian say of another that he "systematically ignores" or that "his phrasing is purposely unclear"? How can Lowry write of Hromadka; "There is no point in trying to refute such a mentality and point of view." The mentality of the Czech theologian was revealed by the address he gave to theologians at Boon in March of this year. We printed it in the May 23rd number and we suggest to readers that they dig up that issue and form their own judgement about his mentality.

Writes Lowry: "Whatever his motives and rationalizations, the sobering objective fact is that the Christian Church in the person of men like Hromadka is being used by Communist states to advance their objectives in

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the world of propaganda, persuasion, and the creation of confusion."

That may be true, and if it is, I don't like it.

It may also be true—with evidence to support it from the printed material received from the organization he heads—that:

"Whatever his motives and rationalizations, the sobering objective fact is that the Christian Church, in the person of men like Charles Lowry, is being used by Capitalist states to advance their objectives in the world of propaganda, persuasion, and the creation of confusion."

A Christian hasn't any business to be used by any state, whether it is Hromadka in Czechoslovakia or Lowry in the United States.

The former, in his article here May 23, declares that he is not so being used.

Lowry, in the printed material he send me, boasts that he is so being used.

But Lowry, after all, is a theologian rather than a psychologist and perhaps does not know how a person projects to others his own worst faults.

Don Large

The Deadly Weapon

THE newspapers recently carried the story of a Los Angeles man who was arrested for assaulting his wife with what the police termed "a deadly weapon." The weapon turned out to be a prayer book! Having just returned from the West Coast—with a 24-hour stopover in Southern California—I'm prepared to admit that Los Angeles is an amazing and breath-taking place. However, I wouldn't have guessed that it was dynamic enough to transform a prayer book into a deadly weapon.

But as I began to think it over—and without any reference to Los Angeles—I came to the decision that a prayer book is a deadly weapon. At least, our Book of Common Prayer is. Of course, a cynic (thinking of "deadly" in its colloquial sense of being "painfully dull") might agree. And there are spots in the Prayer Book which would support the cynic's assertion. As Dean Suter put it: "Parts of the Prayer Book are so archaic in the phraseology as to be meaningless and deadly dull."

For example, the Prayer Book somewhere petitions God "that our servants in offices of public trust may be incorruptible." Now, that 16th century flow of language is as beautiful as a lullaby—and equally sleep-producing. I pray for the day when, as the Dean points out, we can revise our Book of Common Prayer and change such a phrase to something sharp and abrupt in its honest impact—making the petition pray that "our politicians may never accept a bribe."

But in thinking of the Prayer Book as a "deadly weapon," I'm going far beyond the negative charge of dullness. Because another —and more important—synonym for "deadly" is "mortal." And mortal affairs are life-and-death affairs. That's why the Prayer Book is more relevant to millions of Christians than even the New Testament. True, four-fifths of our Book of Common Prayer is an exact copy of the noblest parts of the Bible. But that last fifth is magnificently composed of materials—prayers, exhortations, statements, and litanies —which interpret the Bible in terms of its practical applications for each day's homely problems.

A man who lives by the example of the Prayer Book can't avoid being a practical Christian whose life is a day-by-day victory over the world, the flesh, and the Devil. From its opening Service of Morning Prayer—through its Sacrament of Holy Baptism and the lofty liturgy of its Holy Communion—and on to its triumphant Office for the Burial of the Dead, it is a spiritual treasure-house whose supply of God's gold never runs low. Within the framework of the Church, it carries mortal man through the very gates of immortality.

So the Los Angeles police are right. We're not convinced that the poor wife deserved to have her husband fling the Book at her head. But in the eternal battle which you and I must wage against Satan, the Prayer Book is indeed "a deadly weapon"!

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

NOW HEAR THIS

By Frederick A. Schilling

The Gospel for Trinity Sunday
St. John 3:1-15

"Ye must be born again."

Jesus' assertion anticipated the implied question of Nicodemus: How can we live in that realm of God of which Jesus' miracles are signs (the AV "miracles" renders the Greek "signs")? The answer is: You must be born into it, but you cannot be born into it by human procreation and conception (v. 6 cp. 1:13). This is another, a second and a supernatural birth.

This thesis explains itself by the contrasts between the two realms of the human and the divine, the divine supplementing and perfecting the human. The human level is described as of the mother's womb (v. 4) and being born of the flesh (1. 6). The higher level is described as seeing and entering the kingdom of God (v. 3), and being born or begotten of the spirit (v. 5, 6, 7).

These contrasts not only reveal the theme and purpose of the passage, as well as of the whole chapter, but they also solve several difficult details. The process by which the higher life is attained is both a being born and a being begotten (the Greek passive verb is used in both ways), and is therefore both "anew" or "again"; that is, a second, radical beginning, and "from above"; that is, an inception from above (again, the Greek adverb has both these meanings). Several phrases in the AV which disturb the line of thought because they are not material to it are not supported by the best Greek manuscript evidence.

Such are the phrase, "should not perish" in verse 15 (omitted by the RSV), and "which is in heaven" at the end of verse 13 (omitted by the RSV). Though both the AV and the RSV have "out of water" in verse 5, the phrase is not repeated in the conclusion of verse 8, "so is everyone that is born of the Spirit". To equalize the two verses some MSS inserted the phrase in verse 8, others (e. g. the Vulgate) omit it in verse 5. It should be deleted from verse 5 as a gloss, because it has no point of reference anywhere in the whole passage and introduces a contradiction when water and spirit are joined together in this passage. If it is kept in the text whatever the water refers to belongs to the realm of the womb and the flesh, and not to the realm of the second birth.

The doctrine of the second birth is underscored by the triple occurence of the "verily, verily" combination: in v. 3 to state the thesis; in v. 5 to introduce the expository analogy; in v. 11 to introduce its homiletic interpretation. This also indicates the three parts of the lesson. Nicodemus has served his purpose by opening the discussion and posing the normal question. In the third part the conversation becomes an uninterrupted monologue. A pause should be allowed between verses 10 and 11, then the change to the corporate "we" (v. 11) is definite and the preachment of the Church through its mouth, the Evangelist, is unmistakable.

The movement from the natural birth through the supernatural second birth has its goal in eternal life (v. 15). This is the introduction of the large subject of the eternal life which recurs with variations throughout the rest of the Gospel. It is a difficult theme and full of mystery. Yet, it is something that we know about because we have seen and experienced the miracle of the second birth (v. 11). We know it is from above. We cannot trace its causation, but we can sense the effect (v. 8). It is actually one of the primary "earthly things" (v. 12) which must be believed before other heavenly things can be communicated. This complete change of thinking and living must take place before the other, advanced, lessons of this Gospel can be understood. Even a learned Nicodemus cannot believe them until he is himself reborn.

How, then, be born again? Certainly not by one's own effort any more than one can ascend into heaven by one's own gymnastics. The solution is given in the person of Jesus, here called, Son of Man. A kind of analogy is suggested between his descent, that is, incarnation, because it was begotten by God, and man's second birth from above; and between his ascension and man's elevation into "heavenly things" of the future, such as resurrection and translation.

Jesus reveals heavenly mysteries, but first the miracle of the second birth here on earth. Therefore he must be lifted up so he can be seen and evoke the response of faith in him. He who believes in him is joined with nim, is

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

born to eternal life, and is started on the ascent to heaven. In the latter portion of this chapter essential elements are added to this picture of the new life. When a person "does what it true" and "obeys the Son" he "comes to the light" and "has eternal life" (verses 22, 36). This is the miracle of the second birth (cp. 1. Co. 6:17; 2. Co. 5:17). Quite correctly for Trinity Sunday this says that total conversion is **the gateway to the mysteries of the Christian doctrine.**

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

ANYBODY who has prayed must have been surprised at the unexpectedness of God. The prayer is so often answered in a way we never dreamed of. God's response to prayer is one of the best arguments that he is, that he hears, that he cares.

Mostly when I preach I seem to get no response, no questions, no anything, and it has often bothered me and made me feel that my sermons must be complete failures. But this one brought a most unexpected response. It was from Francis.

Francis is the young veteran of the Korean war of whom I have written before. He sometimes stops by to talk after carefully explaining that he is not a religious guy. I had been surprised to see him in church until I remembered that he was interested in one of our choir girls.

"You said God answers prayer," he said.

"Yes."

"You said he answered it in a way you didn't expect."

"That's been my experience."

"If you wanted something very badly and asked God for it would he give you something else?"

"He might, or he might give you what you want."

"You wouldn't have no certainty?"

"The odd thing is that you likely would."

"I don't get that," said Francis.

"You want to know what to do about something, don't you, Francis?"

"Yes, I guess I do."

"And you don't know whether to pray or not?"

"Prayer isn't in my line. It isn't as if I was a religious guy."

"If you were a religious guy, would you pray?"

"Sure."

"But as it is you don't feel you can?"

"Well I wouldn't know how."

"Suppose I were to pray for you."

"Oh, I wouldn't want you to do that," said Francis in alarm.

"You needn't mind. As a matter of fact I do pray for you."

"That's just like you religious guys. Never even asking if you can. Boy! You've a nerve."

"I guess we have, Francis. But would you sooner we had a nerve or didn't have a nerve."

"You mean would I like it if you didn't care a damn?"

"Yes."

"Gosh, no! I don't mind your caring if you do it kind of quiet."

"That's the way I like to care. That's the way I like to pray."

"It's O.K. as long as you keep it to yourself."

"You mean, as long as I share it only with God."

"Yes. Only I oughter tell you I don't believe in God."

Francis looked very defiant as he said this.

"I don't think that's so important, Francis. What seems to matter much more is that God believes in you."

"You sure are a funny guy. If I don't believe in God how can he believe in me?"

"Quite unexpectedly," I said.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for $2.50

100 copies for $4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CHURCHMEN PROTEST ANTI-NAACP BILLS

★ White clergymen and lay leaders appeared before a committee of the North Carolina legislature to protest bills designed to curb the activities of the National Association for the Advancement of Colored People. The measures would require the NAACP to open up its records for public inspection and file regular reports.

The Rev. William W. Finlator, pastor of a Baptist Church in Raleigh, said that "in order to keep them (Negroes) from becoming full Americans, we may ourselves become less than full Americans."

He added that "there is a basic element of unfairness" in laws which "are crippling" to "an organization seeking to do for Negro citizens what we honor our forefathers for doing for us."

The Rev. Raymond Bost, public affairs chairman of the North Carolina Council of Churches, said the council fears that "repercussions which might follow" enactment of the bills "would be detrimental."

Mrs. Katherine Adams, director of religious education at the Episcopal Chapel of the Cross at Chapel Hill, said she was appearing as a private citizen and as "one white person to speak against these bills."

BISHOP RHEA LEADS CLEAN UP

★ Led by a retired bishop, the Rt. Rev. Frank Rhea, formerly of Idaho, over 100 volunteers armed with brooms, balloons, and warnings recently undertook an anti-parking campaign in New York City's East 80s. They represented the citizens committee to keep New York clean.

Their objective was to urge persons not to park in violation of alternate-side regulations, because such parking traps dirt and litter that otherwise could be taken away by the sanitation department.

The drive began at Fifth Avenue and 82nd St., where forty adults accompanied by school children, released from classes in private and public schools, "tagged" cars with pink and blue warnings and a variety of toy balloons on which was inscribed "parking violation."

The pink and blue warning notices read: "By illegally parking, you have prevented the department of sanitation from thoroughly cleaning our neighborhood. Please obey parking signs and help keep our neighborhood clean."

After tagging the parked automobiles, the group swept dirt from under the vehicles so that a sanitation mechanical sweeper could pick up the dirt. Police and sanitation officials watched the proceedings.

Bishop Rhea, who retired last November, is acting rector of Holy Trinity Church on 88th St.

COMMENCEMENT AT BERKELEY

★ Dean Percy Urban was honored at the commencement of the Berkeley Divinity School, the dinner marking his retirement under the canons. There were thirty-six men in the graduating class and honorary doctorates were conferred upon Dean Paul Roberts, formerly of Denver, and the Rev. Lawson Willard, rector of Trinity Church, New Haven.

The ABC of REDUCED EXPENSES AND AID TO CLERGY PENSIONS

A *The Church* LIFE *Insurance Corporation*

Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families.

B *The Church* FIRE *Insurance Corporation*

Restricted to Episcopal properties . . . costs up to 20% less . . . premiums payable quarterly, without interest.

C *The Church* HYMNAL *Corporation*

Publishers of church editions of Book of Common Prayer and Hymnal. Books are of the finest quality at surprisingly low prices.



all affiliated with

the CHURCH *Pension Fund*

20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Biblical Archaeology by G. Ernest Wright. Westminster Press. $15.00.

A magnificent, authoritative, lavishly illustrated (220 pictures, 8 maps) work on the historical background of the Bible, as lighted up by modern archeological research. The methods of modern archeologists are described in detail, and most interestingly; then the remains left by the earliest inhabitants of Palestine ("Giants in the Earth") and the early Hebrews ("The Founding Fathers")—and so on down, all the way to the rise of Christianity and the spread of the Church in the Mediterranean world. I cannot praise this book too highly. I hope it may be found in every parish library and public library, in America; that it will be available to every Church School teacher and clergyman and every student in a Bible Class—this is a genuinely indispensable book!

—F. C. Grant

Modern Science and Christian Beliefs. By Arthur F. Smethurst. Abingdon Press. $4.00

The author of this book, first published in England, is admirably qualified to deal with both parts of his subject. He is a practical scientist in the fields of geology and geo-chemistry, holds honors degree in theology from Oxford and is at present chancellor and canon residentiary of Salisbury Cathedral and is examining chaplain to the Bishop of Salisbury.

This is a really notable and timely book; notable, because of the immense variety of scientific principles and speculations with which the author is on intimate terms; timely, because in today's world science has acquired an overwhelming power and dominant influence over the minds and emotions of men and we all greatly need convincing evidence that modern science is not, in its principles and practices, inimical to the basic beliefs of Christianity. Such evidence the present author gives us in this book convincingly. The peril in modern science is identical with the danger in the Christian Church of today, namely, that individuals by their actions and lack of action betray the very principles and faith of their respective movements.

The plan of this book is,—in the author's own words: "first, to attempt to show that, so far from there being ground for any distrust or hostility on the part of Christianity towards science, there is so close a connection between them that there ought to be mutual trust, understanding and cooperation between scientists and Christian theologians; and, secondly, to face and discuss frankly the very real problems and difficulties which arise, for Christian faith, in various fields of science, biological as well as physical or astronomical, and, for scientists,

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

HOLDERNESS

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

DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.
Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAhL'S CHAPEL
Broadway and Fulton St.
Rev .Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

THE EPISCOPAL CHURCH
What I Found
By Don C. Shaw
The story of a modern conversion from the ministry of another Church.
10c a copy - $4 for 100
The WITNESS

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

in some aspects of Christian teaching."

This plan is clearly and effectively carried out. Canon Smethurst first draws the background for his treatise by demonstrating rather convincingly that science is the legitimate off-spring of Christian theology. Science as we know it has made three basic assumptions, namely, belief in the orderliness of the universe, belief in the intelligibility of the natural world and belief in the reliability of human reason. These assumptions could never have been made in the intellectual atmosphere of the pre-Christian world. The philosophies of the East and of Greece gave no basis for any of these necessary assumptions. It was the Christian philosophy which first gave the necessary basis for them. And in the early, formative period of modern science—in the 17th and 18th centuries — the outstanding scientists were convinced, practicing Christians. He mentions Descartes, Copernicus, Kepler and Robert Boyle among others. In a later period, Priestley, Faraday, Clerk Maxwell and John Dalton were also Christian scientists.

In Part Two of his book the author deals at length with the problems of the physical and biological sciences from the point of view of Christian doctrine,—a very thorny subject—which he handles in a masterly fashion. Part three is devoted to the problems for a scientist of the miracles recorded in the Old and New Testaments. This is not as thoroughgoing a treatment as one might wish, but is reasonable as far as it goes.

The appendices of the book are most valuable for the average, unphilosophical reader. They consist of a fairly detailed explanation or interpretation of logical positivism, dialectical materialism and existentialism. The section of dialectical materialism is especially valuable for non-Marxist Christians to read and digest. The book should have a place in the libraries of open-minded Christians and scientists alike.

The Changing Church, by Katherine McClinton. Morehouse. $7.50

This beautiful book will be worth what it costs many times over to church committees engaged in building or enlarging churches, church furnishings, organs, and parish rooms. It is based on sound taste and sound research, and should effectively stop the attitude which says "Let's build something exactly like Stoke Poges, only with three times as many seats, and with washrooms near the door, and then it's bound to look good." The main lesson it teaches is to seek good architects and designers of furnishings, and work along with them.

—H. McCandless

The Geography of the Bible by Dennis Baly. Harper & Brothers. $4.95

This is not an atlas but a geography, by an expert geographer, and based on first hand knowledge gained through several years of residence and study in Palestine. The religious significance of geography —or of the history that has taken place in the country described—is fully recognized; but the book has primarily to do with rocks, sand and soil, temperature and climate, flora and fauna, roads, rivers, lakes, and soil erosion. There are almost a hundred illustrations and almost fifty maps and diagrams. I am glad to see that he recognizes the fact of climatic change over the centuries—a fact denied by some archeologists —and its significance for history, civilization, and even religion. There is a good bibliography, where (alas!) I find my *Economic Background of the Gospels* (1926) credited to the late Professor Elihu Grant!

—F. C. Grant

ST. JAMES LESSONS

Our aim is to present material that will supply knowledge and history of the Church and a love of the Sacraments as practiced in the Episcopal faith.

The books are printed attractively, illustrated, and include well-executed hand work. Pages and type are large, clean and uncrowded; they cover 33 lessons plus suggested reviews. Based on the Episcopal Book of Common Prayer. The cost, by reason of generous subsidy and production in large quantity, has been kept within reach of all Churches and Missions. Following is the list of Courses:

I The Lord Jesus and Children
II Jesus, Lord of Heaven and Earth
III Friends of The Lord Jesus
IV The House of The Lord Jesus
V Christian Virtues
VI The Lord and His Servant
VII The Lord and His Church
VIII The Lord Jesus Reveals God
IX How God Prepared for the Coming of Jesus

CURRENT PRICES

Pupils Work Books 75 cents. Teachers Manuals, I, II, III 50 cents. Teachers Manuals, IV-IX 75 cents

Checks Must Accompany Orders. No Books Sent on Approval. All orders will receive prompt attention. Write for information

ST. JAMES LESSONS Box 221, Larchmont, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EVERY OTHER WEEK

We presume people seldom look at a masthead of a paper. But if you will look at ours on page two you will see that the Witness is every other week from June 15 to September 15. The next issue will therefore be dated June 27th.

LAWYER ORDAINED DEACON

★ Robert B. Watts, a nationally-known corporation attorney, was ordained to the diaconate on June 2nd.

Former general counsel of the national labor relations board, Mr. Watts will continue his business career and exercise his ministry on weekends and in his free time.

He was confirmed at St. James' Church La Jolla, Calif., ten years ago. Since then he has served as senior warden and a lay reader. Bishop Bloy of Los Angeles officiated at the ordination service.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1957
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, *Van Bergen bells from Holland*
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

DEAN REX INSTALLED AS PRESIDENT

★ Dean Percy F. Rex of Trinity Cathedral, Cleveland, was installed as president of the Cleveland Church Federation at a service held June 2nd at the cathedral. Prof. Walter M. Horton of Oberlin College was the preacher on "Which way Christian unity."

GETTING MORE FREEDOM SAYS ORDASS

★ Lutheran Bishop Lajos Ordass of Hungary said in Denmark that his Church "has been given more liberty and the clergy can preach in freedom."

He spoke at a conference attended by representatives of Protestant Churches from Western Europe and countries behind the Iron Curtain.

The meeting was called to promote closer relations between the Churches. But leading West European Churches failed to send delegates, reportedly because they suspected the conference had a political tinge.

Bishop Ordass said the Hungarian Lutheran Church also is free to carry on Sunday school work and arrangements are being made for the broadcasting of Lutheran religious programs.

"Relations between the government and the Lutheran Church are now without friction," the Lutheran churchman added.

About 38 Churches in 15 countries were represented at the conference but there were no delegates from the Lutheran Churches in Germany and the Scandinavian countries.

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w MARBLEHEAD, MASS.

LARGE CLASS AT CAMBRIDGE

★ The largest class in the history of Episcopal Theological School, Cambridge,—thirty-nine—was graduated on June 6th.

The Rev. George L. Cadigan, rector of St. Paul's, Rochester, N. Y., presided at the alumni meeting, and the Presiding Bishop, a member of the class of 1914, was the preacher at the alumni service.

EXECUTIVE SECRETARY OF MICHIGAN

★ The Rev. Allan L. Ramsey has succeeded the Rev. Gordon Matthews as executive secretary of the diocese of Michigan. Ramsay has been assistant and moves up because of the retirement of Matthews.

MISSIONARIES LOST AT SEA

★ Hopes for rescuing two staff members of the Anglican Mission in Melanesia whose launch capsized off the Solomon Island dwindled after days of search by air and sea.

The missing missionaries are Archdeacon D. S. W. Hoey, an Englishman, and David Clunie-Ross, 28, a native of New Zealand.

MONEY for your TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1956 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
SANGAMON MILLS
Established 1915 COHOES, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

H. J. Mainwaring
Layman of Wollaston, Mass.

Though your Story of the Week (March 14), says that "Marriage Canons Satisfactory, Questionnaire Reveals," I challenge the reasoning that produces this claim. Bishop Carruthers, author of the article, asserts that "Most of the bishops of the Episcopal Church are very well satisfied with the Church's canon on Holy Matrimony, last amended (in) 1946. . . ."

Using the figures Bishop Carruthers provides, the following percentages reveal a different result, unless we are to accept as "most" slightly more than one-half of those queried.

The question was put to 84 bishops, "Are you satisfied with the present canon?" Of these, 55.5% said yes; 15.5% said No; 13.1% did not say they were satisfied but gave "various answers"; and 15.5% made no answer at all on the question.

If my figures are correct, then, we find that only 55.5% or slightly more than one-half the bishops can be regarded as "satisfied with the present canon." And 45% have either expressed dissatisfaction outrightly, prefer changes made in the canon, or did not express any opinion at all, on this question.

Since Holy Matrimony is so important in the life of the Church and her people, it seems to me that approval of the present canon lacks the hearty moral approval it should have from those who are supposed to be our shepherds.

Whether one's marriage may be a true marriage or one that should be annulled or never was a true marriage appears from this canon and its workings, as indicated by Bishop Carruther's article, to depend upon who is one's bishop. This, if I interpret the situation correctly, is an intolerable one, injurious to the Church, contrary to the marriage service of the Prayer Book, and confusing to the people—and no doubt to many of the clergy.

Archibald Craig
Layman of Oxford, Pa.

The article by J. L. Hromadka is interesting in that it shows appreciation of communist ideals, as apart from their practice. In theory the communists are nearer to Jesus than the Christian governments are in practice. The Christians preach brotherly love, as it were, and try to help the poor in a measure, but the communists and other socialists aim to put brotherly love into practice on a bread and butter basis, by destroying the power of mammon. That is why the defenders of riches in the "free world" hate them.

Russia has been attacked by one country of the free world after another, and that has prevented them, as Mr. Hromadka says, from putting their ideals into full practice. Now only the hostility of the United States deters them.

It is said that the Russians plan a world empire. The fact is that all socialists plan world socialism, and for those who favor riches that is just as bad as military conquest. That is why they weep and howl.

John Kremer
Layman of Philadelphia

If we correctly understand the editorial (5/30), the singing of the Creed instead of saying it, relieves one's mind of believing some of the important historical articles which have for so long been professed by the Church. We assume that the singer who wants to get away with it in this manner would continue to qualify as a good Episcopalian.

Some simple minded people, not versed in theological speculation (see Mat. 11-25) might even think it more honorable for the disbelievers to dispense with the Creed.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School

FOUNDED 1858

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
757 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

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

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SUMMER VESTMENTS

IDEAL
FOR TRAVEL!

Cool Comfort in Dacron and Cotton Wash and Wear Fabrics

Wash N Wear **Neck Band**
Dacron and Cotton **S H I R T S**
Fly Front, Breast Pocket
French Cuffs, No Ironing
White or Black ..... each **$9.50** ( )
3 Shirt—Special ..... **$27.50** ( )

Same Features as above in fine quality Broadcloth BLACK
3 Shirt Special ..... **$13.50** ( )

Broadcloth Neck Band WHITE
4 Shirt—Special ..... **$15.00** ( )

BLACK NYLON SHIRTS

Neckband Style
French Cuffs ..... each **$6.50** ( )
3 Shirts Special ..... **$19.00** ( )

SHIRT FRONTS Military Collar
Dacron and Cotton ..... **$6.00** ( )
In Faille ..... **$5.00** ( )

Plain Neck ..... **$4.00** ( )
Deluxe ..... **$6.00** ( )
Deluxe VESTEE ..... **$10.00** ( )

Specify Type of Collar

CHECK OFF ITEMS WANTED

CASSOCKS

Wash-N-Wear
Dacron and Cotton
Featherweight—Unlined
Wash, Hang, Dry
Wear the Next Day
$19.00
( )

POPLIN Utility
Combed Sanforized Poplin
Half Lined Back
Cuffed Sleeves,
Reinforced Collar,
Pleated Back,
Slit Seams
$12.45
( )

MAGIC CREPE
Perfect light weight Summer fabric. Long Wearing
Yarn dyed. Non-fading
Unlined Pleated back,
Cuffed Sleeves.
$17.50
( )

RAYON GABARDINE
Tailored like a $100 garment with special features.
Half lined. Sleeves fully lined. 3 Pleat Back,
2 Pockets, Cuffed Sleeves,
Reinforced Collar, Full Cut.
$22.50
( )

FILL IN BELOW and MAIL

H O P K I N S, P. O. Box 410, Freeport, N. Y.
Send Items ( ) Checked above.

Name .....

Address .....

City..... Zone.... State.....

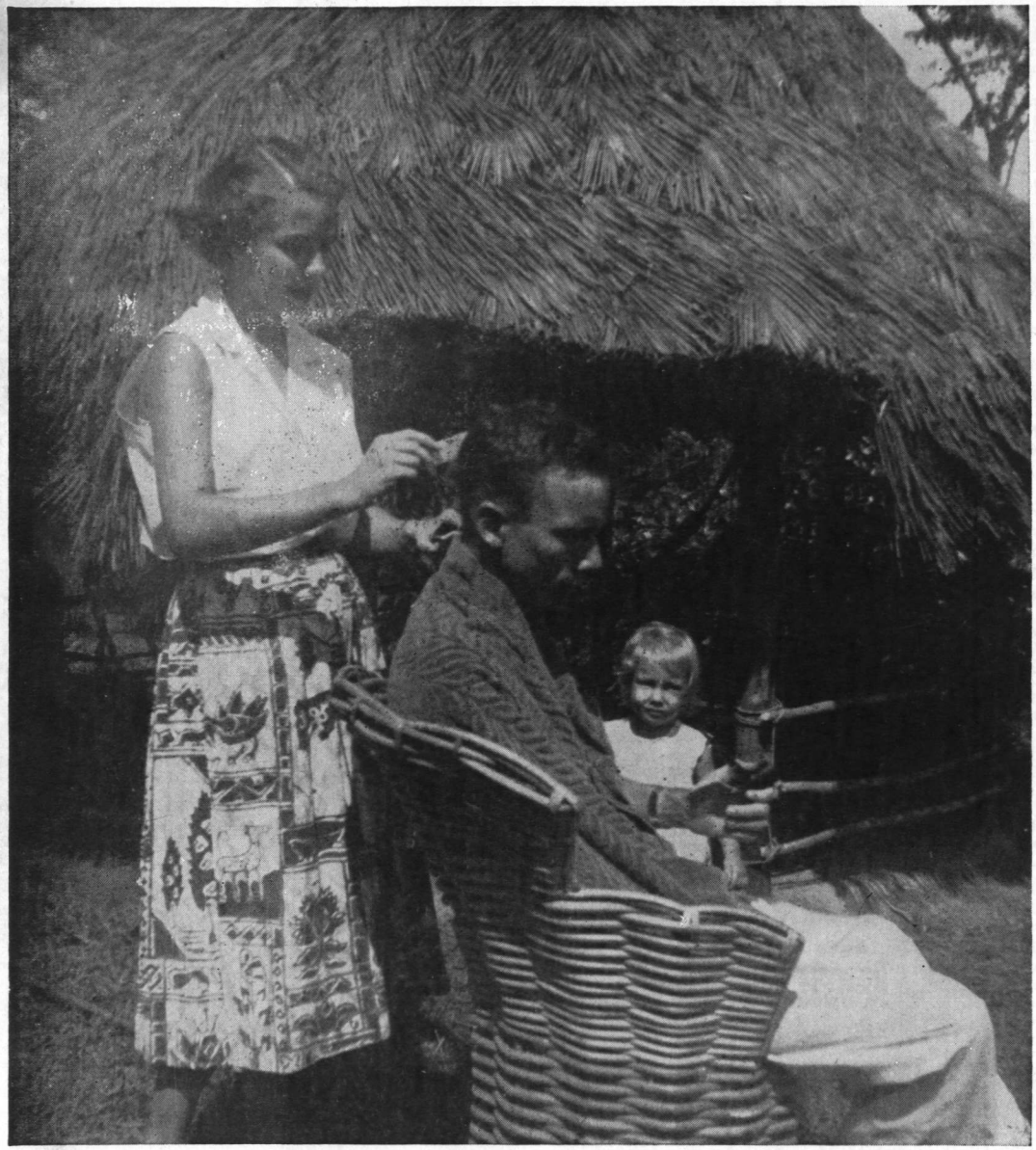
SHIRT
Neck .....
Sleeve .....
CASSOCK
Chest .....
Length .....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

JULY 11, 1957

10¢



MISSIONARY GETS A HAIRCUT

The Rev. Henry W. Prior of Liberia gets the going-over from wife Memorie as daughter Grecia watches with a critical eye

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 7:45; Holy Communion 8:00 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, **Bishop**
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor;* W. B. SPOFFORD, *Managing Editor;* KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists:* CLINTON J. KEW, *Religion and the Mind;* MASSEY H. SHEPHERD JR., *Living Liturgy;* FREDERICK A. SCHILLING, *Explains the Gospels;* JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
Rev. Gardner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector

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

VOL. 44, NO. 22

The WITNESS

FOR CHRIST AND HIS CHURCH

JULY 11, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Story of the Week

The United Church of Christ Comes Into Existence

★ A new Protestant denomination — the United Church of Christ—was created the last week in June. It came into existence as the result of the merging of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

A constitution for the new Church still is to be written, adhering to a "basis of union" already agreed upon, and subject to approval by two-thirds of the individual congregations of each denomination. Until then, the two denominations will continue as separate entities although a synod of the United Church will meet biennially.

The merger marks the first time in American Protestantism that two denominations with different forms of government have united. Congregationalism always has emphasized the independence and autonomy of the local church. The E & R Church operates under a presbyterian system in which local congregations have certain defined relationships to regional and national bodies called synods.

The historic moment of union occurred when 714 church leaders meeting in Cleveland, half of them representing the Congregational Christian Churches and half the Evangelical and Reformed Church, voted to become one body and sealed their merger with a prayer.

In unison they said: "We do now declare ourselves to be one body and our union consummated . . . in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Then the Rev. Fred Hoskins, minister and secretary of the Congregational Christian Churches, and the Rev. James E. Wagner, president of the Evangelical and Reformed Church, exchanged a symbolic handclasp of Christian fellowship.

Preceding the uniting ceremony, there was a colorful procession of churchmen robed in their vestments. Marching with Congregational Christian and Evangelical and Reformed leaders were fraternal delegates representing thirty other Protestant denominations as well as officials of the National and World Councils of Churches.

The merger consummated by the uniting synod here was in the making for 17 years. A basis of union was adopted by the Congregational Christian Churches and the Evangelical and Reformed Church in 1948. Merger was delayed, however, by litigation initiated in 1950 by the Cadman Memorial church of Brooklyn, N. Y., which contested the right of the denomination's General Council to effect it. The Brooklyn church was supported by the Committee for the Continuation of Congregational Christian Churches.

In March, 1954, the New York State Court of Appeals brought the long litigation to an end by denying a rehearing of its decision upholding the merger.

There are 1,342,045 Congregational Christian members in this country in 5,561 churches. The Evangelical and Reformed churches have 800,000 members in 2,750 congregations.

Role of Women

★ Women will play an important role in the administrative work of the Church. The new denomination's "Basis of Union" not only provides that men and women "enjoy the same rights and privileges" in the Church, but that "at least one-third of the members of the national administrative bodies be women." This is believed to be the first time any Church has made it a requirement that a third of its national officials be women.

It was announced at the uniting synod's meeting that merger of the home missions boards of the two denominations would probably be completed in 1958 and that of the foreign missions boards in October of this year. The social action groups of both denominations merged and elected officers during the Cleveland meeting.

All the business of the synod was conducted smoothly despite the presence of repre-

sentatives of three groups which have consistently fought the merger.

Bishop Newbigin

★ Bishop J. E. L. Newbigin of South India voiced the hope that the new United Church of Christ would draw other denominations into its fold. He delivered the keynote address at the uniting General Synod.

He told the delegates that he was "happy that the basis of union itself expresses the hope that the present union will open the way to wider unity and that the name of the new Church is interpreted not merely as a statement of what we are but as a prophecy of what we hope to become."

"I venture," he continued, "to emphasize the point that we are ready to bring all our treasures to the test of his (Christ's) word and spirit, to surrender if need be many long cherished securities, to venture on new and untrodden paths.

"And I venture to add that it is precisely at those points where union is most costly that it will be most fruitful, provided that we do not try to evade issues of truth or to be content with mere togetherness."

Continuing his comment on the merger effected by the American Churches, he said: "We are not going into this union because we like each other's company or because some things can be done more easily together than apart. We are, I trust, going into it as an act of obedience to Christ who died to draw all men to himself. Our prayer today must be in tune with his. We must pray that through this union Christ's mission in the world will be advanced."

Urge Further Unity

★ In line with Bishop Newbigin's address, the new Church ended its first general synod with a plea to Christians everywhere to end "useless and hurtful separation" in Christendom. It unanimously adopted a "Message to the Churches" deploring division within the Christian family. The message was addressed to "members of our fellowship and to the whole Church of Jesus Christ throughout the world."

Pointing out that the two uniting bodies had ended their "centuries of separation," the message said the United Church is "stricken in conscience at its continuing separation from the rest of the Church."

"It prays for the day," the message continued, "when the greater Church of Jesus Christ, now hindered and weakened by many divisions, will come to visible reality in one flock with one shepherd, the influence of One who is alive in every part of His Church.

"Through the elimination of useless and hurtful separations within the greater Church, the United Church of Christ offers itself and its resources."

Active participation in both the National Council of Churches and the World Council of Churches has been "an expression of this concern" by both Churches in the merger, the message said. Although "still under the judgment of an unfinished task," the newly-formed denomination pledged "continuance of that participation."

Brooklyn Court Reverses Ruling On Holy Trinity Church

★ The Appellate Division of the Brooklyn Supreme Court ruled that the election and installation of the Rev. Herman S. Sidener of Garden City, N. Y., as rector of Holy Trinity Church, Brooklyn, in 1956 was legal.

It held, 4-1, that the Rev. William Howard Melish, acting as the church's pastor, should be ousted from the post.

The decision reversed Supreme Court Referee John MacCrate who denied a permanent injunction last September to restrain Mr. Melish from serving as pastor. At that time the referee said that the election in February of Sidener was invalid because a quorum of vestrymen was not present at the time.

In the 15-page majority opinion, the court held that under General Canon No. 11 of the Episcopal Church a quorum of vestrymen was present when Sidener was elected. Referee MacCrate had based his ruling on the Religious Corporations Law of New York under which the vestrymen present at the time of voting did not constitute a quorum. The law and the canon are contradictory on how many vestrymen make up a quorum.

On this point the opinion stated:

"When there is before a civil court for determination a dispute between factions of a religious congregation concerning an ecclesiastical matter and the congregation in question is a subordinate member or part of a general church organization in which there are superior ecclesiastical tribunals, the weight of authority in this country is that whenever the dispute has been decided by the highest of these

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

church judicatories the legal tribunals must accept such decisions as final and as binding on them in the application to the case before them."

Meanwhile, two vestries—one pro-Melish and the other anti-Melish—have been contesting for control of the church property. Pending in Brooklyn Supreme Court is a suit for control of $400,000 in parish funds.

Mr. Melish sought a stay of the court's order, pending an appeal to the Court of Appeals, and on June 27th announced that the court had granted a ten-day stay. This allowed Melish to conduct the usual services at Holy Trinity on June 30th. An application for a further stay until the matter is finally determined was made to the Court of Appeals in Albany on July 2nd, but the decision had not been announced when this Witness went to press.

On June 24th the vestry of the Church met and unanimously voted its support of Mr. Melish and its determination to win ultimate vindication for him in the Court of Appeals.

The next evening the congregation gathered at the church and fully endorsed the action of the vestry, pledging their utmost support to Mr. Melish.

President of Harvard Stresses Importance of Religion

★ No one who ignores religion and the possibility of coming under its "life-giving influence" can claim to be educated, Nathan M. Pusey, president of Harvard, said in his baccalaureate address to graduates.

"The fruits of intellect unsupported by faith are not necessarily richer life but more often superciliousness, fastidiousness, or even lacklustre and despair," Pusey said. Somehow, he stressed, the full experience of liberal learning must miss these "pitfalls."

The educator noted that the climate within universities is more favorable toward religion than it has been for some time. He said there was more interest in religion on college campuses and less hostility toward it.

"If not all people view the change with favor," he said, "at least it is now widely recognized that religion is an acceptable subject of intellectual interest, and already one begins to wonder how it could ever have been held that it was not."

He added that discussion of religion is carried on with less frenzy and more tolerance than formerly. In this changing climate, he said, many are coming again to speak up for religion in university and college communities as they have not for some time.

The new college interest in religion, Dr. Pusey continued, in contrast to a narrow restricting rationalism, affirms the importance for men of "the indestructible and inalienable minimum of faith which humanity cannot give up because it is necessary for life."

Emphasizing that this new religious interest is not against methodical thinking, Dr. Pusey said, "quite the contrary, it will go with this at every turn. But it will not be completely limited or held back by methodical thinking when such limitation seems to mean turning away from the richness of experience and the fullness of life."

Back of the methodical thinker is the man, Pusey said, and in him, "rightly oriented" must be found an incentive to "joyous creativity" which "strikes deeper than intellect to become . . . a religious attitude."

He expressed the hope that the new intellectual interest in the role of faith in human life "will not stop at this point" but lead on to "questioning about the object of faith, which is God, and to an effort to give meaning and content to this word."

The Harvard president stressed that the new interest in religion on college campuses should not be considered a religious revival. He said: "It is rather only one additional manifestation of a broad movement widely evident today in Western culture which stems from discontent or a refusal to be satisfied with what has come to seem an exclusive, arid and unpromising, secular approach to life."

But whatever the source of the new religious interest, he went on, "it seems to me one should recognize and be thankful for the fact and encourage it where one may. And we can do this without subtracting from, but indeed in fuller recognition of, the indispensable requirement of the university which remains, as it has been first and always, to seek to know."

In conclusion, he warned the graduates that "it is easy to achieve emancipation from false and little faiths." But it is quite another thing, he said, to come to "a large and life-giving faith. Yet this is what we all need."

★ **ADDRESS CHANGE**

Please send both your old and your new address.

THE WITNESS
TUNKHANNOCK PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Rector Believed To Have Died Is Restored To Family

★ The Rev. Andrew Daughters, rector at Pasco, Washington, thought to have drowned in an Idaho lake two months ago, turned up at Grace Cathedral, San Francisco, on June 30th.

Following the service he nervously asked Canon Richard Byfield for a private talk. When he was told to begin at the beginning, he said: "I am afraid I can't do that. I—I think I'm a minister and the last thing I remember is crawling out of a lake."

By a strange quirk of fate, Canon Byfield helped restore Mr. Daughters memory. He was familiar with the circumstances of Mr. Daughters supposed drowning because he knew the rector's sister, Mrs. Harold Fleharty, wife of a clergyman at Spokane. The name "Daughters" flashed into his mind and he said it aloud.

"If you could have seen his face light up, I think you couldn't doubt that memory flooded back at that instant," Canon Byfield said. "Then he burst into tears."

Mr. Daughters, father of four sons was presumed dead after a storm on Lake Coeur d'Alene, when his small battered and empty boat was found washed ashore. His automobile was parked where he had left it, near the shore. The accident occurred while Mr. Daughters was attending a Church conference at Coeur d'Alene.

After a phone talk with his supposed widow, Carlene, he left by plane to rejoin her, his sons and his congregations which already has had a memorial service for him and started a fund for the education of his boys.

NEW PRESIDENT OF KENYON

★ F. Edward Lund, president of Alabama College since 1952, has been elected president of Kenyon College and will take his new post October 1.

He was born in China, the son of the Rev. and Mrs. Edward Lund, Episcopal missionaries. He is a graduate of DeVeaux School and of Washington and Lee.

BISHOP REEVES WARNS OF CONFLICT

★ Bishop Reeves of Johannesburg, said in New York that there would be open conflict between Church and state in South Africa if the government enforces a law which bars Negroes from attending worship services in white communities.

He warned that if the minister of native affairs uses his authority to keep Africans away from "white churches" the Anglican and other Churches "will tell the people to disobey the law and then stand by them to the end."

The Bishop said the new native laws amendment act is the first attempt of the South African government to inject its apartheid policy into the churches. He said it thus constitutes a threat to religious freedom as well as "an affront to the Christian conscience."

This viewpoint, the Anglican leader said, is shared by all Christian Churches in South Africa except the Dutch Reformed Church which "after much soul-searching decided to stand with the government."

"The Church cannot lose," Reeves said. "History is littered with people who tried to tell the Church what to do but failed."

He said the government's apartheid policy is creating tension not only between whites and non-whites but among the whites themselves.

During his visit Bishop Reeves will attend the annual meeting of the World Council of Churches' central committee in New Haven, Conn., July 30-Aug. 7 He is a member of the committee.

COOPS GET PLUG FROM CHURCH

★ At a three-day church-sponsored meeting at Haverford, Pa., a group of the nation's top-flight economic thinkers agreed that every citizen should support and strengthen America's free economic and political institutions as providing "the greatest opportunity for the individual and the maintenance of his dignity."

They also agreed that among free economic institutions in this country and overseas cooperatives and mutual businesses are, for the most part, "inspiring examples."

MORTGAGE BURNING FOR PARISH

★ When Bishop Wright made his annual visit to Grace Church, Plymouth, N. C., in June a special event took place. The congregations of Grace and St. Luke's, Roper, assembled in the parish house for a dinner. The mortgage on the twofold building project for Grace Church, a parish house and rectory, both buildings begun in 1952, was burned in appropriate ceremony.

The Rev. Edward M. Spruill is rector of the two churches.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

More About The Faith

OUR sister periodical "The Living Church" has recently (June 23) done us the honor of commenting at length on our remarks about "The ACU and the Faith". We are not concerned to argue or to try and convince, but we gather that we did not make ourselves fully clear, and this week we should like to set down as simply as possible, in separate propositions, where we stand on these important matters.

One, as mere historians with a bias toward objectivity, we note that a penumbra of legend has grown up around every other religion; and we see no way to escape the conclusion that the same thing happened to Christianity, which right from the beginning laid special claim to those classes of society from which legend most naturally springs. Thus we find the absence of the Empty Tomb in Paul more persuasive than the contradictory accounts of the Gospels; we suppose that Mark, Paul, "I Peter", and probably John say nothing about the Virgin Birth because they had never heard of it; we are not impressed by the witness of Luke alone to the bodily Ascension of Jesus and the foreign languages at Pentecost. We are deeply attached to these legends, because they represent the impression that Jesus made on simple people; we only wish them not to be confused with history; Jesus' real work, of which these are valid symbols, but only symbols, stands on a quite other level.

When we came into the Church we made it reasonably plain, we thought, that we felt this way; and nobody told us to stay out. The Living Church cannot be unaware that many professors in our Seminaries* hold the same views; nor that a committee appointed by the Archbishops of Canterbury and York about thirty years ago (we have not the report before us) recognized these as the considered judgement of reputable Anglican theologians, and therefore as a permissible stand.

Two, we were flattered but surprised at being joined with an eminent German theologian, Professor Bultmann. Because we, in company with most English-speaking scholars, feel that Bultmann's criticism is quite blindly radical and destructive. Roughly speaking, he holds that almost nothing can be known of what Jesus really taught; and that what really constitutes Christianity is what the earliest Christians thought about Jesus, purged of mythological language. We on the contrary feel there is a good deal of certainty about what Jesus taught; that he taught it because he thought it was important; that this, if anything, is what constitutes Christianity; and that, just as the disciples during Jesus' lifetime consistently missed the point, they did not all fully grasp it after his death.

Three, we take it that when Paul and John talk about Jesus they, like the Evangelists, fall into symbolism, although of a different sort. Thus Paul at Phil. 2.5-11 ("emptied himself, taking the form of a servant") attributes to Jesus a divine life previous to his life on earth, of which we have no evidence from the Synoptic Gospels that Jesus himself was aware. The same thing can be said of John's "And the word became flesh". Now some reputable scholars have held that Paul and John knew things about Jesus that Jesus didn't know about himself. Sometimes we waver towards this view ourselves; but mostly it strikes us that our best guide is the things that Jesus himself said or left unsaid.

Four, but the Church has rightly judged that Paul and John (unlike the authors of I Timothy and Jude) have basically gotten the point that Jesus himself was making. Jesus in the first place stands in the line of the great prophets—we may take Amos as the first and clearest—who insist that God's righteousness stands over and above all established institutions. Amos says that the priestly worship, the courts, patriotism, the upper classes all positively stand in the way of justice, and therefore will be done away with. Jesus expresses himself very similarly about civil and canon lawyers (the Pharisees), intellectuals (the Scribes), clergy (the Sad-

See Mr. Longley's letter in our current Backfire.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ducees), the rich, and even the representatives of the occupying army.

Beyond Prophets

BUT Jesus goes also a step beyond the prophets; for he says that the state of affairs when justice really is done and God's will really is carried out—the "kingdom" or sovereign rule of God—which had been foretold by the prophets, has now begun to take on real existence. And he sees it as existing wherever reliance on human institutions is given up (among the "lost sheep of the house of Israel" and the Gentiles) and God alone is trusted. And the only claim that he seems certainly to have made for himself is that he is a divinely appointed representative of the poor and outcast to whom the kingdom belongs—"The Son of Man hath not where to lay his head"; "I am in the midst of you as one that serveth". We suppose the real meaning of the Crucifixion is to complete his identification with the victims of all human injustice. And the meaning of his followers' belief in his Resurrection, whatever really happened—for the belief seems to have generated the stories of our Gospels, rather than vice versa—is the firm faith, however it came about, that in spite of or even because of the Crucifixion the Kingdom of God really was operative.

Now Paul and John do not talk by preference about the coming of the Kingdom: but each in his own way has worked out a fairly adequate translation of Jesus' language. Paul, in his constant opposition of Faith and Works, is making exactly the same point as the parable of the Pharisee and Publican: one is never justified by reliance on his own merits, for one never has sufficient merits; or on some imagined privileged position, for there is no respect of persons with God; but only on repentance and trust ("faith") in God's forgiveness. In John the "blind" Jews are used as a symbol of all those who rely on a privileged position in the "world" and will not see the new light that has come into it.

The Kingdom of God then exists where Jesus said it did: among those "poor" whom he made his followers; but only so long as they do not make a new sort of privileged status out of being his followers! That is why the Church must always exist, and must always be attacked. For as long as Jesus continues to have followers, they will be aware of each other and will gather together in some sort of society. But likewise there will always come along some Constantine or Pope or Henry VIII or American Way of Life which will try to use that society for its own ends. And likewise there will always be an influential section of the Church which will welcome being so used. The Romans had a formula for it: Corruptio optimi pessima.

Corruption of the Best

THE worst sort of corruption is the corruption of the best thing. And when the Church becomes Constantinized and respectable it is corrupted into the thing against which Jesus spoke most harshly: Pharisaism. What will preserve the Church against this corruption? Paul Tillich has a great name for it: "the Protestant principle"—the constant refusal in each generation to let the Church settle back at ease in Zion, the constant endeavor to recreate in her the sense of her own unworthiness and inability to be herself except by a wholly external power.

But the name is not sufficient in itself; one must also have the thing: and perhaps the Churches that most loudly proclaim their Protestantism today are not those that are most aware of the dangers of self-righteousness and of letting Caesar slip into the place of God. You may laugh when we express our conviction that in America the Episcopal Church with all her faults strikes us as the least hopeless place to work towards an understanding of Jesus' real work and teaching. But you have to be very empirical about it: in South India we would automatically look up the Church of South India; and we know a theologian of some merit who is an Episcopalian in America and in Scotland a member of the Kirk.

We are not sure whether these elucidations bring us nearer to the position of The Living Church or further away from it. But we should like to insist, with whatever force we can muster, that what we have said here is a fully serious attempt to restate what the best minds of the Church have meant by "the faith". We do not think you can safely tie up the faith in a formula; as soon as you have a formula, you tend to make it into an idol; and if somebody should unwisely take one of our rephrasings and nail it to his masthead, that could as well become an idol as anything else.

The only way you can avoid sin, the world, and the devil, is to keep plugging at it, week

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

after week, not being downcast by your frequent failures and—far more importantly!—not being elated by your apparent successes.

And as long as cash, strength, and our appointment hold out, we intend to continue plugging, week by week, in these columns.

Why People Go To Church

By Terence J. Finlay
Rector of St. Bartholomew's, New York

"I was glad when they said unto me, We will go into the house of the Lord."

HERE is a direct contrast to the words of our article of June 6th, taken from another Psalm: "The fool hath said in his heart, There is no God." The singer here has no doubt of God's existence. He is filled with a sense of joy at the opportunity of going into the house of the Lord.

Let us thank God that there are many who have similar feeling with regard to this matter of going to church. We come not grudgingly but gladly. We come not with any sense of being forced to come, but of our own desire. We realize that during the past forty years a great change has come over the attitude of people who do attend church. It used to be the recognized custom to go to church with one's family on a Sunday morning. Children were taught to go to church with their parents. I believe there was value in that kind of discipline. All parents who have the interests of their child at heart make decisions for that child, before he reaches the years of discretion, with regard to his body and his mind. How much more important it is for parents to prepare and care for the child's religious and moral nature—his soul. The conception of church-going as an obligation to the community has vanished, and today people go because they really wish to be present in God's house.

It is well for us to remember at the very beginning that we find no excuse for non-attendance at church in the Scriptures or in the life of our Lord. You will recall that in St. Luke's Gospel we are told that, when Jesus returned to Nazareth, where he had been brought up, "as his custom was, he went into the synagogue on the Sabbath day." This gives us a picture of Jesus' regularity in attending the services of the synagogue, which in his day corresponded to the church. We know that spiritually he lived in the closest relationship with God the Father, and yet he did not absent himself from the public worship of his day. Here we have an answer for those who mistakenly tell us that one can be just as good a Christian outside the Church as within it.

Let us, then, look at the positive side of this question of church attendance. We come because of our need and longing of a Power greater than ourselves. I am going to give you just four reasons—and of course, there may be many others—why people do go to church.

To Worship

FIRST, and most important, is that we come to worship God. We do not come primarily to hear a preacher or to enjoy fine music, except—and I want you to note this—as they are a means of helping us in our worship of Almighty God. Worship in the life breath of the soul. For five days—or in some cases six days, we have been endeavoring as some people say, "to keep body and soul together." What need is there to keep body and soul together if the soul is left unfed? If the soul is to live, it must have breath, and there is no substitute for worship. Oliver Wendell Holmes used to say, "I have in my heart a little plant called Reverence, and it needs watering once a week."

In our quest for God, it is not so much the learned mind, as the reverent spirit, which is necessary. Mere cleverness will not grasp what is only to be seen by spiritual discernment. Worship is the soul's recognition of God. It is the great commandment given to us by our Lord, for in his summary of the law, he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If we love him, we show forth this in our adoration, in our worship.

It has always been difficult for man to understand or comprehend the full nature of God. The man who looks up to God in worship is constantly being re-made in his image. You will recall the famous story, "The Great Stone

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Face," by Nathaniel Hawthorne. In it he told us of the boy who lived among the beautiful White Mountains of New Hampshire and became fascinated with the unusual rock formation which has been known as "The Old Man of the Mountains." Day after day, month after month, the boy would go out to look at the great stone face. He invested it with a personality, with all the virtues which he felt a hero must possess. Then an amazing thing began to happen. The people who dwelt in the village noticed that the boy's countenance began to assume some of the marks of the great stone face. His life was an example to all. I need not drive home the lesson to you. May we, through our worship of God, gain some of his glory!

Forgiveness

AGAIN, people come to church to find forgiveness. This group may not be in the majority, but they do form a part of every congregation. We all fail to live up to our heritage as children of God. We find so many broken relationships, so many people living with a sense of past failures, people searching for some solution to their problems. We know that this must begin with the realization that we are sinners, that we have fallen short of the glory of God.

There may be some who feel that this is not true of them. There may be some who feel akin to the young man who went to his rector and told him that he admired Christ but could not feel any need of him as a saviour. The clergyman did not argue with him but gave him two pieces of paper—one with a black border and the other plain. He told him to write down on the one sheet with the border all the things that he had done that were wrong. On the other, he was to write everything he had ever done which was absolutely good with no trace of evil.

In a few days the young man came back and said that the black-edged paper was full on both sides and he needed more. On the other paper he had written the purest thing of his life—his love for his mother, but after a little thought, he had crossed it out. It was good, but not perfect; it had been too often marred by selfishness and forgetfulness. "And what did you do then?" asked his rector. His reply was worth a thousand sermons. "I went down on my knees," he said, "and thanked God that I had a saviour."

When we realize the failures and shortcomings of our own lives, there is no other place for us but on our knees, and our cry goes up, "God, be merciful to me, a sinner." We know that as we confess our sins, he is just to forgive us our sins, and that is one reason why we come to church.

Fellowship

I NOW come to two other reasons. One is that we attend church to find fellowship. There are so many lonely people, and while we may worship God in solitude, we desperately need the sense of being part of a family. We receive this sense when we come to divine service in God's house. Here we join together in our prayers and in our hymns. We move forward with those who hold the same beliefs to the Lord's table and kneel with them to receive the sacrament of his body and blood. We are bound together in these bonds of fellowship. Here we have become part of the great family of God; and may it always be said of those who worship in this church: "Here no one is a stranger."

Last of all, we come because we are inadequate of ourselves to face life. We need a power beyond ourselves; and as we kneel, as we pray and sing together, as we listen and worship together, there comes a realization that where two or three are gathered together in his name, there he is to be found; and his presence gives us strength to go on living. Everyone in any congregation has some problem, some broken relationship, some sense of failure. As we go out from church, the problems may still be there, but we realize that we do not have to face them alone. In our ears rings the assurance of his forgiveness, his understanding, and his blessing.

When we receive all this—and so much more—how, in God's name, can people afford to stay away?

Don Large

Diversities of Gifts

THE story goes that the Johnson family, although devout Baptists, had not shown themselves at the local meetinghouse in weeks. When the pastor investigated, the Johnsons shyly admitted that they hadn't a decent stitch of clothing to wear to the Lord's house.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The good pastor promptly notified the Woman's Auxiliary who, with effectual promptness, saw to it that Mr. and Mrs. Johnson and the six little Johnsons were all outfitted to the Queen's taste.

But when the next Sunday arrived, the newly-apparelled family still failed to appear at the Baptist prayer meeting. Curious, the Baptist ladies went around to find out what the trouble was. Smiling, Mrs. Johnson explained. "When we put on all those fine clothes you sent," she said, "we looked so elegant that we went to the Episcopal Church!"

The barb in that amusing little story should be a thorn in the flesh of many an Episcopalian. It is no accident that uncounted other Christians feel that Episcopalians consider themselves superior, exclusive, and above the battle. For example, too many Anglicans feel disdainful toward—and therefore hold themselves aloof from—the evangelistic approach of a man like Billy Graham. One Episcopal layman is reported to have said, "The Holy Spirit could no more be present at Billy Graham's circus in Madison Square Garden this month, than he was present at the Barnum & Bailey circus in the same Garden last month!"

For any man to presume that he or his particular branch of Christianity has exclusive possession of the Holy Spirit is bigoted blasphemy. No Church has a corner on the Spirit of God. The Bible carefully says, "Now there are diversities of gifts, but the same Spirit . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge . . . to another faith . . . to another the gifts of healing . . . And they were all filled with the Holy Ghost."

Billy Graham's ways are not my ways, and my ways are not Billy Graham's ways—and I suspect that the good Lord in his infinite wisdom intended it that way. But if Billy Graham serves the Spirit in his way, and I serve him in my way, and you in yours—then, within the framework of our diversities, we're all serving in God's way!

It's all too easy for the flippant critic, looking down from his ivory tower, to say that he prefers the Garden of Gethsemane to Madison Square Garden. But the Spirit which gave Gethsemane its eternal holiness was not meant to remain walled up in that sorrowful Garden. It was intended to be carried by the faithful out of that place of flowing agony and into the whole wide world, to heal the sufferings of Christ's stumbling children everywhere. And Madison Square Garden is as good a spot as any in which to begin, if not to end.

On second thought, I hope that the Johnsons —whether in new clothes or old—will decide to remain in the Episcopal Church. They might bring with them some of their Baptist warmth and evangelical enthusiasm!

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 4th Sunday after Trinity
St. Luke 6:36-42

"Be ye therefore merciful."

Moving from the Christian way of dealing with sin and sinners in the preceding Sunday's Gospel, we come now in this selection to the emphasis upon mercy as an essential ingredient in this matter. This section, a part of St. Luke's "Sermon on the Plain" (6:20-49), follows a series of lessons on "Love of One's Enemies" (6:27-35) and has parallels (St. Matth. 5:45; 7:1-5, etc.) in "The Sermon on the Mount" (St. Mt. 5-7). The 36th verse links together these two themes of loving one's enemies and judging. The parallelism in v. 37 shows that "judging" means "condemning". It is the opposite of forgiving (v. 38) and of magnanimity (v. 38b). The person who condemns another though he is not qualified to do so is called a "hypocrite" (v. 42). A hypocrite in the Greek designates an actor who performs under a mask. This condemner is playing a role. Jesus tells him to stop it.

The quality of mercy is divine. This attitude is an element in all true Christian ethics. It was so in Jesus' dealings with all people, and it is eternally present in God's actions (v. 36). To condemn is easy for people living by superior standards, but such conduct is a moral falsity unless it is mellowed by mercy. The classic Phariseeism lacked mercy. It denounced people and offered no moral dynamic. It condemned Jesus as compromising justice and weakening pure morals. He was merciful to lepers, publicans, vacillating disciples, doubters, enemies, even to the Pharisees, though on such unfeeling people he

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

used his strongest language. He taught that God was merciful (St. Matt. 5:45), and in our sober reflections upon history and personal experience we too must say that it is true.

Jesus was merciful, yet it may have been one of his temptations to react mercilessly to the narrow legalistic demands of his people's religious leaders. They certainly did not treat him mercifully. Why, then, did he cultivate and practice mercy? Because God is merciful, and the son has the father's character. Also, because the sinner needs mercy for his redemption. That is where we all stand. We ourselves need merciful treatment from God and from other people. Mercy begets mercy. Therefore, we must practice it. The unmerciful is the blind person. He has the beam in his eye. He cannot really help others (v.39). He becomes unable to receive mercy. He loses even the ability to evaluate his own moral state and becomes not only the harsh person, but also the unholy person.

Mercy is here described rather than defined. It appears as a refusal to indulge in unkind, cruel condemnation. It eschews the self-righteous legalist's procedure of fitting people into final, closed categories. The Christian of necessity exercises a courageous moral critique, but like Jesus he emphasises in his very analysis of contemporary morals the virtue of mercy. This is Christian judgment. Worldly society is not only sinful but is cruel in its condemnation of its very own sins. It pillories and castigates and publicises. This is not moral judgment. It is a perverse pride in sinfulness, a morbid wallowing in what it pretends to abhor. Cynicism and disgust are not redemptive qualities. They have no moral value.

Mercy humbly recognizes its own weakness. It has faith in God's ways. It is gentle. It is characterized by a clear and sympathetic understanding. It is a largeness of soul and mind. It is moral strength, because it is pure. The unmerciful is the weak person, and his system is sheer weakness. Mercy is justified by its works. The log and the speck which distort the vision are removed and the necessary therapy can be applied. It is of the essence of the strong God and the strong son of God.

The appellation, "brother" (v. 41.), is important. It applies this lesson to relations between church members and kin, but it also bespeaks Jesus' attitude of brotherliness to those outside.

In the imitation of Jesus (v.40) the Christian is to contribute the element of mercy to human relations at all times. But the Christian must begin with himself. He must always first exercise self-judgment lest like the Pharisees he be without saving influence among sinners.

"Teach me to feel another's woe
To hide the fault I see;
That mercy I to others show,
That mercy show to me." —Pope

Talking It Over

By W. B. Spofford Sr.

THE FACT that Episcopal Churchnews folds with their number for mid-August has already prompted editorials in other Episcopal journals, including one in the Living Church entitled "Something Is Wrong", and one in the Churchman where the question is asked, "Do You Want a Free Press?"

Churchnews was launched five years ago as a weekly and soon became a bi-weekly with a $4.50 subscription price. It was financed by a large annual grant from members of the Dupont family. Management of the paper spent large sums in promotion and in turning out a first class printing job. Circulation reached 20,000 which the trustees found insufficient so—no more Churchnews.

The Living Church likewise announced at the beginning of the year that unless its circulation is doubled this year it will have to go out of business. It is currently laying the groundwork for a campaign in September when the editors hope to obtain a sufficient number of new subscriptions at $8.50 each to assure its continued publication. They are lining up Campaign Sponsors from all types of Churchmen, stating that the magazine will continue to be Anglo-Catholic but "there is nothing partisan about it."

What about The Witness? Well, the first thing we want to say is that we do not require these vast sums that these other journals need to keep going. Costs are up—sure—and they are probably going higher. But continue to send us $4 (7¢ a copy for bundles) and,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

with our Yankee management, we'll see that you get a 20-page weekly for a year.

As for editorial policy, ours is stated as follows on the back of our renewal notices:

The purpose of the Board of Editors is to Witness to the whole Gospel of Christ, by upholding the Christian Faith, by promoting fellowship with Christians of whatever name, by seeking for patient understanding and cooperation of the different schools of thought within our Communion.

We believe the Episcopal Church to be Catholic in its historic structure, traditions, and inclusiveness, Evangelical in its proclamation of the Word of God, and Liberal in spirit. We believe that it is of vital importance to interpret the Christian religion in contemporary terms and to give practical application of the principles of Christ to our social, political and economic life. We believe that public worship should express clearly the realities of the Christian faith in a way "understanded of the people". We believe in persistent endeavors, with the help of God and in cooperation with other Christian bodies, to achieve a fulfillment of the Master's will "that all may be One."

Our answer to the Churchman's question, "Do You Want a Free Press?" is contained in that statement. The Witness is free—too free, we are aware, in the minds of a lot of people. Over the years we have spoken our pieces in contemporary terms and have given practical application of the principles of Christ to our social, political and economic life. We have been for Church unity; for peace; for intergration; for constitutional government rather than government by witch-hunt committees—and we haven't waited for Supreme Court decisions like those of June 17, 1957, or the earlier one on intergration, to decide where we should stand as Christians.

We know that our stand on social issues makes some people mad—and we don't like to have people mad—but we'd rather take a chance on that than we would to clamp down on the free expression of opinions, however unpopular at the moment.

Anyhow, we are going to keep on sawing wood, getting out the best paper we can at the present price of $4 a year.

Further we hope and believe that there are enough Episcopalians—Evangelicals, Liberals, and those Anglo-Catholics who understand the implications of their own convictions— to keep us at the job.

Currently we are busy rooting the Yankees into another World Series. But we suspect that will be tucked away in another month or so, after which you'll hear from us about this subscription business.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

MRS. Blackie sometimes stops for a chat. She is not beautiful but she is striking. Her eagle nose and her black hair, her heavy brows, her Boston hats and her strong opinions, all these make her exciting.

"The new rector," she began, "is nice, but he reads with expression."

"Perhaps he wants to bring out the meaning."

"As if we didn't know the meaning!"

I said nothing.

"He came to see me," she went on, "He climbed away up the mountain to call."

"He is a devoted priest."

"But I wasn't dressed! If he had been an old rector it wouldn't have mattered, but he is a new one."

"I'm sure he would think nothing of it."

"Oh but one likes to make a good impression on a new rector. The old ones know what you're like and it doesn't matter."

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for $2.50

100 copies for $4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

The Epistles to the Colossians and to Philemon by C. F. D. Moule. Cambridge Univ. Press. $3.75

This is the first volume in the new series of "Cambridge Greek Testament Commentary" which is to take the place of the old "Cambridge Greek Testament." It will be just as thorough a commentary, but will pay more attention to theology than to philological or historical questions—the reverse of the old series. Dr. Moule accepts the theory of Professor John Knox that the Onesimus of Paul's letter to Philemon became the bishop addressed by Ignatius about A.D. 110 (p. 21). He also still prefers Rome as the location from which Ephesians was written and also Philemon. The general point of view is conservative. There is a good note on "Apostle" in the Appendix.

—F. C. Grant

Philosophy of Religion by David Elton Trueblood. Harper & Brothers. $5.00

Most of the readers of Elton Trueblood's books think of him as the author of small, inspirational volumes readily digested by any literate person and having the great value of being closely related to the problems and hopes of average men and women. These books appeared during and just after world war two. We have here a work in complete contrast to them. It is written for and will be read chiefly by theologians and philosophers, professional and otherwise.

This is a closely argued apologetic for the Christian religion as a vital necessity in these days that are so clearly the beginning of a new era. The author shows his competent scholarship and his mastery of the works of philosophers, old and new. He finds that the most serious present-day challenges to Christian faith and doctrine are dialectical materialism, the basic teachings of Freud and logical positivism. As positive allies in his defense of Christian philosophy he leans heavily on the work of the contemporary scholars Whitehead, Temple, Maritain, Tillich and Niebuhr.

This is a thoroughgoing, competent job and is clearly the full fruit of the author's thirty years thinking and teaching. He was for nine years professor of the philosophy of religion at Stanford University and has been professor of philosophy at Earlham College since 1946.

Transfigured World by Sister M. Laurentia, C. S. J. Farrar, Straus & Cudahy. $4.00

An essay on the interrelationship of nature, life, poetry (Thomas, Eliot, Hopkins, Donne—all the best, mostly Anglicans) and the Mass, with many fresh perceptions and easy, controlled scholarship; sometimes a little precious. The flaw for Anglicans and liturgical scholars is that the Sister seems to consider the Mass as God's direct handiwork; she flutters about it without ever coming close enough to rumple it; and her imagination finds free flight in unanchored allegorization. Worth rereading, especially for the first chapters.

—H. McCandless

Via Media by E. L. Mascall. Seabury Press. $2.50

This is a book by an English theologian and is, as its sub-title indicates, an *Essay In Theological Synthesis.* The doctrines he selects to synthesize are Creation, the Trinity, the Incarnation and Grace. The author's treatment will interest the professional theologian. The average lay person will find himself beyond his depth.

The Daily Bible Study Series. William Barklay, Editor. Westminster Press. $2.50

The two volumes of this series which have come to our desk are *The Gospel of Mark* and *The Acts of the Apostles.* Each volume is a condensed commentary, with the text of the book in modern English and the comments expressed in very simple language. Each book is divided into short chapters, with the aim of the reader taking one chapter a day. The author is a biblical scholar at the University of Glasgow and the books were first published there. Most useful for Bible students with no scholarly background; and enough solid meat to repay anyone's attention.

Psychotherapy and Religion by Henry Guntrip. Harper & Brothers. $3.00

This is a book of information and instruction. It is solid meat both for those suffering nervous and mental illness and for those who are aiming to help them. It deals with the subject under three heads, *Anxiety, Mental Defences* and *Mental Healing.* The title of the book is a misnomer. There is very little in it about religion and its connection with mental healing, doctrinally and clinically. This is a curious lack, as the author was for eighteen years a Christian minister in parish work before he undertook his present work as psychotherapist. He is on the staff of Leeds University, England.

Yale and the Ministry by Roland H. Bainton. Harper & Brothers. $5.00

The sub-title of this book well describes its primary purpose, *A History of Education for the Christian Ministry at Yale from the founding in 1701.* The substance of its 268 pages, however, is much more varied and far-reaching than that. It is a richly detailed study of Protestant theology and its influence on the communities of the whole Connecticut valley. It deals with the leading personalities of Protestant thought and action, such as Jonathan Edwards, Samuel Seabury, Nathaniel W. Taylor, the two Timothy Dwights, Lyman and Henry Ward Beecher and Horace Bushnell. The book is liberally illustrated with photographs and line drawings by the author, who is the professor of Church history at Yale Divinity School.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

fall-out was disclosed by a Methodist pastor's wife.

Mrs. Galal Kernahan of West Van Nuys, Calif., invited parents to participate by sending her three snapshots of each baby. On the back of each photo, she said, should be written: "Stop Bomb Tests for ———", with the child's name added.

The baby books compiled from the pictures, Mrs. Kernahan said, will be sent to President Eisenhower, Prime Minister Harold Macmillan of Britain and Nikita S. Kruschev of Russia on Aug. 7, anniversary of the A-bombing of Hiroshima.

Mrs. Kernahan told the annual meeting of the Southern California-Arizona Methodist Conference here: "The decision makers, who so often deal in probalities and cold statistics, need to know what the figures look like in person."

ARCHBISHOP PRAISES UNITY PROPOSALS

★ The Archbishop of Canterbury said it was a cause for "wonder and praise" that the Anglican and Presbyterian Churches in Britain had agreed to "study quietly" a controversial report proposing a system of bishops and elders for the two groups and to "seek to find what the holy spirit will say to them through it."

In a sermon broadcast from St. Nicholas church at Sturry, near Canterbury, the Anglican primate described the report as "historic." He said it has "set a new standard for inter-church discussion and will always be known as a landmark in the work of Church union."

Referring to the "deep and passionate cleavage" which had existed since the Reformation between the Church of England and the Church of Scotland, he said the report is a "rough sketch of how a bridge might be thrown across the chasm so that in time to come travellers might pass freely on their lawful occasions between the two Churches."

Speaking generally of Church union he said that though the unity of the Church had been broken a change was in progress and it was becoming daily more marked.

"There is increasing agreement," he said, "that those Churches should be recognized universally as real parts of the Catholic Church of Christ which sincerely and devoutly retain and use, according to the measure of their faith, the gifts which Christ gave to his Church."

PARIS CATHEDRAL ADDS BUILDING

★ A dedication service was held Sunday June 2nd at the American Cathedral in Paris on the site of an addition to the Cathedral community house to be erected during the summer on property fronting on the street directly adjoining the Cathedral.

Dean Sturgis Lee Riddle conducted the dedication cere-

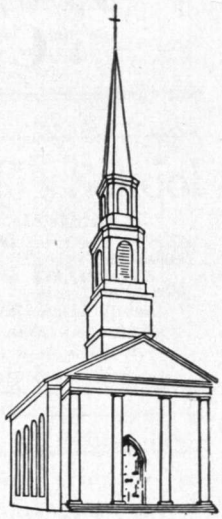
ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval. Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

The ABC of REDUCED EXPENSES AND AID TO CLERGY PENSIONS



A *The Church* LIFE *Insurance Corporation*
Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families.

B *The Church* FIRE *Insurance Corporation*
Restricted to Episcopal properties . . . costs up to 20% less . . . premiums payable quarterly, without interest.

C *The Church* HYMNAL *Corporation*
Publishers of church editions of Book of Common Prayer and Hymnal. Books are of the finest quality at surprisingly low prices.

all affiliated with
the CHURCH *Pension Fund*
20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

mony in the presence of Col. Earl S. Cate, chairman of the property committee, in charge of the construction, and members of the vestry and congregation. The $50,000 building will provide additional space for Sunday School, choir, boy and girl scouts, and social service and community activities at the Cathedral.

STORE FRONT CHURCH NOW BUILDING

★ St. John's, Caruthersville, Mo., stated in 1952 as a "store front", is now building a $40,000 church which the congregation expects to occupy in November.

ST. LOUIS DEANS HONORED

★ Dean Ned Cole of Christ Church Cathedral, St. Louis, received an honorary doctorate at the commencement of Westminister College. Dean Sidney Sweet, former dean of the cathedral, received an honorary doctorate from Eden Theological Seminary.

BISHOP LAWRENCE TO RETIRE

★ Bishop W. Appleton Lawrence of Western Massachusetts, now sixty - nine, has resigned, effective in November. Having served as bishop for more than twenty years, he states that the diocese needs a younger bishop.

LECTURERS AT CAMBRIDGE

★ Three members of the faculty of the Church Divinity School of the Pacific will lecture at Episcopal Theological School, Cambridge, during the next academic year. Dean Sherman Johnson will be there for three days in October to tell of his archeological findings near Jerusalem last year.

In February Robert N. Rodermayer will give lectures on pastoral theology and Samuel Garrett, professor of Church history at the Pacific, will be visiting lecturer during the first semester.

NEW MEMBERS AT SOUTHWEST

★ William H. Peteat, formerly at the University of North Carolina, becomes a professor at the Southwest Seminary, Austin, Texas, in September. Also joining the faculty is the Rev. Paul van Buren, who recently received his doctorate under Karl Barth at Basel.

THE PERSONAL CHRIST
By Bishop Irving P. Johnson
A devotional manual that has been widely used with adult classes.
25c a copy
The WITNESS
Tunkhannock, Pa.

INFLUENCE OF CHURCH SCHOOLS CAN NEVER BE TABULATED

THE FULL history of the influence of the Episcopal Church on the educational life of America will never be written. It can never even be fully estimated. The Church, through its many private schools preparing boys and girls for college, has influenced young people of the country during the years that are extremely important.

No matter where boys or girls may go to college — or what they may do in later life — they can never forget the impress of the moral standards set up during secondary school days.

To the hundreds of teachers and principals of such schools the Church may never erect a monument of stone or bronze, but in the minds and hearts of pupils and their parents these faithful men and women will ever be held in high esteem.

Schools whose notices appear elsewhere in this paper, are recognized schools of the Episcopal Church. Information about these schools may be secured by writing directly to schools in which you are interested.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Harry S. Longley
Rector of Holy Trinity, Philadelphia

I made bold, through your magazine, to call the attention of the clergy and others to statements in a recently published book called *The Episcopalian Way of Life* by Dr. Pittenger which in my opinion are extremely dangerous and do not in any way represent the mind of the Church as set forth in the Creeds.

On page 44 of this book Dr. Pittenger says "Need not fear that the belief, . . . that Jesus is the very manifestation of God to men would be destroyed if the narratives of the Virgin Birth should be shown to be historically doubtful; nor if the stories which tell of the Empty Tomb on the first Easter Day are believed by many scholars to be legendary accretions, of an apologetic nature, to the fact of the disciples' firm conviction that they had 'seen the Lord' as risen from the dead. We need not pursue this in too much detail, but it is highly important to observe that within the Episcopalian fold, there is much diversity about the question of the miraculous in the Bible and more especially in the New Testament, with a growing tendency among scholars to find the value of these stories not in their certain historicity but in the strong testimony they bear to the impression which Jesus Christ did in fact make upon His followers."

It is in particular the final words of this quotation which are disturbing especially when one reads on the next page that "The unknown quantity of which his contemporaries were aware in Jesus was accounted for by stories such as that of the Nativity . . . . They come to us in the vesture of fairyland, or from the realm of poetry and picture."

The full significance of such statements becomes more clear when for instance one reads them together with such a statement as appeared in a recent editorial in the Witness of May 30, 1957 where the writer says "Furthermore, we are unhappy that a lot of what strikes us as religious mythology—very deep and symbolically important religious mythology to be sure—has been mixed up with the basic truths about man, God, and history in the New Testament. We cannot believe, for example, that there is sufficient historical reason (or any other sort of reason) for believing that the Virgin Birth, the finding of the Empty Tomb, the bodily ascension of Jesus, or the speaking in many languages at Pentecost, are real historical events which actually happened. We are firmly committed to the theological truths of the Incarnation, the Resurrection, the Exaltation of Christ, and the Gentile Mission which they symbolize. But we cannot accept any view of Christian belief or the Creeds which requires us to assent to these as historical events."

Another like instance of what is not "Episcopalian" occurs in the book on page 49 where it reads "When we come to discuss in more detail what it is that Episcopalians affirm a Christian 'ought to know and believe to his soul's health,' to use a fine phrase from the Book of Common Prayer, we shall find it convenient not to follow the phrases of either the shorter Apostles' Creed or the longer Nicene Creed. For the purposes of this straightforward analysis we shall do better to take an even briefer formulation." Then he goes on to use a new non-miraculous, non-Biblical creed suggested by Professor Bethune-Baker in *The Way of Modernism.*

It is my hope that this letter may warn others of what is in Norman Pittenger's book. The faith of the Episcopalian in the Incarnation rests upon a solid core of historic fact. It is neither philosophy nor poetry but faith in God's historic action. The book, *The Episcopalian Way of Life*, abandons this faith.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

Shattuck School

FOUNDED 1858

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
757 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

St. Mary's School For Indian Girls

SPRINGFIELD,
SOUTH DAKOTA

★

KENYON CULL,
Headmaster

OKOLONA COLLEGE

OKOLONA, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) . . . Established 1902.
Hiigh School and Junior College — Trades and Industries — Music.

For information write: W. MILAN DAVIS, *President.*

TODAY'S TRAINING FOR TOMORROW'S OPPORTUNITIES

SAINT MARY'S HALL

Episcopal Boarding School for Girls

FARIBAULT, MINNESOTA
Ninety-Second Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ration one to six. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus.

Write for Catalog.

Martha Robbins
HEADMISTRESS

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

ABBIE LOVELAND TULLER SCHOOL

Maycroft, Sag Harbor
Long Island, New York

For Catalogue Write
MOTHER ABBIE
Headmistess

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 HELEN'S HALL

PORTLAND 1, OREGON

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational Preschool and Lower School, through Grade VIII. Upper School and residence department for girls only.

Broad Cultural Program, including Music, Art, Drama, College Preparatory.

THE RT. REV.
BENJAMIN D. DAGWELL, D.D.
President, Board of Trustees
GERTRUDE HOUK FARISS
Principal

VOORHEES
School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. *Reasonable Terms. For information, write to THE REGISTRAR.*

St. Mary's Hall

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year.

EST. 1879

Beatrice McDermott, Headmistress
17 EAST FRENCH PLACE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 9-12; sep. Jr. School grades 4-8, housemothers. *For One Subject Plan booklet and catalogue write:* DR. J. C. WICKER, Box 284, Fork Union, Va. 60th year.

ST. MARGARET'S SCHOOL

FOR GIRLS
Tappahannock, Virginia

A College Preparatory Boarding and Day School located along the banks of the Tappahannock River. Grades seven through twelve. One of the seven Diocesan Church Schools. Accessible to Richmond's cultural advantages. Various social activities. Good sports program, including water activities.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,
Headmistress

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

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.

Summer School-Camp Combination
June 17 - July 27

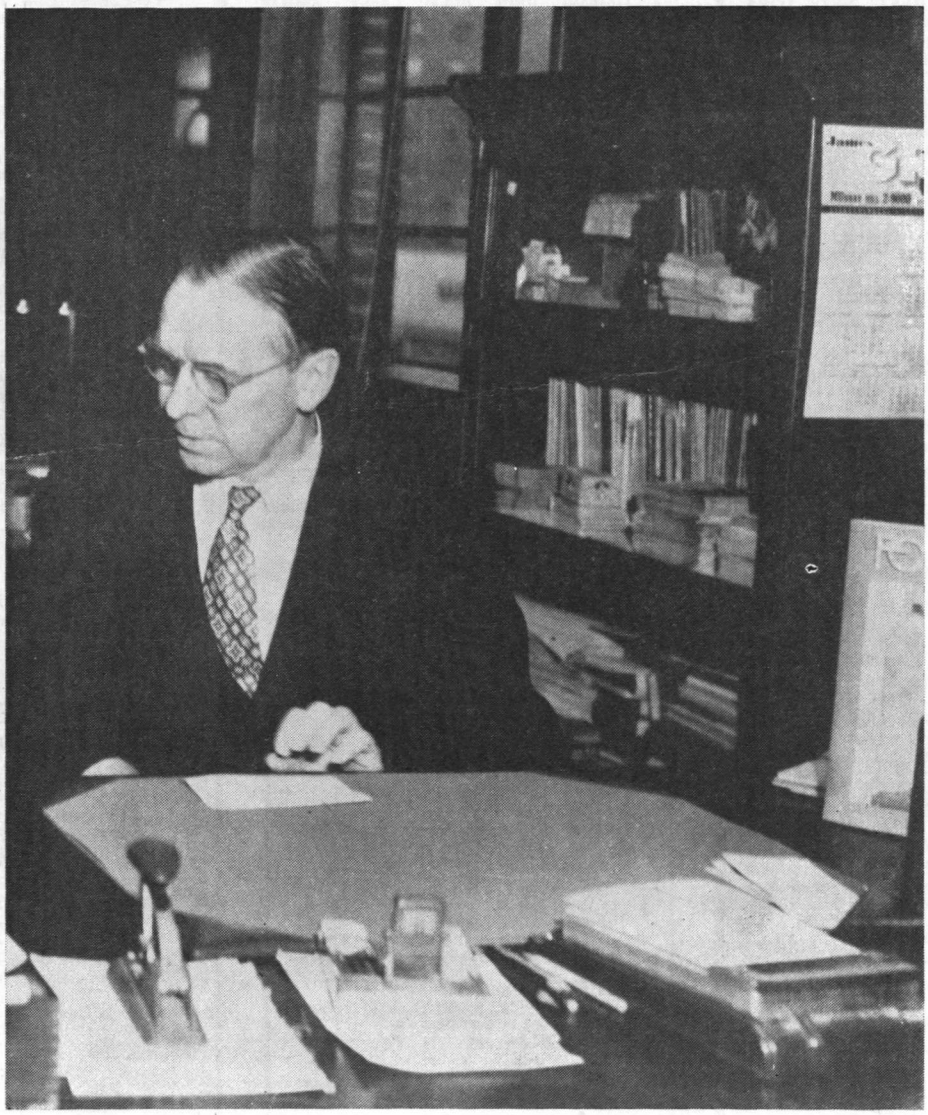
MARVIN W. HORSTMAN, *Headmaster*

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

JULY 25, 1957

10¢



CARL J. FLEISCHMAN

Honored at Church Missions House for his Forty Years of Notable Service to the Church

EDITORIAL ON CHURCH UNITY

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 7:45; Holy Communion 8:00 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC: Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector

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

VOL. 44, NO. 23

The WITNESS

FOR CHRIST AND HIS CHURCH

JULY 25, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Story of the Week

Plot Against Hitler Revealed For First Time by Bishop

★ Bishop G. K. A. Bell of Chichester, now in this country attending meetings of the World Council of Churches, has revealed for the first time events that took place in world war two involving German churchmen and the resistance movement. He made the revelations first in a lecture this summer at Gottingen, repeated later in a lecture at Bonn.

It is a story of intrigue, aimed at the overthrow of the Hitler regime, in which Germany and British churchmen and high government officials of Germany, England and the United States were involved.

In May, 1942, air travel between Britain and Sweden being restored, Bishop Bell visited Sweden at the suggestion of the Ministry of Information to renew personal contacts with Churchpeople. He travelled about Sweden and met many old friends. Unexpectedly he found that two German pastors, friends from pre-war days, had come independently to Sweden to see him.

One of them, Dr. Hans Schonfeld, told him of a very important movement inside Germany, in which the Evangelical and the Roman Catholic Churches were playing a leading part. He said that there was "a bloc of Christians belonging to both confessions who were speaking strongly of three human rights—the right of freedom, the right of the rule of law, and the right to live a Christian life . . . and went on to describe a gradual development of Christian groups in military circles, and the civil service, as well as among the trade unionists."

"The likelihood of a British victory was not very great, he said, but on the other hand there was the certainty of a revolt inside the Nazi Party. The first stage would be the overthrow of Hitler by Himmler and the S.S., when the Army would take control of Germany. But — here was Schonfeld's question— would Britain and the United States be willing to make terms with a Germany freed from Hitler?

Hitler's Elimination

"There was no confidence at present that Britain would act differently from the way in which it had acted at Versailles. They were under no illusion as to the essential preliminary being the elimination of Hitler, the Gestapo, and the S.S., and also the withdrawal from all occupied territory, with a view to its being taken over by a European authority. But (they asked) would the British encourage the leaders of such a revolution to hope for negotiations if the arch gangsters were removed? The alternative, as he and his friends saw it, was further chaos—with Bolshevism increasing."

Conversation Reported

Bishop Bell reported the conversation to the British Minister, Mr. Malet, his host at the Legation; there were further talks with Dr. Schonfeld, and he drew up a memorandum.

The second pastor, Dietrich Bonhoeffer, did not know of the other's visit, but corroborated his views. Asked by Bell if he could give the names of leaders in the Resistance movement "he agreed readily—although I could see that there was a heavy load on his mind about the whole affair. He named General Beck, General Hammerstein, Herr Goerdeler, Wilhelm Leuschner, Jacob Kaiser. He also mentioned Schacht, as an ambiguous supporter, a 'seismograph of contemporary events.' He emphasized the importance of Beck and Goerdeler. A rising led by them should be taken very seriously. He also said that most of the Field Marshals and Generals (or those next to them) in the Commands of the Home Front, were reliable— von Kluge,, von Beck, Kuchler and Witzleben, though the last was not so likely to come into the front."

The two German pastors met and, with others, there were further discussions. "All this was communicated to me," the Bishop said, "with a view to my passing it on to the British Government. . . . I

was therefore asked to make inquires, and, if possible, to let the two pastors know the result. It was suggested that should there be any wish on the part of the British Government for preliminary private discussion, Adam von Trott, a friend of Sir Stafford Cripps' son, would be a very suitable person."

Before leaving, arrangements for simple code messages were made to show what sort of reception had taken place. On his return to England, Dr. Bell reported his conversations to the Foreign Office and wrote to Mr. Eden (the then Foreign Secretary) saying that he had received confidential information about proposals from an opposition movement in Germany, and asking for an interview.

Personal Relations

After a meeting on June 30, Dr. Bell said:—"I gave him a full account of my experiences and conversations. I emphasized my long-standing personal relations with the two pastors, and my association with them, and with Bonhoeffer in particular, before the war, in strong opposition to Hitler and all he stood for. I described the character of the opposition, and the questions put, and gave Mr. Eden all the names which Bonhoeffer had given us.

"Mr. Eden (my diary notes) was much interested. He appreciated the fact that I had warned the pastors that the British Government was likely to be very reserved in its attitude, as opinion in Britain tended to blame all Germans for tolerating the Nazis for so long. Mr. Eden himself seemed more inclined to think it possible that in some curious way the pastors, without their knowledge, were being used to put out peace-feelers. He said that peace-feelers had been put out in Turkey and Madrid. He must be scrupulously careful not to enter into even the appearance of negotiations with the enemy, and be able to say truthfully that this was so, both to Russia and to America.

"After emphasizing what I believed to be the conviction and reality of the opposition, I handed Mr. Eden the statement which Schonfeld had prepared for me."

Opposition Questions

"The questions put by the Opposition may be summarized as follows:

"1. If Hitler and his colleagues and the regime were to be eliminated and overthrown by the Opposition as above described, would the Allied Governments be willing to treat with a new bond fide German Government for a European peace settlement along the lines indicated?

"2. While the answer to the first question might be given privately, could the Allies announce now publicly, in the clearest terms, that if Hitler and the whole regime were overthrown, they would be prepared to negotiate with a new German Government which renounced aggression, for a European peace settlement, along the lines indicated?"

Awaiting Reply

Bishop Bell told Mr. Eden that the pastors would be waiting for some sort of reply. On July 13 he saw Sir Stafford Cripps, who "Spoke enthusiastically of Adam von Trott: and told me of his own talk in May with Dr. Visser 't Hooft, who had given him a memorandum prepared by von Trott and mentioned in my letter to Mr. Eden. (I heard later than Sir Stafford Cripps had shown this memorandum to Mr. Churchill.).

"Sir Stafford told me that he might encourage von Trott, on the basis, however, of Germany being defeated. When I showed Cripps Schonfeld's statement (which had points of agreement with von Trott's memorandum but took a more hopeful attitude about co-operation with Russia), it greatly impressed him. He described it as 'far-reaching,' and promised to talk it over with Mr. Eden. He agreed that encouragement in any case could do no harm, and at best might do much good."

Disappointment

On July 17, Mr. Eden wrote to Bishop Bell saying that the documents had been carefully examined and "without casting any reflection on the bona fides of your informants," he was satisfied that it would not be in the national interest for any reply to be sent to the German pastors.

Bell, replying on July 25, expressed his disappointment. He accepted the decision not to send any reply but hoped that it would be possible to make it plain "in an emphatic and public way that the British Government (and the Allies) had no desire to enslave a Germany which had rid itself of Hitler and Himmler and their accomplices." As the Government's policy "to wage war against a monstrous tyranny," he asked "if there are men in Germany also ready to wage war against the monstrous tyranny of the Nazis from within, is it right to discourage or ignore them? Can we afford to reject their aid in achieving our end?"

To this Mr. Eden replied on August 4. He pointed out that in a speech on May 8, he had said that "if any section of the German people really wished to see a return to a German state based on respect for law and the rights of the individual, they must understand that no one would believe them until they had

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

taken active steps to rid themselves of the present regime."

He added that the opposition had so far given little evidence of their existence or readiness to act, and he thought that previous Government statements had made it clear that the Allies did not intend to deny Germany "a place in the future Europe."

Bishop Bell writing on August 17, noted the comparison between the attitude expected from German resistance groups and those in other oppressed countries. "The German opposition," he thought, "would probably reply that there is a difference in view of the fact that the oppressed peoples have been promised deliverance by the Allies, and that Germany has not exactly been promised that."

On July 30, Bell visited the American ambassador, Mr. J. G. Winant, and discussed the matter with him, "emphasizing the reality and significance of the opposition in Germany . . . ." Mr. Winant promised to inform the State Department, but Bell heard nothing more. Faced with these discouraging responses, Bell sent a cable to Visser 't Hooft in Geneva "Interest undoubted, but deeply regret no reply possible."

Bonhoeffer Executed

On July 20, 1944, the plot to overthrow Hitler exploded and failed. "The men named to me just over two years ago," said Dr. Bell, "were among the chief conspirators who, in Hitler's words, were 'exterminated mercilessly.' Bonhoeffer had been already arrested by the Gestapo, on April 5, 1943, and was in prison when the attempt was made. On April 9, 1945, together with Admiral Canaris and General Oster, he was executed in the concentration camp at Plossenburgh, aged 39. When he was taken off to the scaffold on April 8, he sent me a message through Captain Payne Best, a British fellow-prisoner:

"Tell him,' he said, 'that for me this is the end but also the beginning—with him I believe in the principle of our Universal Christian brotherhood which rises above all national interests, and that our victory is certain—tell him, too, that I have never forgotten his words at our last meeting."

The other pastor, Hans Schonfeld, died in 1954, aged 54.

Bishop Bell continued: "I know that it is said by some leading British historians and others that the Plot of July 20 was doomed to failure, that the Resistance was vacillating, rash and disunited, and that the German Generals would never have brought themselves to take decisive action. I know too that in the summer of 1942 the position of the Allies was critical from the military point of view, and that those charged with the direction of the war were absorbed in dealing with military problems. Nevertheless, my own strong conviction is that the negative attitude of the Allies was wrong; that the sound and statesmanlike policy would have been to offer a positive response to the approaches made at such terrible risk; and that the failure to do so was tragic.

"But the principal point which I want to urge is this. The driving force behind the Resistance movement was a moral force. I do not dispute that there were different elements in it, not all on the same level of moral and religious inspiration. But its leaders were men of high ideals, to whom Hitler and all his works were an abomination. Its finest spirits stood for a Germany purged of totalitarianism and the lust for aggression.

Christian Principles

"It was of the very essence of the Resistance movement that it should aim at the building up of the national, economic and social life, both of Germany and Europe, on the fundamental principles of the Christian faith and life. It is no wonder, surely that members of the Christian Church in Germany, both Protestants and Catholics, should be prominent in it. Nor should it be surprising that churchmen outside Germany who knew something of the conflict within that country should give it public support, even in time of war."

The Bishop of Chichester concluded—"I make bold to claim that at this juncture in human history the real hope for the future of Europe and of the whole world of nations is that statesmen of every nation should show the same brave and disinterested loyalty to truth, justice and freedom, in national and international affairs alike, that the finest spirits of the Resistance movement in Germany showed during the second World War."

FUNDS SOUGHT FOR KOREA

★ Money is being raised to send the Rev. Archer Torry and family to Korea where he will start a theological seminary in Seoul to train native clergy for the Anglican Church. The Korean Church Fund, headed by the Rev. C. Lawson Willard, rector of Trinity, New Haven, Conn., in the appeal states that Bishop Daly of Korea is really up against it financially so that $1,500 must be raised in the U.S. to get the Torry family to the new post. Those caring to contribute should send their donations to the Fund at 53 Wall Street, New Haven, 10, Conn.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Youth Missionaries Are Warned By South India Bishop

★ A group of 138 young missionaries about to go overseas for the first time were cautioned against using "the wrong kind of prosetylizing" by a Church of South India bishop.

Addressing a six-week training missions conference, Bishop J. E. L. Newbigin of Madhurai-Ramnad said the rights of non-Christians "must be scrupulously safeguarded, which means their right to reject or accept Christianity."

"We must not try to sell the mission enterprise as a protection for our way of life against the threat of Communism," he said. "We're not asking people to join our show and we must stand firm against cajoling and coercion, for it is God's will that man make a free decision."

Bishop Newbigin was one of twenty missionary experts who addressed the conference, sponsored annually by the National Council of Churches' committee on missionary personnel.

He said many western missionaries are unconsciously guilty of "cultural imperialism." Ideas formed in home Churches of what is good or bad for the Indian, African or other national Church may have to be "drastically changed," he asserted.

"Egotism is bad, corporate egotism is worse, but corporate egotism activated by religion is a demonic thing," he added.

Red dust, heat, ants that get into everything or a broken-down water pump with new parts two thousand miles away are only a few of the everyday nuisances the young missionaries will contend with for the next three years. And they know it. Goodbye supermarket, washing machine and air-conditioning! Knowing what they face, they still want to go to Africa, Indonesia, India — wherever they are needed—because they must—to teach, to heal and to serve their Church.

Typical trainees are a chic college graduate and her handsome husband, both with degrees in their special fields, who go to lectures ranging from anthropology to fighting mosquitos. And among the 35 toddlers romping on the Allegheny College campus with a trained kindergartner, are their own two, who soon will be playing house with Rhodesian youngsters in the dust outside a grass-roofed hut.

"Preparing young Americans for the first shocks of service abroad in a revolutionary world is perhaps our biggest job," said the Rev. E. Bruce Copland, director of the program. "What's most difficult for Americans to understand is the ingratitude of many people obviously benefitting from American good will, and it takes a lot of Christian grace not to be irritated by it."

To make things easier, local resentments against American wealth, high living standards and some business and government people on the spot are explained as they apply in each area.

"Indifference to Communism in many overseas areas also baffles most young Americans," Mr. Copland continued. "We try to prepare candidates to face it through talks with nationals of various countries," Background lectures on history, politics and the problems raised by resurgent nationalism are thrashed out together, he explained.

Health problems they will confront in their own families, as well as among the people in their mission field, are also spelled out whether it means repeating the medical missionaries' warnings about boiling drinking water or learning the symptoms of beri-beri and leprosy.

In addition, guidance in day-to-day family living, particularly in the tropics, includes knowing how to run a gasoline pump and cook with wood where there is no gas or electricity. The best ways of making do with whatever is at hand in an emergency, such as using nylon stockings for surgical dressings and the trusty double boiler for a sterilizer are also jotted down in bulging notebooks.

A major portion of the six-weeks' work is given to "The Missionary Task." Christian nationals from the Near East, Latin America, Africa, India and East Asia, meeting with the young people in small units, brief them on what their relationship will be to the local government; the indigenous "younger church," and those of other religions.

During the training period, about half the time of all candidates is spent in learning how to learn a new language. Taught by competent authorities, these classes are given preliminary instruction in phonetics and language structure before beginning one of eight tribal languages offered.

"Present day candidates are sincere," Mr. Copland declared, "but few of them have been accustomed to discipline and hardship. They are products of the American way of life and because of it they receive ruder shocks when they go abroad than did the earlier missionaries. On the other hand there are very few who can't take it."

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Church Union

LAST issue we chronicled the good news of the first really significant Church union in America: between the Christian-Congregational Churches and the Evangelical and Reformed Church to form what is now called the United Church of Christ. Plainly this is the time to try and settle in our minds what the union of the Church would really mean, and what can and what cannot be expected from it.

Obviously the Church, however united, would not be exactly the same all over the world; nor could we wish it to be. The imposition of the Latin language throughout the world by the Roman Church, though it has certain limited advantages, makes just those things unintelligible to worshippers which we would suppose should be most intelligible. Only in "Latin" countries, whose language is descended from Latin, does the practice seem defensible. Now that the Anglican communion is severing its ties with the English colonies in the non-English world, it has rightly translated itself into the tongue of the people. And a new language carries with it all a people's characteristic ways of doing things, of which the language is the sign. When we speak of "Latin" and "Greek" Christianity in the early Church, we mean a whole spectrum of differences in culture, theology, and general outlook on the world.

This sort of difference is both inevitable and good; we should have a very dull world without differences in language and culture. But differences of language have also become a symbol of something bad; of the distrust that everybody has of what is different from himself. The story of the Tower of Babel is really an alternative myth of the Fall of Adam. And so the difference between national Churches always tends, because of the sin of Adam, to turn into conflict and schism. This is not always wholly intolerable; the national Orthodox Churches of the East, though at times they fight bitterly with each other, are able to face the West with some sort of united front.

But there is always the temptation, when a national Church has, so to speak, declared its independence, for it to withdraw more and more into a shell and become a living fossil like the hermit crab. The classic example is the original Jewish Christianity of Jerusalem, which became so separatist and sectarian (besides being persecuted) that it suffered the usual fate of living fossils: it became extinct. The same is true to a lesser degree of many of the minor "separated Churches" of the East which the West formally reckons as heretical. The Orthodox Church of the East herself was cut off from the great historical movements of the West: from the Renaissance, from the Reformation, and (except in Russia) from the Industrial Revolution. As a result she finds herself in something of a spiritual backwater. And if it had not been for the Protestant sects and the British Empire, the Anglican Church would have remained as sleepy and provincial as the practical monopoly of the Church of Sweden has kept her until very recently.

In mankind's habitual state of sin, a thoroughly united world Church with valid regional differences is plainly too much to hope for. In consequence we have to keep a difficult balance between nationalism and internationalism. A national Church is tempted to identify itself with the selfish aims of its nation. An international Church —above all the Roman—is able to counteract this temptation to a large extent; and for that very reason, is all the more tempted to identify itself with the selfish aims of an ecclesiastical hierarchy. No perfect compromise can be found.

Church in America

BUT there seems to be very little ground to defend the state of affairs in America. In Richard Niebuhr's classic formulation, what were Churches in Europe became sects in America; and what were sects became Churches. That is to say, the "established" Churches — Anglican, Lutheran, Calvinist, Roman, Orthodox—were taken out of the original context in which alone their differ-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ences had any meaning; and became sect-labels among people who in every other respect became more and more like each other. It was on the contrary the "sects" in Europe—the Baptists and Methodists—which because downtrodden that were best suited for the American frontier, and so became the established "Church" of the American South and Middle West.

That is to say, the international ties of most American Churches are really in name only; except far out in the country, American Lutherans or Presbyterians are not very different from each other. In particular the international ties have obviously not prevented American Churches from the nationalist temptation. But they have prevented Christianity in America from taking a form which would reflect in a transfigured way the real characteristic excellences of American culture. The conclusion seems inevitable that the international ties of American Churches are not something enormously worth preserving.

What practicable goals then can the American Churches hope for? Obviously in the present state of world affairs reunion with the Russian Orthodox Church would be meaningless; that Church will be exactly what the Kremlin wishes it to be; we would have to convert the Kremlin first. Church union in the far East is doing much better than we, without our aid. Your editor guesses we would have little more success in solving the theological problems of Europe than in solving her political problems. Much less then shall we be able on native ground to talk usefully with American Roman Catholics, the most intransigeant and least civilized of that communion.

Possible Goal

THE possible goal then toward which we can hope to work is something more definite than we usually think: the creation of a Church which will be genuinely American in culture without being nationalistic. One might think that cutting what ties remain with international Anglicanism, Presbyterianism, Lutheranism would be a fatal temptation to nationalism. But actually America has basically absorbed the lands of those Churches into her power-orbit: with so few exceptions (like Hromadka) that they really do prove the rule, world Protestantism is almost as pro-Western and anti-Communist as it ever could be.

So we can see far more good than harm coming out of this or any future Church union in America. And we cannot emphasize too strongly to our fellow-Anglicans our conviction that the genuineness of every Church is to be judged on its own merits. If you judge every Church on the basis of its closeness to the Apostolic Succession, you have no right to say you believe in Church union at all; you only believe in conversion to Anglicanism. We must confess that in principle, the doctrine of Papal supremacy strikes us as quite as plausible as that of Apostolic Succession; why we are Anglicans and not Romanists is because we have made a judgement in practice on what the two Churches are really like. And having seen something both of the Kirk of Scotland and the Roman Church, we would find it quite impossible to say that the Kirk was "defective" or "invalid" where the Roman Church was simply "corrupt"; if anything we would reverse the adjectives.

This we take it is the fundamental necessity of any Church union: a willingness to lean over backwards not to boost your own side; a willingness to find that other Churches have at least as good a claim to be called Christian as you do. But Church union is not the fundamental necessity, although under present circumstances it is extremely important; one could imagine a worldwide Church doing nothing particular at all, from which it would be one's immediate duty to secede. The fundamental necessity is to do the right thing in the Church. And perhaps the chief reason why we judge Church union in America to be of so great importance, is because so great a responsibility rests on the American Church: of witnessing how gravely America has misused her world-power; and of calling her to the job of reparation which only she can accomplish.

We have spoken of these things in detail before. Whether a Church of America would really do that; whether a Church of America can be brought about while American world-power is intact; these are anybody's guess: but we would like to keep the possibility open.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Need For Human Understanding

By Francis B. Sayre, Jr.
Dean of Washington Cathedral

IN A day of public anxiety,—in a time when the leadership of his nation was shaky, Jeremiah the prophet proclaimed:

The prophet that has a dream,
Let him relate a dream;
But he that has My Word,
Let him declare My word in truth.
What has the chaff to do with the wheat?
Is not My Word like fire?
Like a hammer that shatters rock?
(Jer. 23:28-9)

Six hundred years before Christ was born people were getting mixed up as to what God's word is. There was confusion about the truth; uncertainty about right and wrong; and a babel of voices all claiming to speak for the Almighty.

Now, twenty-five hundred years later, things haven't changed much; there is still confusion, uncertainty, and a welter of wisdom, purporting to come from on high, but scarcely ever coming down with either the purifying property of fire or the final conviction of a hammer.

How does a people go about straightening out a moral anarchy like that? Well, the first thing, said Jeremiah, is to distinguish the true prophets from the false! And this, said he, is the way you do it: A man may claim to be speaking for God, but if he rests what he says on a private little dream of his own, then pay him no heed. If he talks of security and promises safety then little does he know of the holiness of heaven which requires of a man, not that he make himself snug, but that he launch out on the deep trackless ways of faith.

So look for the man who is bound to a law that is bigger than he is and listen to him! For he is the true prophet in whose mouth God puts his word like a searing coal so that he can hardly speak his own thoughts at all, but only God's.

"I have heard," the Lord says to Jeremiah, "I have heard what the prophets say that prophesy lies in my name saying I have dreamed, I have dreamed".

Moral confusion, in short, is overcome when men are humble enough to allow themselves to be overruled by the disturbing power of God—instead of being content with their private visions of ease. Uncertainty is never really overcome until you entrust your fortune, including your private dreams, to the one who fills heaven and earth and orders the course of destiny.

Krushchev Interview

A FASCINATING illustration of this ancient debate between true and false prophets is to be seen in the discussion which has followed the Krushchev interview on television a few weeks ago. A quite considerable number of Americans, including some very influential Congressmen, condemned the television firm for exposing us all to the smooth talk of this wily Communist. As minority leader, Joseph Martin said, "The broadcasting company leaned over backward to give an enemy of our country a chance to propagandize our people". The state department was distinctly nervous, (as it often is), because it was by-passed, as the head of a foreign state talked directly, and winsomely too, to our people right in their own living rooms. Something new had been injected into diplomacy. And even the President at first could see in the broadcast only an effort at commercial aggrandizement on the part of broadcasting company.

On the other hand, there were many others, including a good part of the press, who rejoiced in this remarkable broadcast, because they felt that the best guarantee of freedom is to hear all sides; that you can trust people, to sift out truth from false propaganda; and that this is the special glory of democracy.

The New York Times said: "We Americans believe in the free competition of ideas. As an example of that belief put into practice, the Krushchev interview was in our best tradition, and the Columbia Broadcasting System is to be congratulated for its enterprise".

Now will you not agree that they are more akin to the great prophet Jeremiah, who trust firmly enough in truth to dare let falsehood have its say? Knowing that God's righteousness must in the end prevail, and that God has

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

made mankind in his own image so that they can truly judge between good and evil. Is not this the very essence not only of our religious faith, but also of the political democracy in which we say that we believe? "The truth shall make you free"; there is a moral principle here that is woven deep into the very structure of society as God has ordained it to be.

And what shall we say of those timid people who have neither the courage nor the faith to let truth wrestle in the market place of men's minds, but would pad it instead, wrapped in cotton batting, insulated from the free exchange, and domesticated to their own desire—fitted to their little dream! Are these not false prophets, preoccupied with their private visions and afraid to do battle in the world of ideas, where risks are great but where the victories count?

Fire and Hammer

JEREMIAH said that God's word is like fire: it cleanses even as it burns! Yet, in these past few weeks we have been oppressed by the spectacle of the broadcasting companies lying low, saying nothing, afraid of getting burned.

Jeremiah said that God's Word is like a hammer: it shapes the stone even as it breaks it! Yet how sad it has been to see officials of our mighty federal government vacillating on this great issue of moral principle; afraid of being broken, and not trusting God quite enough to believe that in the free market he will make truth prevail!

True prophets are the men who allow themselves to be overruled by God. It takes both courage and humility to submit one's self, and even more one's society, to the overarching will of God. Jeremiah did that when he took his life in his hand and blasted one of the most deeply ingrained illusions of his countrymen: They all believed that as long as the temple of Jerusalem stood, no foreign power could destroy Israel. But Jeremiah declared that the building made of stone and mortar was not God's real abode. God lives in the vibrant faith of the human spirit. No temple, said the prophet, can save us from exile; but not even defeat and servitude can take God from our lives. And in the end he will prevail and in our faithfulness we shall be restored. Our wish is surely God's to overrule; but since it is in his hand, we need not be afraid!

Does it occur to you, thinking once again in contemparary terms, that this is precisely what needs to be brought to the current disarmament talks in London? There, it seems to me, the crucial issue is raised—as to whether our security—and that of the world—depends ultimately on a Western victory in the arms race or mutual agreement as to arms control. Does our safety, in other words, rest at bottom on H-bombs, or on human undertaking and friendly accommodations?

It's Jeremiah's old question as to whether his nation's safety depends on a house made with human hands, or upon a faith in human hearts. Well, perhaps it's instructive to remember that in all ages it has been false prophets who have dreamed of salvation based on material things. True prophets have always launched out to deeper levels—invisible but far more real. And in this godly nation we too have professed to believe in the final importance of the Spirit, the possibility of agreements and understanding, even of our enemy.

May it not be that here again we must as a nation allow ourselves to be overruled by God? even though there is risk, even though there is the possibility of being burned and broken; because we know that ultimately peace cannot be based on bombs, it must be born of the human spirit, hammered out of much travail, refined from dreadful anxiety,—and blessed of God, whose word is that fire and that hammer by which salvation is forged upon the earth.

Don Large

Take a Stand

"Why can't your columns be just rambling little essays?" the irate letter demanded. "Why must you always be taking a stand for or against something?" I was glad to hear from my petulant correspondent. It was good to know that at least one critic thought these columns were not rambling little essays. I was afraid they were too often exactly that.

In answering this letter, the first thing to be said is that if a Christian is to keep his sense of values straight, he is constantly bound to be standing for one set of values as opposed to another. It is all too easy to for-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

get that God's ways are not the ways of the world, though the world has a subtle way of insisting that they are usually one and the same thing.

Christians have always been vocal about what they stood for, even when the weight they could bring to bear was miscroscopic. In the days of the pagan Roman Empire, Christians couldn't abolish the worship of the emperor; but they could and did insist that only God himself was worthy of adoration. These same early Churchmen couldn't eliminate the treatment of women as mere chattels and animals; but they could and did venerate the Blessed Virgin Mary—and thus, in time, they forced the world to honor womanhood in general and motherhood in particular. They couldn't do anything about slavery; but they could and did treat slaves as their flesh-and-blood brothers. They couldn't do anything about segregation amongst persecuted minorities; but they could and did treat these minorities as their full equals before God, by eliminating segregation in their Churches and in their social contacts.

In other words, Christians can—and should—take a personal stand in God's name, even though the rest of the world may be standing for something else. For that reason, God willing, I shall go on taking a stand against any advertiser's insinuation that things themselves have any connection whatsoever with the achieving or losing of happiness.

I shall continue to oppose the shallow notion that ownership of a Cadillac, for example, is the definitive stamp of a man of discrimination. Or that possessing or failing to possess a television set has any connection with the development of an individual's inner joy. It is just as heretical to bow before things as it is to worship an emperor.

In this blessed land of overflowing plenty, we do not lack for material resources. But we do want for spiritual resources which have gone virtually untapped. Let neither shyness nor discouragement keep you silent and uncounted. You may feel that in the onrushing whirlwind of secular success, your own quiet voice will be unheard and your Christian witness unnoted. But remember: it is the still, small voice at the core of the whirlwind which ultimately has the most telling effect. Listen to Bonaro Overstreet:

> You say the little efforts that I make
> Will do no good: they never will prevail
> To tip the hovering scale
> Where justice hangs in balance.
> I don't think
> I ever thought they would . . .
> But I am prejudiced beyond debate
> In favor of my right to choose which side
> Shall feel the stubborn ounces of my weight.

In short, don't give up doing something, just because you can't do everything!

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 6th Sunday after Trinity
St. Matt. 5:20-26

". . . .Your righteousness shall exceed the righteousness of the Scribes and Pharisees."

The foundation of a Christian's life is his character and this, Jesus is here teaching, is **something far deeper than the legalism of a moralist** (verses 21,22) **and the ritualism of a churchman** (verses 23, 24).

This passage is a selection from the Sermon on the Mount (chapters 5-7) which the evangelist had composed from various sayings of Jesus. It describes the character of a member of Jesus' kingdom. Some of the sentences in the Sermon have parallels in the Gospels of St. Mark and St. Luke; many, however, do not. Of this particular selection only verses 25 and 26 appear elsewhere (St. Lk. 12:58, 59), but they are of minor importance here.

The established religious authorities are mostly concerned with the act of murder and its punishment. Jesus wants to prevent murder by making people responsible for their moods of anger. Murder is a punishable crime, but anger, too, incurs punishment. While it cannot be reached by criminal law it is subject to God's judgments.

Verse 21 gives the commonly accepted law beyond which the morality of the Christian must go. The three sentences of the next two verses apply the language of criminal procedure to the instance of anger. It is, of course, God's tribunal that Jesus represents. There is no permitted kind of anger. The phrase, "without a cause" (v.22), is not in the best Greek manuscripts. The RSV rightly omits it. It is contrary to Jesus' description of good character, for all anger is without love

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and is hurtful. The exception is an insertion by timid Christian scribes, and an instance of continuous moralistic casuistry in the tradition of Christendom.

The word, "raca" is an obscure word of abuse with no English equivalent, and the word translated, "fool", is not adequately so rendered. The best that can be done with these words is to render them: "whoever insults" or "abuses", and "whoever curses". "Hell-fire" (AV) and "hell of fire" (RSV) are also misleading. The Greek is "the fire of Gehenna". That is a reference to the fires of the rubbish burning in the Valley of Hinnom outside of Jerusalem. It is a figure of speech which vividly describes final execution. Each sentence in verse 22 asserts the punishable nature of anger with unmistakable severity: "liable to judgment", means the same as it does in v.21, namely, "death penalty"; "liable to the council", means the same verdict at the hands of the Sanhedrin; finally, the penalty of complete destruction. In this way Jesus tries to impress upon his followers that for anger, not only for murder, they are liable to God's severe punishment. As Jesus saw it, anger was as bad in God's eyes as murder is in the codes of men.

The vicious nature of anger is then described with reference to ritual practice (verses 23, 24). No sacrifice or pentitential rite can atone for it. The moral law is prior to such prescriptions. No scrupulously performed act of worship can supersede it nor wipe away the stain in the offender's heart. A moral wrong can be righted only by a moral act. There must first be forgiveness and reconciliation, then the churchly act may follow without the taint of hypocrisy. While words do not occure elsewhere in the Gospels they are entirely in harmony with that fundamental principle in Jesus' teachings which gave priority to basic human qualities and relationships over ritual performances: mercy over sacrifice, morals over ceremonial (St. Mt. 12:5-7; 15:11: 23; St. Lk. 11:38-40; etc . . .). Characteristic of Jesus' heroic standards is his putting the responsibility for the reconciling act upon the subject of another's resentments. It is indifferent whether he caused the other person to have something against him or whether he is himself the wronged one. Whoever is aware of such a break in brotherly relations should take the initiative toward repairing it.

Verses 25 and 26 add a bit of practical wisdom. They say that you cannot expect to relax God's stern judgment upon anger by sacrifices. First be reconciled with your brother as a man facing an unbeatable law suit will make a settlement out of court.

This whole passage is not, as so often asserted, counsel of perfection, an ideal to shoot at but never to attain. Such a view does not do justice to Jesus' purposes. He definitely devoted himself to the creation of new people for the new society which he called the kingdom of heaven. This was to be realized here. His reiteration of this and similar teachings concerning character prove that. It was such a concrete goal that he fought for it like a soldier and died for it. The evangelist must have understood it so or he would never have recorded such words for his churches of probably five decades later. Early Christians took these teachings seriously as for them in their earthly lives.

We will never rightly understand Jesus, nor experience his reign in ourselves and in our world unless we live with serious consistency by his teaching in particular instances such as this on anger and murder, and purge the inner recesses of our dispositions with his spirit. Otherwise ours is still the faulty, superficial, ineffective religion of the scribes and Pharisees even though it be labelled officially as Christian.

Jesus is talking to the people of his Church. Of them this high quality of living may be required because they should be new people, they should have gone through death and resurrection and now be living a new life in his spirit and moral vitality (see Ro. 6:3-11, the Epistle for this Sunday).

Talking It Over

By W. B. Spofford Sr.

HARRISON Brown, nuclear scientist of California Institute of Technology, told delegates to the American Society of Newspaper Editors, meeting July 13 in San Francisco, a bit about our world and the H-bomb. After reading it maybe you'll want to write that letter to the President and your repre-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

sentatives in Washington, that we've been urging for some time now.

Said the professor:

"If I were a cosmic gambler . . . studying the present behavior patterns of peoples and nations, I would be inclined to give rather substantial odds that sooner or later the boat will be rocked and industrial civilization will perish in a nuclear holocaust.

"If I were to place bets upon the time in which this might happen, I would say almost certainly within the next century, quite possibly within the next twenty-five years, conceivably within the next five years.

"I would give further odds that mankind would then be destined to live an agrarian existence for the duration of its lifetime as a species, an existence much like that which prevails in large areas of India and China today.

"I realize that this is a very gloomy view of the future. But I would like to stress that, strong though the likehood of this end result might be, I do not believe that it is by any means inevitable.

"I believe it is possible for us to solve the grave problems that confront industrial civilization in the years and decades ahead and to conduct ourselves accordingly."

UNDER the headline "Japanese Churches Combat Anti-American Feeling", an official publication of the World Council of Churches, says that efforts will be launched this fall to counteract anti-American and anti-Christian propaganda.

Mathew S. Ogawa, director of Christian audo-visual headquarters in Toyko, quoted in the news report, said that "The Communists are having a field day with present Japanese discontent with U.S. policies. Because the Christian Church is still associated by many with Western influence, this is also hurting our work."

Explaining that many resent some American Church leaders in Japan who publicly defend U.S. policies, Mr. Ogawa said that as a result, these people are more easily persuaded that Christians are "tools of the West."

Mr. Ogawa also described long weeks when there was no fish to eat because it was radioactive and had to be destroyed. "Some Communist youth leaders jumped at that chance to invite many of our church-school children on outings. On joining these imitation Scout groups, the children were given a good time but they also heard the usual talks about 'American murderers.' They probably reported back to hungry, disgruntled parents that they liked these new leaders who promised peace and no H-bomb tests. It was very clever," Mr. Ogawa said, "and a lot of those children have not come back to church school."

Being In The Middle

By Philip H. Steinmetz

Rector of the Ashfield Parishes

DO YOU know that the very situation which is the occasion of so much excitement in Japan is mentioned in the Declaration of Independence? Of course in that case our position is the opposite of our present one in Japan. We complain that the government is protecting soldiers "from punishment for any murders which they should commit on the inhabitants of these states."

It is difficult if not impossible to determine which side of a dispute is the Christian side. Usually neither side is entirely wrong or entirely free from wrong, which means that the place for a Christian is often in the middle, trying to bring peace, rather than on either side trying to prove it is right by might.

Being in the middle is a lonesome and often painful position. Often it seems as if everyone is your enemy while you are doing your best to make everyone friends. But it is one of the great hopes of the world that not only individuals but also nations will act as mediators, peace-makers. And it is possible that our nation may play such a part, especially if we can keep clearly before us how we came to our present position and can follow the lead of Christian missionaries into deeper understanding of foreigners and fuller service of their true needs.

As you read and hear debate over foreign aid, nationalists in revolt, Arab uprisings, the Girard case and other matters of heated dispute, let Christian love and some sense of how it all looks to the other side dawn in your heart and influence your attitude and acts. Remember that one help in this difficult task lies in a fuller knowledge of our own history so that we may profit from both its glories and its errors.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

We Are Seven by Una Troy. E. P. Dutton & Co. $3.50

This is a novel of rural Ireland, with the authentic atmosphere of that land,—as well it might, for the author is a woman born in County Cork and living now in Tipperary. The cast of characters are drawn vividly and, on the whole, convincingly. The novel's plot is rather incredible,—probably purposely so, for the nature of the story is essentially a farce. This very fact saves the amusing yarn from being just another sex adventure of the coarser kind. The heroine of the story is Bridget Monaghan, the unmarried mother of seven children whose various fathers are the legal spouses of proud and respectable village women. Bridget's children each bear unmistakable resemblance to the father, so that all the town knows the unpleasant facts of the affair.

The problem for everyone is how to get Bridget to move far away from the village of her escapades. The Church and the law were helpless to accomplish it for Bridget proved to be an ideal mother, adored by all her children. The final solution was an extraordinary one and the denouement of the story a happy one for all concerned.

The book is amusing and not unwholesome; a contrast to most sexy novels that afflict us nowadays.

Days of the Phoenix by Van Wyck Brooks. E. P. Dutton & Co. $3.95

The author of this book is probably the outstanding literary historian in America. His most widely known books are the five volumes of the series *A History of the writer in America; 1800 - 1915*". These were written in a popular vein which were read appeciatively by a large audience.

This latest book, however, is something quite different. It will appeal chiefly to writers and artists, as it is a personal narrative of the author's thoughts and experiences during the decade of the twenties. He writes eloquently and intimately of the tragic post-war pessimism and moral bankruptcy and the writers and artists who expressed it, but speaks with a quiet enthusiasm of the wise and steadfast souls who maintained their moral poise and wrote convincingly of the realities of life that cannot be shaken, of whom, in his view, Lewis Mumford was and is first and foremost.

For the rank-and-file of us, this volume will be a sealed book, but to the literati and others of the intellectual elite it will stimulate and stir manifold memories.

A Boy's Prayer Book and *A Girl's Prayer Book* Compiled by John Wallace Suter and Anne W. House. Seabury Press. $1.50

Two very useful little books of devotion for boys and girls. The selection of prayers is from a wide variety of sources and admirably adopted for young people and not without value for grown-ups.

Getting Help From the Bible by Charles M. Crowe. Harper & Brothers. $2.95

This is a much better book than its title might lead one to suspect. It does not use the facile "proof-text" method of solving all problems. It is, rather, a sound and successful attempt to throw light on the many common difficulties and puzzles of human life by showing what the Bible has to contribute to their solution.

As the author pertinently says: "Our times are strangely different from Bible times. How is it that the words of the Bible after two thousand years can have authority for us in an atomic and helicopter age? The answer lies in the fact that the needs of the human heart are much the same today as in those days. The deepest of these needs is the need of God. And in the Bible we find the supreme record of man's encounter with God in history."

In his discussion of twenty-two typical human problems, Dr. Crowe makes sure of continuous reader interest by the use of illustrative stories from life and literature. It becomes evident that the author is a deservedly popular preacher. He is the pastor of the Wilmette Methodist Church in suburban Chicago.

A Rauschenbusch Reader. Benson Y. Landis, Editor. Harper. $3.00

Here is a long overdue volume for today's forward-looking Christians. Walter Rauschenbusch was the pioneer in America fifty years ago for the social and economic content of the Gospel and its revolutionary nature. He did for American Christianity a half-century ago what Kingsley and Maurice did for England even earlier. Need for the study of his teaching has never been outgrown nor any modern enthusiast for "social Christianity" gone beyond Rauschenbusch in the precision of his challenge nor in the theological profoundness of his thought. It is well to have significant portions of his writings presented to us now in this well-edited anthology. A perceptive introduction to this volume is written by Harry Emerson Fosdick which concludes by quoting Reinhold Niebuhr's words and making them his own: Rauschenbusch was "the real founder of social Christianity in this country" and "its most brilliant and generally satisfying exponent".

The Search for Perfection by W. R. Matthews. Macmillan. $1.75

This little book is a collection of 54 short articles which were originally printed in the *London Daily Telegraph*. Their author is the Dean of St. Paul's Cathedral, whose popularity as a preacher is well deserved. These brief newspaper sermons are models of the art of eloquent condensation. There are few parish clergy who do not need to study such models for the sake of their congregations.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Luther D. White
Layman of Waterford. Conn.

A period of censorship appears to be upon us. This is a by-product of thought control which has been in effect for several years in this country. Here in Connecticut a campaign is on to prevent the sale of certain magazines at the newstands. This drive is sponsored by the Roman Catholic Church and its arm, the Knights of Columbus.

While on the face of it such a drive may seem to be right, nevertheless when we look at Roman Catholic activities in the past we may well be sceptical. Catholics are forbidden to read books of many famous and revered authors, such as Emile Zola and Anatole France. They may not witness the film, "Martin Luther." Considering such facts can we wisely cooperate in a censorship campaign? It does not seem so.

Robert Griswold
Rector of Holy Apostles, New York

I'd hate to have my heart attack and to leave this busy and happy scene without having written what I should have written many times over these last years, if I could have said it as well as Ted Ferris says it in the May 23 *Witness*.

Other Church papers come up with a good article now and again but none have the *spirit* of *The Witness*. Occasionally a not-too-good article would irritate me toward my first letter-to-the-editor, but because I'd not written about the many good and inspiring ones, my letter was never written.

If the labor in a depressed area with little material resourses become too depressing I turn for an hour to new or old copies of *The Witness* and am profoundly inspired, refreshed and challenged to a fresh start. Tucking Senator McC. away with "what in hell is wrong with the men who currently run our world?" —or the implications of "people ignore the Bishop of Rome except on theological matters, where he is no expert"—and then to be startled by the simple beauty of the words *Trillium Grandiflorum*. Then there were the editorials, *Where is Wisdom to be Found* and *Porgy and Bess;* and the very mention of a simple and fine thing, the whooping cranes — many thanks for great thinking and writing and a prayer for years more of *The Witness*.

H. R. Kunkle
Priest of Trinidad, BWI

Now that you've jolted me by your editorial of May 30th, I think you owe it to me (and possibly some others of your readers) to explain what you mean by being firmly committed to the theological truths of the Incarnation, the Resurrection, the Exaltation of Christ, and the Gentile Mission, without historical fact upon which to base them.

My own seminary days are so very far behind, and I have been much too busy being a missionary-sort of simple-minded parson to keep up with higher criticism. So bring me up to date, please. Could be I might see it your way. And further, as your editorial stands, I very greatly fear that if the simple Christian people of the Church of South India read it, it will be they who won't want to identify themselves with us. And I very much believe in the C.S.I.

ORGANIST-CHOIRMASTER, male, M.S. Degree Organ, Juilliard. Communicant of Episcopal Church seeks position in church or school or both. Experienced in boy, junior and adult choirs; recitalist, teacher. Excellent references. Please state salary and details of position. G. Donald Kaye, 50-Aldred Ave., Rockville Center, L.I., N.Y.

POSITION OFFERED

St. Thomas' Church, Whitemarsh, Diocese of Pennsylvania, seeks priest as assistant minister to join staff consisting of Rector, Director of Religious Education, Organist and Choirmaster. Parish now completing extensive building program. Church School enrollment over 600; Seabury Series used, family worship stressed; strong Prayer Book parish. Position includes good salary, house, all utilities, car allowance, one month vacation. If interested write the Rector immediately. Position open October first.

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*..
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

St. Mary's Hall For Indian Girls

SPRINGFIELD,
SOUTH DAKOTA

★

KENYON CULL,
Headmaster

OKOLONA COLLEGE OKOLONA, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) . . . Established 1902.
Hiigh School and Junior College — Trades and Industries — Music.

For information write: W. MILAN DAVIS, *President.*

TODAY'S TRAINING FOR TOMORROW'S OPPORTUNITIES

SAINT MARY'S HALL

Episcopal Boarding School for Girls

FARIBAULT, MINNESOTA
Ninety-Second Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ration one to six. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus.

Write for Catalog.

Martha Robbins
HEADMISTRESS

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

ABBIE LOVELAND TULLER SCHOOL

Maycroft, Sag Harbor
Long Island, New York

For Catalogue Write
MOTHER ABBIE
Headmistess

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 HELEN'S HALL

PORTLAND 1, OREGON

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational Preschool and Lower School, through Grade VIII. Upper School and residence department for girls only.

Broad Cultural Program, including Music, Art, Drama, College Preparatory.

THE RT. REV.
BENJAMIN D. DAGWELL, D.D.
President, Board of Trustees
GERTRUDE HOUK FARISS
Principal

VOORHEES

School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. *Reasonable Terms. For information, write to THE REGISTRAR.*

St. Mary's School

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year.

EST. 1879

Beatrice McDermott, Headmistress
17 EAST FRENCH PLACE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 9-12; sep. Jr. School grades 4-8, housemothers. *For One Subject Plan booklet and catalogue write*: DR. J. C. WICKER, Box 284, Fork Union, Va. 60th year.

ST. MARGARET'S SCHOOL

FOR GIRLS
Tappahannock, Virginia

A College Preparatory Boarding and Day School located along the banks of the Tappahannock River. Grades seven through twelve. One of the seven Diocesan Church Schools. Accessible to Richmond's cultural advantages. Various social activities. Good sports program, including water activities.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,
Headmistress

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

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.

Summer School-Camp Combination
June 17 - July 27

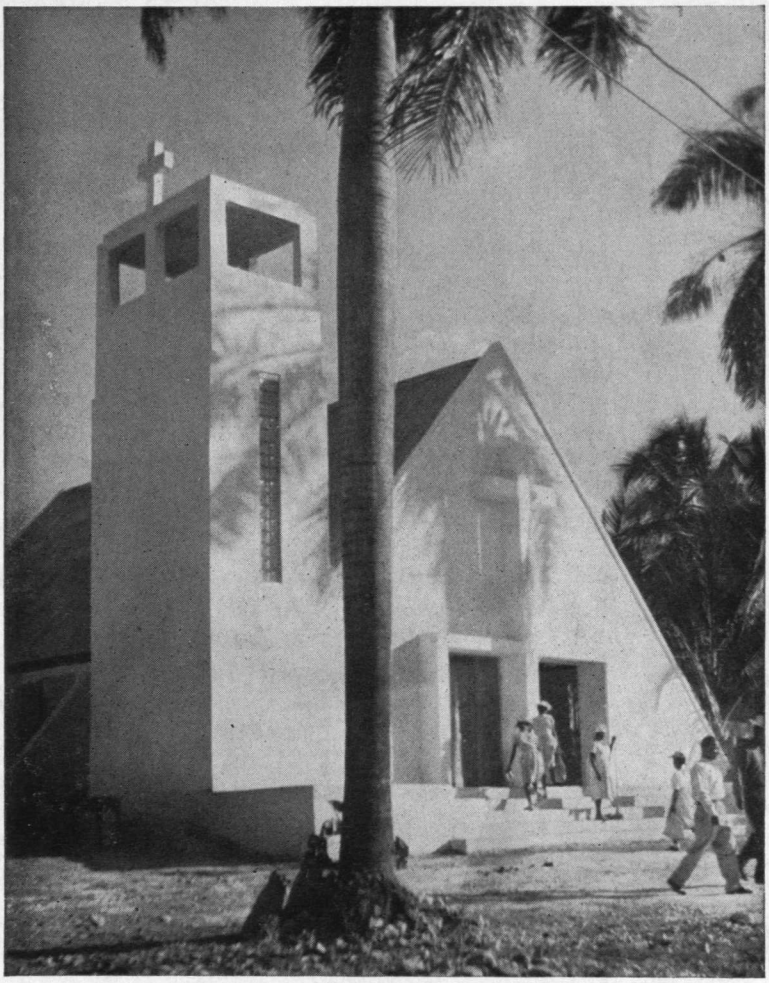
MARVIN W. HORSTMAN, *Headmaster*

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

AUGUST 8, 1957

10¢



ST. PETERS CHURCH

STRATEGICALLY located on the main street of Mirebalais, one of the important towns in the Artibonite Valley of Haiti

THE CHURCH AND NATIONS

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 7:45; Holy Communion 8:00 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, **Bishop**
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
Rev. Donald Mayberry, D.D., Rector

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

VOL. 44, NO. 24

The WITNESS

FOR CHRIST AND HIS CHURCH

AUGUST 8, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Leaders of the World Council Discuss Vital Problems

★ Dean Douglas Horton of Harvard Divinity School was elected chairman of the World Council of Churches' Faith and Order Commission at its triennial meeting in New Haven.

He succeeds Archbishop Yngve Brilioth of Uppsala, Primate of the Church of Sweden, a leading churchman in the ecumenical movement for 37 years.

Bishop J. E. L. Newbigin of Madhurai-Ramnad, Church of South India, was named vice-chairman to succeed Horton who held the office since 1954.

The 79-member commission is the World Council's permanent body devoted to studying matters of belief, worship and Church organization.

Church leaders, theologians and laymen from various parts of the world attending the meeting studied specific issues affecting the unity of the Church. Among these were baptism, the role of social and cultural factors, ways and means of Christian worship and the meaning of traditions.

The commission maintains a policy of neutrality and non-coercion regarding Church union schemes or negotiations between Churches. In recent years, it has played a leading role in regional or national conferences on faith and order.

J. Robert Nelson of New York, the commission's outgoing executive secretary, said that by such regional meetings "the concerns of Faith and Order which may seem very remote from the daily experiences of local and regional church bodies are brought down from the level of world-wide conferences to places where these bodies exist."

As examples of such conferences he cited one held in New Zealand in 1955, and another in India in May, 1957.

He noted that a meeting on "The Nature of the Unity We Seek" will be held Sept. 3-10 at Oberlin, O. It will be sponsored by the U. S. Conference for the World Council of Churches, the National Council of Churches and the Canadian Council of Churches.

Dr. Nelson said that neither the World Council nor its Faith and Order Commission claims "a monopoly on matters of Christian unity."

"Many developments toward unity are taking place outside the recognizable area of our work," he added. "This is as it should be."

European and American theological commissions have been studying the nature of the Church in "the light of the person and work of Jesus Christ and of the Holy Spirit," Nelson said.

"With regards to these theologians, at least," he added, "it cannot be said the European and American ways of thought are of great difference."

Archbishop Brilioth was honored for his long service to the commission and Church unity. Presentation of a silver tray was accepted on his behalf by Bishop Anders Nygren of the Swedish Church.

Nelson also was cited for his four years of service to the commission as secretary. He will become dean of Vanderbilt University's Divinity School, Nashville, Tenn., in September.

Fundamentalists Present

★ The New Haven park commission refused the American Council of Christian Churches, a fundamentalist group, permission to use the Green for a protest meeting July 30 against the appearance of two clergymen from Czechoslovakia at a World Council of Churches' gathering.

In New York, the council confirmed the action and added that earlier Yale University would not allow it to hold the meeting on the school's campus.

In recent years, the American Council and the International Council of Christian Churches have made a practice of holding rival meetings to coincide with major World Council conventions.

Both fundamentalist agencies have repeatedly attacked the National and World Coun-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

cils of Churches, the International Missionary Council and most of the major Protestant denominations. They have accused these groups of theological "modernism" and of having "pro-Socialistic elements" in their membership.

The Czech delegates to the central committee meeting were to have been Dean Joseph L. Hromadka of the Comenius Theological Faculty at the University of Prague; and Bishop Jan Chabada of the Evangelical Church in Slovakia. However the two clergymen did not attend.

W. A. Visser 't Hooft of Geneva, the World Council's general secretary, said the council does have member Churches in Communist countries and that clergymen from these countries are members of its central committee. But he added that "we have never had Communist party members on our central committee."

"It is necessary to distinguish between Communist and Christian leaders who live under Communist rule," Visser 't Hooft said.

No Questions Asked

★ The greatest crisis in the mission of the Church is that the world no longer asks questions of it, a World Council of Churches' official said.

The Rev. Hans-Ruedi Weber of Geneva, Switzerland, executive secretary of the Council's department on the laity, addressed a consultation on "The Renewal of the Church".

Weber's department sponsored the consultation jointly with the World Council's department on the cooperation of men and women in Church and society.

"The Church is giving answers, often good ones, but to questions the world hasn't asked of it," Weber said. "To recover the spontaneous mission of the Church, we must come so far that the world will ask us questions."

"We must live and serve so that the world will ask us questions as the early Christian Church was asked," he continued. "The service, fellowship, and message of hope preached by the early Church caused the world to look to it for answers."

He added that without fellowship and service the witness of the spoken word has often become "empty declaration." Hence, he said, "the emptiness of so many of our evangelism campaigns."

"Without the spoken witness and service, the fellowship may mean just a religious country club," he warned. "And without the fellowship and witness of the word, the service becomes a watered down social gospel."

Task of Laity

★ Laymen and women are not primarily "a consuming unit of spiritual goods distributed by the minister," but both are productive agents of Christian values.

"As such they stand, for better or for worse, in frontier situations in the Kingdom," Dean Walter G. Muelder of Boston University School of Theology told the delegates.

"This emphasis of the laity must not be viewed as an attempt to secure larger functions or higher status for them in the local congregations or denominations," he warned. "Neither is it an oblique scheme of recruiting assistants for the clergy."

The main point, Dean Muelder said, "is that as Christ came to minister so must all become ministers of his saving purpose according to the peculiar gift of the spirit which each has received."

"The vocation of the Church is to serve people in the world and to transform the world. To be sure the Church has a life of its own and a form of its own, but it does not exist primarily to be absorbed in its own internal problems," he said.

The Church should be "outward directed in its ministry to and with the community," Dean Muelder declared.

This fellowship of ministry belongs to all of God's people, men and women, laity and clergy together, he stressed.

"The dialogue between one man and another, one group and another, becomes at the same time a dialogue between man and Christ."

The "world revolutionary situation" challenges both "immemorial methods of agriculture and the most recent findings of nuclear physics," he said. Both Church and state are developing new conceptions of social responsibility.

DEDICATE CHURCH AT MOREHEAD CITY

★ The east wing of the St. Andrew's Parish House of St. Andrew's Church in Morehead City, N. C. will be dedicated by Bishop Thomas H. Wright next Sunday. This new $65,000 addition is of Gothic architecture to match the present church building and it connects to the church by a cloister.

The west wing, which will be constructed later, will complete the E shaped design of the church plant. This wing will contain the Church School classrooms and the Church Office.

St. Andrew's was organized as a parish by thirty-three Episcopalians living in Morehead City in January, 1952. Construction was immediately begun on a church building which was completed in December of 1953 at a cost of $100,000. A rectory was purchased and the Rev. E. Guthrie Brown was called to be the first rector of the Parish in October, 1953.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Urges United Voice of Church On Bomb Tests and Peace

★ Bishop George K. A. Bell of Chichester, urged the World Council of Churches and the Roman Catholic Church "to speak simultaneously" on certain issues affecting world peace.

He also invited Christians of all other communions to join the Council and the Catholic Church in acting together in these vital areas.

The Bishop, who is honorary president of the World Council, said he could see "no reason in principle why there should not be parallel declarations simultaneously issued, after careful consultation, on some great moral issues having to do with world peace."

Among such moral issues he cited prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control; reduction of all other armaments; and assurances that no country will engage in or support aggressive or subversive acts in other nations.

Bell spoke on "The Christian Church and World Peace" before some 300 church leaders attending a five-day institute on world Christianity at Drew Theological Seminary.

The institute, designed for ministers and laymen, was sponsored by nine seminaries of the New York-Philadelphia area, in cooperation with the World Council.

Bishop Bell said although the method of expression and style of Christian groups acting together might be different in each case, the substance of the message would be fundamentally the same.

The fact that such a message was being voiced by representatives of the whole Christian world at the same time would be "something new in the whole experience of Christendom," he said.

Individual Christians in key posts in foreign affairs can make important contributions to world peace, Bell asserted. Ordinary church members also have an opportunity to do their share to influence public opinion, he added.

Among other speakers were Metropolitan Mar Thoma Juhanon of Malabar, India, a World Council president; and the Rev. Peter K. Dagadu, secretary of the National Christian Council of Ghana.

Metropolitan Juhanon urged Christian missionary groups to continue serving in his country but "as partners in the work to help the Indian Church to self-support, self-government and self-propagation."

Christian missionaries won praise from Mr. Dagadu. Speaking on the "Christian movement in Africa," the Ghana Church leader said missionaries were successful in Africa because they had been able to win converts almost exclusively from paganism, in the form of small, tribal faiths, instead of from other major religions.

Niemoeller Speaks

★ Racial coexistence rather than coexistence between Western Christians and Communists is "the really crucial question of our generation," Pastor Martin Niemoeller of Germany said.

The problem of how Communists and Western Christians can live side by side in the midst of their ideological struggle is merely "blinding us for the moment," he said, "to the bigger problem of racial coexistence."

"How will coexistence be possible," he asked "when the predominance of the white man will have to give way to the rulership of the masses of Asia and Africa?"

Niemoeller said that by the end of this century the white man's supremacy would be supplemented by a "non-white and non-Christian majority" as an inevitable result of the predicted population of 1,800,000,000 whites and 5,200,000,000 non-whites in the year 2000.

He stressed that "only the one way, shown to us by Christ, is left, not by solidarity of interest, but by our offer of brotherhood, of the brotherhood of Christ Jesus, the solidarity of love."

Calling upon the delegates to read the Parable of the Unjust Servant, he said, "I believe that it is high time for Christianity to make friends with those who are coming by offering them real brotherhood."

In another part of his talk Niemoeller discussed the position of Protestants in East and West Germany in relation to Communism and the Roman Catholic Church.

He said that West Germany Protestants were convinced that coexistence was not possible between Christianity and the Communist world, but that East German Protestants "have learned to coexist" although under sustained and subtle pressure from the Reds.

Niemoeller said that in West Germany where it enjoyed a

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

practical majority the Catholic Church "makes relations rather difficult at times," but that it makes allowances in East Germany, where it is definitely a minority.

The Rev. Peter Kewi Dagadu, general secretary of the Christian Council of Ghana, said his country's recent independence imposed new demands on the Church, "challenging it to create a new spiritual and ethical life in which the ideas of political freedom will find a new expression."

Calling for Church unity, he said his countrymen "become confused when they see four different missions lining the street in one village." "Denominationalism is a weakening factor," he said. "I hope for the day of united witness."

North India Church Unity Plan Unanimously Approved

★ After twenty-eight years of negotiations, the North India Church Union Plan was finalized and unanimously approved at a meeting at Pachmarhi, India of representatives of seven denominational bodies.

The plan provides for the organic merger of the Church of India, Pakistan, Burma and Ceylon, the United Church of Northern India, the Methodist Church in Southern Asia, the Methodist Church (British and Australian Conference), the congregations associated with Baptist missionary societies in India and Pakistan, the Church of the Brethren, and the Disciples of Christ.

The Church of India belongs to the Anglican communion, while the United Church was formed a number of years ago by merging the work of eleven foreign mission societies, nearly all of them Presbyterian. The Methodist Church and the Church of the Brethren are of American missionary origin, while the Disciples of Christ group has American, British and Australian roots.

Accepting "the historic episcopate" as an essential part of the pattern of the merged Church, the plan nevertheless provides for an act of union based on the immediate full recognition of the ministries and episcopates of all the uniting bodies.

This provision is intended to forestall the problem which has existed in the Church of South India, in whose merger plan consummated in 1948 full unification of the ministry was made a gradual process, with certain restrictions placed on the exercise of ministers who came from non-Anglican Churches with no claim to apostolic succession.

Without reservation, the North India plan calls for union based on mutual recognition of the uniting bodies as all belonging to the one Catholic Church of Jesus Christ.

Under the plan, the new "Church of North India" will have thirty-one dioceses. A separate united "Church of Pakistan" is to be established for the parts of the merging denominations which lie across the boundary in that country.

The plan is now ready to be voted on by the proper bodies of the negotiating Churches. Some, however, may not make a decision until the people of their constituencies have explanations and discussions of the plan.

Under a timetable adopted last year by the negotiating committee, it is hoped that the last denominations will make decisions by 1960 and the union will be consummated in 1961.

NEW SOCIAL SECURITY BENEFITS

★ The Social Security administration has called the attention of ministers, missionaries, and members of religious orders to social security benefits for which they are now eligible in the event of physical disability.

More than two-thirds of the nation's ministers are now covered by the social security system as a result of the extension of its benefits by Congress in 1954 under a plan of voluntary participation.

Any clergyman who becomes disabled for the performance of his duties by virtue of accident or illness may apply for a "freeze" to protect his social security benefits. This operates to prevent years in which a reduced income is received from affecting the level of retirement benefits or survivors' awards. These benefits are determined by the minister's average annual income and would be adversely affected by prolonged periods of incapacity were it not for the "freeze" provision.

Meanwhile, any clergyman who after the age of 50 suffers total and permanent disability is eligible to apply for retirement benefits. Incapacity must be complete, as in the case of a paralytic stroke or severe injuries in an accident, however, before payment will be authorized at an age lower than 65. Ministers who are obliged to retire before 65, will find this benefit which became effective July 1, 1957, helpful.

★ ADDRESS CHANGE
Please send both your old and your new address.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Church and Nations

IN THE past few months we have given our readers materials, elsewhere unavailable, to supplement news reports on the Hungarian crisis. On April 11 and 18 we ran an eyewitness account from Austria by the Rev. George Trowbridge. In the next two issues we had an appraisal of the same events from the other side of the Iron Curtain by Joseph L. Hromadka, dean of a seminary in Czechoslovakia and a leader in the World Council of Churches; and a further article by Hromadka on May 23. We offered the hospitality of our columns to anyone who wished to comment on Mr. Hromadka's pieces; and accordingly on June 13 we ran a reply to Hromadka by the Rev. Charles Wesley Lowry, director of the Foundation for Religious Action in the Social and Civil Order, together with some notes by Mr. Spofford. At that point we felt our readers would not wish to have this horse further flogged.

However observations continued to come in. There is being circulated an "Open Letter to Rev. W. B. Spofford" from Mr. Lowry commenting more generally on the policies of this magazine. It came to us with a mimeographed covering letter from a Mr. Thomas W. Miles, addressed to "Dear Fellow-Churchman", saying that he was sending it to the Editor of the Witness, and hoping that we would write that Editor too. Likewise Mr. Hromadka, in the information service of the Protestant Churches in Czechoslovakia (April 1957) has published further reflections on the Hungarian affair, in response to comments on his previous articles. —We are therefore availing ourselves of the editorial privilege to send off a Parthian shot and close the discussion; which Mr. Miles, if he wishes, may consider to be the invited letter written by ourselves to ourselves.

Now our editorial policy, currently being criticized, is first and foremost to print material we consider important which other magazines are unwilling to publish; and second within the limits of our format to print both sides. Our articles on Hungary to date come to three from each side of the Curtain. But there are publications uncounted in these States, from Life and the Reader's Digest on up, which fully subscribe to the organization headed by Mr. Lowry in the aim of "uniting all believers in God in the world struggle between Democracy and atheistic Communism". We might then seem to have been leaning over backward to do justice to the official Washington views, with which we are not in full accord; and Mr. Lowry, with so vast a marpet open to his productions, should not take it as a grievance if our small voice is unable to absorb them on call.

A further grievance seems to be Mr. Spofford's use of his private column to comment on Mr. Lowry's article. It will perhaps be a matter of opinion whether those comments, together with our discontinuing the discussion, constitutes, as Mr. Miles will have it, an attempted "smear" on Mr. Lowry, and a "spectacle of anti-American, pro-Communist bias—and still worse, calloused indifference to the fate of the gallant people of Hungary". Perhaps we can best redress the balance by here commenting on Mr. Hromadka's views, as well as on the rights and wrongs of the whole business, which we trust will be of general interest.

Hromadka's Views

HROMADKA writes in April: "We ... must constantly explain why we consider it possible to carry on our church and theological work in socialist 'atheist' countries. And at the same time we are met with astonishment when we turn the question around and ask whether genuine testimony of faith in Jesus Christ is possible in capitalist countries ... It has never occurred to me to declare that the socialist order is closer to the Kingdom of God than is the capitalist order . . . . But we also know that the 'free' Christian countries are not an inch closer to the Kingdom of God than the so-called communist ones".

Mr. Lowry says in his open letter: "I say without hesitation that, although the United States has often fallen short and many specific criticisms could be made, our policies of the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

last ten years compare favorably with those of any country for a similar length of time in any period of history. At the same time the way is steep and we as a people still have far to go. May God in his mercy guide us and all peoples in the perilous age of the atom and of spiritual civil war on a planetary scale forced on mankind by the theory and practice of Russo-Marxian Communism."

Surely both your editor and Mr. Lowry could wish that Mr. Hromadka would not stop with seeing both his own people and ours as sinners under God's judgement, but would positively lean over backward and search out the good points of Western capitalist society. But, one, this would presumably mean martyrdom, like that of Yugoslavia's Djilas, and one dislikes while sitting in comfort to encourage others to martyrdom. And, two, Hromadka is a neo-orthodox theologian with a strong initial bias towards believing that no distinctions can be made among nations.

Comparing the two quotations, however, one can only conclude either, one, that America is really much better than Russia, or, two, that Mr. Lowry has fallen prey to the usual temptation of believing that the institutions with which you are associated are better than other peoples'. The whole point of the neo-orthodox theology is to avoid that temptation by every possible means. And we are neo-orthodox enough ourselves to suspect that, if any nation really is better than another, it is so only because it does not cease to criticize itself. It would be difficult to prove that foreign policy or internal class struggle in ancient Israel was at any period more civilized than that of Greece. But, unlike Greece, Israel's whole spiritual endowment went into pointing out her own defects.

Use Freedom

THE obvious respect in which America would seem superior to Russia is in the matter of civil liberties. But Mr. Lowry's last ten years saw the secret development of the hydrogen bomb and the intimidation of the White House by Mr. McCarthy. Our feeling would be on the whole that one showed one's adherence to the principles of freedom better by using them than by agreeing with the government line as abjectly as any Soviet propagandist. We would suggest that on the whole "to stand for responsible freedom under God" (another of the foundation's aims) is best done by in fact standing for freedom, as Mr. Elmer Davis did the other year in an excellent book. In particular Mr. Lowry will be wasting his time if he comes around and asks us, "in cooperation with the Department of Defense", to have our "Church or Synagogue" join in his "new emphasis upon the spiritual aspect of National Security and 'Power for Peace'" on Armed Forces Day. Let us rather hear him speaking up in favor of the struggles of the gallant people of Iceland to have the American troops removed from their homeland.

Mr. Hromadka has pointed out most correctly, it seems to us, that "whether the western world and its Churches realize it or not, their joy over the Hungarian uprising and their anger over the change on Nov. 4, 1956, grew far more from anti-Soviet statements than from an interest in the liberty of the Hungarian people." Mr. Miles writes us about "the gallant people of Hungary"; do we not remember during the war Mr. Churchill speaking about the "gallant people of Russia"? Hromadka points to Western complicity in appearing to promise aid to revolting satellite nations which simply could in no way physically be given. Hromadka says he is genuinely concerned for the Hungarian man in the street; it seems plain that we are not. Has it been a kindness to the Hungarians to encourage revolt, to allow a selected few of the refugees to be swallowed up in the American way of life, and leave the rest of the nation worse off than it was before?

Mr. Kennan has spoken of the American tendency to conduct diplomacy by putting out large moral statements which we do not intend to back up by force. The Witness published Hromadka's articles to help bring Americans to a consciousness of this sort of hypocrisy; and we are very sorry that Mr. Lowry is only able grotesquely to misconstrue them as a defense of Soviet repression (which we equally abhor). Hromadka is saying, let us repeat it once for all, that the Balkans are firmly within the Soviet orbit, and that the West has no right to play chess with them by encouraging hopeless revolt. This may be a wrong reading of the situation, but it is a very plausible one, and in any case Mr. Lowry should have exercised more care not to misrepresent it.

Mr. Lowry is nevertheless correct in seeing

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

that Hromadka is in many respects being "used by Communist states to advance their objectives", and that he tends to take the regular party line. We would hesitate to affirm, and we are sure Mr. Lowry would join us, that we ourselves would do any better under the conditions of Soviet censorship and tyranny. Mr. Hromadka we are sure is equally correct in being "shocked and horrified by the self-satisfied and moralizing judgements which were pronounced even in the Christian press about the Hungarian tragedy". —And, at least in the United States, with far less excuse. Mr. Lowry assures us in his Open Letter that "there was no governmental initiative . . . in projects (his foundation) has developed like emphasizing the spiritual aspect of Armed Forces (Day) with its motto 'Power for Peace' ".

And we are forced to confess that we believe him: this is why it is unnecessary in the West to regiment the Churches into line; they regiment themselves. Suppose Russia had dropped an atomic bomb on England and a priest of the Orthodox Church had blessed the plane that carried it; would that not have given us a just cause for complaint?

Our Position

OUR fundamental position is this: we cannot, in our reading of history, find that since the world began has there been a state which, in Mr. Lowry's words, "seeks in humility to serve God". Because, we submit, a state has not the faculty of humility; only people. Jesus does not say that the state will be converted; he says it will give us trouble. Paul tells us to obey the laws; but he does not try to convert Caesar. And many of us have very mixed feelings about the conversion of Constantine. Do not forget Acton! "Power corrupts; and absolute power corrupts absolutely". Let us use the corruptions of power in Russia occasionally as a reminder of what may be happening to us without our realizing it, and not always as an object for the finger of scorn.

It is wiser to be on guard against corruption where it may possibly not exist at the moment than not to be on guard against it where it is. We cannot see that the United States is being hampered in its conduct of the cold war by the non-cooperation of the Churches; and what would really win us friends, let us say in India, would be the renunciation of the methods of the cold war and of nuclear war. But we do not look for that to the Defense Department or the Foundation for Religious Action in the Social and Civil Order; nor for that matter to the Churches in their present frame of mind.

Our point of view may be pacifist folly, although we reckon this sort of folly as being wiser than the wisdom of this world; but at any rate let us have no more of this nonsense of calling it pro-Soviet bias.

America's Best Product

By Sturgis Lee Riddle
Dean of the American Cathedral, Paris

JUST before I left Paris, our new Ambassador, who is a churchman, a vestryman, and a regular worshipper at our Cathedral, said to me, with a twinkle in his eye; "You know, Dean, I thought I was going to like you. In fact, I was prepared to have quite a favorable impression. But now I'm afraid I'll have to change my mind."

Somewhat startled, but intrigued, I managed to stammer out; "Would you mind telling me why, sir?"

He replied; "Well, you announced in church last Sunday that there were going to be some two million Americans traveling abroad this summer, and I'm afraid that I'll have to entertain most of them!"

That may be a slight exaggeration. But I do know from personal experience that at his reception on the Fouth of July, our genial and able Ambassador probably entertained and shook hands with between five and ten thousand of our fellow Americans on just this one occasion.

Now all of this is a far cry from the days when Mark Twain could write a book about traveling Americans and call it, "Innocents Abroad." This would certainly be a misnomer now. Many of our people are getting

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

to know the old world as well as they do their own back yards.

In a wonderful new plane with every comfort, we made it from Paris to New York, for the first time, non-stop, in a handful of hours. I couldn't help but contrast it with that little Mayflower, ploughing so endlessly and laboriously through the seas below us.

It's just another world, and this is only the beginning. Soon the jets will be whisking people over in six hours. Already, the airlines are tempting people to fly about the world on the installment plan — twenty-five dollars down, and twenty-five dollars a month the rest of your lives. At least you'll have cause to remember the trip!

But in all seriousness, the world outlook for most Americans has radically changed since Mark Twain wrote his book. That was way back in the dear, dead isolationist days, when America was a self-contained island of self-satisfaction, washed by protecting seas and shielded by the fleets of friendly countries. Today, Americans are scattered everywhere on the face of the globe—seven hundred and fifty thousand in the armed forces—fifteen thousand in the Paris American colony alone. We have taken the place of that legendary character, the wandering Jew. We are everywhere.

Some of us recall a cartoon that at one time was rather amusing. You remember, it showed two men down in a mine in the heart of darkest Africa. One of them was looking up the shaft into the circle of light and saying to the other fellow in startled surprise, 'why, there's Mrs. Roosevelt!'

No one in todays world is in the least surprised to see any American turn up anywhere!

Our New Responsibility

THIS is not the place to discuss the changed world situation which has brought all this about. Suffice it to say that the blood-letting and treasure drain of the last two wars, and their aftermaths, have dangerously weakened our traditional friends. For much of our history, they stood between us and the tyrannies which would have destroyed us. Now, out of necessity, they have thrown the torch to us. It is our turn now, and we must carry this torch—make no mistake about it—through an indefinite future ahead, or see the light of Christian civilization snuffed out.

When he was asked, rather invidiously, "Where are the leaders of France today?" one venerable ex-premier replied, "They are dead, monsieur, dead on the field of honor!".

He meant, of course, that in the memory of people still living, his country has been invaded, pillaged, and occupied three times, the flower of its youth cut down, its treasure spent. This is a thing which we have never known, and pray God, will never know. But we can no longer depend upon a Pax Britannica or a shield of France to protect our comfortable isolation. Our new responsibilities for Christian civilization, combined with new prosperity and leisure, and our native curiosity explains why Americans are now ubiquitous.

This being so, how are we going to advance and not retard the cause of Christian freedom and world brotherhood?

In the first place, I think we ought to take into account that an unprecedented number of Americans, some seventy percent, I believe, are now enrolled in the membership of Churches. That means a significant thing: that the majority of Americans subscribe in theory at least to great principles of human conduct that underlie all Churches and all religions no matter what they are called. That's why thousands from all sorts of backgrounds can go to hear someone like Billy Graham and profit by it, because they are given great Bible principles that underlie the faith of us all. What are some of these principles?

First, there is that highwater mark of the Old Testament prophets which launched the crusade for Christianity nineteen hundred years ago, and became the genius of our melting-pot America. On the Fourth of July, it raised a divine standard of equality to which the oppressed and the hopeless of the world might repair: "God hath made of one blood all nations of men for to dwell on the face of the whole earth."

That is not only a truth of religion. It is an axiom of science. You don't have to take the Bible's word for it. You can take a drop of blood from any human vein, and there is no labelling of that blood by race, creed or nationality. God made us all of one blood. Christ died for us all. We, not he, are guilty of the labels that divide us up, and those labels in the language of religion are sin, and in the language of science are lies. No wonder the Psalmist can exclaim: "Behold, how good and

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

joyful a thing it is for brethren to dwell together in unity!"

As I come home occasionally to this bonanza of a country of ours, so uniquely well-off in a divided and needy world, I am struck by the progress we are making in putting into practice what we believe and preach.

A distinguished visitor who preached here, the Anglican Bishop of Johannesburg, faced in his own country with a denial of these basic religious and scientific truths, allowed that he was impressed by their affirmation here, despite the long way we've yet to go in putting them into practice.

Togetherness

I'M NOT so sure I like the rather bastard English of the word, "togetherness", so recently coined, but it does speak for what America "under God", more than any other nation I know, is trying to work out the neighborliness, the sense of responsibility one for another, the common good, the classlessness, the unity in the fundamentals of religious faith of people gathered from every branch of the human family—the judging of men and women in the way God judges them, by the way men and women conduct themselves in society, and by no other judgement, whether of blood, or of power, or of prestige, or of possessions.

When all is said and done, these things may be our country's supreme contribution to history and to Christian civilization.

But what happens to these spiritual commodities, so in evidence in the America of "togetherness" when Americans leave her shores?

It is a curious thing that certain good things do not always travel well. I know a little wine of a delightful hill town of central Italy which is soft and sweet when drunk on the spot, but rather sharp and unpalatable when it is exported.

Some people are like that. At home, they may exemplify all the things we have been talking about. They may be the kindest neighbors and the most understanding friends. They may be simple, sincere and unpretentious. But when they travel, their characters seem to suffer a sea-change, and not for the better. They may get strident, boastful and unthoughtful.

When I was in London at that fine old restaurant, Simpsons, recently, some fellow Americans were ushered in and seated at a nearby table. Now I'm sure that at home, they were courteous and considerate, but there in London, they were not acting as if they were in a "home away from home", as we should all try to act, remembering that God has made us all of one brotherhood. They began to be noisy and show off. One of them yelled at the waiter, "Say is this water safe to drink"—and that in one of the best restaurants in one of the great capitals of the world! Another, when the venerable old waiter rolled up his shining cart of roast beef, and with great pride in his skill and years of experience, prepared to carve off what he thought were nice, thin, appetizing slices, cried out, "No don't do it like that. Cut if off in big hunks, the way we do in America!".

The old waiter was courteous, and although puzzled, tried to oblige. But I wouldn't have blamed him if he had retorted, "But, sir, you're not in America now!".

Let us not forget that the most impressive thing we have to export today is not our money or our power, or our chromium-plated gadgets. They will not win us any friends or following. By themselves alone, they may make only for envy and mistrust, especially when they're wrapped up in condescension or pride.

People are the most precious export that America has to send—people fashioned out of America's soul and expressing America's soul to people over there—all the friendly neighborliness, the kindly spirit of live and let live, the concern for others, the tolerance of all sorts and conditions which make life interesting, the love of God and neighbor that is our great big relaxed family of a country at its best.

That's what we need to send. It's our best product. It will sell us to the world. And it can only be sent and sold in the hearts, and conduct, and foreign relations of those thousands of us who, in this new and exciting day of the Pax Americana are travelling and living throughout the world.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 9th Sunday after Trinity
St. Luke 15:11-32

"Let us eat and be merry, for this my son was . . . lost and is found."

This parable of the Lost Son is the last one in St. Luke's trilogy of parables on things lost and found: the lost sheep (15:1-7), the lost coin (8-10). The deep emotional power of this sequence is felt in the reactions of distress over the losses (verses 4, 8, 20a) and of exuberant joy over their recovery (5, 6, 7, 9, 10, 23, 32). With the incomparable artistry of these simple stories Jesus describes God's involvement in the human scene, how he labors to find the lost and celebrates the recovery.

The star of the drama is, of course, the father, yet the other persons in it are of real significance. There are four men in the story: the father, the lost son, his foreign employer, his older brother. The character of each is revealed in relationship with the others. For instance, there are the two men in authority, the one is a father, the other a mere boss. The two brothers are of equal upbringing and opportunity. The one strayed and wasted, the other stayed home. In the end, both enjoyed the safety and rewards of home.

The upbringing of the younger did not guarantee him safety and security. It was not a permanent heritage. Characteristically, he wasted it wildly in a country of different morals and standards, and in the time of trouble his resources were gone. He had gone too far, yet not too far. He couldn't get away from himself, his memories, his thoughts, his conscience, his self-analysis, his knowledge of where life was better. Thus, his father was still in touch with him.

The older son had the responsibility of staying on the land and keeping it in the family. He was true to his obligation. Life followed in a normal pattern and was ruffled only when the wayward brother returned. His anger was probably that of a careful economist over the waste of the grain-fed calf. The calf should have been fattened some more and then sold for a good price (cp. the incident in St. Mk. 14:4). Yet, there is no censure of him. There is only a tacit, implied reflection (v. 32 should read: "You should make merry and be glad for this your brother . . . ") against the good man's displeasure with the quick and jubilant restoration and the honor bestowed upon the brother who had been not only useless but had done nothing but hurt his father.

The contrast between the father and the foreign employer is tacit. The father gave the younger boy (actually, both of the sons) his legitimate request. He acknowledged his right. The boss gave nothing beyond the job, and when trouble came he gave him not even crude nourishment. This awakened the boy to remember his father. What a contrast! The father meanwhile yearned for the boy's return, watched down the road for him, and ran to meet his dirty, disreputable son, and kissed him then and there. The father loved the boy as he was. He had been loving him all along and in love he restored the boy to the rights and privileges of his home without the slightest hesitation.

How else could the father's love act? What else could help the boy? Was not the vital fact that he had returned? What mattered now the years that were lost? What proof could the boy offer that he had repented except his return? That is all the father wanted—the boy on whom he could again shower his affection. Could it be that during these past years the father's heart was troubled with thoughts that he was implicated in the boy's straying? Was he not responsible when he gave the boy his inheritance and made it possible for him to wander off. Should he not have known better? What a painful time that must have been. But, what could he do other than keep the home open and hope the son would return? Of course, he had no right there anymore, that is, from the legal point of view. But he had a father there yet, and the father made it his home. They still belonged together. So, if the boy came back, all would be well. It was.

The father is God, Jesus says. He has two kinds of sons. One is like the wild, lost boy. God loves him. His love will not let go of him. When he returns he accepts him at once, restores him, celebrates over him. It is the Father who brings all the sacrifices. He gives his love all the time, shares his property, offers the calf of reconciliation. He loves the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

other son no less. In him Jesus described the correct, law-abiding Jew, Pharisee, the normally good person of the Church. He is gently held in the household and given all its benefits. But Jesus wants him to learn from the Father what attitude and action to take toward his wayward brother, the publican, the renegade, the sinner, the heathen (cp. St. John 7:53-8:1). The attitude is forgivingness. The action is forgiveness. That is how Jesus' God is; and no man can be better than God by being less so. (cp. St. Lk. 17:4; St. Mt. 18:21,22). Only the Father's way effects the restoration, and **God joyful welcome** should have a hearty echo in the households of men.

The Lost Son also is a lesson. How can a man fall in spite of good upbringing? This boy was over-confident, and he moved into a new environment, a strange and a bad environment. How can a lost man return? This one "came to himself". There was the surviving inner core of his heritage. Remembrance of better things brought it out again. His mind worked on it. There followed remorse, penitence, admission of wrong, and return. Thought and action united. Behind the whole struggle was the image of the Father, the contact was not wholly broken. The lost son emphasises the vital importance of the affectionate father.

Jesus describes the scene from within, as a participant, not an onlooker. We cannot do otherwise. It is our family, and our heartstrings are touched with the pain of love for the returning prodigal, with devotion and gratitude to such a father, and with mercy for the upright son.

Don Large

Favorite Cliches

LIKE a thief in the night, cliches have an insidious way of sneaking up upon us and, catching us off guard, robbing us of intelligent thought. Some people love their favorite cliches to such an extent that they even live by them in self-deluding contentment.

These are the folk who, for example, will tell you, "Kinsey says that the majority of the people do it, so it must be all right." This combination of fuzzy thinking and bad theology overlooks a couple of bald facts. In the first place, what Mr. Kinsey says is utterly irrelevant as a criterion of morals. And second, what the majority does is no proof of rightness or wrongness. The Kingdom of God is not a democracy, and the Lord is never automatically on the side of a majority just because it happens to be a majority. Meanwhile, majority or no majority, the immortal commandment still says quietly, "Thou shalt not commit adultery."

Or consider the man who thinks he's letting himself off the spiritual hook by loftily pronouncing, "My business is one thing; religion is another." That's one of the Devil's favorite g a m b i t s. Incidentally, it comfortably overlooks the fact that, as a Christian, religion is your business — it's either the whole substance of your life, touching every nook and cranny of what you do, or else it is nothing and shouldn't be bothered with. Your religion is your business, and your business from 9 to 5 is your avocation.

They've even made a Broadway play of the cliche which insists that "You Can't Take It With You." I don't know what "it" the title is talking about, but the fact remains that the important and abiding things you do take with you. They're the only things you can take with you or should want to go along with you. It's only the transient and temporal things—the things of no eternal value whatsoever—that you can't take with you. And that, obviously, is the way it should be.

"Imagine! There she was in church without a hat!" This worn-out cliche comes from a worn-out misunderstanding of St. Paul, who insisted that women wear hats to hid the fancy hairdos in which they took an unseemly pride. Nowadays, the headgear is so much more elaborate and fanciful than the hair, that perhaps we'd better forget Paul's misunderstood observation. Furthermore, I'm sure the good Lord would rather see a girl in his house without a hat than one without a heart. Too many of us feel that if the outside of the cup is clean, nobody need know about the inside. So let's think less of the uncovered head, and more of the uncovered heart.

Then there's that old standby, "When he's old enough, I'll let him choose for himself." This cliche, of course, is usually a defense

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

against failure to have a child baptised or registered in Sunday School. But the parent who idly mouthes this remark wouldn't dream of waiting for the child's adulthood before feeding him milk or washing him behind the ears, however much the baby might dislike milk or protest the application of soap and water. The fact remains that in every area of life—spiritual, as well as mental and physical—it is our obligation to make decisions for the children whom God has given into our temporary keeping. An unformed child would be nothing more than a shapeless monster. Meanwhile, the one thing we should try to keep from our offspring as from mortal sin itself is an easy refuge behind thoughtless cliches!

Do you have a favorite cliche? Are you making the tragic mistake of living by it?

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

THE old minister looked back on his ordination and his eager youth and wondered where the time had gone for it seemed but as yesterday.

"Yet," he mused, "I used to think the leaven worked so slowly. It will not be in my day that the world would be won for Christ though once I hoped it would. Still . . . . Still . . . . two thousand years is not a long time and what shall I say of seventy?"

"My past is all present to me," he said aloud. "I suppose that to God the future too is present. Past, present and future held in the Eternal Now! I cannot get outside the limits of time and space but God cannot be bound by them. He must transcend them. Someone said that the radio wave transcended time and space but surely we can dispense with radios in Heaven where we shall know even as also we are known. To be free of our limitations! Not the perfect State but the perfect man."

AN INVITATION TO ROMAN CATHOLICS
By Robert S. Trenbath
Late Rector of St. Alban's, Washington, D. C.
10c a copy — $4 a hundred
THE WITNESS Tunkhannock, Pa.

The Open Doors

By **William P. Barnds**

Rector, Trinity, Ft. Worth, Texas

TO ONE of the early churches a message came from Christ through St. John thus: "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." (Revelation 3:8)

We do well to make this message our own. Christ sets open doors before his people. These are opportunities to serve him, and to grow in spiritual understanding. We are all hemmed in to some extent. We all move within the circle of some limitations. There are some doors closed to us, and some things we cannot do.

But some doors are open. No one can close them. For example, we have the open door of our Prayer Book, and the open door of the Bible. The church door is open giving many opportunities for worship and inspiration. There are the open doors of reading, if we will take time to read. There are open doors to be helpful to loved one, friends, and many who are in need.

Just about every experience is an open door to grow in our appreciation of how to live. We learn both from joy and from sorrow. Are we failing to see these open doors, or are we walking through them with thanksgiving and joy?

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy
50 copies for $2.50
100 copies for $4.00
Postage Paid

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

The Old Religion by J. L. C. Dart. Macmillan Company. $3.50

This is a book published in England by the S. P. C. K. and imported by Macmillan for American readers. Like many books which have preceded it, it is a defense of the Catholic integrity of the Church of England. Its major thesis is that the Prayer Book itself is convincing evidence of the continuity of the Church of England as founded by St. Augustine and St. Columba, regardless of the many divisive controversies which have wracked it and in spite of the varied schools of thought at present included in its fellowship. It is a valuable book of reference for scholars' libraries. Incidentally, it should have been blessed with a more descriptive title, which might quite as well indicate a treatise on Fundamentalism.

Syria and Lebanon by N. A. Ziadeh. Frederick A. Praeger, Inc. $6.50

Here is a timely and scholarly book giving in great detail the background history of the present republics of Syria and Lebanon. The author is a native of the region and at present a member of the faculty of the American University at Beirut. He gives in an Appendix an outline of the contemporary history up to 1956, which expresses clearly the Arab point of view.

A Year with the Bible by John Marsh. Harper & Brothers $2.50

This is a unique and interesting book which is a lectionary for 366 days of the year which does not follow the traditional church year sequences. It is, however, very much more than a lectionary, as it includes pertinent comments on each days' scripture reading as well as enlightening introductions to each of the six sections into which the book is divided. For those clergy and others who read the daily offices of the Prayer Book throughout the Christian year, it would add to their edification if they used this interesting book as a supplement to their devotions. The author is professor of theology at Mansfield College, Oxford.

Work and Contemplation by Douglas V. Steere. Harper $2.50

Douglas Steere, who is well and happily known for his writings on the practice of the devotional life, goes a long and interesting step further in this book. He analyses the nature of contemplation as a spiritual activity which may have much to do in rescuing large scale industry from the enervating effect it has upon its workers. The most interesting and challenging chapter—*The Eclipse of Man in Modern Industrial Work*—is a vivid description of these effects. He reaches the same conclusion as Erich Fromm did in his recent book, *The Sane Society*, and offers similar remedies. The book is well worth reading and meditation.

Dr. Lowrie of Princeton and Rome. Edited by Alexander C. Zabriskie. Seabury Press. $3.50

This book of essays is a remarkable and well-earned tribute to a great scholar. It was adequately reviewed in the news section of The Witness of April 25th. To this review we simply add the beautiful and significant dedication: "To the Reverend Walter Lowrie—whose vast erudition and sparkling wit have served to commend to us and to many the reasonableness of that Faith with which his life is instinct, and to which he brings the rich maturity of his eighty-nine years."

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

PEACE COMES NOT WITH WISHING
Plan to join us August 27-30
at Seabury House
Greenwich, Connecticut
Annual Conference
Episcopal Pacifist Fellowship
Friendly People Stimulating Speakers
Write: E. P. F. 9 East 94th St.
New York City 28

YOU can raise MONEY with
RUBBER SCRUBBER
the SCOURING PAD of 1000 uses!
If you hate scouring, you'll love the new Rubber Scrubber. Ideal for benevolent and fraternal sales! Repeat sales GUARANTEED!
Write us for full particulars and your FREE SAMPLE
RUBBER SCRUBBER Corp. (Dept. RU7)
WATERTOWN, NEW YORK

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CONGREGATION ATTENDS POLISH SERVICE

★ The last Sunday in July the congregation of Grace Church, Manchester, N. H., attend instead the mass in the Polish National Catholic Church of the Holy Trinity. The celebrant and preacher was Bishop Joseph Soltysiak of the Polish diocese and pastor of the parish. He was assisted by the Rev. Bradford Young, rector of Grace Church. A translation of the Polish service was in the hands of the visiting congregation. Bishop Soltysiak welcomed the visitors and preached briefly in English.

When inviting the Episcopalians to attend the Polish mass, Mr. Young said, "This is to experience ourselves and show to others that we are one family in Christ. We have local inter-communion arrangements with many of the other Christian Churches. For the next five Sundays our 9:30 service will be joined with the union service of ten Protestant Churches. But only with the Polish National Catholic Church is the Protestant Episcopal Church in official inter-communion, each Church recognizing formally that the other holds the essentials of Christian faith, sacramental life and order."

A return visit by the Polish congregation is in prospect.

GIFTS INCREASE AT SHATTUCK

★Gifts totaling $158,737 have been received by Shattuck School, Faribault, during the fiscal year which ended June 15. This is $44,612 more than was received during the previous year.

Contributors include alumni, parents of present and former students, foundations, corporations, and Shattuck associates.

COUNCIL REPORTS ON GIVING

★ The National Council reports that $2,527,102 has been received from dioceses up to June 30. The sum is about $100,000 over the expectation for that date. The total for the year is $5,835,256.

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

CHURCH LINENS
By The Yard
Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES
Mary Fawcett Company
Box 25w MARBLEHEAD, MASS.

New Way To Sell Christmas Cards...
EASY WAY TO MAKE $100
9 Ways To Make $1 Per Box
Show friends FREE Samples of 62 gorgeous new Christmas Cards. Give discounts when ordered *without* name imprinted, yet you make full profit—**$100 profit on 100 boxes.** 250 Card and Gift Shop Novelties pay you up to 50c on every $1; CASH BONUS besides! No-risk Money-Back Guarantee assures you **up to 20c more profit per box.** No experience needed. Get FREE Album, best Assortments on approval and offer of $1.25 gift FREE for prompt action.
Mail Coupon TODAY!
EXCLUSIVE! Sell original designs shown nowhere else, low as 40 for $1.25.
CARDINAL CRAFTSMEN, Dept. 53-C
1400 State Ave., Cincinnati 14, Ohio
Please send exclusive samples on approval with FREE Album and "TINY TV" prompt action offer.
Name _____
Address _____
City _____ State _____
"TINY TV" Salt & Pepper Console FREE For Prompt Action

Shattuck School
FOUNDED 1858
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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18. N. Y.
TEL. CH 4-3306

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAhL'S CHAPEL
Broadway and Fulton St.
Rev .Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ELECTION OF DEPUTIES IN MASSACHUSETTS

★ Most of the dioceses throughout the country have already elected their Deputies to General Convention which meets at Miami Beach next year. However, the diocese of Massachusetts had a new plan under consideration which had to be ratified before electing its Deputies. That plan put the basic emphasis upon rotation. It was ratified at the May Convention and is now in effect.

In 1956 Bishop Norman B. Nash, then Bishop of Massachusetts, appointed a committee to consider the question of working out "a plan for a rotating system for the Massachusetts deputies to General Convention". The committee reported to the Convention that year a plan but suggested that it not be voted upon by the Convention until the Convention of 1957 in order to give everyone plenty of opportunity to consider it. At the Convention this spring the proposed plan was adopted.

The plan provides that "No one shall be eligible who has reached his seventy-second birthday at the time of the election; and no one shall be eligible who has served as a Deputy at the next preceding three stated meetings of the General Convention unless at the most recent of such meetings he was an officer of the House of Deputies or a member of one of the following five committees, namely, amendments to the constitution, canons, dispatch of business, program and budget, or Prayer Book."

Actually of the eight Massachusetts Deputies to General Convention, five have served at the last three Conventions. Of these five, three are on one of the five named committees. Hence these three may be nominated as Deputies for the Convention in 1958, but two under the new plan will not be able to be nominated.

DOROTHY DAY IN JAIL

★ The most peaceful pickets in New York are marching in front of the Women's House of Detention. They are protesting the arrest of Dorthy Day, editor of the Catholic Worker, and nine other pacifists who refused to take shelter on the civil defense alert on July 12.

There is no shouting, not even conversation. Sympathizers with the group, which is pledged to nonviolence, eke out the picket line. Others pass out circulars in the area but not while on picket duty. A police detail has had nothing to do but watch.

ORGANIST-CHOIRMASTER, male, M.S. Degree Organ, Juilliard. Communicant of Episcopal Church seeks position in church or school or both. Experienced in boy, junior and adult choirs; recitalist, teacher. Excellent references. Please state salary and details of position. G. Donald Kaye, 50-Aldred Ave., Rockville Center, L.I., N.Y.

POSITION OFFERED

St. Thomas' Church, Whitemarsh, Diocese of Pennsylvania, seeks priest as assistant minister to join staff consisting of Rector, Director of Religious Education, Organist and Choirmaster. Parish now completing extensive building program. Church School enrollment over 600; Seabury Series used, family worship stressed; strong Prayer Book parish. Position includes good salary, house, all utilities, car allowance, one month vacation. If interested write the Rector immediately. Position open October first.

The ABC of REDUCED EXPENSES AND AID TO CLERGY PENSIONS

A *The Church* LIFE *Insurance Corporation*

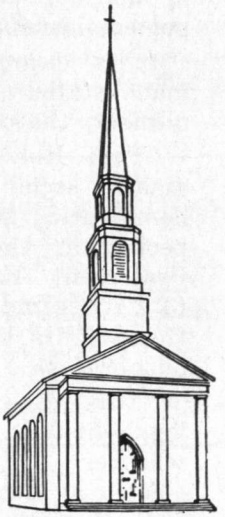
Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families.

B *The Church* FIRE *Insurance Corporation*

Restricted to Episcopal properties . . . costs up to 20% less . . . premiums payable quarterly, without interest.

C *The Church* HYMNAL *Corporation*

Publishers of church editions of Book of Common Prayer and Hymnal. Books are of the finest quality at surprisingly low prices.



all affiliated with

the CHURCH *Pension Fund*

20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

MUSTE TO ADDRESS EPISCOPALIANS

★ The Rev. A. J. Muste, a leader of the Fellowship of Reconciliation, will be among the speakers at the annual conference of the Episcopal Pacifist Fellowship, meeting August 27-30 at Greenwich, Conn. Another speaker will be M. R. Zigler of the Church of the Brethren, an official of the World Council of Churches.

BROOKLYN BATTLE CONTINUES

★ It is next to impossible for a weekly to keep up to date with what is happening at Holy Trinity, Brooklyn. At the moment the church is closed by order of the bishop of Long Island. On Sunday, July 28th, however the usual coffee hour was held in the parish house with the vestry of the parish contending that they were the sole custodians of the building.

Whether Bishop DeWolfe will counter by padlocking all of the buildings and putting in alarms, as has been reported, remains to be seen.

It is clear, as the Churchman stated in its August number, that:

"This Holy Trinity case is making social history. It is a democratic struggle of the people in the pews in the Protestant Episcopal Church to have some respect paid to their rights by their diocesan authorities.

"This case is also making legal history. It hinges on whether Dr. Sidener was elected at a meeting at which a legal quorum of the vestry was present. Four courts have ruled that a quorum was not present, under Section 42 of the Religious Corporations Act of New York State. The Appellate Division, which reversed these previous decisions and its own earlier stand, admitted that if Section 42 is applicable to this case, then Dr. Sidener was not elected; but the majority held that Canon 11 took precedence, and that Section 42, if applicable, is unconstitutional!

"This raises an issue which opens the Holy Trinity case not only to review by the Court of Appeals, the highest court in New York State, but by the United States' Supreme Court as well."

POOL OF GIBEON EXCAVATION

★ The excavation of the Pool of Gibeon, started last year, is being continued this summer. Prof. James B. Pritchard of the Pacific Divinity School will be director. He was a member of expedition last year, along with Dean and Mrs. Sherman Johnson.

Because of the material uncovered last year in the upper strata, it is believed that complete excavation will yield additional inscriptions and other artifacts which may help to bridge the gaps in the history of ancient Gibeon.

CAN YOU SOLVE THIS

SCRAMBLED LETTERS PUZZLE



WIN THIS BEAUTIFUL ROSE BALL PEN DESK SET WITH PERFUMED INK



There are three boxes in the puzzle. In each box are four letters that form a word. We'll start you off by writing the last letter of each word in the squares above the boxes. Can you put the other letters in the correct squares? Try it and see. When you have unscrambled the words correctly, write the 3-word sentence in coupon and mail for FREE GIFT!

Pink plastic rose pen holder. Jet black base. Sleek pink-and-gold ball pen leaves an air of delicate fragrance on correspondence. This exquisite set is yours FREE when you mail your answer. Solve and mail it NOW!

YOUR CHANCE TO MAKE $50 — $100 AND MORE!

We're running this Test to find people with active minds who want to make money. We show YOU how easy and simple it is to get spare time orders for our All-Occasion and Christmas Greeting Cards, Stationery and Gift Items from friends, neighbors and co-workers. They are so beautiful, so different, so amazingly low in cost they sell themselves on sight.



HURRY! SEND YOUR PUZZLE SOLUTION TODAY!

We'll send you a Rose Ball Pen Desk Set ABSOLUTELY FREE when you answer our Puzzle. You don't pay a single cent for it—now or ever. But you must hurry! We reserve the right to reject entries dated 60 days after the month printed on the cover of this publication. Mail answer today for your FREE Desk Set gift, FREE Imprint Samples and Christmas Card Assortments *On Approval*. Only one entry accepted from each household. Write to: **ARTISTIC CARD CO., Inc.,** 120 Way Street, Elmira, N. Y. (In Canada, write 103 Simcoe St., Toronto 1, Ont.)

PASTE ON POSTCARD OR MAIL IN ENVELOPE!

HERE IS MY THREE-WORD SENTENCE:

1st WORD

2nd WORD

3rd WORD

Puzzle Editor, **ARTISTIC CARD CO., INC.**
120 Way Street, Elmira, New York

Here's my solution. Rush my FREE Rose Ball Pen Desk Set—also spare time Money-Making Plan, Free Imprint Samples and Christmas Card Assortments On Approval.

*Name*_____
(Please Print)
*Address*_____
*City*_____ *Zone*____ *State*____

ORGANIZATIONS! Check here for special Fund Raising Plan. ☐

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Alfred B. Starratt
Rector of Emmanuel, Baltimore

Your fine editorial entitled *More About the Faith* in the July 11th issue was a joy to read. In my opinion there is little to choose between protestant Biblical Fundamentalism and catholic Creedal Fundamentalism. The Protestant Episcopal Church has never embraced the former, but there are many of our brethren who now wish to force us to embrace the latter. Our tradition has been one in which we use ancient verbal symbols while being free to interpret their meaning in terms of the living and changing body of contemporary thought created by the free exchange of ideas among competent scholars in the various theological disciplines. The importance of that tradition cannot be overestimated. I thank God that we have *The Witness* to defend it.

Williston M. Ford
Retired Priest of San Francisco

In *A Reply to Joseph Hromadka*, written by Charles Wesley Lowry, in your issue of June 13, is it not yet true that Hromadka sees the constructive side—always closer to the truth than the critical (unless that be constructive)?

"No man bathes twice in the same stream" — even Americans. Life is not static. Democracy cannot be so—neither so-called Communism. We are then, by rights, expectant of change.

Jesus our Christ looked with compassion upon the multitudes—reflecting love of the Father. Mass populations are in dire need. Will democracy, so-called, serve them? The growing block of neutral nations is a warning to our foreign policy.

As to Hromadka being a camp follower, how many so-called Christians since Constantine have been that! With our Christian faith so little understood or practised, why rip into any other creed?

Lest defense of Hromadka may seem inexpicable, let us face these facts. (1) Marxism in its inception was a by-product of Western injustice—utterly un-Christian. (2) The military effort to stamp out the government adopted by Russia after World War I was ill-advised, futile, and utterly un-Christian. (3) The bitter antipathy of capitalistic-minded people toward Russia and China is also ill-advised, futile, and again utterly un-Christian.

To be sure, Marxism has been turned into a Russian form of Fascism—so spreading to China. Force, and threat of force, is largely responsible for this.

To regard capitalism as essentially Christian has no Gospel foundation at all. Is not God Almighty on the side of socialism as a peoples' economy?

It is possible for a Christian theologian to perceive that. May not socialism mature? Hromadka has a right to believe so—as a courageous Christian.

Granted that socialism has left God out to date, may this not be because capitalism and colonialism have so discredited God?

To win Asia and Africa to our God, we must devote our profit-wealth to peoples' need—reorganize our economy so that it is democratic and Christian.

Then we will understand Hromadka. Washington, D. C. also has much to learn from him.

Robert Griswold
Rector of Holy Apostles, N. Y.

One trouble with writing a letter to the editor is that one wants to keep on writing. I suppose it is a way of talking back to the great man, the writer of these good things. The article about the *Burial of a Suicide* (6/13) is terrific . . . it is surely written by the Spirit of Christ. It is like his going beneath the commandment about murder to the cause of murder, hatred; beneath the commandment about adultery to the cause of adultery, lust. The article is the only Christ-like treatment of the problem of the suicide and his family which I have ever seen. It always seemed to me that by the teaching of Christ the suicide and his family needed even more devotion and care than would be the case in any other kind of bereavement.

Now, could you possibly get the same anonymous writer to give us a similar article on the treatment of the parties of a marriage-after-divorce and members of their families. The Church has been just about as awkward and unChristlike in the treatment of these families as has been the case of a suicide.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

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

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

St. Mary's Hall
For Indian Girls

SPRINGFIELD,
SOUTH DAKOTA

★

KENYON CULL,
Headmaster

OKOLONA COLLEGE OKOLONA, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) . . . Established 1902.
Hiigh School and Junior College — Trades and Industries — Music.

For information write: W. MILAN DAVIS, *President.*

TODAY'S TRAINING FOR TOMORROW'S OPPORTUNITIES

SAINT MARY'S HALL

Episcopal Boarding School for Girls

FARIBAULT, MINNESOTA

Ninety-Second Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ration one to six. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus.

Write for Catalog.

Martha Robbins
HEADMISTRESS

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

ABBIE LOVELAND TULLER SCHOOL

Maycroft, Sag Harbor
Long Island, New York

For Catalogue Write
MOTHER ABBIE
Headmistess

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 HELEN'S HALL

PORTLAND 1, OREGON

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational Preschool and Lower School, through Grade VIII. Upper School and residence department for girls only.

Broad Cultural Program, including Music, Art, Drama, College Preparatory.

THE RT. REV.
BENJAMIN D. DAGWELL, D.D.
President, Board of Trustees
GERTRUDE HOUK FARISS
Principal

VOORHEES
School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. *Reasonable Terms. For information, write to THE REGISTRAR.*

St. Mary's School

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year.

EST. 1879

Beatrice McDermott, Headmistress
17 EAST FRENCH PLACE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 9-12; sep. Jr. School grades 4-8, housemothers. *For One Subject Plan booklet and catalogue write:* DR. J. C. WICKER, Box 284, Fork Union, Va. 60th year.

ST. MARGARET'S SCHOOL

FOR GIRLS
Tappahannock, Virginia

A College Preparatory Boarding and Day School located along the banks of the Tappahannock River. Grades seven through twelve. One of the seven Diocesan Church Schools. Accessible to Richmond's cultural advantages. Various social activities. Good sports program, including water activities.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,
Headmistress

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

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.

Summer School-Camp Combination
June 17 - July 27

MARVIN W. HORSTMAN, *Headmaster*

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

AUGUST 22, 1957

10¢



MRS. ROOSEVELT & FRIENDS

BOYS' CLUB of St. Augustine's Chapel, Trinity Parish, New York City, greets their notable visitor who opened the bazaar to aid the chapel's summer camp fund

Responsibility In Foreign Policy

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 7:45; Holy Communion 8:00 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 25

The WITNESS

FOR CHRIST AND HIS CHURCH

AUGUST 22, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

World Council Takes Firm Stand On Banning of Bomb Tests

★ The central committee of the World Council of Churches called for a halt to the testing of nuclear weapons "at least for a trial period."

Meeting in annual session at Yale Divinity School, the committee adopted two documents emphasizing the health hazards involved in nuclear experiments, and "the moral principles affecting the whole issue of atomic warfare."

The first document was a statement on atomic tests and disarmament prepared by the commission of the Churches on international affairs, a joint agency of the World Council and the International Missionary Council.

The second was a message to member Churches appealing "to all our brethren to act with Christian courage, and to pray to Almighty God to guide the peoples and their government right."

Declaring that a comprehensive program for disarmament must proceed by stages and much depends upon the deepening of confidence between the nations, the committee urged that "as a first step governments conducting tests should forgo them at least for a trial period."

It said this should be done "either together or individually, in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements."

The committee called this "a risk for the sake of peace" which Christians, especially in countries projecting tests "are justified in advocating, in the hope of breaking through the barriers of distrust."

The central committee is the 90-man policy-making body of the World Council which represents 165 Protestant and Eastern Orthodox Churches in 50 countries.

The statement suggested a five - point program which "must be pursued in such a way as to safeguard as fully as possible the security of all nations."

The program called for stopping nuclear weapons tests by international agreement; halting production of nuclear weapons under effective controls; developing measures to reduce national armaments, nuclear and conventional, with provisions for necessary safeguards; speeding up international cooperation in the peaceful uses of atomic energy; and establishing more effective mechanisms for the peaceful settlement of international disputes.

"Easy solutions cannot be expected for the problems which plague man in an atomic age, both because the problems themselves are complex and man himself is sinful," the statement said.

But it stressed that "even if persistent efforts bring no sufficient agreement on any of the interrelated objectives, Christians can oppose counsels of despair and still strive to establish true peace."

In its message to the Churches, the central committee confirmed the conviction expressed at its meeting in Toronto, Canada, in 1950 that "such methods of modern warfare as the use of atomic and bacteriological weapons and obliteration bombing involve force and destruction of life on so terrible a scale as to imperil the very basis on which law and civilization can exist."

It said "we are bound to ask ourselves whether any nation is justified in continuing the testing of nuclear weapons while the magnitude of the dangers is so little known and while effective means of protection against these dangers are lacking."

The message said "nothing less than the abolition of war itself should be the goal of the nations and their leaders and of all citizens." The attainment of this goal, it added, "constitutes a solemn challenge to our particular generation."

In a separate action, the committee requested World Council member Churches in the United States and Great Britain, two countries "directly concerned," to "communicate . . . the statement to their respective governments."

It also asked committee officers to "seek ways and means" for transmitting it to the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"authorities" in Russia where the World Council has "no member Churches."

Franklin Clark Fry of New York, chairman of the central committee, said he hoped the governments would give some heed to the committee's statement, which "has been carefully thought through."

Debate on Document

Appearance of the statement before the committee provoked a lively debate, with leaders from many countries taking issue over how far the Church should go in pressing for "the banning of the bomb."

Bishop George Bell of Chichester, who has been prominent in recent debates on the subject in the British House of Lords, suggested that "a different document" was expected from the committee "at this grave time." He said he recognized the value of the statement and was glad that "the politicians and strategists are very busy," but he thought "the Churches must concern themselves with the moral issues raised by using the weapons," especially as international groups of scientists and Albert Schweitzer had already spoken on the subject.

"If we are silent," he said, "we should be failing in our duty." He outlined a statement which would include appeal for an agreement without delay on "a comprehensive, gradual program of disarmament — nuclear and conventional — and reduction of manpower."

Bishop Bell said such an agreement should include prohibition and elimination of hydrogen and atom bombs as advocated at the Evanston Assembly in 1954, subject to an adequate system of inspection and control, together with an immediate stop to production of nuclear weapons and tests, with controls to ensure compliance. He voiced concern in case accelerated production of the bombs led nations other than the three powers that already have them to start manufacture.

Alan Walker, Australian Methodist, said that many of the member Churches had already spoken out about ending nuclear tests and that the people of the world looked for a lead.

"Having spoken to hundreds of groups in the Australian mission to the nation," Walker told the committee, "I can testify to the interest of the common man in the Church's attitude on war and peace. If the Christian Church has no relevant delivering word to say on peace I question whether millions will listen to what we may want to say on redemption and eternal life," he said.

According to Walker "testing represents the immediate threat to human welfare" and the Churches should "grapple with that which is immediate" without waiting for other measures. "God can break the deadlock between America and Russia, West and East," Walker claimed. "Let us boldly call for the halting of hydrogen tests now."

Two American churchmen, both closely associated with the work of the National Council of Churches, differed from each other. Bishop Sherrill, Presiding Bishop of the Episcopal Church and a former National Council president, said he thought the statement was adequate to express the steps to be taken. Eugene Carson Blake, the National Council's president asked for a separate and full statement by the central committee.

Bishop Hanns Lilje of Hannover, Germany, underlined a moral issue put to "scientists more than politicians" — that "experiment with these forces in a period when there is insufficient guarantee that the lives of people who have nothing to do with it are endangered is wrong"

Pastor Martin Niemoeller, of Frankfurt, Germany, later agreed with Bishop Lilje and told the committee that "science in itself has become absolutely immoral by building up dangers and lagging behind in means of guarding against these dangers. Anyone doing this in the world in other ways," he continued, "would be put in prison or a mental asylum."

Charles P. Taft, Episcopal layman of Cincinnati, Ohio, objected to the singling out of atomic energy for special blame by the Churches. He said the concern with atomic energy was inspired by fear, but that "we have to exercise pressure on a lot of other methods of warfare about which we are saying nothing." He instanced comparative Church silence on the burning of Hamburg and Tokyo and said he was "willing to bet" that Napalm bombs had been used by the British in bombing the forts of Oman in the last few days.

Strongly supporting the Bishop of Chichester's request for a separate statement by the central committee, Principal Russell Chandran of Bangalore, South India, said Asian countries were specially interested in the stopping of atomic tests. There was interest in Travancore in South India, where thorium deposits had been found and the Japanese parliament had called for a halt. He hoped the committee would make further statement stressing the moral and spiritual issues involved.

Hromadka Reelected

Dean Joseph Hromadka, Czech theologian, was reelected to the executive committee, but only after two-thirds of the delegates abstained

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

from voting because his name was among the twelve to be voted on. Hromadka was first elected at the Evanston Assembly and it has been customary for the central committee to reelect each year between assemblies.

The vote, which was on the entire slate and not on individuals, had 28 in favor; 7 against; with 64 abstaining. The opposition to Hromadka was because of the articles he wrote about the Hungarian revolt last fall.

Hungary also came before the committee meeting with the report that member Churches had contributed $771,340 for aid to Hungarians. Charles Arbuthnot, officer of the Council's division of inter-Church aid and service to refugees, told the meeting that the unfinished task of service to refugees is a "very large one."

To illustrate the problem Dr. Arbuthnot said that between 500,000 and 600,000 refugees are expected to arrive in West Germany from the Soviet Zone. He also said that a "steady stream" of refugees trickles from Yugoslavia into Austria and that Greek refugees are leaving Egypt. In addition, Dr. Arbuthnot referred to the 700,000 refugees in Hong Kong and the continuing problem of Arab refugees in the Middle East.

Third Assembly

The third assembly of the World Council will be held in Ceylon provided government authorities there and member Churches "raise no serious objection."

W. A. Visser 't Hooft, council general secretary, told the committee an invitation had been received from Ceylon Churches and the national univerity. He said indications were that the council would receive a warm welcome from the government and people of Ceylon.

The second assembly was held at Evanston, Ill., in 1954. The first assembly at which the agency was formally organized took place at Amsterdam in 1948.

NOMINATIONS FOR MINNESOTA

★ Nominated by a special committee for suffragan bishop of Minnesota, to be elected at a special convention on Sept. 18th, are: the Rev. Raymond H. Clark, rector of St. Peter's, Sheridan, Wyoming; the Rev. Daniel Corrigan, rector of St. Paul's, St. Paul, Minn.; the Rev. Vernon Johnson, rector of St. Paul's, Minneapolis; Dean Philip McNairy of Buffalo, N. Y.

The committee, headed by the Rev. Bernard Hummel of St. Stephen's, Edina, and David E. Bronson, chancellor of the diocese, considered more than forty persons. There will be an opportunity for nominations from the floor.

ETS GETS BEQUEST FROM BOONE

★ The Rev. Daniel Boone, rector of the Ascension, Ipswich, Mass., who died July 25 of cancer, made bequests of over $165,000, including $100,000 to Episcopal Theological School, Cambridge, to be used for salaries.

He willed $25,000 to the Ipswich Church, plus the residue of his estate. There were numerous other bequests, including $10,000 to the hospital in Ipswich; $5,000 to the diocese of Mass. and $2,500 to the College of Preachers, Washington.

He was a banker in Chicago for thirteen years before being ordained.

ST. JAMES LESSONS

Our aim is to present material that will supply knowledge and history of the Church and a love of the Sacraments as practiced in the Episcopal faith.

The books are printed attractively, illustrated, and include well-executed hand work. Pages and type are large, clean and uncrowded; they cover 33 lessons plus suggested reviews. Based on the Episcopal Book of Common Prayer. The cost, by reason of generous subsidy and production in large quantity, has been kept within reach of all Churches and Missions. Following is the list of Courses:

I The Lord Jesus and Children
II Jesus, Lord of Heaven and Earth
III Friends of The Lord Jesus
IV The House of The Lord Jesus
V Christian Virtues
VI The Lord and His Servant
VII The Lord and His Church
VIII The Lord Jesus Reveals God
IX How God Prepared for the Coming of Jesus

CURRENT PRICES

Pupils Work Books 75 cents. Teachers Manuals, I, II, III 50 cents. Teachers Manuals, IV-IX 75 cents

Checks Must Accompany Orders. No Books Sent on Approval. All orders will receive prompt attention. Write for information

ST. JAMES LESSONS Box 221, Larchmont, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Religious Liberty in Catholic Countries Subject of Study

★ The World Council's executive committee was asked to "arrange for a study to be made of the problems of religious liberty arising in Roman Catholic and other countries." The action was taken in a resolution adopted by the central committee after a lengthy debate.

Geoffrey Francis Fisher, Archbishop of Canterbury, introduced the approved resolution following a discussion by the delegates of the religious liberty situation in Colombia. Methodist Gishop Uberto Barbieri of Argentina, Bolivia and Uruguay, a council president, spearheaded the discussion with a plea for a strong council condemnation of "persecution" of Protestants in predominantly Catholic countries.

Lutheran Bishop Hanns Lilje of Hannover, Germany, who recently returned from a trip to Colombia, told the committee he might have been the "one who started the whole ball rolling." He said it was his belief that "other means of action" might be "even more effective than just a resolution." Bishop Lilje added that the new government in Colombia was "trying to keep the problem in the limits of the constitution."

(Recently Bishop Lilje reported in Washington, D. C., that Colombia's new foreign minister, Sr. Carlos A. deSantamaria, had personally assured him that the government which has taken control from former dictator Gustave Rojas Pinellas is dedicated to religious liberty.)

Before Fisher's resolution was adopted the committee approved Bishop Lilje's suggestion that it refrain from adopting one on Colombia. He said the Anglican leader's motion would give opportunity for negotiations, personal conversations and visits that might prove "much more important" than a resolution specifically on Colombia. The German bishop also said a thorough theological study might prove most effective, "not something that would be just shallow humanitarianism."

The Rev. Charles Westphal of the Reformed Church of France, who is vice-president of the French Protestant Federation, said he was "pained" at the readiness of some members to make a "public statement against the Catholic Church — in other words an open declaration of war."

"I think it should be observed there are lands in which the Roman Catholics are in the majority in which there is no oppression," he said. Observing that in his own country Protestants have "every opportunity to practice their religion in perfect liberty and increasing respect," he added it was his opinion that Italy also was moving in that direction.

Presiding Bishop E. C. Sobrepena of the United Church of Christ in the Philippines said the East Asia Christian Conference was the answer to the "great call for unity and service." He said churches in that area can be effective only as they "join hands in partnership."

Formation of the Conference was approved by delegates to the Prapat meeting as an organization for continuing cooperation among the churches and Christian councils of East Asia. The Conference was visualized as embracing church groups in 14 East Asian countries.

NEO-ORTHODOXY CALLED RUBBISH

★ Prof. Brand Blanchard of Yale told delegates to the conference on religion in the age of science, meeting in New Hampshire, that neo-orthodoxy is "rubbish" and a "strange theology" that is "widely accepted."

He told the 226 clergymen, educators and scientists that as neo-orthodoxy declares that man cannot trust his reason to know the will of God, one of its greatest dangers is that irrational positions can easily be taken.

SEABURY-WESTERN'S NEW DEAN

★ The Rev. Charles U. Harris, formerly rector of Trinity, Highland Park, Ill., will be instituted dean of Seabury-Western Seminary in October. Bishop Kellogg of Minnesota will be installed as chairman of the trustees at the same time.

BISHOP OF QUINCY TO RETIRE

★ Bishop William L. Essex of Quincy (Ill.) will retire next May, having reached the retiring age.

DISCUSS RELIGION ON THE CAMPUS

★ About 400 delegates are to attend the conference on college work at Sewanee, August 28-Sept. 4. Bishop Bayne of Olympia is chaplain and lectures will be given by Prof. Mollegen of Virginia; Dean Coburn of Cambridge; the Rev. Philip Zabriskie, head of the division of college work; Chaplain Samuel J. Wylie of Brown; Prof. Wilbur Katz of Chicago University, with Bishop Hines of Texas preaching on Sept. 1.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Responsibility in Foreign Policy

By Kenneth R. Forbes

THE basic need of the world today in the realm of foreign affairs is a bilateral agreement between the United States and the Soviet Union on the subjects of thermo-nuclear weapons, the Middle East problems and the unification of Germany. Other nations, of course, are concerned in all these fields, but it is the two nations, as the dominating centers of power, on whom the primary responsibility must rest. Until they can reach at least a tentative agreement, the other nations and even the United Nations will continue helpless to take any effective action on these fundamental problems which, unsolved, will threaten the peace of the world.

Such suggested bilateral agreements, however, will be impossible until the state of mind of American policy-makers undergoes a radical change. Up to the present, their assumption has been that the leaders of Soviet Russia are unmitigated scoundrels whose words can never be trusted and who have no valid excuses for their sins. The outbursts of Admiral Radford—although rebuked by the President—and the similar positions taken by influential leaders like Senator Knowland and Senator Bridges do represent fairly well the assumptions of our policy-makers as a whole. Constant name-calling has been indulged in by all of them, including the President himself. As long as this continues, no fruitful negotiation is possible. Harold Stassen, the President's representative at the United Nations disarmament committee, is a sincere, patient and very able negotiator, with certain definite, moderate and reasonable proposals for disarmament, including the control of nuclear weapons, but as long as there is a barrage behind him directed by rabid haters of the Soviet Union, there is a slim chance for any important agreement looking toward liquidating the cold war. One doesn't assert that his neighbor is a rascal and that all his works are evil and then sit down with him in hopes of bettering the situation.

The Prospects

WHAT, one may ask, is the prospect for a change of attitude on the part of these, our political leaders? Must they undergo "brain washing", a process much deplored when it appears in China? I think that the answer is "Yes", but it will be a brain-washing done by themselves, accomplished by a frank and painful recognition of some of the facts of history hitherto neglected. Christian theologians assure us that a "sense of sin" is necessary before there can be atonement for past blunders and the beginning of a new life. And these facts of history thus far ignored by our policy-makers are, all of them, political and economic sins committed by the leaders of western nations against Soviet Russia almost continuously for the past forty years. But so habituated are we to looking horror-stricken at the many sins of Russia that it may come as a considerable shock that we too are guilty of immoralities in world affairs. So, let us look at the record with an open mind.

In 1917, when the government of Soviet Russia was born, she needed above all the friendly understanding of all freedom-loving nations and peoples. Soviet Russia was fighting for its life against the counter-revolutionary forces and, as in all revolutions, was committing acts of terrorism in order to maintain itself. At this critical moment, America joined with other western nations in a campaign of armed intervention and in giving support to Czarist counter-revolutionaries in an attempt to strangle the infant government. In spite of this, the Soviets eventually defeated their enemies and established themselves in effective control. Had the coalition of western nations supported the long-overdue revolution instead of fighting it, the civil war would have been minimized and the worst of Soviet terrorism could have been prevented. Soviet Russia has never forgotten this initial hostility of the western world and its recollection has colored all her thinking and policies to this day.

During the 1920's wide-spread plotting against Russia continued, mostly underground, but extremely dangerous to the struggling new nation. This plotting centered in Germany, but was spearheaded in Russia by Trotsky, who had failed in his attempt to succeed Lenin as the head of the Soviet

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

government. Fortunately for our reputation, America seems not to have been active in this era of plotting against the Russian government, but we refused to recognize it and our political leaders undoubtedly wished the plotters success. If one is interested in the doings of this period and the 1930 years, he would do well to read the book by William A. Williams, —"American-Russian Relations, 1787 to 1947" and the remarkable volume by Albert Kahn and Michael Sayers entitled "The Great Conspiracy Against Russia" which is a long, detailed account of this era, meticulously documented and having the imprimatur of our Ambassador to the Soviet Union during the 1930's.

Later Events

FROM the beginning of Hitler's rise to power in Germany, Russian diplomacy persistently urged a united front against the Nazis, pointing out the inevitable direction of Germany's expansion. Litvinov's slogan, "Peace is indivisible", should have been the rallying cry for all the western nations. But there was no response from any of them. It became clear that they were hoping and expecting that Germany and Russia would eventually be at each other's throats and that the result would be the destruction of the Soviet Union, for which they had schemed since its birth. Two decisions of policy by the western nations at this time—the refusal to impose sanctions on Italy in her invasion of Ethiopia and the similar decision not to oppose Franco in Spain—made it unmistakably clear to the Soviet Union that it could expect no help from the western democracies in trying to prevent the threatening all-out war. There followed in quick succession occupation of the Rhineland, unopposed, the sell-out at Munich which delivered Czechoslovakia to the Nazis and the taking over of Austria. Left thus alone to face the power of Hitler's hordes, the Soviet Union proceeded to do the only thing left for her. She signed a non-aggression pact with Germany, took over a part of Poland and, failing to accomplish anything by negotiation, launched an attack on little Finland. These drastic measures have been condemned as naked aggression by the western political powers ever since. But for anyone who realizes the actual situation at that period, it would be impossible to suggest any other course open to Russia if she expected to survive at all. She was in no condition to face the might of Hitler's armies and something had to be done to buy time. Both Poland and Finland were the inevitable territories through which Russia could be invaded and in Finland the powers-that-be were already dominated by the Nazis. Deserted by the nations that should have been her allies, she followed the realistic policy of sauve qui peut, took over the two danger spots and then devoted herself to preparing for the storm to come. Had all this not been done—so that Russia was able to withstand the onslaught when it came—there can be little doubt but that Hitler would have triumphed in Europe before America entered the fray.

In June 1941 came the German invasion of Russia, for which the Soviets had been preparing in desparate haste, and six months later, forced by the Japanese attack on Pearl Harbor, America entered the war and the world then saw four years of all-out co-operation between Russia, Great Britain and the United States,—which it should have been witnessing five years or so earlier. In the later phases of this conflict it began to be evident that there was a cleavage of policy between the United States and Great Britain. President Roosevelt was looking forward to continued co-operation with Russia after the war, while Churchill wished to revert to the status quo ante. This was shown in the disagreements about the "second front" which Churchill demanded should be from the south, through the Balkans, in order to cut off Russia from any expansion in that region.

Cold War Era

AFTER the death of Roosevelt and the end of the war, all fruitful co-operation between the United States and Russia suddenly ceased,—dating definitely from the Churchill speech at Fulton, Missouri, with President Truman listening and approving. Thus began the era of name-calling in which we are still living. Everything that Russia did was evil and threatened the world's peace and freedom. The United States moved into Greece and Turkey to defend the status quo and there began the long, feverish process of rearmament and the establishment of our military bases in Europe and on the borders of the Soviet Union. Russia meanwhile controlled the Balkan nations which she had freed from Nazi occupation. Her policy was to make it

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

sure that her nearest neighbors were friendly nations which would not again serve as avenues of aggression by Germany.

The fact of her prostrate condition, due to the terrible ravages of war, should have made it clear to our political leaders that the Soviet Union was utterly unable to act as aggressor in western Europe. But our policy of military threats continued and grew apace and there was added to it the building up of a great spying organization which aimed to discover all the weak spots inside Russia and to abet whatever counter-revolutionary forces there were. Millions of dollars were and are annually appropriated for these activities which are in constant operation.

The Golden Rule apparently plays no part in our diplomacy. No effective thought is given to the question: "What would we think and do if Russia had followed our example and established military bases on our borders in Mexico or Central America?"

This is the picture we see today of American-Russian relation and it makes a dark prospect for the hopes of negotiation for disarmament and the beginnings of a world at peace. There is a longing by the common people of this and all countries for a wind-up of the cold war which has created the crushing burden of armaments and the corrosive effect of national hatreds. There is little chance of the U. N. committee on disarmament producing anything really substantial, even in the field of nuclear weapons, so long as our basic foreign policy, vis a vis Russia, remains unchanged and our statesmen ignore the fact that our country's long record of plotting against the Soviet Union, from 1917 on, has been one of the decisive influences for Russia's intransigence and even for her regimes of frightful terror in her own country. No nation, knowing that it is ringed about by hostile forces and threatened from within by subversion encouraged by her enemies, is likely to take it quietly in a mood of sweet reasonableness, especially a country with an age-long background of violent tyranny.

Changes Needed

IT IS, of course, too much to expect our rulers to make public confession of their nation's sins and blunders, but it is not unreasonable to demand that they recognize these sins in their inner councils and make such recognition the starting point for a drastic revision of foreign policy in relation to the Soviet Union. The first evidence of such a change of heart will be the stopping of name-calling and picturing the Soviet Union as a less than human nation, responsible for all the evils in a distraught world. And the next step must be the liquidation of our organized subversion under the auspices of Allen Dulles' far-flung and liberally financed organization. This can well be done unilaterally, as Russian subversion here is feeble and wholly ineffective. Our long advertised "Communist Peril" is the bastard child of the discredited McCarthy era and any subversion there has been will peter out when the atmosphere has cleared by the drastic change in our foreign policy.

It is still unlikely that our policy-makers will do this job of brain-washing on themselves without the mounting pressure of public opinion. It is, therefore, a challenge to the leaders of religious and moral thinking to make themselves heard at this critical time in the world's history in a militant demand for the recognition of the sins and blunders made by our political leaders and for the beginning of new attitudes and policies and, if necessary —as it probably will be—the recruitment of new persons to lead in the campaign for basic morality in foreign affairs and the growth of something like a fellowship among the nations and peoples of the world.

Conscience and Segregation

By Wilford O. Cross
Professor at University of the South

THERE can be little doubt that the racial crisis in America produces a plagued conscience among a large number of Christians. There is a nagging feeling, somewhat short of outright frustration, that is evident in casual conversation that Christianity ought to solve this vexed and baffling problem. The proclamation of the Gospel stammers a little when it proclaims that all men are the children of God. In certain sections of the country

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

this is too obviously not true in busses, in schoolrooms, in recreational parks. There are hidden qualifications that make Christian belief a somewhat uncomfortable burden. Perhaps, some seem to think, when people shed their skins in heaven all men will be God's children but in the meantime it would be much better all around if people of dark pigment did not come to the communion rail.

The Christian conscience has, of course, never been entirely at ease. There has never been a time when the Christian ethic has not stood out in somewhat violent contrast to the lives and aspirations of Christians. The industrial revolution in western civilization reduced the dominical command to love one's neighbor to a somewhat minimum standard of pure sentiment not to be too rigorously applied to such economic factors as wages, hours and conditions of employment. During this century's two wars, bombs fell on cities on the birthday of the Prince of Peace. There has been no period since the beginning when the Christian conscience could or should have been altogether tranquil concerning matters pertaining to the relationships between men. In general, the Christian conscience has been most easy when Christians and the Church have been engaged in active and objective efforts to mitigate evil. Sometimes this remedial action has been merely soporific. Resolutions emanating from Church conventions for instance, though they serve to stimulate some and admonish others, can create the illusion that difficult problems have been solved and thus quiet the conscience.

There is no doubt that Christians are, in quiet ways, making some contribution towards the resolvement of the racial crisis. Christian standards have in some places been courageously proclaimed. What is perhaps more effective, meetings of Christians have brought people of various shades of pigment together in an atmosphere of mutual acceptance of the color of other people's skin.

On the whole, though, the contribution of Christian thought and feeling has not been a dominant influence in the movement to end racial discrimination. Christians have clearly felt guilty but they have also felt frustrated through lack of clear leadership and pertinent example.

Four Approaches

ROUGHLY, there seem to be four general Christian approaches to the racial crisis. In the first place there is the characteristic aloofness of some forms of Protestant piety to social problems that have political ramifications. Here the teaching is that Christianity should be content to create the ideological ground from which social and political notions of democracy and equality have, historically, risen. The role of Christianity is here regarded as didactic, leaving to social pioneers the task of implementing the Christian law of love in terms of social and secular justice. Perhaps the major difficulty here is that eventually social pioneers find a remote theological incentive somewhat glacial and inevitably turn for intellectual motivation to liberal or radical secular thought. A Gospel that is not implemented in terms of guides to action can hardly remain an inspiration.

The second major approach is that of those somewhat illiberal forms of Christian teaching wherein the Holy Scriptures are carefully thumbed to discover Biblical justification for retaining walls of segregation. Some curious genetic theories are lifted out of the ancient legend of Noah and his sons. This type of thinking feeds conservatism, prejudice and the socially immature philosophies of the White Councils.

Thirdly, there is what might very well be called the "classic" position of Christian ethics, though it is not always presented in the classic terms of that position. To oversimplify this approach, it rests upon a theory that the Christian law of love must find channels of justice through which it must express itself. On the economic level, for instance the law of love finds its concrete and practical expression in minimum standards of wages and hours, fair practice, and compensation for injury. The principle of human brotherhood under God for all men finds its concrete expression for this place and hour in the decision of the Supreme Court that equal opportunity as citizens must be given to all inhabitants of the United States. Since the time of St. Ambrose, at least, in the fifth century, the cardinal virtues of justice, prudence, fortitude and temperance have been regarded in Christian ethics as the sacramental media through which the Christian virtues of love, faith, and hope become concrete. Thus the natural law of human reason and the divine law of revelation are twined together in an ethical system that seeks to express love in terms of equity, and

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

that finds faith the highest form of wisdom or prudence. Whether or not one accepts natural law theory, this general principle that the Gospel must be channeled into rational principles of equity and justice, has been, in a broad way, the backbone of intelligent Christian ethical thought. Acceptance of this way of thinking would lead at once to seeing in the Supreme Court decision on segregation a juridical proclamation of the Christian principle of human brotherhood and Christian duty would at once center in the necessity of working for the implementation of the Supreme Court decision.

Natural law ethic, also, which draws heavily upon human experience, would, in most cases, indicate that one factor upon which all just, workable law must rest is consent. This is the principle that law is mos (custom) and not imperium. We learned through the experiment of prohibition that law without consent is vain law. Arbitrary enforcement of law, when it goes against the grain of long established usage, appears as tyranny and is resisted. "Persuasion" therefore becomes the key word for the general policy of this third type of Christian approach, and the vocation of a Christian is seen primarily in this matter as that of winning consent for incontrovertible principles of justice which, nevertheless, in some regions go contrary to the grain of custom. The Christian task, therefore, in this view is one of education, a ministry of reconciliation in a troublesome and critical social conflict.

Absolute Position

THE fourth Christian approach, though it is a rare manifestation, particularly in the South, is that of an uncompromising and absolute stand. This amounts to saying that one should act as if what ought to be is. No allowance is to be made for custom, consent or compromise. All forms of racial discrimination and segregation are to be ended at once with no period of adjustment or opportunity for discussion. Needless to say, such a rigorist approach might, if powerful enough, destroy the outward forms of segregational practices but very likely would produce more racial hatred and fear leading to violence than its forthright tactics could possibly resolve. Advocates of this view say that those who are in favor of slow-moving methods of persuasion have overlooked the fact that now that desegregation is on the way a constant pressure must be kept up through legal and propagandizing methods to insure a speedy rescue of the Negro from his social predicament. It is argued that haste is an essential ingrediant in this type of social change. The Negro must immediately be released from the burden of discrimination.

Advocates of more moderate measures, on the other hand, point out that time itself and the tide of affairs are on the side of desegregation. First, the United States has adopted the role of winning the goodwill of the colored people of Asia and Africa in its cold war against communist imperialism. We cannot therefore allow the problem of "color" at home to undermine friendships abroad.

In the second place industry, though at first it augments discrimination by stirring up rivalry between laboring whites and Negroes, is, in the long run, in its intense development in the South a solvent of racial differences. At least it obviates the broader reasons for economic discrimination. As industrial workers in the South become increasingly unionized it will become apparent that organized labor cannot allow a strata of non-unionized, low-priced black labor to form in the labor market. A back-log of available non-union labor would eventually undermine the bargaining power of the worker. Economic equality is therefore the only alternative and economic equality means a significant rise in the Negro's standard of life.

In any case the industrialization of the South is bound to improve, as is already manifest, the economic status of the Negro. With his raised status his social prestige improves and his importance to the business community becomes a measure of protection against the harshest forms of persecution and discrimination. The time will come, and indeed in some places is now here, when no storekeeper or banker or politician can be an outstanding member or official in the White Councils. The Negro's economic boycott is his strongest weapon. Segregated restrooms and contemptuous clerks in department stores are paid for at the price of great loss of an increasingly lucrative trade.

All this is not to assume that the Negro will rise to social and economic equality between next Monday and Tuesday. For a long time he may expect to be the last hired and the first fired. The argument here is that

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

some degree of economic improvement, and hence social power, is inevitable as industry drifts southward. An example of this is already discoverable in the Negro suburbs of Atlanta.

There are a few states where this analysis is over-optimistic. These obstructionists states are the ones which have set their faces unalterably against all arguments for segregation in the schools. In the rural districts of these states, particularly, where the Negro is both numerous and at the same time politically non-existent, very little change can be expected for a long time. The white man, in his poverty and illiteracy, sees himself surrounded by hordes of Negroes who, he is convinced, must "be kept in their place". The only alleviation of the Negro's lot here for some time to come is migration.

There are then four general Christian attitudes towards the racial crisis. One, nonparticipation save in so far as proclaiming the Gospel is influential. Two, scriptural affirmation that segregation is the will of God. Three, recognition that principles of equity and justice are Christian concerns. Four, an insistence that Christian standards must immediately be enforced by law. It is impossible for any Christian to sit on all four of these stools at once and it is imperative, if the Christian vocation is not merely an empty verbalism, to make a choice between these alternatives.

Apocalyptic Churches

ONE difficulty, of course, is that Christianity is an ambigious term. One may speak of the Christian Gospel of love and brotherhood but one must remember that there are Christian sects whose teachings feed the fires of racial hatred. The White Councils are avowardly a Christian movement. Obstructionist sects and White Councils are both found where racial feeling is most intense, among the poor whites of the South. It has been the policy of more enlightened forms of Christianity to regard these sectarian movements as insignificant. They have been regarded with disdain from cosy pews. It is dangerous, however, to underestimate their power. The rapid spread of these pentecostal movements represents a missionary challenge to more classic organizations of Christians.

For the most part "orthodox" Christianity has not even tried to understand these movements, regarding their Montanist enthusiasms as temporary and evanescent. They are, in their mercurial way, both temporary and abiding as a phenomenon of American religious culture. Their history has been their sudden appearance as obscure movements among the lesser-incomed, usually rural groups. As they spread, growing both in numbers and wealth, there is a tendency to build more ornate churches, to hire an academically trained ministry, to lose something of their acrobatic fervor and apocalyptic prophecy and to merge eventually into the bourgeoisie religious culture of lower-case Protestantism. Whereupon other cults spring up beneath them from the same social ground so that there is always a submerged, quasi-rural, illiterate form of Christianity with various phases of fanaticism ranging from a new exegesis of 'the beast" to snake-handling.

These movements, at the moment, are critically important to Christian ethics because they feed the fanaticism that so easily breaks into violence over the problem of segregation. The political and social wisdom that bubbles through tobacco juice on the Court House steps is first cousin to a sectarianism that ardently believes that God wants "niggers kept in their place."

Regretably, however, the same denial, or perhaps avoidance, of social ethics is to be found in Christianity on a higher level. This kind of evasion seems to belong to the first type of Christian approach, the type that seems to rely upon preaching a "pure" Gospel of Christianity without reference to social implications. Reinhold Niebuhr has recently criticized Billy Graham for his avoidance of social problems and his over-simplification of the factor of conversion as the cure for all evils, including the destructive use of nuclear fission.

Graham's presentation is an unsophisticated form of this radical oversimplification of the thesis that social amelioration must begin with changes in the individual person. In the more urbane forms that this thesis takes (and, of course, there is a half-truth hidden here) this reduction of Christianity to a cult of personal experience becomes an amateur psychiatry administered by quacks in round collars. Christianity is pared down to a tranquilizing pill designed to produce serenity and to minimize guilt and anxiety. In this streamlined form of the doctrine of justification-by-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

faith-alone hell is recreated in terms of psychic unhappiness, dealt with in the language of post-Freudian mythology and salvation is release from this inner hell and the rehabilitation of "the courage to be".

Action Needed

WHAT has been overlooked here is that guilt and the unquiet conscience are not exorcised by amateur psychiatry. I am not for a moment denying the value of pastoral consolation and the work of the ministry in dealing with the conscience, but only pointing out that the distraught conscience is best quieted by action. That is why the ancient techniques of the confessional rely heavily upon acts of penance and acts of restitution. The disturbed conscience and uneasiness that comes from our social failures is a healthy state if it stimulates thought and action; a neurotic state if it merely bogs down in an effort to cover guilt with affirmations of redemptive experiences on the purely personal level.

We cannot ease our consciences by a few verbal passes made on a psychiatrist's couch, or in the confessional, or in the pastor's study, as long as we have no intention of fulfilling our vocation in the matter of the most critical social issue of the day. Neither the sawdust trail nor clerical pseudo-psychology will remove the responsibility in which we all share. Faith without works is dead. It is by making one's contribution to the eradication of evil, it is by participation in social redemption, that the conscience becomes a healthy and sane stimulus to action rather than an ingrown neuroticism.

Indeed one wonders perhaps if the retreat of Christianity from concern with social problems and the increase of emphasis upon highly personalized religious feeling is not symptomatic of frustration and diquiet which grows out of an awareness of social injustice. There are of course other reasons, notably a shift in theology combined with an interest in psychology, but Christian despair of being able to contribute to the solution of the problem of war on the one hand, and of race on the other, may very well be a decisive factor in wanting to be "right with God" without being equitable to one's fellow men.

Personalized religion seems stronger in the South where social guilt is rationalized away, but where it has roots going back into the dark soil of slavery. Of course religion is personal, but it is not what a man does with his solitude. The shape of religion is that of a cross, there is a horizontal line between the individual and God and a vertical line running out towards one's fellow men. The command to love God is followed by the command to love one's neighbor as oneself. To follow one without the other is an opiate and an opiate does not heal.

The inner serenity that men seek in the current resurgence of religious interest is not discoverable in religious capsules, however attractively packaged. As Dante taught us, "In his will is our peace."

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 10th Sunday after Trinity

St. Lk. 19:41-47a

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace."

Jesus has just staged his entry into Jerusalem as a last effort to win the attention of the people and to turn them into better ways. Like Jeremiah he wanted to save his country from what appeared as certain destruction if its present attitude should prevail. But he wanted to save it by inner reform. The prospect of the calamity caused him not to gloat but to lament. More than once he had given voice to his grief at the ignoring of his warnings (St. Lk. 13:34, 35; St. Mt. 23:37-39). Finally, he resorted to the drastic action of disrupting the marketing that went on in the temple's outer courtyard. This was an acted prediction of a greater overthrow to come soon if they would not heed his principles of peace. However, he did not hit and run, so to speak. He continued for several days teaching in the temple area (verse 47a), not in order to tone down the impact of his radical act, but to follow it up with interpretive exhortation. The temple was now for him simply the place where he could have the largest audience, and, besides, it was the heart of the whole system that was doomed.

It is surprising that this selection should appear in this mid-year Sunday when it has no correspondence with events in Jesus' life.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

However, the Prayer Book intention seems to be in the very season of summer relaxation to throw in this warning against complacency, against the reliance on the automatic operation of national and religious systems for the maintenance of welfare and security. It is pertinent both to Church and state affairs, collective and individual.

"Thou knewest not the time of thy visitation." The "time of visitation" is the time when the people were visited by teachers of wisdom, especially by Jesus. It is the time when God visits and speaks through his seer and spokeman. As then, so many times in history since, the very ones who were officially the trustees of the message not only disregarded it but suppressed it. They "knew not" the time of their visitation. There is nothing more effective than religion itself for the establishment of a smug satisfaction with what is, and especially if the system has existed a long time, and, more especially, if that religious system is fused with political theory and practice.

"My house is the house of prayers; but ye have made it a den of thieves." It is not true that any religion is better than none, nor, in particular, that any form of Christianity is better than no Christianity. Because of the element of serious committment in religious experience and belief the resultant satisfaction with what is attained becomes fixed with sanctions and dogmas that make improvement virtually impossible. Corruption and deterioration of Christianity simply make it bad religion in actual operation. Corrupt official religion completely degenerates popular religion. The responsibility of religious leaders is therefore of utmost gravity. For that reason Jesus aimed so much of his effort at Pharisees and Sadducees, rabbis and scribes, and at Jerusalem.

Jerusalem, venerable with age, was the jewel of a people which possessed the legacy of Moses and the tradition of the prophets. More than that, it was the heart of a religious empire, the capital of a political system. World Judaism was the extension of Jerusalem, an empire with religious sanctions, a cult with political laws. Jerusalem was teeming with religious activity: a daily all-day ritual of sacrificial transactions, liturgical exercises, debate and judgment, sects of all kinds, much pomp, ceremony and financial profit. To Jesus it was false religion, as far from genuine worship of God as a den of thieves is different from a house of prayer. In God's world it must not continue to betray its people; in the Roman Empire its arrogance would soon bring it to fall even though Rome tried hard to keep out of its way and granted it special concessions. The only hope for the people enslaved in that system was its destruction, a larger cleansing of a Jerusalem ideally conceived. Of course, it would entail suffering. It would be better to avoid the tragedy by reform at the 11th hour.

Recurring **cleansing and reform are necessary**. When the best believes it cannot become better, that final perfection is attained for all times, it is already decadent. The outer shells of vested ecclesiasticism as well as the deeper-lying encrustments of individual complacency, ignorance, spiritual deafness, must be broken off in order that the "things belonging to peace" be heard and learned. What are they? The things Jesus taught: man before the Sabbath, the primacy of ethics, the wholeness of life, the simplicity of relations with God, a brotherly society, the individual's freedom, responsibility and accountability, a religious life free from political aims, a political society free from ecclesiastical dogma.

Life is religious one way or another. At its center religion is a high energy quantity with infinite explosive potential. In right use it makes for peace; its wrong use causes vast damage. All important it is, therefore, that religion be right. That means that life have as its nuclear, directive center the spirit and mind of Jesus.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for $2.50

100 copies for $4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

OLDEST CHURCH REDEDICATED

★ All-Hallows-at-the-Tower, London's oldest church which was wrecked by German bombs in World War II, was rededicated before Queen Mother Elizabeth and 56 young Americans.

William Penn was baptized at All-Hallows and John Quincy Adams was married there in 1794.

The Rev. Robert Bergfalk, a Congregational minister from Minneapolis, escorted the Queen Mother into All-Hallows, which was founded in 675.

After the dedication ceremony the Americans — all spending their summer doing social work in London's slum districts—met the queen mother at a reception beneath the historic battlements of the Tower of London.

STUDENTS WORK IN LONDON

★ Episcopalians, 31 of them, from colleges across the country are among the 59 American undergraduates spending this summer in London's East End working under the auspices of the League of Winant Volunteers.

The students are spending eight weeks in youth clubs, settlement houses, parishes, and camps, helping their English cousins in social work through the churches in the dock areas.

Founded in 1947 by the Rev. P. B. "Tubby" Clayton vicar of All-Hallows-at-the Tower, London, the League is named for John Gilbert Winant, American war-time Ambassador to England who was well-beloved by Londoners for his aid to the injured and homeless after the bombings of the last war.

After six weeks in the East End, they will spend two weeks at a camp outside London. The remainder of the summer will be for travel.

GENERAL SEMINARY SEEKS FUND

★ The General Theological Seminary, New York, will launch a drive for 3½-million dollars, largely for buildings. The primary need is for a new library but other needs include quarters for twenty additional graduate students; new administrative offices, a new residence for the dean and several new faculty apartments.

An additional objective is to cover the recent purchase of a 48-apartment building adjacent to the Seminary to be used primarily by married students.

The Presiding Bishop is the honorary chairman of the campaign which will be launched later in the year.

ORGANIST-CHOIRMASTER, male, M.S. Degree Organ, Juilliard. Communicant of Episcopal Church seeks position in church or school or both. Experienced in boy, junior and adult choirs; recitalist, teacher. Excellent references. Please state salary and details of position. G. Donald Kaye, 50-Aldred Ave., Rockville Center, L.I., N.Y.

POSITION OFFERED

St. Thomas' Church, Whitemarsh, Diocese of Pennsylvania, seeks priest as assistant minister to join staff consisting of Rector, Director of Religious Education, Organist and Choirmaster. Parish now completing extensive building program. Church School enrollment over 600; Seabury Series used, family worship stressed; strong Prayer Book parish. Position includes good salary, house, all utilities, car allowance, one month vacation. If interested write the Rector immediately. Position open October first.

The ABC of REDUCED EXPENSES AND AID TO CLERGY PENSIONS

A *The Church* LIFE *Insurance Corporation*

Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families.

B *The Church* FIRE *Insurance Corporation*

Restricted to Episcopal properties . . . costs up to 20% less . . . premiums payable quarterly, without interest.

C *The Church* HYMNAL *Corporation*

Publishers of church editions of Book of Common Prayer and Hymnal. Books are of the finest quality at surprisingly low prices.



all affiliated with

the CHURCH *Pension Fund*

20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

My Native Grounds by Royal W. France. Cameron Associates. $3.75

This is a delightfully modest autobiography of a great American. Royal France is a Christian lawyer, a teacher, a man of first-hand experience in the problems of modern industry and a dedicated and militant defender of American democracy.

The author describes simply and eloquently the events of his rich, varied and fruitful life. Its first period found him in the role of a corporation lawyer, steadily rising to a position of eminence. But even in this atmosphere he showed himself a democrat and a liberal. It was at this time that he publically defended the five Socialists who had been ousted from the New York legislature in 1920. It was at the peak of his success as a corporation lawyer that he decided to give it all up and become a college professor of economics. He writes: "The technicalities of the law bored me. I had become a servant, even if a highly-paid one, of big business and I did not feel at home with myself. My life was going along and I was working on matters that had no permanent value. Above all, I liked to work with people, not with things, and what I wished to do, if I could, was to teach young people". So he joined the faculty of Rollins College in Florida.

During the Roosevelt years he was an ardent New Dealer, but, he says: "I do not believe, though, that the capitalistic system can, in the long run, serve the needs of a mechanized and highly productive economy like our own. Essentially the profit system is an economy of scarcity. We are living in an age of abundance". During Dr. France's twenty years as a college professor, he had occasion more than once to show his colors as a democrat and a defender of human rights, fighting the violent racialism of the South where he lived.

As the cold war began in 1948 and continued in a fierce crescendo, he made another costly break in his professional life. He gave up his college post and returned to New York to practice law in the defense of civil liberties. What finally decided him to make the break, he tells us, was the publication in the New York Times of Justice Douglas's *Black Silence of Fear*. Most of the author's new clients were inevitably Communists or associates of Communists, as the drive against non-conformists had chosen the Communists to be the first victims. He, of course, was no member of the Communist Party and disagreed with much of the Communist philosophy and felt that some of their policies were bad.

A large portion of this book is, naturally, a running account of his experience in the legal defense of radicals. It is all a thrilling story and his exhoriation of the hired informers of the Justice Department which has disgraced the witch-hunt is one of the many high spots in his story of the times. Other eloquent chapters in the book are the account of the author's visit to Greece at the height of the Greek government's persecution of the organized Greek seamen in which he doesn't spare the American Ambassador for his indefensible part in the affair, and the tragic story of the Rosenberg case and his part in it.

Brief, vivid portrayals of characters he has known are fascinating details of his story: Theodore Roosvelt—who wanted France in his Cabinet if he were elected in 1920; Herbert Hoover, Dr. Harry Ward, Herbert Philbrick and—through the author's brother—Nicholai Lenin.

This is a notable book and an exciting one.



If You Need $50.00 to $100.00 QUICK—Mail Coupon NOW for Big New "Treasure Box"

SEND NO MONEY

4 Big Portfolios of ACTUAL GREETING CARDS **FREE!** Plus Two Boxes of Christmas Card Assortments sent on Approval



It's Easy to Earn Money Like This Showing Lovely Gifts and Greeting Cards to Your Friends and Neighbors in Your Spare Time

NO EXPERIENCE NEEDED

Your friends and neighbors will be glad to order their Christmas, Birthday, Get-Well and other kinds of Greeting Cards from you the minute they see the 4 Big Portfolios you get FREE in your "Treasure Box." All these cards can be imprinted with the customer's name. Then show them our very latest Gift Catalog. Here they'll see dozens of new unusual gifts that folks want and buy for Christmas, Birthdays and other Special Occasions. Almost as quick as you can snap your fingers you've made another sale and another profit—*TWO profits on only one call!* This way you make TWICE as much money as you could hope to make taking orders for Greeting Cards *alone*. Mrs. L. E. of Indiana got orders for more than $110 worth of Cards and Gifts *at one time*. Mrs. G. P. of Georgia, reports 45 new customers—*including the mailman.*

Start Earning at Once

See for yourself why people like you earn plenty of extra cash year-in and year-out. Rush coupon now for your new "Treasure Box" that includes 4 Free Portfolios of popular and exclusive Name-Imprinted Christmas Card samples and our big New Gift Catalog. Then, in addition and for your inspection, you get TWO big-Value Christmas Card Assortments you can sell for $2.25 just by showing them to friends and neighbors. No need to send money in advance. We'll put everything in the mail postpaid. Mail coupon now and you'll have that extra $50 to $100 quick.

GENERAL CARD CO., Dept. 1868
1300 West Jackson Blvd., Chicago 7, Illinois
(If you live in Canada, send coupon to 489 Queen St., Toronto)

SEND NO MONEY • JUST THIS COUPON

GENERAL CARD CO., Dept. 1368
1300 W. Jackson Blvd., Chicago 7, Ill.

Please send me your "Treasure Box" that contains four FREE Portfolios of Name-Imprinted Christmas Card samples and your Gift Catalog. *In addition* and on approval, send me TWO boxes of your fastest-selling Christmas Cards that I can sell right away for $2.25. Include all details and everything else I need to bring me $50 to $100 *extra—extra quick.* ☐ Check here if under 12.

Name .....

Address .....

City ..... Zone..... State.....

If you'd like to raise money for your Church, Club or some other organization, please fill in the line below.

Name of Church, Club or Organization .....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

M. George Henry
Bishop of Western North Carolina

Appreciating the fact that few of our clergy live in their own homes, a member of the diocese of Western North Carolina wishes to make this possible for clergy after retirement. First, it is necessary to learn who of the retired clergy might wish to live in or near Asheville, North Carolina, and, later, what size home is practical. Very briefly, as I understand it, a house will be sold on a mutually attractive basis for the lifetime of the clergyman and his wife and at their death the house would revert to the diocese and so make possible the continuance of this operation for the benefit of the retired clergy.

Any clergyman about to retire or already retired is invited to write me if interested in so obtaining his own home at a modest figure.

Lt. Gen. John C. H. Lee
Vice-President of the Brotherhood

The Brotherhood of St. Andrew will be holding its national convention August 27-30 1957 in Colorado College, Colorado Springs, Colorado.

This will be a trienniel gathering of great importance to the Brotherhood. In addition to Bishop Minnis of Colorado who will welcome the convention, we are to be blessed with having Bishop Block of California as the convention chaplain as well as Bishop Gesner of South Dakota, Bishop Hallock of Milwaukee, and Bishop Haden of Sacramento, our Brotherhood chaplain.

Important improvements in our Brotherhood's constitution will be considered for adoption.

The Convention will use, as its cathedral of worship, beautiful Grace Church of Colorado Springs, the Rev. Dr. J. Lindsay Patton, rector.

Accommodations in Colorado College are reserved not only for Brotherhood senior and junior members but also for members of their families.

Archibald Craig
Layman of Oxford, Pa.

There is not much use in trying to get our government to give up the arms race with Russia, with or without atom bombs. Socialists say that mommon, riches, the ability to get money without work through the ownership of property, is a bad thing, and the Russians have undertaken to destroy the power of mammon. They used military power, because mammon has always used it and no peaceful means were available. There was no democracy there.

The servants of mammon in America have kept up an agitation against Russia in defense of riches. If Russia should succeed in showing that people working for each other can have a better life than the same people working for property owners, owning for a living would be in danger all over the world.

By claiming that Russia is a military danger, the arms race is kept up on both sides, and Russia being comparatively poor, has to hold its people down to a bare subsistence in order to be prepared for defense.

So the strategists of our government find it good policy to keep Russia poor, so that their experiment may not succeed. The only way to prepare for peace is to drive the servants of mammon out of the government. But too many Christians think that riches itself is all right, for any success in that direction now. Those who prefer God to riches may have to wait another hundred years.

A. F. Gilman
Layman of Palatine, Illinois

Dr. Grant in his notes on the Prayer Book (5/16) did not go quite far enough when he said he wished the term *Thy Divine Majesty* could be modified. That's what ails Christianity. Perhaps if St. John the Divine hadn't been so wrapped up in sitting on the right hand of God he wouldn't have dreamed up the picture of heaven that he did, and Christians would be worshipping a *Loving Father* instead of a King. Then we wouldn't be pestered with Bolsheviks.

Will Gardner
Layman of Little Rock, Ark.

You make a lot about Bradens and Melishes and such persecutions farther North but don't you ever hear about Episcopal ministers being persecuted in Georgia, Mississippi, Arkansas?

Robert M. Cook
Clergyman of Boston

If Arm and Hammer Soda finally went from 5¢ to 12¢, why can't The Witness go to $4.75 from $4. It's reactionary not to be a little inflationary.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*..
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

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

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tenniis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A.*,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

St. Mary's Hall For Indian Girls

SPRINGFIELD, SOUTH DAKOTA

★

KENYON CULL,
Headmaster

OKOLONA COLLEGE

OKOLONA, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) . . . Established 1902.
Hiigh School and Junior College — Trades and Industries — Music.

For information write: W. MILAN DAVIS, *President.*

TODAY'S TRAINING FOR TOMORROW'S OPPORTUNITIES

SAINT MARY'S HALL

Episcopal Boarding School for Girls

FARIBAULT, MINNESOTA
Ninety-Second Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ration one to six. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus.

Write for Catalog.

Martha Robbins
HEADMISTRESS

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

ABBIE LOVELAND TULLER SCHOOL

Maycroft, Sag Harbor
Long Island, New York

For Catalogue Write
MOTHER ABBIE
Headmistess

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 HELEN'S HALL

PORTLAND 1, OREGON

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational Preschool and Lower School, through Grade VIII. Upper School and residence department for girls only.

Broad Cultural Program, including Music, Art, Drama, College Preparatory.

THE RT. REV.
BENJAMIN D. DAGWELL, D.D.
President, Board of Trustees
GERTRUDE HOUK FARISS
Principal

VOORHEES

School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. *Reasonable Terms. For information, write to* THE REGISTRAR.

St. Mary's School

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year.

EST. 1879

Beatrice McDermott, Headmistress
17 EAST FRENCH PLACE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 9-12; sep. Jr. School grades 4-8, housemothers. *For One Subject Plan booklet and catalogue write:* DR. J. C. WICKER, Box 284, Fork Union, Va. 60th year.

ST. MARGARET'S SCHOOL

FOR GIRLS
Tappahannock, Virginia

A College Preparatory Boarding and Day School located along the banks of the Tappahannock River. Grades seven through twelve. One of the seven Diocesan Church Schools. Accessible to Richmond's cultural advantages. Various social activities. Good sports program, including water activities.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,
Headmistress

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

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.

Summer School-Camp Combination
June 17 - July 27

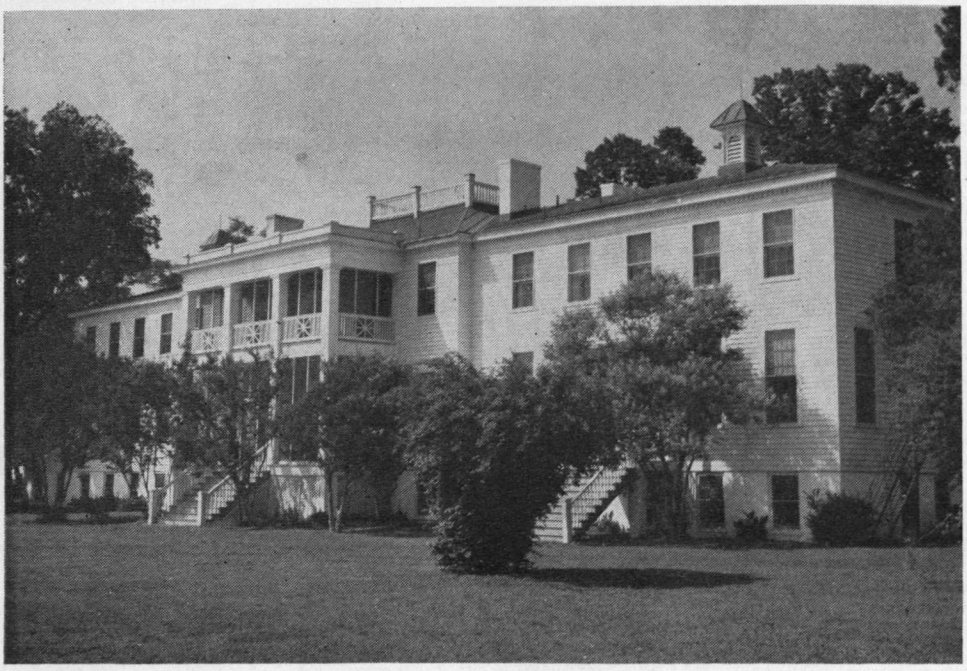
MARVIN W. HORSTMAN, *Headmaster*

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

SEPTEMBER 5, 1957

10¢



ST. MARGARET'S SCHOOL

ONE of the fine buildings of this historic school for girls which is but one of the system of schools for girls and boys operated by the Diocese of Virginia

Article By W. Norman Pittenger

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 7:45; Holy Communion 8:00 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44., NO. 26

The WITNESS

FOR CHRIST AND HIS CHURCH

SEPTEMBER 5, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Story of the Week

Labor Sunday Message Stresses Responsibility of Unions

★ Organized labor was called upon last Sunday to help solve the many moral dilemmas arising out of the nation's current booming economy.

In a Labor Sunday message, read from thousands of pulpits, the National Council of Churches stated that America's economy of abundance, "far beyond the dreams of the past," presents a situation "full of peril."

"New and heavy demands are placed on the Christian conscience: to seek Christian perspective on the distribution and use of increasing material abundance and a true sense of stewardship of its mounting benefits," said the statement. "Labor can be made a unique and necessary contribution in the quest for solutions to the problems which this era poses for all . . ."

Under the theme, "To new levels of dedication," the message urged labor to join with other leading segments of the nation's life to grapple with such new or continuing problems as:

Giving people in their daily work a sense of purpose and individual participation.

Elimination of discrimination in social educational service.

Wiping out persistent poverty, slum living, disease and delinquency.

Eliminating the dangers of "extreme inflationary or deflationary swings" within the framework of economic freedom.

Finding ways to share abundance with peoples in underdeveloped world areas. "These paramount needs of our national life demand the sharpening of conscience and the dedication of effort on the part of all our people," the statement continued. "We can meet them only with the whole hearted cooperation of labor, along with other groups . . . Such cooperation our churches are bound to encourage and promote."

Prepared for use during the Labor Sunday observance, the statement said the recent great growth in organized labor's strength and influence has added to its responsibilities.

"The unfolding opportunities and pressing problems of our society present a challenge to labor and all other responsible groups to rise to new levels of dedication in thought and action on behalf of human welfare, justice and peace, here and throughout the world."

Historically, Labor Sunday observances go back to the year 1910, when the American Federation of Labor called on the Federal Council of Churches —now one of thirteen agencies merged in the National Council —to sponsor it. The first message was issued just 40 years ago, in 1917. Similar messages, each reflecting the Christian concerns for major social problems of their time, have formed part of Protestant Church observances since that year.

DEDICATIONS IN LIBERIA

★ The mud buildings at St. Stephen's School, Mambo, Liberia, have been completely replaced by permanent concrete buildings which were dedicated recently by Bishop Harris, with a number of government officials present.

The present campus, a little removed from the old site, has been well planned, with the chapel the focal point around which the other buildings are placed: a class room building, two staff houses, a dormitory-dining room.

Also recently dedicated by Bishop Harris was Bromley Mission, the elementary school for girls in the first eight grades. Present at this ceremony was Mrs. Margaret Sherman, executive secretary of the Auxiliary in the U. S., which provided the funds for the new building.

WILMINGTON CATHEDRAL HAS DAY SCHOOL

★ The first kindergarten sponsored as a private school by the diocese of Delaware opens next week, with classes held at the Cathedral Church of St. John, Wilmington. It is the first unit in a program which will progressively provide a primary school of limited enrollment which will emphasize individual attention and the development of a Christian life.

Saint Margaret's School Unique Among Church Institutions

By Viola H. Woolfolk
Headmistress of St. Margaret's

★ Little did the ladies of the Brockenbrough and Gordon families know, as they stepped down the wide staircases in their early 1700 homes, that in the twentieth century, school girls would be running up and down those same old stairways. These new sounds started to echo through the old homes in 1921, when St. Margaret's School in Tappahannock became a part of the Church School system of the Diocese of Virginia.

Residents of Tappahannock and the surrounding areas showed their interest by contributing toward the creation of St. Margaret's. The Rappahannock Valley and the Northern Neck of Virginia have been characterized by a life rooted in the finest traditions of the state and of the Church. The area has been a seed bed for true representatives of the Christian life—clerical and lay—ecclesiastical, political and cultural. The interest and loyalty of the community, especially of the Episcopal Church in the Rappahannock Valley Convocation, have made a strong impression on St. Margaret's School. They have helped the school convey to generations of school girls of genuineness and of spiritual values.

While St. Margaret's heritage of fine principles has not been altered, the physical changes on the school's grounds show steady progress. East of Water Lane, along the banks of the Rappahannock River, lie the six buildings which make up the physical part of the school. The New Building, which was ready for occupants in the fall of 1955, is the dormitory for the upper school, and houses the infirmary, reception rooms, dining room and kitchen, recreation room, and laundry room. The old Brockenbrough and Anderton houses provide living quarters for the faculty and for the younger students. St. Margaret's Hall, built in the 1800's, furnishes space for a four-room library, reception rooms, offices, study hall, classrooms, and the school chapel. The Cottage, a former dormitory, now houses the music studio and practice rooms, the science laboratory, art rooms, costume room, and publications room. The Ball Memorial Gymnasium, given by Mrs. Alfred I. duPont in memory of her mother and father, is used for dramatics, movies, dances and social gatherings, as well as for the indoor sports. Further facilities for the athletic life of the school include two tennis courts, a hockey field across the street, and several canoes.

The addition of St. Margaret's School to the Church School system provided Christian education in the rural areas for the first time. Advantages of the location are both financial and personal. In spite of increases in living costs, St. Margaret's rates are still the lowest in the Diocesan system. The natural and particularly lovely setting of the school contributes to wholesome and relatively informal living. Because it is not in a metropolis, St. Margaret's is freed from having to enforce the stricter regulations of the city school. At the same time, the girls are able to take advantage of the cultural activities in the historic city of Richmond, located fifty miles to the southwest.

The school makes the most of its unusual setting along the banks of the river, which is a mile wide at this point. May Day and Commencement, highlights of the school's activities, take place out-of-doors, overlooking the river. Whenever the weather permits, there are dancing and dining on the river bank portico instead of in the recreation room or gymnasium. The exchange of social activities between Christchurch School, the rural Church School for boys thirty miles south of Tappahannock, and St. Margaret's, and the freedom of Sunday afternoon campus dating, encourages a normal amount of boy-girl activity.

While the social life of the school develops poise and self-confidence in group association, other qualities inherent to the well-bred person are brought out in the school's varied extra-curricular program. Each fall the girls organize a symposium presenting the various organizations and activities to the new students. Girls interested in writing, photography, and executive work may ally themselves with the newspaper or yearbook staff. The Junior Auxiliary, the Athletic Association, the cheerleaders, the library committee, the dramatic club, the choir, and the social committee, all provide further opportunity for a girl to pursue her interests. The student is requested to limit her activity interests, thus enabling her to do a valuable piece of work in her organization. Leadership, cooperation, self-discipline, creativeness, and adaptability are a few of the qualities encouraged and developed by the student's sincere participation in her extra-curricular group.

Like all boarding schools, St. Margaret's seeks to maintain the standards of scholarship and character which have remained important in our country and Church since long before the Church schools existed. This college preparatory school, conservative in its curriculum,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

has long had a reputation for good academic standards. However, the school does not select its students entirely on the basis of scholastic aptitude. If the school believes that records and recommendations indicate that a girl will benefit by being at St. Margaret's, and will contribute in ways other than academic, and if she is willing to give her best effort to pass the work, she is a fitting candidate for the school.

Scholarships are available to the average as well as to the superior student. The girl of high ability, however, is expected to do above average work and must give of herself in other ways as well. She is required to take the college board examinations in both her junior and senior years. Achievement tests are given to the entire school every year. These tests, which measure the level of the student's achievement in her academic work, are a guide to the student as well as to the teacher. The school is able to keep a constant check on the student's work; to see that her ability and her performance are not too far apart. Consistent effort in the full academic schedule is supported by two hours of supervised night study hall.

St. Margaret's feels that the Student Council members represent, to the highest degree, the composite values stressed by the school; the development of a good mind and a Christian character. Although the Council is chosen by the student body in an open election, it has been a source of pride to the school that the Council officers have been girls of high character and of solid academic standing. The school, through its honor system administered by the students, seeks to bring out in each girl a high standard of honor and responsibility without putting too much responsibility into youthful hands. A long tradition strengthens the operation of this system. It was started when Miss Laura Fowler was headmistress, and was greatly encouraged and developed during the sixteen years of Miss Edith Latane's fine service as headmistress. Emphasis on character development is as important to the Christian education of each girl as is her academic development. St. Margaret's School, therefore, continues to stress the fine principles established by her founders in her natural and up-to-date environment.

ST. AUGUSTINE'S COLLEGE SUMMER SCHOOL

★ The largest attendance ever was recorded for the international summer courses at St. Augustine's, Canterbury, the Central College of the Anglican Communion.

The summer session, which began on July 8th and closed August 16th, was divided into three terms of two weeks each. In addition to courses given by the members of the teaching staff there were a number of distinguished names among the visiting lecturers. These included the Archbishop-Elect of Capetown, South Africa, Joost De Blank; the general secretary of the C. M. S., Canon M. A. C. Warren; the Lady Margaret Professor of Divinity at Cambridge University, the Revd. C. F. D. Moule; and the Bishop of Croydon, J. T. Hughes.

A course on pastoral counselling was given during one term by the sub-warden, Canon Alden D. Kelley who was formerly dean of Seabury-Western Theological Seminary.

There were in attendance 112 students from 14 countries and 60 dioceses. They represented Churches or provinces of the Anglican Communion from Great Britain, North America, Europe, Africa, Asia, Australia, and New Zealand. Among those registered were 15 from the United States.

Located in the ancient and picturesque city of Canterbury, the Central College occupies the historic site of the original abbey founded by St. Augustine in 597. A number of its buildings are medieval dating from the 13th and 14th centuries. Here, in the shadow of the cathedral, may be brought home to the summer visitor and student in a way not equalled any other place in the world the long tradition and world-wide character of the Anglican Communion.

A number of men from the U. S. are on the faculty for the summer school next year. Bishop Bayne of Olympia will lecture in the third session which deals with Christian unity; Almon Pepper of the National Council staff and the Rev. Moran Weston, rector of St. Philip's, New York, teach in the second session on the Church and Society, and the Rev. R. H. Fuller of Seabury-Western is one of the teachers in the first session devoted to the role of the laity.

KEEPING THEIR EYES ON PROPERTY VALUES

★ St. John's Cathedral, Albuquerque, New Mexico, a couple of years ago made plans to start a chapel in a residential area of the city. The city fathers granted the building permit at the time. But now home owners have protested the erection of the church and day school. They told the city board of adjustment last week that the church would "increase noise, increase traffic hazards and depreciate property because of the congestion."

Officials of the cathedral were told by the city board that they had allowed the first building permit to lapse. They will decide on September 9 whether or not another will be granted.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

U.S. Church Membership Reaches Highest Figure in History

★ Church membership in the United States reached a new high of 103,224,954 in 1956, a gain of slightly more than 3,000,000 over the previous year. This means that 62 out of every 100 Americans of all ages are members of a church or synagogue.

A century ago only 20 out of every 100 Americans was a church member. In the last generation span of 30 years church membership has doubled, while population has risen 40 per cent.

The statistics are from the Yearbook of American Churches for 1958 to be published by the National Council of Churches on Sept. 15.

Of the grand total with religious affiliation, 60,148,980 are Protestants, 34,563,851 Roman Catholics, 5,500,000 Jews, 2,598,055 Eastern Orthodox, 367,370 Old Catholics and Polish National Catholics, 63,000 Buddhists and 20,000 Moslems.

The Roman Catholic Church considers all persons who are baptized, including infants, to be church members. Most Protestant church bodies count only those young people and adults who have attained full membership, all but a small minority of these being over 13 years of age. The two major exceptions are the Lutheran bodies and the Episcopal Church which now report all baptized persons.

The figures are based on official reports provided by 258 religious bodies of the 268 listed in the Yearbook. The one notable body not reporting was the Church of Christ, Scientist. A regulation of this Church forbids "the numbering of people and reporting such statistics for publication."

Benson Y. Landis, Yearbook editor, said the figures give fresh statistical evidence that the tide of interest in religion —at peak levels in this country since world war two—appears to be rising still higher.

According to the Yearbook, the major religious bodies have developed in about the same relationship to each other during the last 50 years. Thirty years ago, 27 per cent of Americans were Protestant — today the figure is 35.9 per cent. Roman Catholics were 16 per cent of the population a generation ago —today they represent 20.7 per cent.

Of the 258 separate Churches which reported, 82 account for over 98 per cent — or over 101,500,000—of the total membership.

The largest Protestant church body is the Methodist Church, with 9,400,000 members and close to 40,000 local churches. A close second is the Southern Baptist Convention with 8,700,000 members and nearly 31,000 local churches. Ranking third in membership is the National Baptist Convention, with 4,550,000 members and over 25,000 local congregations.

The Yearbook shows that a majority of American Protestants belong to denominations that are constituent members of the National Council of Churches. This agency, with a constituency of 30 church bodies, embraces memberships totaling 37,400,000—up nearly 700,000 for the year.

Other tables in the Yearbook show: a total of 39,904,276 enrolled in Sunday schools, a gain of 2.5 per cent over 1955. Of this number, some 3,000,000 are church school teachers and other religious education workers. Ninety-three per cent of the total enrollees are Protestant. The number of Sunday schools was given as 270,606—about 6,000 more than the year before.

An increase of 3,198 places of worship — bringing the 1956 figure to 308,647.

A new high of 235,100 clergymen in charge of local churches —a gain of 13,000 over the previous year. There are 349,870 ordained clergymen, including those retired and those engaged in non-pastoral work.

An average per capita contribution of $53.94 in Protestant and Eastern Orthodox churches—a gain of eight per cent over the previous year. Fifty Protestant and Eastern bodies—the only denominations that make such figures available — reported contributions for 1956 totaling $1,842,592,260, a gain of $154,670,531 over last year.

A new peak of $775,000,000 in church construction, topping the previous year's high by $40,000,000.

DETROIT PARISH CELEBRATES

★ St. Matthew's Church, Detroit, will celebrate on September 22 and 29th its one hundred and eleventh anniversary as an organized unit in the diocese of Michigan. At the same time, it will observe the fiftieth year of parochial status.

The edifice has stood on its present location since 1883. Recently the exterior was renovated. Presently the interior is being beautified with stained glass windows in the nave. These will be dedicated as Memorials on September 15th.

The preachers on Sundays during the celebration will be Bishop Richard S. Emrich, on September 22; and on September 29, the Rev. Joseph W. Nicholson, rector of All Saints, St. Louis.

The present rector is the Rev. F. Ricksford Meyers.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Thoughts at the Seashore

WE ARE living in an environment made up mostly of sand, water, wind, and sky. Ancient people were under the impression that the half of the heavenly "sphere" to which the sun was fixed was luminous throughout, and that the sun was simply the most concentrated part of its luminosity. This strikes one as especially well-observed at the shore, where the sky is so full of light, and equally so what Aeschylus called the "innumerable laughter" of the sea unless he meant the small observations that sheltered bays make at night. Even on mild days here for very young people and very old people there is too much light and wind, and people in between feel a concentration of natural forces. There seems no good reason why the waves should not be fifty feet high instead of five, sun and lightning infinitely destructive. Is it an illusion then when we feel that the elements have been carefully adjusted to our strength? We will be told that the environment is stable, and that humankind and animal-kind have evolved along lines which would fit into the environment. At the least anyway we are suited to each other.

BEEN HERE BEFORE

WHEN we pass through the last lines of stinging beachgrass and come to the zone of transition between earth and water, where bits of wood and seaborne artifacts lie, and little bubbles appear between waves over the burrows of unknown sand-animals, we are conscious somehow of returning to a place we have been before. It would be hard to frame a definition of a living organism which would not stretch to include a peatbog or a pasture; and in fact there is a branch of science called "ecology" which describes plants, animals and soil as a unit. But the sea was living long before the land. It seems hard to believe that the conditions under which one-celled organisms first arose in the primeval sea can have been overwhelmingly different from those of tidal swamp today. Most biologists in fact doubt that "spontaneous generation" is presently taking place; but one suspects that they have some hopes of bringing it about in the laboratory. In any case that original sea was in the strictest sense the womb of all life; the composition of our blood is hers; our own embryology recapitulates the emergence of life from her; the same moon governs our systole and diastole; the recurrent image of our dreams is the great drowning wave, the ancient mother asserting her rights over her own.

Mr. Whitehead asserted to his last days that electrons, in some sense, "think"; because life and thought are properties of certain arrangements of electrons, and must have some root in the properties of the things they are made up of. But on whatever planet in whatever galaxy life first arose—except that Mr. Einstein will not let us talk of priority!—something new came into being that had only existed potentially before. There was a long period of time before then; and poets are wrong in talking of the sea, much more so of the earth, as the source of all being. D. H. Lawrence, as we remember, says somewhere that the sun shone because the corn grows. That is a fine saying but not, strictly speaking, absolutely true. The Greeks were as usual right in preferring Apollo to the other gods. What really happened in the beginning? It was something like what goes on in the sun, only more so. You could hardly talk of space then, for matter was too crowded together for space to have meaning nor even of time, for none of the atomic mechanisms by which we measure time as yet existed. Matter and energy, space and time are all things that evolved out of that original packed vibrating chaos. The sun, and generally all the diffused light and heat of the summer shore, are archaic survivals of the beginning of time, monuments of a state of affairs before life—when so to speak energy was too youthful and potent to have yet specialised itself into the form of life. Apollo is the symbol of that undifferentiated energy, and on the whole we feel it would make sense to worship Apollo.

BASIC LABORATORIES

THE sun and the sea then are the two basic laboratories: or rather later forms of the original laboratories in which complex atoms were first formed out of free electric particles, and then complex proteins were formed out of the simplest molecules. Everything else we know about the universe suggests that higher phenomena that lies behind them: perhaps then

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the mystery of the making of life illustrates the mystery of the making of matter. There would then be a real connection between sun and sea: and as the Greeks again thought, each one of us in the mystery of his own growth sums up the mystery of the entire Cosmos. The gods of water and fire take no cognizance of our limitations, and we shelter ourselves against them on the sand with our beach-umbrellas; but it seems to be a just impulse which pushes us to get as close to them as we dare.

A sociologist would call that impulse by the now rather spoiled word "worship". But the ancient and the primitive world, while it indeed habitually worships gods, is very careful not to seem too familiar with them; it remembers what happened to the Titans who piled Ossa on Pelion to try and reach the sky. Man, by virtue of being that "micro-cosmos", really does have within himself the essential energies of the cosmos; but only in a secondary form; and if he acts as if he had them in the original form, like the gods, he gets called out at first base. Nobody could claim that our reproduction of the sun's nuclear reaction has been a howling success; and one hopes that the first test-tube protozoa do not get out of hand. The "envy of the gods" strikes us as a very sound description of the way the universe really works, and we do not propose willingly to run afoul of it.

GOOD AND BAD

ALL this no doubt will strike our kind readers as very pagan: and all we can say is that we suspect you have to be pagan before you can be anything else—that is "paganus" in its original sense of a country-dweller, a person who knows that his own bed and board are directly connected with what the Great Bear and thunderstorms are doing. We must confess that it seems like colossal presumption to go beyond the sun, the sea and the earth—which are obviously "gods" in some sense of that word—and talk about some one God of whose energy they are only pale reflections. It is true that we may be unable to avoid that presumption. Mostly in these pages when we talk about that one God we are trying to see him behind the good and bad in human history. But chronologically human history is a very small episode in cosmic history, and the sea in which the brontosaur splashed was not very different from ours. The Hebrew didn't see this: he makes human history begin at the creation, and when Jerusalem falls the heavens are to be rolled up like a scroll and the stars fall like figs from a tree. Presumably there is some truth behind this poetry: the principle of recapitulation is still at work, and in human history there is summed up all the energies which created matter and life. But during the summer, when the general store runs out of the Sunday Times before we arrive, we should like to forget about the complications of history, and look at the cosmos in its simpler and more elemental forms. If there is anything to the rumors about the one God which have made their way even to our untelephoned cottage among the pines, you would think we would be in as good a position to verify them here as anywhere.

It is hard to remember here that the elements elsewhere can take such different forms— the Sumatran jungle, the foggy Hebrides, the plains of Dakota. Even here you would scarcely recognize Apollo when the marshes freeze and the nor'easter blows in. Pagans are logically forced to recognize the existence of lots of gods. You must not be hypnotized by the twin spheres of sky and sea into thinking that Apollo is the only god. The question is really the one that William James raised: is the universe "pluralistic", containing lots of different energies with none supreme; or is there some one force to which all are subordinate? Could we recognize all the powers of nature as in any way related to each other unless they really had something in common behind them? Why not? Do you need to think of the Mint to recognize two dimes as alike? These are familiar questions: but sitting out on the dunes you discover that they are important questions. You cannot avoid paying a good deal of respect to Apollo unless there is something even bigger than Apollo.

We are not pretending that it is really possible today to worship Apollo after the old manner; even the great earth-goddess has no devotees that we know of except Mr. Robert Graves. But just because the Christians won out over the pagans does not of itself prove that the pagans were wrong. After all the pagans wrote better poetry than we, which we can admire but not reproduce; why should not the same be true of their cult? Lots of valuable and irreplaceable things have gone out of the world, and there is nothing to do but lament their loss. We do not wish to invent a lawyer's case in favor of a client whom we know to be in the wrong: rather it strikes us that the case makes itself, and we are only leaving Apollo free to make his presence felt.

INCONCLUSIVE

AS OFTEN, our conclusions are inconclusive. It cannot be that the pagans were simply

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

wrong; our love for the pagans, the plain evidence of the luminescent atmosphere, shows that whatever results we finally arrive at must at least include paganism, however far beyond it we go. Why should it be that what we consider our most important conclusions are not immediately obvious to all people? Perhaps we are not all that wiser than the pagans. Christians tend to say that it is not important if children, or even child like people, do not make a fully clear distinction between their own father and a Father in Heaven; the real point, they say, is that the idea of there being a father should be central. In the same way possibly the important thing is to recognize the reality and sanctity of the natural powers, by whatever name we call them.

One thing that everybody says about God is that there is more to him than meets the eye; we should then not worry about not saying everything about God, so long as what we do say is half-way worthy of him.

Anglicanism and Liberalism

By W. Norman Pittenger
Professor at General Seminary

THERE was a time when Anglicans, and especially Anglicans of the "Catholic" sort, rejoiced to be known as "liberal Catholics." Charles Gore, for example, always thought of himself in this way; the editor and contributors to the symposium "Essays Catholic and Critical" so described themselves; a series of essays published in The Living Church during the mid-thirties (and in part collected in book form) were called by that name. And those of us whose theological training was under such men as Frank Gavin, Marshall Bowyer Stewart, Burton Scott Easton, and others like them, were formed in the "liberal Catholic" mold.

To us it seemed obvious that the fullest appreciation of the Catholic heritage of our communion must necessarily be associated with the spirit of liberality in thought and criticism in study. That association, coupled with a strong "gospel" (or evangelical) zeal, was for us the very essence of the Anglican spirit; and we rejoiced to find that from its earliest days our communion had in divers manners and under differing conditions expressed that spirit, from the distinction between "things necessary" and "things indifferent" in the King's Book of 1536, through the perhaps surprising theological liberality of Archbishop Laud, through the "Lux Mundi" school of the late nineteenth century, down to our own teachers and masters.

For us a high-water mark was the publication, in the late thirties, of the Report of the Doctrinal Commission in England; this report, signed by the outstanding theologians in all "schools" of thought in the Mother Church, seemed to show clearly (even though the document had no "official" binding authority) that our understanding of Anglicanism was right; it freed us from anxious concern over critical tendencies and gave us an insight into the way in which, in our own time, the distinction made in the ancient King's Book could be applied to matters theological without damage to the central Christian assertions.

CHANGE IN SPIRIT

IN RECENT years—say since the end of the Second World War—there has been a change in spirit and attitude. It may be described as a kind of "hardening", a revival of "party" emphases, a dismissal of the liberality of the earlier period as being really license, and a demand for authority of an almost oracular type. The causes of this "hardening" are not hard to seek: in political, economic, social, and even philosophical thought we have been caught up in a violent reaction which moves (even in American democratic circles, as resurgent hyper-nationalism shows) in a totalitarian direction.

Coupled with this have been newer biblical and theological emphases—all that is suggested by words like "neo-orthodoxy", "post-critical thought", "biblical theology", "typological interpretation", "confessionalism", etc.—whose concern has been to return to what is conceived to be a more integral view of Christian faith.

Now whatever we may think of the "secular" manifestations of this anti-liberal mood, we must be grateful for much that we have learned in biblical and theological matters during the past fifteen years. There were defects in the old "liberal Catholic" approach and we should be foolish if we failed to recognize it. Especially in the period between the wars, we were perhaps

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

too optimistic about human nature, we had not taken sufficient account of how great a thing is sin (to paraphrase St. Anselm), we were often too ready to adapt Christian teaching to philosophical systems, our critical study of the Bible sometimes tended to negative results rather than to positive appreciation of the great biblical motifs. The more recent movements of thought and study have served as a useful, indeed a necessary, corrective.

But can we be content with the eclipse of "liberal Catholicism" altogether? Can we be happy with the loss of that distinction of which the King's Book and the Report of the Doctrinal Commission both spoke, between matters which are "necessary" and those which are "indifferent"? Can we view with satisfaction the tendency to become "pre-critical" (even "fundamentalist", though in a new way) about the Bible, under the pretext of being "post-critical"?

Many of us—how many one does not know—cannot accept this new interpretation of theology and biblical study as being true to the essential genius of our communion. To us it seems that much of this "new" way is nothing but a retreat into obscurantism, a refusal to face real issues, a disloyalty to the God whose other name is Truth and who has promised that his Spirit will lead his Church into truth, at whatever cost to inherited ideas and precious beliefs. One does not wish to give names, either on this side of the Atlantic or the other; but the snide contempt for honest study and its results, the tightening of mind about differences of opinion, the demand for authority in the most narrow sense, and the suggestion that those who in all sincerity and with full faith in their Lord and Saviour take unpopular or unconventional positions should give up their ministry (or, in the case of laymen of whom I know, should count themselves not truly Christian and hence with no right to stay in the Church), are all of them patent facts today.

WE BELONG

BUT many of us have not so learned Anglicanism; indeed, have not so learned Christ. Many of us believe that to be a Catholic of the Anglican tradition means to be also a liberal, in the sound dictionary sense of that word: open-minded, free to enquire, with a loyalty which comes not from imposed authority but from freely-accepted consensus. Such an interpretation of our communion's genius is to us a matter of fundamental conviction. We are sure that we belong. We are sure that the way in which we have been taught to understand the Anglican combination of Catholic structure, liberal interpretation, and evangelical concern, is the right way. Sometimes, indeed, it seems to us that those who are our most violent critics are themselves most dreadfully victims of the zeitgeist; they, rather than we, are cutting the truth to "what Jones (and an anti-liberal, totalitarianly-minded, authority-seeking Jones, at that) will be willing to take."

In any event we are convinced that a real appreciation of Catholicism, in what thirty years ago I ventured to call "the Anglican mode", demands liberality of spirit; just as true liberality of spirit, if it is to be Christian, demands the Catholic mind and heart. And both demand the greatest of God's gifts, charity. Evelyn Underhill once described the Church as "the school of charity." There could hardly be a better name for the Body of Christ, the household of God.

Let us try, not to rule each other out, but to live with each other in the Spirit of Christ. Let us try to understand each other. Let us seek the positive emphases in each other's views. Let us, above all, live in the freedom which is ours in the charity of Christ.

Don Large

Beautifully Local

AS THE Dean-emeritus of the Yale Divinity School tells it, a man crossing Nebraska by train was reading a newspaper published in Lisbon Falls, Maine. His seatmate expressed surprise. "I didn't know you came from Maine."

"I don't. I've only been to Maine once in my life."

"Then why on earth do you read that sheet? Isn't it horribly local?"

"That's why I read it. You've got the right adjective, but the wrong adverb. It's not horribly local. It's beautifully local!"

And it really was. It was the Lisbon Falls weekly, as local a product as Maine blueberries. For that reason it did then, and still does now, have readers who subscribe from all over America. It is so pinpointedly local that it evokes an interest which is universal. And as

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the Dean points out with quiet wisdom, only the local is universal!

That statement may sound like the sheerest kind of nonsense, but it's unerringly true. I'll never forget the answer a young man gave me when I asked him how he had happened to pick the Heavenly Rest for his spiritual home. "Among other reasons," he said, "I chose this parish because I noticed that you keep the Blessed Sacrament perpetually reserved for the sick and the troubled. Now I know God is everywhere, but I don't want a Christ who is just everywhere. I want one who is also specifically somewhere. And it comforts and strengthens me to slip into the chapel, where the burning sanctuary lamp reminds me that my Christ is locally residing, and perpetually available, there in his tabernacle . . ."

That's what we're talking about when we say that only as you respond to the local reality can you invest it with the reality of the eternal. Only as I deal lovingly and patiently with local needs, am I qualified to deal with the universal as a mere extension of the local.

Many are the Christian parishes, for example, which stand in danger of getting too big for their boots. The individual is too often lost in that universal welter of high-sounding phrases accompanying the compilation of impressive statistics which may not impress God. Christianity may be a universal religion indeed, but it is also a beautifully local religion. As the Dean once put it, "It is localized in a specific corner of geography and history. It is not the worship of the Good, the True, and the Beautiful. Here is its localism: 'Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.' It was very local stuff: 'He came to Nazareth, where he had been brought up.' Its ethics began in local situations: 'If you do not love man whom you have seen, how can you love God, whom you have not seen?'"

There are always those sentimental souls who will softly weep, "Ah, dear, dear Mesopotamia, from whence St. Paul heard the stirring cry for help!"—but who will snarl with bared fangs (or at least be less than cordial) if they stalk into God's house and find a stranger unwittingly sharing their pew. Since God works in concentric circles, the Mesopotamian cry will be more effectively heeded, when—at the same time—we have met the local need of our brother, whether he be at our very elbow or up in Lisbon Falls.

NOW HEAR THIS

By Frederick A. Schilling

The Gospel for the 12th Sunday after Trinity
St. Mark 7:31-37

"He maketh both the deaf to hear, and the dumb to speak."

St. Mark here records a specific case of the general summary which St. Matthew gives (15:31), "The crowd wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing" (RSV). Jesus had just returned to the shores of Lake Galilee and was passing on the East side "through the region of the Decapolis". This was a predominantly non-Jewish territory, and it may be presumed that this deaf mute was a Gentile. If so, this fact, we may be sure, heightened the miracle in the eyes of the original witnesses and readers.

Signficant details are the people bringing the man to Jesus and begging for his healing; Jesus spitting and touching the ears and the tongue; the preservation in the story of the Aramaic, "Ephphatha" ("be opened"). Jesus went through all the motions which in the deaf mute's mind were necessary to an act of healing. The spitting indicated the exorcising and expelling of the demon which was believed to be holding the ears and tongue in fetters. The Aramaic word was pronounced with considerable movement of the lips. The touch by the finger made the healing contact. The man who could only watch and feel was thus given an impressive demonstration that Jesus was both freeing him from demonic chains and giving him hearing and speech. This is a very significant example of accomodation to the mentality of the man that was to be helped.

The purpose of this selection is not to give the opportunity for reflection on healing miracles as such. It is rather intended as an **allegory of the miracle of mental healing,** of releasing the fetters upon mind and heart, emotion, intellect and imagination, which stunt a person's character growth and prevent his hearing the higher things of life and cripple his ability to speak of them. This deaf mute represents any person who has lost the essential means of communication because of this inner paralysis. He receives his normal powers through the merciful act of

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

God by two agencies. These are Jesus and the people ("they") around the deaf mute. Over and over again the proclamation is, "He hath done all things well" (v. 37), and people are called to Him by whose touch they will regain their mental health. He is still doing it. He is still commanding, "Ephphatha", with a power of penetration that breaks through walls of deafness.

The man who was not able himself to ask for help was healed because he had friends to do that for him. Perhaps the particular lesson of this incident is just this act of the friends. It isn't enough to proclaim, "Come to Jesus, He will heal". Too many can't respond of themselves. They need friends to bring them. That is the duty and responsibility of all who have felt the healing touch of Jesus' hand on body and soul. Jesus acted on the faith of these friends, and their action was an integral part of the healing. People need the contact of hand, and the hand of Jesus to-day is the hand of the friend who makes the contact in faith. Then, after minister or counsellor or educator, doctor or nurse, neighbor or kinsman has done this, the last phase of the healing is the enthusiastic testimony, "He (God) hath done all things well." The healed man and his community together give grateful recognition to the divine source of the healing power and by their publicity they try to share their own wonderful experience with others. The healing is complete. Communication of the highest quality is at work.

General Seminary Library

By John Pairman Brown

In the last issue there was a preliminary announcement of the plans for the enlarged library of the General Theological Seminary in New York City, and of the campaign for funds to build it. Against our usual practice I here type out a few lines in appreciation of that library and in support of the campaign. Principally perhaps because of what I learned as a student wandering through its stacks, which I trust will always be kept open; and remembering the steady flow of inter-library loans that has come from it while I have been working on my thesis.

A good library can only be the creation over decades of a whole community of scholars. It has taken the interest and work of several generations to give the General Library its irreplaceable collections in liturgics and certain centuries of Church history. It has required the constant interest of donors to supply unique items during the brief period when they were on the market. For example, there are not many other American libraries where one can find a complete set of reproductions of the earliest manuscript Bibles, of more importance to the student of Christian beginnings even than the Gutenberg.

The sumptuous facsimile of the Book of Kells, of which as I remember only a few hundred copies were printed, is the fundamental source for the student of Celtic Christian culture. The place where these books are to be found preserves the memory of the past and helps keep order existent so far as may be in the midst of chaos.

The wealth of a man or a nation is the greatest test of what he is really like; because he can do whatever he pleases with it. The ruins of Nineveh only confirm us in our judgement of Assyria as a military tyranny, and the Pyramids define Egypt as a land of the dead. And we would judge the Athenian Empire and medieval feudalism as basically schemes of oppression if the Parthenon and Chartres did not witness to something more.

There is no question that America since 1945 has been richer than any other land on the face of the globe. Are we leaving behind any tangible monument to show future generations that we understood what money was for? We cannot point with pride to the Pentagon; most of our churches, including the biggest, are dull imitations of Chartres. But a library is beautiful if it is designed to preserve its contents from rot, burning, and oblivion. It is certainly a matter of debate what contributions to either Christianity or humanity our civilization has made: perhaps the chief one, and the one anyway in which our dollars can take an active part, would be to transmit the realities of the past safely to that future which the greater bulk of our dollars seems currently earmarked to destroy.

SHALL I BE A CLERGYMAN?
By Gordon T. Charlton Jr.
Assistant Secretary Overseas Department National Council
Bishops and Rectors will want copies on hand for that inquiring young man
25¢ a copy $2 for ten copies
THE WITNESS
Tunkhannock — Pennsylvania

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Talking It Over

By W. B. Spofford Sr.

THE Presiding Bishop has stated that "Church papers, objectively presenting news of our Church and of the Christian community through the nation and the world are . . . . essential to the life and work of the Church for it is vital that our Church be informed."

I doubt though that he, and a lot of others who have endorsed a campaign for subscriptions by the Living Church, would subscribe to this statement made by that magazine:

"Only one Episcopal magazine survives which speaks to the whole Church on the whole life of the Church from the standpoint of the historic Christian faith. This magazine is the Living Church, and on its shoulders now falls the whole task of informing laity and clergy on affairs beyond diocesan and parish boundaries."

There are so many "wholes" in that boast that it would get us down if we made it for the Witness—too much responsibility for our slender shoulders.

"From the standpoint of the historic Christian faith" likewise needs a bit of defining. That standpoint to the Living Church is Anglo-Catholic and will continue to be, however nice they promise to be to enlist Evangelicals and others (like Prof. Pittenger, for example) in their campaign.

Readers don't want too much of claims and counter-claims by the Church press. So we won't take much space plugging ourselves—just a bit like this now and then to let any Episcopalians who are interested know that The Witness is still here—and for $4 a year, not $8.50.

As Mr. Ford is saying today about his car: "Pay More! What For?"

IGY

By Corwin C. Roach
Dean of Bexley Hall

THIS curious phrase does not refer to a new patent medicine. It represents the initials of International Geophysical Year. Ten thousand scientists in sixty-two nations will spend over five hundred million dollars observing this earth on which we live, hoping to learn more and more about it. They will experiment, observe and record. The interested layman will look forward to the final reports and conclusions of their year-long investigation.

Two thousand years ago a small group of men living in an out-of-the-way corner of the world came up with some conclusions about the earth which have remained valid for two thousand years, long after the scientific facts upon which they were based have disappeared. These truths will remain even after the findings of our ten thousand scientists have all been reported and digested.

I refer you to the first chapters of Genesis and the truths there proclaimed.

One, the world is the creation of the purposeful intelligence of one mind. Two, that world is marvellously designed for the purpose. Three, man is the climax of creation and is destined to use it and control it intelligently. Four, man has too often chosen to use his intelligence and his free will to abuse and exploit his environment, including his fellowmen and in the end himself. Five, there is a corrective factor in life which will ultimately resolve even man's ignorance and self-will. It is summed up in a verse which twenty centuries of Christian heritage have not been able to exhaust. "For God so loved the world that he gave his only begotten son to the end that men should not perish but should have eternal life."

As we look forward to the results of this Geophysical Year, let us not forget the findings which these ancient seekers after truth have recorded for us.

Pointers for Parsons

By Robert Miller
Episcopal Clergyman of Campton, N. H.

"I was interested in your Pointers for Parsons," writes an old friend. "Their inconclusiveness is, of course, intentional. That is the way such conversations go in life, and it is up to the parson to try and think it through. I need a bit more guidance."

I admit the inconclusiveness. I even agree with the editor who said he did not always know on what side I was coming down and added that perhaps I did not know myself. I agree with a

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

brother minister who said of the Mrs. Blackie Pointer that "there seem to be two or three morals in it, but they are well hidden."

Writing with the clergy in mind I would not dare to be dogmatic. Is it a question of accepting tainted money, of enforced retirement at seventy-two, of opposing war and supporting defense, of what is Caesar's and what is God's? There will be many differences and a Pointer for Parsons may properly point them up rather than point them out. Who dare be dogmatic where the Church has not spoken?

A recent editorial remarked that nobody "holds his dogmas with absolute firmness." Does that mean that we all sometimes doubt? I expect we do, but should we doubt in the pulpit? I am reminded of two laymen, both my parishioners, but in far different parishes. One said of a preacher, "Why does he preach all that. It's hard enough to believe without getting all unsettled." The other said with satisfaction of another preacher, "He speaks with authority."

People like us to speak with conviction, and at the same time to understand their doubts. It is not hard for one who has "glimpsed the vision of the highest" even though it was but a glimpse, and we cannot always recall the vision and its glory. Yet to have had it is to be convicted and convinced, convicted and convinced as Peter was. It is a paradox of the faith that the Lord meets each of us on the way, on his terms and on our terms.

He meets Peter in one way and Paul in another and Mary Magdalene in yet another and as he met men and women then so he meets them now. He is utterly unexpected. The Church had to be dogmatic about him and declare what he was and is. Therefore the Creeds, and, if you like, the Liturgy. Creeds trouble so many for they seem so impossible. But to most men and women who have met the Lord what they say is not impossible. Astonishing, yes! Mysterious, yes! But true, yes!

But if we teach and declare the dogmas of the Church, what authority have we? That of the Church? It's not enough. We need more; we need to have met the Lord. We need conviction, and conviction is more than the mind's assent. It is the utter certainty of our whole being.

It may well be that only to the pure in heart does it come easily.

THEOLOGICAL SEMINARIES RE-OPEN

The strategic and vital importance of the Church's Seminaries is often overlooked. Yet it is in the Seminaries that your Clergy are trained, moulded and disciplined intellectually and spiritually for their service to the Church.

As a new academic year starts, the Seminaries ask your prayers and support so that they may the more effectively perform their responsibility to the Church.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ASHFIELD PARISHES TO CONTINUE

★ The arrangement in Ashfield, Mass., whereby both the Congregational and Episcopal churches are served by one minister, is to continue. The Rev. Philip Steinmetz, who has been in charge of both congregations since the experiment was started, is to leave in the fall to take a position with the Mass. Council of Churches.

Whether or not to continue the arrangement was put to a vote in both churches, with the Congregational Church voting 70 to 17 in favor and the Episcopal Church voting 52 to 1 in favor.

Mr. Steinmetz, in a message to his congregations, states that "it is evident that the rightness of this arrangement is clear to most of us who have had an active share in it.

"That does not mean that it is perfect beyond need for improvement. There is much room for prayerfully seeking deeper answers than we have found. I hope to be among the first to point out to my successor some of the places where we have done what we should not have done. But I thank God that we shall continue to face our tasks as one parish.

"Before we can move further, though, we must choose the right man as pastor. And to that task the cabinet and executive committee, the bishop and the Rev. Kenneth Beckwith are now giving prayerful attention. Between us all we know of several able men to whom this parish is a challenging task. Far from being at a loss to think of anyone who can fill the bill, our task is to choose wisely among many possible persons. You can help by supporting with your prayers those who are at work on this matter and by coming and sharing what light you have received when parish meetings are held to make the decision.

"It may be some weeks before there is any definite news to report. It takes time to write and receive letters, plan and hold meetings and conversations and move toward an agreement on the person to suggest to the churches. But we have time. Our parish life and witness will continue while we are seeking guidance in our choice. We are indeed fortunate and thank God for the future as well as the past."

MUSIC CONFERENCE AT SHATTUCK

★ The fourth annual music conference at Shattuck School, Faribault, Minn., Aug. 12-16, was the first of a series of special events scheduled for Shattuck's centennial year.

The conference, conducted by the joint commission on Church music of the General Convention, offered courses in service music, anthems, and both plainsong and Anglican chant. On the faculty were Edward B. Gammons, director of the music department at Groton School, Groton, Mass.; the Rev. John W. Norris, rector of St. Michael's, Brattleboro, Vt., and former instructor of church music at the Philadelphia Divinity school; Vernon de Tar, organist and choirmaster of the Ascension, New York, and Paul A. Beymer, for twenty years director of the summer choir school at Put-in-Bay, Ohio.

Dennis Lane of Minneapolis, diocese of Minnesota music commission chairman, coordinated arrangements with the joint commission. The Rev. Edward Bowyer, Ascension, St. Paul, was the chaplain.

Services were conducted daily in Shattuck's Chapel of the Good Shepherd. The final Evensong service was held in the Cathedral of Our Merciful Saviour, Faribault.

HOW TO SAVE MONEY...



On a future date someone will look at what you have saved over the years. What you have managed to save to that time through savings banks or investments may satisfy your need, but be distressingly disappointing to your widow whose need will be the more immediate and usually by far the greater. *But never so if your savings account is a life insurance policy.*

Permanent plans of life insurance are savings accounts carrying a very unusual guarantee granted by no other system of savings: That no matter what total you have actually saved to the date of your death, that amount will automatically be discarded on that date in favor of whatever higher figure you have set by agreement with the insurer.

Under the favorable terms offered by your Church Life Insurance Corporation, only a small portion of your deposit toward its plans of life insurance goes toward the cost of this guarantee of a higher ultimate amount. This cost is surprisingly low.

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

20 Exchange Place • New York 5, N. Y.

I am interested in further information concerning your plan of saving through life insurance.

NAME..... BIRTHDATE.....

ADDRESS.....

POSITION OR OFFICE HELD IN CHURCH .....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

Clergy Changes:

ALBERT E. RENDER, formerly vicar of St. John's, Toledo, Ore., is now curate of St. George's, Roseburg, Ore., chaplain to Episcopalians in the veterans hospital and vicar of the Church of the Holy Spirit, Sutherlin.

JOHN A. BRIGHT, formerly ass't at St. Mark's, Medford, Ore., is now vicar of St. Andrew's, Portland, Ore.

EDMUND K. SHERRILL has returned to Sao Paulo, Brazil, after a furlough in the United States.

JOHN B. KELLEY, following a year at the Southwest Seminary, is now vicar of the Good Shepherd, San Jose, Costa Rica.

ROBERT YERBURGH is now headmaster of St. Peter's College, Port-au-Prince, Haiti.

RICHARD H. BAKER is now minister to the American congregation at Guam.

PERRY C. BURTON, formerly ass't at Christ Church, Charlotte, N.C., is now rector of Emmanuel, Bristol, Va.

HARRY C. KEETON, formerly vicar of St. Luke's, Idabel, Okla., is now curate at Trinity, Tulsa. Okla.

CLAUDIUS MILLER 3rd, formerly vicar of St. Mark's, Mecklenburg, N.C., is now vicar of the Good Shepherd, St. Louis County, Mo.

JOHN F. ROLLMAN, formerly ass't of Linganore Parish, Md., is now ass't at the Messiah, Baltimore.

GEORGE W. DAVISON, formerly rector of the Advent, Baltimore, is now associate rector of St. Luke's, Dallas, Texas.

ALDEN BESSE, formerly ass't at St. Anne's, Annapolis, Md., is now rector of St. Luke's, Altoona, Pa.

JOHN N. HILL,, formerly rector of St. Paul's, New Rochelle, N.Y., is now rector of the Epiphany, Baltimore, Md.

WARREN C. SKIPP, formerly ass't at St. George's, New York, is now rector of Christ Church, Baltimore.

SIDNEY G. CLARY, formerly rector of Calvary, Tarboro, N.C.; is now rector of St. Philip's, Charleston, S.C.

WADDELL F. ROBEY, formerly locum tenens of St. Philip's, Charleston, S. C., is now rector of St. Vincent's, St. Petersburg, Fla.

CLIFTON REARDON, formerly rector of Christ Church, Pulaski, Va., is now director of education for the diocese of Southwestern Va.

ORDINATIONS:

HENRY P. KING Jr., was ordained on July 15 by Bishop Block at St. Paul's, San Rafael, Cal. where he is ass't.

JAMES P. SHAW was ordained deacon on June 30 by Bishop Block at Grace Cathedral, San Francisco, and is now director of the division of special services of the dept. of promotion for the diocese of Cal. Also ordained deacons at the same service: MICHAEL M. TSNDA, prof. at the semin-

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

ALTAR GUILDS
LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES
Mary Fawcett Company
Box 325 W, Marblehead, Mass.

MONEY for your TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1956 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
SANGAMON MILLS
Established 1915 COHOES, N.Y.

Shattuck School
FOUNDED 1835
The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college perparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth, New Hampshire

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.: Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ary at Kobe, Japan; ROBBERT TSU, ass't at St. Paul's, Walnut Creek, Cal.; EDWIN SUNDERLAND Jr., ass't at St. Luke's, San Francisco.

EUGENE N. STILLINGS was ordained deacon on June 15 by Bishop Craine at St. James, New Castle, Ind., and is now vicar of St. Luke's, Shelbyville, Ind.

EDWARD G. BIERHAUS Jr., was ordained deacon by Bishop Kirchhoffer on June 21 at St. James, Vincennes, Ind. and has worked at the cathedral in Indianapolis this summer.

TOM C. AKELEY was ordained deacon by Bishop Powell on July 6 at the cathedral in Baltimore, and is now ass't at Zion Parish and Linganore Parish, Md. Ordained deacons at the same service: WALTER A. BELL Jr., in charge of Holy Trinity, Churchville, Md.; WILLIAM J. COX, in charge of St. Philip's and also Holy Cross, Cumberland, Md.; HARRY L. HOFFMAN 3rd, in charge of St. John's, Relay, Md.; ROBERT POWELL, in charge of Holy Trinity, Baltimore, during the absence of the rector; LLOYD WOLF, ass't at Catoctin Parish, Md. Ordained perpetual deacons: RAYMOND F. HERON Jr.,; LLEWELLYN E. JONES, Jr.; WILLIAM McPHERSON: MAURICE PEARCE.

JOHN B. WHEELER was ordained priest by Bishop Powell on July 13 at St. Andrew's, Clear Spring, Md. where he is in charge.

CARL B. HARRIS was ordained priest by Bishop Powell on July 20 at St. Anne's, Annapolis, Md. where he is ass't.

GEORGE S. BUNN 3rd, was ordained deacon by Bishop Marmion on July 13 at Christ Church, Pulaski, Va., and is now in charge of St. Thomas, Christiansburg, Va.

CARTHUR P. CRISS was ordained deacon by Bishop Marmion of S. W. Va. on July 11 at St. George's, Kansas City, Mo., and is now in charge of churches at Arrington, Massies Mill and Norwood, Va.

PETER R. DOYLE was ordained deacon by Bishop Marmion on July 12 at R. E. Lee Memorial Church, Lexington Va., and is now in charge of churches at Altavista and Evington, Va.

JOHN H. TEETER was ordained deacon by Bishop Street on June 15 at the cathedral, Chicago, and is now in charge of churches at Rocky Mount, Callaway and Ferrum, Va.

ROGER A. WALKE Jr., was ordained deacon by Bishop Marmion of S. W. Va. on June 14 at Christ Church, Raleigh, N.C. and is now the headmaster of Virginia Episcopal School, Lynchburg, Va.

McRAE WERTH was ordained deacon by Bishop Marmion on June 20 at St. John's, Waynesboro, Va., and is now in charge of the Good Shepherd, Lynchburg, and St. Luke's, Pedlar Mills, Va.

LAYWORKER.

IRENE SCUDDS, formerly director of education at All Saints, Worcester, Mass., now holds the same position at Calvary Cathedral, Sioux Falls, S.D.

PARISH HOUSE REMODELED

★ The parish house of St. John's, Roanoke, Va., built in 1923, is now undergoing an extensive remodeling and modernizing. It will cost $278,500 and will be completed next May. There will be 24 class room and an auditorium to provide for 600 pupils, the estimated number in the Church School in 1960.

The Rev. Richard R. Beasley is rector and the Rev. F. E. Taylor the assistant.

NEW CHURCH BUILT IN PORTLAND

★ St. Matthew's, Portland, Oregon, is building a new church at a cost of $100,000 on a new site. The old church and site was sold for about $20,000, with the buyer agreeing to let the congregation use the old church until the new one is finished.

The Rev. H. Bernard Lamer Jr. is rector.

SIMPSON LEADS RETREAT

★ Prof. Cuthbert Simpson of Oxford University, formerly of General Seminary, is to conduct a retreat for the clergy of the diocese of Oregon, Sept. 16-18.

A new book by FREDERICK C. GRANT

THE GOSPELS

Their Origin and their Growth

This clear and completely up-to-date guide to the study of the New Testament makes use of the most recent studies in the field.

"An outstanding book on this subject . . . vigorous, stimulating, informative and marked by independent study and thinking." — FLOYD V. FILSON, McCormick Theological Seminary.

At your bookseller
$3.75

HARPER & BROS.,
N. Y. 16

MAKE MONEY WRITING
. . short paragraphs!

You don't have to be a trained author to make money writing. Hundreds now making money every day on short paragraphs. I tell you what to write, where and how to sell; and supply big list of editors who buy from beginners. Lots of small checks in a hurry bring cash that adds up quickly. No tedious study. Write to sell, right away. Send for free facts. BENSON BARRETT,
Dept. 183-L, 7464 N. Clark St.
Chicago 26, Ill.

Can I, At My Age, Become A Hotel Executive?

YES! "After Lewis Training, I became Housekeeper of a fine hotel."—Nettie S. Hardy



YES! "Now Chief Steward of resort hotel and get an excellent salary." — E. A. Kaler, Sr.



The success of Lewis Graduates proves you can qualify for fascinating hotel, motel and club field or apartment house projects. Opportunities everywhere for both young and mature. Previous experience proved unnecessary. Train at home or through resident classes in Washington. Nation-wide Placement Service FREE. Write for FREE book, "Your Big Opportunity."

Approved for A.L.Veteran Training
Lewis Hotel Training School
Desk CO-3403
Washington 7, D. C.
FORTY-FIRST YEAR
Write Today for FREE BOOK



CHOIR PULPIT ROBES
Finest Quality
Expert Tailoring
Wide range of colors, materials and styles. Write for Free Catalog.
HARTLEY
Religious Vestments Div.
1809-D Church St. • Nashville, Tenn.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

REINHARDT TOURS AUSTRALIA

★ John W. Reinhardt, director of promotion for the National Council, arrived in Sydney on August 26th for a three-week visit to Australia. He will share with Anglican churches modern American promotional methods.

His trip is being made at the invitation of the newly-formed National Promotion Council of the Church of England in Australia and Tasmania.

Commenting on promotional methods in the U. S., Mr. Reinhardt said the spread of the Gospel by 20th century means of communication "in many ways revolutionized the life of American churches." Modern methods of publicity are a "very useful missionary force" in reaching those who claim no religious affiliation, he said.

During his visit, Mr. Reinhardt will attend meetings in leading cities, including Sydney, Brisbane, Melbourne, Canberra, Adelaide and Newcastle. He will discuss promotion techniques with Anglican diocesan leaders, parish clergy, church wardens and vestrymen.

American churches are "extremely conscious" of the importance of the press, Mr. Reinhardt said, while Anglican churches in Australia "do not yet see in the press an imporant ally of the Church."

"Our relations with the newspapers are good," he declared. "We have learned to respect them and they, in turn, cooperate well with the Church."

SOUTHWESTERN VIRGINIA HAS CENTER

★ The diocese of Southwestern Virginia has acquired a property near Marion for a conference center. It is a 35-acre tract with a main building and eight cottages, with sleeping accommodations for 86, and dining facilities for 200.

Possession was taken Sept. 1 and the first activity is the clergy conference now in session, to be followed Sept. 7-8 by the annual meeting of the diocesan laymen's league.

Over fifty properties were looked over by Bishop Marmion and a committee before this property was found.

CONNECTICUT HAS NEW MISSION

★ Bishop Gray of Connecticut, has announced the establishment of the Church of St. Thomas of Canterbury in Sherman, as a new mission of the diocese. This latest establishment brings to 218 the number of places of worship in the diocese. The diocese remains the fourth largest in the entire Episcopal Church in number of active churches.

The Rev. George T. Cobbett has been appointed as priest incharge of the new mission.

The Sherman Church is the third new mission formed recently, the other two being St. Alban's, Simsbury, and St. Barnabas, Greenwich.

CONFERENCE ON UNITY AT OBERLIN

★ A conference on "The Nature of the Unity We Seek" opened at Oberlin College on September 3 under the chairmanship of Bishop Dun of Washington. There are 285 official delegates and 90 consultants attending, representing Churches of the U. S. and Canada.

The conference will be reported in the next number of The Witness.

The Family Service

By Massey H. Shepherd Jr.
Church Divinity School of the Pacific

The foremost liturgical scholar of the Church explains this service which is being increasingly used.

25c a copy $2 for ten

THE WITNESS
TUNKHANNOCK PENNSYLVANIA

If Your Child Is A Poor Reader

See how *The Sound Way To Easy Reading* can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade in 6 weeks!* Write for free illustrated folder and low price. BREMNER-DAVIS PHONICS, Dept. M-63, Wilmette, Ill.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 *Church Vestment Makers Over One Hundred Years* 1957

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

Sell Amazing "Cut Flowers" GREETING CARDS

So Real, Even Stems Are Cut

Make 85¢ on Every $1.25 Box

Earn extra money **NOW** with outstanding year-round money makers! No experience needed. Show friends FREE Samples of new **Christmas Cards** from lovely Personal Album; full line new Gift Novelties; best-selling card Assortments. Up to $100 in Gift Bonuses besides big cash profits. *Rush name for Samples on approval.* $1 Nest Egg Banks *free* if you act fast!

ACT FAST Get $1 "Golden Nest Egg" FREE

CREATIVE CARDS
4401 Cermak, Dept. 149-G, Chicago 23

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Seabury Series Courses For 1957-8. Nursery and Grades 3, 6 and 9. Seabury Press.

The department of Christian Education of the National Council has issued four new courses through the Seabury Press which are now available for use in Church Schools. Like the courses which have preceded them, they are based upon a principle quite different from that of earlier Church School teaching.

The statement of these principles by the department is worth quoting: "The older view is that its purpose is to teach what others have already experienced about the Christian faith. The hope is that the members of the class will come, perhaps, to have the same experience in their own lives, but certainly that the knowledge of their Christian heritage will prove beneficial to them, helping to be loyal and faithful servants of God through his Church. There is another view: The purpose of the Church School class is to lead pupils to have, along with their teacher, first-hand experience of the redeeming love of God in the fellowship of the Church, and to find, in the recorded experiences of others, an interpretation of what is happening to them."

This second principle is the basis of all Seabury Series publications.

The Nursery Course, for children of 3 and 4 years of age is admirable done and should be practicable for use by almost any intelligent teacher. The series of picture cards for the children are cleverly done and will delight the youngsters. The Teachers Manual costs $1.80 and the cards $1.75.

Grade three, for eight year olds, is an elementary teaching of missions. The Teachers Manual has "teaching aids" which include a map of the world, two posters, two Nativity pictures, a sample of Braille and three picture cards of a cathedral. The cost is $4.25. The Pupils Book is a reprint of the Prayer Book services and Collects, illustrated in color, and has explanatory notes on the Holy Communion and Morning Prayer by Massey H. Shepherd, Jr. and Robert N. Rodenmayer. The cost is $2.55.

Grade Six, for 11 year olds, has the significant title, *Deciding For Myself*. The Teachers Manual of 192 pages costs $1.90 and the children's Resource Book, with background information by Edric Weld and William Sydnor, costs $1.90.

Grade nine, for fourteen year olds, is titled *Growing In Faith* and its purpose "is to help young people to express their gathering doubts and questions and to seek understanding of the means by which faith is transmitted and strengthened". The costs is $1.90 and the pupils Resource Book, "Old Testament Roots of Our Faith" costs the same.

For all these four new courses there is a special Parents Manual *Faith Is A Family Affair* which can be very useful for parents of children of all ages. The cost is $1.25. A useful *Guide For leaders of Parents Classes* costs $.75.

For parish clergy who are considering the use of these new courses, it is desirable to have in hand the department's *Preview 1957-1958* which describes the material of all the courses published to date. This has already been sent to every clergyman, but additional copies may be obtained in lots of five or more for $.35 a copy.

Two basic problems face every parish considering the use of the Seabury Series; securing the hearty co-operation of parents and prospective teachers and the financing of the elaborate material necessary for carrying on these courses.

Pathways of the Inner Life Edited by Georges A. Barrois. Bobbs-Merrill, $5.00

This is a beautifully printed, well chosen anthology of the spiritual life, with selected passages ranging from the early Church fathers to Albert Schweitzer, Thomas R. Kelly, and Rufus Jones. Mystical writers are in the majority. The motto of the book, from St. Anselm, gives its key: "He who believes not shall not experience, and he who experiences not shall not understand."

The book is a welcome one. Too much current religious literature is purely theological, apologetic, or expository—whereas the testimony of the saints is self-evidencing, and needs no further defense. Those who *live* their faith know how true it is—and so do others.

—F. C. Grant

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*.
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

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

The Bishop's School
LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART – MUSIC – DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, *M.A., Headmistress*

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

St. Mary's Hall For Indian Girls

SPRINGFIELD,
SOUTH DAKOTA

★

KENYON CULL,
Headmaster

OKOLONA COLLEGE

OKOLONA, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) . . . Established 1902.
Hiigh School and Junior College — Trades and Industries — Music.

For information write: W. MILAN DAVIS, *President.*

TODAY'S TRAINING FOR TOMORROW'S OPPORTUNITIES

SAINT MARY'S HALL

Episcopal Boarding School for Girls

FARIBAULT, MINNESOTA
Ninety-Second Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ration one to six. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus.

Write for Catalog.

Martha Robbins
HEADMISTRESS

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

ABBIE LOVELAND TULLER SCHOOL

Maycroft, Sag Harbor
Long Island, New York

For Catalogue Write
MOTHER ABBIE
Headmistess

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 HELEN'S HALL

PORTLAND 1, OREGON

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational Preschool and Lower School, through Grade VIII. Upper School and residence department for girls only.

Broad Cultural Program, including Music, Art, Drama, College Preparatory.

THE RT. REV.
BENJAMIN D. DAGWELL, D.D.
President, Board of Trustees
GERTRUDE HOUK FARISS
Principal

VOORHEES

School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. *Reasonable Terms. For information, write to THE REGISTRAR.*

St. Mary's School

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year.

EST. 1879

Beatrice McDermott, Headmistress
17 EAST FRENCH PLACE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 9-12; sep. Jr. School grades 4-8, housemothers. *For One Subject Plan booklet and catalogue write:* DR. J. C. WICKER, Box 284, Fork Union, Va. 60th year.

ST. MARGARET'S SCHOOL

FOR GIRLS
Tappahannock, Virginia

A College Preparatory Boarding and Day School located along the banks of the Tappahannock River. Grades seven through twelve. One of the seven Diocesan Church Schools. Accessible to Richmond's cultural advantages. Various social activities. Good sports program, including water activities.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,
Headmistress

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

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.

Summer School-Camp Combination
June 17 - July 27

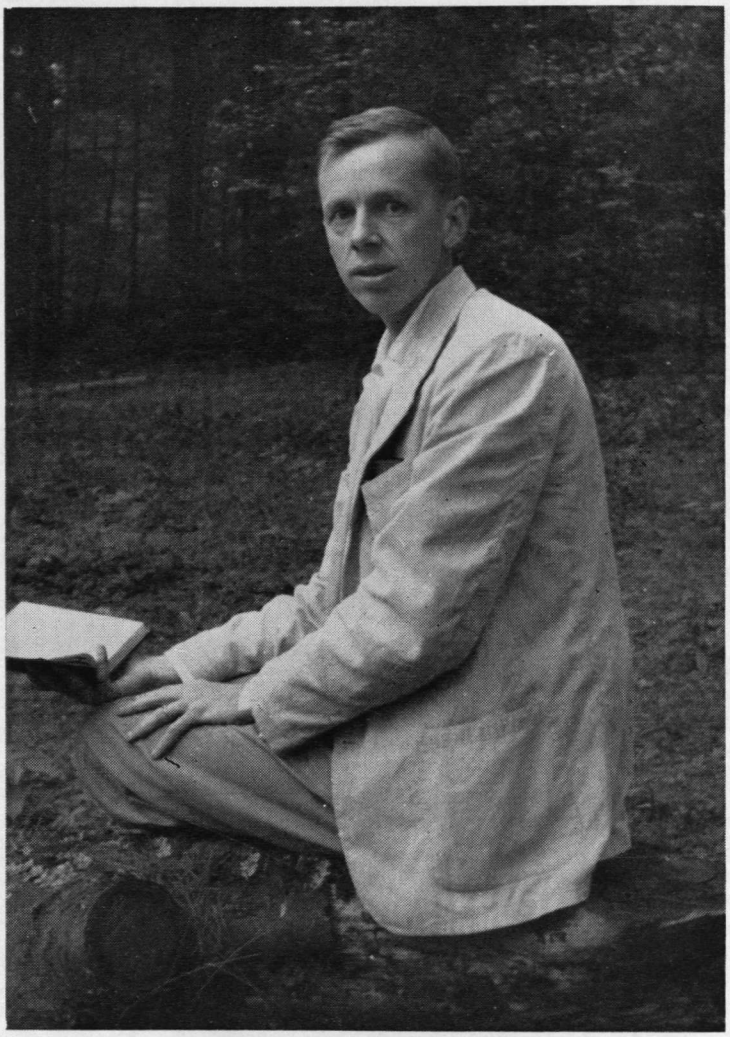
MARVIN W. HORSTMAN, *Headmaster*

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

SEPTEMBER 19, 1957

10¢



JOHN PAIRMAN BROWN
Whose Editorials Are Witness Features

THE CRISIS OF CIVILIZATION

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 7:45; Holy Communion 8:00 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE
HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. *Columnists*: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 27

The WITNESS

FOR CHRIST AND HIS CHURCH

SEPTEMBER 19, 1957

Editorial and Publication Office. Eaton Road. Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Story of the Week

Bishop Dun Gives The Keynote At Unity Conference

★ Recognition "that God wills unity for his Church" has brought the matching acknowledgment that present relations



BISHOP DUN

of Churches do not manifest that unity, declared Bishop Dun of Washington in his opening address as chairman of the conference on unity held at Oberlin College, September 3-11.

The conference was the first to be sponsored by the thirty-four participating Churches in the U.S. and five of Canada. Its purpose was "to bring the subject of Church unity down from the ecclesiastical stratosphere to the level of general Christian concern."

Bishop Dun, a leader for many years in the unity movement, told the delegates that they were at the conference "to discuss our deepest bonds of unity and our honest differences in a spirit of frank Christian conference. Not to evade real differences is as important as to avoid the spirit and method of controversy."

He also welcomed representatives of a number of Churches who came as observers, including two priests of the Roman Catholic Church.

"Major Churches, notably the Roman Catholic Church, and numerous smaller Churches, have excluded themselves on the ground that participation would obscure or contradict their witness to the truth about the Church or the Gospel as they conceive it," he said. "But in spite of these grave limitations the world-wide perspective has steadily been sought," Bishop Dun emphasized.

The present conference is not to surrender such a perspective but to recognize that Churches "within one great continental area" with common culture, language, and society have common tasks and problems. In North America, he pointed out, "We face enormous population mobility. You, in that other church, pick up some of our drift and we pick up some of yours."

He referred to some of the concrete problems which were taken up in the twelve study groups around which the conference centered. These ranged from matters of faith and doctrine to race relations and population mobility as they "give urgency to the unity we seek."

"If the divided Churches are to meet and draw together, they can only meet through persons, through imperfect persons such as we are," he told the conference delegates and observers.

"If you are like me, you will find, as you meet your brothers and sisters coming out of their particular households of faith, that you cannot think lightly or contemptuously of what has nurtured them, even though you could not be at home where they are at home."

"And you will experience afresh the sorrow of realizing that they go back and you go back into households or structures of faith and prayer and allegiance that in many ways separate you from them and fail grievously to make manifest our unity in Christ. This sorrow can turn you into a patient seeker for the household in which we could all be at home," he concluded.

There were 289 delegates officially named by the Churches to participate in the conference, 92 consultants including 13 from overseas, 39 observers, and more than 70 additional people who come in the category of staff or visitors.

Differences Disappear

★ Traditional differences in the organizational structure of Protestant Churches in America are gradually disappearing, it was reported to the Conference.

The report, made by 12

prominent New York clergymen and theologians, said that theories and practices of Church government and administration "which to an external view seem widely divergent and even divisive, disclosed to a more interior examination many striking correspondences and similarities."

Chairman of the reporting New York group was Dr. Truman B. Douglass, executive vice-president of the board of home missions of the Congregational Christian Churches.

They said the traditional classification of Protestant denominations into three main categories—the episcopal, presbyterial and congregational—is losing its validity.

The episcopal form of government imposes a central authority, the presbyterial places authority in groups of Churches such as presbyteries and synods, and the congregational provides autonomy for the local church.

Such "standardized terminology," the group said, is no longer accurate. In this connection they observed that there are bishops "with very great administrative authority and little ecclesiological significance" as well as bishops "who are regarded ecclesiologically as constitutive of the Church yet are given relatively little administrative power."

The group added that important similarities of administrative authority and practice may be hidden by differences in terminology and titles.

It emphasized that the "effective power" in most Churches in North America is dependent largely on the voluntary consent and support of the constituency "no matter what authority is assigned to a particular office by the constitution or polity of the denomination."

"Let an ecclesiastical official discipline a clergyman more popular than himself in the church and community, and then see what effective power is," the report said.

The report also dealt with the relation of "Authority and Freedom" to the "Nature of the Unity We Seek." It warned that it is of utmost importance to maintain conditions of freedom "so that Christians of various heritages and positions can freely speak to each other and freely listen as others witness to them."

At the same time, the report cautioned against a "one-sided" stress on freedom which, it said, "has sometimes minimized the role of authority so that at times, most often unconsciously, authorities other than the Gospel have actually cut deep into the life of churches."

"A one-sided stress on freedom," it continued, "tends to minimize the role of power, and thereby permits power to be wielded in congregations and denominations in authoritarian and un-Christian ways."

In conclusion the report said: "Believing that Christianity is called to play a dynamic role in a chaotic world, we conclude that any structural expression of Christian unity should not seek authoritarian or uniform patterns, but provide for continuing free discussion at every level. A central condition of genuine Christian unity would seem to be the achieving of a reasonably satisfactory balance between the necessities of freedom and authority.'"

Further reports on the conference, including reports on dealing with the Roman Catholic Church, interpretations of baptism, and reports of a survey on various beliefs held by clergy and laity, will appear next week.

Seminarians Are Given Warning By Union Professor

★ The Rev. Daniel Day Williams of Union Theological Seminary said today's seminarian is faced with "too many courses, too many subjects, too many papers, too many selections to read from too many books, too many hours on the field and too many hours going there and returning."

"On top of all this," he added, "seminary students are earning a living and raising a family and trying to be good citizens by belonging to too many organizations."

He told the conference of the Interseminary Movement, meeting at Oberlin, "The result is that the student never develops the habit of sustained critical reflection and finds it hard to see how all this can have an impact on the Church and the world."

"The greatest cause of this distraction," Williams said, "is the illusion that we can pack into three years 'everything that a minister ought to know.'"

He said that seminaries ought to "concentrate the years of theological study on the issues and problems which matter most, so as to lay a foundation for the minister's growth during his entire life of service."

Discussing the many activities and pressures facing today's clergymen, Mr. Williams said ministers must get into their theological training "an understanding of the cultural, political, scientific and other forces at work in the modern world."

☆ **ADDRESS CHANGE**
Please send both your old and your new address.
THE WITNESS
Tunkhannock, Pennsylvania

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Conference Faces Problems Before Colleges Today

★ Bishop Hines of Texas said that Christian students can contribute to their day "the fact



BISHOP HINES

that truth and God are not separate realities, one found in textbooks and the other in church services."

He spoke to 450 Episcopal college students, faculty members, administrators and chaplains attending the first national study conference of the National Canterbury Association. The association comprises Episcopal college student groups. Theme of the conference was "The faith and the university." The meeting was held at the University of the South.

Bishop Hines, chairman of the Church's national commission on college work, said: "We must emerge from school as Christian representatives of a tradition which respects the natural world and its laws but which also contributes to its day the meaning that 'God was in Christ, reconciling the world to himself.'"

The bishop added that what is needed in today's world are the durable resources for living "courageously and joyously in an era of tragic anxieties, mistakes and tensions which will not pass with the passing moment but are destined to harass man for generations to come."

He called upon Christians to live in a "harmonious wholeness which sees all men—white or black or red or yellow—as children for whom Christ died and for whom Christ lives to save."

"All Christians stand condemned," he said, "that the due process of law has blazed the trail for timid clergy and people alike." At the same time, he said, the Church is obligated not to allow gradualism to be taken for cowardice.

"Enemies of tolerance and justice have already gotten together an alarming front and Christians must unite to combat the poison of this fanatical fringe and effect the ministry of reconciliation among men, in God's grace," Bishop Hines said.

Thomas P. Govan, executive secretary for faculty work of the Episcopal Church's National Council, was another principal speaker. He called for sharp changes in the setup of universities to allow more freedom in the relationship between students and teachers.

He said the problem of authority and freedom within the university is the most pressing one in higher education in the United States.

He said American students are too dependent on their teachers for "both content and interpretation."

"The teacher deals with his subject not as a living body of knowledge," he said, "but as an objectively established thing and he forgets or ignores the personality of his pupils."

"The teacher is free from interference by administration, trustees or anyone else, but the student has only the choice of conformity to the will of his master or of futile rebellion. Students need and must have a free relationship with their teachers but this is impossible in the United States."

Dr. Govan said teachers must learn that they are not "an elite, virtuous group, and that the rest of society, including the Church, the state, the business community, the board of trustees, and the university administration have the right to a voice in the determination of educational policy." However, he added, no one of these groups should dictate to teachers "or use them as a tool."

"The separation and independence of trustees, adminis-

EDITOR BROWN

John Pairman Brown, pictured on the cover, is the Editor of The Witness. He follows a distinguished group who have served in this capacity: Bishop Irving P. Johnson, founder and first editor; Frederick C. Grant; Bishop Arthur Lichtenberger; Roscoe T. Foust. The present editor is the youngest man to hold the position — thirty-four. He is a graduate of Dartmouth; was a junior fellow at Harvard; a graduate of General, where he recently served as fellow and tutor. He is now on the faculty of Hobart where he teaches classics and history and is a lecturer in the freshman coordinate course in western civilization. He has just completed his work at Union Seminary, under Dr. Grant, for his doctorate in theology. It is our firm conviction that he will soon be as widely know and respected as his distinguished predecessors.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tration and faculty," he said, "has resulted in the loss of freedom, the breakdown of communication and the development of mutual hostility, suspicion and fear among those who should be unitedly performing a common and important task."

Dr. Govan deplored "the exaggerated fears of specialization, the desire for well-rounded men." He said this has "caused the university to succumb to the idolatrous notion that unless it teaches all students everything they will never know."

"General education is not only an impossibility, it is wrong in principle and aims," he maintained, "and until the university accepts a humbler view of its task the students will look outside its walls for that which interprets to them the meaning and purpose of life."

HEALING MISSION IN ST. LOUIS

★ The Rev. John Maillard of England conducted a healing mission at the Church of the Holy Communion, St. Louis, Sept. 8-11

INTERGRATION IN ARKANSAS

★ One of the points made by Prof. Cross in his article on segregation (8/22) is supported in the news dealing with the integration struggle in Arkansas. Cross stated that the pentacostal churches give religious sanction to segregation and declared that "the political and social wisdom that bubbles through tobacco juice on the court house steps is first cousin to a sectarianism that ardently believes that God wants 'niggers kept in their place.'"

Governor Orval Faubus was condemned by sixteen clergymen of Little Rock; all of them were ministers of what Cross called "classic organizations of Christians"—Episcopalians, Lutherans, Disciples, Presbyterians, Baptists, Methodists.

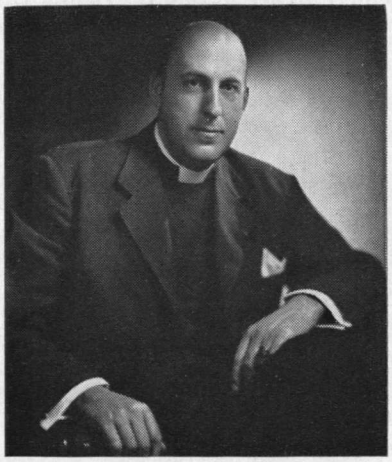
Other ministers praised Governor Faubus for enforcing separation of races in the schools; all of them were ministers of pentacostal churches—Assembly of God, Missionary Baptist, Evangelical Methodist, Community Church.

TWO MILLION AND A HEIFER

★ The diocese of Ohio had pledges of over two million dollars for its Advance Fund, with pledges still coming in. The diocesan paper reported that the fund was over the top "to the tune of $765,000 and one Angus heifer", the latter contributed by a member of the church in Mansfield. The report did not state what disposition was to be made of the animal.

HEALING MISSION IN WILKES-BARRE

★ The Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia, is to conduct a healing



DR. PRICE

mission at St. Stephen's, Wilkes-Barre, Pa., Sept. 26-October 2, which is sponsored by the eleven Episcopal churches of the area. The Council of Churches is also supporting the mission and are to sponsor a dinner for doctors and clergy on October 1.

Dr. Price is well know for his healing services at his church in Philadelphia and has had missions in cities throughout the country.

RED BARBER ON TEEN-AGERS

★ Red Barber, one of the broadcasters of Yankee games, is to be the headliner at a dinner to be held in St. Louis, October 19, sponsored by the Episcopal city mission society of St. Louis. The purpose of the benefit dinner is to familiarize civic and religious leaders with the opportunities for youth councelling. Barber, who is chairman of Youth Consultation Service in New York, will speak on the need for active help in this field from lay people who are interested in teen-age problems.

PHOTO CONTEST UNDER WAY

★ The photo contest which proved so popular last fall is to be held again, October 1-31, under the auspices of the promotion department of the National Council. Prizes total $450 and further information about the contest may be had from Douglas Bushy, 281 Fourth Avenue, New York 10.

BALTIMORE HAS NEW CHURCH

★ Bishop Powell of Maryland laid the cornerstone of the new Church of the Holy Trinity, Baltimore, on Sept. 8th. The church will be colonial in style and will seat 350. The congregation has been using the basement of the structure since 1948.

The cost will be $137,000, according to the vicar, the Rev. Robert B. Pegram.

CLERGY CONFERENCE IN MINNESOTA

★ The clergy of Minnesota held a clergy conference at Shattuck School, Faribault, Sept. 10-11, with Prof. Albert T. Mollegen of Virginia Theological Seminary the conductor.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Crisis of Civilization

IS OUR age—the 30-odd years ahead in which I and my contemporaries shall do, or fail to do, our job—a time of crisis? There are still some people around of the era of Mr. Julian Huxley who feel that science offers hope for a steadily brightening future. I myself do not find this view much of a temptation. Nor I think could I just settle down and associate myself with the postwar boom, though it is hard to convince someone who is doing just that that he is following a shortsighted policy. But we all are offered temptations to oversimplify: and I suppose mine is the Millerite temptation, to announce that the last days are at hand, to quit work, buy an ascension robe, and wait for the Second Coming—even if I suspect it will be an unawaited coming:

> And what rough beast, its hour come round at last,
> Slouches toward Bethlehem to be born?

But I am consoled by thinking that many of Jesus' contemporaries were absorbed in fantasies of the end, and that this temptation is at least an over-simplified version of Jesus' own views. "Verily I say to you, there are some of those standing here who shall in no manner taste death, until they see the Kingdom of God coming in power". Mark at least thought that Jesus could have said that, although plainly Jesus' main concern is to point out what this attitude involves, and to discourage speculation about "times and seasons". My personal feeling is that Jesus, being among other things a poet not wholly unlike Mr. Yeats, adopted a mythology of history which will not stand up under strictly logical analysis, because it was the only sufficiently powerful symbolism available. And what it symbolizes you could perhaps describe as the all-importance of the present and the absolute urgency of doing the right thing in the present, taking no thought of conjectural consequences in the future.

TIME OF TESTING

WHEN I try to decide if this is an age of crisis, I am then really doing the opposite from setting up shop with a crystal ball, and announcing whether or not we shall see a war of ballistic missiles. "Crisis" originally meant the "judgement" of God; and a crisis in men's affairs is the time of testing which determines whether their motives and actions in the past have been wise or prudent. Using the word plainly implies that you think something in history does pass judgement on men's actions. The New Testament seems to have a double view: that every time is a time of crisis because God's judgement is always the same; but that its own age is a time when that judgement is publicly obvious. I would be willing to maintain the same of our own age. And one might add that it takes less acumen to be a prophet in an age of crisis: this is why we admire the prophets in an age of apparent stability, Kierkegaard or Blake:

> The harlot's cry from street to street
> Shall weave old England's winding-sheet.

One has to make a preliminary judgement about one's own age, because one has to decide whether the available institutions are adequate to the job at hand. After the fall of the Western Roman Empire, the job at hand was to preserve classical culture and some minimal form of Christianity, to reconstitute schools and a farm economy, to civilize the barbarians and keep a spark of humanity burning for a better age. The humane Rule of Benedict was ideally set up for this job, and one hopes that even Kierkegaard would have approved of it. I have always suspected that even Benedictine celibacy was as much an economic necessity as a spiritual ideal.

JOBS AT HAND

WELL, what are our jobs at hand? Let us try a rough listing.

First; peace. For a number of months the USA and the USSR (and somewhat less so Great Britain) have been trying to persuade world opinion that they stand ready and eager to end the threat of atomic war, if only it were not for the insincerity of the other side. I am willing to believe that Russia has in fact been somewhat more opportunistic about disarmament

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

proposals; but I fear this is more than overbalanced in world opinion by the fact that America is the one who has actually engaged in atomic warfare. At the same time the scientists of the Atomic Energy Commission itself have finally become concerned that the concentration of strontium 90 in the jet stream and the bones of our babies is approaching 10 or 25% of a conjectural danger point. Fallout seems to be particularly heavy in the latitude of Martha's Vineyard, in which I type these lines; and I may say I feel like hell about the whole business.

Second; not succumbing to prosperity. I suppose most historians would agree that times of extraordinary wealth were particularly dangerous for both the moral stamina and the eventual survival of a nation. Well-to-do city dwellers, to reduce the matter to simplest terms, do not invariably defeat hungry peasants in war. Money is such a tricky thing to have because it puts on you the responsibility of doing something worthy of the power it gives you. What fitting monument has our suburban society produced in view of its commanding importanct in world affairs? The truth seems to be that anxieties increase in proportion to power; it is as much as one can do simply to live up to what is expected of a junior executive or his wife.

Third; talking convincingly about spirituality. With some important exceptions, those of my contemporaries for whom I have the most respect couldn't be less interested in organized Christianity. And I must confess I see their point. Both in the Episcopal Church and in other Christian denominations I note an intransigeance and exclusivism, at least among the clergy, closely paralleling the new nationalism. Why should anyone outside the Church take seriously any one of the Churches which take their historical peculiarities so seriously? By what logic could a Methodist or a Roman Catholic persuade a thoughtful Hindu or Buddhist that they stood for the one right thing? Why do followers of Jesus so shy away from the well-attested facts that Jesus was a reforming rabbi with a particular message to the religiously dispossessed? What must intelligent students of history think of a clergy which asks them to accept as historical, accounts whose character and attestation would render them highly suspect anywhere else?

Am I quite alone in seeing the jobs before us in this light, and in feeling that U.S. foreign policy, American culture, and Protestantism are quite unequal to them? This is not the first time these questions will have been raised in these columns. Zeno the first Stoic, part Hellene and part Semite, said the ideal state of mind was what he called "ataraxia": the power not to be distrubed by the worst with which the outside world could present us. In the past year Americans outside mental hospitals consumed many billion tablets of what are called "ataraxics", tranquillizing drugs. We know perfectly well why our hearts and digestions kick up, and that the pills treat only the symptoms, not the disease; although indeed psychiatry can do little better, and there is no doubt that the drugs give real if temporary relief.

In contrast all that is said about the great potential benefits of atomic energy is a political ataraxic, from which I see not even momentary relief. And our syndicated religious leaders are dispensing only a more ethereal Miltown. When you see a lot of people all over the landscape trying to hide behind huckleberry bushes, you presume there is a machine gun in the background they have no way of dealing with.

NOT DOING THE JOBS

I SUSPECT then that we really are in an age of crisis, in this sense: we have certain jobs to do, and will fall under the judgement of history if we do not do them; we have far more power and money than any past age; but our institutions are plainly not doing the jobs. The conclusion strikes me as obvious that Americans are on the wrong track, and need to find a new one. The one aim I have in these columns is a groping towards some better way: in which I claim no expert competence except a smattering of history, a smaller smattering of experience with human nature, and a fixed determination not to be put off with spurious answers. In particular I resist any claim that in the Episcopal Church, the Church generally, or elsewhere there already exists a series of answers or a way of life which only needs adequate publicizing. Our airlines may run flights to Nepal and Tahiti, but we are not all that destitute of adventure: we have yet to discover ourselves.

What will a new way be like? I will attempt an answer next week.

John Pairman Brown

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

How Hard Are You To Live With?

By Austin Pardue
The Bishop of Pittsburgh

EVERY year a person gets older, he becomes easier or harder to live with. Unfortunately—and I dislike saying it—the majority of us get harder to live with as our years increase. Think of the mounting tension that can exist between aged parents and their middle-aged children. Also, the growing strain that can take place between husbands and wives, or of the increasing friction that can develop between workers in the same office or church. So, in spite of notable exceptions, the longer people live the more difficult they may be to get along with. It all depends upon their inner attitude toward life. If it is kindly and patient, it grows more so; if it is cantankerous and disagreeable, so likewise it may increase with the years.

If we are hard to live with, it is basically because of our lack of teachability; it is due to our unwillingness to learn from Christ and to make an adjustment to changing situations. It is hard to love the person whose basic attitude is, "No one is going to tell me what to do!"

In theological terminology, the self-centeredness which keeps a person from being teachable is an evidence of original sin. And what is original sin? It is the pride which leads a person to feel that he is at the center of the universe and which makes him unwilling to face the truth about himself. The answer to this pride and unteachability is what the Greeks referred to as "metanoia," a word which has been translated as "repentance," but which literally means "change of mind."

NEED OF A CHANGE

THE need for repentance—for a change of heart and mind—is absolutely fundamental to Christianity. Furthermore, it must be repeated time and again in the life of every follower of Christ. Yet even systematic forms of certain kinds of repentance must be watched. The capacity for self-deception is so very great that a person can follow a prescribed pattern of repentance, take great pride in what he has done, and remain as smug, self-righteous, and unteachable as ever. He is like the man who has learned the lodge-grip but whose inner self remains a stranger to the principles of the fraternity.

Nothing aroused our Lord's ire like the self-righteousness which took pride in conforming to the prescribed externals of religion, but which neglected the weightier matters of attitude and disposition. To Jesus, religious regulations and practices were never an end in themselves; they were simply a means for spiritual growth. And whatever our failures may be (and we have many), the genius of the Episcopal Church, together with its potentiality for becoming the greatest Church in Christendom, lies in this: that it contains many ways of religious expression; it is inclusive in its provision of varied spiritual tools for people of differing temperaments; it holds in a living balance all the great elements of our Christian heritage; on a teachability—a facing of the truth about oneself before Christ—which makes a person easier to live with.

Teachability of mind is an inward attitude; its outward expression is graciousness of manner. Gracious behavior, as St. Francis of Assisi wisely said, is the chief evidence that a person has the grace of God in his own heart; to him,divine grace and human graciousness were inseparable. The gracious person is gentle, sensitive, considerate; without sacrificing his own integrity or lowering his own standards, he moves out into life with tentativeness—that is he feels his way into each situation, trying to discover the best method in which love can be served.

EXAMPLE OF GRACIOUSNESS

CHRISTIAN graciousness can be exemplified by the skillful driver operating his car in a crowded parking lot. With cars going every which way, and with children darting hither and yon, he does not dare to drive his vehicle ninety miles an hour; on the contrary, he drives it slowly, feeling his way through the maze of cars and people, always taking the whole situation into consideration, ever on the alert to adjust to unexpected developments. He personifies the gracious, tentative manner, for he knows that the bull in a china shop approach will create nothing but disaster.

To go back to theological language, the need for graciousness in human relationships grows out of the fact that the Christian Church is a holy fellowship, a redemptive society. And membership in a redemptive society does not permit an individual to act like a bull in a china shop; on the contrary, his actions must be such that they cement the bond of peace. Put another way, personal religion is valuable only insofar as it is corporate (just as corporate religion has

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

value only to the degree that it is personal); but the corporateness of religion depends on a gracious manner and the reconciling spirit of the individual.

Aware that a spirit of cooperativeness and the capacity to work together are essential to industry, corporation after corporation has adopted a program of rating-scales, self-examination procedures, and other devices to make sure that every executive—or potential executive—faces the truth about himself and does something about his personal inadequacies. A recent issue of the New York Times carried a long article on this very subject, stating that there is no question but that economically it pays off. And if knowing the truth about one's self pays off in dollars and cents, it is all the more likely that such knowledge will also pay off in making a person easier to live with.

EMPHASIS OF JESUS

JESUS did not proclaim a religion of rules, but of relationships. When he commended the Good Samaritan, for instance, he was not concerned with the manner of the man's conversion or with his school of churchmanship; what counted was his sensitiveness to human need and his humility before God.

We talk about our sins being "intolerable," but the fact is that we tolerate them extremely well, doing nothing to get rid of them and thus becoming more and more the kind of person whom others find intolerable.

So the answer to this is a teachability of mind, an unselfishness of heart and a graciousness of manner—that is what makes a person easy to live with.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

A FRIEND of mine is an alcoholic and he has spent most of the last twenty years in jail or prison—he steals to get liquor, and he wants liquor to gain a little oblivion. But it is not this I want to write about. It is that there is something humiliating about having to add a number after his name when I write to him.

A son of mine used to be in the air force but it is not this I want to write about. It is rather that he had to have an eight figure number written after his name.

I myself have a number. It is a social security number. It is not a heavenly security number. There aren't any. "He calleth them by name."

When the Church christens a baby, the baby is given a name and not a number. The baby is a person and has personality. It is not a statistic.

When anyone goes to the altar rail to receive the bread and wine he is not given a number. He goes as a person; unique person for there is none like him. Perhaps the Church is the last refuge of the individual.

More and more the world sees people as "masses." It has learned to count in very big numbers. It argues that this is convenient, necessary, inevitable. But the world is not God, and as long as we believe in prayer we shall not be Number so-and-so. We shall be persons.

It is the Church that has the truth of the matter and not the world.

The Blessed Company

By **Anson Phelps Stokes Jr.**

The Bishop of Massachusetts

AS WE rededicate ourselves to the Church's work for another year, it is important to know what the Church essentially is. Is it a building, an organization to hold services or to provide preaching? These are important, but essentially the Church is a community indwelt by the Holy Spirit.

That is what the Church was at the beginning. Our Lord left no building or elaborate organization, no Bible or Creed, as the result of his ministry. What he did leave was a small group of people, a community, bound together by the greatness of its Lord rather than by the distinction of its members. The group was held together by gratitude and loyalty to him who had called it into being.

To the first Christians Jesus had given himself and the continuing presence of his Holy Spirit. He had give a ministry in the form of a few men, chosen to be apostles, and a meal, the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Lord's Supper, to bind them together. The Church wrote the Gospels, articulated the Creeds, and developed the worship and organization. If you had asked them what were the teachings of Christianity, the early Christians would not have given you something to read. They would have said, "Come; join us. Live amongst us." The way of Christ was not a theory. It was a way of life, experienced in the community.

Once again the Church is a community in what is largely a pagan world; and if the Church is to carry out its function, it must think of itself in community terms. A lovely church is of no value unless it houses a community. Our worship must be the action of the community. Our activities must reflect its life. We are not just to "go to church." We are to "be the Church"—"the blessed company of all faithful people."

Our Worship

THE Church is a worshipping community. The distinctive public action of the Church is the worship of God, who called it into being by the life, death and resurrection of Jesus and by the indwelling of his Spirit. The Church finds itself as it rejoices week by week in the good news of the resurrection, for, remember, every Sunday is an Easter. The Holy Communion is a community meal. Originally it was in the setting of a parish supper. The forms of our worship are the heritage of the community. Psalms and canticles and prayers remind us of the richness of our background. It is important to have beautiful worship, but we do not come to church just to hear what goes on. We come to participate. Worship should be the expression by the whole community of its gratitude and devotion to God.

The Church is a teaching community. The faith which is preached is not the faith of individuals. It is the faith of the community, built up through centuries of experience. We must teach that faith, and Christian education, Sunday Schools, adult education, all have their part to play. But it is only as these things are part of the life of the community that men really learn. Even a sermon is not the product of the minister alone, but the common endeavor of preacher and people, prayerfully seeking God's truth. It is in living the life of the community that men learn the faith, and the way they are greeted in church is just as important as the curriculum placed in the hands of a Sunday School teacher.

A Saving Community

THE Church is a saving community. Christ did not only teach. He changed men's lives and saved them from the physical and spiritual dangers about them. The Church seeks in its pastoral ministry to save men. Its social service work aims to help them with their problems. It is not, however, the activity of the staff alone that is important. For men yearn for fellowship more than anything else. That is why we have parish activities. It is to create a community in which men find companionship and experience the love of God in every contact. It is an outreaching activity, for all around the world a Christian community is being created. That is the aspect of the foreign missionary enterprise most striking in our day.

Whatever Christ did through his human body, the Church must do today, for it is his spiritual body. As he gave himself completely to his heavenly Father in sacrificial service, so at the Holy Communion we remember what he did for us, and we give ourselves in gratitude to him.

Don Large

Clergy Crack-Ups

THERE have been a great many words written lately about clergy crackups. Too many words, and too many loose ones. It all began with that provocative article in Life, replete with examples of ministerial breakdowns all over the country. And the breakdowns, said the author, were incurred not just by third-rate misfits, but by men at the peak of their priestly profession.

In the intervening months, other writers and speakers have jumped upon the bandwagon, until by now the common talk would have us believing that every third clergyman has come apart at the seams.

Perhaps the most insidious aspect of the campaign of nudges and whispers is concerned with the inference that the victims of these crackups

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

were allegedly dedicated souls, but that a really dedicated soul would automatically be above breaking down.

Really! Do these thoughtless people honestly think that God will suspend the laws of the universe to protect a dedicated priest who, in an eager excess of tension, collapses because he can't manage to bring in the Kingdom of Heaven on a silver tray before sundown? And isn't it true that a racehorse is naturally a more nervous creature than a plowhorse or a cud-chewing cow? The trouble with most dedicated people is that, while God is patient, they're not. Meanwhile, a violin string may be completely dedicated to the production of great music; but if you pull the string too tightly, it's going to snap—dedicated or not!

It is, of course, admittedly true that most clergymen are forced willy-nilly to spread themselves too thinly. As the Life article pointed out, they are calmly expected to be preacher, teacher, writer, priest, pastor, administrator, money-raiser, and counselor. And even the late Fred Allen couldn't successfully manage to keep eight balls in the air at once—which is perhaps why he gave up trying to be a juggler, and went into radio and television instead.

Speaking personally, my own little world may admittedly crumble into dust before tomorrow morning. One dare not predict the future, nor be boastful about it. But I am thankful to God to be able to state that no part of the task to which I have been called (and for which I was ordained) ever overtires me. However, what does get me down sometimes is the round of peripheral trivia—the tea-or-cocktail parties and their more lengthy counterparts: dinner engagements and other public functions, especially when they are of a dreary nature. This situation, by the way, is especially true in view of our present parochial clergy shortage. I know it's a form of weakness, but I simply can not find it in me to try to encompass each day's stimulating and often knotty round of pastoral tasks—and still be a scintillating extrovert at a social function in the evening. Rather, I am impelled to find it more necessary to stay at home (if there be no parochial or diocesan function to call me away) and read or write or study for the morrow.

AN INVITATION TO ROMAN CATHOLICS
By Robert S. Trenbath
Late Rector of St. Alban's, Washington, D. C.
10c a copy — $4 a hundred
THE WITNESS Tunkhannock, Pa.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 14th Sunday after Trinity
St. Luke 17:11-19

"There are not found that returned to give glory to God, save this stranger."

Another Samaritan is the object of Jesus' praise. This time it is for the oft-forgotten, perhaps less heroic, virtue, of thankfulness.

This is another item peculiar to St. Luke, the evangelist who wrote for the non-Jewish missions. This passage stands in a sequence on faith (17:5,6), the servant's wages (17:7-10), the inward kingdom of God (17:20-21). Again the emphasis is clearly on fundamental attitudes which are prior to any external distinctions ecclesiastical or national. These materials stand in the large special section of the Lukan Gospel (9:51-18:14) and are regarded as representing a Perean ministry of Jesus on the view that they report conversations of Jesus as he passed down the East side of the Jordan valley on the way to Jerusalem. "Perea", which designates that part of Palestine, has the root meaning of "beyond", for instance, "beyond the Jordan", "beyond Judea", and we may see in this whole section a Lukan contribution for the Gentile areas "out there". It is wonderful preaching for the simple pagan, a collection of illustrations from Jesus' teaching to go with the doctrinal proclamations of St. Paul and his associates.

By implication the nine of the ostracized lepers were Jews. The one is specifically said to be a Samaritan. In response to their cry for mercy Jesus both tested them and instructed them to do that which would certify them for a return to society (v.14). They were cleansed as soon as they obeyed him. The one Samaritan turned around at once before he got to any priests for such certification of cure. Whether he and the others ever went to the priests (he to one of his own kind, of course) is immaterial for the purpose of this selection. The special aspect of the incident is the Samaritan's shout of thanksgiving. When Jesus in the end praised him, "Your faith has made you well" (RSV), the point is that his trust in Jesus was one that had matured in the expression of his thanks. Gratitude is an element of faith. The other men may have had healed skins, but they weren't

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"whole" (v.19). They weren't completely restored because they did not let their minds and mouths give appreciative recognition to their benefactor. How could they be completely integrated with such a vital lack in their characters? In Jesus' way of thinking that attitude of thankfulness and the speaking of **praise and thanks are marks** of a healthy person, we may say, **of a Christian character.**

The surprise in the episode is that this characteristic appeared precisely in the one of the ten of whom it was least expected, "this stranger", foreigner, alien. On the main gate to the inner court of the Jerusalem temple was a large sign forbidding the "foreigner" to enter on pain of death. He was not entitled to the blessings of the rituals and its system. How contemporary still! Yet, such an alien could not only show faith of a sort but a faith perfected with gratitude. Jesus said, "Rise, go your way; your faith has made you well" (RSV). You a Samaritan, had what was necessary. How important and encouraging this lesson must have been to Christian missionaries. St. Paul had been preaching that what counted was not belonging to Judaism, but having the right heart within, the basic faith in God as again made possible by Jesus. Here are out of Jesus' own ministry examples in proof of that position.

There is no tirade against the nine. Jesus teaches us to focus affirmatively upon positive, right actions. It is, however, within the implication of the lesson to remind ourselves that the lauded virtue is not only not the monopoly of the members of a formal religion, the "chosen" people, but that it may actually be completely absent in them. This episode, therefore, does remind us (like the preceding Gospel lesson and others) of those absolutely fundamental spiritual elements of life which are so easily forgotten and neglected because of obsessions with things external, canons, rubrics, dogmas and rituals, which were exemplified in Jesus' time by Judaism.

The Exceedingly Righteous

By Philip H. Steinmetz
Rector of the Ashfield Parishes

THE Pharisees were exceedingly righteous. There is something sticky and repulsive about such a condition. If you have heard someone tell about how badly they have been treated despite their own perfect innocence, you have an idea of what an exceedingly righteous person is like.

But Jesus urges us to exceed in righteousness the exceedingly righteous. As you study how he did just that himself, you see that he is more concerned about attitudes than acts. He takes all kinds of sinners and points with approval to something, faith, repentance, love, which more than balances their acts.

And apparently he preferred freedom to strict obedience. It is easier to keep definite rules and respect authority than it is to love so much that you act freely beyond the call of duty. It is that going beyond which makes the difference, giving in love, freely more than out of duty.

And at many points in his ministry it appeared that conviction is more important than convention. It is all very well to do right because it is the custom and other people are doing it. But the person who is really on fire with the love of God is willing to break even hallowed conventions when they get in the way of expressing that love. On many occasions Jesus broke the Sabbath, for instance, in healing or helping. He was certainly not conventional, but firm in his convictions.

So we can be really righteous no matter what we have done if we can keep an attitude of love and, going beyond obedience to authority can exercise true freedom, moved by conviction and unhampered by convention as we express the greatness and wonder of God's love.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy *$2 for Ten*

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

The Essenes and Christianity by Duncan Howlett. Harper & Brothers. $3.50

This is a very timely book because it signalizes the beginning of a new stage in the serious study of Christian origins. It is now ten years since the first discovery of the "Dead Sea Scrolls" and the author of this book has been a close student of everything that has been written on the further developments. The result of his study has given us, in this book, a remarkably objective account of the relationship of the Essenes and their teachings to early Christian life and doctrine. As an essential background to this story, he has given a detailed narrative of the origin and history of the Essenes, from their secession from the school of the Pharisees to the final destruction of their community by the Romans shortly before the defeat of Israel and the fall of Jerusalem.

The highly controversial question as to what, if any, connection there was between John Baptist and Jesus with the Essenes the author deals with in four chapters which are of absorbing interest. His tentative conclusion about John Baptist is that he was originally an Essene, but that he broke with that community when he went out into the world as a missionary to all of Israel. He makes a detailed comparison of the teachings of Jesus with the Essene doctrine as recorded in the Scrolls and finds much that is strikingly similar, but much more that is basically contradictory between them. His conclusion is that Jesus was never a member of the Essene community, but that he was very close to their fundamental ideas. Two chapters at the end of the book deal with the similarities between the Essene doctrines and practices with those of the early Christian Church. Here the author ventures a guess that there may have been contacts between the members of the Christian Church in Jerusalem and the Essene community which were only two days' journey apart. There may even have been Essenes who, like John Baptist before them, left the community centre and joined the Jerusalem Church. If this were the case, it would go far to explain the fact of the great organizational skill shown in the infant Church, for the Essenes had had age-long experience in all the problems of community organization.

This book is, on the whole, a masterly piece of work and will reward careful reading by any Christian interested in the origins and early days of his Church.

Glad Adventure by Francis Bowes Sayre. Macmillan Company. $6.00

This book is well named. It is delightful reading—often thrilling—of a record of which any man should be proud. "Glad Adventure" is the stroy of a life-time of public service, largely under Government auspices. The author is a son-in-law of President Wilson and his Government service was inspired by his early contacts with the Wilson family, although he never served in the Wilson administrations. His life of service began much earlier—in his student days—with Dr. Grenfell in his Labrador mission. Twelve of his early years were spent teaching in the Harvard Law School before being launched on his career of public service. He lived for two years in Siam as foreign affairs advisor to the King. The account of this experience is one of the most fascinating sections of the book.

With the election of Franklin Roosevelt, Mr. Sayre entered on his long period of Government service.

As Assistant Secretary of State under Cordell Hull, he labored effectively in the campaign for breaking down international trade barriers. Then, as the Second World Was was beginning in Europe, he was appointed High Commissioner of the Philippine Islands. The author's account of these days comes to a climax with the thrilling story of the escape by submarine from beleaguered Corregidor. The rest of his "glad adventure" was with U N R R A after the war and later with the U N where he served as the United States representative and as President of the Trusteeship Council, in both of which posts he roamed the world in Europe, Asia, Africa and South America.

The author's latest adventure was in Japan, where he spent two years as the personal representative of Presiding Bishop Sherrill, doing a magnificent job reactivating the stricken Japanese Church and its institutions.

The Book of Wisdom Editer by Joseph Reider. Harper. $5.00

For many centuries it has been the Christian Church which has preserved many of the most important of the ancient Jewish writings, e.g. those of Philo of Alexandria and the Apocrypha and Pseudepigrapha of the Old Testament. Now at last many Jews are becoming interested in these works, and the Dropsie College edition of the Jewish Apocryphal Literature is appearing, in finely printed commentaries.

Dr. Reider views Wisdom as a polemical work, directed against apostate Jews and the vicious idolatry and paganism of the current Graeco-Egyptian world. The dividing line comes at the end of ch. 5. He recognizes the Greek, probably Platonic, origin of the doctrine of the immortality of the soul—though he curiously calls it "resurrection of the soul" (p. 33), and refers to the "Neo-Platonic philosophy of pre-Christian Alexandria" (p. 36). There are small gaps and errors in the bibliography and elsewhere, and the notes are very sketchy, but the book will be useful for beginners.

—F. C. Grant

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

MUSIC CONFERENCE A SUCCESS

★ Church musicians from the dioceses of Western Massachusetts and Connecticut met for a three day conference in Lassell House, Whitinsville, Mass., from August 12th-14th. The conference leader was the Rev. Frederick Chapman, rector of St. Paul's Church, Gardner, and adviser in church music for Western Massachusetts, whose articles are a Witness feature. The faculty consisted of Mildred Buttrey, organist of St. Stephen's Church, Pittsfield; Frederick W. Graf, organist of the Cathedral Church of the Nativity, Bethlehem, Pennsylvania; Henry Hokans, organist of All Saints Church, Worchester; the Rev. William E. Soule, chairman of the music commission of the diocese of Connecticut.

Subjects covered during the conference included choral organization and direction; the problems of service playing; the Hymnal as service music; the organization and direction of the junior choir; Anglican chant; Gregorian chant; anthems that deserve to be better known; and trends in modern organ building. There were also conferences with individual leaders.

JEWISH GROUP BACKS EPISCOPALIANS

★ A national Jewish group backed the request of an Episcopal congregation in Albuquerque, N. M. that it be given a permit to build a church and parish school in a zone classified as residential (Witness, 9/5).

The American Jewish Congress submitted a brief at a hearing held by the Albuquerque city board of adjustment on the request of St. Matthew Church and mission school residents of the area have opposed the issuance of such a permit.

In 1955, the Episcopal group received a permit to erect the buildings but since construction was not begun within six months the permit expired. A group of residents objected to the granting of a new permit on the ground that the original neighborhood has changed and is now residential in character.

The Jewish brief argued that denial of the permit would violate the separation of Church and state.

It pointed out that religious institutions of other denominations are presently found within the residential area in which St. Matthew Episcopal church proposes to build.

"It necessarily verges on prejudice," the brief stated, "to urge that building construction by one denomination may be excluded when those of other religious affiliations are permitted."

Permission was granted to build a church at a hearing on Sept. 10. However the church officers agreed not to build a school and also not to park cars on a side street.

NEW SECRETARY FOR URBAN WORK

★ The Rev. Earl L. Conner, rector of St. George's, Indianapolis, is now associate secretary of the urban industrial division of the National Council. The division maintains study and research centers in several large cities to aid in meeting the needs of churches which face many changes if they are to carry out the Church's mission in their communities.

THE PRAYER BOOK
It's History and Purpose
By Bishop Irving P. Johnson

25c a copy

The WITNESS
TUNKHANNOCK — PA.

HOW TO SAVE MONEY...



On a future date someone will look at what you have saved over the years. What you have managed to save to that time through savings banks or investments may satisfy your need, but be distressingly disappointing to your widow whose need will be the more immediate and usually by far the greater. *But never so if your savings account is a life insurance policy.*

Permanent plans of life insurance are savings accounts carrying a very unusual guarantee granted by no other system of savings: That no matter what total you have actually saved to the date of your death, that amount will automatically be discarded on that date in favor of whatever higher figure you have set by agreement with the insurer.

Under the favorable terms offered by your Church Life Insurance Corporation, only a small portion of your deposit toward its plans of life insurance goes toward the cost of this guarantee of a higher ultimate amount. This cost is surprisingly low.

the **CHURCH** *Life Insurance Corp.*
20 Exchange Place • New York 5, N. Y.

I am interested in further information concerning your plan of saving through life insurance.

NAME..... BIRTHDATE.....

ADDRESS.....

POSITION OR OFFICE HELD IN CHURCH.....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BISHOP REEVES ON MIXED MARRIAGES

★ Bishop Reeves of Johannesburg, charged that "the American press far overplays the idea of mixed marriages—between Negro and white."

"I have never in my life met one member of the black people who expressed the slightest desire for marriage outside of his own racial group," he asserted in an interview in Dallas, Texas.

While in Dallas the Anglican prelate was honored at a reception in St. Matthew's Cathedral given by Episcopal ministers. He also spoke at St. George's Church.

The bishop touched on the coming South African trials of 156 persons accused by the government of high treason because they resisted the official segregation policy.

He heads the treason trials defense committee which is seeking more than $400,000 for the legal defense and family support of the accused.

Bishop Reeves said that although he was "roundly criticized" by his government for helping to organize the trials defense committee "my Church has backed me all the way."

He explained that in South Africa mixing of the races in primary schools is forbidden by law.

"I feel personally," he said, "that it would be a mistake to mix the races in these schools at this time. Eventually it will come. But right now there is too great a gap in the cultural background of the races."

In South Africa, he said, most persons worship mainly in churches of their own color "partly because of linguistic problems and because African people of different color generally live in different geographical areas."

"No one is refused admission to any of our churches," he added, "and some churches have multi-racial congregations. The Africans play as big a part as the white people at the churches' annual synod."

CHURCH LEADERS VISIT POLAND

★ A delegation of religious leaders from the U. S., Britain and Sweden are presently in Poland for a two-week visit. A spokesman for the group said they "hope to discuss the furthering of peace and international understanding and become acquainted with the present life of the Polish people."

In the group is William R. Huntington of St. James, N. Y., who was formerly a member of the editorial board of the Witness.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1956 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
SANGAMON MILLS
Established 1915 COHOES, N.Y.

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

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

HOLDERNESS
The White Mountain School for boys 13-19. Thorough college perparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, *Headmaster*
Plymouth, New Hampshire

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.: Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11: 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

KENTUCKY SEMINARY CELEBRATES

★ The Episcopal Theological Seminary in Kentucky celebrated the 125th year of its founding, beginning with the opening of the Seminary on September 15, 1957, at the Church of the Good Shepherd in Lexington. The Rev. Edgar C. Newlin, rector of Trinity Church, Danville, preached at the opening services.

The Episcopal Theological Seminary was founded in 1832 by the first Bishop of Kentucky, Benjamin Bosworth Smith, in Lexington. In 1834, the Seminary was chartered by the commonwealth, and operated for some years, graduating several classes of men.

In 1951, the seminary was revived under the original charter by action of Bishop William R. Moody of Lexington and the convention of the diocese of Lexington. Since 1951, when four students were enrolled, the Seminary has operated successfully, increased in number of faculty and students, and will graduate the fifth class in June, 1958.

Students enrolled for the 1957-58 session include men from the dioceses of Lexington, West Virginia, Louisiana and Southern Virginia.

Following the service in the Church of the Good Shepherd, there was an informal reception in the diocesan House, directly behind the Church. The main floor of the diocesan house has recently been converted into offices, housing the offices of the Bishop, the Dean of the Seminary and the diocesan office.

All guests attending the seminary opening were invited to attend the reception, and inspect the new offices.

MRS. HAINES TAKES NEW POST

★ Mrs. Elwood Haines, who has been director of education in the diocese of Maryland, is now director of education at All Saints, Chevy Chase, Maryland, where the Rev. Charles E. Berger is rector.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

THE EPISCOPAL CHURCH

What I Found

By Don C. Shaw

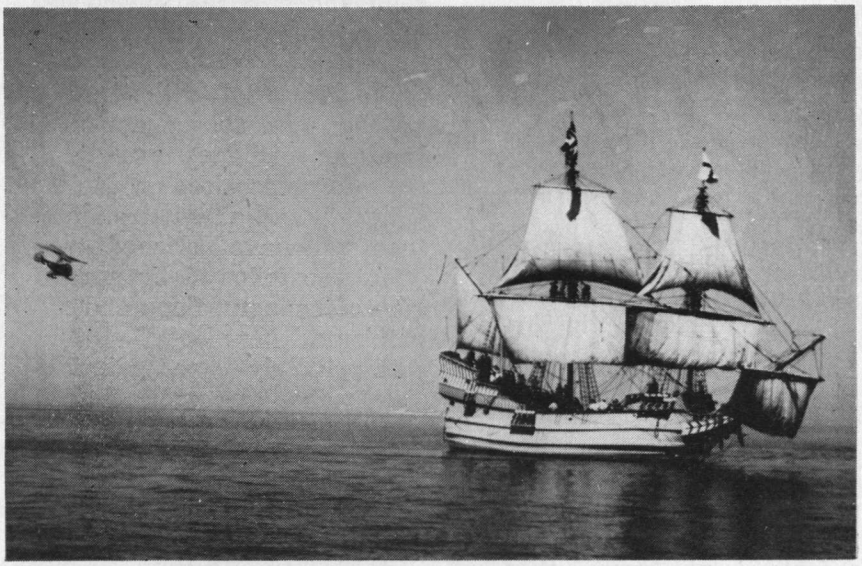
The story of a modern conversion from the ministry of another Church.

10c a copy - $4 for 100

The WITNESS

TUNKHANNOCK – PENNSYLVANIA

SEE THE NEW JAMESTOWN MOVIE!



Ultra-modern helicopters helped to film the 350-year-old story.

THE full dramatic impact of the Jamestown story has now been captured in a 17-minute moving picture in full color and sound that you can rent for your own community showings. Many thousands of Americans have joureyed to Tidewater, Virginia, this summer, to take part in the 350th anniversary of the first permanent English colony and of the Episcopal Church in America. Now Jamestown comes to *you*, through the moving picture screen.

The Founding of Jamestown revolves around the Rev. Robert Hunt, who brought the Church of England to America. The major part of the narrative is told as Robert Hunt lived it and saw it.

Rental charge for the film is $6 per use. A print may be purchased for your film library at $150.

Audio-Visual Division,
The National Council

281 Fourth Avenue, New York 10, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

DELAWARE PARISH CELEBRATES

★ St. James, Stanton, Delaware, recently celebrated the anniversary of the church's founding. Just which anniversary was uncertain. The Rev. Alvin B. Potter, rector, said the church was not trying to commemorate a particular date—just the founding of the church.

An entry in the church vestry minute book states that the first sermon preached in the parish was on July 4, 1677. This would make the church 280 years old. An inscription on a bell installed some sixty years ago in the belfrey says: "St. James' parish organized in 1698, first church built 1714, 'Praise be the Lord.'" The first building was a log cabin chapel erected in 1716, according to oral tradition and drawn from recognized historians. This building was destroyed by fire. The present structure was erected in 1820. The churchyard which surrounds the present building contains the graves of many early members of the congregation. The oldest readable tomb stone, that of John Armstrong, bears the date of November 23, 1726.

SERVICE COMMEMORATES AUSTRALIAN SHIPWRECK

★ A 121 - year - old Bible washed up from the sea and a salvaged ship's bell were on display at a service in an Anglican church in Sydney, Australia, commemorating Australia's most disastrous shipwreck 100 years ago.

In 1857, the sailing ship Dunbar from England was caught in a southeasterly gale and ran full into steep cliffs a mile south of Sydney Heads. The only survivor of the 120 on board was a seaman who was flung by the waves onto a ledge on the cliffs. The ship's Bible, dated 1836, was washed up in a box at Forty Baskets Beach two days later.

Among naval personalities who attended the special service were Sir James Bissett, former commander of the Queen Mary, and Rear Admiral C. J. Pope, retired.

Sir James tolled the Dunbar's bell during a solemn act of consecration and remembrance both for those lost on the English ship and all Australian seamen who have perished at sea. This was followed by a procession of banners, flags and naval emblems.

A privately-owned painting of the Dunbar also was on view in the church during the rites.

OLDEST PARISH IN ILLINOIS

★ Trinity Church, Jacksonville, Illinois, the oldest Episcopal church in the state, is to celebrate its 125th anniversary on Sept. 29th. The rector, the Rev. George D. Clark, has announced that a former rector, the Rev. R. M. Harris, will preach the anniversary sermon.

The church was consecrated by Bishop Jackson Kemper of Missouri and Indiana in the absence of Bishop Philander Chase.

CONNECTICUT CONFERENCE

★ Prof. Cyril Richardson of Union Seminary was the leader of the conference for clergy of Connecticut, meeting Sept. 11-12 at Avon. Bishop Gray and Bishop Hatch also gave addresses.

GUEST SOLIST AT CATHEDRAL

★ Fela Sowande, director of music for the Nigerian broadcasting company, and a distinguished African composer, was the guest organist at the New York Cathedral on Sept. 15th. He presented three of his own compositions based on sacred melodies.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 *Church Vestment Makers Over One Hundred Years* 1957



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

MAGNIFYING GLASSES
FOR FOLKS OVER 40



NOW, magnifying lenses for elderly folks who don't wear glasses regularly, who do not have astigmatism or diseases of the eye, and who have difficulty reading newspapers, the Bible and doing fancy work. It's no longer necessary to struggle and squint with an old-fashioned magnifying glass which has only one lens, because Precision Magnifying glasses bring you a magnifying lens for each eye and help stop eyestrain and discomfort. Permit restful reading hour after hour like you never did before. Try them at home on a five day trial plan that leaves no room for doubt.

PRECISION MAGNIFYING GLASSES
A Blessing for Elderly Folks

Lenses are scientifically (not RX) ground and polished, then fitted into a frame of simulated zylonite. Truly they add to your looks, and, for reading purposes they're wonderful. Complete satisfaction guaranteed. Best order a pair today.

SEND NO MONEY

Just mail name, address and age. On arrival pay postman only $4.00 plus C.O.D. postage. Wear them 5 days, then, if you aren't more than satisfied return for refund of purchase price. If you remit with your order, we ship prepaid, same guarantee. Order from:

PRECISION OPTICAL, Inc.
Dept. 848-M Rochelle, Ill.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

C. G. Ziegler

Priest of Cheboygan, Michigan

I read in the Living Church of August 25, under the heading Campaign's D-Day Near:

> "Only one Episcopal magazine survives which speaks to the whole life of the Church from the standpoint of the historic Christian faith. This magazine is the Living Church and on its shoulders now falls the whole task of informing laity and clergy on affairs beyond diocesan and parish boundries."

Such modesty! It reminds one of the World's Greatest Newspaper.

Is this a premature obituary of *The Witness?*

Editor's Note. If the crack was meant to read *The Witness* out of the picture then indeed it was premature. *The Witness* will continue to appear each week at $4 a year. The Living Church continues also to appear each week at a subscription price of $8.50.

As we said last issue, quoting the Ford ads:

"Pay More! What For?"

J. L. Pierson

Layman of St. Louis

I was surprised at the statement in a recent editorial that "the real meaning of the Crucifixion is to complete his identification with the victims of all human injustice." Since the meaning of the Crucifixion seems central to Christianity I am taking the liberty of sharing my thoughts.

To me the Cross expresses the Love which is offered to all men, regardless of the price our rejection (Crucifixion) of being loved as we are brings. If our pretension causes us to kill one who insists on loving us as we are—stripped of our pretentions—the Cross expresses a Love which will suffer death rather than cease loving.

Since love involves identification with the loved one, I at first thought you might be expressing the same thought. But the difference is that I believe the Cross expresses not only love for (and in that sense identification with) the victims but also the perpetrators of injustice.

A further difficulty with your statement is that it involves an oversimplified view of man. I know no perpetrators and victims of injustice, but men who are both perpetrators and victims. You reveal awareness of this in the qualification "but only so long as they do not make a new sort of privileged status—" But again this suggests that victims become perpetrators, whereas in my experience and as I read the Bible I find men to be both at the same time.

I dislike writing critically and want to express my appreciation for your magazine. Although I frequently disagree, I always find *The Witness* courageous, Christian and stimulating. Particularly, the editorials for the past year or so have possessed a beauty which I find moving even when I disagree.

Wilbur L. Caswell

Clergyman of Patterson, Calif.

Pointers for Parsons in your August 8th issue refers to the popular interpretation of the parable of the leaven, which is that we must be patient with its slow working. The late Dr. Easton mentioned a simple fact not noticed by most commentators, that the bread rises over night!

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1835
A Church School for boys in the Diocese of Western New York College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available.. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School
FOUNDED 1835
The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL
A Church Shool in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.
REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

CHRIST HOSPITAL SCHOOL OF NURSING
176 Palisade Ave., Jersey City, N. J.
A three-year course leading to a diploma in professional nursing.
For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL
Under Sisters of St. Helena
(Episcopal)
Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.
For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE
Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

St. Mary's Hall For Indian Girls

SPRINGFIELD, SOUTH DAKOTA

★

KENYON CULL,
Headmaster

OKOLONA COLLEGE OKOLONA, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) . . . Established 1902.
Hiigh School and Junior College — Trades and Industries — Music.

For information write: W. MILAN DAVIS, *President.*

TODAY'S TRAINING FOR TOMORROW'S OPPORTUNITIES

SAINT MARY'S HALL

Episcopal Boarding School for Girls

FARIBAULT, MINNESOTA

Ninety-Second Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ration one to six. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus.

Write for Catalog.

Martha Robbins
HEADMISTRESS

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

ABBIE LOVELAND TULLER SCHOOL

Maycroft, Sag Harbor
Long Island, New York

For Catalogue Write
MOTHER ABBIE
Headmistess

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 HELEN'S HALL

PORTLAND 1, OREGON

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational Preschool and Lower School, through Grade VIII. Upper School and residence department for girls only.

Broad Cultural Program, including Music, Art, Drama, College Preparatory.

THE RT. REV.
BENJAMIN D. DAGWELL, D.D.
President, Board of Trustees
GERTRUDE HOUK FARISS
Principal

VOORHEES
School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. *Reasonable Terms. For information, write to THE REGISTRAR.*

St. Mary's School

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year.

EST. 1879

Beatrice McDermott, Headmistress
17 EAST FRENCH PLACE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 9-12; sep. Jr. School grades 4-8, housemothers. *For One Subject Plan booklet and catalogue write:* DR. J. C. WICKER, Box 284, Fork Union, Va. 60th year.

ST. MARGARET'S SCHOOL

FOR GIRLS
Tappahannock, Virginia

A College Preparatory Boarding and Day School located along the banks of the Tappahannock River. Grades seven through twelve. One of the seven Diocesan Church Schools. Accessible to Richmond's cultural advantages. Various social activities. Good sports program, including water activities.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,
Headmistress

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

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.

Summer School-Camp Combination
June 17 - July 27

MARVIN W. HORSTMAN, *Headmaster*

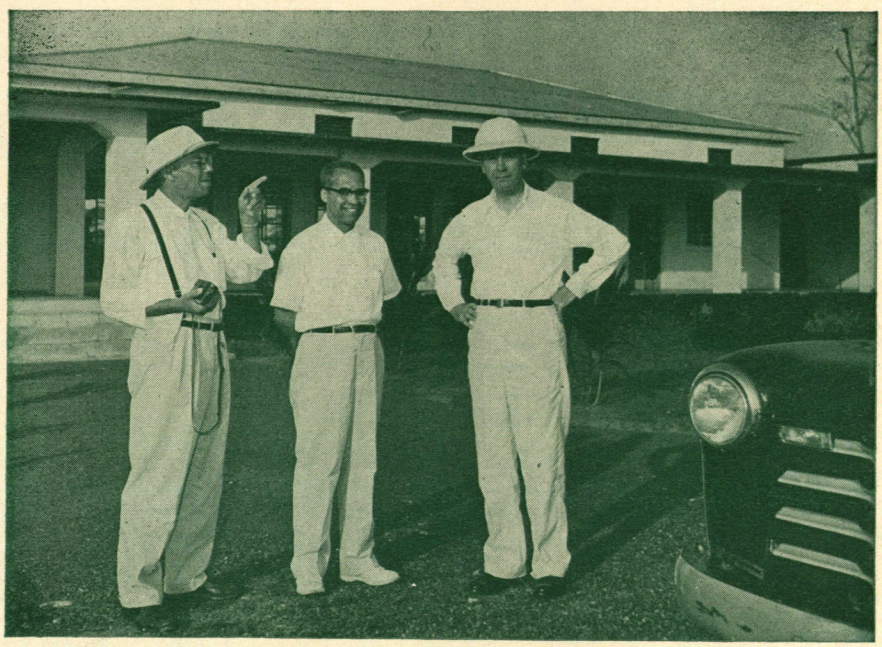
Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

OCTOBER 3, 1957

10¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



INSPECTION IN LIBERIA

BISHOP HARRIS, who reported to the House of Bishops on the great developments there, tells Bishop Bentley, head of the overseas department, of work at Cuttington College as the college president, S. C. Edwards, smiles approval.

Artical by Dean John Coburn

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer, 7:45; Holy Communion 8:00 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs., Saturday, Holy Communion at noon. Wed. and Fri., Holy Communion at 7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy Communion: 11, Morning Prayer and Sermon; 4 p.m., Service in French; 7:30, Evening Prayer.

VOL. 44, NO. 29

The WITNESS

FOR CHRIST AND HIS CHURCH

OCTOBER 3, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

House of Bishops Discuss Problems But Issue No Pastoral

By Wilford O. Cross
Prof. at University of the South

★ Among the preliminaries to the meeting of the House of Bishops at Sewanee, was the official introduction and seating of Bishops consecrated since the last session. New bishops admitted were: John P. Craine, coadjutor of Indianapolis; Norman L. Foote, missionary bishop of Idaho; Clarence R. Haden, coadjutor of Sacramento; Plinio Lauer Simoes, of Southwestern Brazil. Prayers were said for the two bishops who have died since the last assembly of the House, Clinton S. Quinn, retired Bishop of Texas, and Middleton S. Barnwell, retired Bishop of Georgia. The roll call indicated the presence of a hundred and twenty of the 189 member House.

A letter was read to the House from the Anglican Bishop of Capetown tersely describing the situation of the South African Church under racial discrimination involved in the regulations of the South African Government and asking the sympathy and prayers of his brethren in the American Church.

Among the preliminaries of the session were matters pertaining to the preparation of American Bishops for the Lambeth Conference, the world-wide, ten-yearly meeting of Anglican Bishops, which will meet next in London in 1958. Among these back-ground studies was the announcement of a pamphlet prepared by Almon D. Pepper, director of the department of social relations of the National Council, on "The Family in the United States". This document is preparatory to Lambeth discussions of marriage and divorce. The Bishop of Kansas, Goodrich R. Fenner, reported to the House on work preparatory to Lambeth on liturgical matters, with particular reference to Prayer Book revision and the preparation of a calendar of Collects, Epistles and Gospels for the so-called "Black-letter days" of the Church year.

Robert F. Gibson, Jr., Bishop coadjutor of Virginia, reported for the joint commission on unity the progress of several conversations with representatives of the Methodist bodies, indicating that discussion had now reached the stage where two suggestions for conveying the historic episcopate were being thought about, one in which all new Methodist bishops and presbyters would receive laying on of hands and the other wherein all ministers of the Methodist denominations agreeing to the proposal would be given the "additional ordination" of tactual succession. Bishop DeWolfe of Long Island, at this point, asked if these proposals were subject to debate in the House but the Presiding Bishop ruled that these were matters for submission to Lambeth.

Church in Europe

Bishop Norman Nash, retired Bishop of Massachusetts, and currently in charge of American churches in Europe, gave an extended report of his experiences on a recent visit to those churches. Two important matters arose from this report. First, stress on the need for closer cooperation with Anglican chapels on the continent. Second, the question whether American churches abroad should be considered as only a "facility" for Americans abroad or should broaden their scope to become a missionary effort to bring the Church to European populations. The latter is a policy that Anglicanism throughout its tradition has not pursued.

The Bishops were welcomed to the University Domain by Bishop Thomas N. Caruthers of South Carolina, the chancellor of the university, and by the vice-chancellor, Dr. Edward McCrady, who, at the opening dinner gave a talk on the history of the university. The university of the South is celebrating its centennial year and Dr. McCrady's talk outlined the achievements and struggles of this first hundred years.

At a colorful convocation of the Sewanee trustee, bishops and the faculties of the University, on Sunday, Sept. 15th, the University of the South conferred upon the Presiding Bishop the honorary degree of doctor of civil law. Earlier in the day a quiet time was con-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ducted by Karl M. Block, Bishop of California.

(The addresses by Dr. Visser 't Hooft and the Rev. William Pollard, and the election of three missionary bishops, were reported here last week, and are therefore omitted from this report—Ed.)

Vital Problems

Tuesday morning, after the election of missionary bishops, was spent in executive, or closed session, the bishops met in several groups to discuss various problems vital to the life of the Church. The tenor of these discussions is not available to the public since no effort is made to reach specific solutions; the discussions centering rather in an exchange of ideas and experiences.

Tuesday afternoon was devoted, also in part, to executive sessions. However reports from three missionary districts, Honolulu, Liberia and South West Brazil were presented. The bishop of Honolulu, Harry S. Kennedy, gave a graphic account of the work of the Church in the leper colony of Okinawa which is to a large extent a responsibility of the Church. The Bishop of Liberia discussed the development of African industrial economy and the opportunitities now presented in that awakened continent to the Church.

No Pastoral

In closed or executive sessions throughout Tuesday the bishops discussed such matters as deviations from Prayer Book use, and problems related to marriage and divorce. These discussion were not intended to produce resolutions or pronouncements of any kind and are therefore not matters of report. However, it was expected that the Pastoral Letter to the Church, usually produced at meetings of the House, would deal with the vexed problem of race relations and integration. Bishop Angus Dun of Washington, speaking as chairman of the committee on the pastoral letter, reported to the House that "it would not be wise" to issue a Pastoral at this meeting since "more thoughtful consideration" was required. The committee is now working on two major themes, spiritual healing and racial integration, and these will be incorporated in the Pastoral that will be produced at the meeting of General Convention next year.

Some disappointment was expressed in the lobbies that the bishops were unable to speak of such a critical matter as the race problem in these trying times for the guidance of the Church. A three man committee however (the committee that produces the pastoral) has some difficulty in knowing that it is speaking for the Church without considerable discussion preliminary to the framing of the Pastoral.

However, in an interview with a Chantanooga reporter, the Presiding Bishop strongly reaffirmed the stand previously taken by the Church at its General Convention "that the Supreme Court Ruling on segregation judged in the light of Christian principles is just, right and necessary".

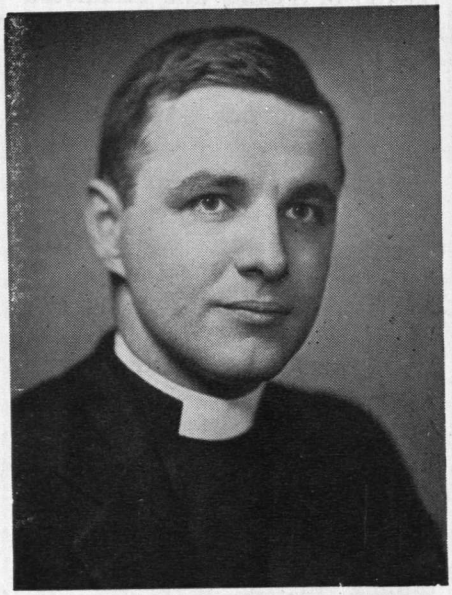
Looking Ahead

On the whole, exclusive of such necessary tasks as the election of missionary Bishops, the work of this 105th meeting of the House, could quite justly be assessed as preparatory to the meetings of Lambeth and General Convention that lie immediately ahead. The silence of the House on critical social matters was consciously an agreed policy not to commit the meeting to matters that concerned the whole Anglican Communion or that were properly the domain of the wider representation of General Convention. One did not detect any desire to dodge the issues of the day but a very sincere feeling that searching talk and debate upon such matters as race must come before promulgation lest pronouncement be superficial and over-generalized. There was a desire to avoid platitudes, insincerity and compromise in affairs that cut to the heart of the Christian life of our nation.

If one may, at the end of a report that has confined itself primarily with the factual, indulge finally in impressionism, one can say that what stands out clearly in a meeting of our Fathers in God is the fact that the House of Bishops is a franternity, and a warm and a jolly one. There is probably some politics, of course, but one finds no cloak and dagger conspiracies based upon differences in Churchmanship, but miraculously an embodiment of that unity within comprehensive differences that is the boast and the true genius of the Anglican heritage. This mood is refreshing. It can only be bred out of faith and love.

HATCH ELECTED TO W. MASSACHUSETTS

★ Bishop Robert M. Hatch, suffragan of Connecticut, was



Bishop Hatch

elected diocesan of Western Massachusetts, at a special convention held in Springfield on Sept. 26th.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Melish Forces Hear Army General In Opening Fall Program

★ Two hundred and twenty five members and friends of the Church of the Holy Trinity, Brooklyn, attended the first fall parish dinner on Sept. 20, 1957, in the gymnasium of the church. Cameron Beadle, senior warden of the parish, chaired the affair. Basil Pollitt, a member of the vestry, presented an outline of the fall program, calling on the parishioners to worship Sundays at Grace Church, attend the coffee hour at Holy Trinity parish house, and support the community activities during the fall, until the outcome of the litigation before the Court of Appeals is rendered.

Mr. Pollitt announced the start of an appeal for contributions to help defray the legal expenses of the litigation, and presented Miss Anna May Mason, a life-long member of the parish and well-known settlement house worker in Brooklyn, who has accepted the treasurership of the drive. She read to the audience a message from the rector emeritus of the parish, the Rev. John Howard Melish, from his summer home at Lake George where he lives in retirement half the year.

Guy Emery Shipler, editor of The Churchman, then presented the main speaker, Brigadier General Hugh B. Hester.

He characterized the struggle of the parishioners to reinstate the Rev. William Howard Melish as a "fight for personal liberty in an authoritarian world."

Sidener Shocked

Earlier in the day, the Rev. Herman S. Sidener, rector of the church, said he was "shocked" that a general of the army would support Mr. Melish, removed from his post as supply priest by the Brooklyn Appellate Division last July.

The dinner was held despite the official closing "until further notice" of the church and all its buildings by Sidener on July 21. The Melish faction has expressed its intention to carry on a full program of social, religious and athletic activities in spite of the closure order.

Sidener said he could have used force to close the gym "but we didn't want to resort to that." He said he had not protested formally about the meeting.

Gen. Hester, a 34-year Army veteran who served with Gen. Douglas MacArthur during World War II and as director of the army's German food program after the war, made a strong plea for unrestricted relations with the Iron Curtain countries.

Just returned from a 12,000-mile tour of the Soviet Union with a study group, he asserted that international cooperation and association are the only alternatives to a third world war.

"The Russians want peace just as badly as we do," he told some 200 members of the church. "Let's start negotiating cooperative co-existence. If we have something good we should not be afraid to expose it to the Communists and yet my passport says I can't see how one third of the world lives."

Foreign Policy Assailed

The former officer assailed American foreign policy and the cold war philosophy.

"We have the worst management in our history and less freedom than at any time since the Revolutionary War." he asserted.

The evening closed with the singing of two numbers by five teenage boys from the Trinity teenage summer program who have formed a singing group calling themselves "The Temptations."

MISSIONARY BISHOPS ALL ACCEPT

★ The Presiding Bishop has announced that the three men elected bishops to missionary districts (9/19) had all accepted: Bishop Richards to Central America; Bishop Ogilby to the Philippines; the Rev. Jose Saucedo to Mexico.

DEVOTIONAL MEETINGS IN LONG ISLAND

★ The Rev. Robert Hampshire is chairman of an unofficial devotional committee of clergy in Long Island which has set up several days of recollection—their new name for what were formerly called quiet days.

Eight such days are to be held, commencing October 8th and extending thru May, each at a different location. The conductors are the Rev. Grieg Taber of St. Mary the Virgin, New York; Rev. Kilmer Myers, vicar of east side work for Trinity Parish, New York; Father Joseph of the Order of St. Francis; Rev. Gregory Mabry, chaplain of the Sisters of the Holy Nativity; Father Stephen of the Order of St. Francis; Bishop DeWolfe; Canon Edward West of New York Cathedral; Father Hugh of the Order of St. Francis.

LOS ANGELES CLERGY HAVE CONFERENCE

★ The relationship of the Anglican and Orthodox Churches was the primary topic at the clergy conference of Los Angeles, held at Santa Barbara, Sept. 23-25. The headliner was Prof. Alexander Schmemann of St. Vladimar's Orthodox Seminary in New York.

Bishop Bloy invited the Orthodox clergy in his diocese to attend and take part in the discussions.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Nature and Task of Evangelism Explained in Report

★ Evangelism in America must "speak to the deep needs of men for radical healing" and "call forth their acceptance of God's love," according to a report by a National Council of Churches' commission.

The report, which deals with the nature and task of evangelism, said these needs are "deeper than any conscious desire for comfort or success."

"A remarkable manifestation of the need for effective evangelism today," the commission said, "is the widely recognized resurgence of conscious concern for religion. Both among habitual churchgoers and among men and women long indifferent or hostile to organized religion —if not to all religion—an almost startling number are listening to spokesmen for Christianity in the hope of finding some security or satisfaction they have not found elsewhere."

The report is the result of a year-long study by the 22-member commission and seven consultants. The commission was named by the general board of the National Council which directed it to report on "the need, nature and purpose of evangelism for contemporary America."

"Christian evangelism is concerned for both mature and immature, clearsighted and confused seekers," the report stated. "All alike need to find themselves face to face with the God and Father of Jesus Christ in his unyielding judgment and infinite mercy, both those who already know the depth of their need for healing and those who are trying to settle for less than the radical surgery of redemption.

"The more ready men and women are to be content with palliatives, the greater their need for the unsparing truth of the Gospel."

The task of evangelism, the report continued is "to declare the reign of God, the need for drastic and ceaseless repentance in his awful presence, and the hope that springs from his infinite mercy."

" 'The Gospel of God' that Jesus preached with his whole being—with heart and soul and mind and strength—is the Gospel we too must preach," it said.

But the commission warned against the "type of revivalism that seeks, by exhortation and perhaps by emotional pressure, to induce voluntary decision almost as an end in itself."

"Evangelism is making the Gospel known to those who do not know it," the report said, "in the hope that they may be turned to God in faith, and making it more effectively known to those who already live within the Church, that their faith may grow in clarity and strength."

Evangelism thus understood, it said, is "very different" from "decision" revivalism.

"Only God, not we, can effect genuine conversion in which responsive decision is but one factor," the report said, "and conversion is itself only the decisive beginning of a new life of faith in continuing response to the Gospel, looking toward the final judgment when each person stands before his maker.

"Evangelism is therefore a continuing task in many varied forms: prophetic and homiletic witness; theological clarification, inquiry and defense; formal and informal nurture; Biblical and catechetical teaching; corporate and individual counseling—all to the end that God in Christ may be more clearly, fully and powerfully known. These are corporate responsibilities and the Church must sustain them as a corporate body."

And since the Church must act in and through its living members, the report added, the task of evangelism, in a broad sense, "rests on each individual Christian, not in isolation but as representative and responsible member of the living community."

The commission noted that "members of the Church, both clergy and laymen, differ greatly in the gifts that enable them to affirm and interpret" the Gospel to others.

For very many Christians, it said, "the most fitting and effective medium of communication with their fellows is not talk but thoughtful, perceptive, responsible action in the ever-pressing tangle of human need and personal involvement."

"With the growing attention in the Church to the Christian significance of daily work as a vocation," the report said, "such action should come increasingly to be accounted a way of proclaiming the Gospel."

The commission stressed, however, that the preacher's role in evangelism is "distinctive and not to be simply identified with the responsibility of every Christian to proclaim the Gospel."

DEAN McNAIRY ELECTED SUFFRAGAN

★ Dean Philip McNairy of St. Paul's, Buffalo, was elected suffragan of Minnesota on Sept. 18th at a special convention. A number of men were nominated, with the usual seconding speeches. But after all of the speeches were made the delegates went into executive session to discuss the candidates. After that they elected McNairy unanimously on the one and only ballot.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Antidote For Terror

WE DO not know if there comes over you from time to time, as there does us, a terror of what tomorrow or the next ten years may have in store. In part we can itemize the terror: that we shall forever have to read, answer and turn out mimeographed materials; that our children will grow up admirers of Mr. Mickey Spillane; that we shall have forgotten to put on our shoes when we are presented to the Queen; that one morning we shall wake up and find we have permanently lost the strength to get out of bed; that one day we might be contented to earn our living adding up somebody else's money; that our best friends will discover what we are really like. But beyond all these possible events, the terror clothes itself in shapeless undefinable forms, threatening us with death and nothingness, and yet mercilessly denying even those benefits.

What daylight can dispel these nightmares? And if light seems to come, how can we be sure it is not the flickering of marsh-gas, or the illusion of our own retinas? You might say that if the terror is real, as we know it is, whatever drives it from us must be a real assurance. But all those images of terror are after all only symbols and premonitions of death, which will certainly come in one or many shapes; is not terror the only natural reaction, and the absence of terror only a temporary dulling of our emotions?

We flatter ourselves if we try to believe that our real terror is of the radiostrontium falling on the coral isle, the commissar interrogating the rash Balkan patriot, or any other remote or general wrong; the real image is always personal, the clubfooted grandchild, the military occupation of New England. Our hospitality and humanism never extends so far as to our Hell, which is always private. We cannot subsume it under any generous impulse; it will not permit itself to be transformed into pity.

The Calm Church

SOME of our neighbors, it appears, simply do not see in their back yard the cracks in the earth that open into the abyss. Others, as we get to know them better, are indeed teetering on the brink, and yet so fascinated by the horror that they go dully through their job, without a cry for help, until they lose their equilibrium and are lost. And this, as we have said before, is what we find so incomprehensible in that Church which we could wish to love so dearly: how can it stand there so calmly at the edge of the terrible breakers in its Sunday best, secure upon its Rock, and offer such unproved hopes, such worn and rotting words of comfort, to us naked non-swimmers who are being sucked in by the undertow of oblivion?

No myth, no speculative philosophy, no memorized sayings, no enthusiasm, no incantations, no consciousness of virtue can hide the threat from us, or at least should be permitted to do so. Endless are the drugs that the chemistry of fear has synthesized to blur reality. But consciousness rises superior to all: inexorable as tomorrow rises up the hangover and the remembrance. Even if we retake the drug with the sunrise, slowly we become immunized to it; unless it kills us first, in which case we have only anticipated our fate.

In the delusive landscape of Hell everything is shaken and dissolved except that which is unshaken and indissoluble, a real man. It has been conjectured in fact that Hell exists for no other purpose than to show us that on which we can surely rely. Certainly the words of the Liturgy which give us the most certain comfort are those which Churches are (for some reason!) permitted to change: "He descended into Hell". Hell, we are reliably informed, is wherever God is not; and surely the definition of the absence of God is in those words which make Aramaic to these ears the noblest tongue: "Eloi, Eloi, lema shebachthani?"

But we must confess, what some of our more discerning readers have already indeed suspected, that our rhetoric and our learning and our piety is in the end a fraud and a delusion. We read those Scriptures which are in very truth sacred, we attend those Sacraments which are indeed Holy, because they witness to nothing less than a Man standing up straight in Hell; endlessly our typewriter turns out these pieces of good advice; and yet we doubt very much whether those things

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

would really have power to draw us, would really banish our private Pandemonium, unless we were persuaded that the trail blazed so long ago was still being followed. We have before our eyes as we write a shelf of the Gospels in several tongues. But they are all dead, and we are not sure but what the newest is not the deadest of all; the only living tongue is that with which another man of flesh and blood has shaped the winds of heaven and spoken to you.

LIVING WORDS

BUT by the mercy of whatever Providence still watches over this planet, we have known two or three such; on this and that afternoon living words have been spoken to these ears; and it is by the strength of those memories alone that we still keep up the fight. Of one such man in particular we heard not long since the laughter, who now lies in earth; but his laughter (for he was a strong man) still echoes among the hills, now turning golden we presume. Who else could so have called out strength but one who had so lavished his own? Who else could have made sham and cruelty so hateful but one who had been so sweetened into harmony? It was the last tiny loving twist of the axe, he showed us, that splits the obdurate wood; "never forget to be gentle" were his words. The convention of the editorial page fittingly conceals his name who did not living cause it to be cried out in the market place; but there are many readers of these lines for whom that convention will be as transparent as his life.

And this we say to you, whoever you may be, O Bishops, Archbishops, and Primates; you Directors of Religious Education and organizers of workshops; you bearers of honorary doctorates and teaching gowns: do not send to us who are still in the quagmire, tormented by thorns and mosquitos, do not send any more layreaders' sermons or Easter messages; any more lesson plans or teaching series; prate to us no more of group dynamics; preach to us no more of the Divine Plan for history: but send to us another such man; and then give your secretary a vacation, scrap the mimeograph, lock the office door, and go out into the sun; your task will have been accomplished.

Worship -- The Bridge

By John B. Coburn
Dean of the Episcopal Theological School

THE bridge which carries the faith to the university is the worship of the Church. The note which this article is meant to strike is, I trust, a clear one: the worship in which Christians engage determines how the Gospel is borne to the campus. If the worship is vital the relationship between Christians and non-Christians in the academic community is vital. If it is weak the Church and her message will be ignored. Worship is the bridge of communication. This is our theme.

In order that we may have a secure foundation for our thinking together, here is our text: "Now ye are the body of Christ and members in particular." (I Cor. 12:27). We cannot have a high and noble quality to our worship unless we begin with high and noble thoughts of God and therefore of ourselves. Quite properly we are cautioned against thinking too highly of ourselves, more highly than we ought to think. But let us not, on the other hand, think of ourselves more meanly than we ought. The spirit and integrity of our worship rest upon our having an accurate understanding of ourselves. Who are we? Why, we are nothing less than the body of Christ and members in particular.

Let me ask you to consider these words of St. Paul as applying to you, first of all, in your relationship to one another as students, faculty members and clergy or Church workers. The principle in this relationship is a simple one: you belong to each other, and you owe it to each other to be yourselves.

There is surely no need in this hour of the day in the history of the Christian Church in general and of Christian education in particular to stress the significance of our life together in the community of the Holy Spirit. We have read and marked, even if not completely inwardly digested, such truths as these: all real life is meeting; the function of the Church is to provide opportunities for meeting, for from meeting comes knowledge and from knowledge comes understanding and from understanding comes love; togetherness (not to be confused with chuminess) makes possible life in the spirit.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

All this is true and the more it is lived in the meeting and knowing and loving together of students, faculty and college clergy the better. It is not, however, the point I wish to make.

IN PARTICULAR

IT IS, rather, the complementary truth held within this text to which I would direct your attention. We are members of Christ's body in particular: distinctive, different, separate members with equally distinctive, different, separate functions to perform. As eyes are to see and ears to hear, so the purpose of teachers is to teach, students to study and Church workers (God bless them!) to be Church workers.

Without attempting to define too sharply or artificially the boundaries of each, if we can say, "let the Church be the Church," we can also say, "let teachers teach" and "let students study." This is too great an over-simplification, to be sure. Nevertheless, in our emphasis upon togetherness, let us not forget our apartness, our distinctive setting apart for a role that is our particular role and ours alone.

Our greatest contribution to the common good of the body is made as we are what we are meant to be individually, the best we can be. The chemistry instructor who is more at home in the fraternity house than in the laboratory, the student who spends more time in the professor's home than the dormitory, the college chaplain who feels more at ease on the athletic field than before the altar—all have confused their sense of vocation (however proper it be for professors to be aimiable, students to be precocious, and chaplains to be athletes). Their response to God will be found primarily in their own distinctive vocation—not in somebody else's.

God's truth, in other words, is brought to the body, for the good of the body, and God's glory, as it is brought by the particular members who are finding his truth in their peculiar distinctive roles as student, faculty or chaplain and Church worker. Again, without putting everyone into tidy compartments of specialization, let us simply remind ourselves that the whole body is not only the sum of its parts, but the strength of the body rests upon each part fulfilling its distinctive purpose.

So much then for the first principle of the text applied to us as members of the Christian community: you belong to each other, and you owe it to each other to be yourselves.

RELATION WITH OTHERS

LET us now turn to another use of this text and apply it to your relation as Christians to the university community itself, especially to those who do not belong to the Church. As members of the academic community you are called to be loyal to it as to your Christian community. Indeed except in infrequent instances you can discharge your Christian responsibility only in and through your loyalty to this other community.

You belong to this university body, and as Christians you are members of it in particular. Hence this problem: How can you remain in touch with other parts of the body and be yourself against all the pressure to conform?

Undergraduates might put it this way: how can I be popular and still remain a Christian? Faculty perhaps this way: Can I be a Christian and not lose face with my colleagues? And clergy: how can I minister to the faithful and remain open to the majority of those on the campus?

For example—Canterbury Clubs which concern themselves exclusively with matters of Church life (important as they are), whose entire male membership is going into the ministry (fitting as that may be for each one personally), and whose table conversation at Sunday night suppers runs to ecclesiastical jokes and diocesan gossip (edifying or disedifying as both may be) serve neither the university or the Church. They have lost touch with the other parts of the academic body, and that body in effect (as the Christian body also) has become dismembered.

Is it not true that the first step in communication is simply to be in touch, to listen? And that in an academic community this means to rejoice when a colleague is recognized and his original thesis validated;—to admire a scientist who is an atheist when he has unlocked and wrested new secrets from the atom;—to applaud when new truth is discovered from whatever source by whomever, regardless of his articulate religious belief?

Is not this to have a sense of belonging on the deepest level to the community of the university? And is not this where we belong with all our heart and mind and soul as members in particular of the same body so that when one suffers all suffer, and when one rejoices all rejoice?

There is, however, another side to this that deserves our attention for a moment. To be in touch with does not mean to conform to. Com-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

munity, caring, concerning do not mean conformity. Perhaps the most difficult and honest question for any Christian in the academic community is this: how can I—with all my doubts—be myself against all the pressure to conform?

THE REAL ENEMY

THIS cult of protective coloration—of "staying loose", "being casual", "waiting till all the evidence is in"—is the enemy. It is an old enemy and this is an old question, today more confusing to answer, as it is currently clothed in grey flannel suits that frequently take up the collection on Sundays.

There is, of course, no answer that can be given glibly by one person for another. I can only say to my shame that my deepest sins have been those when I have known the right word and kept silence, when I have had the opportunity to say No and said Yes, when I could have remained firm and slid off with the rest. The fear of being ourselves—especially when we know that we really are the body of Christ and members in particular—that is the deadly sin of our day, within the academic world as without.

So, then, for our relation as Christians to those who belong to the body of the university, let this stand as our conclusion. We are members of the same university body, and Christian members in particular. We can carry on no life apart from the body, but only as we touch the other members, listen to them, learn from them, rejoice and weep with them—and as we are not conformed to them.

Let us now turn to our final consideration. We began with the affirmation that the bridge by which the faith is borne to the university is the worship of the Church. Then, having set this to the text, "now ye are the body of Christ and members in particular," we considered our relation as Christian students, faculty and Church workers to each other and then our relation as Christians to the corporate body of the university. Each consideration you may have felt to have been one further step away from the theme of thi article which is Worship—the Bridge. This is true, however, only if we consider worship in its most restricted sense: what Christians do when they are in church together.

OUR WORSHIP

THE fact is, worship is infinitely larger than this. It is indeed what Christians do when they are not in church together—what they do all the rest of their time. Baron von Hugel was fond of saying that a man's best prayer was what he did when he was not praying. In the same sense the Christians' best worship is what we do when we are not worshipping.

What we do then determines how Christ is brought to the world, for this is how Christianity is brought to the world, for we are the body of Christ and members in particular. He and his Gospel are carried to our university world by the worship of us who belong to that world. And most of our worship is what we do in that world in relation to those who are members of it—how we live in that world as members of the body of Christ with all who live there too, working with them, thinking with them, teaching, testing, judging, arguing, laughing, weeping, playing, living with them, loving them. The faith is borne to the university by just such worship as this, by you and me as members of the body of Christ within the body of the university.

There is more to worship than this to be sure. There is the sacramental worship of the Church whereby through baptism we are given Christian names and made the children of grace and through the sacrament of Holy Communion have our souls strengthened and refreshed by the body and blood of Christ. But if there is no worship by Christians in the body of the university there is no worship by them in the body of the Church. We cannot carry Christ to one another if we do not carry him to the world where he has placed us.

And the converse, of course, is true also. Our worship is bringing the world—our university world—to God. In our central distinctive act as Christians (and this may be the only act that distinguishes us from our non-Christian colleagues) we offer to him all that we are, ourselves, our souls, our bodies, our world as members of his body to be joined with his eternal offering. Here we show forth who we are, and who all men are meant to be—children of God, members of Christ, and inheritors of the kingdom of heaven.

The conclusion of the matter, therefore, is this: we are called to a great work, a work of reconciliation, to provide a bridge for the faith to be borne to the university and the university to be borne to God. This is no mean task, for it is God's task. Let us not think more meanly of ourselves than we ought, for we are the body of Christ and members in particular.

This task to which we are called is an act of worship, in season and out of season, in the Church and in the university. We are called to

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

love and adore him in whom we have our being. We are called to the very work of Christ himself and to accomplish it in his way—the way of worship, the way of holiness.

Don Large

The Hi Phi Betas

SO HELP me, the following ad appeared in the good grey New York Times. Here it is, just as it was printed, in all of its unbelievable entirety:

GIRLS
WITH DOCTORATES

Famulous Flamingo Hotel in Las Vegas staging lavish productions built around 16 girls holding Doctorates in any subject from accredited universities. Not to be confused with chorus girls. These productions all in excellent taste. Built around girls to be known as The Hi Phi Betas. Slight dancing ability necessary, and good looks too. Already have 2 Ph.Ds, 1 Dr. of Physics, and 2 Drs. of Home Economics. Girls with only Master's Degrees not acceptable. For information please call Jack Talan, PL 3-2929.

This astonishing ad is a sociological document of momentous import. The year of our Lord 1957 may go down in the annals as the one in which, with a truly alarming shortage of teachers, sixteen female Phi Beta Kappas were invited to emulate Mr. Minsky's madcap mademoiselles. What H. L. Mencken could have done with the vision this advertisement conjures up! If it proves nothing else, it at least demonstrates the lengths to which a secular society will go in perverting the goals of God-given gifts. The implications of this ad are about as fitting and as funny as Nero fiddling while Rome was burning!

And why, pray tell, are these scholastic ladies "not to be confused with chorus girls"? What's wrong with chorus girls? They may not be equipped with doctor's degrees, nor yet even qualified to teach in one-room schoolhouses with Victorian standards, but they're doing the best they can with the talents with which their Creator endowed them.

If the Ph.D. girls were to do the same, the fabulous Flamingo Hotel's ad would go unanswered, and America's schools would be the richer by sixteen teachers! Meanwhile, if these sixteen feminine doctors do go to Las Vegas, they'll be sharing in a mockery of higher education as perverted as that of a priest who, having won his doctor's degree in divinity, turned around and spent a month celebrating Black Masses.

In any event, even a "slight" dancer is still a dancer—and a chorus girl is still a chorus girl—whether she be draped in a sheepskin from P. S. 6 or in an academic hood from Radcliffe.

But if she has been honored by possessing the swirling, colorful lengths of the latter, she has an obligation to her Lord to see to it that her talents are not put to a lesser use than they deserve. In the New Testament parable of the talents, the only man sentenced to outer darkness was he who, instead of using his talent as richly as possible, insulted the giver of all good gifts by burying that talent unworthily.

Finally, when you read how Jesus sat in the temple at the age of 12, "both hearing the doctors and asking them questions," it gives you a bit of a turn to picture these other doctors, 2,000 years later, dancing in a night club in a place called Las Vegas.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 16th Sunday after Trinity
St. Luke 7:11-17

"He came and touched the bier . . . and he said, 'Young man, . . .arise' . "

This raising of the widow's son at Nain and the preceding healing of the centurion's slave (7:1-10) aroused the imprisoned John the Baptist to make a searching inquiry into the identity of Jesus (7:18-23). John asked, "Who are you really?" The answer was, "One who gives sight to the blind, ability to walk to the lame, cleansing to the leper, hearing to the deaf, life to the dead, hope to the poor" (v. 22). This episode at Nain is the raising of dead to which that reply referred. Jesus' action portrays him as a person of pity and power. He pitied and he did something about it. Feeling and expression of emotion and immediate and firm action followed each other with good results. His action involved the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

personal touch, both by taking hold of the bier and by putting the young man into his mother's hands. He not only restored the young man as an individual but restored the broken domestic relationship for the sake of both of them. This was typical of Jesus' whole ministry.

This incident has allegorical significance. The resurrection from the dead is taught by the Easter event and is not the intended lesson here. This is a restoration to the complete, present human scene. The resurrection is to life beyond. The young man therefore represents man morally dead or spiritually dead or discouraged, perhaps even in the service of the kingdom (see the preceding Gospel). The community in which he lives is affected, stricken with grief and sorrow. Jesus gives life. He puts them all on their feet again, the prostrate in death as well as those bent in sorrow.

Jesus gives an example of what every Christian should do; bring the dead to life, put them on their feet, restore them to healthy, useful relationships. Every Christian should, like Jesus, be a prophet, the speaker of the life-giving word. Every Christian should, like Jesus, so act that people will say, because of him, that God is visiting them. All of this the Church, Christians taken collectively, ought to be and do, and this is exactly what the world needs today.

The questions as to what the Church is and what a Christian is are answered exactly as was the question about who Jesus was, namely, by action and results. It is these which reveal the inner character. Jesus' compassion is unthinkable without its expression in word and action. The latter prove the former. Also, as the crowd of spectators concluded that he was a great prophet, so the Church and the Christian (we speak of the Church's prophetic function) are proven to be prophets of God not by great words alone but by **words combined with life-giving action.** When they accomplish this ministry of Jesus there is no doubt of who and what they are except in the minds of such as are looking for the wrong things (cp. v. 23). Normal, unprejudiced people like the villagers in this story react first in awe before the effect of such power and then with joy and gratitude for the benefits that have come to them in the restoration of vital energies and the mending of human breaches.

CONFIRMATION INSTRUCTIONS
By Bishop Irving P. Johnson
50c a copy
The WITNESS — Tunkhannock, Pa.

Changing Attitudes

By E. Moore Darling
Canon of the Church of England

TO ONE who has been in orders for over forty-six years it is interesting to note the changes that have taken place in the attitude of what we call the common man towards the clergy.

It seems that the period divides itself into three distinct phases. First clergy were accepted as privileged folk set apart both by dress and a more rigid standard of conduct.

The post-war period, 1914-1938 saw the end of this and a view that hovered between a sort of mild anti-clericalism, and a willingness to accept the man so long as he was careful not to magnify his office.

Between 1938 and to-day a definite change has occurred based on an acceptance of both man and office, so long as the man behaves as a man of God should and is manifestly attempting to discharge his office.

Time Change

IN THE first era everyone who was respectable went to Church. The parson usually belonged to and spent his leisure with what were called his social equals. His interpretations of Holy Writ and the moral law were accepted as of authority—even though we are now aware of the great number of mental reservations. Those who openly differed were dismissed as "unbelievers." The Church was, so to speak, batting on a good wicket.

The first world war smashed many conventions, so that men were eagerly engaged in throwing out the baby with the bath water. That was the period when a wild-eyed man stood in front of me on the Pavement of a Midland town, pointed the finger of scorn and said "All theologians are liars." I stopped and argued it out with him, so that we parted, if not friends, at least on polite speaking terms. Then was it,too, that the most certain way of keeping a railway compartment free from intruders was to sit by the window on the platform-side wearing a clerical hat. Remember that in those days clerical hats were clerical hats.

Reaching Unchurched

Am I getting old and benign or am I right in seeing a great change in attitude

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

to-day? Here are a few instances which suggest that things have really changed for the better, and that the heart and mind of the common man are open to us as they never were before—open, not any longer to a privileged class, but to servants and messengers of God.

Let a parson go to a football match and in the interval talk naturally and freely to his neighbor on either side. Never once, when doing so have I met with a rebuff. The same has been true when preaching and answering questions in pubs.

Thirty years ago I wouldn't have dared to try to do so. Indeed, I doubt then if it could have been done. Yet, to-day, never once has there been discourtesy, a sneer, resentment. Of course, you musn't stand on a perch, or patronize, or be guilty of a false bonhomie. Talked to as man to man, they'll be friendly and amazingly responsive.

Best example of all of this new friendliness with barriers down is the experience of the men who work as factory chaplains, for all the reports which come in tell of clergy being met half-way and of human contacts, still more, human confidences being established which would have been unlikely in either of the first two eras. Indeed it is hardly possible that factories in those days would have allowed us the free access given to-day. How free that access is may be estimated when it is known that in one Midland city applications for chaplains from twenty factories are in the hands of the Church authorities.

The Task Before Us

By Horace W. B. Donegan
The Bishop of New York

THE great danger that confronts the clergy these days, as everyone recognizes, is that the clergy shall be turned into administrators pure and simple, and neglect their high calling as pastors, teachers and counsellors, the guide and friend of their people, and the voice of the inner conscience and of the deepest faith to men and women of our day—many of whom feel lost and deserted out in the front lines of the battle.

This is part of the total warping of religion in the direction of institutionalism and activism, perhaps forced upon us by the conditions of 20th century existence.

Understanding of their own religion on the part of the people is not gained by reading one book, it is a life process. The clergy should be teachers to a degree far more evident than at present.

What of the whole problem, of the bearing of Christian ethics upon the problems—personal, domestic, civic, social, political, economic, which confront us? Vast numbers of people are simply confused and baffled by these modern yet ancient problems. Who is to help them if not their religious leaders and teachers? In every parish there should be groups of people thinking hard upon these subjects, and preparing to give concrete help and advice to their fellow churchmen.

For the ultimate aim of the Christian religion is not simply the saving of individual souls plucked as brands from the burning of a hopeless and decadent universe, but the bringing in of a new order wherein dwelleth righteousness, a new and better civilization here in this one world.

This is not to becloud the issue and substitute earthly goals for heavenly; for the goal beyond the goals of this life certainly is the life to come.

But the Church can never be content to kneel with folded hands waiting for the last trump to sound.

While it is in the world, it must do what is possible to make this a fitter place for the children of God to be born into, and to grow up inside, and to work while it is day and to pass on the torch to generations to come, to leave the world somewhat better than we found it. This is not impossible despite what all the pessimists tell us.

Long of Nose

By Corwin C. Roach
Dean of Bexley Hall

NO, I AM not referring to some mythical American Indian nor to a fictional Cyrano de Bergerac. "Long of nose" is a literal translation for a phrase which meets us fourteen times in the Old Testament. For the Hebrews the nose as the organ of breathing was very naturally associated with the emotion of anger. The man who was angry took quick gasps of breath. He was short of nose.

In English it is interesting to note the number of unpleasant words which begin with the nasal

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"sn." Snarl, sneer and snort come instantly to mind and we can almost see the man wrinkling up his nose to suit his mood.

On the other hand the man who was long of nose was patient and forbearing. He breathed more easily. He was slow to anger. Indeed this is the way the phrase we are discussing is usually translated. But it is significant to note that of the fourteen occurrences of the term only four refer to man. These all occur in the Book of Proverbs and are used by the author to describe the ideal man. This is the way we should all react. We should be "long nosed" but how easy it is for us to allow our anger to get the best of us. We breathe through a very short nose indeed!

Yet how different is God's attitude toward man. The Bible is the story of his repeated patience and long-suffering. Again and again from the sin of Adam to our last act of disobedience God has given man a second chance. So it was in the days of Moses. The patriarch smashed the Ten Commandments because of Israel's idolatry. God summoned him to the mountain the second time. He assured Israel of his mercy toward them in the first solemn pronouncement of his forbearance. "The Lord, the Lord, a God merciful and gracious, slow to anger——."

Centuries later the prophet Joel takes up this same phrase as he speaks to the despondent people of his day living in the misery brought upon by the fall. We find his words in one of our Lenten sentences in Morning Prayer. Man may have existed upon the earth for a million years or more. In all those millennia God's providence has supported him, his lovingkindness has forgiven him. God is slow to anger. In the vivid anthropomorphism of the primitive Hebrews, he is long of nose—and we?

Talking It Over

By W. B. Spofford Sr.

OCCASIONALLY, in discussing the national papers of the Episcopal Church, I'm told that the trouble with the Witness is that it isn't fast enough with the news. My answer has been to invite the person to check news over period of weeks and see how we stack up.

Right now, for example, we had a report of the important Oberlin Conference in our issue of September 19, which most subscribers receive on the 16th. A further report was in September 26, since it seemed smart not to give readers too much Oberlin in one issue.

Everything important that happened at the meeting of bishops was in our issue of the 26th; the elections; the addresses by Pollard and Visser 't Hooft.

Both of these meetings were reported in the Living Church in their September 29 number.

The fact is that the deadline for the L. C. is eleven days before date of issue. News received by the Witness on the day this is being written, September 27, is in the issue of October 3. The reason: one weekly is printed by a commercial printer, whose schedule has to be met. The Witness has its own printing plant and therefore we make our own time schedule.

Further, we don't have to make a profit for a commercial printer. Hence: the Living Church is $8.50 a year; the Witness is $4 a year.

To repeat Mr. Ford's ads: "Pay More? What For! ! "

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

MANY a parson has thought wistfully of the glory of the Church Triumphant and of the difficulty of being a good soldier in the Church Militant. "It would be easier," he thinks, "if it were not for the Bishop or even my fellow soldier, Mrs. Brimes, who, I must confess, is sometimes difficult. And then, while the directions of my Heavenly Captain are perfectly clear, I am not always sure just when they should be carried out, or how."

Even if the janitor is at trial, I love him, and though the editor of the town paper gave very little attention to our play, I have nothing but goodwill for him. But what am I to feel about my new member who is more eager to sell me an insurance policy than I to save souls.

How awkward it was when I was told that I excelled as a Lion and was an example to the Elks. Was it my Christian character they were praising? Not even the Bishop has said I was a credit to the Church Militant. I think he should be more pastorally minded. Oh, in the Church Triumphant these trifles will be forgotten but I am needed here. I must be patient. Yes, indeed, these things are sent to try us.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Spiritual Therapy Conference Hear Outstanding Leaders

★ Too many Christians, and too many members of the medical profession, have a closed mind about miraculous cures of bodily ills, according to speakers at an international conference on spiritual therapy. The four-day meeting, held at St. Stephen's church, Philadelphia, was sponsored by the Order of St. Luke.

The more than 6,000 participants are believers in spiritual therapy for "all sorts and conditions of men," through the practice of group prayer and the laying-on-of-hands.

A combination of "prayers and pills" was emphasized by Will Oursler, author of a new book, "The Healing Power of Faith." The volume is an account of the healing movements within Protestant, Roman Catholic and Jewish groups as well as by non-sectarian and "tent" evangelists.

Mr. Oursler, a son of the late Fulton J. Oursler, author of several religious best-sellers, said:

"There is still an aura of atheism about the practice of medicine. Some physicians who admit to the therapy of prayer and faith, and who even concede that there are cures by spiritual power alone, will still not admit God to their offices as a co-practitioner.

"The key, however, is not the doctor's faith but the afflicted person's faith. There are many Christians who believe in God and in prayer but who do not believe in spiritual healing, or modern miracles of any kind."

The Rev. Alfred W. Price, rector of St. Stephen's and warden of the Order of St. Luke, summed up the conference findings by saying that "Jesus Christ is the healer of man's whole being—his body, mind and soul. Our aim is to restore the healing ministry to its rightful place as an integral part of the church."

"The spearhead of this ministry is prayer, which finds its most powerful expression in the prayer group," he said.

Price is one of the outstanding practitioners of spiritual healing in the Episcopal Church. He is convinced that "miracles have occurred at St. Stephen's altar rail." He said his church has a prayer fellowship group of 97 members all of whom have "received healing at the altar." Price said the group receives 2,000 requests a week from over the world for prayers to aid sick persons. The group meets monthly for such prayers.

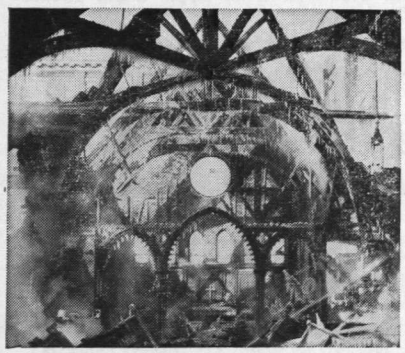
Other speakers at the conference included the Rev. Edward Winckley, Anglican priest and a founder of "healing houses" in South Africa; Mrs. Agnes Sanford of Westboro, Mass., the wife of an Episcopal clergyman, who is a writer and speaker on spiritual healing; Mrs. Ethel T. Banks, of San Diego, Cal., editor of the magazine, Sharing; and Dr. Albert Reissner, Brooklyn, N.Y., psychiatrist.

SEABURY-WESTERN OPENS NEW YEAR

★ Seabury-Western Seminary opened the new academic year with seventeen regular and two graduate students in the entering class.

Charles U. Harris, new president and dean, is to be instituted on October 24th at St. Mark's, Evanston.

What would your fire cost you the morning after?





Would insurance rebuild your church, or would you be faced with the double disaster of long disruption of services, as well as permanent financial loss?

Only insurance covering replacement costs gives you complete protection. To assist in providing this type of coverage, we offer sound insurance at savings up to 20%, accept premium payments quarterly without interest and provide sound valuations plus engineering service.

Send today for information on the proper protection of church property.

the **CHURCH** *Fire Insurance Corp.*

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

NAME.....

ADDRESS.....

POSITION OR OFFICE HELD IN CHURCH.....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CENTRAL NEW YORK CONFERENCE

★ Clergy of Central New York held a conference, Sept. 26-27, at St. Peter's, Cazenovia, with Prof. Lyndon Smith of Trinity College, Toronto, speaking on a perspective on the religious situation.

The Rev. E. Rugby Auer of St. Mark's, Syracuse, presented plans of the department of social relations; the Rev. Stanley Gasek of Grace Church, Utica, and the Rev. Clayton Melling of All Saints, Johnson City, outlines the program of the department of promotion, when Harrison Fiddesoff, director of promotion in the diocese of New York, spoke on recent developments in fund raising.

ST. LOUIS RECTOR CELEBRATES

★ The Rev. Murray Kenney celebrated the tenth anniversary of his rectorship of St. Mark's, St. Louis, in September. It was marked by a parish eucharist when Bishop Lichtenberger preached on the parish ministry, and a seminar on the interrelationship of theology and religious education. This meeting was led by Prof. Allen Miller of Eden Seminary and Emma L. Benignus of the education department of the National Council.

The anniversary closed with a service and luncheon at which Kenney was presented with a check by the vestry.

BISHOP McELWAIN OF MINNESOTA

★ Bishop Frank McElwain, retired bishop of Minnesota, died on Sept. 19 in his eighty-first year. He became suffragan of the diocese in 1912 and diocesan five years late. He retired in 1943.

He was widely known as an authority on canon law and for many years headed that committee in the House of Bishops.

MASS MEETING IN RHODE ISLAND

★ A large auditorium in Providence was the scene of a missionary mass meeting held in connection with the every member canvass on Sept. 22. There was a procession with flags and banners; a choir of about 700 voices and an address by Bishop Kennedy of Honolulu.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

St. John's Military Academy

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

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

THE PRAYER BOOK
It's History and Purpose
By Bishop Irving P. Johnson
25c a copy
The WITNESS
TUNKHANNOCK — PA.

CANDY
WHOLESALE TO ORGANIZATIONS
For quick profits sell delicious Peanut Crunch, Creamy Mints, Chocolate Straws and Peanut Butter Puffs, in attractive one-pound tins. Wonderful opportunity for repeat sales.
Write for full information.
GORDON BAITZEL
Box 187W Palmyra, New Jersey

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

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES — CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

HOLDERNESS

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

Donald C. Hagerman, *Headmaster*
Plymouth, New Hampshire

Virginia Episcopal School
LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., Rector

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish). EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BIDS CHRISTIANS TACKLE HARD JOBS

★ It is up to Christians to "tackle the hard jobs of the world today," Gov. Frank Clement of Tennessee told a gathering of businessmen at Atlanta, Ga.

"God needs the first-string players in these perilous times," he said, "and if Christian ministers and laymen aren't that first string I should like to know where to find it."

The governor spoke at the first breakfast meeting of the newly-formed Men in Action for Christ, an association of Atlanta Christian business and professional men.

He said the time has come for "all of us to decide whether we are Democrats, Republicans, segregationists or integrationists first and Christians second or whether we're Christians first and everything else second."

Referring to segregation and the school integration problems faced by Southern states, Gov. Clement said: "I would be a liar if I said I didn't like the traditions and practices of the way I grew up. But it is more important to me to be able to look in the eye the man who saw me swear an oath to uphold the constitution. I intend to stand by that oath."

Many people do not agree with him, the governor admitted. "Neither the faction willing to spill blood to maintain the old order nor the faction willing to trample every individual right to force its social beliefs on others will like what I say or do."

SOFTENING INFLUENCE IS NEEDED

★ Rep. Brooks Hays, (D.-Ark.), said at Oklahoma City that he thought the Little Rock integration situation "needs the softening influence of religion."

The president of the Southern Baptist Convention told a news conference: "I find that religion has been the determining power in the settlement of most of our conflicts."

Mr. Hays had been scheduled to speak at the opening session of the first National Conference of Southern Baptist Men at Oklahoma City but postponed his appearance because of the integration crisis.

He said the race situation "requires a tolerant approach to the knowledge that a change is inevitable."

SHATTUCK SCHOOL CELEBRATES

★ Shattuck School commemorated on Sept. 24 the anniversaries of two important events in the history of the school as part of Shattuck's centennial year observance. These coinciding events are the 100th anniversary of the first visit to Faribault by the school's founder and the 85th anniversary of the consecration of the school chapel.

The Rev. James Lloyd Breck, Shattuck's founder, and two other Episcopal clergymen, the Rev. Solon W. Manney and the Rev. E. Steele Peake, arrived on foot in Faribault, September 24, 1857, seeking a place to establish an institution of the Church "for the training of her sons in the right paths." A few months later, June 3, 1858, the first session of Dr. Breck's mission school, from which Shattuck developed, opened in Faribault.

Presently enrolled at Shattuck are great grandsons of two of the three clergymen. Sophomore Charles Breck of Berkeley, Calif., is the great grandson of the Rev. James Lloyd Breck and freshman Ralph Pray of Fargo, N. D., is the great grandson of the Rev. E. Steele Peake. These boys served at the commemorative Holy Communion service.

On September 24, 1872, Bishop Whipple, first Bishop of Minnesota, consecrated Shattuck's Chapel of the Good Shepherd, the gift of Mrs. Augusta Shumway of Chicago as a memorial to her daughter, Eunice, who died in infancy.

CAMERA FANS

Amateurs and Pros, too

The time is short—

October 31 is the deadline

for submitting entries in

3rd Annual Church Photo Contest.



For Contest Rules and Entry Blanks,
See your Rector or Write:

PUBLIC RELATIONS DIVISION
281 Fourth Ave., New York 10, N. Y.

Contest is open to non-Episcopalians too, so tell them about it.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SYNAGOGUE COUNCIL URGES PEACE

★ A call for Jews to combat the current "abridgement of human liberties and the mounting menace to the survival of mankind" was issued by Rabbi Theodore L. Adams, president of the Synagogue Council of America, in a Rosh Hashanah (Jewish New Year) message.

"The physical security of individuals and whole peoples is threatened, perhaps as never before, by the paranoid race to build armaments of total devastative power," he wrote, "by the insidious crippling forces inherent in the growing nuclear fall-out arising out of hydrogen bomb testing, and by the unrelenting imperialism, overt and covert, of Communism bent on subjugating the minds and hearts of a vast part of mankind.

"This unsettling of the spirit of men and women everywhere is further deepened by the distressing affronts to human dignity which have taken place in our own country particularly during the past several weeks."

Adams said the Jew has a "holy obligation to help sustain the world, not to permit its destruction."

"It is a fundamental tenet of the Jewish religion," he said, "that the Jew is motivated to join with his brothers of all faiths and races to secure the survival of mankind and to strive for the establishment of a social order that allows for a maximum of human cooperation with a maximum of personal liberty."

SEMINARY OPENS AT CAMBRIDGE

★ Episcopal Theological School opened last week with an enrollment of 105 men, with forty of them in the entering class. Almost exactly half of the men are married. They represent twenty dioceses, with two students from overseas countries.

One of the big improvement in the property made this summer has been the enlargement and modernization of the library.

DEAN PAUL ROBERTS VISITS DAKOTA

★ Dean Paul Roberts, retired dean of the Denver cathedral, was the headliner at a clergy conference in North Dakota. He gave two lectures on the pastoral ministry.

Bishop Kennedy of Honolulu, who succeeded Roberts at Grace Church, Colorado Springs, is now in the district speaking on missions in connection with the every member canvass. He is accompanied on his visits to a number of churches by Bishop Emery.

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 *Church Vestment Makers* 1957
Over One Hundred Years



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



SUPERB STYLING
ECONOMICAL
CHOIR PULPIT ROBES

Write for Free Catalog. Choice of color, finest material and latest styles at lowest prices.

HARTLEY
Religious Vestments Div.
1813-G Church St. • Nashville, Tenn.

REALITY REASON and RELIGION

By Arthur Anton Vogel, Ph.D.

REALITY, REASON, AND RELIGION is a book about metaphysics, the philosophy of religion, and apologetics. The book is a basic justification of the fundamental terms of natural theology which are attacked today, especially that of causation. In the chapter entitled "The Dead God" the author presents a very cogent critique of Professor Tillich's objections to the traditional approach to God. *Dr. Vogel is the William Adams Professor of Apologetics and Dogmatic Theology at Nashotah House.* $3.00

Postage paid on cash orders

Morehouse-Gorham Co.
14 E. 41st Street, New York 17, N. Y.
29 E. Madison Street, Chicago 2, Ill.
261 Golden Gate Avenue, San Francisco 2, Calif.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

M. V. Standard
Layman of New York

It seems to me that the need of our Church is for a less expensive national weekly. People do not expect, or want, of a Church paper the fancy printing—color and all the rest of it—that they get from secular magazines. We want the news and articles that inspire and instruct.

The Canadian Churchman, as you reported last week, may have the correct solution. After attempting to bring out a magazine on coated paper, with a color cover and a lot of expensive halftones, they have finally come to a tabloid, printed on newsprint, which can be sold at a much lower subscription price.

Why can we not have something like this in the Episcopal Church—not $8.50 a year, like the Living Church; or even $4 like the Witness, but a paper that could pay its way with a $3 subscription price or even $2.50.

Luther D. White
Layman of Waterford, Conn.

A most vital question confronting our world today, including the Churches, is the continuance of the testing of atom and hydrogen bombs. From the point of view of the military, this testing is necessary. However, from the broader viewpoint the continuance of these tests is fraught with danger to the human race, both present and future. The physiological effects of the fallout have been stressed by scientists. Not long ago a petition signed by more than two hundred scientists was forwarded to President Eisenhower urging the discontinuance of the tests.

The American Friends Service Committee and the National Congress of Parents and Teachers have adopted resolutions seeking the end of testing of hydrogen bombs and nuclear weapons. Pope Pius XII has officially urged a ban on A and H bombs.

In view of the vital importance of the subject to the whole human race it would seem as though our Churches should take a strong stand for the ending of all testing of atom and hydrogen bombs. It is a matter which cannot well be ignored.

Father Laud Humphreys
Vicar at Cripple Creek, Colo.

The only reason I'd ever buy your Protestant drivel would be to keep innocent eyes from seeing it! ! !

Eldred Johnston
Rector of St. Mark's, Columbus, O.

At the last meeting of our regional clericus someone mentioned that a prominent parish was looking for a new rector. Several of the fellows—with tongue in cheek—jumped to their feet and proclaimed that they were available. One of them coined a phrase for this situation which I suggest you use for the heading in the appropriate section of your classified ads: "Have collar; will travel."

Malcolm N. Twiss
Rector of St. Albans, El Paso, Texas

When it happens that a new editor refers to our Lord as a "reformed rabbi", then it also happens that I do not want your magazine in our church. Please discontinue our bundle.

☆ ADDRESS CHANGE
Please send both your old and your new address.
THE WITNESS
Tunkhannock, Pennsylvania

CHRIST HOSPITAL
SCHOOL OF NURSING
176 Palisade Ave., Jersey City, N. J.
A three-year course leading to a diploma in professional nursing.
For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL
Under Sisters of St. Helena
(Episcopal)
Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.
For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE
CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE
Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1835
A Church School for boys in the Diocese of Western New York College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available.. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School
FOUNDED 1835
The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL
A Church Shool in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.
REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

St. Mary's Hall
For Indian Girls

SPRINGFIELD,
SOUTH DAKOTA

★

KENYON CULL,
Headmaster

OKOLONA COLLEGE OKOLONA, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) . . . Established 1902.
Hiigh School and Junior College — Trades and Industries — Music.

For information write: W. MILAN DAVIS, *President.*

TODAY'S TRAINING FOR TOMORROW'S OPPORTUNITIES

SAINT MARY'S HALL

Episcopal Boarding School for Girls

FARIBAULT, MINNESOTA

Ninety-Second Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ration one to six. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus.

Write for Catalog.

Martha Robbins
HEADMISTRESS

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

ABBIE LOVELAND TULLER SCHOOL

Maycroft, Sag Harbor
Long Island, New York

For Catalogue Write
MOTHER ABBIE
Headmistess

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 HELEN'S HALL

PORTLAND 1, OREGON

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational Preschool and Lower School, through Grade VIII. Upper School and residence department for girls only.

Broad Cultural Program, including Music, Art, Drama, College Preparatory.

THE RT. REV.
BENJAMIN D. DAGWELL, D.D.
President, Board of Trustees
GERTRUDE HOUK FARISS
Principal

VOORHEES
School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. *Reasonable Terms. For information, write to THE REGISTRAR.*

St. Mary's School

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year.

EST. 1879

Beatrice McDermott, Headmistress
17 EAST FRENCH PLACE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 9-12; sep. Jr. School grades 4-8, housemothers. *For One Subject Plan booklet and catalogue write:* DR. J. C. WICKER, Box 284, Fork Union, Va. 60th year.

ST. MARGARET'S SCHOOL

FOR GIRLS
Tappahannock, Virginia

A College Preparatory Boarding and Day School located along the banks of the Tappahannock River. Grades seven through twelve. One of the seven Diocesan Church Schools. Accessible to Richmond's cultural advantages. Various social activities. Good sports program, including water activities.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,
Headmistress

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

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.

Summer School-Camp Combination
June 17 - July 27

MARVIN W. HORSTMAN, *Headmaster*

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

OCTOBER 10, 1957

10¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



CHURCH IN THE MIDDLE EAST

LUNCH TIME at Bethany when children are given their midday meal. It is a part of the vital work carried on by a staff under the Anglican Bishop of Jerusalem

Article by W. Norman Pittenger

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE
HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 30

The WITNESS
FOR CHRIST AND HIS CHURCH

OCTOBER 10, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Madras Cathedral Marks Founding Of Church of South India

★ Special services were held in St. George's Cathedral in Madras, India to mark the tenth anniversary of the Church of South India. The services in the cathedral duplicated those held there on Sept. 27, 1947, when the new Church, the first anywhere to result from a union of episcopal and non-episcopal bodies, was officially launched.

Speakers on Sept. 29th included Bishop David Chellappa of Madras, who recalled that the Church of South India was formed by a union of the four Anglican dioceses of Madras, Travancore, Tinnevelly and Dornakal, the South Indian Provincial Synod of The Methodist Church, and the South India United Church. The latter body was a union of Presbyterian and Congregational Churches.

"This is a famous date in the history of India, and it is also a famous date in Christian history," the bishop said. "This union was an event of national significance because a free, united nation presupposes a free, united Church. As in the state, there was a welcome merger of 'British' India with 'Indian states,' so in the Church there was a dying of old groups so that there might be a living of the new group."

Bishop H. Sumitra of Rayalaseema, moderator of the Church, presided at the services. Other Church leaders attending included Bishop J. E. Newbigin of Madhurai-Ramnad, deputy moderator. Subsequently a public meeting to commemorate the anniversary was held on the grounds of Meston College, Royapattah, with P. V. Cherian, chairman of the Madras Legislature presiding.

Bishop Chellappa said the Church of South India came into being "because the Church's duty to India demanded a united rather than a divided witness, and there was a will to unity."

He said the Church has well over a million adherents and stretches from Hyderabad to Cape Comerin, from Madras to Mysore and from Vizianagaram to Calicut. Its clergy, he added, numbers more than 1,000, mostly Indians, and are spread through 14 dioceses about half of whose bishops also are nationals.

Some of the novel characteristics of the Church, the bishop said, are that "it is truly Indian and not a subordinate branch of any overseas Church, and is also a free Church, not only in the sense of freedom from overseas control, but in its freedom to experiment."

He said experiments have already been conducted in worship and "there has emerged, among other things, a liturgy which has been welcomed by all schools of Christian thought."

Other features of the Church, Bishop Chellappa said, are that "women are given considerable prominence" and laymen are "not regarded as merely 'lay' but on their sholders is squarely laid the responsibility of daily witness in the world, as well as a share in the responsibility of leadership."

The bishop stressed that although the Church is free it is not yet independent in the sense of being self-sufficient. He said it is still necessary to depend on overseas help to run the Church's hospitals, orphanages and other humanitarian institutions.

"It would be easy by a stroke of the pen," Bishop Chellappa said, "to abolish these humanitarian and philantrophic institutions and forbid the entry of those devoted men and women ... who cross the seas to engage in these works of mercy for which we cannot yet, either in Church or in state, find adequate national personnel or resources.

"But the loss would be ours. It is well to remember that the majority of the beneficiaries are non-Christians. All these institutions are more than proselytizing agencies. They are the expression of the Christian spirit, the outflow of Christian compassion. We in India are free, but not independent in the sense of being self-sufficient, and it is the path of wisdom not to spurn help that is offered from an altruistic motive."

Bishop Chellappa concluded by "inviting all our friends, Christian and otherwise, to rejoice with us as we celebrate ... these ten years of union and freedom, not only with thanksgiving to God, but also with penitence and rededication."

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Director of Koinonia Farm Urges Church Leaders to Speak Out

★ Church members who criticize racial violence but give silent consent to the intense prejudice which lies at the root of it are more to be feared in the South's present crisis than violent, law-defying mobs, the Rev. Clarence Jordan, director of the interracial Koinonia Farm at Americus, Ga., said in an address to Washington religious leaders at a day-long forum on race relations sponsored by the National Capital Area Council of Churches.

Mr. Jordan said he would rather face "the frantic, childish mob, even with their shotguns and buggy whips" than the "silent, insidious mob of good church people who give assent to boycott and subtle psychological warfare."

"Most of our Protestant clergy in the South are to be found among the silent ones," he declared. "I can face the angry mob and those who oppose us openly with boycott and insult, but what can I say for those who know the word of God and will not speak it? I say to the Christian clergy of America in his hour of turmoil, either stand up and be counted or sit down and be counted."

Mr. Jordan, a Southern Baptist who has headed the interracial Christian community since its founding in 1942, said the words of the few Southern clergymen who have spoken out against race prejudice have greatly helped in stemming the tide toward what otherwise might become "a fearful bloodbath."

"I call them the heavenly host," he said, "for their voices, though few, have been prophetic and have stirred the best instincts of man."

Mr. Jordan told the Washington clergymen and religious education directors that the South faces a profound revolution in human relationships as a result of integration and the outlawing of Jim Crow practices.

"We have had a father-and-son relationship between the races, marked by all the worst features of paternalism," he observed.

"God did not ordain, however, that men should live in paternalistic relationships, but that they should live as brothers. This change from paternalism to brotherhood is hard for the South to make."

The solf-spoken Georgian-born clergyman said "Those of us who could see for years that this crisis was coming and that it sooner or later would come to a head, perhaps in widespread violence, have dreaded it and tried to prepare for it. But our churches apparently weren't ready for it because today when they need to preach the word of God on human brotherhood, the pulpit echoes with embarrassed silence. I fear the silent church more than the shouts of the mob."

A volley of five shots fired from a speeding automobile broke a four-month period of peace at Koinonia Farm.

Mr. Jordan said it was the first outburst of violence since spring. He attributed it to "passions stirred up by the Little Rock controversy."

The farm had been subjected to sporadic gunfire on several occasions, as well as to arson and dynamite attacks, but all was quiet during the summer.

Night riders have continued burning crosses along the roadside bordering the 1,083-acre farm, however, Mr. Jordan reported, as a boycott of the farm and its products has remained in force in the local community.

"They got to burning so many crosses that we offered to cut some limbs and leave a pile of them out there so they wouldn't have to go so far for their wood or harm good trees by cutting off branches," the clergyman said.

MICHIGAN CREATES NEW POSITION

★ Margaret Phinn, news woman, has been named assistant communications director for the diocese of Michigan, thought to be the first time a diocese has had such a job. Her task is to travel about to teach women the techniques of preparing news releases and other forms of communication.

She will also assist Layman John Chapin, communications director, in editing the diocesan monthly.

DEAN JOHN COBURN INSTITUTED

★ John B. Coburn was instituted as dean of the Episcopal Theological School, Cambridge, on October 1st. Present at the ceremony in the school chapel were the Presiding Bishop, ten diocesan bishops and the deans of twelve seminaries.

The new dean was presented by James Garfield, chancellor of the diocese of Massachusetts and president of the board of trustees, to Bishop Stokes.

A dinner was held following the service, attended by 450 guests. Speakers were President Henry Van Dusen of Union Seminary; Bishop Washburn of Newark; the Rev. George L. Cadigan, president of the alumni; Bishop Stokes and the Presiding Bishop.

It is the first time since 1895, when the Rev. George Hodges was elected dean, that the school has gone outside its graduates and faculty for a leader. Coburn is a graduate of Princeton and the Union Seminary.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Presiding Bishop Sees Secularism Threat to Our Society

★ Christianity in the United States faces the danger of an increasing secularism, Bishop Sherrill told guests at a dinner marking the 50th anniversary of Washington Cathedral.

He said this secularism "assumes that the state can by itself fulfill many of the important functions of religion" and "misapprehends the significance and depth of our Christianity."

"There are so many to whom Christianity is simply a vague expression of goodwill without real meaning for our democracy, our system of education, indeed to our total life," the Presiding Bishop said.

"We are too apt to believe that our spiritual needs can be met by broad generalities about spiritual forces and spiritual undergirding and by enacting legislation."

Sherrill said that if Christianity is weakened "democracy as we know it is doomed, for the basis of democracy is belief in the inherent and eternal worth of the individual as the child of God."

"Let Christianity falter," he continued, "and liberal education as we know it cannot remain the same. It is no accident that many of our great liberal universities and colleges are the product of Christian faith and action.

"Let Christianity die and humanitarianism will dwindle, for in our civilization the care of the aged, of the sick and of the under-privileged are dependent for their motivation and inspiration on religious faith. No public demand, no acts of government, however important in their place, can take the place of Christian Faith."

The dinner celebrated the golden anniversary of the laying of the cathedral's foundation stone on Sept. 29, 1907. Another speaker was John Lord O'Brian, Washington attorney and prominent Episcopal layman.

A special afternoon service of thanksgiving was held at the cathedral on Sunday, Sept. 29, the day after the dinner. Dr. Cuthbert Bardsley, Anglican Bishop of Coventry, England, gave the sermon.

The service opened with a ceremony interpreting the meaning of the cathedral. This part of the service was written by the Rev. John Wallace Suter, former cathedral dean.

Special guests included former deans and canons of the cathedral and members of the four choirs who sang when the foundation stone was laid.

ARKANSAS BISHOP ISSUES LETTER

★ Bishop Robert R. Brown of Arkansas asked all Episcopalians in Little Rock to refrain "from every word or deed which is not consistent with the teachings of Jesus Christ concerning the brotherhood of man."

He also asked them to "exercise Christian leadership and influence under every public circumstance and especially as regards patience, understanding and Christian love," and to "make a firm resistance against every pressure of an unthinking society."

The bishop, in a letter to the churches, further called upon Episcopalians to "offer hourly prayers for God's guidance of our leaders in community, state and nation" in regard to the school integration situation.

The letter cited a resolution of the Church's 1952 General Convention establishing the policy of "consistently opposing and combatting discrimination based on color or race of every form, both within the Church and without, in this country and internationally."

Bishop Brown said the violence at Little Rock Central High School "cannot for a moment be condoned by any Christian body."

"It stabs at the heart of churchmen and forces a cry of pain and compassion," he said.

"In fact, it urges us to our knees in shame over our inability to exert an adequate Christian leadership in this hour."

The bishop said he had "tried to work behind the scenes with some leaders to gain the time necessary" for "some miracle or chance (by which) a way may be opened to bring order out of chaos and peace out of passion."

"Perhaps such a hope was vain and foolish," he said. "At any rate, it failed dismally."

Little Rock Episcopal clergy previously had signed statements with ministers of other denominations condemning Gov. Orval E. Faubus for sending the Arkansas National Guard to the school. In sermons they asked their congregations to take a "Christian" attitude on the situation.

CHURCH WORKERS SCHOOL

★ The department of education of the diocese of Rhode Island under the direction of the Rev. Frank J. Landolt, is conducting a school for church workers on seven Monday evenings at Trinity, Cranston. Forty-five students registered for the opening on Sept. 30, representing churches from a large area.

Instructors are Estelle Carver of the diocese of Western Mass. and Mary T. Thorp, a professor of education at Rhode Island College.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CONTINUED AID IS URGED

★ A plea that Americans acknowledge their "grave responsibilities" toward newly-developing countries was made by the National Council of Churches in its annual world order Sunday message which urged them to pray and work for "the things that make for peace."

The message will be read in many Protestant churches on Oct. 20. The annual observance is sponsored by the Council's department of international affairs.

Forum and study sessions encouraged by the National Council and state and local church councils are focussing attention this year on the needs of the newly - developing countries "struggling to take their places in dignity" with other nations.

"The people of the newly-developing countries are on the march," the message states, "and the future of a billion human beings is likely to be affected by the choice which Christians in the United States make at this mid-century period."

The message affirms the "moral obligation" of churches to work for the "continuance, expansion and effectiveness of U.S. foreign aid programs." It urges churches to use "critical judgment and balanced perspective" in evaluating our foreign policies and to educate their people in "the momentous nature of the issues before us."

Churches also are urged to emphasize the role and importance of the United Nations and to encourage their young people to enter foreign service careers.

World Order Sunday coincides with the beginning of United Nations Week, Oct. 20-26. The National Council said many churches will observe United Nations Day, Oct. 24, with special worship services and by participating in community celebrations marking the 12th anniversary of the ratification of the U.N. Charter.

RUTH ST. DENIS DANCES IN CHURCH

★ Ruth St. Denis danced in a church for the first time in her 51-year career when an overflow crowd at the parish hall of the Church of the Epiphany, Winchester, Mass., caused her program to be moved into the sanctuary itself. Packed and hushed pews watched the celebrated 79-year-old dancer.

When it became apparent that the attendance was going to be too large for the parish hall Rev. John W. Ellison obtained permission from Bishop Stokes and the senior warden for the program to be staged in the sanctuary.

Ellison told the audience that "the church is probably a more fitting place for (the dance program) anyway." Noting that Miss St. Denis had founded the Society of Spiritual Arts he stressed the important place rhythm has played in ritual.

He introduced Miss St. Denis by reading the 150th Psalm which has the lines: "Praise God in his sanctuary ... praise him with timbrel and dance."

Before she danced Miss St. Denis spoke on her "motion choir movement." She said she considered herself a "rhythmic evangelist."

BRITISH REPORT ON SEX OFFENSES

★ The Archbishop of Canterbury praised a recent government report which recommended tightening the law against prostitution but easing it in regard to homosexual offenses by persons over twenty-one.

At the same time, he said that homsexuality is a sin and an "offense against God" regardless of any changing social attitude toward sexual behavior.

Homosexuals, prostitutes and prostitutes' clients, he declared, "all alike sin against the partner involved in their sin and sin to their own damnation."

Writing in the Canterbury Diocesan Notes, the Primate said the religious definition of sin cannot be changed by any new legal attitudes. But he praised the government report for having drawn attention to the distinction between a crime and a sin.

The report was drafted by the Wolfdenden committee, named for its chairman, Sir John F. Wolfdenden, vice-chancellor of Reading University.

The Archbishop said the report had recognized that "criminal law must confine itself to preserving public order and decency, to protecting the citizen from what is offensive or injurious, and to providing safeguards against exploitation and corruption of others."

"I wish," he added, "that some who are at present speaking very severely (though not more severely than they deserve) of homosexual offenders would be equally severe toward the men who create prostitutes for their use."

The government committee suggested that higher fines and even jail sentences be used to rid the streets of the country's large cities of prostitutes. But it said homosexual behavior between consenting persons over twenty-one should no longer be regarded as a crime.

YOUTH CONFERENCE OF RHODE ISLAND

★ A youth conference was held at the Rhode Island youth center at Pascoag, October 4-6. The leader was the Rev. Addison Hosea, rector of St. John's, Versailles, who is also on the faculty of the Episcopal Theological Seminary in Kentucky. It was the first of four conferences to be held during the academic year.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

A Neglected Anglican Theologian

By W. Norman Pittenger
Professor at General Seminary

"I CANNOT see how reinterpretation of our formularies . . . can give us as our religion a Christianity that could be called 'reduced,' unless it is by the quantity rather than the quality of its beliefs that the Christianity of our religion is to be measured."

So Professor James Franklin Bethune-Baker wrote, more than a quarter of a century ago. The then Lady Margaret Professor at Cambridge believed that the Christian Church was faced by the necessity of a radical reconception of its theology if it were to speak with any power to men and women of the day; at the same time, he did not believe that such a reinterpretation would at all diminish the essential Christian faith, although it might well lead to serious changes at many points in the traditional statement of that faith. And in a series of books, some learned and scholarly, some simple and popular, he sought to further this necessary task of reconception.

It is the conviction of many of us that the situation is not changed today. If anything, the appearance of a revived "orthodoxy" during the past quarter-century has made the task even more imperative for us. This "orthodoxy" (which I put in inverted commas because it is in many respects not orthodoxy at all but reactionary theological thinking and writing) has had its values; it has made us see the need for a stronger emphasis on such perennial Christian motifs as sin and salvation; it has led us to listen with a greater sympathy to our fathers in the tradition of Christian belief; it has made us more conscious of our belonging to the historic Church of Christ.

But it has come dangerously near turning theology into a game played by experts with the use of sophisticated language; and, above all, it has tended to separate the thinking of the Church from the ordinary experience of men and women who live in the world created by modern science and technology, the newer philosophies, and all that goes by the name of secular culture.

NEW INTEREST

IT IS for this reason that some of us have been engaged in a movement to "resurrect" Dr. Bethune-Baker's way of theologising. So far three of his books have been reissued in abridged and edited form in the United States: "The Faith of the Apostles' Creed," "Early Traditions about Jesus," and "The New View of Christianity." The first two have been published by Seabury Press, Greenwich, Conn., the last at the General Seminary Bookstore, 175 Ninth Avenue, New York 11, N.Y.

A surprising result of this republication has been the wide interest that has been aroused in academic circles in the United States;new editions of older books do not commonly have this reception. We have been greatly encouraged and believe that in Britain too this might well be the case if and when the volumes reach that land.

A brief word may be said about Bethune-Baker himself. Lady Margaret Professor for twenty and more years, he retired in the '30s and died in 1951 at the advanced age of ninety. He was the acknowledged authority on the early history of Christian doctrine; his large work on the subject is still used in theological circles and is a recognized classic.

Although he was never a member of the Modern Churchmen's Union, I am assured by my old teacher Canon Major that he was always a sympathetic attendant at its conferences, preached often at its annual services, and regarded its work and aims as essentially his own.

The three works mentioned above, and one other (soon, we hope, to appear in abridged form), "The Way of Modernism," represents a sustained effort to present and defend a new but consciously traditional understanding of Christianity. Bethune-Baker's reinterpretation was "within the Church," dependent on its historical heritage, and keenly aware of the institutional and sacramental stress which makes a corporate religion possible.

WITHIN THE CHURCH

I CAN best outline his thought by setting down what I take to be the eight major emphases found in these four books.

(1) The theological reconception which is so desperately needed must be "within" the Church, with genuine continuity of thought and (so far as may be) expression with the Christian past.

(2) The assured results of natural and social science as well as the findings of biblical critical study must be accepted whole-heartedly.

(3) The concept of God must be understood as involving His close connection with and constant

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

operation in the processes of history as well as nature; hence an "absentee" God who intrudes into the world by "miracle" is a false idea.

(4) Novel "emergences" occur in this process, revealing more fully the God who is its ground; hence the person of Christ is not to be seen as a catastrophic intervention but intimately one with the whole movement which it both crowns and illuminates.

(5) Hence the Incarnation, with the Cross at its heart as manifesting "suffering love," must be seen as the clue to the nature of Reality and the Christian principle for interpreting all of life.

(6) The value of the traditional creeds is found in what Bethune-Baker called their "religious construction" or significance for religious life, rather than in their "literal" meaning.

(7) The Christian thinker must be possessed of an absolute integrity of mind and sense of reality, rather than a special advocate and a "wishful thinker" who disregards data that seem to imperil some valued idea or doctrine.

(8) An Anglican theologian can only carry on his work as a convinced and loyal supporter of the communion to which he belongs—and here Bethune-Baker was eloquent in his description of Anglicanism: "By its history in the past, by the very 'personality' and character its special experience have developed in it, it seems to be marked out as the destined representative of an organic Christianity continously developing and shaping itself anew to meet the constantly changing conditions of knowledge and thought and life that determine for men the real world, generation after generation, that confronts them."

It was inevitable that some of our author's writings should be colored by the patterns of thought of his own time—a time now distant from us by a quarter-century and a cataclysmic world-conflict. But the fact remains that his way of approach, the basic principles which I have just enunciated, and his insistence on the necessity of doing the job of reconception, are as true and important today as during the twenties and thirties.

In many respects, his principles are likely to be forgotten today; and this is the tragedy of modern Christian thinking. For example, the reappearance of a view of God which so removes him from his world that we are left with deism, rather than Christian theism, has introduced once again a sort of propositional revelation, a revived defence of miracle in its grossest sense (of which Mr. C. S. Lewis's book "Miracles" is, to my mind, an appalling instance), and an indifference to the actual discoveries of science which in some recent works on the relationship of science and religion leads us to contempt for one of the greatest achievements of the last century.

A THIRD WAY

OR AGAIN, the failure to take account of the third and fourth points noted above has given some contemporary discussions of Christology a strange suggestion of visitation by some deus ex machina engaged in a "rescue expedition" for sinful man.

Or yet again, the biblical obscurantism, sometimes, even fundamentalism, which has frequently been regretted in these columns, and which is all too widespread on both sides of the Atlantic, imperils the whole genuinely historical basis of our faith because it refuses to apply to the documents that honest historical analysis which alone can insure a sound grounding for Christianity.

As between a unyielding traditionalism, especially of a Catholic type, and the extravagances of a "neo-orthodox" dualism between God and man, Christ and His brethren, the Church and the world, there is (a considerable number of us are convinced) a third way. This is the way of a reverent, traditionally grounded yet open-minded, deeply sacramental, fearlessly radical but profoundly devout, Anglican and Christian modernism.

VALID PRINCIPLES

MANY dislike this word "modernism"; they say that it is "old hat," concerned with ancient controversies no longer important. To which we reply that many of the controversies are by no means "ancient" but strikingly relevant once we get out of the ivory tower of theological schools and away from the merely theoretical discussion of the faith; and that far from being "old hat," such a modernism as is here described is in fact the only hope, humanly speaking, for a continuing Christian witness in the world today.

It is precisely here that Bethune-Baker can help us. For his basic principles in theological reconstruction are as valid as ever, and many of his insights and interpretations enormously useful. Like an American Anglican theologian who is also nearly forgotten, William Porcher DuBose (a collection of whose essays has just now been published, nearly forty years after his death, under the title "Unity in the Faith"), Bethune-Baker is among those "who being dead, yet speaketh." We ought to listen to him and profit from what he has to teach us.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Cult of Psychological Study Groups

By John Wren-Lewis
Of the Church of England

ORGANIZED religion represents man's effort to relate his everyday life to the supernatural. If, in any society, organized religion fails to do this adequately for people, they will fumble for their own ways of doing it.

Yet precisely because all their ideas and ways of speaking are inevitably formed, to a large extent, by the organized religion which has failed them, they will often not realize in the least what they are doing, or what they are looking for. This is what is happening to very large numbers of people to-day.

In saying this I am not referring to the astonishing facts brought to light by recent surveys about the widespread interest in astrology and other superstitions. These things represent only a perverted and debased understanding of what the supernatural is.

Yet the very fact that so many people have such a perverted and debased understanding—including, of course, many who refuse to have anything to do with the word "supernatural" because it brings this sort of thing to mind—is highly relevant to what I am saying, since it is an indication of the extent to which organized Christianity is failing people.

To the vast majority of people to-day, the word "supernatural" denotes the extranatural, the occult, the other-worldly, the uncanny, the meta-physical, using that word in its proper sense of "appertaining to unknowable realities behind the events of the physical world."

And almost everything the Churches say only serves to confirm that impression. Hardly ever do Christian speakers or writers come out with a clear declaration that for the great religions the word "supernatural" refers first and foremost to something which is right at the heart of human life, something of which everybody has at least some direct experience, namely, the encounter of person with person.

True, there is no lack of statements to the effect that "God is love," or that "He that abideth in love abideth in God, and God in him"—the Churches can hardly avoid saying these things, since they are unmistakably written in the Bible.

BUT they only leave most people puzzled, because it is assumed that they presuppose already a belief in God and a supernatural order "out there," behind the scenes of the material world; whereas in truth they mean what they say, namely, that the encounter of person with person itself constitutes a realm of being which is supernatural in that it is not describable in terms of natural laws, a realm which is God's realm, since the power of love which we meet there is the only real power in the universe.

This is where belief in the supernatural properly arises, and other aspects of that belief, such as the idea of heaven, or of angelic beings, or of miracles, are only properly understood when they are seen to follow, as incidentals almost, from this primary experience of the supernatural at the heart of life.

If they are made themselves the focus of belief in the supernatural they become, all great religious leaders agree, no more than the pathology of religion—yet organized Christianity to-day allows, and even seems to encourage, people to fall into just that error.

The result is that, while on the one hand most people to-day find it hard to take Christianity seriously at all, they are on the other hand continually groping for something which will shed light on the mysteries of personal life.

For it is only by virtue of our participation in the supernatural realm of personal relationship that we exist at all as free, responsible persons, and without something to guide us in that realm we feel our very being threatened, even though we are not sure what threatens us.

This is the primal anxiety underlying all our lesser worries, and to escape from it men look, not just for verbal guidance, but for practical guidance, which must in the very nature of the case take the form of some sort of community-life.

This is the real significance of the enormous number of little group-movements which are springing up to-day to study psychology and similar topics.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Pursuit of Knowledge

THEIR overt purpose may be the purely objective pursuit of knowledge—sometimes, as in the case of the many little groups who are studying Freudian psycho-analytical ideas, knowledge which is professedly atheistic.

But there is always something more to them than that, and ultimately it is only in religious terms that they can be understood, however strenuously their members might wish to deny this because of their misconceptions about religion.

Anyone who comes into such groups from outside very rapidly realizes that the declared aim of the group is only half the story.

The group-life itself is the really central thing, even though the people involved do not admit it.

Often, of course, they are prepared to admit that the group does meet certain social needs in its members, but this is only thought of as an incidental advantage of membership, whereas in reality the fact of participation in a matrix of personal relationships is of far greater importance to most of the people involved than the actual subject of study.

"Social satisfaction" is moreover a most inadequate term to describe what people get from such groups. It suggests something cosy and a little dull, something secondary to the individual's central core of personal life, but in fact the experience of personal relationship which these groups foster is of quite a different quality.

"Supernatural" is really the only word to describe it. It is compelling, upsetting, mysterious, even "numinous," and it involves people to the very depths of their being. To observe the animosities, the tensions, the anxieties, the excitements and the crises which make up the lives of these groups is a fascinating experience, and there can be little doubt left when one has done so that what is being witnessed is the encounter with the primal forces of life.

Of course, the ostensible objective of these groups is not irrelevant. The same interpersonal phenomena cannot be observed, at any rate not on the same scale, in groups which exist merely to study butterflies, or to play billiards, or run elections.

The attempt to achieve an understanding of the deep psychological forces which influence personal life is of the essence of the groups I am referring to: the important thing to recognize is that this understanding is achieved through a continuously growing awareness of the realm of personal relationship in the actual experience of the group.

Real Purpose

INDEED, if such groups are studied carefully it becomes clear that the real purpose of the particular psychological system in which the group is professedly interested is to provide ideas which illuminate the realm of experience into which the members are moving by virtue of participation in the group.

Whether the system in question is Freud's, or Jung's, or a combination of the ideas of many different schools of psychology (gathered together on the basis of a general study of "mental health" or something of that sort), its real purpose, in the end, is to provide a series of myths in terms of which the complex forces of interpersonal relationships are interpreted as they are encountered in the group's actual experience.

Again and again, the people in the group find that some part of the system, which had been mere theory hitherto, "comes alive" because it illuminates their actual experience, and this is how the whole story proceeds.

And this, of course, is precisely the form of religious group-life, the only difference being that the religious group which knows its job at all knows what it is up to—i.e., it knows that it is using mythological ideas to illuminate its growing experience of the transcendent realm of personal relationship—whereas the modern psychological group usually thinks it is doing something quite different.

So far, I have referred to groups which are concerned with the study of more or less reputable scientific psychologies; there are hundreds of these.

But, of course, there are many more groups of the same essential character which are adherent to the less reputable schools of "occult" or "mystical" theory, such as the theosophy of Mrs. Besant and the anthroposophy of Rudolf Steiner.

The most important of such movements today is that which follows the often extraordinarily perceptive teachings of G. I. Gurdieff and his principal disciple, P. D. Ouspensky.

This movement has gained a surprising hold upon the intellectual life of London at the present time, and has succeeded in attracting

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

many people of some scientific distinction into its ranks, although most of its ideas would be dismissed by the majority of scientists as fantastic.

There can be little doubt that its success is largely due to its meeting, in its own way, the same need as the psychological groups, but its religious character is more apparent.

It is in essence very similar to the gnostic movements of early Christian times, and many of its adherents seem to have fallen into the same trap as the gnostics, of regarding knowledge of the supernatural as something to be attained only by an enlightened elite, instead of the common destiny of all men, as the great religions, and Christianity particularly, all insist.

The same is true, by and large, of theosophy, anthroposophy and all the many similar movements, and even, it should be added, of many of the groups studying Jungian psychology.

They produce, almost monotonously, the characteristics of early gnosticism, with its psychosomatic disciplines, its idea of enlightened initiates, and, as an inevitable consequence, its domination by pre-occupation with power over other people lower down in the hierarchy of enlightenment.

The scale on which all these groups are flourishing to-day is a clear and unmistakable judgment upon, and challenge to, the Churches.

A third field in which the same phenomena are to be found is that of the arts. People who are not attracted to psychology and would have nothing to do with anything so religious as the Gurdieff movement are nevertheless often to be found gathered into very similar groups studying poetry or drama or painting, and it is noticeable how frequently their studies turn on poets like Donne or Blake, or play-wrights, like T. S. Eliot or Charles Williams, whose works provide another fertile source of myths in terms of which the mysterium tremendum of personal life can be interpreted. Here, too, is a substitute for religious group-life.

A Challenge

ALTHOUGH the Churches cannot and should not try to meet this challenge by aping any of these movements, there is much that can be learnt from all of them. The primary thing is that it is no use trying to preach religion to a people who have no proper understanding of what the supernatural is: it is only by gathering together groups in which people can learn by experience of the length and breadth and depth and height of the realm of personal relationships that the statements and practices of religion can be made to "come alive" and have meaning.

And the second lesson is that in doing this there is no substitute for personal attractiveness in making people aware of the depths of personal relationship.

Almost all the groups I have mentioned will be found to centre upon one or more of those curious "charismatic" people who can make others respond to them at a level of awareness quite out of the ordinary, and this is in fact the only way in which people ever do become aware of the supernatural.

The Churches have often been suspicious of personal attractiveness in the past, because they have feared it might lead to a concentration upon man instead of God, but they will not meet the challenge of to-day unless they can grasp this nettle. Attractiveness is a gift God has given us to use, not a talent to be buried for fear of offending him.

Over and above these general lessons, there are more specialized ones. We cannot overestimate the importance of the new schools of "depth psychology," and the Church must bring in the findings of these schools to her own service if she is not to be superseded by them.

Finally, art is the gateway to awareness, even of awareness of God, and Blake spoke a profound truth when he said that an inartistic man could not be a Christian. Perhaps the greatest judgment upon the Churches to-day is that their congregations are usually the least artistically aware members of the community.

These are not lessons that can be learned just by study, however. What is demanded of the Churches to-day is an act of repentance and a recognition that they have failed in their main task. Given this, the rest can readily be added unto us.

AN INVITATION TO ROMAN CATHOLICS
By Robert S. Trenbath
Late Rector of St. Alban's, Washington, D. C.
10c a copy — $4 a hundred
THE WITNESS Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Whole Armour of God

By Philip McNairy
Dean of St. Paul's, Buffalo

THE Christian life once was and still is, a definite way of living, not just a mode of thinking. It is more than an attitude. It is action. It is more than belief. It is a battle. This became obvious to first century Christians, engaged as they were against a threefold enemy in a fight to the death. Arrayed against them at every turn were: the godless materialism of Rome; the cold intellectualism of Greece, and the intolerant, inhumane religion of Israel. The Christian knew he could not encounter such enemies alone, without the resources of God. Today, these three enemy forces have invaded the human heart and mind where they still carry on devastatingly. We may see their success in our answers to three questions.

1. Which is more important to you, your bank account or your reputation?
2. Which has claimed the greater intellectual effort — length of life or the quality of it?
3. Which is of greater concern to you— what you think of God or what God thinks of you?

Paul to the Ephesian Christians points out, "For we wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of darkness, against spiritual wickedness in high places." Note his remedy. "Put on the whole armour of God." Strive for the Christ-like life as a soldier struggles for his victory. But don't be so foolish as to try to win this battle alone. "Be strong in the Lord and in the power of his might."

We have had another problem. Until the 20th century world-wide retreat of the Church and until so many discovered the appalling fact that what they called their religion was powerless to help them even in personal difficulties, the idea of religion as a struggle had become almost obsolete. In its place had come a caricature of Christianity. It was typified by a small plaster-of-paris figurine of three monkeys (with hands appropriately placed), piously labeled "See no evil, hear no evil, speak no evil". For many, Christianity had become an ethical paperweight, no God and no Saviour necessary.

With today's world engaged in a struggle for the minds, beliefs and loyalties of men, not ethics but the grace of God has new relevance. We should think of Christianity as warfare and of God's battle equipment, tested by Jesus in the wilderness, and tempered on Calvary: Wear righteousness as your coat of mail; protect your head with salvation; make the Gospel of peace your combat boots; tighten the belt of truth; use faith as a shield against evil. Let the Holy Spirit be your sword invincible.

Don Large

Shining Possibilities

SCRAWLED across the blackened shell of a bombed-out church in Berlin were these boldly chalked words: "Christus hat dem Tode die Macht genommen . . ." The Biblical text went on at some length, but that first part of the passage from the opening chapter of Paul's letter to Timothy was all that my stumbling understanding of German could manage . . . "Christ has completely negated the power of death". As soon as I got back to my hotel, I checked my modern translation of the Epistles and found that the whole text read as follows: "Christ has completely abolished death and has now, through the Gospel, opened to us the shining possibilities of the life that is eternal."

If it is significant that the Word of Life was thus scrawled across the place of Death, it is equally significant that the phrase, "shining possibilities", epitomizes the gallant spirit of current Christianity all over England and the Continent today.

The only European news you and I find in the papers these days is the bad news—the news of crises, of falling governments, and of economic or political or military catastrophe. Our foreign correspondents seem either unaware of, or deaf to, the shining possibilities excitingly evident in the countless individuals and centers galvanized by Christ.

For instance, when I stood one day before the great Brandenburg Gate separating East Berlin from West, I found myself mentally crossing off that eastern half of the city as a liability to anything good. So with a shrug I said to the West Polizei guarding the Tor, "Garnicht gut kann von

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Oest Berlin kommen, hein?" And I ashamedly thought of a similar remark of a cynic 2,000 years ago who, shrugging off the Christ, asked, "Can anything good come out of Nazareth?" And my stab of shame was justified, for the policemen, in garbled English, pointed to a steeple in the middle distance and stoutly assured me that the churches in East Berlin were "gefullt" day and night, and that the Communists felt thwarted in the face of a Christian groundswell which was irresistibly welling up throughout their captured territory.

And at an American embassy tea in Paris, a famous industrialist said to me, "Europe is going through a painful rebirth. But with the eyes of faith we Christians are coming to realize that the hour of dark crisis is the very hour in which God is trying to push us through the crisis and into something vastly fruitful!" This moving insight was further reflected in the admission of a well-known banker behind the Iron Curtain. "My government," he said, "is totalitarian in the worst sense of the word. But if one is determined to be a servant of the living Christ, one knows that evil is ultimately doomed. Dictators, persuasion by force, and rule by cruelty—these things will pass. God will not be mocked. These things will indeed pass, but the risen Lord goes on forever!"

And at a meeting of the Oxford University Medical Society, a pre-med student rose to object to the frequent mention in my lectures of the effect of the spirit upon the ills of the body. An Oxford don kindly stood up to reply for me. "My son," he said gently, "the spiritual factor is the only factor which, in any area of life, can resolve life's confusions. And you'll never become a good physician—or a good anything—'til you realize that!"

Here, then, are a few of the shining possibilities which are rising like lights all over Europe today. God grant that we may help to keep these revived lights burning ever more brightly across a darkling sky!

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for $2.50

100 copies for $4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

NOW HEAR THIS

By **Frederick A. Schilling**

Gospel for 17th Sunday after Trinity

St. Luke 14:1-11

"Whoever exalteth himself be abased; and he that humbleth himself shall be exalted."

The dinner in the house of the leading Pharisee was the occasion for one of Jesus' pointed remarks about humility. This lesson which is concentrated in verses 7-11 finds its conclusion in the omitted verses 12-14 in which Jesus urges his upper-class host and table companions to abandon their preoccupation with their own class and prepare dinners for the less well-placed people from whom they could expect no favors in return. This would be an expression of humility.

The dropsical man had mingled with the invited company, but, apparently, had not asked Jesus for healing. Jesus healed him on his own initiative, probably, to challenge the Pharisees (verses 3, 5, 7). Their reaction to this and the pushing (v. 7) for the seats of honor that went on among them served to reveal their wrong sense of values. They were formerly proper in the application of the Sabbath statutes to other people, but the treatment of their live-stock (v. 5) did not come under those restrictions. The same indifference to people's sensibilities appeared in their immodesty in social situations (verses 7-10). In contrast with such vanity, which is callous and rude, Jesus tells them to cultivate **the grace of humility** which is considerate of other people. In the normal course of things the humble man will rise in the esteem of other people (the word, "worship" in v. 10 means, "honor"), while the self-exalted person will be brought down to the low position which belongs to him ("abased" in v. 10 means "humbled").

Humility which manifests itself in modest behavior is not one of the prized characteristics in today's society, not even in the Church. Competition does not encourage modesty and self-restraint. Ambition for advancement regards humility as a handicap. In fact, the kind of behavior Jesus calls for is commonly labelled as a weakness of character and a neurosis. All of this flourished around Jesus too and he lived and taught consistently against it. He was thoughtful of other people, their needs and rights. He recognized this dropsical man, spoke to him,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

sent him on his way. For him human things came before regulations and conventions (v. 4, 5), and among such fundamental things simple good manners, of which modesty is the finest flowering, were of great importance in his catalog of virtues. The effects of his life proves his wisdom.

There is a sound of prudence in the words of verse 11. Nevertheless, it is eternally true that one's self-estimate is not reliable, and the moderate value placed upon one's self allows much more improvement, even for higher recognition by others. Also, modesty of conduct rarely causes embarrassment (v. 9) On the other hand, pride breeds a ruthless rivalry which sooner or later leads nowhere but to embarrassing demotion and even to destruction of the competitors (v. 9b, 11) in their inevitable inter-class contests.

Jesus must have viewed the scene with his usual realism. Within himself he knew that the honoring of the humble does not always take place in society. "Pharisees", for example, do not honor humble people. Of course, therein they are inferior to the plain folk. The ultimate arrangements of God's wedding feasts are never absent from his mind (see e.g. the next Lukan section, 14:15-24). God has the last word. He invites to the celebration and he assigns the places to the guests. The truly humble person is therefore content in Jesus' spirit to carry on in his present low estate knowing within himself what is the real gold in God's eyes. He also knows that the people of real quality still value humility as an element of genuine good manners.

This Gospel is addressed especially to leaders in society, including clergy, but then also to all Christians for they are to be leaders in society in the matter of character. Reflection upon this lesson not only emphasises the spirit of humbleness, but it certainly calls to such leaders to take the role of the host in Jesus' story and recognize the man of ability who is modest about it and bid him to go up higher. In the Church certainly we must repudiate the world's manner of expecting a man to push himself up and then honor such competitive self-advancement as evidence of desirable ability. We must not interpret modest self-restraint as weakness, but should rather seek out and advance the humble man and thereby bring to life Jesus' principle of humility in the etiquette of his society.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WE ARE so used to the Cross as the great symbol of our faith and to the artistic forms it assumes in our worship that we forget what a cruel, disgusting and horrible spectacle the Crucifixion must have been. It is no wonder that the Jews found it a stumbling block—something scandalous, in fact.

And we are so used to the idea of Jesus as the Messiah that we forget how hard it must have been for any Jew to accept him as such. The Messiah was to be prophet and king, God's regent and who was this upstart Nazarene whose followers would not allow him to sink into decent obscurity but declared that, crucified though he had been, "hanged on a tree" and therefore accursed, yet he was the long expected Messiah.

It was hard for Paul to accept it and only his meeting with the Risen Lord could persuade him. Once he had accepted it he preached it and without doubt preached it vehemently. It made him both friends and enemies which is, as a rule, more than our preaching does for us.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy *$2 for Ten*

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

QUEEN ELIZABETH TO ATTEND

★ Quenn Elizabeth will attend two services in Washington on October 20th with President Eisenhower. Bishop Dun will conduct a simple service at Washington Cathedral at 10:15 when a war memorial chapel will be dedicated. At eleven the Queen and the Duke of Edinburgh will worship with President and Mrs. Eisenhower at National Presbyterian Church.

INTEGRATION SUPPORTED

★ Eight of the nine Episcopal clergymen in Charlotte, N.C. adopted a resolution supporting racial integration in the public schools.

The resolution was in answer to a pro-segregation sermon by the Rev. Henry Egger, rector of downtown St. Peter's church.

The group affirmed their support of the stand taken by the Episcopal Church that "unjust social discrimination and segregation are contrary to the mind of Christ and the will of God as plainly recorded in Holy Scripture."

BISHOP HATCH ACCEPTS

★ Bishop Hatch, suffragan of Connecticut, has announced the acceptance of his election as diocesan of Western Massachusetts, reported here last week. He succeeds Bishop Appleton Lawrence who retires in November.

RHODE ISLAND CENTER DEDICATED

★ The dedication of the Rhode Island conference center at Newport was held on October 5th at a service of Holy Communion. Mrs. Eleanor Widener Dixon and Mr. George D. Widener, who gave the home and an endowment to maintain it, made the presentation of the deed and the instrument of the gift to Bishop Higgins.

BISHOP PORTER TO RETIRE

★ Bishop Porter of Sacramento is to retire at the end of the year, having reached the retirement age. He will be succeeded by Bishop Haden, at present coadjutor.

COOPERATION IN MOUNT CLEMENS

★ St. Peter's Roman Catholic Church, Mount Clemens, Michigan, was destroyed by fire. The Rev. George Merrifield, rector of Grace Church, offered the parish house for classrooms to 200 students of the parochial school. It was accepted so that sisters now conduct classes in the Episcopal Church building.

The Baptist Church also offered facilities so other classes are held there.

SOME DAY YOUR PARISH WILL BE SEEKING A NEW RECTOR

When a parish is vacant, the vestry looks for a priest thoroughly trained to teach and to live the great truths of the Gospel.

Such men do not come along by accident. Serious and devout study of the Bible, Church History, Christian Theology, and training in Pastoral Care, to give men sure knowledge of God's revelation and sympathetic understanding of people's needs — these are the contribution of the seminaries to every parish.

Support for the seminaries means advancement of the Christian life in your Community.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

GORDON J. STENNING, formerly curate at St. Paul's, Pawtucket, R.I., is now rector of St. Mary's, Portsmouth, R.I.

CLARENCE C. PUTNAM is now curate at Grace Church, Jamestown, N.D. and representative of the Church in the state hospital in the field of alcohol education.

SIDNEY T. SMITH, recently ordained deacon, is now in charge of the Good Shepherd, Lakota, N.D.

SAMUEL A. GLASGOW is now in charge of the Church of Our Saviour, Langdon, and St. Peter's, Walhalla, N. D., with residence at Langdon.

CHARLES W. HENLEY is now in charge of St. James, Grafton, and St. Peter's, Park River, N.D. with residence at Grafton.

WILLIAM HANKS is now in charge of churches at Fort Yates, Cannon Ball and Breien, N.D., with residence at Fort Yates.

PHILIP BROBERG has resigned as rector of St. Ansgarius Church, Providence, R. I. to retire from the active ministry.

MAURICE J. FARLEY is now in charge of work at LaCeiba, Honduras. He served in Honduras before the jurisdiction was transferred by the Church of England to the Episcopal Church.

PEYTON G. CRAIGHILL is now in charge of All Souls Church, Naha, Okinawa.

JOHN SPEAR has returned to Gamboa, Canal Zone, after a furlough in the United States.

S. T. CARMICHAEL, formerly vicar of the Epiphany, Newport, N. H., is now warden of Thompson House, conference center of the diocese of Missouri and consultant in education for the diocese.

JOHN R. SHIDELER, formerly curate at Christ Church, Oswego, Ore., is now vicar of St. Timothy's, Salem, Ore., and chaplain to Episcopal inmates of state institutions in Marion County.

W. ROBERT ELLIS, formerly vicar of St. Stephen's, Newport, Ore., is now chaplain to faculty and students at the University of Oregon.

L. H. McREYNOLDS Jr., formerly vicar at Cottage Grove and Drain, Ore., is now vicar of Trinity, Gooding, and Christ Church, Shoshone, Idaho.

F. G. FULKERSON, recently ordained deacon who was formerly executive sec'y of the dept. of social welfare of the Church Federation of Chicago, is now executive sec'y of social relations for the diocese of Chicago.

RICHARD D. TAYLOR, formerly rector of the Messiah, Chicago, is now rector of St. John's, Chicago.

RICHARD M. GEORGE, formerly ass't at the cathedral in Quincy, Ill., is now rector of St. Richard's, Chicago.

KENNETH R. JOHNSON, formerly rector of Zion Church, Philadelphia, is now rector of St. Michael and All Angels, Berwyn, Ill.

R. D. JOHNSON, formerly curate at St. Peter's, Chicago, is now vicar of All Souls, Gurnee, Ill.

WARNER C. WHITE, vicar of St. Dunstan's, Westchester, Ill., has been appointed chaplain at Shimer College and a member of the faculty.

JOHN KARSTEN, formerly curate at Christ Church, Little Rock, Ark., is now canon at Christ Church Cathedral, New Orleans.

WILLIAM G. CHRISTIAN has resigned as rector of All Saints Junior College, Vicksburg, Miss., to return to the parochial ministry.

W. L. SHATTUCK, formerly curate at St. Michael and All Angels, Denver, is now rector of Christ Church, Canon City, Colo.

DEATHS:

JOSEPH H. HARVEY, 81, retired priest of Missouri, died August 9. He served parishes in several southern dioceses before retiring in 1950.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

St. John's Military Academy

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

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

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

HOLDERNESS

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

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

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish). EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

DE-JOBBED & BE-WIFED RETURNS TO WORK

★ At the annual meeting of the National Council of Churches' Africa committee, the foreign missions leaders took time out from business to consider the plight of a Tanganyikan who had been fired from his job with a local printer.

To get his job back again, he sent his former boss the following letter—prepared with the help of the village's professional letter-writer.

"Kind Sir,

On opening this epistle you will behold the work of a dejobbed person and very be-wifed and much childrenised gentlemen who was violently dejobbed in a twinkling by your good self.

For heaven's sake, sir consider this catastrophy as falling on your own head, and remind yourself on walking home at the moon's end, to five savage wives and sixteen voracious children, with your pockets filled with no existent l.s.d. or solitary sixpence. Pity my horrible state! As to the reason given by yourself Esquire for my de-jobment, the incrimination was laziness.

No Sir. It were impossible that myself which had pitched sixteen infant children into this vale of terror can have a lazy atom in his normal frame, and the sudden departure of seven pounds has left me on the verge of destitution and despair. I hope this vision of horror will invade your dreams this night and the good angels will melt and pulverize your heart of neither millstone, so that you will awaken and, with such alacrity as may be compatible with your personal safety, will hasten to re-jobulate your servant.

So be it,

Amen,

Yours despairingly,"

The much be-wifed man was rejobbed.

PROVINCE TAKE STAND ON INTEGRATION

★ The midwest province of the Church adopted a resolution calling on its members "to fulfill their Christian obligations in the matter of racial integration."

It noted that the "attention of the delegates has been drawn to the seeming disregard of Christian principles in the problems arising out of racial segregation."

The resolution was passed unanimously by more than 200 delegates attending the synod. They represented churches in Illinois, Indiana, Ohio, Wisconsin and Michigan.

McELROY NAMED PORT CHAPLAIN

★ The Rev. James F. McElroy, director and chaplain of the Seamen's Church Institute, was named by the Greater Philadelphia Council of Churches as the first Protestant chaplain of the port of Philadelphia.

The appointment was concurred in by Baptist, Episcopal, Evangelical United Brethren, Evangelical and Reformed, and Presbyterian organizations. Mr. McElroy, an Episcopalian, recently succeeded the Rev. Percy R. Stockman as head of the institute. The latter retired after 35 years in the post.

Mr. McElroy was rector of St. Mark's church, Toledo, O., 1945-56, and chairman of the Episcopal social welfare council there. Previously he was a civilian chaplain at the Grosse Isle, Mich. naval air station.

Philadelphia's port ranks as second in the country and in 1956 was first in import cargo.

The Seamen's Institute, under Episcopal auspices, recently purchased for $325,000 a five-story, 90-room hotel in the center of the city as a residence and activity center for merchant seamen. It had to relinquish a larger property on the Delaware River front, because of a government clearance project for Independence Hall national historic park.

YOU MAY KNOW

The Episcopal Church Needs
Trained Women Workers

DO YOU KNOW

About The Opportunities
For Training
?

For Information Write To:

Windham House
326 West 108th Street
New York 25, New York

Saint Margaret's House
1820 Scenic Avenue
Berkeley 9, California

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Why Baptize Babies? By Henry C. Coke, 3rd. Seabury Press. $1.30

This little pamphlet of 56 pages packs a great deal of solid theological substance into its small compass. It is a scholarly Apologetic for the Church's practice of the baptism of infants. The argument is directed mainly at the criticisms of those Christians sects who believe that only adult, believers' baptism is justified. The author lives in that part of the United States where Baptists and Disciples are very strong and he has met their strictures effectively and temperately. His arguments are sound and his evidence well documented. It is a pity that the little tract is over-priced, for it is worth having in every parish library.

Russia Since 1917 by Frederick L. Schuman. Knopf. $6.50

For American citizens concerned with foreign affairs and interested in the serious problem of disentangling facts from the mass of propaganda put out by the foreign offices of all nations, including our own, this book is a godsend. It is a serious and successful attempt to present in detail, and objectively, the forty years history of Soviet Russia in its impact on other nations and peoples. The author is professor of government at Williams College.

In addition to a massive presentation of the facts of Soviet life and foreign policy, Professor Schuman has interpreted and evaluated the more crucial and fruitful of these activities, for good or ill. There are very few Americans so well qualified to make such interpretations and the conclusions which the author draws should be a matter of alert attention and profound study by American and other foreign offices. His analysis of the origins and conduct of world war two and of the cold war period is convincing because of its thorough documentation and it will be seen that his drastic criticisms of the ignorance, shortsightedness and stupidity of national policy-makers is distributed in about equal measure upon Russia and the Western powers.

This book as a whole is the voice of prophecy—of the Old Testament sort—and its author begins it with two extended quotations; one from the 3rd chapter of Ecclesiastes and the other from the 33rd chapter of Jeremiah. The closing words of his Preface are: "The assumption behind this book is that peace is desirable, necessary and possible between the halves (or thirds) of a divided world, lest more war bring us all to ruin".

The final words of the volume are: "All Russians, all Americans, and all other peoples everywhere have nothing to lose, save their stale superstitions and obsolete prejudices, and everything to gain from the fulfillment, in whole or in part, of the prospects here suggested. *** There was hope, in the words of Jeremiah, of 'health and cure' and a 'cleansing of iniquity—Again there shall be heard in this place, which ye say shall be desolate without man and without beast—the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts: for the Lord is good; for His mercy endureth forever' ".

☆ **ADDRESS CHANGE**
Please send both your old and your new address.
THE WITNESS
Tunkhannock, Pennsylvania



Build up YOUR TREASURY—$550 to $500—with this winning plan that has been so successful in Ladies Clubs, Sunday School Classes, Sororities, Lodges, etc. (Your club will have no outlays or money risks!)
You and your group can offer direct-from-the-mill values in Coastline Nylon Hosiery, a quality best-seller. Supplies are sent and you pay only after the merchandise is sold and the customer satisfied; unsold lots can be returned. We'll gladly send you all details and returnable samples to show at your next meeting. Please write and give name of organization, name, address of President or Treasurer. *Mail a postcard Today!*

REHOBOTH HOSIERY MILLS
Rehoboth Beach, Delaware, Dept. 36

Virginia Episcopal School
LYNCHBURG, VIRGINIA
Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.
For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL
One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.
MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1957

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

STAINED GLASS

WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Gowan H. Williams
Rector at Valley Stream, N. Y.

I have followed with interest and real concern material in both the Living Church and the A.C.U. News a letter written in criticism of the stand which the A.C.U. takes regarding the Faith.

In terms of some of my clerical friends I am not considered a spike, but I certainly do consider myself a Catholic Churchman and a Prayer Book Churchman. There is sound Catholic teaching in the Book of Common Prayer and I am expending every effort to teach it to my people and to the coming generation without Roman embelishments.

After reading Dr. Casserley's masterful article in the recent ACU News in his answer to your recent editorial, I am more convinced than ever that it is the American Church Union which will save the Catholic Life and Faith for the American Church. I have been careful not to line myself up with the A.C.U. until recently, but I feel compelled to stand behind any group which represents the ancient historic Faith as this Church hath received the same.

As Dr. Casserley rightly says your viewpoint does not by any means represent a large segment of the Church, and a group which is by no means Pro-Roman. I am convinced, too, that you are very premature in your remarks about the Church of South India and our relation to it. Let us not cross the bridge before we come to it. I am sure the Church will follow a more conservative and Catholic attitude than you have predicted. I sincerely hope so for the future of the Church.

Thank goodness your liberal attitude is not shared by the great majority of the younger clergy entering Holy Orders, and after all the future of the Church lies with this group.

Howard R. Erickson
Layman of Collinsville Conn.

A recent address by President Eisenhower has again called attention to the dangers of inflation. This is a serious matter which affects clergy and laity alike. The steadily increasing cost of food, clothing and other articles reaches into all pocketbooks.

It also affects the costs of Church operations. It makes larger contributions necessary at a time when the laity are less able to make them. For these reasons the Church should take an active interest in combatting inflation. There seems to be no other effective way than to reimpose price and rent controls which were so successful during world war two. This important step should have the support of all religious groups.

Frank M. James
Layman of Boston, Mass.

The articles on the Gospels by Frederick Shilling I find extremely helpful. When my *Witness* arrives I first read the Gospel and then his comments. I have but one suggestion as a possible improvement: why not say at the beginning: "First read the Gospel for the 14th Sunday after Trinity". After a person had read the Gospel it would not be necessary for Dr. Shilling to insert numbers for chapters and verses in parenthesis which I find distracting.

This is not a complain of his excellent articles but merely a suggestion which I hope you may forward to him.

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1835
A Church School for boys in the Diocese of Western New York College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available.. Grades 7 through 12. For information address Box "A".
MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D., *Pres. Board of Trustees.*

Shattuck School
FOUNDED 1835
The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL
A Church Shool in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.
REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

CHRIST HOSPITAL SCHOOL OF NURSING
176 Palisade Ave., Jersey City, N. J.
A three-year course leading to a diploma in professional nursing.
For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL
Under Sisters of St. Helena
(Episcopal)
Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.
For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.
A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE
Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

St. Mary's Hall For Indian Girls

SPRINGFIELD,
SOUTH DAKOTA

★

KENYON CULL,
Headmaster

OKOLONA COLLEGE

OKOLONA, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) . . . Established 1902.
Hiigh School and Junior College — Trades and Industries — Music.

For information write: W. MILAN DAVIS, *President.*

TODAY'S TRAINING FOR TOMORROW'S OPPORTUNITIES

SAINT MARY'S HALL

Episcopal Boarding School for Girls

FARIBAULT, MINNESOTA
Ninety-Second Year

This Diocesan school gives girls a sound education in a happy, cultural home atmosphere, among congenial companions and in attractive surroundings. Prepares students for leading colleges. Teacher-pupil ration one to six. Excellent courses in music and art. Full sports program including riding. Beautiful buildings modernly equipped. Spacious campus.

Write for Catalog.

Martha Robbins
HEADMISTRESS

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

ABBIE LOVELAND TULLER SCHOOL

Maycroft, Sag Harbor
Long Island, New York

For Catalogue Write
MOTHER ABBIE
Headmistess

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 HELEN'S HALL

PORTLAND 1, OREGON

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational Preschool and Lower School, through Grade VIII. Upper School and residence department for girls only.

Broad Cultural Program, including Music, Art, Drama, College Preparatory.

THE RT. REV.
BENJAMIN D. DAGWELL, D.D.
President, Board of Trustees
GERTRUDE HOUK FARISS
Principal

VOORHEES

School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. *Reasonable Terms. For information, write to THE REGISTRAR.*

St. Mary's School

SAN ANTONIO, TEXAS

A residence and day school for girls. Preparing for leading colleges. Fully accredited. Training in leadership and Christian character. Religious education, music, dramatics, art. Outdoor sports throughout the year.

EST. 1879

Beatrice McDermott, Headmistress
17 EAST FRENCH PLACE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN has increased Honor Roll 50 Pct. Develops concentration, strengthens foundation for college. Fully accredited. Highest ROTC rating. Strong Christian emphasis. Upper School 9-12; sep. Jr. School grades 4-8, housemothers. *For One Subject Plan booklet and catalogue write:* DR. J. C. WICKER, Box 284, Fork Union, Va. 60th year.

ST. MARGARET'S SCHOOL

FOR GIRLS
Tappahannock, Virginia

A College Preparatory Boarding and Day School located along the banks of the Tappahannock River. Grades seven through twelve. One of the seven Diocesan Church Schools. Accessible to Richmond's cultural advantages. Various social activities. Good sports program, including water activities.

Moderate Cost

VIOLA H. WOOLFOLK, M.A.,
Headmistress

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901
Country Boarding School for Boys
Grades 1 - 8

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.

Summer School-Camp Combination
June 17 - July 27

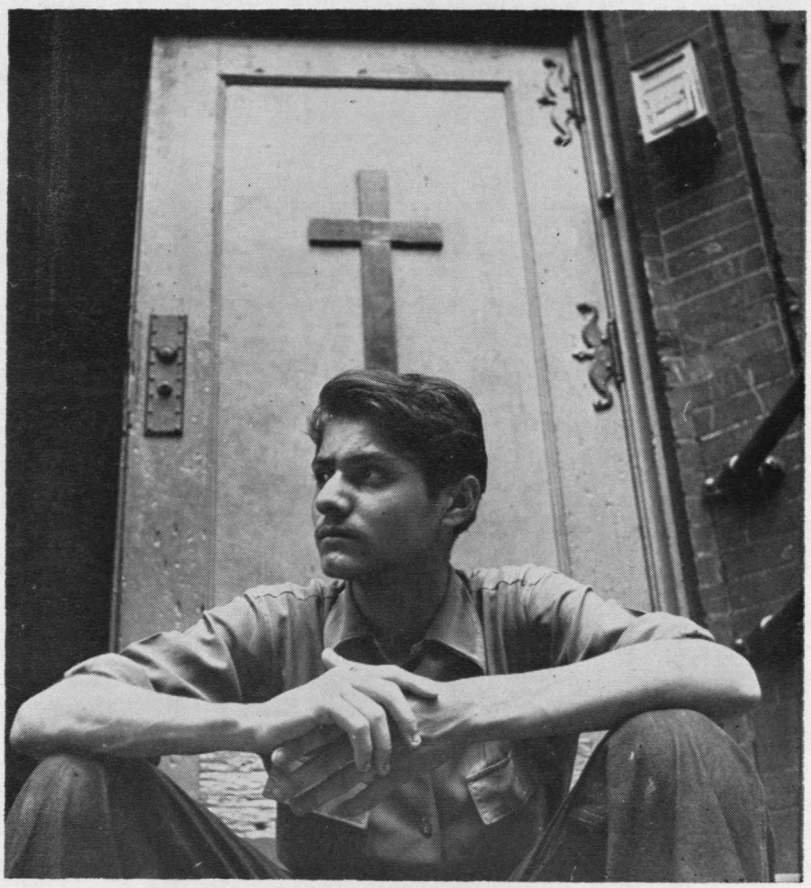
MARVIN W. HORSTMAN, *Headmaster*

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

OCTOBER 17, 1957

10¢



HIS SECOND HOME

THE EAST SIDE work of Trinity Parish, New York, is related in a new book by Kilmer Myers called Light The Dark Streets, published by Seabury Press and reviewed in this number

AN OCCASION FOR ATONEMENT

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer ,Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 31

The WITNESS

FOR CHRIST AND HIS CHURCH

OCTOBER 17, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

President Supports Bishop Brown In Reconciliation Movement

★ A "ministry of reconciliation" in Little Rock's school integration crisis was launched here by some fifty clergymen in response to a letter from President Eisenhower asking the clergy to help calm the racial storm.

The President's letter was sent to Bishop Robert R. Brown of Arkansas who invited the clergymen to a meeting immediately after receiving it.

The group's first action was to ask churches in Little Rock and throughout the state to hold services on Columbus Day, Oct. 12, for "law and order" and "understanding and compassion."

It also urged that each church call in "groups of intelligent, thinking laymen to discuss the ministry of reconciliation."

Bishop Brown said later that the proposed ministry of reconciliation had been greeted enthusiastically in all parts of the state. He said it promises to be one of the most impressive demonstrations of intercreedal cooperation in any part of the South.

Religious leaders at the meeting included Msgr. James E. O'Connell, representing Catholic Bishop Albert L. Fletcher of Little Rock; Bishop Paul E. Martin of the Methodist Church in Arkansas and Louisiana; Rabbi Ira E. Sanders of Temple B'nai Israel; and Rabbi Irwin Groner of Temple Agudath Achin. All were named to a committee charged with promoting the ministry of reconciliation.

The group received letters from Gov. Orval E. Faubus and the Little Rock board of education welcoming its program.

The meeting unanimously recommended six special prayers for use at the Columbus Day services. They are:

For support and preservation of law and order; for the leaders of this community, state and nation; for the casting out of rancor and prejudice in favor of understanding and compassion; for the people's resistance against unthinking agitators; for forgiveness for having left undone the things we ought to have done; and for our youth and the schools of the community.

Although most of the clergymen at the meeting were Methodists, Presbyterians or Baptists, Msgr. O'Connell and Rabbi Sanders took an especially active part in the one-and-a-half-hour discussions. Both made frequent mention of Scriptural references to the power of prayer in meeting critical situations. Msgr. O'Connell pledged that Catholic priests throughout the Little Rock diocese, which covers the entire state, would wholeheartedly support the reconcilation campaign.

Bishop Brown emphasized the distinction between the ministry of judgment—taking a stand on the issues that have arisen through the school crisis—and that of reconciliation.

He said reconciliation is the urgent need of the city because of divisions within the various congregations. But the bishop added this did not mean withdrawing from positions taken on either side of the issues by any of the clergymen involved.

The Episcopal leader said he had received the letter from President Eisenhower after writing to Walter S. Robertson, new assistant secretary of state, a parishioner in the bishop's former parish in Richmond, Va., offering any help he could. He said the President was informed of the letter and sent a reply saying there was much the Little Rock clergy could do to help place the integration issue "in proper perspective before all citizens."

In his letter, President Eisenhower said the immediate question was not agreement with a particular decision of the Supreme Court but "whether we shall respect the institutions of free government or, by defying them, set up either a process of deterioration and disruption or compel the authorities to resort to force to obtain that respect which we all should willingly give."

The President said he hoped "that you and the ministers of Little Rock will be able not only to lead all of the citizens of the city to disregard the incitements of agitators but will join in support of the law and the preservation of our country and the institutions of government under which it lives."

In a climate of understanding

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and compassion, Mr. Eisenhower added, "the distressing problem that has so stirred up the emotions of many citizens in our land can in good time be solved. All of us realize that not through legislation alone can prejudice and hatred be eliminated from the hearts of men. Leadership, including religious leadership, must play its part."

Governor Faubus told the churchmen that "your attitude of seeking to bring about reconcilation rather than attempting to place blame, is, I believe, the proper approach at this time."

Declaring that 'our people are basically fair-minded, law-abiding, sensible individuals," he said, "it is not a time now for recrimination or blame-placing" but for "sober, sensible reflection, with a humble and prayerful approach."

The Little Rock school board stressed the need to "pray for divine guidance for the leaders of our community, of our state, and of our nation; and for each and every one of us concerned in this serious and far-reaching crisis."

The Marriage Canon Background Given by Commission Member

By William Scarlett
Retired Bishop of Missouri

★ I have been asked by the chairman of the Commission on Holy Matrimony to make a brief statement regarding the background of the present Marriage Canons, as I am the sole surviving member, in the House of Bishops at least, of the original Commission appointed by General Convention in 1925 to study this whole question of marriage and divorce and to report to Convention with recommendations.

The chairman of the new Joint Commission was the Rt. Rev. Herman Page, at that time Bishop of Michigan. He had long been a student of this problem, was thoroughly well-informed, quietly tenacious, and a most competent chairman. Also at that time the Commission contained some very able lawyers: George W. Wickersham, at one time Attorney-General of the United States; Roland Morris, Chancellor of the Diocese of Pennsylvania and former Ambassador to Japan; Professor Joseph H. Beale of the Harvard Law School; and Origen Seymour of New York.

For six years the Commission studied and discussed the total question. It sent questionaires to leading clergy of several national Churches; it published monographs on various phases of the problem written by recognized authorities within and without our Church. And at General Convention in Denver, 1931, the Commission made its first recommendation. It was simple, sweeping . . . and quite a change. In essence it proposed that any person whose marriage had been dissolved by a civil court could, after the expiration of a year, apply to the marital court of his diocese for permission to marry again: the Court was to inquire into the character of the parties to the former and the proposed marriage, and determine whether the spiritual welfare of the parties and society would be served by the proposed marriage: if judgement was favorable, a minister of this Church could perform such a marriage. The emphasis of this proposal was obviously more on the future than the past.

The proposal was not even considered by Convention, but was referred to the Committee on Canons of the House of Bishops, which discarded it, and introduced a substitute canon of their own. This, of course, is no way to treat the report of a Joint Commission of General Convention, which, after working on an assignment for a number of years, has the right to be heard by Convention, and not merely by a Committee of either House with power to kill what comes before it.

I recall Bishop Page saying to me at close of Convention, "It will take twelve years for General Convention to catch up with the Commission." As it turned out, he came close to being an exact prophet.

At succeeding Conventions, the membership of the Commission being somewhat altered at each, the Commission would offer a new Canon designed to take account of objections and new suggestions, but each with only one exception embodying the principle of the Denver Canon. Even with its changing membership, the Commission always believed overwhelmingly that the Denver Canon was the best one they could devise. And it was interesting to note that the great majority of newcomers to the Commission gradually came to the same conclusion. But all these proposed Canons were rejected by Convention.

At Cleveland

Then came the Cleveland Convention, just "twelve years" after Denver. The Commission had introduced a good but quite involved Canon. In the House of Deputies an amendment was offered, essentially the same simple principle of the Denver proposal. This amendment received a majority vote of both orders: the Lay vote being 48 for, 17 1/2 against, with 9 divided votes. The Clerical vote was 38 for, 32 against, but with 9 divided. As at that time all divided votes counted "against," the amendment was lost as the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

nine divided Clerical votes added up to a negative vote of 41, as over against 38 in the affirmative. But the vote indicated in what direction the mind of the House was moving, and with any reasonable method of counting votes the amendment would have carried.

While this defeat ended any possibility of legislation at this Convention, the House of Bishops was persuaded to debate the matter. After several hours of discussion, the House took an informal vote on the question whether the Bishops wanted a more liberal Canon, or not. The vote was 51 to 25 for the liberal approach.

At Philadelphia

Three years later, at Philadelphia, the Commission came up with a cumbersome offering. It was quite unsatisfactory. For two afternoons it was debated in the House of Bishops, ending each day in a complete impasse. Despairing of getting a clean-cut and courageous Canon at this time in a Church which, after twenty-one years of discussion, had not yet been able to make up its mind what it wanted, some compromise suggestions were then offered, in the hope of getting a working Canon at least better than the one on which the Church had been operating for so long.

The Presiding Bishop appointed a Committee of Five, who represented very different types of Churchmanship and points of view, to try to do overnight what the Commission had not been able to accomplish in two decades. The Committee met that evening: within an hour, a Canon based on the amendments proposed that afternoon was written and unanimously accepted. When the House learned that the "Five" had agreed, the Canon was adopted without debate. The Deputies also concurred. And after twenty-one years the Church had a new Marriage Canon.

The Canon is frankly a compromise, as legislation on such matters is apt to be, in a Church which is proud of its comprehensiveness and which holds together in one body men of widely different points of view, who nevertheless must administer the same Canon.

Two Interpretations

Some critics point out that the Canon may be interpreted in two ways. Precisely: that was the clear intention. And those Bishops who cannot conscientiously permit re-marriage unless they can on certain grounds annul the previous marriage, find that interpretation possible under the new Canon. While those Bishops who do not like the principle of annulment in general, but do want the freedom of a Christian man's conscience to deal with difficult cases in the light of what they think is the mind of Christ, have this freedom, and without resorting to annulment. And the Canon itself is more concerned with the future than with the past.

No doubt the Canon is not completely satisfactory to either of the major points of view. But in this kind of Church, with this kind of legislation, the principle of compromise seems to be the only workable one. And in the present state of mind of the Church, if this principle should be altered drastically in either direction, the long battle will begin again, and in another quarter of a century will probably end in . . . another similar compromise.

Clergy Salaries to be Surveyed As National Council Project

★ The National Council of Churches will launch a study of ministers' salaries aided by a $33,500 grant from the Rockefeller brothers' fund.

The special clergy research and action project will be carried out by the Rev. Samuel W. Blizzard, an authority on the life of the parish minister, whose appointment as its director was made by the Council's general board.

To make the study, Blizzard, sociologist and a Presbyterian minister will be on a year's leave from Princeton Theological Seminary, where he is professor of Christianity and society. His Russell Sage Foundation study of the parish minister, made in collaboration with Union Theological Seminary, was the first major study of the Protestant ministry in more than a decade and paralleled similar Foundation-sponsored studies involving the relation of the social sciences to such fields as medicine, law and social work.

The new study, projected as the first far-reaching, interdenominational analysis of salaries, will be carried out in cooperation with denominational leaders, lay and clerical. Since responsibility for initiative in the review of ministers' salaries varies from one denomination to another, arrangements for the participation of the several denominations will be worked out in consultation with them.

The study will be two pronged in its approach. It will establish facts on what salaries ministers actually receive, as distinct from perquisites (housing, etc.) and fringe benefits. It will suggest ways by which cooperative religious agencies may aid denominations and local

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

churches in solving salary problems.

Further, it will seek to discover how various church groups make decisions on the services required of a minister and the provisions they make towards budgeting.

In discussing the project Rev. Roswell P. Barnes, National Council associate general secretary, cited the lack of adequate information upon ministerial remuneration.

"Laymen are increasingly seeking this information," Barnes said. "So the new study should assist Protestant laymen in developing a better understanding of the remuneration needed by ministers to enable them to provide more effective service to their local congregations and communities."

Blizzard's previous study, commissioned by the Russell Sage Foundation in 1953, showed that the clergy face an increasing variety of problems. It revealed that the typical Protestant clergyman in the U.S. is between the ages of 38 and 46, is married and has two children. If he lives in a rural community, his local parish budget, upon which the church is operated, is $6,250. If he's an urban pastor, it runs around $30,000.

According to census figures for 1950, cited by Blizzard, the median income reported by male clergymen for 1949 was $2,412. Eighty-five percent of those reporting received less than $4,000 for 1949—presumably in cash, exclusive of the rental value of their living quarters.

Spot surveys made by several denominations since, indicate that ministers' salaries have not kept pace with the changing economy, Blizzard noted.

A prior study made by the National Council—that of home mission ministers in 14 Protestant denominations in North Central states a year ago—revealed that the average salary for ministers in rural churches in 1954 was $3,231 and that in urban churches it was $3,544. The majority of ministers receive less than $200 a year in additional or special income. They often have a parsonage provided, but must pay their own heat and utilities averaging from $300 to $400 a year.

Recently there has been fresh evidence that ministers' salaries are lagging behind those of other professional workers. The 1957 edition of the Yearbook of the American Churches shows that the average 1954 salary of clergymen of three denominations—the only ones reporting consistently since 1939—is about $4,000 a year.

This figure, when compared with projected government figures on incomes in other categories, shows architects, dentists and lawyers doing twice as well or better, physicians and surgeons better than three to one. Farmers and restaurant waiters earn significantly less.

Further, the salary figures, as submitted by the three denominations, while showing steady cash increases ranging from $700 to $1,000 over the past five years, actually declined in purchasing power in one case by $348 and increased by just $204 and $82 in the other two.

CANON MATTHEWS OF MICHIGAN

★ Canon Gordon Matthews, who retired last May as executive secretary of the diocese of Michigan, died on October 5th in London, England. The trip was a present from friends in Detroit. He had been rector of several Detroit parishes before taking the executive post which he filled for fourteen years.

LARGE ENROLLMENT AT BERKELEY

★ Berkeley Divinity School opened on September 18th with an enrollment of 111 students, including 32 in the junior class, 3 graduates, and 2 special students. The library, classrooms, and offices in Urban Hall and the alumni hall common room are now in use.

Coming events include the installation of Dean Wilmer on October 29th and the alumni day on November 12th at which time the new buildings will be officially dedicated and this year's English lecturer, Bishop Wand, will deliver the Page Lecture.

MELISH CASE ARGUED

★ The dispute at Holy Trinity, Brooklyn, was argued before the New York court of appeals on October 8th in Albany, with the court reserving decision.

The Rev. Herman S. Sidener brought the case before the court and was represented by George L. Hubbell Jr., who contended that his client was legally chosen rector a year ago. The Rev. William H. Melish, represented by Herbert T. Delany, maintained that he was still the assistant minister of the parish and that Sidener's election was invalid.

A supreme court referee had previously ruled that Sidener had not been properly elected. This decision was later reversed by the appellate division.

In the arguments on October 8th, references were made from the bench or bar to Charlemagne's Theories of Investiture, to the Nicene Creed, to Henry 2nd of England and to the ordinaries of the Roman legions.

Jackson A. Dykman appeared for Bishop DeWolfe and filed a brief as friend of the court on behalf of Sidener.

☆ **ADDRESS CHANGE**

Please send both your old and your new address.

THE WITNESS

Tunkhannock, Pennsylvania

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Occasion For Atonement

VERY often time—and the New York Times—goes on from week to week not bringing forth anything special; and then all on a day it comes through with a whole raft of things crying out for comment. As we type it is Yom Kippur; and we have just discovered that Mr. James R. Hoffa has been elected president of the International Brotherhood of Teamsters, that Soviet scientists have gotten a 184-pound satellite to circle our perplexed planet, that Polish police have broken up a student demonstration, and that Gov. Orval Eugene Faubus still can find no way of getting himself off the hook.

Messrs. Faubus, Hoffa and Krushchev (to whose nods and becks the Polish police pay a good deal of attention) are good average typical illustrations of the extent to which power makes men blind. It is clear to everybody except Mr. Hoffa and his machine that the interests of everybody, but especially of the labor movement, would be best served if he were to step out of the picture. It is clear to absolutely everybody except Mr. Faubus that he cannot lick the U.S. army. And it is clear even to a great many people who take a dim view of plans made in the Pentagon (like Mr. Howard Fast, M. Sartre, and your editor) that Mr. Krushchev is not universally loved in the Balkans.

You might think that at this juncture we would be trying to take power away from men in political life rather than giving it to them. But no: the U.S. press is full of sportsmanlike cheers for the achievement of the Soviet scientists—and of assurances that U.S. scientists in due course of time will equal them. We share the assurance; and join in with the cheers, but still keep one eye on the Exit, as we might when the lion-tamer has boldly opened up the cage and promises to keep all under control.

We were once privileged to hear Prof. Alfred North Whitehead discourse on various subjects; and in particular predict that our generation would see the other side of the moon. Naturally we didn't tell him at the time, but we have no interest in seeing the other side of the moon. We have some trouble drawing a decent breath in the poisons and hatreds with which our natural atmosphere is filled; we do not trust human ingenuity to invent a clearer one. We have no doubt that much is to be discovered in outer space: but on the whole we are more interested in the exploration of Pindar, St. Luke, Milton, El Greco, Mozart, the cities of Ionia, the wisdom of a half-dozen friends, the summit of Mt. Washington, and a certain sphagnum bog whose location we do not intend to divulge.

GETTING TOO BIG

WE ARE sure this is simply a matter of personal preference. We could wish that the leaders of our world would meditate on the story about what happened to the Titans who piled Ossa and Pelion on Olympus; or read once again the story of the builders of the Tower of Babel who tried to reach heaven. We are well aware that the tower of Babel was really the temple of Bel at Babylon which looked unfinished; so we suspect was the author of Genesis, and used that symbol of the destruction which he foresaw would overtake Babylon, and any other nation that got too big for its breeches.

We are not saying that the progress of knowledge and technical advance is simply bad; we are saying that it is not simply good. It is a very fearful thing; and the back of our neck prickles when we see people simple-mindedly embracing the latest power given mankind to use or abuse.

We are not well acquainted with ghosts or gods, but we have somewhere within us an organ that reacts to the approach of Nemesis. On the whole we think Dante in Inferno XXVI has come closest the truth: he represents Ulysses' last voyage to the West as something almost demanded by human dignity:

> Considerate la vostra semenza:
> Fatti non foste a viver come bruti,
> Ma per seguir virtute e canoscenza.

—"Consider your begetting: you were not made to live like the dumb animals, but to follow manliness and self-respect." And yet it must inevitably be punished.

We are not however left wholly comfortless. We reprint elsewhere in this issue the Yom Kippur message of the Jewish Theological Seminary of America, to which we most earnestly beg our readers to take heed. It might be claimed

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

that in comparison with the best Christian theology, the Jew makes atonement too easy a thing for man to win. But in comparison with the nearly-universal practice of Christendom, the Jew has a lively appreciation of the difficulty of atonement. "If a man sin and say to himself, 'The Day of Atonement will atone for it'; for that man the Day will not atone." How many Christians act in accordance with that great saying from the Talmud?

That Yom Kippur message is facing the same sort of problem we have been; the technical advance of medicine in keeping the aged alive means to many families only the expense and embarrassment of sending the folks off to an old-age home to die. And many other technical advances there are, which we are daily reminded have been chiefly an occasion of sin. It is possible that the conquest of space will not prove so; we hope and pray that it will not prove so; but we know darned well that it will prove so unless men have a change of heart.

Hellas and Israel both give us some indications that change of heart is possible; but basically we have to be willing for it to happen, and to put in a little work at it. If we see some indications of the change of heart, we shall hurry to send out a special bulletin.

The City That Saved Itself

A city saved itself.

It was marked for destruction
because it was a city of violence.

Yet it was not destroyed—because
its people turned from violence.

Nineveh was the city. And Jonah was
the prophet who proclaimed its destruction.

The prophet did not understand why the city was spared. He had to be taught. And what Jonah had to learn about Nineveh, each of us must learn in our own lives too.

It is this . . .

Our errors need not be final.

Inevitably, we make mistakes. We are not perfect. We are not expected to be perfect. We are human.

We imagine, for example, that the best way to protect ourselves is to concentrate on ourselves. We withhold. We pull away. We try to accumulate. We try to possess.

This is a familiar mistake. And often we continue to make it, even though we know it's a mistake.

Yet we also have the power to defeat our mistakes.

We can transform the error that separates us.
into a good which brings us together.

This is the great possession of Man.

At any point in our lives, we have the power to regret a mistake, to learn from it, to advance from it. Not merely to be sorry, but to accept responsiblity for our errors, and the hurt we cause others.

We can atone.
And when we do . . . we can feel as our own pain
the pain we have caused.

At that moment, we experience far more
than the pain of punishment. We close the space
between man and man.

For to share pain, as to share love,
joins us with someone else.
Certainly, each of us can catalogue a long list
of the errors we make. And these lists will differ,
as each of us is different.

The ancient liturgy includes such a list: the errors almost all of us must continuously strive to revoke.

Let us consider just one of these; an error which has plagued many generations, and which becomes increasingly acute as the blessings of our time increase.

**The sin we have committed in
lowering our parents and teachers.**

For many generations, we have tended to think of the commandment to honor our father and mother primarily as it concerns young people and their parents.

But no time-limit was set on the commandment.

And now that science has bestowed on us the gift of longevity, we are essentially unprepared for it.

We have yet to learn how to remain children

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

to our parents after we ourselves have become fathers and mothers.

We have yet to learn that, to keep the generations of a family together, everyone must be given the opportunity to serve.

That is why we cannot fulfill the deepest need of the aging until we meet their need to give us of their wisdom, their need to continue to belong, to continue to serve . . . not merely to be served.

And what of our teachers?

In the midst of abundance, we have turned away from the people in whose hands we have put the teaching of our children.

Everyone knows we must have the teacher and the school to help us give wisdom and character to our children.

Yet we continue to give less of ourselves, of our imagination, of our energies and resources, to the quality of our children's schooling than to almost any other part of our life, today.

In the ways we fail to honor our parents and teachers, we reject the wisdom we need for ourselves as well as for our children.

We do not sufficiently remember—in fulfilling our own gifts and the gifts of our time—that progress consists of more than going forward. It must also mean going inward—to those timeless truths with which men have struggled since the Beginning. And when we do this . . .

We will remember that wisdom builds the house, and that the teacher is the guardian of the city.

We will remember that each of our errors, properly understood and corrected, can lead us to still richer rewards of wisdom, of love given and of love received.

For the sin we have committed in lowering our parents and teachers, and for all our errors, O God who forgives . . . bear with us, pardon us, grant us atonement.

Massive Tryst With God

By Kendig Brubaker Cully
Professor at Seabury-Western Theological Seminary

THIS article represents some thoughts occurring to one visitor to the Billy Graham Crusade at Madison Square Garden. Others who attended the same session as the writer doubtless went away with their own impressions. One dare not after such an exposure presume to speak for the throng, yet one can at least give voice to one's own feelings about the experience.

The night was in July, one of the hottest of evenings, yet in the Garden all was coolly air-conditioned. One dare not cast aspersions as to the motivations of those who attended, but certainly if for no other reason than to escape the torrid heat, there would be ample grounds for many to go to that delightful place. It is in the same category as a visit to an air-conditioned department store on a hot afternoon.

The decor of the Garden also produces an inviting atmosphere. There is nothing aesthetically appealing about that mammoth ark, yet the professional designers certainly must have been drawn in to set the stage. The "orchestra" seats are arranged in neatly-formed sections—doubtless a means for counting with ease, as well as to make sure of proper seating for certain visiting groups. Blue and white hangings surround the balconies and tiers. The "stage" proper is artfully constructed, the central speaker's stand being the most obvious furnishing next to the organ. On the left—as the audience faces it—is the American flag and on the right the Christian flag. Overhead hang huge American flags. It was noteworthy to observe that actually the Christian flag was the only Christian symbol evident, unless the "pulpit" itself be counted, or the Bible which Billy Graham constantly holds.

Perhaps the decor itself indicates something of the mood of the session. It is certainly not a worship service, although it is couched in a quasi-liturgical setting of a type, with opening prayers and benediction, for example. Mr. Graham himself in his miscellaneous remarks referred variously to "these services" and "these meetings". If it is indeed a place where the divine-human encounter takes place, the mood of the setting is strangely unchurchly.

There did seem to be a failure to make the most of the climactic moment of decision as well. On this particular July night, many hundreds of people came forward at the evangelist's call to make their public profession of response to God in Christ. At the outset Mr. Graham said that

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

there would be a prayer after they had all come forward. Strangely, once they were there in these impressive numbers, there was no prayer after all, that evidently being reserved for the post-meeting counselling session, so-called, downstairs. Some of us in the audience—for it certainly has to be called "audience" rather than "congregation,"—and Mr. Graham himself called it that—who already had made our commitment to Christ might have shared vicariously in the thrilling moment of conversion now being experienced by these new Christians, but the formal moment which a prayer of consecration or dedication might have afforded was denied us.

COUNSELLING

LATER, after the meeting, I went into the "crypt" of the great Garden, outfitted with counselling chambers and a "Prayer Room," equally bereft of symbols—not even a cross. There I watched from the back of the room as the instructions proceeded, given this evening by the British Methodist, Joe Blinco, identified to me, on request, by one of the innumerable attendants. His methodical instructions sounded a little "ex post facto" after Graham's true eloquence, and one wondered whether it must not have seemed a little anticlimactic to these good souls who now eagerly awaited the first furthering steps in their new Christian vocation. One aspect of this counselling session was notable, however. Each person who had come forward was assigned to an adviser, who sat next to him. At a certain point in the proceedings this adviser entered into animated personal conversation with the assigned convert. The hall buzzed with excitement—an evangelical application of the "Phillips 66" (buzz session) method! One could not but think how very exciting and wonderful it must have seemed to all those converts to be singled out as persons, especially for those who were native New Yorkers. Were not many of them victims of the gross impersonality and coldness of that vast metropolis where the I-thou relationship scarcely exists at all save in churches, and not always even there?

Incidentally, Billy Graham was a bit defensive on one point. He told the audience that commentators erroneously say that most of the people who come to the meetings are from out-of-town. He insisted that regular check-up pools of the audience indicate approximately 85% of those present to be New Yorkers. My taxi driver had shared in the general mistaken idea about out-of-towners. He said to me when I asked him to drive to Madison Square Garden, "So you're going to hear that spell-binder? It seems everyone I pick up to take there or bring from there comes from Pennsylvania or New Jersey."

I could not help saying, "Why don't you go over yourself sometime?" But he replied, "I don't have the time." I reminded him that Mr. Graham himself reminds us that "Now is the time"! The taxi-driver wasn't too much impressed with that argument, but launched into a defense of Billy against the critics who don't like him. Not as if Billy were exactly the down and out man who needed bolstering up.

However that may be, the fact is that the New York Crusade News for the week-end of July 6-7, an attractively printed sheet, listed "group reservations" for more than seventy-five bodies, mostly churches, coming from within the city in some cases but also from places as far distant as Atlanta, Georgia, (Atlanta Baptist Church), Ephrata, Pennsylvania (Mennonite Church), and Wilmington, Delaware (Delaware Evangelical Clergymen's Association).

PROMOTION

ONE gets the feeling that there is a tremendous big-business promotionalism about the build-up. There is a "Crusade Office," there is a "Group Reservation Department," there is the "Impact TV Program." There are the "Associate Evangelists." And finally there is the big build-up toward the final rally in Yankee Stadium on July 20. Billy Graham is not at his best when he personally promotes these special events. He urges people to come. "Let everybody give everything we've got" in intercessory prayer, he pleaded, for the remaining ten days. If we work hard enough at this, it may be that "we can make the service at Yankee Stadium one of the most historic events in the history of the United States."

The impulse is promotional when he speaks in these terms—somewhat in the same manner as when he uses the "stand up and be counted method" in urging people to come forward. "That's right—you up in the balconies, get right out of your seat now. It's the Holy Spirit speaking within you that tells you you ought to come forward."

THE MUSIC

THEN there is the music. The choir is impressively great in size, but notoriously lacking in quality. The reply obviously would be that it is made up of volunteers who do this for

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the Lord's sake and not to make a fine choral group. There is the droning of gospel choruses, the dull monotony of uninspired religious songs, little participation in great hymns of the Church.

But more negatively than in any other way did I respond to one of Mr. Graham's statements, which he repeated at least twice during the meeting. It was to this effect, "I don't know who you are—all that I know is that if you don't come forward tonight you might never come." This seemed to deny the nature of the existential decision he was asking them to make. For if the Christian encounter means anything at all, it is certainly (1) intensely personal—made in the sight of one who knows our frame and calls us by our name and whose followers certainly cannot witness to him save in the most intense concern for the brother and sister who are to be personally known to us in the company of faith; (2) a response which we can make to God whenever his call is heard, not limiting the possibility of his calling us just to one occasion or one situation.

THE PREACHER

YET the man can preach brilliantly. He can touch the high notes of prophetic pronouncement at times. At other points he couches the message in glittering generalities, such as "There are economic tensions and racial problems in the world," or "No one knows what the re-shuffling of power within Soviet Russia may mean for the future of the world." On the other hand, one will not soon forget his illustration of the leap of faith (echoes of Kierkegaard, for even Billy may be reading the Dane!)—how in their swimming hole in the South, his four-year-old jumped into his father's arms while the latter was "treading water" in nine feet of it, because the boy trusted the father when the father told him to jump. He admitted that the analogy was not perfect, for in this case the father should not have asked the child to do anything so dangerously foolish—and that provoked an audience chuckle, which proved they were following his every word. He made faith alive and joyous. He spoke existentially in July, treating "faith"—his subject, dynamically and inertingly.

Is he greater than the "format" in which his work is couched? Must the Gospel be promoted quite so obviously? Must it be surrounded with symbolism that is secular or patriotic rather than Christian? Must it be a "King James" bibliolatry? He quoted Weymouth at one point in preference to the King James, but at the literature tables downstairs, the only Bibles on sale were the King James. I asked, "Why don't you have the Revised Standard Version too?" The lady in charge answered simply, "We don't have anything but the King James!"

Does the music have to keep in their seats those who otherwise might have been moved, for the message's sake, to go forward? Does one have to go forward at all? Does the method cancel out the message? Will the counsellors downstairs really follow up the converts in Christian friendliness and true community?

After the meeting I walked from the Garden down to Times Square to get the shuttle train to Grand Central Station. The Garden had been packed. But the street called Broadway was packed even more. Will the taxi-driver ever find time to hear Billy? Will the city remember whose bright lights and alluring haunts will go on long after Madison Square Garden and Yankee Stadium have been turned over once again to their principal intent?

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 18th Sunday after Trinity

St. Mt. 22:34-46

"What think ye of Christ?"

The Prayer Book had again combined two separate and different episodes into one unit. Both parts were very important in the total Gospel tradition and appear in parallel forms in St. Mark (12:28-37) and St. Luke (10:25-28) in a slightly different setting; and (20:41-44). In the first the opponents ask, in the second Jesus asks. The lawyer's question is a stock problem. Efforts were common to classify by degrees of importance the 365 prohibitions and the 248 positive commands in the O.T. Jesus' question was radical. It had surprising implications. The lawyer's question Jesus answered without further argument at the moment. His question the Pharisees could not answer because it placed them in a logical dilemma.

For St. Matthew Jesus' answer was a summation of his teaching. It had two centers: God and man; all of man is involved; the standard of self-respect is implied; love is active and complete both of God and of man. Jesus is citing O. T. passages which were very familiar to his people. The first was Dt. 6:4, 5 and was recited by memory in synagogue services. The second is

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Lev. 19:8. For Jesus these two principles were the nucleus of the O. T. and by it all its parts were to be explained. This simplified the complicated code. Allowing it to be a directive energy in one's life would naturally make for a godly life.

Jesus' question went farther (v. 41) and, as it was soon realized, pointed to the issue between Judaism and his religion. Psalm 110 (v. 44) may not originally have been written as a reference to the Messiah, but in Jesus' time it was so read. By his question Jesus tried to compel the Pharisees to think the matter through, to see that the Psalmic reference described the Messiah as of incomparably higher nature and authority than David or a son of David, that the Messiah is David's Lord, and not an earthly king. However, the conversation ended abruptly. The officials, at any rate, concluded that Jesus certainly was not the Messiah. The Christian evangelists arrived at the opposite conviction on the basis of Jesus' character and his vindication by the Resurrection. They experienced him as Lord. Then they found supporting argument for this view in the 110th Psalm to which Jesus had himself made reference. On the foundation which they had in common with Judaism they added this identification of Jesus as Messiah-Lord, Lord of the Law and of David, who defined the heart of the inherited documents and perfected the spiritual ideal of kingship.

Still, it has been asked, if we have in common the ethics and ideals of Law and Prophets of what essential significance is the identification of Jesus as Messiah? The classical answer of the New Testament was three-fold: prophecy pointed to him; the ethical code finds its exemplification and interpretation in him; he answers the problem of national and individual suffering. The identification of him as Messiah-Lord is therefore the logical conclusion of the Old Testament, and the acceptance of him as such brings the spirit which makes possible the living by the nuclear ideals of the entire written code. Under the law it was impossible; in the spirit of Jesus there is freedom and strength for its fulfillment (Ro. 8:11ff.).

We cannot be silent. We must think about him. We must ask others what they think of Christ? It is **the ultimate question today,** as was then the one about "the great commandment in the law". About him man must think; for and with him man must act in order to live his godly destiny. To love him with heart and soul and mind is to love man as he loved man, and to love Jesus with this devotion is to love God fully because in Jesus God has appeared to give man a new picture of himself and of the human being he created.

Deer or Oak

By Corwin C. Roach
Dean of Bexley Hall

A deer and an oak are pretty far apart. Nevertheless these are the alternate descriptions given of the tribe of Naphtali. It depends upon what translation of Genesis 49:29 you follow. The usual versions render it "Naphtali is a hind let loose" or in the more intelligible language of the Chicago translation, "a free-ranging deer." However most modern scholars prefer the second possibility of our title and think in terms of a tree, Naphtali is "a spreading oak."

Naphtali then was either a deer or an oak depending upon how you read the original Hebrew. We can see the aptness of both figures. So the commentators speak of the deer as a "figure of agility, nimbleness and freedom." Naphtali occupied the heights of upper Galilee and there was a breadth of outlook and a sense of open space which made the comparison to a deer strikingly appropriate. This same tribe seems to have migrated northward to its home in Galilee from the more cramped quarters in southern Palestine. It must have possessed some of the pioneering spirit of our fathers who left the settled lands for the broad expanses of the western prairies.

The metaphor of the oak brings in the other idea, that of strength and stability. These great trees were often fifty feet around and rose far above the surrounding landscape. They were highly prized both for their shade and the iron-like timber they contained. The "widespread" may refer to their luxuriant foliage or perhaps even better to the extensive root system which was able to support the massive, high-towering trunk. Once more the figure is apt. The tribe Naphtali was renowned for its military prowess. From its ranks for example came the great general Barak, conqueror of the hosts of Sisera.

Fortunate that man or nation which has the characteristic of both the deer and the oak, the freedom of the first and the sturdy reliability of the second. Our country has been a land of wide open spaces like Naphtali of old and the individualism and sense of personal liberty which characterized that ancient tribe must continue to

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

be ours. A wild animal in captivity loses something precious. There is something smacking of the zoo and the barnyard in our modern culture which is unhealthy. We must resist the all too persistent pressures which would tame and domesticate us.

Yet this is the paradox. To retain our liberty we must have roots. An unrestrained freedom can result in the worst form of tyranny. We are a nation as mobile as any deer. We speed across the land and fly through the skies. Millions move from one city to another every year. Nevertheless freedom is more than mere wandering back and forth. We must have a purpose and a goal. Somehow we must lay hold upon moral and spiritual roots. We must have convictions which will sustain us amidst the fluidities of modern living. The oak grew tall and strong. It was able to ride out the storms and outlast the times of drought because it was linked to the hidden sources of water, it was deeply entrenched in the soil, it had widespreading roots. So the first Psalm would call upon us to be like a tree planted by the water side.

We can translate our text either way. Naphtali was either a deer or an oak. We must be both. This is the tension of our modern culture which would enslave us by the very liberty it offers us. We must recognize the paradox and resolve it.

Don Large

The Old Adam in U.S.

TONGUE in cheek, the following query appeared recently in the Letters column of the London Church Times:

> Several of my parishioners have suggested that—emulating a certain West Country parish—I should hold a service for the animals of the neighbourhood. At first I agreed, not being able to reconcile it with my conscience to deny to these dumb creatures the rites of the Church. But since then I have been approached with similar requests from the local bee-keepers' association, a flea-trainer from a visiting circus, and finally a Rodent Operative who felt his victims should be given the opportunity of a death-bed repentence. Having granted the inch, I can see no logical grounds for withholding the ell.

Now although this problem was patently offered and received in a jocular vein, you can always find a precious kernel of truth hidden somewhere within the framework of a humorous situation. The truth in this particular joke is that there is much of the animal forever flaring up unbidden in all of us. As G. K. Chesterton's fictitional detective, Father Brown, once pointed out wryly, we have no moral right to shake our heads smugly and disapprovingly over the misdeeds of the criminal across the park, until we are certain that we have caught and subdued the criminal brooding beneath the hat of each of us!

It isn't only the dog or the rat who gives vent to ill temper. Every time we snarl in bad-tempered resentment at friend or stranger, we are openly proclaiming our kinship with the lower mammals—and we need to be prayed for. Whenever your thin-skinned pride has been injured, and you lash out in childish petulance (instead of considering the possible justice of the rebuke) you are unhealthily close to the animal kingdom.

The occasion which finds us permitting our bodies to take precedence over our minds and spirits, is the occasion upon which we unerringly identify ourselves with lesser breeds outside the law. Our immortal souls are then in jeopardy, and we stand in need of the therapy of prayer. It's this animal in us which doesn't want to subdue the flesh by fasting, nor yet to discipline our infantile insistence upon having our own way in life, without thought to the cost to our neighbors on the one hand. or to our own eternal spirits on the other.

It is never too late for some overdue self-examination on this score. And while we hold before our faces the mirror which reflects our own personalities, it would be well to remind ourselves that the old Adam in each of us needs to be constantly checked and to be kept in close rein on a day-by-day basis. Manhattan dogs are not the only creatures who need to be leashed in public!

So if the British vicar wishes to pray for all of the animals within his parochial boundaries, I'm sure the S.P.C.A. will raise no objections. But of much more moment is the fact that all of the highest animals are children of God, whether they act like rodents or not, and that there is need to pray that their stewardship may become daily less animal-like and more godly.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Pointers for Parsons

By **Robert Miller**
Episcopal Clergyman of Campton, N. H.

"I am sometimes uneasy," said my friend Gilbet Symeon, "that here in America we parsons, nay, we Christians, are so little in conflict with the world."

I looked at him in surprise.

"Do you mean it would be better if we were in the position the Church has in Russia or China?"

Gilbert flinched.

"Oh no. That would be dreadful. We would certainly not be equal to such a relation with the state, not unless we were strengthened by the Spirit in the inner man."

"But even in America we need to be so strengthened, do we not?"

"Decidedly we do. Even though we live in a society which is more responsive to Christ than many."

"Isn't that something to be glad about? What would you want conflict for?"

"Did you ever stop to think," Gilbert asked, "that the minister and the priest are more or less on a pedestral."

"Don't you like pedestals?"

"Rusty," said Gilbert. "I have often found myself liking to be on a pedestal, and I've sometimes resented those people who wanted to pull me down and keep me in my place."

"Isn't the pedestal your place?"

"The pedestal of our Lord was a Cross."

If Gilbert were not so human I would have thought him uncomfortably religious. Religion was all very well if taken soberly, discreetly and advisedly, but why seek for martyrdom? After all, I got along very comfortably with people. Everybody was cordial and friendly, even the people who didn't come to church. I liked to think I upheld the moral tone of the community. How could I maintain this general friendliness if my fellow Christians and I were in conflict with the world? I asked Gilbert.

"I don't think you could," he said. "You remember what happened to Christ? But would you have urged him to make his peace with the Sadducees and the high priests."

"Dear me, no!" I exclaimed.

"And the martyrs, should they have avoided conflict?"

"No, no."

"But you feel that you ought to avoid it?"

"Well . . . Not exactly avoid it. Just avoid stirring it up."

"That's what makes me uneasy," mused Gilbert. "We are so discreet in our challenges. Of course I don't mean your friend Spofford of the Witness."

"No, He's outspoken enough. Always was."

"Think," pursued Gilbert earnestly, "of how readily we give war our blessing and how unreadily we welcome colored people to our churches. We are watchmen in Zion, but how often do we sound the alarm?" I had to admit that we generally said all was well.

"All right," said Gilbert. "But do you think we are put on a pedestal to tell people that all is well?"

"Well, not exactly. But that's what they want to hear."

"Are you sure?"

I had to admit I wasn't.

"Then what are you there to tell them?"

"Oh Gilbert," I burst out. "You know very well what we are supposed to tell. But I guess you just want us parsons to go attacking everything. We'd soon be in a mess. We'd lose half our congregations."

"Hold on," said Gilbert. "My whole point is that I am sometimes uneasy because we are not in conflict with the world. I don't want you to start attacking everything. What I do want is that we should ask ourselves if there are some things we ought to attack. It isn't enough just to be 'against sin.' "

"What you're really doing, Gilbert, is attacking me."

"Attacking you? Nonsense."

"Well, it feels like it, anyway."

"No, no. You've got me wrong. This isn't personal."

"Of course it's personal."

Gilbert saw that I was a little put out so he tactfully changed the subject but it was quite awhile before I could resume my old happy relation with the world. However, Mrs. Brimes helped. She is so devoted a churchwoman. I met her as I was going home, and she said wasn't it wonderful the way the Churches were increasing in numbers.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

LAWYERS STUDY LAW AND RELIGION

★ Two Episcopalians have presented a new study program on the relationship of the Christian faith and law, to the general board of the National Council of Churches.

Introducing the program to the board was the Rev. Philip T. Zabriskie, executive secretary of the Episcopal Church's college work division and chairman of the United Student Christian Council, one of the program's sponsors. Its significance was interpreted by Dean Pike of the New York Cathedral and adjunct professor of religion and law at Columbia University.

The program, to be sponsored by the Council, the Faculty Christian Fellowship, and the Episcopal Church Society for College Work, is designed for law students, law faculty and practicing lawyers interested in examining the significance of the Christian faith for legal philosophy and in studying the problems of the Christian lawyer in daily work. A national conference will be held at the University of Chicago in September 1958, led by Dean Pike, Prof. Wilbur Katz of the university's law school and Professor Albert Outler of Southern Methodist University's school of theology.

During the current academic year, more than a third of the nation's law schools will be visited by Episcopalian lawyer William Stringfellow, on behalf of the United Student Christian Council. Stringfellow, parish attorney for the East Harlem Protestant parish and Episcopal counsellor to law students at New York University and Columbia University law schools, will assist in developing study programs for the conference.

FORMER BISHOP DELEGATE TO UN

★ John Peter, deposed Reformed bishop, is a member of the Hungarian delegation to the General Assembly of the UN. He was virtually unknown outside his own country until the World Council Assembly at Evanston in 1954, which he attended. Because of charges that he was a Soviet agent, he emerged as probably the most controversial figure at the Council meeting.

EVANGELICAL ALLIANCE IN AUSTRALIA

★ An Australian Evangelical Alliance has been formed in Australia by clergy and laymen of various denomination. Bishop H. W. K. Mowll, Archbishop of Sydney and Primate of Australia, is president.

Aim of the alliance will be to encourage evangelism and "unite all evangelical Christians in the spreading of the Gospel." The group also will prepare for the proposed 1959 Billy Graham crusade in Australia.

An alliance spokesman said it will "seek to foster a United Christian witness but believes that such a witness can only be effective when it is faithful to the basic doctrines of the Christian faith as taught in the Holy Scriptures."

"It will fill a real need in providing a common organization through which evangelical Christians may confer and act together where necessary," he said.

The group will affiliate with the World Evangelical Fellowship which has member organizations in 27 countries.

BARN CONVERTED INTO CHURCH

★ A barn near Indianapolis, which once was the home of thoroughbred horses and dogs, is being converted into an Episcopal church. Twenty families make up the congregation of the new mission which is sponsored by St. Paul's, Indianapolis.

When the job is finished the church will seat 200, with facilities for other activities.

Only Two More Weeks

To send in the winning entry in the Third Annual Church Photo Contest October 1-31, 1957



For Contest Rules and Entry Blanks, See your Rector or Write:

Public Relations Division
281 Fourth Avenue, New York 10, N. Y.

Contest is open to non-Episcopalians too, so tell them about it.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

CHURCH MEMBERSHIP INCREASES

★ Church membership in the United States actually totals 129,300,000 — some 26,000,000 more than records indicate— according to a survey by Presbyterian Life.

The 1958 Yearbook of American Churches places the membership total at 103,224,954, based on figures supplied by the various denominations and faiths.

However, most Protestant bodies included in the yearbook count only those young people and adults who have attained full church membership, all but a small number of these being over 13 years of age. The Roman Catholic Church, the Episcopal Church and Lutheran bodies report all baptized members regardless of age.

The Presbyterian Life survey included all baptized Protestants even if they are not counted as official members because they are too young or they have not sought official church membership.

Counting all baptized persons the total Protestant constituency should be 86,250,000, instead of 60,148,980 as reported in the Yearbook of American Churches, the survey said.

Figures for Roman Catholics, Jews and other faiths remained the same in the survey as those reported by the yearbook.

"Under the mixed standards which have been used generally to estimate relative religious strength in the U.S.," the magazine said, "the impression has been given that almost half of the country's population is unchurched. Statistically this is untrue."

"Only one fourth of the men, women and children in the U.S. are unaffiliated" with some church.

On the basis of research, the magazine declared, "it can be said generally that for every two official Protestant church members there is at least one church-related person who is not an official member."

SHATTUCK HAS RECORD ENROLLMENT

★ Shattuck School, Faribault, Minnesota, opened this year with a record enrollment. Episcopal boys come from 113 parishes in 37 dioceses. Fourteen other denominations are represented.

CHURCH URGES LABOR TO END CORRUPTION

★ The general board of the National Council of Churches called on organized labor to "eliminate corruption and undemocratic practices" so that the trade union movement can be "a force for strengthening our society."

A resolution said recent evidences of corruption in labor unions "are causes for concern."

"How widespread corruption is is difficult to determine," the board said, "but it apparently is so widespread that most citizens, including union members and labor leaders, recognize the threat thus created to the health of the whole body of labor."

The board's plea came on the eve of the election of a new national president by the teamsters union at its convention in

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval. Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

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

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish). EP 5. Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Miami Beach, Fla. Elected to the post was James Hoffa, who recently was linked to labor racketeering by the Senate investigations of trade unionism.

The adopted resolution was a stronger version of one presented to the board. It was amended to make a more explicit reference to corruption at the request of James E. Wagner of Philadelphia, co-president of the new United Church of Christ.

He said a National Council statement on labor without a clear reference to the corruption issue "seems to me to be absurd when on this very day one of the largest labor unions in the country will probably elect as its president a man who so far as the ordinary citizen may gather the facts has been closely identified with some of the worst gangster elements in the country."

The resolution was initiated by Mrs. Theodore O. Wedel Episcopalian of Washington, D.C., president of United Church Women.

CHURCH CONSTRUCTION SETS RECORD

★ Church construction in September, totalling $81,000,000, set a new record for a single month, the departments of commerce and labor reported. It was one million dollars more than in August and $8,000,000 above the September, 1956, figure.

Total church construction for the first nine months of this year amounted to $630,000,000 or 16 per cent above the same period last year.

Private hospital and institutional building also continued an upward trend in September, with a total of $48,000,000. This was $18,000,000 more than in September, 1956. Hospital construction is now 56 per cent above the first nine months of 1956.

ASK FORGIVENESS FOR RACE HATRED

★ Members of Protestant, Roman Catholic and Jewish congregations in Waterbury, Conn. held a two-day period of repentance and atonement for "our corporate sin of racial hatred" as evidenced in the Little Rock situation.

In simultaneous statements the Rev. Harry C. Struck, pastor of the Immaculate Conception R. C. church; Rabbi Melvin Weinman of Temple Israel; and Rev. John R. Yungblut, rector of St. John's Church, called their people to special services on these days.

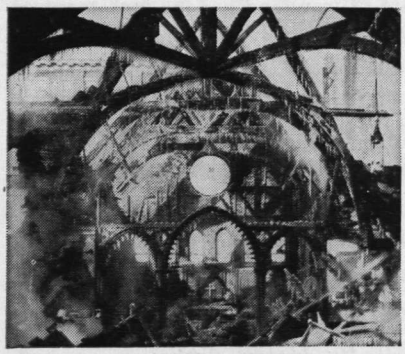
Father Struck said that "because of recent unfortunate incidents in parts of our country we suggest that all Catholics receive Holy Communion on the First Friday and the First Saturday of October and humbly beg Almighty God to change the hearts of men so that there will be greater love for all their fellow citizens of our glorious country regardless of race, creed or color."

Special prayers were recited at five Masses Friday at this mother church of Waterbury's Catholics and at three Masses on Saturday.

The Protestant and Jewish congregations attended special services on both days. The Rev. John Miller, pastor of Waterbury's Zion Church, delivered the sermon at the service at St. John's.

What would your fire cost you the morning after?





Would insurance rebuild your church, or would you be faced with the double disaster of long disruption of services, as well as permanent financial loss?

Only insurance covering replacement costs gives you complete protection. To assist in providing this type of coverage, we offer sound insurance at savings up to 20%, accept premium payments quarterly without interest and provide sound valuations plus engineering service.

Send today for information on the proper protection of church property.

the **CHURCH** *Fire Insurance Corp.*

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

NAME.....

ADDRESS.....

POSITION OR OFFICE HELD IN CHURCH.....

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Light the Dark Streets by C. Kilmer Myers. Seabury Press. $4.00

This is a thrilling story of teen-age delinquents in the lower East Side of New York City where Trinity Parish maintains two missions staffed by seven priests and several social workers and vergers. There are two unique facts that emerge as Father Myers relates the story. First, the old, conservative parish is backing this difficult undertaking to the limit. Second, this is not a social service job, such as a settlement house or community centre does. It is, rather, a far-reaching activity centering in the realized fact of the love of God poured out through his family, the Church.

The author makes this very clear throughout the narrative. He writes in his prologue: "We hang on the walls of our rooms the motto of St. Benedict of Nursia, 'Let every guest be received as Christ'. We hold, with our Saviour, that his Church is a society of redeemed sinners and that no one, no matter how wicked in the eyes of society, may be barred from entrance to this holy community or denied its help. — If you wish to see our Christian community in action, the best place to do so is at the Sunday Eucharists held in both chapels. There, young and old, brown-skinned and white-skinned, gather for the worship of God at the table he prepares. — It is our hope that the whole life of our mission stems from the worship of God at his altar."

Every page of this book is exciting and before the story concludes, the reader is made vividly aware of the sad and sordid conditions in which the Lower East Side people are living and which have created the problem we know as juvenile delinquency.

Principles of Christian Worship by Raymond Abba. Oxford. $2.75

This is a scholarly book, written by a Congregational theologian formerly of Australia, now resident in England. Its contents is primarily for theological students and was originally a course of lectures in the University of Sydney. As the author clearly states in his preface, "this volume is written from the point of view of a Free Churchman". It is very far, however, from being a sectarian treatise, for it deals with historic, basic principles and shows the author's competence as a liturgiologist.

For the liberal Protestant, the most striking feature of the book is its constant insistence that the Eucharist is the heart of all corporate Christian worship. In his chapter on the Sacraments, which is an able analysis, he comes very close to an acceptance of the basic Catholic position. The book as a whole will repay careful reading by Episcopalians, high, low and broad.

Understanding Grief, by Edgar N. Jackson. Abingdon, $3.50

Applied psychology with real meat. After six chapters in the monotonously non-judgmental ritual language of psychologists, the parson in the writer bursts out into a sort of Epistle to Pagan Psychiatrists. They will be attracted by the circumlocutary wording of the title, but not by its idea: "How a Structure of Values Conditions a Grief Response!" (i.e., faith helps.) The final eight chapters should make any clergyman a more alert friend in times of grief.

—H. McC.

Nicholas Ridley, A Biography by Jasper Godwin Ridley. Longmans, Green $6.50

It seems strange that this is the only definitive biography of Bishop Ridley which has been published since 1763. Such is the case however and it is interesting that this thoroughgoing job was done by one of the descendants of the Bishop's favorite sister, Elizabeth, who married her cousin of the same name.

Jasper Ridley has written a detailed and accurate account of the martyr Bishop's active and exciting life, from his youth in turbulent Northumberland, through his collegiate career at Cambridge, the Sorbonne and Louvain to his exalted position as Bishop of London and to the final scenes of his imprisonment in the Tower of London and his burning at the stake during the reign of Bloody Mary.

This book is written from an historical rather than from a theological point of view and has the high merit of being thoroughly readable from start to finish. It should long remain a standard, reliable book of reference for the historical period it deals with.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen



1837 *Church Vestment Makers* 1957
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

FOR WARDENS and VESTRYMEN

"I Am a Vestryman"
By Theodore R. Ludlow

This booklet has been approved and recommended by the Forward Movement Commission as a valuable course for clergy, vestrymen, and lay workers, both men and women. Contents: The History of the Church; The Government of the Church; The Diocese; Vestryman's Relationship to His Rector; What Does the Church Expect of a Vestryman? 75 cents

What Every Warden and Vestryman Should Know
By Henry Anstice

To formulate for those entrusted with the honorable and responsible position of Warden or Vestryman such facts and principles as may enable them intelligently to discharge the duties of their office, is the object of this unpretentious manual. The Vestry as a Corporate Body, Organization of the Vestry, Duties and Functions of the Vestry, The Parish Without a Rector, Calling a Rector are among the topics discussed. 75 cents

(Postage paid on cash orders)

MOREHOUSE-GORHAM CO.

Chicago NEW YORK San Francisco

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Alfred B. Starratt
Rector of Emmanuel, Baltimore

In the issue of October 3, 1957 you report the death of Bishop Frank McElwain. The news item contains the following interesting sentence: "He became suffragan of the diocese in 1912 and diocesan five years late."

The sentence leads to speculative questions. Does your writer mean to imply that five years before his election men were saying, "Why isn't Frank our Diocesan?" Or does it mean that if he had only been Diocesan five years earlier he might have accomplished even more than we know that he did?

In any case, if type setters have to mix up a bishop's obituary notice, how much better it is to say that he became diocesan five years late than to say that he became one five years early! It's difficult enough for a man to continue to be both a Christian and a Bishop during the usual term of office. Consecrating some men five years too early can, at times, stretch that difficulty to the limits of impossibility.

Robert C. Dean
Vicar of Good Shepherd, Cleveland

What kind of subversion is that odd, (ecclesiastical, I suppose) spelling doing on the front page of the *Witness* of 3 October?

We have "almsbason", which is religious ware shopese for the offering plate. We have "Kalendar" for the thing that hangs on the wall. And now we have "Artical". Not thirty-nine of them, I hope!

Ed. Note: Sorry for the errors mentioned in the above letters. Our mind wasn't on our work. Mantle had just misjudged Aaron's triple; he bobbled the next ball; then Tony Kubek booted the throw to third. We hope to do better now the series is over.

Edith German
Laywoman of Los Angeles

I want to second the suggestion of Mr. Standard (10/3) about the need for an inexpensive weekly for our Church. We do not need high priced paper and a lot of pictures. What we need is a newspaper that can be read and thrown away—like any other newspaper. So it might very well be that a tabloid is the answer.

This is no complaint about *The Witness*. It is a good paper in every way and I marvel that you can bring it out these days at but $4 a year.

Daisy S. Major
Churchwoman of New York

The article by Don Large on clergy crack-ups was excellent, as is everything that he writes. I am elderly and have been a faithful and active Episcopalian all my life, under a number of rectors.

Considering how hard most of the clergy work I think it is remarkable that they stand up as well as they do.

INFLUENCE OF CHURCH SCHOOLS CAN NEVER BE TABULATED

THE FULL history of the influence of the Episcopal Church on the educational life of America will never be written. It can never even be fully estimated. The Church, through its many private schools preparing boys and girls for college, has influenced young people of the country during the years that are extremely important.

No matter where boys or girls may go to college — or what they may do in later life — they can never forget the impress of the moral standards set up during secondary school days.

To the hundreds of teachers and principals of such schools the Church may never erect a monument of stone or bronze, but in the minds and hearts of pupils and their parents these faithful men and women will ever be held in high esteem.

Schools whose notices appear elsewhere in this paper, are recognized schools of the Episcopal Church. Information about these schools may be secured by writing directly to schools in which you are interested.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

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

HOLDERNESS

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

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss
THE SISTER SUPERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

SCHOOL INFORMATION

Promptly furnished by writing

SCHOOL DEPARTMENT
THE WITNESS
Tunkhannock, Pennsylvania

Please give part of country preferred; age of boy or girl.

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

OCTOBER 24, 1957

10¢

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



SELF-HELP AT ST. PAUL'S

MANY TRADES are taught at St. Paul's Polytechnic Institute in Lawrenceville, Va., and the skill of the students is put to good use in improving the property of this Church institution

The Cult of Bigness by Pittenger

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10: Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.
The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, **Bishop**
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com., 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst., and College Chaplain

Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 32

The WITNESS

FOR CHRIST AND HIS CHURCH

OCTOBER 24, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Story of the Week

Churches in New Hampshire Unite Under Episcopal Minister

★ Last November the members of the churches in Tamworth, N. H. began some informal conversations that have resulted in a definite official plan. The Congregational Church in Tamworth Village, the Baptist Church in Chocorua, and the Methodist Church in South Tamworth needed, and knew that they needed, resident ministers. The Rev. Herbert Prince, resident in Tamworth for over ten years, retired but in charge of St. Andrew's Church, was asked if he could serve the congregations of Tamworth Village and Chocorua. He said that he would soon be physically unable to serve St. Andrew's as he has done, and he wished that a young man could be found for that small parish which, however, could not pay a proper salary.

From this situation a hope came in sight. Could not four small groups combine their financial resources and efforts? And could not a minister of the right sort and the right age meet the needs of the whole town? Prince knows those needs, and he felt sure that this hope was not impossible. He talked with Bishop Hall and the Archdeacon, Roger Barney, who encouraged the idea; the trustees of the other three churches communicated with their denominational leaders. These men met with representatives of all four churches in Chocorua, and thoroughly discussed the whole situation, Prince presiding. About sixty men and women were present. It was unanimously voted to form an Interchurch Council (1) to draw up an agreement for the congregations and the state leaders to approve, and (2) to find a minister.

Two points were made clear; first, that this agreement is an experiment and is to contain no statement as to its duration. The second point is that St. Andrew's Church, according to the laws of the Episcopal Church must be in charge of a man ordained by an Episcopal bishop. Therefore the agreement states that the Bishop of New Hampshire shall appoint the minister selected by the Interchurch Council and the three congregations, and the Congregational and Baptist leaders shall approve him.

All this process was duly carried out, the agreement formulated and accepted, and much correspondence spread in the right quarters the needs and opportunities that exist in Tamworth. Seven clergymen, of ages ranging from theological school to beyond retirement, applied to Bishop Hall. Five came to look over the situation and the parsonage in Chocorua, and to be considered by the Interchurch Council and other persons interested to see them.

With the same cordial unanimity that has prevailed throughout, the Council recommended to the trustees of the three churches the Rev. George W. Wickersham to be the minister of the Tamworth Churches. The following day, at meetings of the trustees and other members of the Congregational, Baptist, and Episcopal Churches, this recommendation was accepted by unanimous votes. Prince telephoned the invitation to Wickersham and later wrote the formal "call,"—formally accepted at once in writing.

Wickersham is 43 years of age, and has been rector for the past eleven years of the Episcopal Church in Norristown, Pennsylvania. There he had a rich experience of interchurch cooperation. He was educated at St. Mark's School, Harvard College, and Virginia Theological Seminary. Mrs. Wickersham (Elizabeth Craighill) is daughter of a clergyman and niece of a former missionary bishop in China. She is interested in young peoples work. Their children, George and Nancy, will attend Kennett High School. They came to Tamworth September 1.

Details as to Church services will be worked out with Mr. Wickersham. In general it is expected that he will continue the Sunday morning services as they are now conducted, the Tamworth and Chocorua congregations combining during the fall and winter months at the two churches on alternate Sundays, at eleven o'clock. Services at St. Andrew's would be earlier, 9:30 or 9:45, allowing the minister to hold two services every Sunday morning.

All who have shared directly

in this movement see it as a real community development, as growth in Christian unity of spirit, and in witnessing to Christ.

The persons composing the Interchurch Council are: for the Tamworth Congregational Church: Francis Cleveland, Joseph Mahoney, Miss Grace Pennock; for the Chocorua Baptist or Community Church: Theodore Johnson, Russel Warfel, Mrs. Hanson; for St. Andrew's: Dr. Prince, Admiral Bissett, and Mrs. Elizabeth Edgar.

Television and Radio Programs Theme of Washington Meeting

By Gertrude Orr

★ What free television and radio time can mean to the Churches of the nation has become a subject of official interest in the nation's capital. No less a personage than Mrs. Dwight D. Eisenhower has just agreed to be the honorary chairman of a broadcasting awards luncheon to be held at the Sheraton Park Hotel on November 15th. Ten local broadcasting stations and twenty-six volunteer workers from cooperating churches of the Council of Churches, National Capital Area, will be honored for the time and service they have given this past year in putting on religious television and radio programs during the past year at a cost of some 12½ cents per program. In accepting the patron's chairmanship Mrs. Eisenhower wrote, "It is my sincere hope that this will be a most enjoyable and successful occasion."

Under the sponsorship of the area's Council of Churches some 2,000 religious programs were televised or aired on free time last year. The service time donated by the various tv and radio stations is valued at a half million dollars— and the cost to the Council was $250. What has been accomplished in Washington can be done in other cities large and small which are willing to gather together church and community leaders and make use of available free time offered by television and radio stations as a public service.

In the opinion of certain public relations experts there is a direct relationship between the soaring membership in all Churches of this country and the increasing use of radio and television time and newspaper advertising. The attendance program known as Religion in American Life boldly claims credit for accelerating church attendance throughout the nation. The program was accepted by the Advertising Council in 1949 as one of its big concerns and is now listed as one of the Council's "big ten" yearly campaigns. During 1955 alone it supplied fact sheets and films to 451 tv stations and 2800 radio stations. In addition it serviced 8,697 newspapers; 5,280 billboards and got stories on the program in several magazines. All this service, if purchased commercially, would have cost an estimated $6,000,000 for one campaign.

A Gallup poll for 1955 indicated that during the average week that year a total of 49,600,000 adults attended services of worship. This was an increase of 2,600,000 per week over 1954. The poll also indicated a steady increase in church-going in the years 1950-1955. In 1950 slightly more than 39 per cent of the adult population of the country attended services of worship during a particular week surveyed. In 1955 it was found that approximately one-half of all adults in the country attended church or synagogue during the weeks investigated.

There was an even higher percentage of attendance at Easter and Christmas time. On Easter Sunday in 1955 it was estimated than some 60,400,000 adults attended church or nearly six of every ten Americans. A recent report by the National Council of Churches shows a membership of 103,224,954 in the churches and synagogues of the country in 1956. This means that 62 per cent of Americans of all ages are church-goers, of a sort, as compared with a mere 20 per cent a century ago.

The Council of Churches in Washington is calling attention to what has been accomplished locally during the past year in the hopes of encouraging other cities to make the fullest possible use of available service time on local television and radio stations. Among the Episcopalians sponsoring the awards luncheon are Bishop Dun, Canon and Mrs. Theodore O. Wedel, the Honorable Sherman Adams of the White House staff, Mr. E. K. Morris, who last year headed the united givers fund campaign and Miss Mabel R. Cook, Executive secretary of the Y.W.C.A. Other patrons include representatives from the House and Senate, members of the diplomatic corps and social leaders like Mrs. Pearl Mesta. Television and radio personalities from the various local stations will be hosts and hostesses at the tables.

Director of the radio and television department of the Council of Churches, National Capital Area, is Miss Ella Harllee whose salary is paid by a Washington layman who tithes his business profits. Several denominations have made extra contributions to the department but the Council's allotment for the work is only $250. Miss Harllee, a native of Washington and

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

daughter of a marine corps general, has taught economics and history, dramatic arts and dancing, public speaking and diction. Before she began work at the Council of Churches she directed the radio - television guild at the American University. She is public relations chairman of the United Church Women and a member of the television committee of the broadcasting and film commission of the National Council of Churches. In April she attended the organizing meeting of the World Committee for Christian broadcasting in Kronberg Castle, Germany. She has refused numerous commercial offers preferring to dedicate her services to pioneering in the field of broadening Church interest in what can be accomplished with free television and radio time on a shoestring budget.

Special Ministry to Handicapped Urged at Church Conference

★ Churches were urged to undertake a special ministry of education and service to exceptional persons. The plea came from participants in the first consultation on the Churches' responsibility for Christian education of exceptional persons held under the auspices of the National Council of Churches.

Present were representatives of denominations, councils of churches and specialized agencies. They discussed, in particular, ways of helping the physically handicapped, the mentally retarded and those under detention.

Churches were asked to inaugurate, or expand, Christian education classes for exceptional persons and to train teachers to build self-confidence in such pupils.

Local churches also were urged to provide tasks for volunteer exceptional persons such as telephoning, stuffing envelopes, reviewing books and monitoring television programs.

Other actions suggested for churches were:

Provide easy access to church buildings by eliminating steps, slippery floors and heavy doors.

Help the families of exceptional persons to understand and accept handicaps but without resignation.

Encourage employers to adjust work loads to the characteristics of each exceptional person.

Cooperate with local agencies which have responsibility for exceptional persons.

On a broader front it was suggested that colleges and seminaries provide courses on exceptional persons; that a national workshop for the training of church school teachers of such persons be developed; and that specialized curriculum materials be created where necessary.

It also was urged that a special committee on exceptional persons be established as part of the National Council of Churches' commission on Christian education.

A special directory for ministers, listing agencies which can help exceptional persons, was proposed.

Conferees urged that public concern for the Christian education of exceptional persons be aroused through radio and television programs, magazine articles and regular congregational, church council and denominational meetings.

Further consultations were advocated on national, state and community levls to consider the Christian education of other categories of exceptional persons.

Among the questions suggested for discussion at such consultations were: Is the church ready to assume the responsibility for including delinquent persons in its fellowship? How does the Christian faith contribute to the maturity of the exceptional person? What is the role of the church in the prevention of handicaps?

PREACHING MISSION BY DEAN COLE

★ Dean Ned Cole of Christ Church Cathedral, St. Louis, conducted a preaching mission for the churches of southeastern Missouri, October 14-16, at St. Paul's, Sikeston.

The theme was the Church, its task and the part churchmen should play in it.

As a follow-up, the Rev. Harlow Donovan, vicar of St. Paul's, is conducting a series of inquirer's classes over a six-week period.

GENERAL SEMINARY HAS LARGE ENROLLMENT

★ General Seminary opened with a maximum enrollment of 208 students. Of these, 146 are undergraduates, 49 are postgraduates and 13 are special students.

There are now ten tutors who give weekly personal supervision to juniors and middlers.

CHURCH IN CHINA

The Rev. Warren McKenna has just returned from a six-weeks tour of China. His report on the Church in China will be featured in our next number. Bundles at 7¢ a copy will be sent if the order is placed at once with The Witness, Tunkhannock, Pa. It will be impossible to supply copies after Monday, October 28th.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Protest of South African Laws By International Group

★ A "Declaration of Conscience" protesting South Africa's apartheid policy has been signed by 123 religious, political, civic, educational and other leaders in 38 countries.

It calls upon the peoples of the free world to join in a Day of Protest against South Africa's racial policy on Human Rights Day, Dec. 10.

The statement was released by the American Committee on Africa which initiated it.

The committee said the Declaration of Conscience International Committee is headed by Mrs. Eleanor Roosevelt. United States chairmen are Dean James A. Pike of the Cathedral of St. John the Divine and the Rev. Martin Luther King, Jr., Montgomery, Ala., Baptist pastor and Negro leader.

"Freedom and human dignity are in grave jeopardy in the Union of South Africa today," the declaration states. "The government of that nation continues to extend relentlessly its racist policy of apartheid into the economic, educational, religious and other areas of human life. The countless indignities inflicted on millions of South African people represent a long and tragic reversal of freedom."

The signers called upon the South African government to "honor its moral and legal obligations as a signatory to the U.N. Charter by honoring the (U.N.) Declaration of Human Rights." They urged "all free associations to petition their organizations and governments to use their influence to bring about a peaceful, just and democratic solution in South Africa."

The world leaders asked for a mobilization of the "spiritual and moral forces of mankind on the day of protest to demonstrate to the government of South Africa that free men abhor its policies and will not tolerate the continued suppression of human freedom."

"All men who believe in human dignity and the principle that freedom is not the prerogative of a single ethnic group," the signers said, "no longer dare to remain silent in the face of widening repression of reason and justice. As a matter of conscience we call upon freedom-loving people everywhere to adhere to this declaration."

The signers include two Prime Ministers, one Vice President, eight Cabinet Ministers, two speakers of national legislatures, nineteen national legislators, the president of the International Confederation of Free Trade Unions and leaders in other fields.

Among the latter are Pablo Casals, musician; Bruno Walter, conductor; Trygve Lie, former U.N. secretary general; Herbert H. Lehman, former Senator from New York; Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America; Pastor Martin Niemoeller of Germany; Andre Maurois, author; Bertrand Russell, philosopher; Arnold Toynbee, historian; Bishop Ambrose Reeves of Johanneburg; and Alan Paton, South African author.

NATIONAL COUNCIL LAUDS ARKANSAS BISHOP

★ Bishop Robert R. Brown of Arkansas was lauded by leaders of his Church for the part he played in organizing a "ministry of reconciliation" in the Little Rock integration crisis.

The National Council meeting at Greenwich, wired the bishop expressing "profound gratitude and best wishes for the leadership you are giving among the religious forces of your community."

"We join our prayers with yours and those of your associates," the council added. "God bless you always."

At the request of President Eisenhower, Bishop Brown brought together some 50 Protestant, Roman Catholic and Jewish clergymen in Little Rock to launch the ministry of reconciliation. (10/17).

The group's first action was to ask churches in Little Rock and throughout the state to hold services for "law and order" and "understanding and compassion."

It also urged churches to call in "groups of intelligent, thinking laymen to discuss the ministry of reconciliation."

CRUSADE AGAINST BAD DRIVING

★ A tract on the sins of modern driving will be published soon by the diocese of Rhode Island for distribution among its parishes and possibly other dioceses.

It will be a reprint of an article on safe driving written by the Rev. Steele Martin, rector of St. Mary's Church, East Providence, and published in the Rhode Island Churchman.

The diocese also plans to put out dashboard stickers for distribution among car owners.

The stickers will read:

"Love your neighbor on the road. Drive as a Christian, not like the devil. The rites you demand may be your last."

PREACHING MISSION IN DENVER

★ The Rev. Raymond Raynes and the Rev. Claude Lunniss of the Community of the Resurrection, England, conducted a preaching mission in Denver, October 13-22. The services were held at the Church of St. Michael and All Angeles each evening.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The Cult of Bigness

By W. Norman Pittenger
Professor at General Seminary

A FRIEND of mine likes to remark on the aptness of the Old Testament verse, "There shall be a convocation of the people, and no work shall be done in that day." Wrenching it out of its context, he applies it to the growing mania for meetings, conferences, gatherings of one sort of another, which, in his opinion, bring many people together and accomplish little or nothing beyond the bringing together.

I must confess a great sympathy for my friend's feelings on this matter; I suspect that he and I are not alone in it. Perhaps it is because in the course of one's year of work, one is called upon to attend many of these assemblies; perhaps it is, therefore, sheer exhaustion at the number of conferences. Whatever it may be—and I suspect that it is more than numbers and exhaustion—I am coming to think that a great deal more could be accomplished by most of us if we were not so everlastingly being got together or getting ourselves together to talk about what ought to be done, ought to have been done, or ought now to be proposed for future doing. A few of these sessions might be useful, but I am inclined to believe that the old law of diminishing returns is at work once again. The more we meet, the less we really get accomplished.

Possibly in my own case this is part of a growing sympathy with William James's remark, found, if I remember rightly, in his "Talks to Teachers", that he was through "with big things" and more and more convinced that the little things, personal contacts and the like, were the really effectual and useful interests. Whatever William James said, on any subject besides theology, seems to me to be worth noting and considering with the greatest of care. To have him say the sort of thing that I have just quoted would set anyone thinking, even if he did not have a similar reaction to report from his own independent personal experience.

Surely in our religious life, the most permanently valuable things are the "little ones."

I am not decrying great services or tremendous movements of advance in the Church's life; these are necessary and cannot be neglected. But it is a fact, I think, that it is the personal contacts with "en-Christed" lives that have made the difference for most of us. St. Augustine said that "one loving soul sets another on fire". That affirmation is borne out in my own experience as a Christian, and I am sure that countless others would agree when they think of their own growth in the knowledge and love of God.

Some years ago, a popular song had the refrain, "I don't want to set the world on fire; I just want to start a flame in your heart." Well, it is true, I believe, that the best way to get the world set on fire with the charity which will redeem men, is not to go out purposely to begin a big conflagration, but to start little flames in the hearts of a great number of individual men and women. In our own friendly relationships, it is one-by-one that we love and companion with those for whom we care. In our Christian fellowship, it is not the mass movements so much as the personal love and concern which we show and which is shown us which gets under our skin and starts the work of salvation.

THE EUCHARIST

I HEARD a sermon a long time ago in which the preacher declared that "although it is the Mass that matters, men are not saved in the mass." It was a bit too clever, of course; yet it did strike a real truth. It is the Eucharist which is the centre and heart of all Christian life and action. But it is not huge molar action so much as tiny capillary action that is the sign that "the Mass" has really been seen to matter. The results of Holy Communion, in other words, are not steam-roller performances; they are that simple growth in charity towards God and man, of which St. Thomas Aquinas spoke when he was defining "the results of the reception of the sacrament."

All of which leads me, although by a rather circuitous route, to the proposal that each and every one of us, as Christians, ought to be more concerned about what he personally can do towards bringing two results. The first is to interest and if possible and in God's will to bring into the fellowship of Christian believers some one person who previously has not been of the fellowship or has been at best nominal in his Christian allegiance.

The second is to seek more effectively in his own private living and public example to reflect the Christianity which he professes. I know that this sounds very trite, but I do not believe that it

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

is so. If evangelistic sects and "chorybantic Christianity", as Huxley called the Salvation Army, are successful in a fashion which cannot be equalled by the more "conservative" and "sedate" Christian bodies, it would seem the part of wisdom to learn from them. And one of their methods is the heart-to-heart personal one.

It is obvious that the ways in which one seeks to bring another person into the fellowship of Christian faith will be as various as the one who is seeking and the one who is sought. The old-fashioned revivalistic or evangelistic techniques are not necessary. Each one of us can surely find a way by which he can touch the lives of others. Perhaps the second of our two "necessaries" is a guide to the first. One of the most effective ways of personal work is the way of personal witness. By this I mean simply that one's own sincerity and earnestness in living the Christian life of sacrament and prayer, "in Christ", is bound to have its outward manifestation, if it be really sincere and earnest. One does not need to be "unco' guid"—one ought not to be; but one can and should be the kind of person whose freedom of action, disciplined outlook, courage and courtesy, consideration and charity, are the external signs of a life which "is hid with Christ in God."

I am not under-estimating the difficulty of this sort of thing. Nor am I overestimating its immediate results in the winning of souls to Christ. I am simply saying that it seems to me that this kind of personal witness, resulting in personal concern in other individuals whom one knows, other men or women with whom one spends hours or days of the week, those with whom our common secular life is lived, is an integral part of our Christian profession. I am saying that it seems to me that this sort of thing is as effective, if not more effective, in the long run, for the accomplishment of Christ's work in the world as the great campaign, the huge gathering, the conference or the commission to discuss Christianity and secularism.

SOULS ON FIRE

IT IS, at bottom, a matter of "both . . . and" rather than of "either . . . or." My own temperament is so much on the side of the former rather than the latter approach to religious questions that I should never seriously decry the large mass movements. But I should want very earnestly to contend that we must not submerge the little in the big, the man in the mass, the "flame in your heart" with "the world on fire." Or rather, if the last phrase is to be used, I should urge that the best way to get a great fire which will sweep over the world and burn up its selfishness through the outpoured charity of God, is to do our task, every one of us, in bringing a little bit of God's fire into our own lives so that by lighting God's flame in their hearts we may set other souls on fire.

The Vocation of Anglicanism

Herbert M. Waddams
General Secretary, Church of England Council on Foreign Affairs

IN ONE of his letters to Timothy, St. Paul wrote (2 Tim. 1:13): "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

There are many messages of this kind in the New Testament, urging those who have learnt the truth of the Gospel to be sure not to allow it to be changed or corrupted through faithlessness or laziness. It seems to me that this expresses a permanent obligation on Christians to be true to the light which God has given them, and therefore it is particularly apt for us when we think of the calling of the Anglican Communion as a whole and our own part as individual Anglican Christians.

By the Anglican Communion I mean, of course, that family of Churches which stems originally from the Church of England. But although the title "Anglican" must always bear an English flavor, our Anglican Communion is no longer English—far from it: it is no longer even English-speaking, though our common language plays a large role. It is Chinese and Japanese, Indian and African, and bishops of all those countries will be summoned to the Lambeth Conference next year. It is a world-wide fellowship of every race and color.

The motto of the great Anglican Congress at

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Minneapolis in 1954 was "The truth shall make you free." It is in its faithfulness to the twin aspects of God's love—liberty and truth, that our tradition has its main contribution to make.

One of the tendencies which seems to be growing just now is for some Anglican spokesmen to maintain that the chief objective of the Anglican Communion is to disappear. It is true that this is said in the best possible spirit of humility, and envisages such an event in the far distant future when the reunion of Christians is achieved in its totality. It is also true that reference has been made to such a possibility in Lambeth Conferences themselves. But it seems to me unwise to give currency to such ideas until they have been more thoroughly thought out and examined, and I wish to provide some reflexions on the matter just now.

OUR TIMES

A STUDY guide in preparation for the Lambeth Conference has recently been published in England called "Lambeth and our times." It has some useful material in it, but I was a little surprised to read in it the following paragraph:

"These developments will clearly mean a great change in the Anglican Communion itself. This has been clearly stated by an American Bishop who wrote 'The vocation of Anglicanism is, ultimately, to disappear. That is its vocation precisely because Anglicanism does not believe in itself but it believes only in the Catholic Church of Christ; therefore it is forever restless until it finds its place in that one body.'"

It would perhaps be best first to ask what is meant by the statement that Anglicanism does not believe in itself. Of course no Anglican would maintain that the preservation of the Anglican Communion as an organization, as it now is, must take priority over every other development. That goes without saying. Our tradition does not exist because it provides a better or more efficient organization than other groups. Indeed it might be held with reason that Anglican organization leaves much to be desired, and that it is in fact rather inefficient. But that in itself may be a sign of grace: it shows that it does not worship machinery or efficiency for its own sake, and that in the cause of proper religious liberty too much efficiency of the ecclesiastical machine may be a hindrance rather than a help in establishing that liberty in which Christ has made us free. So, if the remark that Anglicanism does not believe in itself means that its organization is not the be-all and end-all of its aims, it may be accepted as quite accurate.

VOCATION OF ANGLICANISM

BUT there is a danger that it may be taken to mean that Anglicanism does not believe in its own tradition, which would of course be nonsense. In fact it is just because of a profound conviction that Anglicanism enshrines precious treasures of the Gospel that it has a vocation of the utmost importance in the whole of Christendom. They are the treasures of order and liberty, word and sacrament, loyalty and responsibility—these elements held together in a balance which is found in no other Christian body. These are those good things which were committed unto us, which we are bidden to keep by the Holy Ghost which dwelleth in us.

How then can it be the vocation of Anglicanism to disappear? On the contrary if we look at the essence of Anglicanism we see that its whole reason of existence is that it should not disappear, but survive and spread. There is only one element in present Anglicanism which we may hope may disappear, and that is its separateness from other Christian bodies. But this separateness can only go when those other bodies show themselves ready to welcome and recognize the values of the spiritual life which Anglicanism has kept by the Holy Ghost.

But even were the separation from other Christians to disappear, it seems to me to be jumping to conclusions to assume that the organization of those of the Anglican tradition will not remain within a reunited Christendom, even if not in quite the same form as we know it at present. The fact of the matter is that in as immense organization or group of organizations there is need for smaller groups which stand for distinct values, which might not be so clearly understood if they were simply left to sink or swim by themselves in a big pool.

There are already groups of this kind within the Anglican Communion as we know it today. In bigger Churches, like the Roman Catholic Church, there are large numbers of orders and other organizations, all intent on promoting the particular values in which they are interested. Is there therefore any reason to suppose, in the happy event of the reunion of Christendom coming about, that Anglicanism would disappear? I hope not, for that would indeed be a strange way of making sure that its witness was secured for the future.

As Anglicans we do of course believe in the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Catholic Church of Christ. But we should not make the mistake of supposing that when the divisions between Christians are done away, the result will be one huge centralized organization on the lines of a business empire or an authoritarian state. If this were the only possible form of the Catholic Church, I should find myself far from favorable towards it. Indeed the lesson to be learned from history is that centralization and authority at the centre, when overmuch indulged in, is the very cause of disunion and schism. Thus it was that the claims of the Papacy led to the break up of Christian unity, not only at the time of the Reformation, but earlier too in the split between East and West.

VISION OF UNITY

THE vision of unity which has been hitherto accepted and expressed by the Bishops of the Anglican Communion is quite different from this centralized notion. Put shortly, it is the hope that there will gradually come into being all over the world a series of independent Churches, with episcopal ministries, and with the acceptance of the Bible, the Creeds and the two sacraments of Baptism and Holy Communion, which will fully recognize one another and which will be in complete and full communion with one another.

It is in pursuance of this ideal that official approaches to other Churches have already been made, so that the principle of the system may be said to be already established in Anglican practice. For an example we may take the agreement with the Old Catholics. This is the only group (represented in America by the Polish National Catholic Church of America) outside the Anglican tradition with which full communion has been formally established as a result of official decisions by the various Churches of the Anglican Communion.

The principles on which this agreement was made are therefore important, even though in some cases the Churches concerned are very small. The principles were three: each Church recognized that the other held the essentials of the Catholic faith; each Church agreed to admit the other's members to sacramental fellowship; each Church accepted that there was no need for both Churches to have exactly the same sort of services, or the same kind of doctrinal opinions of an unofficial kind, or devotional habits. These points provide the basis on which similar agreements may be reached with other Churches in the future when the time is ripe.

WORLD COUNCIL

IN TRYING to advance along the road of agreements with particular Churches the Anglican Communion also takes an active part in the work of the World Council of Churches. These two sides of its work are neither confused nor opposed to one another, they are complementary. The work of the Anglican Communion in the field of understanding among Christians needs both activities in order to be complete.

The role of the World Council of Churches and of the International Missionary Council is well summed up in some other words from the pamphlet already mentioned:

"Neither the World Council of Churches nor the International Missionary Council" it says "are concerned with the organic unity of the Church. They are organizations which enable the Churches to work together but, by their terms of membership, they are not competent to bring about the reunion of the Churches. It is, of course, true that a great deal of the research carried on by these bodies, together with the fact that they provide a common meeting place in their conferences for the leaders of the Churches to meet together, creates an atmosphere favorable to the growth of unity."

The work of the World Council of Churches is of great importance, but it should not be thought to be a substitute for the individual work of the Anglican Churches in building up close relations with Churches of other traditions. There is sometimes a tendency in some Anglican circles to say—as regards our relations with other Churches we do all that kind of thing through the World Council. This is a mistake which might easily lead to the lessening of Anglican witness and influence in Christendom at large.

ECUMENICAL MOVEMENT

IN THE development of what is generally known as the Ecumenical Movement Anglicans have played a prominent and noble part. This is not a field in which we want to compare our efforts with those of other people in a competitive spirit. But both the American Episcopal Church and the Church of England have been prominent in all kinds of initiatives for the purpose of creating greater Christian solidarity. Moreover the Ecumenical Movement should not be thought to be confined to the World Council of Churches and its kindred organizations. It is a much bigger and wider thing than that. It is the whole movement of the Spirit which we find throughout Christendom, which is teaching Christians to try

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

to draw nearer to their brothers, whom hitherto they have perhaps even regarded as enemies. We may thank God that there is no Communion which does not show signs of grace in this respect and the Roman Catholic Church is no exception.

The World Council is one expression of this movement—but only one. The movement has been going on ever since there were divisions in the unity of the Church, though it is only in the last hundred years that it has gathered strength everywhere. It may surprise you to know that a hundred years ago the American Episcopal Church was in the forefront of efforts to make links with the Eastern Orthodox Churches in Europe, both in Constantinople and in Russia. In the creation of new understandings between the Churches of the West and the Orthodox Eastern Churches Anglicans have played, and continue to play, one of their most important roles, and for more than a hundred years the American Episcopal Church has been in the van on Anglican efforts in this field.

It would become wearisome to list all the activities, or even all the Churches, with which Anglicans have been trying to create new understandings and fellowship. As was stated by a speaker at the Minneapolis Anglican Congress: "No other Communion, I imagine, has conducted discussions alike with the Roman Catholics and the Lutherans, the Orthodox and the Presbyterians, the Old Catholics and the Baptists, the Lesser Eastern Churches and the Methodists, to name only some of those with whom we have parleyed."

And the same speaker was correct in saying that "No other Communion, I think, has felt the divisions of Christendom as a greater burden upon, and challenge to, its conscience."

There is no doubt in my mind that the Anglican Communion has a role to play in Christian reunion that can be played by no other body. The practice, the worship, the ministry, the freedom, the traditional way of the Anglican Communion has attracted and continues to attract Christians in every Communion in the world. Admiring eyes of Roman Catholics are cast upon our Liturgy with its language and the participation in it of the laity: Lutherans admire our order and episcopal traditions: so do Calvinists and others. There is a clear and constant spread of understanding of our point of view, and with it admiration of our heritage, among Christians of many diverse outlooks.

This is not to say that the Anglican way is perfect: we must be constantly conscious of our shortcomings, especially our personal failures to live up to the greatness of our calling. But there should be no doubt that, as Anglicans, we have a calling, a vocation from God, to bring into the treasury of Christendom all those gifts which he has showered upon us. There is every reason to suppose that they are intended to be permanent gifts to his Church, and we may certainly hear the words of St. Paul and apply them without hesitation to ourselves: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

Don Large

Villian of the Piece

BERTRAND Russell's new book, "Why I Am Not A Christian," castigating God, which was always his chief hobby in life anyhow, is a pathetically old-fashioned book, looking like nothing so much as a tattered hangover from the late Victorian Age, when it was considered frightfully smart and oh-so-sophisticated to make the Deity the villain of the piece. Let anything go awry, from grandma's arthritis to a world war, and you could always point an accusing finger at a most unheavenly Father who was either a fumbling old gentleman or the trumped-up figure of a Freudian imagination.

Nothing was ever easier than blaming God for the evils of the world, and looking upon his Church as the fuddy-duddy exemplar of the superstitions which allegedly engendered and encouraged these otherwise removable blotches from the face of the earth.

The truth of the matter is that, whether you are talking about the spiritual or the secular world, it is always unrealistic to indict an entire corporation or Church or political system on a wholesale black-or-white basis. Villains are usually individual human beings, inheriting the devastating pride of Adam. And where villainy is anywhere perpetrated, it sows its seeds of evil within the corporation, the Church, or the systems. Once in a while, of course, you do run across the culprit who roams the byways of the world as a lone wolf. He's the fellow who disseminates dissension just because he enjoys being a stinker. But when you

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

condemn a whole organization, you're usually admitting that you can't ferret out the villain working from within.

In the earthly lifetime of Jesus, the villain wasn't the Jewish synagogue system, nor yet the Pharisees or the Sadducees or the Roman Empire. Rather, the villains of the tragedy were people like High Priest Caiaphas and Governor Pilate and a man named Judas, surnamed Iscariot.

No system is ever totally good or automatically evil, despite Bertrand Russell. Without the demonic Josef Stalin, Communism might ultimately have been able to overcome some of the evils inherent in Czarism. Without the mad corporal in Germany and the megalomaniac in Italy, two broken nations might have been rebuilt and a second World War avoided. By the same token, a republic is not in itself either good or bad. The success or failure of representative government will depend on whether the representatives—and the people behind them, under God—have dedicated themselves to moving toward villainy on the one hand or sainthood on the other.

The Church itself, in the course of a history of almost 2,000 years, has managed to live under almost every conceivable kind of political, social, and economic enterprise—and will go on doing so. For the Church is not a haphazard ingathering of self-deluding do-gooders, but rather the Body of Christ in history. If it weren't, the number and the violence of villains in its midst, from time to time, would have erased all trace of the Christian enterprise long since.

In short, the villain of the piece isn't ever God. Rather, he's the twisted and power-mad egotist who, within one organization or another, has chosen to use his God-given gift of free will to try to play God.

So it is with villains, Lord Russell. Therefore blame, if you will, those culprits who presume to lord it over others, but please don't blame God.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 19th Sunday after Trinity
St. Mt. 9:1-8

"God . . . had given such power unto men."

The way Jesus treated the paralytic man in this incident aroused the ire of the lawyers who were present. They charged him with blasphemy not because he healed the man but because he claimed the authority to forgive his sins and the man believed him. The story as told in the early version of St. Mark (2:1-12) has the purpose of giving one of the causes of the conflict which was developing between Jesus and the religious leaders of the nation.

In the Gospel of St. Matthew this episode stands as a paradigm. Narrative details are greatly reduced, the framework of the conversation carries the lesson, and in verse 8, which is peculiar to this Gospel, the lesson is applied definitely to the Christian community. Jesus' act is an example of what Christians, first of all, and men generally should do to each other, for "God . . . . had given such power unto men" (v. 8).

This "power" (rendered "authority" in the RSV) is both the right and the ability to do what Jesus had done. What had he done? He healed all of the man. In order that he be completely restored it was necessary that both his sins and his sense of guilt be purged, and that he have a clear knowledge of this. This was forgiving of his sins (v. 2). This was primary; then followed the healing of the body. Both effects came from the same power. It was and is useless to ask, which is easier, to heal or forgive. Jesus didn't bother to answer the question he knew was in their mind. He held these effects together as indivisible in a genuine, complete restoration. For him the same power does both with equal energy and result.

The detail of Jesus' order to the man to go home is also important. This is the third and final phase of healing. This was complete when the cured man returned to normal life and assumed responsibilities and burdens in the context of house, home and neighborhood. In doing that the man both tested and demonstrated his restoration in mind and body. When he had carried out all the instructions he was firmly convinced that Jesus had the right to say, "Your sins are forgiven", and he knew that they were. His was a response in faith. An individual's condition, before and after the medical cure, has its effects on others, as for example, on the friends who carried this man and on the spectators. His state was not isolated from these relationships. Jesus took this into account when he put squarely on the man the responsibility for the action that should follow the cure, namely, to carry on normally.

Theologically minded readers of this lesson should know that here is a description that transcends far in reality and signficance any formal definition of the forgiveness of sins. "Absolu-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tion" is only one part of it like the first words of Jesus to the paralytic, "Son . . . . thy sins be forgiven thee". Forgiveness is not a legal transaction, nor a matter of record or judicial competence, nor even a suggestion. It is an effective, operating power affecting the whole of the person.

Jesus did all this, of course, but the larger, and startling significance of his action is that men generally and his followers particularly have the same ability and function. Jesus himself meant this when he said, "the Son of man hath power on earth to forgive sins". Verse 8 shows clearly that St. Matthew so understood it. This meaning is hidden by the capitalization of the word, "Son" in verse 6. The phrase, "son of man", had an ambiguous usage in the Aramaic language of Jesus' time. In common use it simply meant, "man". Then less commonly it was used to designate, "the man", and sometimes confused with "Messiah". In early Christian usage it was so used, but whether Jesus meant it in the one way or the other, i.e. to point to himself as "The Man" (Messianic Man) or not, the context must reveal, and there are naturally differences of opinion on this point. Here verse 8 settles the meaning which St. Matthew saw in it. Jesus by his action proves that man has this ability. That is one reason why his followers then called him, "The Man", the exemplar of the ideal human being.

Christians are in the world to accomplish all the time the restoration of people to peace with God, to physical health, and to good and useful relations with others. Reflection on this Gospel selection gives the opportunity not only for the setting forth of the attainable ideal of man restored wholly, but also to give honest recognition to efforts being made in this direction in the areas of medicine, psychology and sociology, and how that these are accomplished in Christendom as fruits of Jesus' example and contribution of ability, whether credited to him or not, and how they may be used further, and, especially, be developed consciously as powers from and in the name of Jesus.

This lesson should give a new awareness of the Christian's divine function in society, that he act and live with the consciousness of being one who is endowed with the effective power to heal people and society. The possession of this consciousness, this deep sense of **a restorative mission,** makes a vast difference in the effectiveness of one's life work. It is a mission to be performed, a vital energy to be conveyed by carpenter, machinist, physician, consultant, or anyone whatsoever.

Sputnik

By Corwin C. Roach
Dean of Bexley Hall

THE title seems a somewhat homey, quaint name for this earth satellite which has caused so much excitement all around the world. It seems almost a person, a short-lived baby moon which will spin its brief life about the earth and then perish as it falls back into the earth's heavier atmosphere. These few paragraphs may well serve as an obituary by the time they see the light. As they are written the Russian satellite is still jogging around the earth at 18,000 miles an hour.

It would be interesting to speculate as to what Sputnik's thoughts might be, provided it could think, as it circulates 400 miles above the surface of the earth. From that distance the difference between a Russian and an American must seem rather infinitesimal! I wonder what would be our reaction if we looked at the earth from that vantage point. From this viewpoint it is a pity that there was not room on Sputnik for a representative of Russia and America to travel around the earth together. At that distance they might have come to closer agreement. Our human problems must look a little different 400 miles up. The Isaian prophet thinks of God sitting above the circle of the earth and seeing men as grasshoppers. Perhaps Sputnik has something to tell us of value if we could only decipher his beeps!

Another thought comes to me as I think of Sputnik. He is a parable of man. Like him we are ejected from the power which has created us. In his case it was the act of his creators. With us it is our self-will which drives us away from God our Maker. Free-will is man's fateful rocket. He is the One Who has given us the very power by which we defy Him. Poor Sputnik. The day will come when its batteries will run down and it will be forced to descend into the region of earth which will destroy it. Swiftly as it flies, it can not escape the pull of the earth. So it is with the human soul. We can not forever pursue our orbit apart from God. He pulls us to Himself.

But here the parable breaks down. In that pull is man's salvation not his destruction. His only hope is to return to that power whence he went out. It is tragic that those who were wise and skillful enough to contrive the first man-made satellite could not use their wisdom to understand the parable of Sputnik. Man is as dependent upon God as Sputnik is upon its creators. Man's

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

powers are not his own. In his freest moments he is merely using the resources God has given him. Unlike the ill-fated rocket he may return in safety to his creator. Man is more than a machine, even such a marvellous mechanism as Sputnik. Man is the child of a living God Who sent His own Son from heaven to guide him back home.

How Children Learn

By Philip H. Steinmetz
Rector of the Ashfield Parishes

CHILDREN learn from what we do. They hear what we say, but they copy what we do. That is why attendance at Sunday School is poor if the teacher is often absent or late. And that is one reason young people do not come to church while their parents stay away. It is unlikely that your children will listen more to your words than to your acts.

Stop and consider what you do about your religion. How often do you stop in a fit of anger and remember that God has said, "Vengeance is mine. I will repay."

And how about your giving? Do you go about looking for chances to share and help? Or do you have to be found and teased into serving on a committee or contributing to a fund? And do you expect thanks or do you give thanks that you have what it takes to be of help?

Does worship bulk large among the things you simply cannot live without doing? When you cannot be with a congregation united in prayer and praise of God, do you seek a quiet place and really lift your life up in adoration before God?

How much more do you know about the deeper things of life than you did ten years ago? Has the reading you do day by day been in such books that your mind has been fed and your understanding enlarged?

Do you carry a burden of guilt into each day, refusing to let God forgive as he longs to do? No Christian should carry what God asks to have turned in to him the instant we recognize and admit our faults.

What do you do about your Christian faith? That is what is getting across to your children. As we start another year we need to ponder, for good as is your Sunday School, your acts contribute more to the growth of your child than any Sunday School ever can.

Pointers for Parsons

By Robert Miller
Episcopal Clergyman of Campton, N. H.

I WAS talking to my neighbor who has a boy of eighteen and likely to go to college. My neighbor said it would be pretty expensive, and if he drove a bulldozer he could get $3.25 an hour and have steady work too. Then he mentioned the minister who had recently gone to another church.

"Look at all his education," he said, "and he only got about $3000 a year."

Of course the parson has to know "How to be in want and how to abound." We cannot make salary or stipend our measure. And parishes are often generous. But taken as a whole ministers are something like business agents of a union.

"The union should pay more," said an agent to me years ago.

"If it did," I answered, "you would soon lose touch with the workers."

There are some callings that cannot safely be well paid.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy *$2 for Ten*

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ANGLICANS SING OLD HYMN TO JAZZ RYTHM

★ Worshippers at St. Andrew's Anglican Cathedral in Singapore were startled to find themselves singing a seventeenth century hymn to the rythm of a jazz tune.

The hymn was "Now Thank We All Our God." The syncopated music to it was written by the Rev. Geoffrey Beaumont of St. George's, London, composer of a "jazz Mass" that had its American premiere last April.

Some Anglicans here protested to Archdeacon Robin Woods. But younger worshippers, particularly Asians, appeared to approve the innovation.

Archdeacon Woods said "it has been an interesting experience but I doubt that it will be repeated often as the change is too radical."

He added, however, that "I am always agreeable to making church singing as congregational as possible and if enough young people show they prefer this music we will use it."

The archdeacon said he did not approve of Mr. Beaumont setting old hymns to "hotter rythms" because "ancient hymns used for centuries should be left classical and modern music should have completely new words to go with it."

Meanwhile, a Roman Catholic priest said he hoped to modernize some church music. Father C. Groot of Good Shepherd Cathedral said he wanted "slowly and tactfully" to incorporate the style of the guitar-playing French priest, Father Aime Duval, into the cathedral's services.

"I find church music conservative and very beautiful," he said, "but few of the congregation can join in. We must move with the times and modern music does not mean that less thought is put into what is sung."

Father Duval, 38, has become an idol of France's teenagers. His gay compositions are really hymns set to catchy modern rhythms. The "troubadour priest" gave his first public concert in Paris last February before more than 5,000 enthusiastic fans. His recordings are best-sellers in France. The priest's musical apostolate is encouraged by his religious superiors.

Beaumont has attracted interest by his modern settings of church music. His "20th Century Folk Mass," dubbed by some the "jazz Mass," was given its first American concert performance at the Cathedral of St. John in Providence, R. I., last April 28, as reported in the Witness at the time. The performance was sponsored by Bishop Higgins, Dean Darby W. Betts, and the cathedral chapter.

The orchestral accompaniment to the Mass was provided by the Brunottes, a Brown University campus jazz combo. Brown students also sang the vocal part of the Mass.

OKLAHOMA CAMPAIGN SUBJECT OF SERMON

★ The Rev. Kenneth W. Kadey told his congregation that a victory for county local option in the Dec. 3 Oklahoma referendum raises the danger of beer "being taken out of the hands of respectable, law-abiding citizens and driven underground."

The rector of St. John's Church, Oklahoma City, attacked both wet and dry leaders for "attempting to mislead the public." He spent a month last summer at the Yale School of Alcoholic Studies. He has frequently discussed alcohol problems before civic clubs.

Kadey lashed out at Sen. George Miskovsky, candidate for governor on a platform advocating repeal of Oklahoma's prohibition laws. He charged the candidate with "double talk" in first claiming that alcohol is "in itself sinful and wicked, when he knows better," and then "attempting to justify repeal on the basis of dollars—the tax dollars lost to the state."

He also attacked Stanley B. Niles, executive secretary of the Oklahoma United Drys, for "at-

YOU MAY KNOW

The Episcopal Church Needs
Trained Women Workers

DO YOU KNOW

About The Opportunities
For Training
?

For Information Write To:

Windham House
326 West 108th Street
New York 25, New York

Saint Margaret's House
1820 Scenic Avenue
Berkeley 9, California

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tempting to make the emotional issue of liquor a religious crusade" when "as a matter of fact he cannot prove anywhere in the Bible that alcohol as a beverage was ever considered sinful."

The clergyman denounced the attitude of Gov. Raymond Gary. He told how "my seven-year-old son came home from school and told me how Gov. Gary had sent a man there to tell the children that because I allow a highball, a cocktail or a bottle of beer to be served in my home that I am a sinful and wicked man."

"That is not true," Kadey said. "And Gov. Gary or any other man does not have the right to teach such stuff in the public schools."

He said that "alcohol as a beverage is a gift of God and the only sin attached to it is in man's abuse of it. Drunkenness is the sin. But so is gluttony—and no one has yet suggested prohibiting the sale of beefsteak."

Kadey maintained that the use of alcohol is a personal matter. It must be used with temperance "just like any other gift of God," he said, or it becomes sinful.

"I wouldn't cover up the bar when the governor appeared," he said, "then open it up again the moment he left the gathering—which is typical of Oklahoma's approach to liquor."

Oklahoma is constitutionally dry but 3.2 beer can be sold. The Dec. 3 referendum will determine if citizens want to allow county option on beer sales.

Father Kadey said prohibition has not reduced the alcohol problem in Oklahoma.

TELEPHONE SURVEY ABOUT NEW CHURCH

★ Seventy women began a telephone survey of four eastern Massachusetts communities to determine whether a new Episcopal church is needed in the area.

Some 2,700 families in Acton, Boxboro, Littleton and Stow, a fast-growing semi-rural area, will be contacted in the survey. It is sponsored by the diocese of Massachusetts in cooperation with the State Council of Churches.

Information relating to Roman Catholic or Jewish families in the area will be turned over to leaders of these groups, a spokesman said.

Prior to starting the survey, second of its kind within a year, the women attended training sessions in telephone techniques. These were held at Trinity Church in Concord and St. Andrew's Church in Ayer.

The first such survey was held in the Topsfield area last January. It resulted in the formation of an Episcopal church there two months ago. About 900 telephone calls were made in that area in a fortnight.

Mrs. Elizabeth S. Bissett of Melrose, director of the survey, said the purpose is to "determine the general church needs of these fast-growing residential communities and learn if there is interest in a new Episcopal church in the area."

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval. Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL

48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ANGLO-CATHOLIC HIT UNITY PROPOSALS

★ An Anglo-Catholic group in England protested proposals for closer relations between Anglican and Presbyterian bodies in England and Scotland under a system of Presbyterian bishops and Anglican lay elders.

The group described the proposals as "highly disturbing." The organization is known as the Annunciation group because of its connection with the Church of the Annunciation in London.

The proposals in question were made in a report issued late in April as a result of conversations between representatives of the Church of England, the Church of Scotland (Presbyterian), the Presbyterian Church of England, and the Episcopal Church in Scotland.

The Annunciation statement said the report reveals "how far official representatives of the Church of England are prepared to go in sacrificing essentials of the Catholic faith for the sake of inter-communion with non-Catholic bodies."

It criticized what it called "a reduced conception of the divine commission of the episcopate to that of an ecclesiastical function."

"Confirmation," it declared, "is reduced from a sacrament to the equivalent of an episcopal handshake."

The statement said one of the worst features of the intercommunion proposals is that the order of priesthood, "so far from forming an indispensable part of any proposed scheme, is passed over in total silence as of no consequence."

A fundamental error of the proposals, the group added, is "its assumption that unity depends not on one holy bond of truth but on mutual adoption of a similar organization, even though it is combined with mutually contradictory doctrines and beliefs."

ST. LOUIS PARISH GOES FOR JAZZ

★ All Saints parish, St. Louis, is to sponsor a jazz concert on November 18th, to be held at Kiel Opera House. Officials of the parish have booked Teddy Wilson, Sam "The Most" Buck Clayton, Joya Sherrill and Sonny Truitt to head an all star cast.

A church spokesman said the unconventional move is the result of recent disorders at jazz concerts and makes a dramatic effort by the All Saints's churchmen to lend responsibility to the sponsorship of such events.

The musicians signed to appear are all firstrate instrumentalists. Teddy Wilson, who catapulted to fame with the Benny Goodman swing band of the 30's, is familiar to millions of jazz lovers. Buck Clayton, long a featured trumpeter with the Count Basie group, is almost as well known—particularly because of the phenomenal success of recent "jam session" LPs he has waxed.

Joya Sherrill made her television debut as the beautiful songstress in Duke Ellington's production of "A Drum Is A Woman." Sam "The Most" and Sonny Truitt are both purveyors of the modern sounds in progressive jazz.

LAYMAN NAMED TO COMMISSION

★ Frank S. Cellier, communicant of St. Augustine's, Wilmette, Illinois, has been appointed to the liturgical commission of General Convention to fill the unexpired turn of the late Rev. Bayard H. Jones.

SEABURY PRESS HAS NEW POST

★ John A. Kelk Jr. has accepted a new post at the Seabury Press as assistant to the curriculum editor. He is a graduate of Park College and later attend Cornell.

CHANCELLOR HONORED IN PANAMA

★ Lloyd S. Carrington, chancellor of the missionary district of Panama, was recently honored on his 75th birthday.

YOU CAN PUBLISH YOUR BOOK
Free brochure tells how we published 2000 books for authors. Free editorial appraisal. Write Dept RHU1
EXPOSITION PRESS / 386 4th Ave., N.Y. 16

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, Van Bergen bells from Holland
Check above items in which you are interested and write for FREE catalog.
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

The Family Service
By Massey H. Shepherd Jr.
Church Divinity School of the Pacific
The foremost liturgical scholar of the Church explains this service which is being increasingly used.
25c a copy $2 for ten
THE WITNESS
TUNKHANNOCK PENNSYLVANIA

ASHBY CHURCH CALENDARS
The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.
Write for FREE EPISCOPAL CIRCULAR or send 50¢ for sample postpaid,
ASHBY COMPANY • 431 STATE • ERIE, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Emergence From Chaos, by Stuart Holroyd. Houghton Mifflin, $4.00

A new *Varieties of Religious Experience*, by a very young, very informally educated Britisher. Annoyingly cocksure, especially when he is inaccurate, he nevertheless has a good thesis: some *pagan* poets are really pagans, that is, they are rather dim followers of recognizable primitive religions.

—H. McC.

Nine who Survived Hiroshima and Nagasaki by Robert Trumbull. E. P. Dutton. $2.95

This is a horrible book and its horrors are probably its chief virtue and the reason for its publication. Many have read John Hershey's account of Hiroshima, but ten years have passed since then and we all need this ghastly reminder of just what atomic science has done and still can do to humanity.

The narrative in this book is unique in that it is the story of nine men who survived both Hiroshima and Nagasaki. Eight of the nine in Hiroshima took cover in the few seconds which elapsed between the unearthly flash and the blast. The ninth was caught on his way from home to work. When they struggled to their feet the city they knew had vanished. It was a wasteland of flattened buildings, peopled with bodies so horribly burned that they were almost unrecognizable as human beings. Each man, for reasons of his own, journeyed to Nagasaki during the next three days and there went through their second frightful experience. Their stories are told in their own words in this book.

If the vivid recital of these abominations serves to stir public opinion to the point where it can force the political leaders of the nations to ban further experiments with utterly evil weapons and ultimately to destroy the stock-piles that are threatening mankind and effectively control any future manufacture it will indeed have served humanity magnificently.

And when one has read this terrible story, he should turn to Laura Fermi's engrossing account of the conference on the peaceful uses of atomic energy, in her recent book, —*Atoms for the World.*

The New Ordeal of Christianity by Paul Hutchinson. Association Press. $2.50

The author of this book was for thirty years the editor of *The Christian Century* and this volume is published since his death.

The "new ordeal" for Christianity refers to the fact of the present disillusioned world with its overwhelming problems generated by the cold war and how well or ill Christian Churches and individuals are playing their part in solving these problems.

In his introduction, Dr. Hutchinson says: "How are the churches, as the organized expression of Christianity, measuring up to their task as guides in this time of man's great need? To what extent are they revealing to befuddled and growing desperate men the nature of the crisis? To what extent are they modifying or directing its outworking? In other words, how is Christianity facing this new ordeal? Or to what extent are the churches being swept along like chips on history's flood?"

The author was well qualified to evaluate the behaviour of Christian Churches in the face of this new ordeal, for he had traveled widely in Europe and was in close touch with many of the leaders of both Protestant and Roman Catholic communions. His study consists of two chapters dealing with the Roman Catholic Church, one chapter on the *Struggle within Orthodoxy* and two final chapters on *World Protestantism* and on *American Protestantism.* The picture that emerges is, on the whole, a dark one. It is clear that none of the Christian communions nor their leaders have measured up too well to the challenge of the times to prophesy effectively in the name of the Lord. But he concludes his book with these words: "We have a Gospel which is the Word of Life. We have a Lord and Master who is the answer to men's needs. We have a fighting chance. What more can we ask?"

☆ **ADDRESS CHANGE**
Please send both your old and your new address.
THE WITNESS
Tunkhannock, Pennsylvania

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.
Assistant Secretary of the Overseas Department of the National Council

Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

25c a copy $2 for ten

THE WITNESS
TUNKHANNOCK PENNSYLVANIA

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen
1837 *Church Vestment Makers* 1957
Over One Hundred Years
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

Rev. Father Walker

Atascadero, California

You will easily recognize that my churchmanship is hardly the same as that of *The Witness*, but I am always glad to read articles expressing views different to my own—within certain limits, and you do have many things that are quite good. There are others, but I remember one editorial in particular that was rather a shock! I was a convert from protestant sectarianism well over 50 years ago, so that item derogatory to the Apostolic Succession was far from agreeable. Frankly, if the Episcopal Church did not generally accept that position it would seem to me its best policy would be to disintegrate, for there would be no valid reason for its continuance merely as one of a multitude of sects.

Also, I would like to express my agreement with the letter of M. V. Standard in your issue of Oct. 3rd. It seems to me that what is needed is a national Church paper more like a newspaper, such as the Romanists have, a paper that could be produced for $1 or $2 a year, and which could be generally subscribed to through pledge envelopes in each parish. As it is the large majority of Episcopalians see no Church paper regularly, a condition which is deplorable.

Howard R. Erickson

Layman of Collinsville, Conn.,

The subject of the continued testing of atomic and hydrogen bombs has come in for much serious discussion of late. This is because many scientists and others have begun to realize that this testing may well result in the ruin of the health of the present and future generations. At a recent conference of scientists from thirty-three countries held at Cannes, France it was unanimously voted to call on the world's governments to "stop experimenting with nuclear and thermonuclear weapons and stop producing such weapons." Let us hope that the governments of the world, including our own, will heed this earnest appeal.

Marvin D. West

Layman of Washington, D. C.

There were many good things in the issue of Oct. 3, particularly the news reports of the bishops meeting and the report on evangelism, which laymen like myself need to ponder.

As for articles, I always like the short ones better than those you feature. Dean Coburn's article no doubt was of real value to clergymen and college professors but it was over the head, I think, of most lay people.

Paul T. Shultz Jr.

Rector of Zion Church, Greene, N.Y.

I want to say that I think *The Witness* has been and is finer and more stimulating than ever, and I have been reading it for over twenty-five years.

During your bout with Charles Lowry I receive a lengthy statement from the Presiding Bishop of Japan. It seemed to me to back up your main point that a parson should not be the tool of any secular order of society.

I like John Pairman Brown's crisp, incisive, challenging writing.

Mrs. B. W. Otis

Churchwoman of Richmond, Va.

Being anxious to have the next General Convention recognize the Church of South India, it is always a pleasure to find frequent reports on that Church in your pages. The story of the anniversary service at the Madras Cathedral (10/10) is an illustration of how the Witness is keeping us informed of events there.

R. S. Wrenn

Layman of Buffalo, N. Y.

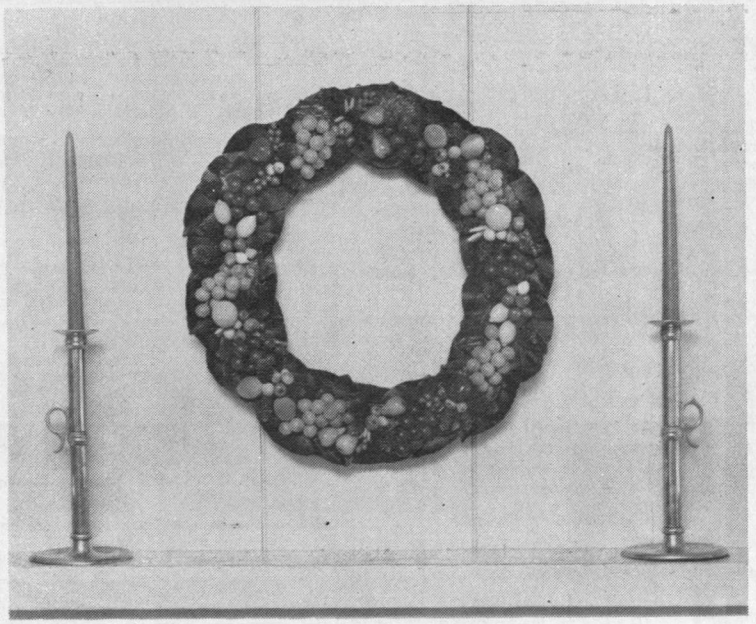
That Backfire piece by the Rev. Gowan H. Williams (10/10) is the best sort of evidence that the Church needs the Witness.

John B. Brown

Layman of Los Angeles

The Witness is probably fine for parsons but a mere layman could not be expected to understand the highbrow articles in the Oct. 10 issue.

Handsome Della-Robbia Wreath For Your Holiday Decor



This wreath is handcrafted with beautifully colored, imported artificial fruit on a permanent base, suitable for wall or table decoration and usable for years. Attractively packaged with an informative greeting card enclosed. 21 inches in Diameter only $15.00

Mail Your Check or Money Order Today for Prompt Delivery.

CAR-VER CRAFTS

BOX 906 CORTLAND, NEW YORK

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

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

HOLDERNESS

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

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss
THE SISTER SUPERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

SCHOOL INFORMATION

Promptly furnished by writing

SCHOOL DEPARTMENT
THE WITNESS
Tunkhannock, Pennsylvania

Please give part of country preferred; age of boy or girl.

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.
For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

NOVEMBER 7, 1957

10¢



RACIALLY intergrated parishes in New York, like the choir pictured here, are the exception rather than the rule as Leland Henry points out in this issue

Segregation In Africa & New York

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 8:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. Holmes A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11, Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL
NEW YORK
The Rev. John M. Krumm, Ph.D., Chaplain

Daily (except Saturday); 12 noon Sunday: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11 Holy Communion: Wed., 7:45 a.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D., r

Sunday HC 8, 9:30, 11 (1st Sun.) MP 11; Ev Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD 12:10; Noonday ex. Sat. 12:10.

Noted for boy choir, great reredos and

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain

Sundays: 8, 9:30, 11 a.m., High School, 4 p.m.; Canterbury Club, 7 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 34

The WITNESS
FOR CHRIST AND HIS CHURCH

NOVEMBER 7, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Delegate Scott of General Assembly Tells of Africa Segregation

★ The Rev. Michael Scott, priest of the Church of England, is again representing African tribes at the UN Assembly, "because they have been prevented from coming themselves to appeal for the return of their rightful lands and for justice."

Preaching at New York Cathedral on October 27th, he declared that we in Britain who pride ourselves on our role as upholders of justice and equality before the law can point to the peaceful development of freedom and responsibility in Asia, India, Ceylon, Malaya and to Nigeria and Ghana in Africa. But we have also to reckon with the shame and disgrace of what has happened in Kenya and Cyprus and the futility of Suez which no less than Algeria seemed to represent to the Islamic world the hostility and perfidy of countries claiming the inspiration of Judaism and Christianity.

America also in the sphere of her own greatest achievements, in the field of applied science, has suffered the humiliation of a rival satellite encircling the earth every hour.

At Little Rock in Arkansas an episode is being worked out which is part of a controversy in the sphere of religion and social order which will profoundly affect America's own history and the part she has to play in the creation of the new world of tomorrow.

Those who have faith in God's creative power and the influence of Christ's living spirit in the world will not be downcast by all these events but rather face them as a challenge in which all their cherished beliefs and values are involved. Both in the West and in the East we are entering a period of struggle for enlightenment against the threatening darkness of tyranny which sometimes seems to presage a new dark ages in which humanity might be offered up to a mechanical Moloch bereft of human and eternal values.

The Church

Confronted by this challenge of materialism in all its manifold forms from which the Christian Church is itself not free we are stricken with a sense of our own inadequacy and what is more the inadequacy of our institutions to bring down to earth that light and life which the world so desperately needs.

He told the congregation that in Africa the doctrine of apartheid is a form of "Christian nationalism" and that there exists a situation, after 2,000 years of Christianity, in which all the power of a modern state is being used not only to enforce the separation of the races but to enforce the subordination of one race to another.

"The Africans," he declared, "are being deprived of their lands and rights. They are made subject to laws which prevent their competition with white labor, which control their movements by means of the pass laws which prescribe a lower grade of education for them, which can prevent their access to universities, schools and the private homes of friendly white people and even their access to hospitals and churches used by the white people if the minister so decrees.

Very rapidly the African people are being made strangers and vagabonds in their own country because they are black as God made them. They are being made criminals by laws which bear no relation to justice or morality, and the law is brought into disrepute as an instrument of oppression. One out of every eight of the African people are being convicted of some so-called crime every year. And increasingly every year flogging on a mass scale in the gaols is being resorted to against those who break or ignore the law.

So far organized African opposition to this form of draconian oppression has been non-violent. They believe that the methods of non-cooperation, boycott and non-violence are compatible with our belief in the dignity and worth of the human person and in the divine injunction to forgive our enemies.

This situation in South Africa and the doctrine of apartheid which shows signs of spreading into Central Africa and East Africa challenges us in the western world to reexamine our beliefs and their implications for the shape of the future and

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the kind of civilization we are trying to build.

It challenges us in every department of life, in our religion and theology, in our politics and economics and in all our social, academic and cultural values.

To meet this challenge, Scott insisted, "we can only look to Christ on his cross and hear him saying Father forgive them for they don't know what they are doing. That is the spirit that was and is victorious and has been all through the ages despite its corruption by human institutions and power politics.

We must allow Christ to challenge all our values in the life of the world today for only so will he be able to offer us the inspiration which our world so desperately needs in resistance to all the forms of tyranny that are increasing in our world.

Only so shall we be able to learn the meaning of tolerance not as a passive form of endurance of our neighbors but as a positive form of appreciation of God's creative purpose and of all the color and drama and poetry that there is in all the varieties of human life and experience.

Christ challenges the deadly dullness and destructiveness of the doctrine of one race and one color dominating the whole pattern of life. He challenges the deathly realism of the doctrine of self-interest, of my nation, my race, my class and in the last resort my self as the ultimate criterion of life's good.

Scott said that J. B. Phillips has put it this way in parodying the beatitudes:

> "Blessed are the pushers for they shall [illegible] in the world."
>
> "Blessed are the hard boiled for they never let life hurt them."
>
> "Blessed are they who complain for they get their way in the end."

It is that sort of thing that undermines a Christian conception of civilization and leads eventually to the materialist doctrine of domination by my race. The dreadful lesson of Nazism contains a terrible warning for the whole white race in the world today. For we have the task of giving form and character to a new period in the world's history and we can only look for our inspiration to the life and the light of Christ in the new epoch that is beginning.

Two Questions

There are two immediate questions which urgently need to be faced by Christians everywhere both in South Africa and in America and Britain, Scott said in conclusion: The first is what can be done to save South Africa from pursuing her course towards mounting racial hatred and conflict.

Secondly, how can South Africa be helped by the outside world to realize her true destiny as a country on the African continent blessed by God with an abundance of human and material resources. The development of these as sure Christian foundations could show the way towards a happier future for Africa which the people of all races could play their full part in building and whose achievements all races would be able to share.

I would therefore commend to your prayers an important decision which has just been reached by the United Nations, namely to ask Britain and America to take part in a good offices committee to negotiate the future of the South West African Mandated territory with South Africa.

We should pray that our two countries having accepted this task of mediation will take it very seriously as a task offering a great opportunity for fresh thought and wise statesmanship to contribute towards a new vision for the future of our civilization in that part of Africa. We should pray for the appointment of men with deep human understanding and awareness of the far reaching consequences for Africa and the world of the conscientious fulfillment of this sacred trust of civilization.

Leland Henry of Social Relations Tells of New York Segregation

★ The Rev. Leland B. Henry, consultant for the department of social relations for the diocese of New York, told the congregation at New York Cathedral that they had better consider their own shortcomings on the matter of segregation. He prefaced his remarks by saying that Amos was a popular prophet when he condemneed the sins of Syria and Judah, but when he told the people of Israel of their own sins they became angry. His address:

When one thinks of the South today one thinks of Little Rock and Nashville and Charlotte, where distressing and terrible events have challenged the equal rights of the Negro school child and of the Negro citizen. It would be easy for me to talk to you about that. But I shall not. Instead, I seek to turn your attention and that of our fellow citizens in New York to chronic problems in our own city which are just as real as those in the South. It is easy for us to overlook this because the issue is not presented in such dramatic form as it has been in recent weeks south of the Mason-Dixon line. I do not suggest that we should ignore or temper our opposition to evil elsewhere; but we can maintain that opposition with

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

better grace and greater honesty if at the same time we are equally outspoken about analogous problems here. I turn to two specific ones that are crucial.

Segregation in Schools

At the request of the board of education, the public education Association and New York University made a study of the so-called "difficult" schools, that is, those with a predominant Negro or Puerto Rican student body. They found two facts:

That de facto segregation does exist, primarily as a result of the pattern of residential segregation with which we are all familiar.

That the pupils of these predominantly Negro and Puerto Rican schools not only are denied the advantages of a democratic experience in their school life, but do not even have equal facilities. The average school building in Harlem is older. It is less adequately maintained. And, most important of all, it is staffed with less experienced teachers, a high proportion of whom are not permanently licensed.

Faced with these facts, the board of education acted with dispatch. They adopted in principle the policy of equal opportunity for all. This involves the building of new schools and the renovating of old. It involves a shifting of teachers, so that all schools shall have their fair proportion of well-trained, experienced teachers. And it involves providing the difficult schools with certain special facilities to meet the problems of children from economically and socially under-privileged homes. These schools need additional classes in remedial reading, additional guidance teachers, psychologists, supervisory personnel, and clerks to relieve the class-room teacher from extraneous duties.

As to the problems regarding de facto segregation, the board promised a study of zoning procedures, the establishment of a central zoning board, and a new comprehensive zoning plan. So far so good. What of the performance?

The question is hard to answer, because detailed information is not available. But it would seem that up to date the mountain has labored and brought forth a mouse. There are intelligent, dedicated people who definitely challenge the good faith of the board and of the superintendent of schools.

Actually, the problem is one of extreme difficulty and complexity. Take the matter of providing experienced teachers for the difficult schools. The superintendent asked for volunteers to transfer from the more favored schools. And to date he has reported only twenty-five volunteers to meet a need that must run into several thousand. Here is a moral issue that must be faced by every teacher in the city. Teaching is not just a way of making a living. It is a calling. And must not every teacher ask himself the question, Does not my calling require that at least a part of my professional life be devoted to the more difficult and challenging part of the field. Surely it will be far better if sufficient teachers have the grace to volunteer. But if they do not, it seems obvious that the board of education must then proceed to teacher assignments which will give equal opportunity to all our children. An army officer does not expect to serve all his time at Fort Myers, or Schofield Barracks. A navy officer does not expect to serve all his time at Norfolk or on a carrier. Nor is it just that some teachers have life-long assignments in the most favorable schools and others life-long assignments in the most difficult.

Is the board of education acting in good faith? I trust it is. And I trust that it will act so promptly and so effectively as to reassure even the most dubious. But it is clear that this cannot be accomplished by procedures that only scratch the surface. There must be a firm determination to translate principle into action.

Segregation in Housing

The second area is that of the almost complete segregation in housing. The de facto segregation in the schools is a result of the housing pattern. So is the de facto segregation of our churches. Wherever one touches the problem of inter-group relations, one finds that housing is the key to the situation. As a matter of fact, there are parts of many of the older cities of the South, Charleston, for example, where there is less rigid residential segregation than we find in parts of New York City. To meet this issue a bill has been introduced into the city council extending the fair housing practices Act to cover not only public housing and publicly assisted housing, but certain types of private housing. The bill provides that there can be no discrimination based on race, religion, color or national origin in the rental or sale of apartments of three or more units, or of single houses that are part of a development of ten or more units. What this measure will do, if finally approved, is to create a free market for members of minority groups.

Note that it does not forbid discrimination. A property owner may maintain any standards of occupancy he chooses—judged by such factors as income, education and character. It only forbids discrimination based on race, religion, color or national origin. Its purpose is not to force undesirable people into your apartment house or your neighborhood, but merely to assure that the standards of acceptance be rational standards, based on the actual charac-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ter and desirability of individuals, not on the accident of race.

Of course it should be in your prayers; but prayers should always be linked with action, wherever possible; therefore acquaint yourselves with the facts, and give your support to civic organizations which are earnestly seeking to eliminate these aspects of segregation from a city which is purportedly on the side of the angels on this whole matter, and whose citizens are so quick to decry to segregation elsewhere.

The Church has a direct concern in that we are committed to the policy of integrated parishes. Yet, in spite of the best intentions in the world, the majority of our parishes will remain segregated as long as the pattern of residential segregation remains.

Amos saved his condemnation of the social ills of Israel for last—the most forceful position from a rhetorical point of view, because he knew that Israel had less excuse than the other nations for their discrimination against their fellow men within their land. God had specially favored them, and therefore he expected greater things of them. Likewise, here in the north, especially in New York City, we have been richly blessed by God, more so in many ways than have been the southern States. The standard of living is higher, and we have been free of the burden of any official segregation by law—and indeed have had many years of the experience of practical integration in many of the aspects of our common life. While the vicious and race hatred which have been manifested in Little Rock and Nashville find no justification from me, it is only honest to say that the difficulty of achieving an integrated society is much greater in those locales than it is here. And here there is even less excuse for us if we are unable to move ahead—and with dispatch.

There are always those who say: Let matters take their course; we mustn't rush these things. There are many people who would rather not be bothered by the problem. But one of Amos's charges against Israel was that they commanded the prophets, saying Prophesy not. We are under command of one higher than that of any earthly authority to be relentless against evil — against all that hurts the sons of men. Those whose lives are hurt by discrimination and segregation are living now, and we must act now. As to private sins, we do not counsel people to give up sinning slowly, or just to wait and let nature take its course. We tell them to stop and to seek the grace of God to support their perseverance. The same is true of our responsibility in regard to the social sins of our time.

The very newsworthy happenings in the South can have a very bad effect on us: they can distract our attention and help salve our own consciences about conditions we have allowed to continue here. It is not that we should ignore evil elsewhere: Amos was very candid indeed about the sins of Assyria, Gaza, Ammon, Edom, and Judah. But he did not hesitate to say to his listeners: For three transgressions of Israel, and for four, I will not turn away the punishment thereof. God is in judgment on Arkansas, on Tennessee, on Alabama, on Mississippi; but let us not forget that God is in judgment on New York—and all the more so, because we have much less excuse than they.

HITS CRITICS OF UNION PLAN

★ Bishop Archibald Graham-Campbell of Colombo, Ceylon, criticized attempts he said are being made to collect the signatures of Anglicans opposed to plans for Church union in Ceylon. He was referring to the scheme of union which would merge the Anglican, Methodist, Baptist and Presbyterian Churches and the Jaffna Diocese of the Church of South India into the United Church of Lanka. Lanka is the native name for Ceylon.

"I understand," Bishop Graham-Campbell told a meeting of the diocesan council, "that an attempt is being made to collect the signatures of those who dissent from the scheme for Church union in Ceylon, and, in the event of the United Church of Lanka coming into being, wish to continue as Anglicans in Ceylon."

He said he "regretted this much" and felt it meant, in effect, prejudging the issue.

"The diocesan council," he said, "has deliberately refrained from passing judgment on the scheme until such a time as the opinion of the Lambeth Conference can be made available.

"It is true that the Church of Lanka, if it comes into being, will not form a part of the Anglican communion. It is not true, as has been suggested, that to go out of the Anglican communion must necessarily put ourselves outside the pale of the One Holy Catholic and Apostolic Church."

BISHOP HARRIS IN OHIO

★ Bishop Harris of Liberia was the headliner at the Old Barn conference, an annual event in the diocese of Ohio, attended by 270 men from October 27 to 29.

Also speaking was Capt. Reginald Harvey of the Church Army of England who told of taking teams into parishes to pep up their programs. Bishop Hobson spoke on fund raising; Archdeacon Thornberry on canvass techniques; the Rev. Francis Moore of the work of layreaders; the Rev. William Hawley on questions concerning the faith.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Declaration of Independence

POLITICS is an awful mess, which offers continual temptations and valid reasons to modify one's principles for the sake of getting something done. Mr. A, if elected Senator, will unquestionably make funds available to provide modern housing for our fellow-parishioners. Why cannot we simply swallow our detestation of Mr. A's views on foreign policy, and campaign for his election? —It is possible to maintain that one of the reasons we have a society with slums is precisely because highminded people in the past have compromised their principles to get something done. But it will be hard to explain to the people who are now living in coldwater flats why we have stopped making speeches on street corners in their behalf.

There is perhaps a right way through this swamp of half-truths; but it is a very hard one to follow. All the more then should we welcome an area of our lives where there is no overwhelming temptation to compromise. That area, we take it, is the Church. The blessed fact of the twentieth century is that almost nobody's life or health depends directly on the continuation of the Church in its present form. We have only to ensure that the stake of the clergy in the Church Pension Fund is not jeopardized, and that the obligations of the Church to certain charities are scrupulously honored. Apart from these, if the Church were abolished tomorrow the visible fabric of our society would hardly feel a ripple of disturbance.

It was not always thus. The medieval Church was one of the principal landowners, held the dominant position in higher education, ran practically all the hospitals and orphanages, and through her bishops played an important role in politics. If you criticized the Church, you were not merely told "this is wrong and unjustified" but "think what harm this might do!". Today nobody's physical existence is hurt, really, by criticism of the Church. Many people's sensibilities will be wounded if you criticize this or that feature of the Church. But they ought to be wounded: people had no business becoming attached to those corrupt institutions in the first place, and the sooner they shake them off the better.

All Roman Catholics, and many Protestants, will say "We must respect the tender consciences of the simple", and they will quote St. Paul. But what St. Paul means (to take a modern instance) is that you are not to offend simple people by ostentatiously eating meat on Friday; he certainly does not intend that the fish-eaters shall be permitted to impose on the whole Church a new set of dietary laws, when it has just shucked off the old Jewish set. Confound it, sooner or later you have to start treating people as if they were grown up. At one point the entire adult population of Scotland and New England knew the Bible backward and forward. They did not always interpret it right; but we take it the right procedure would have been to work from their knowledge, not against it.

EDUCATION

THE educational system of our Church is at present based—let us face it squarely—on the Sunday School. The error can be seen most glaringly in some missions which consist entirely of children. The clergyman starts by gathering a group of children around himself, a thing not difficult to do, and gradually introducing them to a sort of children's Christianity. Parents drift to the outskirts, grateful that somebody is keeping the kids off the streets. But the kids are not dumb; when they grow up and get married they too move to the outskirts, and their children take their place. For as a matter of fact there is simply no adult religion in the parish for them to become a part of.

On the contrary it must be spoken out quite simply and clearly: the Church has no special responsibility to children; it only has a responsibility to the parents of children. It is essentially a waste of time teaching Sunday School to children whose fathers, in T-shirt and leather jacket, drive them to church and then go off to pick up the papers. In most cases those children will associate themselves with their father's view of religion, and not the Church's. Of course the hope is to "bring the parents in through the children". But this is not merely bad tactics, but immoral: it raises dissensions in families so as to bring pressure to bear on the leather-jacketed male, for whom in himself the clergyman has no real Gospel at all.

We suggest then that we are overdue for a new

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Declaration of Independence: a declaration that the Church is, and shall remain, independent of the ways of the world. "Give me the children for one generation", said Hitler, "and you can take all the rest". But Hitler knew how, and the Church does not. It will never be able to beat the world at its own game; how do you think the world got to be the world anyway? It learned the hard way, in the school of the pavement. When Mr. Kellogg wants to sell a new kind of cornflake, he pays somebody fifty thousand bucks a year to sell it, and he gets results. We amateurs cannot compete with professionals; they are in the game for blood. "The children of this age are wiser in their generation than the children of light." If we try to compete, we shall simply make ourselves more ridiculous, if possible.

In the medieval Church, again, there were various crude forms of Christianity which at least had some bite, some fears and consolations, attached to them. But in our world the simplified forms of Christianity are simply boring. Why on earth should a well-wisher to the cause of Christ wish to shoehorn people into the Church by some gimmick or other? What reason has he to feel that they will hear the straight dope when they get inside? The candid scoffer at Jehovah is performing a useful function outside the Church; but if we work him in through his family or his lodge, he will end up a Bishop's Man who carries the plate on Sunday morning at 11 o'clock: we shall have corrupted him into one more symptom of the disease we are trying to cure.

BE HONEST

NO, EVERY little dab of expediency just makes more dirty dishes in the end. We want the Church to be absolutely honest and above-board; well, the Church is made up of us; if we do not start out being absolutely honest and above-board, why should we expect somebody else to?—What will it be like? In the first place, we shall have to stop doing lots of things. We shall have to stop trying to sneak our little prayers into banquets and Pullman-car menus, into commencements and board-meetings and patriotic exercises. If we may be permitted a reminiscence, at one point we were trying to work ourselves in from outside, and nothing infuriated us more than those shyly intruding clergymen at public events who presumed we would wish to pray. We wish to assure our clerical friends, with whatever force we can muster, that their prayers have been the cause of the acutest embarrassment to many people.

And we must get out of the habit of which those prayers are a symptom, of saying to ourselves, "How can I interest this new person in the Church without him knowing that I'm doing it?" Be perfectly honest: do you really believe that this person, of more than average intelligence, is going to find new life in the Church as it is? Or that there is much hope of his helping to reform the Church? Some people, it is true, have an amazing selective capacity for finding edible bits among the garbage; but they are likely to be inside already. But what we want to give people is not Church membership, but new life; and in many cases the only hope is to keep them out of the Church with every means at our command. Of course we should not have preconceived opinions; we must try and decide what will be most helpful in each particular case.

This is not a subtle question about the best technique, but the absolute center of our job. We know hundreds of people who are sick at heart over the mess that mankind has made of its world: full of undefined anxieties, uncertain how to deal with their children, wondering if they are not fools staying in their present job; but seizing with delight every crumb of beauty or understanding that comes their way. They have had years of experience with Communists and Capitalists, unions and managements, professors and preachers; they kown that when somebody comes to them with a message he has always, up until now, been trying to attach them to an institution with which he himself is involved. And yet the people of whom we speak have managed to keep the mind at least partly open; they are still willing to entertain the bare possibility that somebody someday might speak to them simply because he thinks they are nice guys and would like to help them.

We are not saying, "Repent, and responsible Americans will join you". They probably won't; and you shouldn't want them to anyway! We are saying: "Repent, and your repentance may break the seal that has shut off others from the Kingdom of Heaven". But their realization of that Kingdom will, presumably, be as different from the Church we see as that Church is different from the Church of Pentecost. And this is also a matter on which our own salvation depends. As long as our way of propagating Christianity is unworthy, our own Christianity is phony. There are still parishes which derive income from the rent of whorehouses; there are rectors who join the Rotary "for contacts" and laugh at it when they get home; there are preachers who require their congregations to accept doctrines of which

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

they themselves have nagging doubts; there are ladies' guild presidents who gently steer new members away for fear of losing old ones.

AFRAID OF GOD

OBVIOUSLY, we do all these things because we are afraid of the truth, afraid of what may happen if we let down the bars, afraid of antagonizing; in the last resort, afraid of God. This is perfectly understandable; your editor does not find himself on especially easy terms with God either. But we have got to trust the truth, or else we are condemning ourselves to its opposite, which is Hell; and we have got to trust our neighbor to the extent of giving him the whole story, or else we are condemning him to Hell too as far as in us lies. The trouble is that we want to be able to predict the consequences of our action, as the world tries to. But this is really to try and dictate to the future, to make ourselves into God. And we can't do this: "Of that day and that hour knows no man, nor the angels in heaven, nor the Son, but the Father only".

The world can predict in the short run, which makes its blindness in the long run even more absolute. But what we have got to do is to do the right thing, not knowing what may come of it—say, the dissolution of the Anglican Communion. But we do not know how to maintain that the continuance of the Anglican Communion is necessarily a part of the divine plan. God, we profess, took the election from the Jews; and we know that God, or Islam, destroyed the ancient Church of Africa. But the Anglican Communion has produced neither a Jeremiah nor an Augustine. If doing the right thing brings it to an end, presumably God has something better in mind. In any case, we must obey God rather than man.

The Truth Within Ancient Myths

By John Wren-Lewis
Of the Church of England

IN MY previous article I outlined the controversy that has been started in theological circles by Dr. Rudolf Bultmann's claim that the foundation-documents of the Christian faith (the New Testament writings themselves and other early Christian documents) are riddled through and through with the myths of a bygone age, so they cannot be taken at their face value either as religious or even as historical statements. On the whole the theological world has still not adjusted itself to this challenge.

There can be little doubt that Bultmann has made good his claim to have uncovered these mythological references (e.g., to astrology) in the New Testament. It is no use just pretending they are not there. Consequently it is hardly surprising that the first really serious attempt to counter Bultmann has come from an English scholar who has been if anything more active than Bultmann himself in unravelling hidden patterns of mythological reference in the Bible, Dr. Austin Farrar.

Dr. Farrar has accepted Bultmann's positive thesis but called in question his negative conclusion. Why should it follow, Dr. Farrar asks, that because the New Testament is full of mythology, we have to "demythologise" it before it can mean anything to us? True, modern man does not see the world in the same mythological terms as first-century man; the modern educated man tends on the whole to dislike mythological thinking altogether; but may that not be the modern world's loss?

I remarked last time that Bultmann shares implicitly the diagnosis of the "modern mind" given long ago by the atheist Auguste Comte, who said that human society grows up by passing out of the stage where things are explained in terms of occult powers or beings "behind the scenes," through the stage of seeking explanations in terms of abstract metaphysical principles, into the adult stage of being content with establishing purely scientific relationships between the actual events of experience. Dr. Farrar's criticism of Bultmann is in effect that this trend should not be accepted as either a progress or a necessity, but should be regarded as a regression, a loss of reality.

MYTHS IN POETRY

MISS Kathleen Raine has recently argued this same point very forcibly in relation to poetry. It is absurd, she says, to treat the great poets' myths and metaphors as mere figures of speech: they are meant to be symbolic repre-

The second of two articles discussing some modern theological controversies from a new angle.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

sentations of supersensible realities, and if modern man refuses to think in mythological images he is simply shutting his eyes to the greater part of Being. And great religious writings, both she and Dr. Farrar agree, make use of myths for the same reason, namely, that the important truths of human life are outside experience and cannot be referred to in any other way.

For this reason Dr. Farrar claims that Bultmann is attempting something both impossible and undesirable in his "demythologising." To try to "demythologise" the Gospel is to take the meat out of it, in a vain attempt to pander to the limitations of the modern mind. The only constructive thing to do is to try to teach the modern mind to recognize its limitations and relearn the use of mythological language, for apart from mythological thinking religious truths simply cannot be understood at all.

In taking this point of view, Dr. Farrar is expressing what a great many religious thinkers have been wanting to say for a long time, quite apart from Bultmann's explicit challenge. For example Mr. Alasdair MacIntyre, co-editor of the recent book "New Essays in Philosophical Theology," has argued very much the same point without any reference to Bultmann, basing himself upon the logical positivist criticism of metaphysics and the non-metaphysical theology of Barth.

Religious propositions, Mr. MacIntyre argued, are essentially mythological propositions: they enable us to live out our lives in the light of a myth which we believe to be "true" in some sense which cannot (at present at any rate) be defined in any other way. To discover what Christianity is about, therefore, we need to relearn the art of living in terms of myth. I tried to give a few examples last time of what this means, and of how in fact a great many people today still do live like this.

WHO NEEDS MYTHS

A SIMILAR view is advanced from the very different standpoint of Jungian psychology. Although Jung himself is far from clear and consistent in his writings, and on some occasions seems to agree with Comte about the irrevocability of modern man's decision to do without myths, he has on at least one occasion committed himself definitely to the view that what is wrong with modern man is his failure to live "a symbolic life."

The primitives who believe that their work and play are all part of a great rite which helps the sun to journey across the sky are healthier than we are, Jung said on this occasion; and if today we no longer find traditional religious mythology convincing, we need to find a new mythology. There can be little doubt that this is exactly what most of Jung's followers are doing. They have simply replaced the old idea of an invisible world behind experience by the mysterious "collective unconscious," and are busy building up a whole new mythology of "archetypes."

I think we are likely to see a lot more of this plea for a "remythologisation" of life in the next few years: it is likely, I think, to become one of the standard arguments of Christian apologetic. (Dr. Dillistone, for example, makes use of it in this way in his book "Christianity and Symbolism"). I therefore think it is important to challenge it right at the outset, and to enter a plea now that in discussing it we should take into account evidence about the working of the human mind which was not available to Comte—and does not appear to have been used by Bultmann—the evidence of psychoanalysis.

Psychoanalysis has shown that the invocation of occult realities "out there" or "behind the scenes" is not just a primitive or childish intellectual device for explaining things, as Comte thought. It is a psychological trait having its roots in the life of the emotions, and it generally denotes a state which by all ordinary standards would be called diseased, the technical name for which is paranoia.

RELIGION AND ILLNESS?

WHEN Freud described religion as an illness, "the universal obsessional neurosis of humanity," he was not making a dogmatic assertion based upon an uncritical acceptance of 19th century materialism, as theological critics often argue. He was making a statement based on clinical experience, and what is not always realized outside psychoanalytic circles is that his argument applied not only to what he called specifically "the projected father-image," but much more generally to all belief in "powers behind the scenes" or "occult realities."

Nor is it correct to criticize the psychoanalytic argument on the ground that it is an over-generalization from the abnormal psychology of the mentally sick. The important thing which psychoanalysis has discovered is that there is no sharp dividing line between normal and abnormal psychology: there are certain tendencies in the human mind which lead to psychosis when exaggerated, and this tendency to

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

feel life dominated by occult powers is one of them. Consequently religious mania and the ordinary mythological mode of thinking are not different in kind, but only in degree.

The essence of mental illness, of which paranoia is one of the most distinctive characteristics, is escape from the emotional tensions of the actual world of human relationships. The escape cannot be really effected, of course, and as a result the escape mechanism itself often causes far more emotional tension than the real world ever would, but that does not alter the fact that it is an escape mechanism. To quote Freud himself, what starts as wishful thinking may well end in the tyranny of illusion.

Now I am far from believing that the psychoanalytic case is wholly correct. I certainly think it is wrongly formulated. But it undoubtedly adds a dimension to Comte's diagnosis of the situation of modern man, and I think it shows up the "back to mythology" movement in a rather sinister light. I believe it also proved the truth of the allegation that metaphysics is for practical purposes only mythology masquerading behind elaborate intellectual disguises, so that it shows up modern attempts to reinstate the Thomist doctrine of reality as "intelligible being" in a sinister light too.

REALITIES

YET I do not think we have to follow either Comte or Freud in rejecting Christianity. I think Dr. Bultmann's approach to this question is fundamentally right, when he proposes that we should try to discover the "existential" problem, the problem of concrete living, for which the mythology of New Testament times stood in the minds of those who believed it—but I do not think he himself has gone nearly far enough in doing so.

I believe that the concrete problem for which the mythological assertions of all the great religions stand is not in any sense "merely psychological": it has to do with objective realities, just as orthodox theology has always claimed—but they are realities of experience itself, not occult realities "behind" experience.

I have tried to express this by saying that the reality described by the word "God" is the reality of love, which, when we know it in its fullness, demands all the language of theology for its proper delineation. I am well aware that this formulation is open to misunderstanding, and others may well find far better ways of putting it. What I am really concerned to insist upon is the utter difference between making theological propositions refer to experienced realities and making them refer to occult realities behind experience.

The difference is, I am certain, the whole difference between truth and illusion—and "truth" and "illusion" are not mere intellectual words, but refer also to ways of living and to psychological health or ill-health. (Even doctrines about eternal life, I believe, really refer to the transformation of life as we know it, not to life "beyond the grave." This transformation can go infinitely further than is dreamt of in our ordinary philosophy, so that death is really overcome.)

Where I believe Bultmann has not gone far enough is in failing to see that the real great men of all religions, and certainly of Judaism and early Christianity, were always aware of this distinction and were always in fact concerned to emphasize that they were not talking about occult realities behind experience. The "false religion" or superstition against which the prophets of all the great traditions have thundered most loudly was, I believe, just this substitution of paranoid escapism for genuine "existential" truths.

ALL CHRIST'S DOING?

THE New Testament writers used mythological language as a way of describing the truths of experience because it is very hard to describe them in any other way. But I think Bultmann is wrong if he does not realize that they knew exactly what they were doing, and were also well aware that their language was constantly open to misinterpretation in terms which could turn their faith into an escapist parody of itself.

The reason for this constant tendency to paranoid misinterpretation is, I believe, that human civilization as a whole is in a neurotic condition: that, I believe, is part of what the great religions mean by saying that the world is "sinful" or "fallen." So that if there is indeed a trend away from the tendency to think in mythological terms, as Comte held, it is really something very important for the psychological health of mankind as a whole, and something of positive religious significance when the genuine aim of "religion" is rightly understood.

And this brings me to the final thing I want to say, which is that I believe a closer examination of history will show that this trend is not really a process of natural growth, as Comte thought and even Bultmann tends to assume— it is directly traceable to the impact of Christ upon European culture. In fact there is a real overcoming of the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

fallen world involved, not because man is "growing out of it"—that he cannot do—but because the redemptive work of Christ is having its effect on the large scale, very gradually, as well as in the lives of individuals.

Consequently if the modern mind is non-mythological, this is not a mere natural fact to be either accepted or deplored: it is a Christian fact, and none the less so for its often being thought of as atheistical. The early Christians, after all, were called atheists, and if today Christianity needs to be represented in a demythologized form it is, as Dietrich Bonhoeffer has said, because the world of today is in a real sense a mature world in comparison with the general culture of earlier times.

FAITH RENEWED

WHAT I want to urge here is that this maturity is actually a Christian thing, and the reformulated Christianity for which Bonhoeffer and Bultmann call is not a watered-down faith at all, but rather a far more genuine perception of what the faith always was. It will have to use mythological language still, but it will not see this as the only possible language. The visual distinction between healthy and neurotic religion might well be summed up by saying that in the one, myths are something men use, whereas in the other, it uses them.

Don Large

A Committee of One

ONCE a year, as a therapeutic exercise, I remind myself to inveigh against the idea that the best way to run society is by means of committees. And if the traditional definition of a committee is correct—namely, "a meeting of the unfit, sponsored by the unwilling, to do the unnecessary"—then my lack of fitness has assumed astronomic proportions. For by the latest count, I am currently a member of no fewer than fifteen committees, commissions, and boards of trustees. Sometimes I find myself wondering when I'm expected to find the time to fulfil the pastoral duties for which I was supposedly ordained.

The gospel would never have survived, if it first had had to be percolated through a committee. Think what a hard time the Sermon on the Mount would have had. "Blessed are the peacemakers" —unless a congressional committee decides that war is the easier way out and will more effectually save our national pride. "Blessed are the meek"—but don't forget the recommendation of the secretarial commission that an intercontinental missile will inherit the earth faster, and that bluster has a greater weight-throwing potential than humility. And so it would have gone, until the word of God was choked and lost in the shuffle of amendments.

Four of the happiest years of my ministry were spent as chaplain and English master of a preparatory school. But never shall I forget my amazement when I learned that the subject-matter and treatment of each Sunday's sermon was to be decided for me by a chapel committee in solemn conclave assembled. We were to meet for divine guidance via a quiet time and then, having worked out a common inspiration, my sermon topic was to be announced and planned. It was never decided whether the Holy Spirit disapproved of this preaching-by-commission and therefore quietly absented himself—or whether the committee itself somehow missed his signals. For we never arrived at the common inspiration. But what was decided was that either the committee would have to go, or I would. The committee went. And although my subsequent sermons may have left much to be desired, they would have been far poorer had the chapel commission not folded its tent and stolen away.

Today, the chilling arrival of Sputnik has sent a flock of panic-stricken legislators scurrying to form committees to place the blame for our current defeat in the earth-satellite race. But committees will only becloud the fact that the fault lies not with Eisenhower or Dulles or Congress, but with you and with me. As inheritors and trustees of a great nation, under God, our stewardship has been wanting. If God spews us out of his mouth, it will not be because we are too hot or too cold, but too lukewarm, says the Bible.

The Russians may sedulously serve Satan; but they serve him to the best of their ability. Are we sure we're serving God, and not ourselves? And if we presume to say we are serving him—and the state under him—are we doing it to the best of our ability? Or are we content to bicker on factional levels? While we were occupying Little Rock, said Stewart Alsop, the Russians were occupying outer space. Well, this is God's world, outer space included! And until we recognize that simple truth and act upon it, we're

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

wasting time forming committees to allocate the blame for our present situation.

These blunt words may move you to form a committee to pass a resolution to table all that I've been trying to say. But maybe some day soon, while the secretary is droning over the minutes of the last meeting, you may resolve to form a committee of one to study this matter in the secret places of your own heart.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 21st Sunday after Trinity
St. John 4:46-54

"He believed the word."

This story of Jesus and the nobleman from Capernaum is a very significant Johannine revision of an incident recorded in St. Mark (8:5-10) and St. Luke (7:2-10). The fourth evangelist has applied it to the situation of the Gentile mission of the Church. The original geography is reversed and allegorized. Galilee which was Jesus' homeland is here the Gentile world, and Judea is "his own country" (vs.44), representing Palestine and the Jewish people. These latter were moved superficially by external sights (2:23, 24), while the former saw through to the inner spiritual forces (4:45) and responded to the spoken message (see also 4:39, 41).

When the nobleman believed what Jesus said he stood in marked contrast with the Judean attitude. Jesus' reply to his entreaty was a question and not a censorious rebuff. Jesus asked, by way of eliciting the right response, 'Will you (i.e. like the Judeans) not believe unless you see signs and wonders?" No, he was different. He believed "the word". The word was enough for him. His response was one of simple faith in the quiet word spoken by Jesus. Nothing visible had happened. He belonged to that kind of people "who have not seen and yet believe" (20:29).

The last sentence, "This is again the second miracle . . .", reveals this point of view of the evangelist. Each great act of Jesus in this Gospel is presented as significant of the spiritual working of Jesus' power in the world. The real action is out of sight; the effects are seen. The first sign at Cana was the turning of water to wine. There was no demonstration. The steward of the feast did not know where the wine came from. The faith of the disciples (2:11) was elicited by the product (symbolizing the new rich life which Jesus brought), not by a visible act. Now this incident of the nobleman is of the same kind and is for that reason called, "the second miracle".

The evangelist is teaching what real miracles are in his day when Jesus is no longer acting in person—even when he was working in Palestine. "The wind blows where it wills, and you hear the sound of it" (3:8). For the official of this story the real miracle was his faith in the word of Jesus without any external verification. Of course, his faith became stronger when he saw his son healed, but his faith had been real already the day before. Then his advance in strength was secured when he bore witness (implied in the action of the household) and the household took the stand of faith with him.

This episode, coupled with the preceding case of the Samaritans (c.4) is offered as proof of the proclamation, "He whom God has sent utters the words of God . . . He who believes in the Son has eternal life; he who does not obey the Son shall not see life" (3:34-36). The nobleman was one who believed and obeyed the words of the Son as the word of God, and he and his household lived.

The evangelist has thus fashioned this incident for us who **believe without visible miracles**. We don't require them to authenticate the message of Jesus. The acceptance of the teachings of the Gospel is the faith that brings life. Both the father and the son in this story needed healing. They illustrate various cases of disorder, mental and physical. For such distresses the word of Jesus has healing power, the word as written in Scripture and spoken by its messengers. The word is also spirit, that is, Jesus' attitude, as well as his teaching.

The nobleman is an example for all in trouble. He did something about it. He was sensitive to it. He was deeply affected. He went to the source of help and accepted the word and found at once "the quiet mind" (see the Collect for this Sunday). He responded with his own obedient action and then with his family in grateful devotion to the person that brought them freedom from their trouble.

CONFIRMATION INSTRUCTIONS
By Bishop Irving P. Johnson
50c a copy
The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Jesus The Disturber

By Terence J. Finlay
Rector of St. Bartholomew's, New York

IN ST. Mark we find the statement: "And they began to pray him to depart out of their coasts."

Here is a unique instance in the life of our Lord for here we have people actually confronting Jesus face to face and telling him to go away. Usually the opposite was true for the people followed him wherever he went and great crowds gathered to hear him preach and teach. In fact at times the disciples had great difficulty in keeping the crowds from overwhelming Jesus by the force of their movements. Thus it comes as a shock to find people asking Jesus to go away. We may well ask why? The answer is quite simple—he disturbed them. The story is probably well-known but it is a very remarkable event in our Lord's ministry.

He had come across the sea of Galilee to the country of the Gadarenes, where amongst the tombs along the lakeshore, he encountered a notorious madman, one who was well-known to the town's people of Gadara, as they had often brought him in chains into the market square as an object of amusement. Jesus drives the demons of evil spirits from this naked frenzied creature. A herd of swine near-by suddenly stampeded and ran head long over a steep cliff into the sea destroying themselves. When the news reached the Gadarenes they rushed out of the city to see Jesus, for they were convinced in their own minds that the casting out of the spirits had resulted in the destruction of their swine. Here they found Jesus talking with the madman now clothed and apparently in his right mind. They were filled with a great sense of uneasiness and they made the request that Jesus depart from their coasts. He had disturbed them and they wanted no more of him.

I REMIND you of this strange story simply because we should remember that Jesus is still a disturbing figure. It is true that he comes to bring peace to the hearts and minds of troubled people, but his coming may be a time of great disturbance. There is a tendency in certain quarters today to imply that everyone who accepts Christ into their heart, immediately realizes a sense of rest and peace, all problems are solved, our friends and enemies love us and our business prospers!

I hope this may be your experience but I do want to emphasize that it is not the case with many people who have come in contact with this strange man of Nazareth. Becoming a Christian will cost you something, because at the heart of our religion is a cross and without that cross we can never fully understand the true heart of God. Most of us find that Christ does disturb us and we have to make certain adjustments in our living and relationships.

This was true of Zacchaeus, the grafter, who when he encountered Christ and he came to his home found himself saying, "Lord the half of my goods I give to the poor; and if I have taken aught from any man falsely I restore him fourfold."

It has been true of countless others. Entering into a life of discipleship will sometimes cause us a certain agonizing of the heart, but in the end true peace comes. Not a peace that means the end of all our striving, but a joy that comes to the soul when he arrives where God appears.

AGAIN, our Lord disturbs by arousing us out of our complacency. It is so easy to drift into the habit of self-satisfaction with our standards of living. The great souls of history have always been moved by Christ to try and meet the needs of their fellow man. Why else did Father Damien leave a comfortable secluded life to go out and minister in a leper island colony. What else made Walter Reed and his companions face death in their combat with yellow-fever. Why did John Howard investigate the appalling prison conditions in England and seek to make reforms, while others remained satisfied. He felt the call of human need and in St. Paul's Cathedral you will find a simple plaque with this inscription, "John Howard—He followed an open but unfrequented pathway to immortality." Will you note the words "'open but unfrequented pathway." It is the call of this strange man of Nazareth that arouses us to seek and attain higher levels of human service.

I close with the words of a very simple yet appropriate rhyme by Kenneth C. Kaufman:

"I think my soul is a tame old duck
Dabbling around in barnyard muck,
Fat and lazy, with useless wings.
But sometimes when the North wing sings,
And the wild ones hurtle overhead,
It remembers something lost and dead,
And cocks a wary and bewildered eye,
And makes a feeble attempt to fly.
It's fairly content with the state it's in,
But it isn't the duck it might have been!"

Are you content with the state of your Christian life and discipleship or should Jesus disturb you a little more?

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

DEAN WILMER INSTALLED

★ The Rev. Richard H. Wilmer Jr. was installed as dean of the Berkeley Divinity School on Ocotber 29th with Bishop Gray of Connecticut presiding. Dean Rose of General Seminary brought greetings from the commission on theological education and the Presiding Bishop from the entire Church. Delegates representing forty colleges and seminaries attended the ceremony.

CONFERENCE ON EDUCATION

★ Two Episcopalians were speakers at a Presbyterian conference on how the Church can educate for effective family life, held October 22 at Atlantic City. Prof. Randolph Crump Miller of Yale Divinity School said that by the time children are five their parents will have done at least half of all that can ever be done to determine the faith of their children.

Dora Chapin, professor at General, said that the current anxiety of parents indicates that they long for direction from the Church.



DR. MILLER—educate your children in the first five years

BISHOP VOEGELI VISITS TEXAS

★ Bishop Voegeli of Haiti has concluded a speaking tour in the diocese of Texas. At meetings in parishes, October 20-30, he told of the work done by the Church in his troubled district. He was accompanied by either Bishop Jones or Bishop Dicus but was the only speaker.

ECUMENICAL INSTITUTE HAS MEETING

★ The Evanston institute for ecumenical studies, started last spring, elected the Rev. Ralph Higgins, rector of St. Mark's, as president at its annual meeting on October 14th. The instutute was established for the training of both clergy and laypeople in the ecumenical movement; to provide conferences and conversations on the problems of the Church in society; to offer courses and seminars on the ecumenical work and worship of the World Council of Churches.

ACOLYTE FESTIVALS IN CONNECTICUT

★ Acolyte festivals were held at seven centers in the diocese of Connecticut on October 27

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

YOU MAY KNOW
The Episcopal Church needs
Trained Women Workers
DO YOU KNOW
About The Opportunities
For Training
?
For Information Write To:
Windham House
326 West 108th Street
New York 25, New York
Saint Margaret's House
1820 Scenic Avenue
Berkeley 9, California

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ARCHBISHOP GETS DEGREE

★ Archbishop Fisher of Canterbury is receiving an honorary doctorate on November 5th from General Seminary, New York. The ceremony is being held at Lambeth Palace, London, with Prof. Pierson Parker of the General conferring the honor.

DEAN CORWIN ROACH IS HONORED

★ Dean Corwin C. Roach of Bexley Hall, a frequent contributor to the Witness, received an honorary doctorate from the Philadelphia Divinity School during the centennial celebration. Presidents of two of our Church colleges also received degrees; the Rev. Louis Hirshso of Hobart and Albert C. Jacobs of Trinity.

RURAL CHURCHES PLAY GROWING ROLE

★ A convocation on the [illegible] town and country was held at Green Lake, Wisconsin, the last week in October with several speakers stating that rural congregations are playing a growing role in country life. Bishop Horstick of Eau Claire was one of the principal speakers.

DO-IT-YOURSELF PROJECT

★ The men of St. Andrew's, Washington Court House, Ohio, painted the interior of the church this summer. Some years ago they had greatly reduced the cost of building the church by contributing hundreds of man-hours of labor.

To get the painting job done more quickly—took them ten days—they lined up their cars at night and painted by the light of headlights. The report does not state how much paint was used but does say that the men consumed 40 gallons of coffee, 32 pounds of hamburger and 17 dozen doughnuts.

SAN FRANCISCO RECTOR DIES

★ The Rev. Vern Swartsfager, fifty-three, died in San Francisco on October 27th. The rector of St. John the Evangelist was known for his often-quoted statement, "There is no such thing as a bad boy."

WHERE YOUR TAX DOLLAR GOES

★ More than three out of every four dollars the federal government collects in taxes goes for military purposes and to pay the cost of past wars. The figures are in a report issued in Washington by the American Friends Service Committee.

ETHEL GANDY JOINS ST. ALBAN'S STAFF

★ Ethel R. Gandy is now director of education at St. Alban's, Washington. The fall program includes extension of the Seabury Series in all grades, teacher training and a lay seminar of adult instruction.

CHAPTER HOUSE DEDICATED

★ The dedication of the new $330,000 chapter house for St. Luke's Cathedral, Orlando, Florida, was held on October 20th, with Bishop Louttit and Dean Littlefield officiating.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 50c for sample postpaid,

ASHBY COMPANY • 131 STATE • ERIE, PA.

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11: Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11: 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

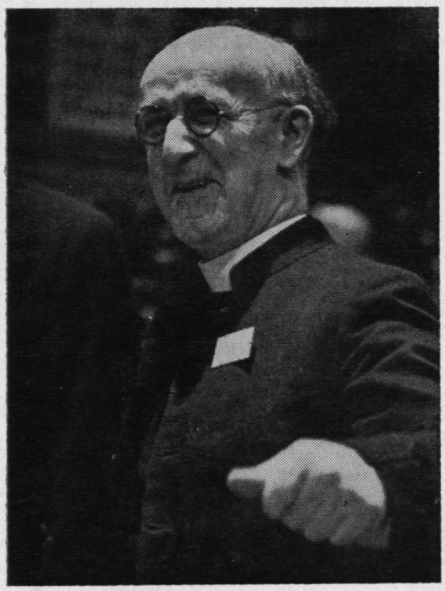
FELLOWSHIP OF ST. LUKE
2243 Front St., San Diego 1, Calif.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

REMARRIAGE ISSUE IS DEBATED

★ A group of Anglican clergymen in the Birmingham diocese protested against a recent statement by the Archbishop of Canterbury that Church of England law still forbids the remarriage of divorced persons while the former partner is living.

Their protest followed a letter in a Birmingham newspaper by Canon Bryan Green, Anglican evangelist, who declared that



CANTERBURY—runs into opposition on his views on remarriage

the Primate's statement "seems to be nearer the idea of an infallible corporate spiritual authority within the Church of England, on the lines of papal infallibility, than to Anglican practice and discipline since the Reformation."

The Archbishop's pronouncement was made at the recent convocation of Canterbury. He said that clergymen remarrying divorced people did so at their own spiritual peril.

The Rev. Clifford Rhodes, editor of the Church of England Newspaper, said, meanwhile, that polls among the clergy in certain parts of the country have shown that between 40 and 50 per cent are in favor of a less rigid attitude on the part of the Church.

Observers said that while the number of clergy in favor of a change is increasing there is no evidence that they are sufficiently numerous to revise the Church's official attitude, at least for a long time to come.

ARCHBISHOP ENTHRONED IN CAPETOWN

★ Bishop Joost de Blank was enthroned as the new archbishop of Capetown on October 25th. The former bishop of Stepney, England, told an overflow congregation of various races at St. George's Cathedral that Christian love is needed to solve the racial and other problems of South Africa. He gave part of his address in Africaans.

ALCOHOLISM STUDIED IN CHICAGO

★ A conference on alcohol and the problem drinker was held in the diocese of Chicago, October 14-16. The chairman was the Rev. Thomas Davis of the Good Samaritan, Oak Park. Leaders included Marvin Burt, a state senator and former vestryman of Grace Church, Freeport, who is chairman of the Illinois commission on alcholism.

Attempts were made to give an over-all picture of the social, medical and psychiatric aspects of the problem as it effects the community, industry and parish.

FILL YOUR NEEDS OF PRAYER BOOK AND HYMNALS...

Whether you are planning a gift of one book to an individual, or a dozen or more to your parish, write us direct. A convenient postage-free order form, giving details of available cover colors, will be sent. Shipping charges are extra.



THE HYMNAL 1940

Small Melody Edition	$ .65
Large Melody Edition	.00
Standard Musical Edition	2.00
Special Choir Edition	2.50
Organ Edition	

THE BOOK OF COMMON PRAYER

Small Pew Edition	
Large Pew Edition	

Our books are sturdy and of high quality . . . Remember that profits go entirely into clergy pensions . . . The order form also lists the popular PRAYER BOOK STUDIES series.

the CHURCH *Hymnal Corporation*

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, New York

GOWNS



• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Teaching Sermons by W. K. Lowther Clark. Macmillan. $1.50

This is a book of short sermons; one for each Sunday in the Christian year. They are [illegible]d sermons, with the emphasis on te[illegible]ning rather than on exhortation. The volume will be a God-send for [illegible]y-readers and it [illegible] be read with profit by parish priests,—one sermon at a time be[illegible], to p[illegible]are their own.

[illegible]ti Arabia by H. St. John [illegible]lby. Frederick A. Praeger, [illegible] $5.50

[illegible] Middle East is in the head[illegible]nes today for all and sundry to see. [illegible]s involving the Arab world [illegible] No. 1. on the agenda of [illegible]macy. Meanwhile the [illegible]merican knows little or nothing of the complex and provoking history of the Middle East. Until both he and his government leaders remedy this defect, foreign-policy will continue to beat the air. This book can serve as a most important background for the history of the Middle East. It is the greatly detailed account of the long history of what we know today as "Saudi Arabia" and its king, the late Ibn Saud, written by one who knew the region and its creator intimately over a long period. It's a big book and its readers will need patience to master its invaluable record of facts.

A Treasury of Story Sermons for Children Compiled by Charles L. Wallis. Harper. $3.95

Here are 114 story sermons by 74 different authors especially skilled and experienced in the art of appealing to children. This collection should be of practical value for the average parish clergy to study in order to learn something of the too much neglected art of teaching children. The author is an adept in anthologies like this and his choice of sample sermons is well made.

Living Without Gloves by Halford E. Luccock. Oxford. $3.00

This is a collection of Dr. Luccock's letters in the *Christian Century*, as was his earlier book, *Like A Mighty Army*. They are uniformly delightful and the persiflage that brings the reader's chuckle is usually soundly based on spiritual wisdom and understanding of the human heart. The author was for twenty-five years Professor of Preaching at Yale Divinity School. If his students during that quarter century caught even a little of his ripe wisdom and captivating spirit there must be a goodly crowd of able preachers at large today. And veteran preachers might find it profitable to absorb half-a-dozen of these letters each week, before beginning the preparation of next Sunday's sermon.

[illegible]OW IS THE TIME

[illegible]ations for 1958-59 should be in process in the near future. [illegible] the seminaries anticipate a gradual increase, beginning this [illegible] applications for study for the Church's ministry.

[illegible] who are responsible for advising them, should realize [illegible] admission to the Seminary of their choice attends those [illegible] are completed during the next couple of months.

[illegible] application forms to the Dean of any of the seminaries

[illegible]TY SCHOOL, New Haven, Conn.; BEXLEY HALL THE [illegible]HOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH [illegible] SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL [illegible]E PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

John W. Suter
Custodian of the Standard Book of Common Prayer

In various Church periodicals I have noticed attempts to disparage Norman Pittenger's *The Episcopalian Way of Life*. I should like to bear witness to the singular virtues of this admirable book, and especially the excellent Chapter 4, *What Episcopalians Believe*. For Dr. Pittenger exhibits pure Anglicanism at its characteristic best. As he says in the preface, his orientation is toward an Anglican and Catholic modernism—"an institutionally-conveyed, yet modern-minded, apprehension of the historical and evangelical faith and life of the Christian Church."

The author rightly distinguishes between the hard-core essentials of Christian belief and those inferences from them which different people draw differently. Making good use of Professor Bethune-Baker's summary of what the creeds are "mainly intent on affirming," he justly rates that scholar one of the greatest Anglican historians of doctrine. The faith of Christians, Pittenger declares, is rooted in the scriptural testimony, conveyed through the tradition of the Church, and interpreted with reference to the knowledge and the needs of contemporary men. "This", he adds, "is a growing, a developing, faith . . . . . On the one hand there are basic certitudes, on the other there are changing ways of thinking about them and stating them." If there are some who do not like this, they do not like Anglicanism. They probably deplore parts of Paul Elmer More and Frank Cross's *Anglicanism* (Morehouse, 1935), and much that the Church of England's Commission put in its report, *Doctrine in the Church of England* (Macmillan, 1938).

One by one Pittenger takes up the central affirmations of the Christian faith, illumines the heart of the matter, and distinguishes between each essential truth and the various speculations and inferential embroideries that have grown around it. Not that such additions are disparaged; they have their place. But to accept them as literal facts is not a hallmark of loyal orthodoxy.

There is an important difference between the *What* and the *How*. The Incarnation is one of many examples. The *What* is that God himself came to us in human form. The Word was made flesh. Jesus Christ was simultaneously God and man. This is our faith; this is essential. But *How* did God come? Here, opinions differ. Not all believers draw the same inference. The inference a particular believer draws may depend upon what he brings to the study of the subject; upon his environment, or training, or temperament. Two or more believers who describe the *How* in two or more ways may well have equal faith in the Incarnation—equal, that is, in depth of devotion to our divine Lord. No one of them has any cause to look down upon the others.

It is almost always the *How* that divides people. So it is, as our author points out, with the presence of Christ in the Eucharist. All Episcopalians believe in this (the *What*). But "we are not concerned to defend or define the mode" (the *How*). This general distinction can be applied to all the great Acts of God. The Creation: The important thing is the belief that God actually made the universe. *How?* Take your pick among the many theories. The Holy Spirit spoke by the prophets: *How?* Decided for yourself. Christ's victory over temptation: With or without angels? His Ascension: Can you explain the method? If you can in a way that satisfies you, well and good; but the Church offers no official explanation. Anglicans are noted for their glad acceptance of the difference between Certitudes and Explanations; between *What* and *How*.

Another of the many virtues of Dr. Pittenger's book is the emphasis on experience. The encounter of a man with his God, reinforced by the fellowship of the Church, is the ground of faith. In the opening essay of *Anglicanism*, Paul More quotes (p. xxxiv) Professor Williams in *Northern Catholicism:* "The final and clinching proof of Christian truth, which raises 'probability' to 'certainty' for intellectual and simple alike, is in its verification through life's experience of God in Christ, Christ in the Church and the sacraments."

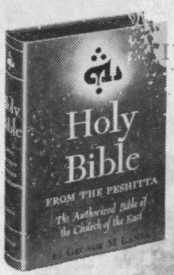
To which More adds: "That, I take it, is in the line of direction from Hooker through Gore." And, we may now add, through Pittenger.

"This is the Bible translation from the language Jesus spoke . . . unique."
—Dr. Daniel A. Poling

"Gives new and fresh meaning."
—Dr. Norman Vincent Peale

The Holy Bible
from Ancient Eastern Manuscripts

Translated from the Aramaic-Syriac of the Peshitta by George M. Lamsa, noted Scriptural author and scholar.



Cloth-bound, **$12.50**
From your favorite bookseller
A. J. HOLMAN COMPANY
1222-26 ARCH STREET, PHILADELPHIA 7, PA.



FREE INFORMATION . . . USE THIS COUPON
The Dahlberg Company, Dept. 42
Minneapolis 27, Minnesota
Please send free brochure that shows how you can hear with my own earrings
NAME_____
ADDRESS_____
CITY_____ STATE_____

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

Sun
a.n
Thurs
mu
Serv
9; F

NNE'S SCHOOL

h Schools in the Diocese of
ege preparatory. Girls, grades
ium is well-rounded, emphasis
, based on principles of Chris-
v. Music, Art, Dramatics.
Suite-plan dorms. Estab-

JEFFERSON RANDOLPH V
M.A. University of Virginia
NNE'S SCHOOL,
TESVILLE 2, VA.

---

itary Academy

ith a "Way of Life"
e mentally,
Fu accredited.
nstruction in
Modern fire-
1884. For
dmissions,
Academy,
d, Wisconsin

RNESS

School fo
paration
emphasi
Debating
ing.
IACER

A
5th Ave. & 53rd St
NEW YORK CITY
M. Morris,
arleton
ege o
nized

OL

irls. Honor
ccredited.
esss
ERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School A College Prep School
ROTC Honor School On a College Campus
Benwood Scholarships On a Mountain Top
Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: *Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.*

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.
For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena (Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

NOVEMBER 14, 1957

10¢



ANTRIM COAST

PAINTING of the coast of County Antrim, Ireland, by Lucile Howard adds to the gracious atmosphere of The Evergreens, home for Church women of the diocese of New Jersey

THE RIDDLE OF CONFIRMATION

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D., r

Sunday HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD 12:10; Noonday ex. Sat. 12:10.

Noted for boy choir; great reredos and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain

Sundays: 8, 9:30, 11 a.m., High School, 4 p.m.; Canterbury Club, 7 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 35

The WITNESS

FOR CHRIST AND HIS CHURCH

NOVEMBER 14, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Many Suggestions On Provinces Offered For Consideration

By Frederick Sontag

★ Under the chairmanship of Bishop Page of Northern Michigan, the General Convention commission to study the provincial system has undertaken several projects to learn what is lay and clerical thinking about the present system.

This past summer, Bishop Barry of Albany, organized a survey to find out what bishops, priests, lay men and women understood the synod to be, how well they felt this was currently being accomplished, and what might be done to make the provincial system of greater service to the Church. A report of this survey, which attracted an extraordinarily high response, was made at the second province's synod in Asbury Park, N. J. by John Currie, who worked up the questio naire and analyzed the replies.

In September a panel of churchmen—consisting of two bishops, three priests, eight laymen, and two lay women—took part in a brainstorm session in New York. They devoted a lunch hour to consideration of how the synod system could be improved. Result: 85 unscreened ideas in an hour.

Of the 85 ideas suggested, the 40 best were selected for the attached screened list of ideas. Although some seem obvious, it was warned that "we must beware of the invisibility of the obvious." Although many of these ideas may not be feasible, it was hoped that they would at least provide a jumping off point for new thinking.

Note: This report does not represent the thinking of the joint commission nor is it to be considered official in any way.

Why not have the presidents of the provinces constitute a special advisory council to meet with the Presiding Bishop at least twice a year?

Why not authorize the provincial synod to elect two representatives to the National Council instead of one?

Why not authorize the synods to elect all members of the National Council?

Why not accent any changes in the function of the synod by changing the name to some other designation such as Region, Area, Division, or what-have-you? For example, geographical instead of numerical designations could be used: e.g. Middle Atlantic, Region (or Division or Council).

Why not have all Synod deputies elected?

Why not have all synod deputies appointed by their bishops?

Why not have the same deputies to General Convention and synod?

Why not improve internal communications within the provinces by having provincial publications?

Why not encourage the development of more projects on a provincial basis?

Why not ask the National Council to suggest provincial projects?

Why not have the provinces undertake research surveys on area problems like populations changes, etc., and recommend certain long range planning which such forecasts indicate? Reports would be made to both individual dioceses and the National Church as well.

Why not review provinces lines for possible revision of boundaries? Sometimes seemingly "natural" lines are not as practical as others might be, which took into consideration transportation facilities.

Why not do away with the House of Bishops set up within the provinces and establish an executive committee instead?

Why not have more deputies?

Why not have fewer, so they can be called together more often?

Why not have meetings of the synod every year?

Why not have meetings of the synod more than once a year?

Why not have the synod elect delegates to General Convention?

Why not raise enough money for an administrative staff?

Why not have more specialized staff members on the provincial level?

Why not get the synod councils to come up with more concrete, serious problems of particular interest to their own dioceses or area and undertake programs and projects which can shed light or affect solutions to some of these problems?

Why not let the administra-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tive staff of the province be a clearing house of information on churchmen in the area, who are leaders in their field, so that Episcopal Church problems which need research done can be handled by Episcopal laymen who are by profession in research, etc., etc?

Why not utilize the provincial setup to cut down on diocese: by diocese workshops, for example, so the a tv-radio workshop in province two could be held in one place rather than each diocese in the area?

Why not have women represented in the synod, not just have them "also rans" who show up for concurrent auxiliary sessions?

Why not have provincial councils publish pamphlets giving legal data on such subjects as bingo, civil divorce laws, etc., as these laws exist within the province?

Why not have provincial armed forces commissions to study problems affecting those in service, since such problems so frequently cross diocesan lines?

Why not encourage the synod to promote what U. T. O. contributions do?

Why not have a synod publication put out twice a year and distributed with parish bulletins?

Why not vary the usual synod program format consisting of talks and parliamentary procedure by including as well: special interests workshops; panels of experts for discussion groups; debates on provincial questions; personal interviews of deputies at the same time as synod sessions (delegates could be excused for these brief sessions) to permit research among provincial thought leaders on special questions of concern to dioceses within the province?

Why not encourage the National Council to take the provincial set-up more seriously?

Why not encourage future synods to schedule brainstorm sessions on how the provincial system can be made to be of greater service to the Church?

Why not have a few leaders from your own synod attend other synods as observers to soak up ideas.

Why not make the reports of these observers available to all synod deputies?

Why not have brief reports from synod sessions read in all parishes within the province?

Why not encourage local parishes to educate their people on how the provincial synod is supposed to work?

Why not provide materials for such educating?

Why not encourage local parishes and dioceses to report back to the provincial council suggestions from such groups on how best the system could be improved?

Why not have the president of the province, instead of the Presiding Bishop, act as consecrator within his province?

Why not survey Women's Auxiliaries for ideas for the synod reorganization?

Why not establish the provincial headquarters as a means of inter-diocesan communications?

Churches Should Lead Fight To Change Foreign Policy

★ James P. Warburg of New York, writer and lecturer on foreign policy matters, appealed at Green Lake, Wisconsin to churches to lead a fight against "false patriotism and hypocrisy" in the conduct of foreign affairs.

The wartime official of the U.S. office of war information and author of books and pamphlets said patriotism should be kept within the bounds of morality and churchmen should denounce government actions they feel are morally wrong.

He was the keynote speaker at the meeting of the National convocation on the Church in town and country attended by some 650 pastors and laymen.

Denouncing the patriotism that says, "My country, right or wrong," Warburg said Churches should insist that virtue in the conduct of nations, no less than in that of individuals, "consists of something more than recognizing and harping upon the evil of others."

He charged that the American clergy, with notable exceptions, are too compliant and make all-too-frequent compromises on matters popularly supposed to be in the "national interest."

"Admittedly it takes courage to denounce actions or policies undertaken by the government and supported by majority opinion," Warburg said. "There are many individual clergymen who have given evidence of such courage, but they are the exception."

The Churches should recognize that peace is imperative to survival and lead the fight for the abolition of war, he said.

"We stand on trial before our own consciences and before the consciences of mankind," Warburg said. "War has ceased to be an immoral but sometimes effective instrument of national policy. Mass murder has become inseparable from mass suicide."

He said foreign economic aid for underdeveloped nations should be supported on the grounds of brotherly love, compassion and morality and not simply on the basis of enlight-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

ened self-interest and to combat international Communism.

He said ministers have it in their power "to implant in your communities, and especially in the young people, a stronger sense of the moral obligation which rests upon the American people."

The sessions here marked the first time the annual convocation has discussed the international scene as it relates to rural church life.

SCHOLARSHIP AVAILABLE FOR MATURE MEN

★ The board of directors of the DuBose Training School, formerly of Monteagle, Tennessee, has decided to use the assets of that institution to set up an endowment to provide scholarships for mature men preparing for the ministry of the Episcopal Church.

Applicants for scholarship grants must meet the following requirements: Be 32 years of age or older; Must have been accepted as a postulant; Must be recommended by his bishop and three other persons; Must have achieved success in his former business or profession.

A committee has been appointed to receive applications and make grants. Grants at present are limited to five hundred dollars per academic year.

Application forms may be had by writing Rev. J. Leon Malone, 206 East Clark Boulevard, Murfreesboro, Tennessee.

DuBose School was organized about 1920 to assist mature men who decided, after experience in the business or professional field, to enter the ministry of the Episcopal Church. It was in operation for approximately twenty years, and more than 150 men were admitted to the school during that time. On account of the small number of students and other conditions during world war two it became necessary to close the school.

Since the other seminaries of the Church are now taking more mature men, and because of the difficulties involved in reopening the school, the board of directors decided to sell the property to the diocese of Tennessee and use the income as scholarships for qualified mature men.

ARCHBISHOP MODIFIES REMARRIAGE VIEWS

★ The Archbishop of Canterbury, has modified a statement he made recently that Anglican clergymen remarrying divorced people did so at their own spiritual peril. The manner in which the modification was made, however, did not mollify the archbishop's critics (11/7).

In an address to the Canterbury diocesan conference, Fisher said he was willing to withdraw the phrase "spiritual peril," but he stressed that "the warning which I was trying to give and which it was my duty to give must still be heeded."

He had used the "spiritual peril" phrase in a pronouncement made at the recent convocation of Canterbury in which he emphasized that Church of England law still forbids the remarriage of divorced persons while the former partner is living.

In announcing his withdrawal of the phrase "spiritual peril," Fisher told the diocesan conference: "If that particular phrase seems to carry some implication beyond the simple meaning I intended, I gladly withdraw the phrase and hope those who are distressed by it will translate it into some less injurious phrase."

But he added that "on analysis the phrase appears to me to express clearly, precisely and dispassionately the warning which it was my pastoral duty to give. The appointed officers of any society who depart from their instructions in important matters do so at their own risk," he said. "When the convocations give directions touching on the marriage service and Holy Communion they depart from those instructions at their own risk."

IMPOSE LICENSE FEE AT KOINONIA CAMP

★ The board of commissioners of Sumner County, Ga., passed an ordinance requiring all sponsors of summer camps for children in the county to pay a $500 annual license fee.

The move obviously was aimed at the summer camp conducted by Koinonia Farm, interracial Christian community near here. It is the only group sponsoring such a camp in the area.

The commissioners imposed the fee after efforts by county health authorities to close the camp through sanitary and morals charges failed in the Georgia state court of appeals.

Charges were lodged against the camp this summer and it was prevented from operating since proceedings continued until September in the Georgia courts. Public health authorities gave the facilities a clean bill after an unusually intense investigation.

The county attorney then filed charges of immorality, basing his case on the fact that the children had been permitted to see hogs at the farm farrow their litters.

The Rev. Clarence Jordan, Southern Baptist minister who directs the farm, successfully defended the camp in a court hearing. He pointed out that 4-H clubs in Georgia would have to be accused of teaching immorality in their handbooks and lectures on animal husbandry if the court accepted the prosecutor's contention.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Most City Churches Declining According To Officials

★ Most churches in cities of 250,000 or more are either in a state of crisis or moving in that direction, an Episcopal official told the first American Baptist Urban Convocation meeting in Indianapolis.

The Rev. G. Paul Musselman, director of the department of urban church work of the National Council, said "we know now an alleged return to religion in America is being matched in an alarming degree by a flight from institutional religion in many of our city areas."

He said the urban church in cities of 50,000 or over is "not only not sharing in the alleged rising tide of churchgoing but is usually battling, somewhat ineffectively, against decline."

An Episcopal Church research unit that has been studying the urban church for nearly ten years, he said, found that the greater the population of a city the more rapidly communicant strength seems to decline in proportion to the total population.

"Exceptions are historic churches, cathedrals and churches with endowments," Musselman said. "But endowments are like anesthetics. They do not cure but they numb the pain."

While Protestants consider the city church one of their most acute problems, he noted, the Catholic Digest has published data which indicates that urban Roman Catholic churches face a similar problem.

Musselman said that what was thought to be indifference to religion, especially in the more densely-populated parts of cities, is actually resistance to religion or perhaps hostility to organized religion.

"One cause of this hostility to which we attach primary significance is that of motivation," he said. "People in many areas question our motives. Do we really want to help them or do we need them to keep the show going—to pay the bills?"

He said many city people consider the church to be irrelevant.

"It can become relevant in part as it deals with their immediate living needs, housing, race, law enforcement, etc.," he asserted. "We will fail if we try primarily to build a strong institution. Our job is to build a new world."

And this means a "fighting faith" is needed, he added.

"In the long run it is not methodology, important as that is, which will bring the answer," Musselman said. "It is a new commitment to that, the greatest revolution of all time, whereby the Cross of Christ shall transform the world."

The Rev. Jitsuo Morikawa, director of evangelism for the American Baptist Convention, touched on the same theme by saying that too often the Church has related "institutional success with evangelism."

As a result, evangelism has been a means of promoting the Church rather than meeting human need, he declared.

"In this day of the tyranny of bigness, institutional necessities have made our urban churches vulnerable to putting their own establishments above service to human tragedy," he said, "even succumbing to the subtle exploitation of human need and evangelism as instruments of institutional ambition."

Morikawa maintained that, whatever the cost, the Church must involve itself in areas of human need even if they are "dangerous and disturbing."

"We have long adjusted our evangelism to a course of safety and expedience," he said. "For example, we have assumed that a white American can be evangelized without any repentance of the sin of racial prejudice which permeates the whole fabric of his existence."

The urban church must not only be radically transformed but the clerical ministry must subject itself to a most searching appraisal as well, Morikawa said. He also urged the urban church to mobilize to the maximum the powerful potential of its laity.

ST. JOHN'S CATHEDRAL CELEBRATES

★ St. John's Cathedral, Albuquerque, New Mexico, celebrated the 75th anniversary of the laying of the cornerstone, November 8-10. It opened with a dinner with D. A. Macpherson, a vestryman, giving the chief address. Others taking part were Bishop James Stoney, retired bishop of the diocese; Bishop C. J. Kinsolving 3rd; Dean E. A. Skipton and Canon Brendan Griswold.

The next day open house was held in the cathedral house, with exhibits of historical interest. The celebration closed with a service on the 10th at which Bishop Kinsolving confirmed.

BISHOP WAND SPEAKS IN BETHLEHEM

★ Bishop J. W. C. Wand, the retired bishop of London was the speaker at a conference of the clergy of Bethlehem, held November 3-4 in Wilkes-Barre. He gave three addresses on some of the characteristics of Anglicanism.

CONNECTICUT QUIET DAY

★ The Rev. George T. Cobbett, rector of St. John's, New Milford, Conn., conducted a quiet day for laymen of Connecticut, held November 3rd at Trinity Church, Hartford.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Prayer For The Aid of The Dead

THE Church anticipates her feasts; and so do the children who come to the door with their "trick or treat", three full nights before All Hallows' Eve. We cannot recall that as children we ever presented our neighbors with that either/or; we performed the office of the ghosts willy-nilly. And unlike today's pathetic mummers proceeding from tidy green plot to plot under the street-lamps, we children had a good deal of ground to cover and felt something of the loneliness of the dead. There would be a leaden bar of daylight in the west as one came home for supper; from the valley there would sound especially clear on that night the whistle of a steam engine, a sound which has now joined the croaking of the dodo; one's feet would feel the cold from piles of soggy leaves like cornflakes; one would recall the smell of singed pumpkin from the year before; and from the pastures one would hear the last cawings until the crows returned in March.

There are hard tears in the recollection of these things. One does not willingly admit that one has gone through something to which there is no return; that definitively there hath passed away a glory from the earth. When one first sees a new generation of children learning the ritual from the elder statesmen of the playground, one does not usually feel a vicarious pleasure; but rather tiredness, envy, and perhaps resentment. One's belief in the rightness of these things, the gaiety with which one station-wagons small party-goers around in an unfamiliar night, is not supported by emotion but by will. One had not realized that so much perseverance would be called for. One can only presume that all will be well, and perhaps dare to recall that long spurt of childlike vitality which John Buchan records after the cares and sickness of his middle years.

The real sweetness and melancholy of the child's world—which is of course the real world—comes chokingly over one, though, when one reads again in the paper the activities of those men who seem to be doing whatever in them lies to destroy it. We have knowledge that our temptation is the temptation of the Washington public figure, to moralize and moralize and all the while tread the easy descent of expediency to Avernus. But it is the jovial cruel Krushchev whom we hate and from whom we wish to protect the jackolantern-bearers. And yet in a deeper sense we know that both the colossuses are equally able and equally likely to offend one of these little ones. We read today that the USA has more uranium than it knows what to do with; no doubt our chief competitors are in the same dilemma. The British poured into the sea the milk from many square miles of farmland as the result of a minor accident at their new energy-plant. And all we can do is quietly, among the boiling tears, to say God damn stupid man's ingenuity.

Our Nightmare

IT IS very hard to try and convince oneself once again that moral decay and not physical decay is the only ultimate evil; and that innocence is as safe a protection against that corruption as our sophistication. It is very hard to say "Fiat justitia, ruat caelum" when the falling of the sky has become a likely possibility, and to see how Justice could still remain Justice. It would not be so bad if we could foresee a rain of radiation that would mercifully bring an end to what now appears the disease of matter we call Life, and let fire and Apollo reign supreme. Our nightmare—we could charitably wish it only a private nightmare—is the lingering: the monstrous forest of twisted mutants, the power-grid throbbing its abundant inexpensive energy to heat the bone-cancer ward.

But already the mailbox-high witches and warlocks are giving way to fuzzy-chinned thuggish raiders in black leather jackets with chrome studs. Albert Anastasia (whose unregretted exsequies we noted this morning) was once a bouncing babe in the land of Theocritus. The murder of Abel was planned in the child's Garden of Eden with its friendly nursery-style animals. All is our fault; and we have not yet learned (as St. Anselm, we think, says in a different connection) the full seriousness of sin. All this we know; and yet we are still pagan enough to wish for ourselves, not merely righteousness, but a little plot of roentgen-free land where the beach-plum bears its bitter-sweet fruit in the fall, within sight of the hills and sound of the sea, where a man might contentedly

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

make up his mind to die. Is it extravagant to ask of the rulers of this present darkness that they leave so much to us?

We may have to settle for less, but we shall go down fighting. And in the meantime we shall bless Dorothy Day, for not taking shelter during an air-raid drill which she said was getting people used to the inevitability of war; bless the tortuous courage of Djilas which led him finally to the sanctuary of prison; the calm intelligence of Oscar Cullmann who has finally demonstrated beyond cavil that St. Paul did not believe that Nero could do no wrong; Albert Camus' massive breakthrough from nihilism to moderation, which, "without claiming an impossible innocence, may furnish the principle of a limited culpability"; and all other contemporaries of goodwill, known and unknown, who have refused to assent to either murder or propaganda.

We are all inextricably tangled in the snarl of deviation. M. Camus henceforth pays his rent from the interest on Mr. Nobel's dynamite-fortune. He sees in the Greeks, as on the whole we do also, the sanest pattern for our "brief love of this earth". But even Greek moderation was a terribly fragile affair: Miltiades, the hero of Marathon, capitalized on his success to squander his life in a contemptible failure at piracy. And Herodotus, who tells this story straight, can be seen furtively patching the flaws in his private heroes. In our struggle for even a minimum of decency we will need all the help we can get.

During this All Hallows' season we shall do well to ask for help wherever it may be had. We are no theologians; but we will not accept from the theologians any God unless he is a God of Socrates as well as of Paul, of Sappho as well as of Hannah, of Virgil as well as of Luke. Our patrimony is their olive and vine, the sunlight and the column. From whatever realm of being is possessed by the makers of winged words—whether it is Limbo or the Islands of the Blest—we implore the aid of all who have loved the rocky headland and waited for the harvest: Of your piety pray for our life and for the life of our common mother the Earth.

A Look at the Clergy -- & Laity

By Austin Pardue
The Bishop of Pittsburgh

IT TAKES all kinds of people to make a Church. Both clergy and laity share a common human nature, which means that they are occasionally fickle, complex, easily hurt, cantankerous, and otherwise unattractive. Both clergy and laity have problems; and they also have responsibilities.

The job of the clergyman is a hard one. Few business men, bright and aggressive as they may be, could be successful rectors. It is a rare art to be able to lead people whom you do not pay, but who pay you instead. In other words, the laity pay the priest his salary, and he must thank them for it by telling them wherein they are wrong. It takes quite some leadership to do that. It is even hard these days for the boss in business, who pays his employees, to correct and criticize them. What must it be for the parson, whose situation is the reverse? He must correct and criticize the owner of the hand that pays him his (often inadequate) salary.

The primary duty of the priest is to grow in grace—which means facing his weaknesses, repenting of them, and seeking forgiveness. The parson's second duty is to act as a spiritual leader for his sheep—which involves making concessions to human foibles and at the same time taking a firm stand on issues, even when such a stand will displease some people. It is difficult to steer a middle course between the timidity which fears to offend anybody and the aggressiveness which never takes into account the feelings of others; but this is what the clergyman is called upon to do. Knowing that the man who pleases everybody cannot possibly please God, the Bible says, "Beware when men speak well of you." But knowing, too, that each personality must be treated with respect and love, the Bible says, "Woe unto those who cause one of these little ones to fall."

THE LAYMAN'S PROBLEM

AS FAR as his relationship to the clergy is concerned, the layman's basic problem grows out of the fact that there may be such deep personality differences between him and his rector that the two do not get through to each other. Only this morning, as an example, a priest of my diocese called me and said, in effect, "A friend of yours who is a member of this parish is in need of your help. I am unable to reach him; I just can't get through to him; and I wonder if you

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

could see him soon." This particular clergyman has had notable success in reaching individuals; but he is the first to admit when he finds a block between himself and another soul; and in humility he turns to another for help. All of which highlights the fact that different clergymen appeal to different people, and that a problem arises when a layman is faced by trouble or perplexity and he does not have a sense of spiritual kinship with his own rector.

While a layman may have to turn to a clergyman not his rector for help with a specific problem, still he has a responsibility to be loyal to his rector and to his parish church. The true Episcopalian remains loyal to his parish and rector, even though he is not overly fond of him as a person. He maintains a vital allegiance because he believes in the Whole Church, in the Sacraments (which are not changed by a change in priests), in the missionary vision of Christ, and in the parish to which he belongs.

WHAT A LAYMAN CAN EXPECT

THOUGH a clergyman is human, with personal weaknesses and limitations, there are certain things which a layman can expect from all the clergy. As a layman, you can expect the clergy to find ways and means of knowing all the people—old, new, and future prospects. You can expect them to be faithful in calling on the sick, the distressed, the shut-in, and in bringing the Sacrament of the Holy Communion to the bedfast. You can expect them to be available and approachable for anyone in trouble, to listen to your troubles with humility, and to seal their lips forever so that your confidences will be kept sacred.

You can expect them to study the Gospel faithfully, and to try to interpret it in understandable terms to meet the practical needs of the congregation. You can expect them to make various services available to meet the needs of the people and to love the children of the parish as well as to speak their language. Above all, you can expect them to behave like Christian gentlemen, and, upon failing to do this, to be ready to make amends and offer apologies for their mistakes.

WHAT A PRIEST CAN EXPECT

BECAUSE of personality differences, no clergyman can expect that he will have a deep personal tie with every member on the parish list; nevertheless, there are certain things which a priest can expect of the laity. As a clergyman, you can expect the lay-people to be faithful in attendance at public worship. You can expect that they give generously of their substance for the support of the Church. You can expect that their work in the Church is in Christ's name, and not for pats on the back from the clergy nor for social distinction in the eyes of the congregation. You can expect that their adverse comments, if any, will be phrased in terms of kindly, constructive criticism, not disseminated as destructive gossip. You can expect that however often they follow "afar off," they nevertheless are sincerely trying to follow Christ in home, business, and recreation.

Among the clergy we have a wide assortment of talent and ability. As St. Paul says, "There are diversities of gifts"; and among the clergy we have healers, preachers, confessors, scholars, pastors, organizers, prophets, mystics, teachers, and evangelists.

Without in the least being disloyal to our own parish clergy, let us learn to use the resources of the whole Church looking upon it as a cooperative organism rather than as a collection of isolated, and competitive, segments.

The Riddle of Confirmation

by Harlow Donovan
Vicar of St. Paul's Church, Sikeston, Missouri

THE following dialogue is an imaginary conversation between a layman and his rector. The layman is a former Roman Catholic, having been received from that communion into the Episcopal Church ten years ago. He is the father of three children, one son 19, another son 12, and a daughter 10 years old. His wife was reared an Episcopalian.

The dialogue developed while the layman and the rector sat side-by-side at a parish supper. Mr. Smith, the layman, opened the conversation: "You know, confirmation has puzzled me since I've been an Episcopalian. Don't get me wrong, Dr. Jones, I'm not opposed to it, but it seems that our practice in the Episcopal Church is inconsistent in several ways."

Jones smiled and said "Is that so? It's interesting that you're thinking about it. I'd like to hear what your thoughts are."

"Well, for one thing, I wonder why children

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

must wait until they're confirmed before receiving Holy Communion. If baptism makes them full-fledged members of the Church—and that's our belief—then why can't they go to Communion before they're confirmed?"

Jones hesitated, then replied "Well, I suppose a pat answer would be that it's for a disciplinary reason. That is, this way we're sure that communicants do become confirmed. Otherwise, there might be many who never would receive the laying on of hands. But I'm not sure that such a pat answer really speaks to your concern."

"No, Dr. Jones, frankly, it doesn't. It seems to me that, regardless of how important confirmation may be, the discipline, or practice, just doesn't jive with our theology."

"Yes?" quizzed Jones. "Go on."

Smith paused thoughtfully, then went on: "First, let me say that I know something about the second rubric at the end of the confirmation service. I know that one of the Archbishops of Canterbury devised it long before the Reformation just because confirmation was neglected back then."

"That's right." said Jones "It was Archbishop Pecham in the 13th century."

Smith smiled. "The 13th century! That's a long time ago. I'm sure that something had to be done about a bad situation, but I'm not sure that it's so important now. In fact, it seems inconsistent. That's what I meant about it not jiving with our theology. Let's get to that. To begin with, our Church holds that there are two sacraments generally necessary to salvation—baptism and the holy communion. So, why should a sacramental rite, which we don't believe is necessary to salvation, stand between the first and second essential sacraments? What's the answer to that, Doctor?"

"I'm not trying to dodge your question, Mr. Smith, but I need to think about that one."

"Well, that's a pleasant surprise. I thought you'd have a nice neat answer all tied up with a pretty bow."

Jones chuckled. "Oh, don't think I don't know answers like that. I know several. Do you want them all?"

"Try one on for size."

"OK. You asked for it. Here's one. It has to do with the ancient practice, probably as old as the second century, when baptism by water and the laying on of hands were combined in a single ceremony of initiation into the Church. Then, they became separated. We're not absolutely certain how or why, but most likely it was partly due to the fact that in times of persecution it wasn't always possible to perform the whole ceremony which was rather long. You know how it is in emergencies. You just do the bare essentials and hope there'll be a chance for the rest later on. Another reason was that babies were being born into Christian families and the laying on of hands was reserved until the children were older." Dr. Jones hastened to add "But that wasn't a universal practice. The Eastern Church administered the laying on of hands to babies, and the Orthodox Churches still do it that way. That's one pat answer."

"Excuse me if I seem dense, but I don't see the connection."

"Pardon me. I don't think I went far enough. I should have gone on to say that one theory based on that historical information is that baptism isn't completed until confirmation."

"Oh, I see. But, isn't that stretching things a bit? The New Testament doesn't give much support to that does it?"

"Quite right, Mr. Smith, it doesn't. In the Book of Acts, there's one passage that may seem to—where the Apostles had to go to Samaria to lay hands on some baptized people who still hadn't received the Holy Spirit. But there's another passage where Peter promises the Holy Spirit to some people if they only will be baptized. And, there's a more surprising incident where a group received the Holy Spirit before they were baptized—just from hearing the preaching of the word. The 'wind blows where it will' it seems." smiled Jones.

"It certainly seems that the Apostles had to be elastic in their practice to adapt to the workings of the Holy Spirit! Which makes me wonder if we aren't demanding that the Holy Spirit adapt himself to our doings."

"Sometimes I wonder that myself." remarked Jones. "Do you want any more pat answers?"

"Not right now, thank you." said Smith "I can only say that theories about confirmation need to be pretty broad and inclusive if they're going to conform with what the New Testament has to say about it. And I feel more strongly that we're making second class Church people out of our baptized children who aren't yet confirmed. I used to be a Roman Catholic. I made my first communion seven years before I was confirmed. And, while Roman Catholics believe that confirmation is one of the sacraments Christ instituted, they don't let it stand between their baptized children and the communion rail. Maybe I'm

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

putting it pretty strongly, but I think there's something to it. What do you think?"

"You're getting me into deep water, Mr. Smith. I hear what you're saying, and I'm willing to hear more. I would like to know if you can see any alternatives to our present practice. The Eastern Orthodox confirm at the time of baptism, and Roman Catholics usually after the first communion, sometimes not for a long time after, and occasionally never. Do you see any other alternatives?"

Smith thought a moment as he drew a cigarette from his pack. Then, looking at Dr. Jones, he said "Well, Dr. Jones, this whole question really grew in my mind out of my experience as a father. We have three children. There's Dick, for instance. He's 19, and just finishing his first year at college. Right now, he's a spiritual skeptic. The religion of his boyhood is being put to the test and found wanting. He's searching for an adult faith and it's going to take him some time yet to come to it. I have no fear that he won't . . . but he's going to doubt and disbelieve even more before he gets through to more solid ground. And yet, he was confirmed seven years ago, when he was 12. He stood there before the congregation and pledged 'I promise to follow Jesus Christ as my Lord and Saviour'. Dr. Jones, he said that from the viewpoint of a boy; from the understanding of a hero-worshipping, enthusiastic 12 year old. It was a great day for him then. But now he feels embarrassed that he did it; because life isn't so simple for him now as it was then; there's military service starring him in the face; there's sex; and social pressures; conformity; his wanting to be himself in his own right; and his wondering who in the blue blazes he really is in this wonderful, baffling, complex, painful world. And this is the real question: when he really does begin to find himself and his faith, what can he do about it so far as the Church is concerned? What kind of sacramental seal can he put on his arrival at a man's faith? He did that when he was 12, just a boy; he can't be confirmed again!"

Smith paused and played with his cigarette in the ash tray. Dr. Jones sat quietly waiting for him to continue. After a moment, Smith went on "And then, there's Tommy, just confirmed this spring. I look at him and see Dick all over again. He has the same enthusiasm that Dick had when he was confirmed. He can go to Communion with his mother and dad now. But chances are he'll go through the same wrestlings his older brother's going through now. I did. And so did just about every boy I grew up with. You know, Dr. Jones, when Tommy stood there before the bishop and renewed his baptismal vows, I almost cried because he was so unaware of what 'the world, the flesh and the devil' really is. It takes a lot of living to find that out, a lot more than a 12 year old boy has under his belt. It takes a lot of living, enough to be a mature adult before you really know what you're struggling against and hoping and striving for. Dick is really beginning to face that struggle. That's why he's doubting his childhood faith. Faith has to be tested against what's real; and when a deeper faith is reached, some ground to stand on as an adult, then I think a man or woman can make that renewal and mean it. So, I guess what I'm saying is that we rush our children into confirmation too soon, before they can possibly be ready for it."

Jones looked at Smith and said quietly, "You're a thoughful man, Mr. Smith. And as a pastor, I can say that from my point of view, you're not talking about just your own two boys, but about most of the young men I know. But what about girls? You have a daughter. Do you think it might be somewhat different with the fairer sex?"

"Perhaps, a generation or two ago, it might have been different. Girls were more sheltered then. But they're not now. They're up against most of the same pressures and conditions that young men are, except for compulsory military service. But speaking of my own daughter, Alice, she's 10, now, and she's the only one in our family who can't receive communion. She shares our family table with us at home, but here in the Church, she can't share with us at the Lord's table. I don't know that it bothers her much but if she puts two-and-two together in her young mind, and hears about Jesus bidding little children to be brought to him and not forbidding them, I wonder what she might think about not being allowed to share in his table."

Jones asked "Do you have any indication that she might be wondering about it?"

"I'm not sure. I suppose I should try to find out some way, or at least keep my ears open. But what if she should ask me point-blank? Should I tell her about the 'doctrine, discipline and worship' of the Protestant Episcopal Church? And what would she think then? That the Church has the last word over Christ? You know how direct the logic of a child can be."

"Yes, I do." said Dr. Jones.

"Well, what can be done about this? Or maybe

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

I'm way off base. I've never heard anyone else talk about it. Maybe I'm all by myself. After all, I'm just one layman."

"Yes. And I'm just one priest. But I don't think you're entirely alone. I've heard other clergymen talk about it once or twice. Perhaps it should be talked about more often. I think you have said some things that need to be heard. But there, again, you're just one layman and I'm just one priest."

Are We Afraid of Evangelism?

By Alexander Stewart
Rector of St. Mark's, Riverside, R.I.

EPISCOPAL public relations suffered a double defeat recently. On "Meet the Press", Billy Graham was questioned as to the extent and degree of Episcopal cooperation or boycotting of his New York Crusade. Mr. Graham, obviously uncomfortable, could not, even while exercising charity in his answer, hide the fact that with few exceptions Episcopal clergy had not supported his crusade. On that same day, national press services and news broadcasters quoted what they called a "scathing comment" from a sermon delivered by an Episcopal priest in New York City:

> "I believe that the Holy Ghost would hesitate to come to Madison Square Garden these days as he would have during the other circus that was there a few weeks ago."

Without questioning the wisdom of the New York clergy or the validity of the uncharitable analogy used by this priest, these two items highlight a basic problem in public relations. In the minds of millions of non-Episcopalians their preconception that the Episcopal Church is stuffy, uncooperative, and uncharitable was confirmed, thus offsetting the goodwill and positive feelings created by national and diocesan departments of promotion, and by hard working priests and laymen in community causes.

Business is so sensitive to public relations; not to offend one potential customer, while we churchmen blatantly condemn those who differ from us, fostering ill will and tension. If we can't say anything good about Peale or Graham, then both Christian charity and common sense ought to compel us to keep quiet. The devil's greatest joy, according to C. S. Lewis, is in pitting one churchman against another. The Episcopal Church certainly does not benefit by uncharitable statements or attitudes toward well-liked figures of international renown.

The issue, however, is not Billy Graham. The real questions are: Why are we afraid of evangelism? Do we really believe in the Holy Spirit? And if so, do we believe that the Holy Spirit can operate outside of Episcopal church buildings and episcopally administered sacraments?

In our own Episcopal Church we find clergy strongly opposed to Bryan Green's missions and methods, although no one questions the soundness of his doctrine or churchmanship.

Two parishes in our diocese recently had preaching missions; one by Canon Paterson from the diocese of Toronto, the other by Father Michael, the English Franciscan. The initial reaction among clergy was unbelievable—as though one had just announced that Dave Beck was going to preach on the importance of honesty among labor leaders. Even the Folk-Mass put on by the Brown University Jazz Band at our Cathedral didn't flip as many clerical eyebrows as the fact that people were really being converted at these preaching missions.

What's Wrong with Evangelism

HOW to handle enthusiasm? How to disassociate the word evangelism from hysteria and sawdust? This is a real problem Anglicans must face. Our friends in the Church of Rome have a zeal and fervor for souls and use the term 'conversion' constantly, and interestingly enough, their leading scholar, Ronald Knox, has written an excellent book, "Enthusiasm." Our dioceses on the other hand, frightened by the word evangelism, have invented all sorts of innocuous names to mask it—field departments, missions, Church extension, publicity, etc. Why is the word evangelism so feared in Episcopal circles?

The inconsistency of the Anglican Church is pointed out when we remember that sound bishops in the Church of England supported Billy Graham's crusade and appeared with him in London, while our branch of the Anglican Church has been largely non-cooperative.

In the Book of Acts, Gamaliel tells those persecuting the Apostles, "If this plan or this undertaking is of men, it will fail; but if it is of God,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

you will not be able to overthrow them. You might even be found opposing God."

Why not let history decide for or against Billy Graham?

An honest reading of the Book of Acts makes one all too aware of the embarrassing fact that the kerygmatic preaching and apostolic doctrines of Peter, Paul, and Stephen are more completely reflected in the sermons of Billy Graham than in most Episcopal sermons, my own included.

Graham does not claim to be a scholar; he told a nationwide audience he doesn't like being called "Doctor" because he didn't earn the degree—a touch of humility that could beneficially rub off on other honorary degree recipients. Let's at least give the man credit for being exceedingly charitable to our Church in view of the many insults he has received, for his marked humility, and his unique ability of presenting the Gospel in simple terms, a talent many of us might well covet.

St. Stephen concludes his final defense by saying, " 'You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute?'..... Now when they heard these things they were enraged, and they ground their teeth against him."

Too many Episcopalians have been grinding their teeth against those who, in their simple but effective way, are making the Holy Spirit known to people whom we have failed to reach. The Quakers could hardly be considered noisy evangelists; yet one of their number tells us, "Better fanatic follies than to lie cold and unmoved in starched propriety." God grant that we be not the man to whom Studdert-Kennedy refers in the following passage on the Holy Spirit:

"He wants to keep his Christ for ever standing amid the lilies of the altar, with the sweet incense of worship rising round him, a weekly refuge from the distraught and vulgar world. He wants to lock Christ up in the tabernacle, to keep him in the silence of the secret place, where men must go down on their knees before they touch him. But Christ wants to come out into the market-place, and down to the streets; he wants to eat and drink with prostitutes, to be mocked and spit upon by soldiers. He wants to call the dishonest trader from his office desk; to stand at his lathe beside the workman; and to bend with the mother over the washtub in the city of mean streets. He wants to go out into the world, that beauty and goodness and truth—beautiful things, good people, and true thought—may grow up around him wherever he goes. You cannot keep Christ in your churches; he will break them into pieces if you try. He will make for the streets in spite of you, and go on with his work; defying dead authorities, breaking down tyrannies, destroying shams, declaring open war against a Godless world. And wherever he goes the true Church will go with him—the Church of those who are forgiven because they are bearing the sins of the world, and have learned how to forgive."

Don Large

Hidden Persuaders

THE hidden persuaders of the advertising world are still in hiding. But at least one of them, like Wordsworth's "violet by a mossy stone, half-hidden from the eye," has come far enough out from under his rock to tip his hand.

This Machiavellian gentleman has labored and brought forth a gadget which is invisible to the naked eye (so it's really still hidden!) but which plays ingeniously upon the helpless unconscious. It's a device as potentially dangerous to the survival of human freedom as Arkansas' Governor Faubus or Russia's new earth satellite Sputnik.

Here, according to one of our midtown agents, is the story. The Subliminal Projection Company of Manhattan is now standing ready to project unseen advertising messages upon movie and TV screens in 1/3000-of-a-second flashes. That's right. One-three-thousands of a second. And the demonic element about this insidious gimmick is that you can't protect yourself against it, because you have no way of knowing whether or not it's there.

But this sneaky sycophant of Satan works. In the course of a six-week experiment in a New Jersey movie house, innocent guinea pigs purchased 18% more Coca Cola and 57% more popcorn. (As a resultant by-product of this suddenly accelerated consumption, I suppose they also bought quite a few extra bottles of Alka-Seltzer.) And so is Scylla piled on Charybdis.

The designer defends his devilish device by insisting that it will do away with long, dreary commercials, such as the one wherein the boss collapses into gales of helpless laughter when his

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

secretary has wit enough to finish that ungrammatically inane couplet which begins, "Winston tastes good . . . . " But, speaking of such nauseating commercials, the Christian Century wryly observes, "Who would have thought a day would come when we would find their blatancy preferable! It does not take a Casper Milquetoast to see in this new device another giant step toward the robotization of man. Massive retaliation seems to be in order."

To this end, we second the Century's suggestions: Stop going to the movies, for even Tarzan or Frankenstein or Lassie may catch you unawares. By the same token, keep your tv turned off. Even the Piel program (spelled any way you wish) may not be above reproach. Buy only those products which display a "No Subliminal Advertising Here" sign stamped on the top of every box or can . . . . Above all, fight any attempt to get the Church to redeem this thing for its own use. Don't let them cajole you into supporting a 1/3000-of-a-second flash appealing to your subconscious to "Decide for Christ Tonight!"

A decision for Christ is the one decision, above all others in the world, which both demands and deserves your conscious thought and your conscious consent on the keenest and most alert level possible. To be of any use to yourself, your brethren, or your God, it must be a dedicated decision involving your open mind and your warm heart.

Like death and taxes, I'm sure that modern advertising techniques have their place amongst us. But I must confess that I still like the old-fashioned way of bringing the Message to Garcia.

Meanwhile, when I wax weary of being subtly manipulated on all sides, I find myself wondering whether some remote corner of Walden Pond might not still be for sale.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

I HAD been to church and I felt rather dissatisfied because the Psalms had been cut down to about twenty verses and the two lessons taken together did not amount to much more. I reflected that thirty or forty years ago one got much larger portions, and there was something satisfying about it. The Litany was longer in those days and it was said more frequently. It was not then thought necessary to limit the service to an hour. Today, do not even the Baptists the same?

"Oh those dreadful old services," exclaimed Mrs. Brimes when I said as much. "They were so long. And the preacher would go on and on. I like the modern way so much more. I get home in good time to get dinner. Not that getting dinner is what it used to be and thank goodness for that."

"Nothing is what it used to be," I said. "Sunday used to be a long day, even with church twice and Sunday School once."

"You wouldn't want to go back to that, would you?"

"There was something restful about it," I mused. "Hardly anybody had cars and there were not many 'activities.'"

"I should think you'd be glad. They bring people out."

"But what do we bring them out for?"

"Oh, just getting them out is a good thing. Why, our church is so much more alive."

I said goodbye to Mrs. Brimes and went back to my study and wondered if I was an old fuddy-duddy and a back number. I liked saying the Psalms and hearing the Scripture read and I felt we didn't get enough of it. I liked to worship with the whole congregation but if I were to do that it would mean that the eleven o'clockers had to become Family Servicers (and at 9.15!). I liked a sermon that gave one something to think about, especially if that something was the faith of the Church. But how could a sermon give one anything to think about unless the preacher had thought about the sermon? I decided that life was getting to be too hurried for sermons. Everybody told me that they did wonderful things now but what could be more wonderful than taking time to think?

I suddenly thought of that august dignitary who spent, not ten nights in a bar-room but fourteen nights in a Pullman. Oh well, national council people go everywhere now.

It was Gilbert Simeon who suggested that we'd finally adapt to airplanes and tv and that even activities wouldn't activate us forever.

"We'll rediscover thought," he said, "and like it."

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

TO MAKE STUDY OF POPULAR ARTS

★ A National Council of Churches commission will study to what extent comics, motion pictures, popular songs, advertising and radio-TV soap operas influence contemporary religious life.

The survey was announced by the Rev. Marvin P. Halverson, executive director of the council's department of worship and the arts, at its annual meeting. It will be made next year by psychologists, theologians and leaders in each of the five popular arts.

Halverson said the project will attempt to discover how far these art forms serve as carriers of genuine religious insight as well as how churches can make use of them.

"We want to find out to what extent our twentieth - century popular arts are genuine art forms and what makes them popular," he said.

Two years ago the Council's department of life and work issued a statement on the role of the arts in society and the Churches' responsibility to them. It declared that the Church must find out what today's people are really like through the books they read, the films, TV shows and plays they see, the music they hear and the buildings in which they live, work and worship.

The proposed study is a followup to that statement, Mr. Halverson said.

"We want to know," he said, "what makes people line up for hours to see 'The Ten Commandments' and 'A Man Called Peter.' If religion is now box-office we ought to know what is behind it."

He said reasons for the popularity of recent juke box song hits like "Somebody Up There Likes Me" and "I Believe," should give the experts a lead on the fundamental religious values of people and whether such tunes debase these values.

EPISCOPALIANS WIN FELLOWSHIP

★ Ten percent of the fellowships awarded by the Rockefeller brothers theological fellowship program since its inception in 1954 have been given to Episcopalians.

YALE DEDICATES NEW BUILDINGS

★ The Presiding Bishop was the chief speaker at Yale Divinity School when ten new residential buildings were dedicated.



NOW IN FULL COLOR

Partly Printed Parish Papers

- *imaginative and interesting*
- *completely Episcopal in emphasis*
- *two inside pages and most of back page for your own use*
- *Only $1. per hundred*

Illustrations have been carefully chosen from fine kodachromes with many timed to special occasions. In the course of a year your people will see almost every aspect of the Church's Mission illustrated in full color.

BONUS OFFER includes full color poster FREE— reproducing one of the month's illustrations.

Use coupon for details on ordering.

THE NATIONAL COUNCIL, 281 FOURTH AVE., NEW YORK 10

Please let me have order blank and samples of the new Partly Printed Parish Papers.

NAME .....

ADDRESS .....

CITY ..... ZONE ... STATE .....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

Clergy Changes:

JOHN S. ARMFIELD, formerly rector at New Smyrna and Key West, Fla., is now rector of St. Andrew's, Devon, Conn.

KENNETH D. CARNEGIE is now vicar of St. Luke's, New Haven, Conn., following a year of graduate study at General Seminary. He is a graduate of the University of London and was ordained priest in 1944.

JOHN R. B. BYERS Jr., formerly vicar of St. Francis, Lovelock, Nev., is now rector of St. Mark's, Terrytown, Conn.

DAVID M. PYLE, formerly rector of St. John's, Sharon, Mass., is now rector of St. Andrew's, Kent, Conn.

LUTHER PARKER, formerly in charge of churches at Andrews and Georgetown, S. C., is now rector of Trinity, Peru, Ind.

MALCOLM H. PROUDY, formerly in charge of Holy Trinity, Grahamville, S. C., is now rector of St. Matthew's, Darlington, S. C.

KENNETH HIGGINBOTHAM, formerly rector of the Church of the Saviour, Providence, R. I., is now rector of St. Philip's, Columbus, Ohio.

PAUL S. HEINS, formerly rector of churches in Brandy Station, Remington, Rapidan and Raccoon Ford, Va., is now rector of St. Paul's, Hanover, Va.

FRANK R. SANDIFER, formerly vicar of St. Thomas, Ennis, Texas, is now vicar of the Advent, Baltimore, Md.

ORDINATIONS:

CLAUDE L. JOHNSON was ordained priest on Oct. 18 by Bishop Lewis at Grace Church, Anthony, Kansas, where he is vicar. He was formerly a Methodist minister and studied at the Southwest Seminary.

LAY WORKERS:

MAUDE CUTLER, formerly on the staff of the dept. of education of the National Council, is now parish ass't at St. Luke and St. Paul, Charleston, S. C.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

OFFICIAL OF ISRAEL TO LECTURE

★ Chiam Vardi, counsellor on Christian affairs to the ministry of religion in Israel, is to lecture at Seabury-Western Seminary, November 18th. He is to speak on the meaning of Christianity, Islam and Judaism in his country.

GETTING TO KNOW OTHERS

★ St. David's, Wilmington, Delaware, is having guest speakers at the Sunday evening services. On November 3rd the speaker was the Rev. Samuel Besecker, pastor of a newly organized Lutheran Church, with a discussion following. The rector of St. David's, the Rev. Seymour Flinn, called it a "no-holds-barred" kind of session, with the Lutheran pastor answering any questions asked.

Last Sunday a similar affair was held with the Rev. James Hughes, local Methodist pastor, answering questions about his Church.

Earlier this fall, Mr. Flinn announced in his parish paper that there would be a discussion the following Sunday of "Is capitalism Christian—unless a hotter subject comes to mind in the meantime."

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

THE EPISCOPAL CHURCH
What I Found
By Don C. Shaw

The story of a modern conversion from the ministry of another Church.

10c a copy - $4 for 100

The WITNESS
TUNKHANNOCK – PENNSYLVANIA

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

C. Sturgis Ball

Priest of Baltimore, Md.

Apropos of your article on the training of selected laity to remedy shortage of clergy (10/31), it may interest your readers to know that for several years past the diocese of Maryland has had a class giving a three year course based on canon 29; section 2, for selected laymen desirous of becoming perpetual deacons.

Fifteen men have graduated and become deacons and three of them took seminary study later and are now priests. The instructors are two former seminary professors, since I was formerly on the faculty of Virginia and the Rev. Nelson Rightmeyer was professor at Philadelphia. The present class has eight students.

Evelyn Lynham

Laywoman of Richmond, Va.

I would like to commend *The Witness* for printing a letter by Dorothy Andrews (10/31). I had read the article by Kendig Cully about the Billy Graham crusade in New York and was quite upset by it. I had put off writing to you, but thank God someone else had the insight to do it for me.

May I add to Miss Andrews letter that what happened at Madison Square Garden was nothing less than the work of the Holy Spirit. Mr.Cully called the room where decisions were made for Christ the crypt. Only he could make this statement because he is in the dark. Does he know the Lord? Jesus says; "I am the light of the world." If he will accept the Lord as his Saviour, Mr. Cully will have a resurrected faith, just like our Lord came out of the Crypt triumphantly.

I could go on and on; I do hope he will do better as a professor than a writer.

Howard R. Erickson

Layman of Collinsville, Conn.

The aim of the Christian Church today must be a more Christian social order. This applies both nationally and in the international field. We on'y need to look around us to see that the spirit of Christ is not in control of our country today. In business greed is all powerful. There can be no such thing as love for a competitor. "Beat him to it" is the motto. Free competition and Christianity do not seem to mix.

In the international sphere our main aim seems to be to checkmate other nations whose ideas are different from our own. This can easily lead to world war. Instead we should seek to make our own country a better place in which to live.

Owen Lloyd

Clergyman of Anthony, Kansas

Thank you for Talking It Over of October 31. It is about the easiest thing in the world today for a Methodist, Congregationalist or Disciples minister to become a priest in six months and perhaps less if they whisper something or other to a bishop.

As for examining chaplains, there might as well not be any in some districts, and dioceses too perhaps, for most of them are governed by what the bishop tells them to do. And in many instances these examiners are not even legally serving. Canon 31, page 71, and canon 32, page 73, should be read by all bishops and the legally appointed examining chaplains.

Chester Hill

Rector at Madera, Calif.

Send me *The Witness*. *The Living Church* costs too much: Churchnews has died, not altogether undeservedly, and so *The Witness* must step into the breach. I like it.

NOW—a complete Vestment Service

1. **CUSTOM TAILORED VESTMENTS** for Altar, Clergy, Choir
2. **CUT-OUT KITS** for Ready-to-Sew Vestments and Altar Hangings
3. **ALTAR GUILD SUPPLIES** including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-117 Now for Details and Illustrated Catalogs

Please address orders and inquiries to

J. Theodore Cuthbertson, Inc.

Manufactured by

J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street • Philadelphia 3, Pa.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 *Church Vestment Makers Over One Hundred Years* 1957



COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold in 1956 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS

Established 1915 COHOES, N.Y.

☆ **ADDRESS CHANGE**

Please send both your old and your new address.

THE WITNESS

Tunkhannock, Pennsylvania



Build up YOUR TREASURY—$550 to $500—with this winning plan that has been so successful in Ladies Clubs, Sunday School Classes, Sororities, Lodges, etc. (Your club will have no outlays or money risks!)

You and your group can offer direct-from-the-mill values in Coastline Nylon Hosiery, a quality best-seller. Supplies are sent and you pay only after the merchandise is sold and the customer satisfied; unsold lots can be returned. We'll gladly send you all details and returnable samples to show at your next meeting. Please write and give name of organization, name, address of President or Treasurer. *Mail a postcard Today!*

REHOBOTH HOSIERY MILLS
Rehoboth Beach, Delaware, Dept. 36

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

An Introduction to the Apocrypha. by Bruce M. Metzger. Oxford Press. $4.00

This book is timed to accompany the new publication, the Revised Standard Version of the Apocrypha, Sept. 30, 1957. The work is a superbly compact, accurately factual, at the same time interesting and readable account of the fourteen books which did not get into the Old Testament Canon. Briefly, they are the books found in the Greek version of the O. T. but not in the Hebrew. They were widely used in the early Church, have always been a part of the Septuagint, the O. T. part of the Bible of the Greek Orthodox Church, and of the Vulgate, the Bible of the Latin West. We Anglicans have always used them, though not necessarily as inspired books, on a level with the rest of the O. T. It is only the Protestant churches which refuse them a place "in the Bible." But even their objections (e.g. to prayers for the departed) are now weakening, as more and more persons realize that the apocryphal books are essential to what the University of Chicago Press calls the "complete Bible."

They are vastly interesting, and help to provide the proper background for the N.T., the rise of Christianity and the development of Christian thought. Dr. Metzger has given us an admirable popular introduction to the Apocrypha as a whole and to each separate book, giving a summary of its contents, something about the author and date and its place in the history of Judaism, and finally a fascinating account of the later influence of the apocryphal books in Christian thought, literature, and even art. As a full measure, there is a chapter on the New Testament Apocrypha, with a translation of the story of St. Paul and the Baptized Lion.

Everyone who intends to read the new R.S.V. translation—and let us hope many of our own readers carry out this resolve!—should also get hold of Metzger's book as a guide. Even scholars already familiar with the apocryphal literature will find in it much to interest them.

—F.C. Grant

The Liturgy and the Christian Faith by Massey H. Shepherd Jr. Seabury Press. $.95

The Threshold of Marriage Morehouse-Gorham. $.45

Say It Again by Alice McKay Rickert. Morehouse - Gorham. $.50

Here are three small pamphlets on widely separated subjects which are of exceptional value and interest, out of all proportion to their size and price. Massey Shepherd writing on the liturgy is always enlightening and practical. He is, I presume, the outstanding authority in his field of the Episcopal Church. The "Threshold of Marriage" was first published in England under Church of England auspices and this American edition has a foreword by Almon R. Pepper, executive secretary in social relations of the National Council. Parish clergy would be well advised to put a copy in the hands of every couple about to be married by them. "Say It Again" will be found delightful by parents and teachers of very young children.

All the Plants of the Bible by Winifred Walker. Harpers. $4.95

This is an informing and delightful book. The author is an internationally known botanical artist now in residence at the University of California. Her book is based on the list of "Plants of the Bible", issued by the New York Botanical Garden. She has made life-sized paintings of all the plants. One of these is reproduced in color for the frontispiece of this volume. The rest appear in full-page black and white offset. Each page facing the picture has a description of the plant, its growing habits in Palestine and its uses.

Every Bible student should find delight in this unique book.

MAKE MONEY WRITING
. . short paragraphs!

You don't have to be a trained author to make money writing. Hundreds now making money every day on short paragraphs. I tell you what to write, where and how to sell; and supply big list of editors who buy from beginners. Lots of small checks in a hurry bring cash that adds up quickly. No tedious study. Write to sell, right away. Send for free facts. **BENSON BARRETT,**
Dept. 183-L, 7464 N. Clark St.

YOU CAN PUBLISH YOUR BOOK
Free brochure tells how we published 2000 books for authors. Free editorial appraisal. Write Dept RHU2
EXPOSITION PRESS / 386 4th Ave., N.Y. 16

THESE HOLY MYSTERIES
An Instructed Eucharist
ITS RATIONALE, METHODS, AND USE
By The Rev. Edward Cumpston Rutland
Vicar, St. John's Church, Carthage, Texas

This little work provides a running commentary on the theology and action of Holy Communion to be used at a Church school service and at other times during the church year. Directions are given concerning the running commentary. The narration could be handled by a lay reader. Price, 50 cents

Morehouse-Gorham Co.
14 East 41st Street - New York 17, N. Y.
29 East Madison Street - Chicago 2, Ill.
261 Golden Gate Avenue - San Francisco 2, Calif.

If Your Child Is A Poor Reader

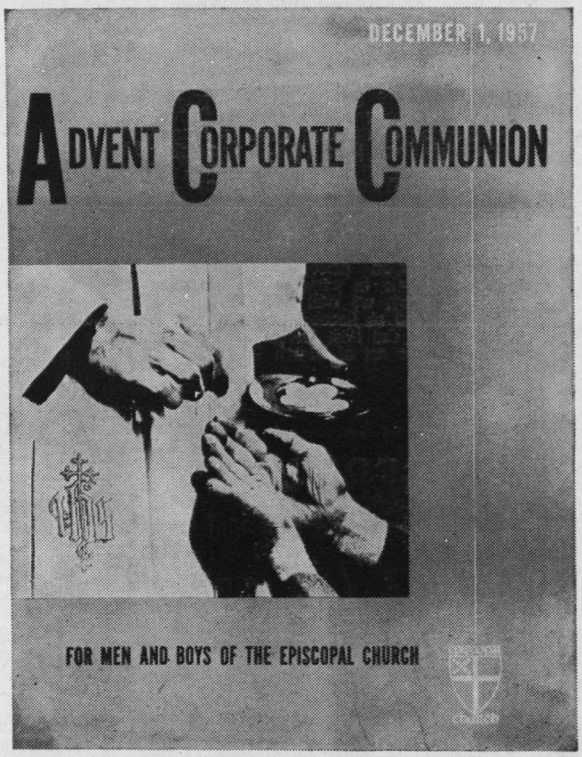
See how *The Sound Way To Easy Reading* can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade in 6 weeks!* Write for free illustrated folder and low price. BREMNER-DAVIS PHONICS, Dept. P-63, Wilmette, Ill.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

NOVEMBER 21, 1957

10¢



CHURCHES throughout the country will celebrate this Corporate Communion which is sponsored annually by the Brotherhood of St. Andrew, with a breakfast afterward

IS MAN HIMSELF OBSOLETE?

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. *The Church is open daily for prayer.*

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D., r

Sunday HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD 12:10; Noonday ex. Sat. 12:10.

Noted for boy choir; great reredos and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com., 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain

Sundays: 8, 9:30, 11 a.m., High School, 4 p.m.; Canterbury Club, 7 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 36

The WITNESS
FOR CHRIST AND HIS CHURCH

NOVEMBER 21, 1957

Editorial and Publication Office. Eaton Road. Tunkhannock. Pa

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Story of the Week

Ministry of Lay Men and Women Discussed by Leaders

★ A meeting of importance for the future of the Church was held at Parishfield, retreat and conference center for Michigan, when sixteen men and twenty-two women discussed the lay ministry of Episcopalians.

Sponsored jointly by the Presiding Bishop's committee on laymen's work, the Woman's Auxiliary, and Parishfield, the meeting grew from a suggestion made by Episcopalians attending the World Council of Churches' consultation on the laity, held last July in New Haven.

The Michigan meeting marked the first time that representatives of the Woman's Auxiliary and of the committee on laymen's work had gathered for discussion on a national level, and the group asked each organization to investigate the possibility of closer coordination between their national staffs. Included among the thirty-eight confrerees were people having no active connection with either organization, as well as those who are active in them at parish, diocesan and national levels.

A major portion of the meeting was devoted to an exploration of what the Bible and the Christian faith proclaim about the laity's vocation. Through Bible study and small group discussion, the participants found that a vital lay ministry, exercised through each individual's secular vocation, is necessary if the Church is to fulfill its nature. They agree that this lay ministry must not consist simply in assisting the clergy or in working within the institutional Church.

Concern was expressed over the structure and organization of present-day Church life, and too many meetings, preoccupation with "keeping the wheels turning", the lack of clear teaching about the Church's task and the laymen's role in it, were deplored. A suggestion that some parishes might declare a two-month moratorium on meetings, giving the time to serious thought and discussion of the ministry of the laity, was advanced and approved.

The group also declared the necessity for a closer working relationship between men and women, and suggested that women, might be invited to share in the present national laymen's training course and that men might share in the United Thank Offering of the Woman's Auxiliary. It urged further experimentation in combining separate parish organizations for men and for women and applauded a strong plea by a layman that women be removed from "second class citizenship" in the Church.

The three sponsoring groups, including the Conference Center, which carries on a continuous program of lay training, will follow up the suggestions made at the conference.

BRADLEY WARNS ON NUCLEAR PERIL

★ Gen. Omar N. Bradley said that mankind is rushing toward the day of his own destruction unless a structure of world peace is erected that will ban the use of nuclear weapons.

The retired chairman of the joint chiefs of staff addressed prominent churchmen and educators at a dinner here opening the 50th anniversary observance of St. Alban's School, Washington.

Bradley said the central problem of our time is "how to employ human intelligence for the salvation of mankind."

"Our plight is critical and with each new effort that we have made to relieve it by further scientific advance we have succeeded only in aggravating our peril," he said.

The general said science has placed mankind in an "ironic" crisis in that "we are staving off the ultimate threat of disaster" by inventing arms which are even more "ultimate and disastrous."

"We are now speeding inexorably toward the day when even the ingenuity of our scientists may be unable to save us from the consequences of a single rash act of a lone reckless hand on the switch of an uninterruptible supersonic missile," he said.

The peace of the world, he said, rests on the single hope that "no government, no single group of men, not even one wilful individual, would be so foolhardy, so reckless, as to precipitate a war which must end in mutual destruction."

"If we are willing to trust to

reason as a restraint to the use of a ready-to-fire bomb," Bradley asked, "why do we not make more diligent, more imaginative use of reason in seeking an accord to control the atom and banish it as an instrument of war?"

Sweet Briar College to Honor Former Virginia Dean

★ An endowed chair of religion is hanging in space above Sweet Briar College as this year draws to a close. Whether it will land solidly on its four legs is a question which can only be answered if the remaining financial ballast of $14,000 can be found before December 1, to reach the specified sum of $100,000.

As soon as the Kresge foundation offered the college a $50,000 conditional grant for such a professorship in June, 1956, college officials decided that the hoped-for chair of religion should carry the name of Wallace E. Rollins, first chaplain and professor of religion at Sweet Briar, for many years a teacher and dean at the Virginia Theological Seminary. They set to work immediately to raise the requisite $100,000 within the months specified. Today they are within $14,000 of their goal.

Their goal is to set the chair down squarely in front of the octogenarian whose name it bears, as a Christmas gift, and as a tribute to his widespread spiritual and intellectual influence growing out of a lifetime of teaching.

During the past year and a half, many of his former students have sent their gifts to the Rollins professorship at Sweet Briar. Others who never knew Dr. Rollins have become infected with enthusiasm for this appropriate means of honoring a great teacher and have also contributed to the growing fund. Sweet Briar alumnae clubs have swelled the amount by $11,142, in contributions ranging from $30 to $2000. Individual alumnae have given more than $31,000, and gifts from four alumnae classes have reached $8000. Faculty, staff, and students at Sweet Briar, parents and friends of students or alumnae, and members of the board of overseers, are all listed among the donors. Two unrestricted gifts of $2000 each from the Esso foundation have also been applied to the professorship.

An unusual aspect of this effort to raise the $100,000 needed is the cooperation given to Sweet Briar by another institution, the Virginia Seminary at Alexandria, where three faculty members wrote to all of Dr. Rollins' former students. Clergymen, teachers, bishops, and others who had once been "Skinny" Rollins' boys responded eagerly, as they gratefully recalled the significance of his teachings.

Still slender and tall, in spite of the pull of 88 years, Wallace Rollins lives in retirement at Sweet Briar, where his former students make a point of calling on him whenever they are in the vicinity. A graduate of the University of North Carolina and of the Yale Divinity School, Wallace Rollins came to Sweet Briar in 1908, two years after the college opened, and remained for almost five years before he was appointed to the Seminary faculty.

In the following years he was a frequent visitor at Sweet Briar, and when he retired in 1940 he returned there to make his home. Three years ago, Wallace and Marion Rollins published a book, "Jesus and His Ministry," a product of their joint scholarship.

Mrs. Rollins is professor of religion and chairman of a department which attracts about 31% of Sweet Briar's 520 students each year. In a non-denominational liberal arts college for women, this is an indication of good teaching and genuine interest.

As the time limit set by the Kresge foundation approaches, every effort is being made at Sweet Briar to attain the $100,000 total which will assure receipt of the conditional grant of $50,000. To those already received, every new gift for the Rollins professorship of religion is added with special gratitude.

ANOTHER REPORT ON CHINA

★ The report on the Church in China by the Rev. Warren McKenna which appeared in the Witness of October 31, is substantiated by the report of another visitor, the Rev. Walter Freytag, professor at Hamburg University, Germany, who has just returned from a three-week visit. He is also chairman of the division of studies of the World Council of Churches.

"I saw people going to church and confirmed with my own eyes in Shanghai that 50-100 per cent of church members in six separate churches were present one Sunday," he declared.

While three weeks in China "is not long enough to venture a judgment on the total situation," Freytag said he was impressed with the "look of the people" and "a new spirit of self-respect."

"One sees some splendid churches recently built," he reported, "and others have been enlarged or restored" He also was amazed that the 700,000 non-Roman Catholic Christians in the large cities have no fewer than 21 student secretaries and

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

that there are 15 executive and 100 workers employed in the Shanghai YMCA.

"Nowhere, however, does one find any fundamental criticism of the present political system," he continued. "This is one of the things on which they are silent." He added, however, that anyone who becomes a Christian cuts himself off from the party and "joins a minority which today is at best respectfully tolerated."

"It is a simple fact," he declared, "that they know they are called to witness to the gospel in the world and one constantly sees Christians quite naturally saying grace before a meal in public." Freytag concluded: "We must remain in touch with the Chinese Christian Churches and refrain from setting ourselves up as judges."

LIST CAUSES OF CHURCH FIRES

★ The Church Fire Insurance Corporation, affiliated with the Church Pension Fund, has reported, with other agencies, to the survey bureau of the National Council of Churches on the caused of typical church fires.

Defective and overheating systems are responsible for nearly a quarter of the losses which total many millions of dollars. Defective wiring and "bug fires" together cause another 25%. Lack of sprinklers, unprotected concealed spaces, combustible decorations and draperies, oiled floors are other major causes.

The report also states that many churches carry inadequate insurance, particularly considering the rise in building costs in recent years.

CAPETOWN CATHEDRAL HAS BIGGER SIGN

★ A 14-by-8-foot sign was erected on the grounds of St. George's Anglican Cathedral Capetown, So. Africa reading: "This cathedral is open to welcome all men and women of all races to all services at all times."

The sign was installed after supporters of the South African government's racial segregation policies had removed a smaller, similarly-worded notice from the cathedral steps.

The original sign was installed early this year after the house of assembly approved the new native laws amendment act which gives the government the right to prohibit Africans from worshipping with whites.

The new sign was put up about two weeks after Joost de Blank had been enthroned in the cathedral as Anglican archbishop of Capetown. He told an overflow congregation of men and women of all races at the installation service that it is "our Christian calling to put God's love into action at any cost."

ECUMENICAL SERVICE IN BOSTON

★ An ecumenical service was held on November 11th at Trinity, Boston, sponsored by the council of churches of Mass. The speakers were Bishop Rajah Manikam of India and Dean Liston Pope of Yale Divinity School.

BISHOP BAYNE VISITS HOBART

★ About 200 churchmen and educators took part in a special convocation at Hobart College on November 8-9, to consider "Creation and Monotheism" under the leadership of Bishop Stephen F. Bayne, Jr., of the Diocese of Olympia. They came from churches and educational institutions in New York state, northern Pennsylvania, and adjacent Ontario, Canada.

The series of meetings opened with a buffet supper and reception in honor of Bishop Bayne in the student union. Bishop Bayne addressed convocation guests on the Christian doctrine of creation, a doctrine which he said is somewhat neglected these days.

Second session of the convocation was held the next morning, following a service of Holy Communion, when Bishop Bayne's subject was the moral implications of Monotheism.

The final session was the formal convocation service that afternoon when Bishop Bayne spoke on the intellectual implications of Monotheism.

Presiding officer for all sessions was the Rev. Louis M. Hirshson, president of Hobart and William Smith Colleges.

MAN BITES DOG IN CANADA

★ An agreement has been signed in Windsor, Canada, making a new college of the Anglican Church an affiliate of Assumption University, a Roman Catholic institution. It will be known as Canterbury College.

Bishop Luxton, Anglican bishop of Huron, who signed the agreement, said that "in this modest way two groups that have been apart have dared to think of togetherness again."

The Rev. E. C. LeBel, president of Assumption, hailed the agreement as "cooperation by Catholics and Protestants in a common cause."

QUAKERS PETITION UNITED NATIONS

★ American, British and Canadian Quaker groups sent telegrams to the 82 delegations to the United Nations urging them to "work actively for unanimous Assembly action looking towards renewed disarmament negotiations."

Signers of the message were the International Quaker team at the United Nations, the American Friends Service Committee, the British Friends Peace Committee and the Canadian Friends Service Committee.

The Quakers called for sus-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

pension of nuclear weapons tests, and an end to the production of such weapons, and elimination of A and H weapon stockpiles. They urged that outer space devices be used only for peaceful purposes.

A general reduction of armed forces and expenditures also was proposed, and effective inspection and control of disarmament steps. Savings to governments as a result of such a program, the Quakers said, should be used to raise the living standards of mankind.

They urged each delegation to support the current proposal before the UN which would set up an educational campaign on the urgent need for disarmament.

FREEDOM CELEBRATION IN PHILADELPHIA

★ A procession from Independence Hall to Christ Church opened the four-day Church and freedom celebration in Philadelphia on November 11th. The service was conducted by Bishop Hart, assisted by Bishop Armstrong. The speaker was Oliver Gasch, U.S. attorney for the District of Columbia.

A forum was held following the service conducted by William White Jr., chancellor of the diocese; Dean Reuschlein of Villanova University; Prof. Paul Bruton of the law school of Pennsylvania University.

There were also panel discussions on labor, world relations, the mind and the faith.

CIVIL RIGHT COMMISSION COMPOSED OF CHURCHMEN

★ The newly-appointed civil rights commission is composed of six active Church leaders, including President John A. Hannah of Michigan State University, a communicant of St. Paul's, Lansing.

The chairman is Stanley F. Reed, retired Supreme Court justice, who is a Methodist. There is one Negro, J. Ernest Wilkins, president of the judicial council of the Methodist Church, which is the highest post a layman can hold in that Church.

The one Roman Catholic is the Rev. T. M. Hesburgh, president of Notre Dame.

The commission, which has to submit a final report by September 9, 1959, will investigate charges that citizens are being denied the vote for reasons of "color, race, religion or national origin." It will also "collect information concerning legal developments constituting a denial of equal protection of the law under the constitution."

DEGREES CONFERRED BY HOBART

★ Honorary doctorates were conferred upon Bishop Bayne of Olympia, the Rev. Cuthbert Pratt, rector of St. Chrysostom's, Chicago, and layman William B. Given Jr. of New York, at the convocation held at Hobart College on November 9th.

They were conferred by President Louis M. Hirshson before about 200 clergymen and educators attending the meeting to hear lectures by Bishop Bayne, reported elsewhere in these pages.

PLAN SONG BOOK FOR CHILDREN

★ Children's songs and poetry which can be set to music are being sought for a song book being prepared by Seabury Press. Ages three to eight is the idea—so if you have any send them to Norman Mealy, 41 Kirkland Street, Cambridge, 38, Mass.

INTERCHURCH CENTER UNDER WAY

★ The country's first national headquarters building for Churches will be a reality by 1960. Dedication of the site and a ground breaking ceremony took place on November 17. The 19-story building will cover a city block near Union Seminary which was given by John D. Rockefeller Jr. The building will cost about $20-million.

A number of Churches will close their headquarters in down-town areas and take space in the new building. Four of the floors will be occupied by the National Council of Churches.

GENERAL ASSEMBLY IN ST. LOUIS

★ The General Assembly of the National Council of Churches will meet in St. Louis, December 1-6, with the general theme being "Oneness in Christ." There will be discussion of international affairs, race relations, Church cooperation.

Among the speakers are Bishop Manikam of India, the Rev. Martin Luther King Jr. of Montgomery, Alabama, General Taylor, chief-of-staff of the army, the Rev. Clarence L. Jordon of the interracial Koinonia Community in Georgia.

Thirty Churches are members of the Council.

BISHOP BLOCK VISITS JAPAN

★ Bishop Karl Block of California is in Japan to conduct a college of preachers. He is to visit Hong Kong following his three weeks in Japan.

PROTESTANT CHURCHES IN NEW YORK

★ There are 1,589 Protestant Churches in New York City, served by 1,498 clergymen.

BISHOP CASADY CELEBRATES

★ Bishop Thomas Casady, retired bishop of Oklahoma, celebrated the 30th anniversary of his consecration last month. The district received diocesan status under his leadership.

The district more than doubled its communicant strength during his episcopate.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Thanksgiving

GOVERNOR William Bradford of Plymouth Plantation wrote to his friend Robert Cushman on June 9, 1625, that the Pilgrims "never felt the sweetness of the country till this year; and not only we but all planters in the land begin to do it." There is something elementally Hebrew about those ancestors, spiritual or carnal, of ours, which they share with the Mormons and Boers. All have the same consciousness of virtue, the same sublime disregard for previous occupants of the country, the same identification with the good land that their God, and their labors, have given them. Aeneas has the same sense of destiny, but is a good deal more scrupulous in dealing with the aborigines. However Roman history suggests that Virgil speaks of Roman colonization as he could wish it had been, and not as it was.

One's imagination loves to play around first arrivals on familiar sites. There is a magic about Aeneas' visit to the future site of Rome in Aeneid VIII which you can scarcely equal elsewhere. Milton, alas!, never wrote his Epic of Britain; and the themes of Arthur and the coming of the Saxons have not yet found a poet fully worthy of them, in spite of Malory and Tennyson and now Charles Williams. Bradford suppresses his vein of poetry as best he can: the real epic of American soil is William Bartram's "Travels", with its evocation of the "chrystal fountain" which appears metamorphosed in Coleridge's "Xanadu":

> —where Alph, the sacred river, ran
> through caverns measureless to man
> down to a sunless sea.

It is no accident that this romantic definition of the mysterious in topography is solidly based on a site of the New World, which we presume the tourist to the Carolinas is encouraged to visit. We hope Coleridge's fountain has fared better than Thoreau's silent pond. Happy Coleridge still lived in an age when a few unpenetrated frontiers remained. And we Americans should feel very conscience-stricken when it becomes our duty to censure the descendants of the Voortrekkers. Their great migration was the last entry into Canaan that this over-populated planet is likely to see; like the Pilgrims they built farmsteads; it was only that the Canaanites of Africa, unlike ours, refused to be exterminated.

A friend has suggested that the 184-lb. Sputnik is actually Mr. Malenkov carrying a walkie-talkie. Whether this is so or not, we do not covet the role of the first space-traveler, as we have before noted. We have no reason to believe that anywhere else in the universe is to be found that particularly delightful blend of oxygen, nitrogen water-vapour and argon which we are currently breathing (mixed with only a minimum, we hope, of sulfur dioxide and radio-strontium.) And yet, so perverse are we, we want it both ways; we wish that we could discover, not the moon, but America; we want both the familiarity and the strangeness. Like Governor Bradford, we have "felt the sweetness of the country"; and weep that it will be forever impossible again to have carved out for oneself the first homes in it.

But perhaps it is a rule that every Aeneas must have something of the Joshua in him, gladly bearing the sword of God against the hateful inhabitant of the land. It will then be as well that the age of colonization is over. And have we not all known the child who, sturdy and breathless, climbs beyond the fields of his native watershed, ascends the wooded slopes, and for the first time surmounts the bare col which gives onto an unknown valley? Biologists perhaps still teach that the development of the individual recapitulates the development of the species. If so, nothing good in our past will ever be altogether lost to the seed of our loins: every boy shall permanently be permitted to be his own Ulysses.

PRIVATE LITANY

WE ARE entitled then to give thanks for the sweetness of the land, as for other things. Each of us will have the duty and pleasure of composing his private litany: but perhaps we shall not be quite alone in including the facsimile of the First Folio and the recording of Mr. Frost's voice, woodsmoke and the bubbles of cider, the remembrance of fog over the Hebrides and heat-lightning in Iowa; but above all the struggle with the boulder, the glacier's teeth with which our fields are still sown, and where our sweat dropped, the fulfilment of the grainfield and the vineyard.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

We cannot easily forgive the Church for multiplying prayers but in the process starving us of our true nourishment. Why may not our congregations, as men and women since the beginning of time have done, as the peasant rabbi with his students did both in time of anticipation and despair—why may we not, when we gather together, take the loaf fresh from the kitchen, the vintage which crowns the lake-head, offer them to their begetter, and enjoy them together as we were intended? What else is there to do when friends and relations get together? But somehow the turkey and the grape-arrangement on the altar have gotten dissociated; and it is felt scandalous that the Glasgow artisans of Iona should take the bread of the Holy Table and spread marmalade on it for breakfast.

But we have renounced liturgical reform, and shall stick by our words. Let piety and the hierarchy take away our experience as far as they will, they cannot take away our meaning. We have been truly led into a land flowing with milk and honey, or with apples and doughnuts; we are responsible for it; but we are still only pilgrims and sojourners in it. We have kept the walls of our ancestors in good repair; their swords hang over our hearth; our porcelain rests in their hand-hewn cupboards: but the most powerful symbols of perpetuity only remind us that neither we nor these rugged fields can be promised eternity. We should face with light-heartedness the grimace of the new satellite across the twilight constellations; it tells us nothing we should not have known before.

NOT OF THIS WORLD

AND the corn and the wine likewise maintain us in life only to prepare us for death. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "Thou fool, that which thou sowest is not quickened, except it die." We have to die, first of all, to our illusions of being Joshua; we have to persuade ourselves that in the last analysis the universe is not set up for the special benefit of those who take the sword. Ever since Cyrus the Great King invented world-empire men have been committing atrocities in the name of God and of good government. The Russians would have been delighted to have anticipated us in the infamy of Hiroshima; and our generals are equally itchy to get their shiny ICBM's operative. We have to believe that this is the wrong way to go about doing things. But we cannot beat the Ministries of Propaganda and the General Staffs at their own game; our kingdom is not of this world. And even our fields and vineyards are prizes in the game; only our hearts are beneath the contempt of the great ones of this world.

The peasant rabbi had both dug in the fields and seen the operations of kings; and these are the observations which his wisdom has distilled for our benefit. The "sweetness of the country" lies exactly in our willingness to surrender the symbol for the meaning. It is only in our best moments—in the epiphanies from the hills when the movement of the reaping-machine far below us becomes transparent, and like Blake we see for an instant ruddy angels gathering in the harvest—that we are convinced that the holiday gathering around the long pine table is only the foretaste of something better. If we profess to chart across what ocean the real Promised Land is to be found, we lie.

Our principal thanks are due, this Thanksgiving and in general, to our pioneer and advance-guard, the Columbus of the spirit, who voluntarily gave up his students for the secret police, the wine-cup for the gall and hemlock, and ventured onto the Atlantic of death, not even under the illusion of sailing towards the Indies of legend. If we have enjoyed the hospitality of his table, perhaps we can bring ourselves to trust his further directions.

What Constitutes Christian Education?

By W. Norman Pittenger
Professor at General Seminary

MUCH of the time many of us are so concerned about the details of some project, about the machinery (as we may call it) and the applications which are necessary, that we quite completely lose sight of the fundamental ends and objects which are behind the things we are doing. This is as true in religious matters as in any other area. And in Christian education parents often overlook the necessity of the task because of some disagreement about the method. We tend to get so involved in a study or criticism of the bark of the trees, taking each tree by itself,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

or grouping them in classes, that we forget there is a large and beautiful wood about which we should chiefly be concerned.

The purpose of this essay is to suggest to parents the real reason for the religious education of their child; the deep objectives of such education; to indicate some of the basic purposes that are back of and should control all Christian nurture—and then to leave the relating of those major significances to the particular problems of programs, courses and methods in the hands of those to whom that relating belongs—to the parents, and to the teachers and administrators of the Church Schools in the various individual parishes.

First of all, it is of vast importance never to forget that both the dispensing of information about the Christian faith and the attendance at church worship by children, must be seen against the background of a universe which is limitless in range, awe-inspiring in beauty and solemnity, and yet our home for the span of life. What one might call the "cosmic environment" needs to be brought into religious education, for the very simple reason that if we do this we shall never tend to think that we are able to give neatly formulated answers to all the problems which life may raise for children. There is much we do not know, much that the wisest of men can never know; and the reverence and Christian agnosticism which that implies should be part of the very atmosphere of all religious training, both in the home and in Church. Some things are certain to us— as certain as anything can be in this world; but those things are set against a background of mystery—and nothing is more destructive of confidence than the attempt to make children think that their parents or teachers have been granted a special knowledge of everything, as if we had a private telephone line to the heavenly throne.

With that sense of the vastness of things, there must also come a sense of the reality and overwhelming importance of the Christian assertions. If religion is set in a world of mystery, with the stupendous cosmic sweep that world has, it must be true that the Christian faith is a matter of not merely parochial import. Its teaching, its doctrine, has implications which stretch from the tiniest flower to the farthest star—it is a cosmic affair, if it be true at all.

It asserts things about the ultimate nature of the world, about the purposes which are being realized there, about man's place in it, about man and the God who made him and his world, which, if they are not true, are the most startling impertinence ever devised by the mind of man. If they are true (or better, if they approximate truth, so far as we can reach it), they are equally startling, awe-ful, amazing, and wonderful. Children should be helped always to sense this glory and majesty of Christian faith. Let us never lose sight of these twin facts—the vastness of the world in which we live, especially as science now discloses it to us; and the vastnees of the faith which we profess.

THE ULTIMATE AIM

WHAT then is the ultimate aim of religious education? It is to relate the whole of human life, and the life of every individual man and woman, boy and girl, to the great Reality which is behind, in, through and controlling every nook and cranny of this universe. It is to make it possible for people to adjust themselves (or more truly to be adjusted through God-given grace brought to bear upon them) to the deepest, realest, most significant of environments and meanings, to God himself.

Often one feels that the parent or teacher is satisfied if certain facts are acquired, certain devotional habits learned, certain answers memorized; but that he or she has forgotten that the only reason for these things is that by them a life lived in adjustment to the reality of God may be made possible for God's children. It is only in that way that life can be richly, abundantly, satisfyingly lived; and it is a rich, abundant, satisfying life that God intends for men, even though suffering and pain are an inevitable accompaniment of all rich, abundant and satisfying living.

But if religious education is Christian religious education, we cannot rest there. The adjustment is one which for us is to made through a religious tradition, the Christian tradition, with its wealth of meaning, its richness of worship, its warmth of fellowship, its participation in the very life of God himself—for the genius of Christianity is that Christian life (in fellowship with the company of faithful and loving souls, which is the Holy Catholic Church) is life in adjustment with God, because it is the very life of God himself brought close to us by his own self-giving act in the life of Jesus Christ our Lord and Saviour.

So it is that parents should have as their objective the bringing of children into the family life of the Holy Catholic Church, a life where they are at home with God and with their fellows in this world. And that family life takes three

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

forms, concerning each of which a few words ought to be said.

A WAY OF WORSHIP

FIRST, it means a way of worship, using that word in its broadest sense of actual relation, intimate and personal, with the God who has made us. The Christian parent ought to see that a fundamental part of their task is the training up of their children in the worship of the Christian Church. That implies prayer at home with the children; supremely, it implies their presence from early years at the Eucharist, where Reality has made himself specially available to us through quite simple sacramental means,—means that anybody can understand, and that nobody can exhaust. Participation in the Eucharist, sharing in the life of prayer, training in that attitude of reverence, love, worship, self-oblation, loss in the wonder of God and his love and power—here we have a chief task of the parent and teacher. Not merely the formal side, but the vital side; getting inside, so to say, and praying with the Church—such is the aim.

A WAY OF BELIEVING

SECONDLY, there is a Christian way of believing. Here the parent and teacher will need facts, information, answers; but above all the confident trust which is a personal thing all his or her own, although built upon the trust of the Church itself. A living awareness of God, his reality and power, his love, his incarnating work, his coming amongst us in Christ, his empowering Spirit, his sacramental presence, his indwelling in the fellowship of the Church: these things are at the heart of Christianity. They can be taught dully, stupidly, merely verbally; or they can be taught with fire and conviction, because they are part of the life of father or mother or instructor. We dare not lose sight of the fact that the task is to help children to see the great Christian faith as an actuality which makes a difference to each of us, and which is reflected in our lives because it is itself a reflection of the lives of untold millions of souls who have known God in Christ through the Church.

LIFE IN PRACTICE

AND that leads to the third point, which is the Christian life in practice. We need to train up those who will live Christianly and who in the troublous days ahead will lead the Church; and we must train them up as people who show, through the whole content of their life, in shop and office, home and classroom, the spirit of Christ, the quality of his life, the love of God which he came to shed abroad in human hearts. They are to be "little Christs," as the French devotional writers used to say; they are to be salt which savours the flat life of the world; leaven which changes the world into the likeness of Christ. Personal devotion, Christian faith, are not enough; there must also be practical life, the conforming of the soul to the image of God in Christ, so that the compelling radiance of Christianity may be made effective in the affairs of men.

This has been a sketchy discussion. But nothing really matters beyond this: that we should seek, with all our heart and soul and mind and strength, to bring children to the knowledge and love of God, as that has been brought to us through the living Christ of our Christian fellowship. Having been brought to that point, the children of God's love will have life which is life indeed. It is safe to say that any parent who neglects to make possible for his children this developing integration of life around Reality, and this deepening sharing in the corporate religious experience of the race, has by that very token shown his unworthiness as a parent and his lack of responsibility as a Christian.

Don Large

Flip of a Chance Coin

"IF I forget thee, O Jerusalem, let my right hand forget her cunning." Using as a springboard these words of the Psalmist in exile, Theodore Ferris of Boston's famed Trinity Church reminds us that a man can't be faithful to world loyalties, unless he has first been faithful to his local loyalties. We can be most effectively loyal to the universal Father of us all, only to the degree that we're loyal to the local parish of that universal Church in which the Father chose to incarnate himself. It's easy enough to mouth general commitments, but it's infinitely more important to implement specific ones.

And secondary loyalties, whether on the local or on the general level, are never good enough for the man who professes and calls himself a Christian. The salient heresy of the modern age is the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

one in which alleged Christians equate the Church with secular works of charity. It's all too simple to forget that it was the body of Christ which gave these non-Church arms of ethical and social good their original inspiration and support. But having forgotten that fact, too many Christians today give the bulk of their support to things like the Daughters of I-Will-Arise, Pocahontas Lodge 23, Wigwam One—and then toss their leftovers to the parish church, as one might thoughtlessly flip a chance coin into a beggar's cup.

Now I'm sure that these Daughters are all lovely girls, and that Wigwam One is a homey place, fittingly fixed with all of the frou-frou of fraternal love. And our loyalty to Pocahontas Lodge 23 is certainly a local one. But it's a tragically mixed-up loyalty. Whenever we give more of our substance to something outside the Church—however meritorious its secular work may be—we're giving to something less than the Church. And we're thereby giving more to the less than to the greater! If we let the roots die, the branches will not be long in following.

But who, you ask, will support charity's secular enterprises if we don't? In the first place, the Church is not just one more beggar in an endless line of charitable societies. It isn't an organization, but an organism. As the body of Christ in history, it is the root source of our creation and of the very air we breathe. Second, the world is vastly peppered with atheists, agnostics, and every variety of non-Christians. The atheist doesn't believe in God; so we don't expect him to tithe. But if he's a well-meaning atheist, he has a thousand secular charities to tithe to. Neither do we turn to the agnostic for a generous thank-offering to the source of all blessings. He hasn't found that source yet; so he feels no need to be thankful to him. But he can be thankful to those non-Church agencies which, on his behalf, help the lame, the halt, and the blind. Let him do it, since he has nobody else to thank for his well-being. Nor do we ask the Jew for his support. If he's a practicing Hebrew, thinking of God, he will generously turn to his local Jerusalem. Otherwise, he too has a thousand repositories for his acts of kindness and of love.

But God does expect the Christian to put his Church before everything else. I may find it in my heart to be grateful to the Daughters of I-Will-Arise for their sisterly love. But if I'm logical, I must find it in my heart to be more grateful to the Church of Christ which inspired those Daughters and made their kind of loving society possible in the first place.

So, as you come to tithe to the Church for this coming year, think of her as the Holy City, remembering the ancient cry of loyalty, "If I forget thee, O Jerusalem, let my right hand forget her cunning!"

Is Man Himself Obsolete?

By I. F. Stone

THE biggest news of the week was neither the fall of Zhukov nor the Macmillan-Eisenhower meeting but the first indications that France and Sweden will soon be joining the atomic arms club. Jules Moch in a press conference at the United Nations said France would use its fissionable materials for atomic weapons if no disarmament agreement is signed; none is in prospect. A few days later came word from Sweden that its Minister of Defense warned that the Swedes must have atomic arms by 1965 not only for their guided missiles but for tactical use. There will soon be five atomic powers, instead of three, immensely complicating the task of agreement and control. Nuclear weapons, deadly as they are, will soon be as common as gunpowder.

THE NO. 1 TASK OF OUR TIME

THE wider the distribution of atomic arms the greater the chances that mankind will blow itself to smithereens. The problem is no longer whether war is obsolete. The problem is whether man, with his irrationality, and his immemorial tendency to settle his fratricidal quarrels by mass murder, is not obsolete. A species given to such deadly games can hardly survive the invention of weapons so destructive. This is the situation which faces mankind but there is little sign that human leadership is facing up to it. On the other side of the current Great Divide (there is one in every generation), the Russians in the age of the Sputnik are as ludicrously obsessed with Turkey as the Czars were a hundred years ago in the age of the gunboat. On our side there are no signs

Reprinted with permission from *I.F. Stone's Weekly* of November 4, 1957. Any wishing to subscribe to this outstanding paper can do so by sending name and address to 5618 Nebraska Ave. N. W. Washington 15, D.C. with a check for $5.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

of any but small minds at work. The notion that the future of humanity now depends on finding a way of teaching it to live together is the No. 1 task of our time. One looks for it in vain on any of the agendas.

With all the billions being spent on arms in a world still largely shoeless and illiterate, no one proposes to spend a few millions on a world study of why men fight. We know dangerously little of the explosive aggressions in man. Yet the only security today for any and all of us is to find a defense against this ultimate weapon within ourselves, the tendency to murder. The military are alarmed lest they be finally eliminated by the sheer "impossibility" of nuclear war. Their best minds hope, as U. S. Army Chief of Staff Maxwell D. Taylor disclosed in a speech here, that we can find a way to limit war, so that the Great Game can go on. His hopes are pinned on an anti-missile missile, which can shoot down the ICBM in mid-course, and thus provide an umbrella of safety under which war may be resumed on the more "humane" scale of the past. The danger has brought an intensified effort, not to save men, but to save war.

FATAL CONTRADICTIONS

WHILE the Army chief at least shows imagination, the political leaders respond conventionally. Inane is the word for the Macmillan-Eisenhower communique. In one breath it says that "the indefinite accumulation of nuclear weapons and the indiscriminate spreading of the capacity to produce them should be prevented" but in the very next paragraph it talks of how "international security now depends not merely on local defensive shields, but upon reinforcing them with the deterrent and retaliatory power of nuclear weapons." This means placing nuclear arms in all the hot spots of the world, increasing the danger that some accident, or Lilliputian dictator in a moment of megalomaniac aberration, may set off the final conflict. The Macmillan-Eisenhower panacea is "free world partnership" in the pooling of scientific resources—not to eliminate war but to make it more deadly. The hope is still for another technological breakthrough to a new means of destroying human beings en masse which will be so terrifying and overwhelming that we can dictate terms to Them. This is the fantasy of a savage on whom modern science confers ever bigger clubs.

WE STILL BELIEVE IN MAGIC

THE primitive within us has never been more visible in the headlines. The President, the Head of the Tribe, after poohpoohing Sputnik, which the Bad People Over The Hill launched, suddenly sets off a whole series of rockets of our own, like fire-crackers for children. He makes a speech attacking "morbid pessimism" about "free enterprise" and the stock market which fell 5.6 billions on Monday, rose 8.3 billions on Wednesday. Even papers which take an astringent view of the President's scanty knowledge and constant golf applauded. Said the Chicago Tribune, "Coming as they did the day after President Eisenhower's reassuring speech . . . the barrage of rockets had the desired effect. Panic mongers were silenced, the people's spirits rose." The New York Daily News, which otherwise specializes in tough guy cynicism, said "President Eisenhower is the man who can clear up any unjustified worries if any man can" but at the same time hoped he would get himself a new ghost writer capable of speaking in "short, hard-punching plain English." So in ancient times people knew a mere human priest spoke behind the mask but believed at the same time it was the voice of the god. The very people who suspect Ike only has the haziest conception of what is going on, still have a superstitious faith in his magic. How can people this primitive be expected to respond rationally to the new menace?

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 22nd Sunday after Trinity

St. Mathew 18:21-35

"If ye from your hearts forgive not every one his brother."

The insistence on forgiving occurs strongly throughout the Gospels. It was the Gospel theme as recently as the 20th Sunday after Trinity. The frequency of this emphasis in teaching and action leads to the conclusion that it is the summation of Jesus' ministry. Of course, by forgiving he meant much more than saying, "I forgive you". To forgive was to heal and restore to normal, clean living. It returned the one forgiven to a relation with men and God in peace and purity. It did the same for the one who forgave. In forgiveness operates the ministry of reconciliation. It is atonement.

It is not enough to say that Jesus effected the reconciliation of man with God. What he did be-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

comes effective through those who have learned from him and put into operation in their own environment his restorative work. A Christian is one whose life is a forgiving influence as was his.

The particular point of this Gospel selection is the threatening note of its conclusion. This was not uncommon in Jesus' teaching, and its stress expresses the importance he attached to forgiveness.

Most of the details of the story belong to the scene and refuse to lend themselves to application. The story contrasts a common human situation with man's relation to God as a debtor to a creditor. The servant owed the king the enormous sum of $100-million (the 10,000 talents of silver). Of course, he couldn't pay it. The king cancelled the debt as the only way to set the servant free. In contrast with that release stands the servant's refusal to remit his fellow's trifling debt of $200 (100 denarii). Even if he did cancel the debt it would take him longer than his span of life would allow to forgive debts sufficient in value to add up to the sum of his debt to the king.

So it is with us in Jesus' view. We all owe God more than we can repay. Daily we experience God's forgiving methods. Daily he gives us a brand new account. God's nature is forgiving. He reaches out to reconcile and unite man with himself and men with men in the free relations of a family. When men do the same for each other they show they are his sons and true brothers one of another.

Jesus was talking to people who called themselves brothers (v. 35) and children of God, and they wanted so to be treated by God. Yet they—we are like them—thought of their relations with others in terms of the observance of countable rules. "How often?" Jesus' reply said in effect than an answer in terms of the question was impossible. Seventy-times seven represents infinity. A brother has a forgiving nature. He forgives not by rule but by instinct, by a natural good will, regularly and without count ("from your hearts").

Jesus is not opening the topic of crime and punishment. His appeal is for a character which corresponds to God's as Jesus knows and reveals it. The primary consideration is therefore one's normal attitude of forgivingness and its reconciling effect upon those who are within the reach of such influence and action. Not so to live is an offense that has serious consequences. Hostility prevails instead of friendship. The guilt of one's sins remains. The burden of one's debt becomes unrelieved torment. **God's forgiveness in nullified** when his offer is rejected by the refusal to do as he does.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

NOWADAYS, most parsons can use a typewriter, and this is all to the good since even if they have nothing to say it looks better typed. But they should urge that that famous sentence "Now is the time for all good men to come to the aid of the party" should be changed. For 'party' read 'parson.'

Even so, it might not work for there would be many good men who would still hang back. They would approve of church more readily than they would go to church and if the parson pressed them too much to come to his aid they would evade his urgency. If he persisted they would avoid him. It would not be so much that they liked his absence as that they disliked his presence. It is so hard to be holy, urgent and winsome all at once.

It might be easier if the clergyman got fewer appeals for worthy causes. It is so easy to reach him by third class mail or even by personal solicitation. He knows he should love his neighbor and come to the aid of every good cause but he can't do everything. Nor would his congregation wish him to read the appeals to them. "We don't go to church for that," people would say.

What shall the poor man do? He must choose two or three and give to them and consign the rest to the waste basket. He may feel a little uneasy in his conscience but fresh appeals will soon come in to make him forget.

Now is the time for all good parish meetings to appoint a committee to deal with appeals.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for $2.50

100 copies for $4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Importance of Theological Schools Stessed by Presiding Bishop

★ The function of theological seminaries was outlined by the Presiding Bishop, Henry K. Sherrill, in an address given in connection with the centennial of the Philadelphia Divinity School. He paid a glowing tribute to all of our seminaries and said that their contribution to the life of the Church was recognized today as perhaps never before. He called attention to the $2-million raised for the seminaries through the Builders for Christ campaign, as well as the growing annual financial support, as evidence of this.

Dealing with the task of a seminary, Bishop Sherrill said:

The most evident and certainly one important task of a seminary, is to train men to pass their canonical examinations, be ordained and serve their parishes effectively. That the average Church member expects too much of the divinity school is also true. If a clergyman does not read, preach, organize or counsel well the seminary is faulted. I am certain that training in these practical lines is improving. But it is not wise to expect too much of a brief three years. Under these great pressures there is real danger that theological education take on the aspect of a mere tutoring or trade school. As a matter of fact many of the practical aspects of the ministry can best be learned in the school of hard experience; namely, parish life. There is no mysterious bag of tricks which can be taught a prospective clergyman which will inevitably assure his competence in any field, for effectiveness comes from within, attributes of the mind and of the heart, wisdom, concern, unselfishness, loving kindness.

While admitting, of course, the need of some practical instruction, nevertheless the divinity school must look deeper for the greatest contribution to the future of the Church. Education is infinitely more than the temporary acquisition of facts in order to pass a specified examination. I have quoted several times on recent occasions a statement of Dean Fosbroke's which carries us into the deeper realms I have in mind. He said, "A theological seminary is a place in which men should learn to be at home with the Truth". Truth is not something cold and static. It must be sought for earnestly, sometimes with an effort which is painful, for every generation faces its own perplexities and conflicts.

Faith is Living

I have never cared for the description of Christianity as a deposit of "faith", for the inference is that faith is a dead entity to be passed on as would be the contents of a safe deposit vault from age to age. Whereas faith, even the faith is living and real and personal. The Gospel recognizes this in the statement that the Holy Spirit will guide us into all truth. The prospective candidate for the ministry who knows already all the answers, as if learned by rote, is on the whole a depressing prospect. The young clergyman who can solve with papal infallibility any problem by an authoritative statement lives in an ivory tower far removed from the inward life of his people. Please do not misunderstand me. I am not pleading for a vague latitudinarianism without knowledge or conviction. I am saying that these can only be obtained through genuine consecration and through the experience of life.

The seminary will teach the Old and the New Testaments not as static documents but as living and vital witnesses to God amid the events of history. For many years the Bible was taught as the infallible word of God with every sentence of equal validity. Then reverent and patient scholars abroad and in this country determined, by hard work and inward struggle, that this was not the Truth. For awhile many seminaries and a great number of bishops opposed this view. But, today the newer interpretation of the Bible is accepted without question in our Church and we have escaped the struggle over Biblical fundamentalism which has plagued so much of Protestantism. In this area, by the grace of God, we have learned to be at home with the Truth.

Witness in Our Time

Christian doctrine must not be taught as a series of dry as dust formulas but as an exciting expression not only of God's revelation, but of man's experience of God. Often, as bishop, I have had the experience of a vestry seeking a rector say, "We want a good preacher. One who does not talk theology." But such a point of view describes bad not good theology, for theology touches the deepest of all problems; namely, the nature and being of the Eternal God. Nothing, of course, is more improtant and, if rightly put, more exciting, for it has to do with the greatest aspirations of the human spirit. In every age theologies at their best dealt not with impractical theories, but with eternal realities of God and man, of sin and redemption, of life and death. Of course, this is true also of the great events in the history of the Church. Those who have played their part have not been stained glass window saints but men and women like ourselves of flesh and blood, of weakness and of

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

strength, who have witnessed for Christ in their own times.

All this is to state that the curriculum of a seminary is in reality as modern and up-to-date as this morning's news, for the courses, even the most traditional ones, are inherently vibrant with life. It is important to send out men who are as efficient as possible in the so-called techniques of the profession, but it is much more important that the graduates of a seminary should go out into their ministry with a love of Truth, with an understanding of the broad, magnificent sweep of Christian thought and action through the centuries. No three years can complete an education. It is the task of a life time. But these years should bring new insights for future growth and development, should result in the elimination of outworn conceptions and prejudices.

Professor Whitehead wrote a splendid book with an equally fine title, "The Adventure of Ideas". The seminary should produce ideas. Practically, I may say in passing, an idea is occasionally useful in the preaching of a sermon. This is a revolutionary age. The clergyman of today must be able to translate the eternal verities of the Gospel so that they may be understood by those in the pews and be applicable to the rapidly moving scene in which we live.

In the seminary there must be this acute intellectual atmosphere but the significant fact is that this study, inquiry and discussion are carried on coincident with the services of worship, amid periods of private prayer and devotion, amid the atmosphere and tradition of the Church.

Center of Learning

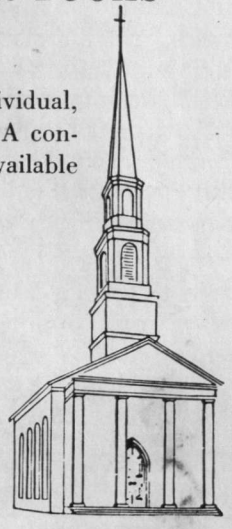
Furthermore, apart from the definite task of the training of the clergy, the seminaries should have an equally important function in being a center of light and of learning for the whole Church, laity and clergy alike. This goal for a variety of reasons has been attained only in small measure. I, for one, am not satisfied with the mature intellectual life of our Church. Take, for example, our Church press. Our Church papers have an insignificant number of subscribers compared to our total constituency and one of them for this reason has ceased publication. I find on the other hand that Presbyterian Life, a publication of a Church approximately our size has a circulation of over a million subscribers. Certainly our people are as literate as any. Where the difficulty is, whether in the product or in our people, I do not pretend to be able to answer. But much the same evidence comes from our experience in the Seabury Press. As compared, for example, with the Church of England, we are as a Church producing a small amount of literature. Those who are regularly writing on religious questions can be counted on one's fingers.

I am thinking not alone of the clergy, but of the laity as well, for our communicants hold important positions in every area of intellectual effort. In general, except for the remarkable success for the books known as the Church's Teaching Series, the sales are small. The testimony from every source, including the chaplains in both world wars, asserts the religious ignorance of most of our people. The religious books which become the best sellers in the general market are usually noted for their sentimental and somewhat shallow approach. We need greatly an intellectual awakening of our Church people.

I am reminded of a story of the Rev. George A. Gordon, for

FILL YOUR NEEDS OF PRAYER BOOKS AND HYMNALS...

Whether you are planning a gift of one book to an individual, or a dozen or more to your parish, write us direct. A convenient postage-free order form, giving details of available cover colors, will be sent. Shipping charges are extra.



THE HYMNAL 1940

Small Melody Edition	$ .65
Large Melody Edition	1.00
Standard Musical Edition	2.00
Special Choir Edition	2.50
Organ Edition	3.25

THE BOOK OF COMMON PRAYER

Small Pew Edition	$ .65
Large Pew Edition	1.00

Our books are sturdy and of high quality . . . Remember that profits go entirely into clergy pensions . . . The order form also lists the popular PRAYER BOOK STUDIES series.

the **CHURCH** *Hymnal Corporation*

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, New York

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

so many years the great pastor of the Old South Church in Boston. He preached a sermon one Sunday on the text, "the children of this world are wiser than the children of light." He said with great force, "So many Christians are so stupid. We must realize that Christianity and stupidity are not necessarily synonymous terms." A parishioner had with him his small son who commented on the way home, "Don't you think, father, that Dr. Gordon was very tactless this morning?" His father replied, "Why do you think so?" To which the boy answered, "But, father, there may have been some Christians there this morning."

At the risk of being considered tactless, I am willing to make Dr. Gordon's words my own. I am not thinking of the minutiae of ecclesiastical life, but of the meaning of the Incarnation, the Atonement, the breadth and height and depth of the unsearchable riches of God in Christ. These are not questions for the clergy alone, but for us all, for they have to do with the supreme issues of life and of death. We must realize that we are told to love God, not only with all our hearts but also with all our minds.

Need to Think

In this area I believe there to be a great opportunity for the seminaries of the Church, as I have said, to be centers of light and of learning. This means a faculty not overloaded, as is usually the case, by a impossible teaching burden, but large enough and varied enough to have the time and the energy to think and to write. Nor am I thinking alone of research in erudite Biblical or theological studies, but writing and conferences that will reach the general run of clergy and laity of our Church. I recall the remarkable service a generation ago of Dean George Hodges, who popularized widely the scholarship of his own day. What I am saying is no criticism of present theological faculties. They do a splendid job with the most meager of resources. What I am asking is a greatly enlarged concept on the part of the whole Church as to what theological education, in the broadest sense, really involves both in importance and in opportunity.

In this centenary anniversary you have rightly been thinking of the past and of our gratitude to God and to all who have gone on before. But this anniversary should also be an occasion of reappraisal, of planning for the future, of rededication to the even greater task ahead, that this School, in company with others, may faithfully serve to the glory of God and the benefit of his holy Church.

☆ **ADDRESS CHANGE**

Please send both your old and your new address.

THE WITNESS

Tunkhannock, Pennsylvania

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company

Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

THE EPISCOPAL CHURCH
What I Found
By Don C. Shaw

The story of a modern conversion from the ministry of another Church.

10c a copy - $4 for 100

The WITNESS
TUNKHANNOCK – PENNSYLVANIA

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45. HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.: Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. & Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL

48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Bible Atlas by Emil G. Kraeling. Rand McNally, $8.95

The "helps" to the study of the Bible which are available these days form a superb collection of books, the finest ever produced. This volume is one of the best of them—fascinatingly written, magnificently printed, handsomely and adequately illustrated. One wonders how it is possible to remain uninterested in the Bible! What more fascinating book—quite apart from its religious message—was ever produced? What more stirring, unforgettable, deeply moving literature was ever written? Every Church School in the land should have this new Atlas as a companion to the Book of Books, and every boy and girl should be encouraged to peruse it. And their elders will find it even more interesting than the youngsters do.

—F. C. Grant

The Christian Tradition and The Unity We Seek by Albert C. Outler. Oxford Press. $3.25

The ecumenical movement in its various phases and forms during the past half-century is treated in detail by the author of this book, who is a Methodist scholar of high repute, devoted to and active in the ecumenical movement.

This is an unusual and refreshing treatise that points out clearly the futility of attempts to find formulas of doctrine and polity to which Protestant churches as a whole would subscribe. In place of such attempts, the author sets forth what he believes is a basic principle in seeking the ecumenical goal. He says: "This book seeks to stress three points: the Christian community; the continuity of this community in history; and the centrality, in this community and this history, of Jesus Christ—God's *tradition* to human history which redeems it".

He points out that the "World Council of Churches" is the present form of the ecumenical movement and that its simple doctrinal formula,—"a fellowship of churches which accepts our Lord Jesus Christ as God and Savior"—is a valid and adequate foundation for future work toward Christian unity along the lines which he describes eloquently in this treatise. He says, very pertinently, "the unity we are seeking is the fullness—and the fulfillment—of the unity we have."

This book is a scholarly undertaking toward setting the ecumenical movement on a new and fruitful course in which patience and humility must be the dominant watchwords. It merits the careful, open-minded reading by Christians of every communion who believe that our Lord's will for the unity of His family shall be done with His children's hearty and patient co-operation.

Evangelism for Tomorrow by Charles B. Templeton. Harpers. $3.00

The author of this book is an evangelist of note and a frequent preacher at American universities and colleges. If the "Evangelism For Tomorrow" which he pictures in these pages actually becomes a reality it will be a boon for Christian churches of all sorts and a wholesome and cleansing medicine for the secular-minded and the agnostic. The nature and quality of this evangelism can be seen from noting what the author assures us it is not: "Revivalism, religious education, emotionalism or soul-saving,"—which means "over-concern with the salvation of the individual and little sensitivity to the relation of the gospel to social responsibility."

Dr. Templeton considers that today the Christian pulpit is the key to fruitful evangelism and has much good advice to offer to parish clergy. On the whole, this volume is a sane, practical and liberal contribution to the literature of modern Gospel preaching.

WOMEN!

Train TODAY

For a wonderful job

TOMORROW

Your Church Needs You

For Information Write To:

Miss Olive Mae Mulica, Director
WINDHAM HOUSE
326 West 108th Street
New York 25, N. Y.

Miss Katherine Grammer, Dean
ST. MARGARET'S HOUSE
1820 Scenic Avenue
Berkeley 9, California

So You're Calling A Rector!

By ROBERT NELSON BACK
Rector of St. Paul's, Glenside, Pa.
25c a copy *$2 for ten*
THE WITNESS
Tunkhannock, Pennsylvania

GOWNS



•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods



CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to

THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

Mrs. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia

ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

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

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

HOLDERNESS

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

DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss

THE SISTER SUPERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School A College Prep School
ROTC Honor School On a College Campus
Benwood Scholarships On a Mountain Top

Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: *Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.*

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena (Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA

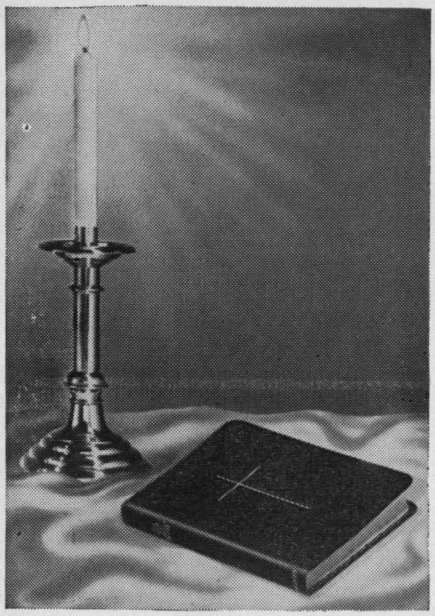
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



The gift created by history and tradition

Prayer Books

produced by

THE *Seabury* PRESS

BEAUTIFULLY designed and handsomely bound — a cherished remembrance, useful for daily inspiration as well as church-going. Seabury's magnificent line of Prayer Books and Hymnals features new, more readable type faces. Available in five sizes, 89 different bindings, at a price range of $2.25 to $150.00.

A Boy's Prayer Book

Compiled by JOHN W. SUTER

A Girl's Prayer Book

Compiled by ANNE W. HOUSE

FOR YOUNG people age 9 up — each book contains nearly 200 prayers especially suited to their needs and interests. All have been drawn from a wide variety of both familiar and unusual sources.

Each: paper, 95¢; boards, $1.50

THE Seabury Press

At your bookstore

GREENWICH, CONNECTICUT

BACKFIRE

Mrs. Robert A. Salerno
Churchwoman of Alpine, N. J.

As an Episcopalian I was chagrined to hear that one of my ministers went to Moscow and China against the wishes of the state department. How shocked I was to hear he was one of the leaders of the group which went to Peking, urging the dubious ones and giving speeches.

There are ministers who behave themselves poorly in every faith and we can accept this sad fact. But do we have to find their written work in such Church organs as *The Witness*? Why did you highlight and condone Mr. McKenna's actions in this way?

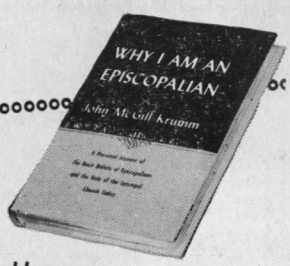
If you read Mr. McKenna's article carefully, you will see that it is a political one and not a religious one. You are naive to let him say, in effect, that the Communist Party had been fair to the Christian Church. Has he so soon forgotten those tortured and murdered Catholic priests we heard about recently? Mr. McKenna may say they were thus treated because they spoke against the government. I do not think this a valid reason for murder. We all know that the Communist Party will wipe out the Church when it no longer aids their cause.

Why did you give this minister lead article space as an authority when there must be other Churchmen who have been to China through proper channels, the way a good citizen and minister should?

It is disgraceful that no one on your staff felt that Mr. McKenna was a bad priest. Have we no Church policy concerning Communism, which considers religion the Opium of the People? It is totally shocking that you featured this article. The Communists must be chuckling at this victory!

Ed. Note: We considered it a great privilege to present the first hand account of the Church in China by Mr. McKenna. Church leaders from England and Australia visited China upon the invitation of their leaders there; and their reports have been featured in *The Witness*. American reporters or Church [illegible] there with the approval of our State department. We are glad to hear that an Episcopal priest went without such permission and favored us with a report of what he discovered.

It is sometimes necessary to defy governments. The Church throughout the world has nothing but praise for Church leaders in South Africa for defying their government when laws are passed forbidding white and colored people to worship together. If it is necessary to defy government for an Episcopal priest to visit with fellow Christians in China he is to be equally commended.



To better understand your faith

Why I Am an Episcopalian is a stirring statement of the principles and practices of the Episcopalian faith — from the beginning to the present day. It is a book, written as the author's personal story, which graphically highlights the history, the beliefs, and the organization of the Episcopalian Church — everything that is vital for intelligent participation in Episcopalian worship. You'll find it as inspiring as it is informative. *Now at your bookstore, $2.75*

WHY I AM AN EPISCOPALIAN

By Dr. John M. Krumm

Chaplain of Columbia University

Exclusive publishers of the RSV Bible
THOMAS NELSON & SONS

The Family Service

By Massey H. Shepherd Jr.
Church Divinity School of the Pacific

The foremost liturgical scholar of the Church explains this service which is being increasingly used.

25c a copy $2 for ten

THE WITNESS
TUNKHANNOCK PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACK IN STOCK
AVAILABLE FOR
IMMEDIATE
DELIVERY

HOPKINS
Top Value
CASSOCKS

PLACE
YOUR
ORDER
NOW

Wash-N-Wear
Dacron and Cotton
CASSOCK

Dacron and Cotton combination makes a comfortable light weight unlined cassock. Easy to Wash. No Ironing. Wash-Hang-Dry-Wear next day. Perfect for Travel.

$19.00

Rayon Gabardine CASSOCK

Tailored Like A $100 Cassock, with these special features. Half Lined. Sleeves fully lined. 3 Pleat Back. Two Pockets. Cuffed Sleeves. Reinforced Collar. Full Cut for Comfortable Wear.

$25.00

Magic Crepe CASSOCK

The Perfect Lightweight Long Wearing Fabric. Yarn Dyed. Resistant to Sun Fading. Guaranteed Fast Color. Unlined. Pleated Back. Cuffed Sleeves.

$17.50

Poplin Knockabout CASSOCK

FINEST COMBED SANFORIZED POPLIN. Half Lined Back. Cuffed Sleeves. Reinforced Collar. Pleated Back. Slit Side Seams.

$15.00

ALL SIZES: 38 to 48 REGULAR — SHORT — LONG
WE PAY POSTAGE If Check Accompanies Your Order.

formerly
Washington, D. C.

HOPKINS CO.

Dept. W, P. O. Box 410, Freeport, N. Y.

ORDER COUPON

Hopkins Co.: Please send me .....Cassocks .....Poplin .....Magic Crepe .....Dacron .....Gabardine CHEST..... LENGTH.....

NAME ..... ADDRESS .....

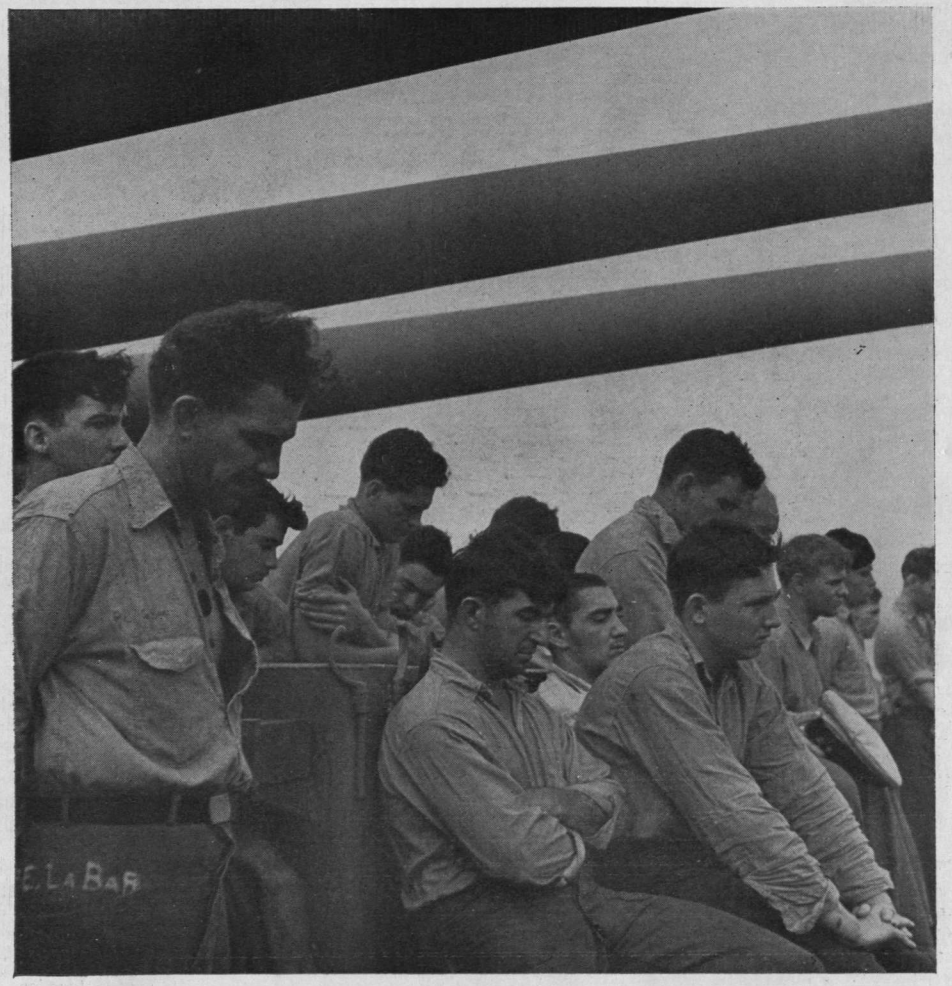
CITY ..... ZONE ..... STATE .....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

NOVEMBER 28, 1957

10¢



NEGLECTED MEN OF THE NAVY

CHAPLAIN F. F. SMART tells in this issue of how the Episcopal Church is neglecting men and women of the navy and marine corps

FAITH AND THE SPACE FRONTIER

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11. Holy Communion: Wed., 7:45 a.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D., r

Sunday HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD 12:10; Noonday ex. Sat. 12:10.
Noted for boy choir; great reredos and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain

Sundays: 8, 9:30, 11 a.m., High School, 4 p.m.; Canterbury Club, 7 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 37

The WITNESS

FOR CHRIST AND HIS CHURCH

NOVEMBER 28, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Episcopal Church Fails to Supply Chaplains For The Navy

By F. F. Smart Jr.
Chaplain in the U. S. Navy

★ At the close of world war two seven percent of the chaplains on active duty in the navy were clergymen of the Episcopal Church. Today less than three percent are Episcopalians and, unless current trends are reversed, within four years our Church representation is likely to drop below two percent.

The ministry of the Episcopal Church to the men and women of the navy and marine corps has reached one of its lowest ebbs in many years, as far as percentage representation in the navy chaplain corps is concerned.

When the present Episcopal group is analyzed some remarkable conclusions are apparent. They will not support the average Episcopalian's complacency about the influence and leadership which our Church traditionally has had both in the life of our country and its naval service. Former navy chaplains too will be disturbed by the rather painful change in the picture since they last reported to quarters for muster.

The breakdown of Episcopal navy chaplains by status is as follows:

There are two captains in the navy, estimated to retire in 1961-63.

There are eleven commanders, eight of whom are in the navy and the other three in the navy reserve, estimated to retire in 1960-63.

There are three lieutenant commanders in the navy, estimated to retire in 1964-73.

There are seven lieutenants, three in the navy and four in the navy reserve, with no estimate on time of their retirement.

There is one junior lieutenant in the navy reserve who will be separated before January 1, 1958.

These figures, which illustrates the present structure of the group of twenty-four navy chaplains now on active duty, should be studied with certain facts in mind.

Of eleven chaplains in the rank of commander, eight are regular navy, four of whom have failed twice or more of selection, and three are naval reservists who may be released involuntarily at any time.

The ages of these eleven commanders and of the two captains range from forty-three to fifty-seven. This age bracket makes them vulnerable to elimination by illness or death as well as by forced retirement.

Inasmuch as promotion attrition for the group has been high since 1951 and as the navy's present over-supply of senior officers constitutes a serious problem for the planners, it is very unlikely that any of the senior chaplains will be on active after 1963. It is also probable that at least four of the eleven commanders will be forced to retire in 1961.

Because of the above considerations our largest segment, comprising thirteen out of the twenty-four Episcopal chaplains, essentially is made up of "short timers."

The more junior segment, composed of the lieutenant commanders and the senior and junior lieutenants, might be considered by some to contain the future Episcopal Church leaders in the corps. However, five out of the eleven chaplains are naval reservists one of whom is scheduled for separation within three months. Two of the lieutenant commanders began their service during world war two and all three are very near the age of forty. Their chances of promotion to captain before retirement are mathematically slim.

The facts indicate that as far as Episcopal Church representation in the navy chaplain corps is concerned the present situation offers little comfort and the future is dreary indeed. Notwithstanding the high calibre of some individuals, our leadership potential can be described as barren. No Episcopal navy chaplain has served as chief of chaplains since Sidney Key Evans held the position from 1929 to 1935. Incidently, his immediate predecessor, Curtis Hoyt Dickens, also was an Episcopalian.

No Episcopal navy chaplain has been selected for promotion to the rank of captain in the last seven years. This is simply a statement of fact not intended as a reflection on selection

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

boards or the individuals concerned. However, since four of the most senior of the commander-rank group are now in the failed of selection category, and the next chaplain in order of seniority is six years junior in date of rank, it is apparent to anyone familiar with the lineal list and present promotion rates that few Episcopal chaplains now in the rank of commander can expect promotion until after 1960.

Regular Navy

New Episcopal chaplains who have transferred to the regular navy since 1950 number exactly four, according to the present list. These are men who have decided on the chaplaincy as a career. On this basis I estimate that by 1961 we shall be fortunate to have as many as eighteen Episcopal chaplains serving the navy and marine corps since the number leaving the service will exceed the indicated total of new regulars and temporary reservists combined. When one considers that even the convocation of Richmond on tiny Staten Island has twelve or more Episcopal clergy and that the diocese of New York, of which it is a part, can muster more than four hundred, the contrast between the Church's representation in the civilian community in which I now reside and in the naval service becomes all the more stark. Truly, most Episcopalians in navy and marine uniforms never meet one of our chaplains during their entire service, except for a possible brief contact at training stations.

We who have served the Church and the nation since the days of the Axis and Pearl Harbor as regular navy chaplains or as career reservists, are nearing the end of our active duty. We have seen our numbers shrink steadily since 1946 so that today we anticipate that when our time comes to retire from the navy only the merest handful of Episcopal chaplains will be left to represent what has been for many generations of navy and marine corps folk the Church which seemed to have the service most in its heart.

Armed Forced Division

The armed forces division of the National Council has done a valiant job in trying to inform the Church concerning the needs of Episcopalians in the armed forces. Under the leadership of our Presiding Bishop, of men like Bishop Harry S. Kennedy of Honolulu, Bishop Henry I. Louttit of South Florida, the executive secretaries of our armed forces division, and others, we in the chaplain corps have been supported, guided, and encouraged in our work. Nothing I have written should be interpreted in any way as a reflection upon the accomplishments of our Church's civilian leadership.

This is written from the point of view of one close to a single aspect of the problem of relating the Church to the armed forces. Its purpose is to assist the National Council in its constant efforts to recruit chaplains for the naval service.

My own conclusion from a study of the present situation with sixteen years of active duty as a background, is that the Episcopal Church must search for and recruit vigorous, manly, and patriotic men to serve in the naval chaplaincy both as career chaplains and as active duty reservists willing to give from three to five years of their ministry to the men and women of the United States navy and marine corps. We shall continue for many years to need both the regular navy chaplain who will stay with service life to rise to positions of leadership within the corps, and the reservist who will hold the line for a few years as so many other young men are required to do for the security of our country. I am not by temperament a professional flag waver, but I am convinced that patriotism is not merely a wartime requirement. Our clergy flock to the colors in great numbers as soon as a shot is fired. They are, by and large, simply not interested in serving once the ink dries on the treaty documents.

No Sinecure

The career of a navy chaplain is no sinecure. In one sense it takes more patience and faith to stay with this work in peacetime than is required in wartime. The chaplaincy is a lonely life, and in some ways, a frustrating one from the point of opportunities for really vigorous and effective Christian leadership. And yet it is a wonderful ministry in other ways. Very often if the chaplain is not there the Church will not be there.

One discovers an ecumenicity in the chaplain corps which is a rich and valuable thing. He meets men and women who are fine Christians and great Americans. He learns from experience that travel does broaden the mind and the heart. He who leaves home, parish, friends, and family to serve as a chaplain admittedly leaves a great deal, but also he gains from the service more than he as an individual ever is likely to give.

I believe the situation facing our Church with respect to the navy chaplaincy is a challenge, one which the National Church will be forced to present ever more urgently in the course of the next five years. However, unless the reasons for the challenge are understood now, and unless some good men come forward to meet it now, by 1961 the Episcopal Church will have all but bowed out of the picture as far as her ministry within the naval establishment is concerned.

No one who loves the Church

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and has a concern for her ministry to the naval service wants to see this happen. But, there is no apparent way to avoid this consequence if the present situation is allowed to drift to its logical conclusion for want of men who will respond to the challenge.

Migrant Workers Taught Rights By National Council Agency

★ An ambitious three-year educational project to teach migrant agricultural workers their rights and responsibilities as citizens, as well as to train communities to extend help and understanding needed by these million or more homeless people is being launched by the National Council of Churches. A grant of $112,500 from a foundation will underwrite the program.

Announcement of the new project was made by Miss Edith E. Lowry, national director of the migrant ministry for the National Council's division of home missions at the third annual migrant luncheon. Miss Elsie Farris, Long Beach Cal., attorney and expert on world affairs adddressed the 400 Church and civic leaders attending the luncheon.

William H. Koch, Jr., state director of the migrant ministry in Arizona, has been named to head the new migrant citizenship training project, Miss Lowry noted.

With offices in Chicago, Koch will direct a field staff in discovering new ways of arousing communities so that they will make available to migrants their total health and education services. The new unit will also work out techniques for educating migrants in how to make use of these community aids.

Further, project directors will develop leadership inherent among the various migrant groups, as they move from the southern border states and fan out northward during the harvest months and will train the permanent 30-man migrant ministry staff throughout the United States how to make use of the new teaching techniques so they can carry on this phase of the work regularly.

Through Councils of Churches and of Church Women this ministry staff functions in 31 states —the only nation-wide program aiding the crop pickers and their families.

In announcing the project, Miss Lowry said that it would center at first in the central states.

"Hopefully, it will produce information and methods which will help migrants better their lives," she said. "Often migrants have no idea where to turn to get medical services or schooling for their children or themselves. Such simple, everyday matters as how to file for social security, where to get a child vaccinated or how and why to pass a driver's test are completely outside their ken. We want to help them know their rights and how to exercise them.

"As our new project leaders develop leaflets, posters, visual aids etc. plus ways of approaching the problem, these techniques will be passed on to the 300-man summer staff who form a link between the migrant and the community all over the country. This will enrich their training and help them work toward long-term goals."

For the past three years Koch guided the rapidly expanding educational, religious and recreational activities carried out by the migrant ministry for as many as possible of the 100,000 migrants who fill Arizona in the winter months, working in cooperation with the Arizona Council of Churches. Through 300 volunteers guided by migrant ministry staff, a comprehensive program was offered covering religious and health education, child care, play, home management, home visitations, referrals and inter-agency cooperation.

REPORT ON HOMOSEXUALS APPROVED BY CHURCH

★ The Church of England Assembly—by a narrow margin of 155 to 138 votes—approved in principle proposals to make homosexual conduct between consenting adults no longer a criminal offense.

The proposals were made by a government committee headed by Sir John Wolfenden, vice-chancellor of Reading University.

The assembly's endorsement came after an unusually stormy debate. It is believed to have greatly strengthened chance for the Wolfenden recommendation to become law.

Strong support for the recommendation came from the Archbishop of Canterbury who told the assembly that while homosexuality violates manhood it is unjust to make the homosexual a criminal.

He argued that it is unfair to brand such a person as a criminal "while the man who breaks up a home by adultery, or by habitually seeking his own indulgence by fornication, is regarded as still a respectable man of society, guilty of no offense."

The Wolfenden committee also made far-reaching proposals for the control of prostitution in Britain. These proposals, however, were not considered at the Church Assembly meeting.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Enforced Racial Segregation Opposed by Clergy Group

★ Eighteen clergymen in Bethesda, Md., white suburb of Washington, D. C., issued a statement declaring that "the principle of enforced racial segregation is a contradiction of our Christian faith."

Eyeing the spreading network of segregationist groups in Maryland and neighboring Virginia the clergymen declared: "We pledge ourselves to resist any organization which incites race prejudice and undermines respect for law."

The signers represented all 14 churches which are affiliated with the Bethesda Council of Churches. The statement was read from the pulpits of all the churches and also distributed in printed form.

Entitled "Our Ministry of Reconciliation," it was prepared after two months of discussion by the clergymen. The Rev. Lloyd G. Brown, president of the Council of Churches, said the ministers felt events in Little Rock, Ark., and cross burnings in southern Maryland indicated that racial disorders could break out even in communities where they were not expected.

Racial segregation existed in Maryland public schools until the 1954 Supreme Court decision outlawing it. Since then integration has made gradual progress but housing remains largely segregated, particularly in Maryland suburban areas.

The Bethesda clergymen spoke out on the race issue at a time when Protestant clergymen in Arlington, Va., a Washington suburb across the Potomac River, are under fire from segregationists because they advocate peaceful acceptance of the Supreme Court decision.

"This is a time for clear thinking about fundamental principles," the Bethesda pastors said. "We must stand up for the spirit of democracy and speak out for justice and humanity.

"Recent events have demonstrated the decisive influence of public opinion and the wisdom of preparing for emergencies which strain the human resources of a community. There is always the possibility that, even in the most unlikely places, violence, hatred and discord may break out."

They warned that "neutrality and indifference" by churches toward social issues "can be costly." The Christian Church is deeply involved in issues arising out of racial segregation, the ministers said, because they are "essentially moral and spiritual in nature."

Christianity "teaches that no man can love God and hate his brother," the group said. They added, "We are painfully aware that the Church in America, both in the past and even in the present, does not live up to its own standards of conduct."

CONFERENCE ON THE MINISTRY

★ A conference on the ministry held at Bexley Hall, Gambier, Ohio, on the weekend of Nov. 8-10 drew the largest attendance in the history of this annual event. More than fifty young men came, not only from parishes in Ohio but from Pennsylvania, West Virginia, Delaware, Michigan and Kentucky.

The conference was designed to offer men who are considering the ministry as a vocation some help in reaching a decision. The occasion was set in the context of actual seminary life in order to give visitors an idea of what that life is like in general and in particular what it is like at Bexley Hall.

Lecturers included the Rev. W. Chave McCracken, rector of St. Peter's Church, Lakewood, O.; Professor Thurston Manning of the department of physics at Oberlin College; the Rev. Hunsdon Cary, rector of St. John's Church, Youngstown, O., and Dean Corwin C. Roach of Bexley Hall. The address of welcome was made by F. Edward Lund, Kenyon's new president. Mr. Lund is a former president of the Tennessee Valley convocation of Episcopal laymen.

Among the topics considered were preparation for the ministry, the Christian vocation, the call of the ministry, the ministry's work, and the layman's view of the ministry. At the concluding session a senior at the school, Robert Yonkman of Grand Rapids, Mich., described "A Student's View of Seminary Life."

ECUMENICAL LEADERS TO MEET

★ Executives of seven world Church bodies who have just held a consultative meeting at Geneva, Switzerland, agreed to meet again informally next year. It will be held during sessions of the central committee of the World Council, which will meet on the Island of Rhodes next August.

Participants will exchange statements of purpose, constitutions, progress reports on study projects and information on future denominational meetings.

NAT KING COLE GIVES BENEFIT

★ Nat King Cole gave a benefit in Los Angeles on November 23rd for the youth camp which brings together 1,700 young people each summer.

Also benefitting was the youth program of Mr. Cole's own parish, the Advent, Los Angeles, in which his two daughters participate.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Include Us Out

WE FORGET just what big deal was on in Hollywood which Sam Goldwyn turned down in the deathless words, "Include me out". And we are not wholly clear what deals the princes of this world currently have under way: all we know is, we don't want any part of them. This is a sweeping and perhaps, at first sight, irresponsible line to take. It is usually thought to be at least a debatable matter how far Christian people can be permitted to withdraw themselves from politics, national or international. But our impression now is, that there is nothing to be gained from getting involved in the affairs of the world, and everything to be lost.

Our opinions on this point were focussed by a recent article by Mr. Hanson W. Baldwin in the New York Times Magazine. We quote Mr. Baldwin particularly because he has consistently represented at least as moderate and well-informed opinion as can be found anywhere in the Pentagon. He does not, like various generals, go around muttering about preventive war; he knows, as Mr. Charles Wilson did not know, that technological progress must be based on pure research. (We could wish that neither Mr. Baldwin nor anybody else would blab this last secret abroad, but that is another matter.) Here is part of what he says:

"And we should make it amply clear that we shall choose death rather than domination. John Foster Dulles has been much criticized for his famous 'brink-of-war' statements. But, whether advisable or not, his statements were true. Unless we are prepared to risk war we cannot win peace with freedom. If we put peace at any price as our goal, we shall have neither military philosophy nor military power; Moscow will be supreme."

Now some commentators have been taking the line that if we keep our military technology ahead of Russia's at every point, she will not dare attack us full-scale; the only possible wars will be local wars, fought with more or less conventional weapons; the greater weapons on both sides will cancel each other out. We do not believe that this line is ultimately defensible, but at least it gives a sane reason for the development of new weapons; if we develop them fast enough, we shall not have to use them. But it is not clear to us that Mr. Baldwin accepts this line. It is true, he says that "unless we develop a military philosophy built upon restraint there is no hope for future civilization"; and he follows this up with concrete suggestions (which we are happy to see) about how to fight small wars and keep them small. But what is this business about "death rather than domination"?

Perhaps it is just rhetoric for "sending troops to another Korea rather than lose our advance bases". We hope so. We ourselves see no certain reason for holding that small wars can be kept small. Nothing we know about the masters of the Kremlin—especially now that they are supreme over the army also, with Mr. Zhukov's ouster—leads us to believe that they would have scruples about risking the future of civilization for a surprise victory. And, we may say, nothing we know about the masters of the Pentagon and the State Department leads us to have such confidence in their wisdom that we can be sure they will not provoke the Russians to all-out assault. We only have to be pushed over Mr. Dulles' brink once.

STRONTIUM 90

WE MIGHT be capable, we hope, of choosing death for ourselves so that our children might be free from domination:

dulce et decorum est pro patria mori.

But we will choose domination any day rather than death if death means that there will be no patria or children left to enjoy freedom. We should be much happier to see healthy grandchildren under Soviet military occupation than grand children with leukemia under a nominal freedom. The rolling roads of the Cumberland fells, which your bicyclist traversed three years ago, today run white with discarded milk because of a minor accident at the Windscale plutonium works. The maximun concentration of strontium 90 in babies' bones in England went up 30% in 1956. And these are just the inadvertencies of peace and weapon-testing.

We ourselves, as our readers from time to time complain, have a deficient sense of the mercy of God. But we have never for an instant doubted

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the justice of God, or anyway of Justice plain and simple. We have been reading history recently, and we are well convinced that if the Soviet sets up a world empire it will not keep it forever. We ourselves would accept with some enthusiasm a commission as a guerilla leader to harry the occupying forces of the Ozarks. But for all the words of the Eisenhower administration about God, we are not at all sure that they believe in his justice in that sense. And because they do not trust corrupt power to destroy itself, do not trust American freedom to defend itself in adversity, they are willing to take the gamble of making life impossible in America, Russia, or elsewhere.

We have no reason to feel that a Democratic administration would do much better. Mr. Stevenson has not, since his campaign, started a one-man movement to bar the testing of nuclear weapons. We ourselves are convinced that if a general popular revulsion against nuclear weapons should arise in America, not all the powers of the Kremlin could hide it from the Russian people; they might stop being afraid of us, and believing their leaders. At the very least, the nations of the Far East would for the first time have good reason to trust us.

But we are not overestimating our influence on public opinion in America; we are simply recording our determination not to associate ourselves with the present madness. We shall not, under prevailing conditions, encourage the pursuit of nuclear physics or aerodynamics. We shall do our best, week by week, to convince our readers of the magnitude of the danger and the folly of American military preparations. And, we trust, we do not underestimate the recuperative power of the human race.

We are simply doing what in us lies to prepare as many people as possible for the debacle, if it comes; so that they will have started to prepare their physical and emotional defences beforehand.

Faith and The Space Frontier

By Alfred B. Starratt
Rector of Emmanuel, Baltimore

UNTIL very recent times no man in history ever traveled at a speed much greater than ten miles per hour. Many men now living remember the first time man reached an hundred miles per hour. In the last ten years men have traveled more than a thousand miles per hour, and during recent weeks we have been given proof that a living organism can travel in outer space at speeds exceeding twenty thousand miles per hour. It may now be considered a sober and realistic possibility that with the development of more efficient atomic engines men will be able to travel in outer space at speeds approaching six hundred million miles per hour.

Along with this rapid increase in possible speed, we are in an age of rapidly increasing astronomical knowledge. Our own galaxy is but one of millions of clusters of stars. If only one star in every hundred in our galaxy has a planetary system like our own, then there are more than a billion stars in our galaxy which have planets that revolve around them in the same way that our planets revolve around the sun. Since our sun is a relatively young star, it seems very likely that intelligent beings with perhaps a few million years more experience than ourselves exist within a few billion miles of our sun and earth.

Add up these probabilities and you begin to realize that we are now beginning to push through the space frontier toward mysterious denizens of outer space who will one day be our not-so-distant neighbors. And if we are beginning to break through the space barrier on our side to reach out toward them, there is no reason why some of them, who reached our stage of scientific and technological development millions of years ago, might not cross the same frontier in the other direction.

It is this realization that lies behind the vague fears that have haunted vast numbers of people since the Russians were successful in launching their satellites. If we can get out of our envelope of atmosphere, those others out there can get in. Hence the appearance of the first two Sputniks was followed by a rash of flying saucer stories and tales of mysterious lights that travel around above the surface of the earth. Hence, too, the feeling of anxiety that one senses in many a conversation about those two new speeding objects in the sky. It no longer seems foolish to worry about intelligent beings who dwell in outer space.

SUPERNATURAL BEINGS

SUCH anxiety is, however, not new in the world. Look, for example, at the sixth chapter of the Epistle to the Ephesians. In that chapter

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Paul reminds his friends in Ephesus that the Christian faith is a kind of armor that is needed for their protection in their warfare with the supernatural beings who live in the sky. "For," he says, "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (R.S.V.)

Any competent historian will agree that in those words Paul is not using figures of speech. He is giving the names of what both he and his readers believed to be actual supernatural beings who appear to men on earth as stars in ths sky. Such astral beings were as real to him as were the Ephesians to whom he was writing his letter. In common with at least ninety-five percent of all Gentiles who lived in the Graeco-Roman world of that time, Paul believed that the stars were superhuman beings who control, or at least greatly influence, the destinies of men on earth.

Astrological symbolism runs through the whole New Testament, and one of the greatest appeals which early Christianity offered to potential converts among the Gentiles was its promise of freeing men from the evil influence of the principalities, the powers, the cosmic rulers of the present darkness, and the spiritual armies of wickedness in the starry heavens.

They made good on that promise by giving to those fear-ridden devotees of astrology a more adequate theology than had been generally held among them up to that time.

The Old Testament demonstrates that the Jews first thought of God as living on Mt. Sinai. Later they believed that Jehovah occasionally made an expedition from his mountain home to come to the aid of the armies of Israel. Still later they thought of him as having moved to Palestine and becoming a permanent resident within their country. But he was confined to that country, and when they were captives in Babylon and were taunted with the question, "Where is now thy God?" their natural answer would be, "Back home in Jerusalem." "How," they ask, "can we worship Jehovah in a strange land?"

ONE GOD

IT WAS the Second Isaiah (Isaiah 40-66) who, during the latter part of the Babylonian captivity, first made generally popular among the Jews the insight that there in only one God, and that he is the Lord of the whole creation. Christianity carried this Jewish insight to the whole of the Mediterranean world. To the pagans who feared the malevolent influence of astral divinities, the Christians could quote the splendid poetry of Isaiah: "Lift up your eyes on high and see: who created these? He who brings out their host by number calling them all by name . . . Why do you say, O Jacob, and speak, O Israel, My way is hid from the Lord, and my right is disregarded by my God? Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth." (Isaiah 40:26 ff. R.S.V.)

Passages of that kind are a sufficient answer to any pagan who feared the power of astral divinities. Since there is only one God, the Creator of all that exists, there can be only one universe and it is all in God's control. If the astrological divinities are real, they were created by God and are subject to his will. So there is no need to fear them.

This is the meaning of Paul's great affirmation in the eighth chapter of his Epistle to the Romans when he writes: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

We've outgrown the belief in stars as supernatural beings who threaten our fate on earth, but the same theology should show us how absurd it is to worry about the kind of beings whom we may discover, or who may discover us, as we stand on the frontier of space. One God means one universe and one kind of value in all its parts. It is impossible that intelligent beings on other planets should have values different from our own. And if they have a few million years more experience to give them a technical advantage over us, we may hope that one result of this will be that they practice more fully the ideals to which we give only lip service.

Indeed, one recent writer suggests the possibility that our neighbors in space already know all about us. Having seen the way we behave they may well have decided that it is best to stay a few light years distant from us lest they be corrupted by our bad habits.

We stand on the frontier of space, but there can never be any frontier between us and God except those we build in our own minds. God here is also God there. Beauty and goodness here are the same as goodness and beauty there.

This is the truth about our relationship with beings on the other side of the space barrier. It is also the truth about the more familiar beings who inhabit the earthly space ouside of our own

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

individual skins. Our real and present danger is not what we may discover in outer space. Our present danger is found in the isolation of spiritual space between man and man right here on earth. Our danger arises from our lack of faith that God in our own home town is also God in every other man's home town—that God in me is God in all other men of every nation, race, color and creed.

The power that can carry us to the stars can also wipe us from the face of the earth if we do not soon learn that all men everywhere are children of God and all men everywhere, including you and me, share the same human nature with its devilish as well as its divine possibilities.

ALL MEN EVERYWHERE

OUR fate rests upon our ability to learn to say "we", and to mean by that word not some little group on our side of a barrier, but all men on the face of the earth. Our destiny will be determined by whether or not we can learn to identify ourselves with each man simply as man. Then we will discover that their goodness is our goodness and their evil is our evil. We will know that the tyrant who is hungry for power and who will fry children in atomic radiation for the sake of victory dwells in your heart and mine. We will learn that the fatal split in mankind is not the division between the East and the West, but the inward split between our own egocentric awareness of ourselves and the mighty potential for good and evil which exists in the larger self of the subconscious.

There was a time when suicide of the whole human race seemed unthinkable, for how, then, could God carry out his plan of bringing into existence souls capable of growing to such spiritual maturity as to have fellowship with him? We can no longer hold to that comforting illusion. God can indeed raise up children to Abraham out of the very stones of the earth. Or, more important still, he probably already has in existence other intelligent beings who will carry on his plans if we should fail him.

What Conservative Evangelicals Believe

By J. Stafford Wright
Principal of Tyndale Hall, England

CONSERVATIVE Evangelicals share in the growing desire to understand the differing viewpoints within the Church. Coupled with this, many are anxious to cooperate more fully than in the past. This is, of course, a general statement; there are many churches and individuals of the conservative tradition who will not go as far as I would; there are others who would go further.

Undeniably there is a different atmosphere today among those who try to hold a well-thought-out conservative position. Whereas in the old days we would not consider anyone unless he was 100 per cent "sound," we are now ready to take opportunities of co-operation where we can do so without compromising the essential principles of the Gospel. Similarly we are profiting by the writings of Christian men, who are not Evangelical, but who are expounding basic Biblical principles.

We are anxious that such co-operation shall be a two-way process. In the old days we favored protest meetings, in which maybe we heard our own diocesan bishop denounced from the platform; or we wrote strong pamphlets answering some action or statement by the other parties. All the time we were losing ground.

The improvement in the conservative position has been associated with the building up of positive scholarship, and a willingness to get together and make our distinctive contribution to the Christian world of thought and action. In this way we are finding a more sympathetic hearing and a greater respect for what we believe.

This may sound patronizing, but, quite obviously, if we still hold to our beliefs with complete conviction, we cannot agree that one view is as good as another, and that fellowship can be maintained only through silence.

Traditionally the older points of cleavage were over the authority of the Bible, the enlightened mind, and the Church respectively. How far does this cleavage exist today? Some of the acuteness

---

ARE WE GROWING TOGETHER?

This article is the first of three, written by leaders who hold different theological views. The next article will present the Anglo-Catholic point of view written by the Rev. F. P. Coleman, secretary of the Church Union of the Church of England. The other article will be by Bishop Geoffrey Allen, principal of Ripon Hall, Oxford, who will present views of a Liberal Churchman

---

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

has been ironed out. The conservative does not belittle the intellectual approach, and he realizes the need for a greater sense of corporateness as a counterpoise to his individualism. None the less the differences remain, and nothing is gained by minimizing them, or by treating them as virtually non-existent.

AUTHORITY OF THE BIBLE

THE first difference is over the quality and extent of the authority of the Bible. Conservative Evangelicals in our Church continue to work together most happily with members of other denominations who accept the full inspiration of the Bible. In local missions, in conventions such as Keswick, and in summer schools, we find little difficulty in experiencing the fact of "All one in Christ Jesus."

This very real inter-Church fellowship exists as a working reality, but it is limited in that it does not necessarily operate with a denomination as a whole, but only with those members of other denominations whose use of the Bible has the common element of belief in its full inspiration. It is limited, but it is a valuable factor in considering possibilities of inter-Church fellowship.

Among many Conservatives today this inter-denominationalism does not exhaust the capacities for fellowship. The move away from a dead modernism to a dynamic Biblical theology is something that thrills us.

When a preacher of a different school of thought is expounding the Gospel with the New Testament points of emphasis, and when a theologian is treating the Old and New Testament not as museums of Hebrew ideas but as the revelation of God, then it is wrong for us to refuse all co-operation and to be unwilling to learn from them.

Indeed it might seem as though we could abandon conservatism; otherwise, are we not worshipping the letter of the Book, while the battle for souls goes on without us?

NO EASY SOLUTION

THE problem cannot be solved quite so easily. The newer liberalism, neo-orthodoxy is riding on the crest of a Christian wave, and it is not yet possible to see where it can let its anchor down. It preaches the existential encounter with God in Christ, and this is not something new to the conservative, who always contended for its necessity.

But the conservative has preached this encounter on the basis of an authoritative message about God and Christ, which draws its strength from the written word of God. Christ is the climax of the revelation, but we cannot know what Christ was and what he taught except from the written New Testament records.

Too many sects have their own version of a Christ experience, and to say "My authority is Christ alone" is meaningless unless it is coupled with a strong belief in the authority of the New Testament record.

The point of contention is over what is called propositional revelation. To us the Bible as it stands written, is God's writing, not dictated but conveyed through prepared and inspired men. It is not simply that enlightened men wisely interpreted God's saving acts, nor that the New Testament is the only record that we have of how the first Christians reacted to Jesus Christ.

Indeed the New Testament shows that one of the ways in which they reacted was to take the Old Testament and the utterances of their own "inspired" men as the message of God that could be preserved and handed down as totally the word of God.

We are concerned to put the existential experience upon an objective ground. As I see it myself, the whole Bible of his day was treated by Jesus Christ as the true revelation of God, and I seek to treat it in the same way. This does not mean that it is a book of isolated texts to be picked at random; its statements are to be studied in their context, and interpreted by a fair comparison with other statements.

Yet where they occur explicitly or implicity as the word of God, they carry with them the authority of God, and enable me to construct or check my knowledge and experience of God.

To take an explicit example: unlike Emil Brunner, I accept the record of the Virgin Birth as factual because it is recorded in the Bible: and, having accepted it on these grounds, I find it becomes meaningful for the fuller understanding of Jesus Christ.

Similarly I accept the personal existence of angels, demons, and Satan, and again I find that these "propositions" make sense in my thinking about the universe.

WRITTEN FACT

PROBABLY in the next twenty years it will be realized more widely that conservatives, with their insistence on written fact and propositions, are contending for something that is absolutely vital.

There is obviously much more that could be

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

said, especially about the historicity of Scripture, but space will not permit.

Some of us prefer the words infallibility or inerrancy; others prefer reliability. But we intend to maintain the absolute authority of Scripture in itself in contrast to the absolute authority of Scripture in experience only.

The second point of fuller understanding, and yet of tension, is with the Anglo-Catholics. Here again we find ourselves in fellowship, not with the mere ritualist, but with those who, like ourselves, are preaching the "Old Gospel." Many come very close to us in their treatment of revelation as propositional.

At conferences and elsewhere we find ourselves joining with them in worship. We are trying to understand them, just as, we believe, some of them are trying to understand us. We are being forced to think out our doctrine of the Church more fully, and to see whether our doctrine and use of the sacraments is adequate.

It seems to many that worship together will help us to grow together doctrinally. Yet if we meet for worship we still find ourselves clearly divided over the proper significance of the Holy Communion, and it is misleading to gloss over the difference. The core of the difference is the same now as at the Reformation. Is the Holy Communion a sacrifice or is it the memorial and pledge of the one sacrifice?

Dr. Mascall and others have tried to lift the issue on to a different plane, and some Evangelicals have followed too easily. The approach generally runs along these lines: the body of Christ was, and is, continually self-offered; indeed, the Church also is his body, and, in offering himself, Christ offers us with him; and in offering the elements we are one with his offering in heaven.

There has been an unjustified leap here. The symbols, as ordained by Christ, speak, not of his living and risen body, but of his body as it was once in death. Indeed St. Paul emphasizes this when he says in 1 Cor. xi. 26, "You proclaim the Lord's death, till he come." Moreover, the only references in the New Testament to Christ's offering of the Church (2 Cor. iv. 14., Eph. v. 27, Col. i. 22) speak not of a perpetual offering, but of the time of the end, and, after we have made full allowance for "realized eschatology" the end has not yet come.

GOD TO MAN

TO US, therefore, any presence in the consecrated elements, or any presentation or offering of these elements as a living or dead sacrifice, is meaningless. New Testament language suggests that the movement of the service is from God to man. The elements, speaking of the body broken and separated from the blood, are the pledge of our salvation through the death of our Lord Jesus Christ. To others, however, the movement is primarily from man to God, and is marked by the elevation of the paten and the chalice after consecration.

We may regard the unconsecrated bread and the wine as presented to God at the offertory, and our Prayer Book leads us to the thought of the sacrificial offering both of ourselves and of our praise and thanksgiving; but, as it stands, our service has deliberately removed present sacrificial language from association with the consecrated elements.

For this reason Evangelicals have to incur a possible charge of divisiveness when they fail to make a gesture of reverence towards the holy table. To do this is to cross the Rubicon from Evangelical theology to something entirely different.

A deliberate piece of ritual of this kind cannot be meaningless: we are thereby asserting that the "altar" to us is the place where Christ is really present in the elements, and this is what the Evangelical cannot admit.

We reason in a similar way about the position of the celebrant and the vestments that he wears, since all ritual, consciously adopted, must signify something, and we cannot preach one thing with our lips and preach the opposite with our actions.

As before, one wishes that space allowed a discussion of other points, but the selection of this central one will show how, with real respect for the other person's point of view, we cannot go with him in this interpretation of the New Testament doctrine and practice. Where fundamental doctrines are involved, we cannot be happy with the assurance that such-and-such a thing is the teaching of the Church: we are bound to turn to Scripture for our facts.

This article may seem to take away more than it gives. But the impression that I would leave is of a serious concern over the desire of others than ourselves for a Biblical and dynamic theology. On this basis we can learn from one another, in the hope that today's theology, thinking, and practice will be followed through relentlessly to a truly Biblical level.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Don Large

What Really Matters

WHAT with Sputnik and Muttnik and the ever-present possibility that we may fall in the bathtub and break our necks, it strikes me that maybe we're all wasting an awful lot of precious time worrying about cancer, for example; whether we'll get it, and whether smoking causes it. Christian thoughts are not morbid, inturning thoughts, but positive and healthy ones. Which is why its' a remarkably hopeful sign that, at the very hour when the world as we know it may well be coming to an end, our chief worry seems to concern the patent injustice of strapping an innocent dog to a satellite careening through outer space. People whose minds and emotions run in such well-balanced channels are not the kind of people who will panic or lose their spiritual sense of proportion.

As the Spanish philosopher, Miguel de Unamuno, once put it, "It is not the length of life which counts, but the height!" And when a boastful compatriot said, "They tell me you sleep twelve hours a night. I sleep only six. Therefore, I am awake throughout my life double the time you are," it was this same de Unamuno who quietly answered, "Yes, my friend, that is perfectly true. You apparently are awake twice as long as I am. But when I am awake, I'm twice as much awake as you are!"

So it is with this business of fretting over secondary things. Not only is there no need for a Christian to worry about the physical length of his bodily life here on earth; there may not be much time left to get unduly exercised about it. When you start separating the abiding things from the transitory ones, you calmly realize that neither the Russians nor anybody else can affect the things which really matter—war-headed rockets or no war-headed rockets.

It was Roper Shamhart who reminds us of the time the Archbishop of Canterbury (in this country for the Anglican Congress and the World Council of Churches meeting) was interviewed on Dave Garroway's TV program. Garroway asked Canterbury what difference the advent of the hydrogen bomb made to a Christian's way of thinking and acting. The Archbishop testified that it made no difference whatsoever. It simply multiplied the physical power of men, without in any way altering their fundamental situation. That is, men still need redemption from their lower selves. They're still the same sinful souls, and they're therefore still running over with false pride. Continuing to put secondary things first, they have only increased the ease with which they can destroy themselves, without in any way changing the pattern which inevitably leads to that destruction.

St. Paul was by no means an old man when the pagans killed him. But that fact didn't matter too much to him. He cared more about the height than he did about the length. That's why, at the sudden end of the road, he was confidently able to say, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day: and not to me only, but unto all them also that love his appearing."

As far as our own helmets of salvation are concerned, let's quit this business (while there's yet time!) of giving so much of ourselves to transitory things. A Christian's first concern is the spiritual task of the Church. In so putting first things first, we shall not then have to fear that—because of spiritual carelessness—we may have lost or misplaced forever our own personal crown!

NOW HEAR THIS

By Frederick A. Schilling

Gospel for Sunday before Advent

St. John 6:5-14

"Gather up the fragments . . . . that nothing be lost."

Jesus is in command of the situation. He challenges his men to procure the supplies needed for the multitude. He directs the seating of the people. He speaks the prayer of thanksgiving. He orders the gathering of the left-overs. He also acts. He accepts the offered bread and fish, and divides them into portions. He enlists and uses assistants for the arrangement of the people, the distribution of the food, and the cleaning up. He creates the situation and carries it to a completion. The pieces are picked up. There are no scattered or lost fragments. All is collected and conserved for the next meal. Surprisingly, the original small supplies have by their use in his hands enlarged to such a degree that the next

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

meal is assured ample provision at the outset. It seems, also, that a larger assembly is expected for the next setting.

This Gospel selection was used on the 4th Sunday in Lent. In the framework of Lent the story told the lesson of living by the nourishment of Jesus' words. The food he gives is inner nourishment. He is the prophet, God's spokesman. Now this basic declaration receives two special emphases.

Fragments remain. The food cannot all be eaten. The word is nourishing, but much of it remains for later consumption. Instruction is never absolutely final. There is always more to follow. The message is unfinished. There is more truth for new situations. But what has been given must not be wasted, discarded. Loose ends and pieces must be gathered and put together. That means, they must be taken up and used. In so doing, even what may seem trivial and inadequate (like barley loaves and dried fish) will prove to be the source of large and satisfying results. The fragmentary ceases to be so when unified with other parts. Thus, this action of Jesus prefigures the history of Christian thought and life through its succeeding levels of education. Each generation has to gather up the fragments of the preceding.

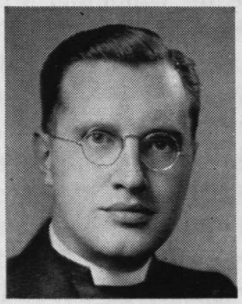
The miracle was the total performance of the scene. Jesus directed and others acted accordingly. The miracle was a cooperative action. It reached the people through men who were willing to help. It also involved people who received, ate, digested, left pieces, and bore witness. It is not only an interpretive picture of the Lord's Meal in the local and universal-historical realization, but it is certainly a command: "Gather up the fragments". As those disciples did, so must we.

The second emphasis is on the present tense. Looking forward to the future through the Advent idea, it should be remembered that the prophet for the future, the one spoken of as "coming", is this Jesus. Here he is; and here he is now making provision for the next day. This is how he guides "into all truth" (Jo. 16:13).

In contrast with the attitude of futurism the main stream of Christianity gives food today for the tasks of tomorrow; light today for the unknown ahead; lessons today for application to questions yet to come. Today recognize and accept your guide for the future. That was the spirit in which the early followers of Jesus operated. The first churches gathered up the fragments of words of Jesus and accounts and traditions about him and united them into the inexhaustible baskets of the Gospel lesson books. St. Paul used the light he saw on his persecuting expedition to Damascus and the bits of information two or three apostles gave him in Jerusalem to form the proclamation of Jesus as the saving Lord of mankind. From year to year he progressed in his comprehension of the religion of Jesus and in his expositions contributed relevant principles of conduct and doctrine for coming generations to use as elements in their own new vital structures. In so doing he moved ever more definitely into the viewpoint which, while allowing for a future Advent, the present was, though like an unfinished race, the time to be redeemed, the holy time of realizing God's power.

The future had problems and concealed uncertainties, but these were only challenges to victory already certain. The last great theologian of the Apostolic Church, the John who composed the lesson for today, was one who, like the disciples in the story, partook and utilized and preserved fragments. He learned the lesson and taught it, that through such continuing, cooperative and preservative action the words of Jesus will not only give nourishment for today, but will be ample for tomorrow, because his Jesus is that Spirit from God that gives guidance for each new day.

Theodore Parker Ferris



THEODORE FERRIS

Needless to say the general policy of *The Witness* has always drawn me to it. But the editorials that are appearing now put *The Witness*, in my judgement, in a class by itself. I was going to say that they put it way out in front of all the Church papers, but I suppose that isn't quite fair.

The one on *Percival* should be required reading for every dean and faculty of every seminary. The one about *Honesty* was one of the few things that I have read in recent years in a Church periodical that made any real sense. And I was greatly encouraged by the one called *Post-Easter* tor the simple reason that it treated me, as a reader, as something more than a pipe into which to pour pious drivel.

I would be greatly interested to know how the Church in general responds to these. I would not expect an overwhelming response but I am sure there must be a great many people who would give anything to find something coming from the Church that does not have the tone of an official organ.

I would love to talk with *The Witness* editor someday and tell him how good it is to have a little salt added to an otherwise pretty sugary diet.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

FLAG IN CHURCH RAISES STORM

★ The flag of the Soviet Union displayed next to the flags of democracies at a church bazaar roused the ire of at least two ethnic groups and led to a heated exchange between the minister and the groups' spokesmen. Carlton Street United Church, in the heart of Toronto, Canada, borrowed more than 30 national flags from a local department store to decorate the church and the hall for its international fair.

A new Canadian, believed to be from Latvia, saw two Russian flags and phoned Mrs. Frances Shirak, general secretary of the Mutual Cooperative League, which represents some 17 European national groups. Mrs. Shirak promptly marched over to the church and demanded that the Rev. James Finlay take down the offending flag.

"By what right does someone come in off the street and demand certain things?" asked Finlay after he had flatly refused her request.

Mrs. Shirak asked by what right the Communist flag was flying with the flags of the democracies. She was told it was by the same right as they flew at the United Nations.

"We happen to worship a God who so loved the world," Finlay said. "And he loves Russians just as much as us."

The pastor said he had hoped immigrants would leave "this kind of thing behind them when they came to Canada."

Milan Jakubec, league president, said the hammer and sickle flag was not the flag of the Russian people but of a political system.

The league and another ethnic group planned to protest the presence of the flags to the dominion government, the secretary of the United Church of Canada's general council and the Canadian mounted police.

FLORIDA DISCUSSES SURVEY

★ A year-long survey of the diocese of Florida will be concluded with conferences on November 29-30 at St. John's Cathedral. The Rev. Joseph Moore and the Rev. John McCarthy, who made the survey for the National Council's unit of research and field study, will present an analysis of the report.

THEATRE GUILD ON TOUR

★ Members of the Episcopal Theatre Guild who are Hollywood motion picture and television players are on tour in the diocese of Los Angeles, presenting Jerome K. Jerome's, "The Passing of the Third Floor Back".

The leading part of The Stranger is being played by Barry Atwater. Others in the cast are Ruth Packard, Wendy Howard, Margaret Wells, Peggy Leon, Kenneth Bennett, Monty Margetts, Carole Love, Kendrick Huxham, John Carlyle, Sam Edwards, Paul Maxwell.

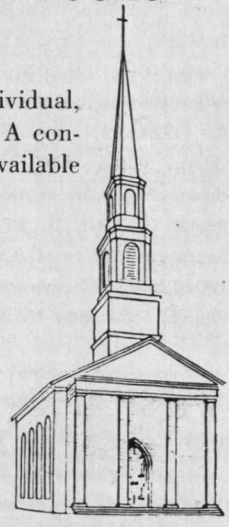
Allan Reynolds, guild president, assembled the cast and Art Pierson is the director. Dennis King Jr. is the manager.

STUDY CONFERENCES IN LOS ANGELES

★ Five conferences on the personal, family and community problems arising from an individual's addiction to alcohol or narcotics were held in the diocese of Los Angeles the first week in November. One of the leaders was the Rev. James T. Golder of Seattle, an expert in the field.

FILL YOUR NEEDS OF PRAYER BOOKS AND HYMNALS...

Whether you are planning a gift of one book to an individual, or a dozen or more to your parish, write us direct. A convenient postage-free order form, giving details of available cover colors, will be sent. Shipping charges are extra.



THE HYMNAL 1940

Small Melody Edition	$ .65
Large Melody Edition	1.00
Standard Musical Edition	2.00
Special Choir Edition	2.50
Organ Edition	3.25

THE BOOK OF COMMON PRAYER

Small Pew Edition	$ .65
Large Pew Edition	1.00

Our books are sturdy and of high quality . . . Remember that profits go entirely into clergy pensions . . . The order form also lists the popular PRAYER BOOK STUDIES series.

the **CHURCH** *Hymnal Corporation*

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, New York

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

Clergy Changes:

JOHN H. PHILBRICK, formerly on the staff of the town-country center at Parkville, Mo., is now rector of the Ashfield Churches at Ashfield, Mass.

ERNEST D. SILLERS, formerly rector of St. Paul's, Malden, Mass., is now rector of St. Bartholomew's, Pico-Rivera, Cal.

ALLAN N. ZACHER Jr., formerly ass't at Truro Church, Fairfax, Va., is now canon of Christ Church Cathedral, St. Louis.

FRED LEECH, rector of the Incarnation, Cleveland, has resigned to devote full time to St. Bartholomew mission, Cleveland, which was started this year by the Incarnation. ELLSWORTH B. JACKSON, who came to the Incarnation this summer as assistant, is now rector of the parish.

ORDINATIONS:

CHARLES H. MENCER, senior at Episcopal Theological Seminary in Kentucky, was ordained deacon by Bishop Moody on Oct. 6 at St. John's, Corbin, where he is in charge.

JAMES A. BIRDSALL, curate at All Saints, Great Neck, was ordained priest by Bishop DeWolfe, on Nov. 23 at the cathedral, Garden City, Long Island. Also ordained to the priesthood at the same service: LOUIS F. FERRARA, assistant at St. Joseph's, Queens Village; RICHARD W. GRAY, in charge of churches at Brookhaven and Mastic Beach; GEORGE R. KEMP, curate at the Resurrection, Kew Gardens; ARTHUR E. WOOLLEY Jr., assistant at St. Albans Church, St. Albans; HAROLD L. WRIGHT, in charge of the Resurrection, East Elmhurst; WILLIAM V. MURRAY, in charge of churches at Lake Ronkonkoma and Medford Station.

WALTER G. J. HARDS was ordained deacon on Nov. 2 by Bishop Doll at the cathedral in Baltimore, Md., where he is canon. NEIL R. JORDHAL was ordained deacon at the same service and is now assistant at Holy Trinity, Essex, Md.

DEATHS:

JOHN K. HAMMOND, 45, rector of St. John's, San Bernardino, Cal., died of a heart attack on Oct. 12th.

JOHN A. FRAMPTON, 67, formerly assistant at Trinity, Wilmington, Del., died Nov. 5. He was superintendent of Seamen's Church Institute, Port Arthur, Texas, for four years and later on the staff of the New York city mission society.

ARTHUR AUSTIN, 75, curator of Old Swedes, Wilmington, Del., died Nov. 14.

RECORD BUDGET FOR ST. ALBAN'S

★ St. Alban's, Washington, where the Rev. Felix Kloman is rector, has a record budget for 1958—$122,500, which is an increase of $21,500 over the budget for this year.

HOLY TRINITY BAZAAR

★ Some of the faithful at Holy Trinity, Brooklyn, N.Y. thought it might be wise to skip the annual parish bazaar this year, due to the unusual situation in the parish.

They went ahead and the result was the most successful affair in years with over 1,000 persons attending and with a net income of over $2,000.

The parish bulletin commented: "Nothing would serve better or faster to disperse the tragic myths that have come to surround this parish and to confuse the public. Here was, as is, human life that can and will benefit the whole Church and the Christian enterprise."

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 *Church Vestment Makers* 1957
Over One Hundred Years



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. & Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

David Livingstone: His Life and Letters by George Seaver. Harpers. $6.95

This large volume of over 600 closely printed pages is clearly the final, definitive biography of the great missionary-explorer-scientist. The extraordinary reach of this man's amazing activities is vividly illustrated by the two maps of Africa which form the book's end-papers. The first was made and published at the very beginning of Livingstone's career there and shows a complete blank for all the great continent except part of its coast; the second, made 30 years later, shows the facts of his explorations into the very heart of Africa.

It is a most significant fact that what Livingstone fought fiercely for a century ago are very much the things which understanding and devoted Europeans and Africans are still struggling against today, racial hatred in South Africa which appeared a century ago. It was Livingstone who also forsaw the need and rightness of respecting native cultures and it was he—almost single-handed—who fought the West African slave trade.

A very vital and many-sided character emerges from this eloquent book. Every missionary-minded Christian and every socially-minded citizen alike should absorb it and be enlightened and refreshed by it.

These Holy Mysteries by Edward Cumpston Rutland. Morehouse-Gorham. $.50

This can be a very useful pamphlet for parish priests who realize how little the members of an average congregation realize of the nature and significance of the Eucharist and how uncertain they are of some of the words of its text. Possibly even more ignorant many of them are of the symbolism of the physical accessories, —vestments, lights, etc.

Instructed Eucharists for children have become fairly common, but it may be that their parents can profit by them even more. A very useful bibliography of liturgical books and pamphlets is added which are suitable for both clergy and laity.

The Oxford Dictionary of the Christian Church edited by F. L. Cross. Oxford. $17.50

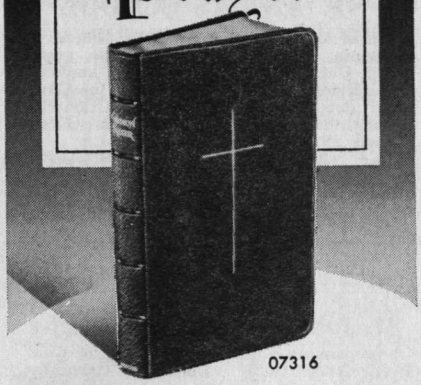
This is truly a *magnum opus*, in the size of the undertaking and in the vast variety of its contents. It would be hard to name any substantial fact about the Church's history or about any of the doctrines, practices or physical objects pertaining to her day-to-day life that are not found clearly explained or described somewhere between the covers of this 1500-page volume. It contains over 6,000 entries or articles ranging from a few lines to 2,500 words in length. There are 94 contributors, each of them a master in his own field. The editor of this notable work is the Reverend F. Cross, D. D., Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford. It is an unequalled book of reference for terse and authentic information on the subject of the history and life of the Church and should be in the library of every clergyman and religious teacher who can afford the money to buy a copy. (A chance for well-heeled parishioners to give the rector a proper Christmas gift!)

The Thirty-Nine Articles by Kenneth N. Ross. Morehouse- Gorham. $1.25

The author of this little book, who is a parish priest of the Church of England, says of the Thirty-Nine Articles, that "the average member of the Church knows very little about them",—a statement which applies even more obviously to the Church in this country. They appear as an appendix to the Prayer Book and are a significant relic of the days of Henry the Eighth and of the problems facing the Church after the break with Rome. The author examines them one by one, explains their significance for the Reformation era and indicates what permanent value they have for us today. A good book for students of Church history and inquirers in the field of Anglican theology.

The gift in keeping with the season

Oxford Book of Common Prayer



For Christmas, or whenever you think of a gift for a loved one, remember that an Oxford Prayer Book is *always* appreciated. The Custodian's Certificate is your guarantee of complete textual accuracy. The Oxford name is your guarantee of the highest quality in both craftsmanship and materials.

Oxford Prayer Books are available in three sizes and a wide range of styles and colors. Among them, you are always sure to find one that is exactly *right* for the person and the purpose.

Three fine gift editions in the popular Handy Size* are—

07310 White Moroccoette, *washable*. Gift Boxed. With Baptismal, Confirmation or Marriage Certificate. $4.25

07316 French Morocco, in black, blue or red. $5.00

07333x Morocco, hand grained, gold fillet, Oxford India paper: ⅜" thick. $8.00

This style is also available in blue (07334x), maroon (07336x), and red (07337x) at $8.00

*3⅝ x 5⅝ x 9/16"

All styles have round corners, gold edges and gold cross. More than 30 styles priced from $2.00 to $13.00

At your booksellers

OXFORD UNIVERSITY PRESS, Inc.
114 Fifth Avenue, New York 11

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

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

HOLDERNESS

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

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota
Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited
Please address
THE SISTER SUPERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School A College Prep School ROTC Honor School On a College Campus Benwood Scholarships On a Mountain Top
Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: *Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.*

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.
For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena (Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

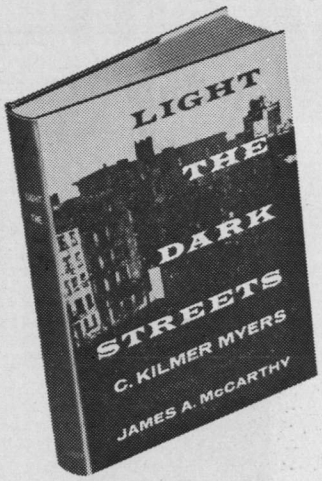
The Bishop's School
LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

A behind the headlines story



by C. KILMER MYERS
Introduction by James A. McCarthy

"Provocative . . . the story of a unique relationship between an Episcopal church and a tough, bopping gang . . . The scenes are the stuff of drama and at times of tragedy, bringing to accusing life the world of poverty, prejudice, and fear . . . *It is proof that there is a way to reach and influence the anti-social youngsters who compose a gang."—FORTH* $4.00

Multitudes in the Valley

by DENIS BALY

An authority on the Middle East discusses the conflicting attitudes—political and religious—of its people as they face the rise of four great world movements. He shows the problems and complexities facing Christianity in a book which enters "into the thinking and attitudes of the people on both sides of the line in Palestine better than anything else I have seen."—Millar Burrows, author of *The Dead Sea Scrolls.* Photographs $5.00

At your bookstore

THE Seabury Press

GREENWICH, CONNECTICUT

BACKFIRE

Warren McKenna
Priest of Massachusetts

I was glad to see both the letter from Mrs. Salerno (Nov 21) and your reply. We cannot expect that a single report on China could do more than question the official myths about that country. Facts from all sides seem to be upsetting "theories" about what must be true. Prejudices die hard. I have no desire to "contend" with Mrs. Salerno and the many good people who may feel as she does. I have all the desire, on the other hand, to talk further with her and others who would be willing. Is it not the work of reconciliation that we seek to edify each other?

Alfred Goss
Layman of San Mateo, Cal.

The race situation in the South is degenerating into a mess that is likely to be with us for a long time to come.

The chief cause is the meddling of well-intentioned Christian people with a strong sense of mission but without much understanding. There is no question of their sincerity. It is their sincerity that makes them dangerous. It would be better if they would concern themselves with problems in their own communities that they understand.

Things have not been helped by the hypocrisy of politicians. You can tell the state a congressman is from just by the stand he takes on the race question. Senator Phoghorn of Oregon is much like Senator Phoghorn of Mississippi, but their constituents differ.

This race problem is complex and difficult. We have two incompatible races that cannot mix, yet must learn to live together. I think it would be better to leave the problems of the South up to the South to solve. By the record, they are the most Christian and law-abiding section of the country. They may not do as well as they should, but I think if left alone they will do better with it than anyone else would.

Howard R. Erickson
Layman of Collinsville, Conn.

There has been much discussion, pro and con, in regard to the effectiveness of the work of Billy Graham. Will his work be of lasting permanence or will it be only a passing influence? However at his last rally at Yankee Stadium he warned his listeners that the danger of war is greater now "than at any other time in the last ten years."

Those who have followed world events closely of late believe that Billy Graham's remark is not an over-statement. The Middle East is a danger zone wherein world war three may erupt at any time. It is necessary that we should not interfere in the affairs of other nations and should stand firmly for peace at all times.

POSITION OFFERED

Doing good job? Seeking further challenge? Established midwestern parish in growing industrial city seeks assistant. Opportunity to work hard, run Church School, Young peoples' groups, much calling, some preaching, fair remuneration.

State age, size of family, reason for moving, Churchmanship. Box A. Witness, Tunkhannock, Pa.

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, *Van Bergen bells from Holland*

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

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



CHOIR
PULPIT ROBES
Finest Quality
Expert Tailoring

Wide range of colors, materials and styles. Write for Free Catalog.

HARTLEY
Religious Vestments Div.
1809-D Church St. • Nashville, Tenn.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...RECOMMENDED FOR CHRISTMAS

THE STORY OF THE CHURCH
By Irving P. Johnson
50¢ a copy

•

THE FAMILY SERVICE
By Massey H. Shepherd Jr.
25¢ a copy

•

SO YOU'RE CALLING A RECTOR
By Robert N. Back
25¢ a copy

•

THE PRAYER BOOK
It's History & Purpose
By Irving P. Johnson
25¢ a copy

•

SHALL I BE A CLERGYMAN?
By Gordon T. Charlton Jr.
25¢ a copy

•

MEANING OF THE REAL PRESENCE
By G. A. Studdert-Kennedy
10¢ a copy

$1.60 VALUE

IN ONE PACKAGE FOR JUST A DOLLAR

•

THE WITNESS
Tunkhannock, Pa.

A MONUMENT IN BIOGRAPHY

The life of the great missionary-explorer-physician

DAVID LIVINGSTONE

HIS LIFE AND LETTERS
By GEORGE SEAVER

A tremendous biography of the man who first brought the Christian faith to the heart of Africa. Stepping out of his day into ours, the figure of David Livingstone becomes, in this book, a flesh-and-blood personality. Based on newly released journals and letters, George Seaver recreates the restless, zealous man whose disappearance into the wildest, loneliest part of Africa caused an entire world to ask, "Where is Livingstone?"

Adventure, religious devotion, social history, and psychological character study are mixed in large proportions to make an utterly engrossing book. The information from the fantastic wealth of letters and journals has been wisely selected and recorded in unusual detail.

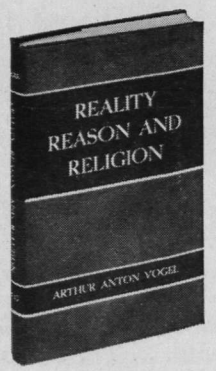
George Seaver is Dean of the Cathedral of Kilkenny, Church of Ireland, and author of the definitive *ALBERT SCHWEITZER: THE MAN AND HIS MIND.*

650 pages. With maps and illustrations. $6.95

At your bookseller

HARPER & BROTHERS
N. Y. 16

Arthur Anton Vogel



REALITY, REASON and RELIGION is a book about metaphysics, the philosophy of religion, and apologetics. It is the most penetrating justification of the basic terms used in traditional, natural and systematic theology to come from the American (Episcopal) Church. $3.00

Austin Pardue



THE SINGLE EYE deals exclusively with the ways and means, in a practical way, of deepening the spiritual life of the man of God. It is a book to make the reader think more clearly into his own spiritual life. $2.50

Postage paid on cash orders

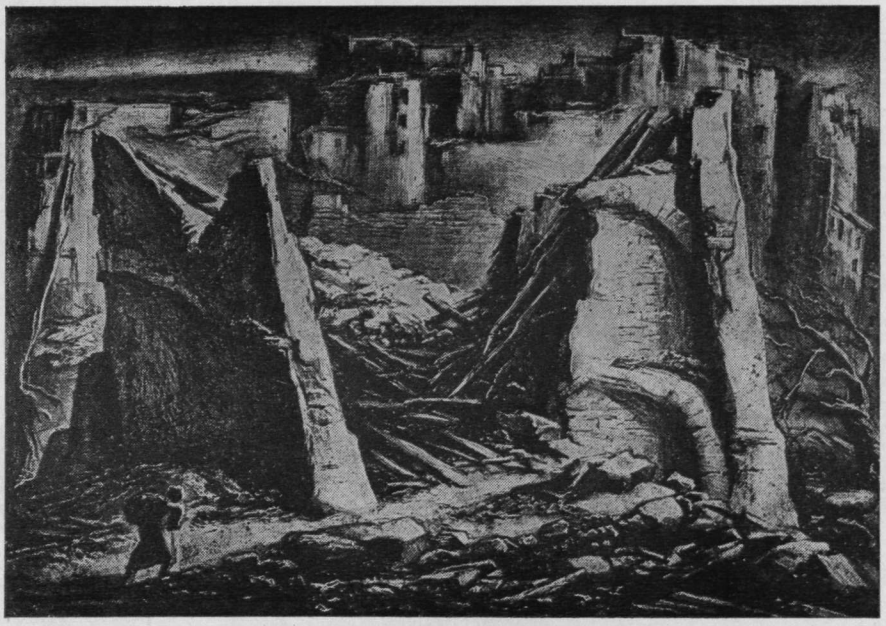
MOREHOUSE-GORHAM CO.
14 East 41st Street, New York 17
29 East Madison Street, Chicago 2
261 Golden Gate Avenue, San Francisco 2

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

DECEMBER 5, 1957

10¢



WILL EVEN ONE SURVIVE?

LONE SURVIVOR was the title of this drawing at the beginning of the atomic age. What recent developments in this era, for good or ill, can mean is dealt with in the Story of the Week

WHAT WE KNOW ABOUT GOD

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10: Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon 11
Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho 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 and Sermon, 11
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D., r

Sunday HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD 12:10; Noonday ex. Sat. 12:10.
Noted for boy choir; great reredos and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
Cambridge, Massachusetts
The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain

Sundays: 8, 9:30, 11 a.m., High School, 4 p.m.; Canterbury Club, 7 p.m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 38

The WITNESS
FOR CHRIST AND HIS CHURCH

DECEMBER 5, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

National Committee Urges Sane Policy in Nuclear Era

By W. B. Spofford Sr.

★ The Rev. Alfred B. Starrett, a doctor of philosophy who is rector of Emmanuel Church, Baltimore, presented our readers with his thoughts on the Sputniks last week. If you neglected it we suggest that you return to it.

There have been other reactions to that historical event, one of which was a composite job, put out by a newly formed organization called the National Committee for a Sane Nuclear Policy, and printed in a New York and a Chicago newspaper as a paid advertisement. It was signed by distinguished citizens, including, we are happy to report, a number of Episcopalians: Bishop Walter Gray of Connecticut; General Hugh Hester; Jerry Voorhis and Mrs. Roosevelt. Other religious leaders to sign were Prof. Paul Tillich and Prof. John Bennett of Union Seminary; the Rev. Henry Hitt Crane of Detroit; Harold Fey of the Christian Century; the Rev. Donald Harrington of New York; Rabbi Edward Klein of New York; the Rev. Robert McCracken of New York; Clarence Pickett, Quaker of Philadelphia; Norman Thomas who, I presume, is still a minister of the Presbyterian Church. Others to sign are as distinguished in their fields as are these religious leaders.

The 40 pt. bold caption for the ad was "We are facing a danger unlike any danger that has ever existed." It might well have been headed: "We face the greatest era of human history." You can decide for yourself which heading you prefer after reading what they have to say:

The Manifesto

A deep uneasiness exists inside Americans as we look out on the world.

It is not that we have suddenly become unsure of ourselves in a world in which the Soviet Union has dramatically laid claim to scientific supremacy.

Nor that the same propulsion device that can send a man-made satellite into outer space can send a missile carrying a hydrogen bomb across the ocean in eighteen minutes.

Nor is the uneasiness only the result of headlines that tell of trouble between Turkey and Syria and a war that could not be limited to the Middle East.

The uneasiness that exists inside Americans has to do with the fact we are not living up to our moral capacity in the world.

We have been living half a life. We have been developing our appetites, but we have been starving our purposes. We have been concerned with bigger incomes, bigger television screens, and bigger cars—but not with the big ideas on which our lives and freedoms depend.

We are facing a danger unlike any danger that has ever existed. In our possession and in the possession of the Russians are more than enough nuclear explosives to put an end to the life of man on earth.

Our uneasiness is the result of the fact that our approach to the danger is unequal to the danger. Our response to the challenge of today's world seems out of joint. The slogans and arguments that belong to the world of competitive national sovereignties—a world of plot and counter-plot—no longer fit the world of today or tomorrow.

Just in front of us opens a grand human adventure into outer space. But within us and all around us is the need to make this world whole before we set out for other ones. We can earn the right to explore other planets only as we make this one safe and fit for human habitation.

The sovereignty of the human community comes before all others—before the sovereignty of groups, tribes, or nations. In that community, man has natural rights. He has the right to live and to grow, to breathe unpoisoned air, to work on uncontaminated soil. He has the right to his sacred nature.

If what nations are doing has the effect of destroying these natural rights, whether by upsetting the delicate balances on which life depends, or fouling the air, or devitalizing the land, or tampering with the genetic integrity of man himself; then it becomes necessary for people to restrain and tame the nations.

Indeed, the test of a nation's right to survive today is measured not by the size of its bombs or the range of its mis-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

siles, but by the size and range of its concern for the human community as a whole.

There can be no true security for America unless we can exert leadership in these terms, unless we become advocates of a grand design that is directed to the large cause of human destiny.

There can be no true security for America unless we can establish and keep vital connections with the world's people, unless there is some moral grandeur to our purposes, unless what we do is directed to the cause of human life and the free man.

There is much that America has said to the world. But the world is still waiting for us to say and do the things that will in deed and in truth represent our greatest strength.

What are these things?

First, as it concerns the peace, America can say, that we pledge ourselves to the cause of peace with justice on earth, and that there is no sacrifice that we are not prepared to make, nothing we will not do to create such a just peace for all peoples;

That we are prepared to support the concept of a United Nations with adequate authority under law to prevent aggression, adequate authority to compel and enforce disarmament, adequate authority to settle disputes among nations according to principles of justice.

Next, as it concerns nuclear weapons, America can say, that the earth is too small for intercontinental ballistic missiles and nuclear bombs, and that the first order of business for the world is to bring both under control;

That the development of satellites or rocket stations and the exploration of outer space must be carried on in the interests of the entire human community through a pooling of world science.

As it concerns nuclear testing, America can say: that because of the grave unanswered questions with respect to nuclear test explosions—especially as it concerns the contamination of air and water and food, and the injury to man himself—we are calling upon all nations to suspend such explosions at once;

That while the abolition of testing will not by itself solve the problem of peace or the problem of armaments, it enables the world to eliminate immediately at least one real and specific danger. Also, that the abolition of testing gives us a place to begin on the larger question of armaments control, for the problems in monitoring such tests are relatively uncomplicated.

As it concerns our connections to the rest of mankind, America can say: that none of the differences separating the governments of the world are as important as the membership of all peoples in the human family;

That the big challenge of the age is to develop the concept of a higher loyalty—loyalty by man to the human community;

That the greatest era of human history on earth is within reach of all mankind, that there is no area that cannot be made fertile or habitable, no disease that cannot be fought, no scarcity that cannot be conquered;

That all that is require for this is to re-direct our energies, re-discover our moral strength, re-define our purposes.

Other Developments

It can be reported that the reaction to the ad in the New York paper was immediate—three days after it appeared over 500 people had signed it, with a large number sending checks to help finance other ads planned by the committee.

Meanwhile other developments since the launching of the Sputniks are reported by Elmer Bendiner in the National Guardian, who prefaces his report by declaring that nothing has so stirred people since world war two. The stirrings were seen, he states, in the gathering steam behind the proposal from the U.S.S.R. for a summit conference of scientists. That proposal won a quick response from Dr. Eugene Rabinowitch, editor of the Bulletin of the Atomic Scientists, from the N.Y. Herald Tribune which headlined an editorial: "A Soviet Hand of Friendship"; from industrialist Cyrus S. Eaton who sponsored last July's scientific conference at Pugwash, Nova Scotia.

In the Canadian parliament M. J. Coldwell, leader of the Cooperative Commonwealth Federation, queried Prime Minister Diefenbaker on the subject and won governmental approval though the Prime Minister made it clear the proposed meeting would have no official auspices.

Lester B. Pearson, Canada's former secretary of state for external affairs and this year's winner of the Nobel prize, also approved the proposed meeting provided the scientists spoke in no official capacity. Eaton had deplored the fact that the conference would not be held in the U.S. because scientists from China would be barred, but Pearson said it should be held either in the U.S. or U.S.S.R., "the countries with the most power to wage war and the most responsibility in establishing peace and security."

An editorial in the Toronto Financial Post calling for "peaceful cooperation and peaceful competition" said: "The response to the Russians should be positive and friendly."

Hopes and Fears

Behind the hopes there were grim fears. Harrison Brown, professor of geochemistry at the California Institute of Technology, in an article in the November Bulletin of the Atomic Scientists saw industrialization and technology spreading around the world,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

promising higher standards of living.

But he also warned that for industrialized countries atom bombs are cheap and easy to make, that the fall-out of unrestricted testing might increase dangeriously unless curbed. The dangers of nuclear war, he wrote, "come close to being obvious even to the many among us who don't think very much." He disputed those in the U.S. government who think limited wars with "clean" nuclear weapons are possible. Brown said he believed "the lines of demarcation between tactical and strategic, and between large explosions and small ones, are exceedingly thin and they are destined one day to vanish. Once nuclear weapons are used in the field, I believe that we must expect that all persons and all installations are possible targets."

The Sputniks seemed to be awakening many Americans from the long nightmare of spy scares in which Julius and Ethel Rosenberg lost their lives and countless others had their careers and families shattered. Harry Truman and Walter Lippmann were among those who blamed McCarthyism for the U.S. lag. John Lear, science editor of the Saturday Review, wrote: "If intelligent people ever have believed the folklore about Russian spies stealing the A-bomb, the H-bomb, and the jet airplane it would seem time for them to swallow their pride and admit to themselves that they have been taken in."

The Alternatives

Overseas the reaction was swift and vehement. The London New Statesman said: "The Sputniks open a new chapter in mankind's mastery of matter; can we really be foolish enough to treat them merely as another stage in the cold war? . . . Surely the first thing to understand is that Western policy all these years has been based on the assumption of Western superiority and it is now certainly out of date. We have literally no other choice than co-existence or destruction."

The Paris daily Liberation called Nov. 3—the day Sputnik II was launched—one of the most important dates in the history of mankind, marking this as "the year the universe was opened to man." In a series of articles on page one, Liberation summed up the sputniks' meaning in these fields:

● **Strategy:** Without the cost of a single life the Russians have demonstrated that "communism cannot be overthrown by arms." If, as the Russian say, they are prepared to use 125 intercontinental rockets to launch more Sputniks they must have "ten or a hundred times that number available for defense." What Dulles does not know is that "the only guarantee for Americans today is that the Soviets will never be the first to press the button."

● **Politics:** "The overthrow of the entire world policy followed since Hiroshima." Americans must now negotiate on the basis of equality.

● **Economy:** A satellite can re-map the world's resources of water to make deserts fertile, minerals to produce new wealth in underdeveloped regions.

● **Education:** Budgets for tanks, planes and other obsolete weapons are useless. France must return to the Republic's "Golden rule": one-sixth of the nation's expenditures for education.

In Washington, though, it seemed there was no one to translate the message of the Sputniks. The President's answers made it seem he did not hear the cosmic questions. He talked in archaic terms of bases, planes and strategies, already obsolete. To John Foster Dulles the entry of mankind into the universe was to be answered by possibly surrendering "small, marginal freedoms." While around the world people talked of storming the heavens, secretary of commerce Weeks proposed a budget of "less butter and more guns."

LACK OF CLERGY IS SERIOUS

★ The Rev. E. E. Koonz, head of the National Council's committee on recruiting, told Chicago leaders at a meeting held at the cathedral that the lack of clergy is a serious problem.

Pointing out that "no one can be satisfied with the ministry we are raising up today," Koonz said that the number of clergy in the past seven years has increased only seven per cent, although in the same period the communicant population of the Church has increased 10 per cent.

Statistics show, he said, that 50 per cent of the clergy were converts to the Church during their college years or later. This, he said, indicates the Church's failure to reach its young people of high school age, the age at which initial decisions are made.

The failure to interpret the ministry to young people rests on all, he said, and is an indication that neither clergy nor laity are sold on interesting the young people in the Church as a vocation. Parental opposition accounts for much of the failure, but lack of concern on the part of many of the clergy is an accompanying factor.

"The parish priest tends to forget that although it is God who calls the man or woman, the call comes through human beings in nearly every case."

Koonz emphasized that the Church, clergy, parents, teachers, leaders of young peoples' groups, and, indeed, all

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

churchmen, should recognize the need for recruitment and make use of every opportunity to present to the young people the whole picture of vocation. The Church, he said, can learn much from the emphasis being put on recruiting programs by private industry; the clergy can preach and teach on the ministry, and parishes might well establish scholarship funds to assist their young men and women who seek a vocation in the Church.

CHURCH WOMEN JUST PLAYING

★ Mrs. Theodore Wedel of Washington, president of United Church Women, told those attending the meeting of the women of the Evangelical and Reformed Church that too many women are "just playing at being Church women."

"All of us lead many lives—daughters, sisters, wives, mothers, business women, club women. Many of us are seriously torn by the conflicting demands of these lives. Is being a church woman one more role to play, adding confusion and strain?

"American women have so much freedom to choose—more than any women in any place or time. Unless being a church woman is the center and focus of your life, giving it order and real freedom, you're not really a church woman. You're only playing at it."

RAISE FUNDS FOR FAIR BUILDING

★ A campaign to raise $100,000 in this country for a Protestant pavilion at the 1958 Brussels world fair is being launched at Christ Church Cathedral, St. Louis, December 5th. Total cost will be $235,000 and the building will be used after the fair as an ecumenical center.

The meeting was held during the sessions of the Assembly of the National Council of Churches, being held this week in the city, reports of which will be in the Witness next week.

PATRIOTIC SERVICE IN NEW YORK

★ The annual service for patriotic societies of New York was held at the cathedral on November 24. Bishop Donegan conducted the service, blessed the massed colors, gave the blessing of the people. Canon Edward West preached.

If belonging to a patriotic society is important, the place to live obviously is New York. There were eighty-seven societies represented at this service, all of course maintaining their own high standards for membership. But from reading over the list one would suppose that most anyone would quality for at least one of them.

LEAVES BEQUESTS TO CHURCH

★ Lucinda Lee Terry of Roanoke, Va., one of the finest citizens of the city, died on November 8th. She was a communicant of St. John's and taught Sunday school there for fifty years. She was a founder of the city's YW and served as president for six terms. She was also active in the suffrage movement.

Included in her estate were bequests of $3,000 to St. John's; $4,000 to St. Paul's Institute, Lawrenceville; $3,000 to the Boys Home, Covington, and $4,000 to the diocese of Southwestern Virginia for local mission work.

ANNIVERSARY OF BISHOP BLOY

★ Special events are being planned for next April to celebrate the 10th anniversary of the consecration of Bishop Bloy of Los Angeles. The big event will be a service in Hollywood Bowl.

MASSEY SHEPHERD IN NEW YORK

★ Prof. Massey H. Shepherd Jr. of the Church Divinity School of the Pacific is to lead schools of worship in the diocese of Western New York. On January 6th he will be at Grace Church, Lockport, and the following day at St. Simon's, Buffalo.

HUNTER HEADS COMMITTEE

★ The Rev. David Hunter, head of education of the Episcopal Church, is head of the World Council's education committee for North America.

A major part of the meeting held November 24th in New York was devoted to plans for conferences on education to be held in Tokyo and Kobe, Japan, next August.

WASHINGTON CATHEDRAL NAMES PRESBYTERIAN

★ Washington Cathedral has named William M. Martin Jr., a Presbyterian, a member of the chapter. He is chairman of the board of governors of the federal reserve system. There are already two Methodists members; President Arthur S. Fleming of Ohio Wesleyan University and Robert B. Anderson, secretary of the treasury.

Bishop Dun also announced the appointment of three Episcopalians; L. Corrin Strong, former ambassador to Norway, Lloyd Symington, attorney, and Charles C. Glover 3rd, grandson of a founder of the cathedral, who succeeds his father.

CONFERENCE CENTER FOR NEW YORK

★ A large property in Tuxedo Park has been purchased by the diocese of New York for a conference center. The brick and stone mansion is being equipped to accommodate forty persons over night and a larger number for one day meetings.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Practically All That We Know About God

OUR favorite friends are currently taking, for the most part, a dim view of God. And we are sorry that they seldom get to meet those other friends of ours, the parish clergy, whom we ourselves see less often, but who are able to speak so much more convincingly about God than we are. Anyway, one of our friends dropped into what we call our editorial office the other day to ask if you could be a Christian without believing in God. We saw what he was getting at, although it was not the way we ourselves would have put the question. But our wife reminds us that we shouldn't tell people the question they ought to have asked; "if they wanted to know something different they would have asked a different question".

We are unhappy about the word "Christian", and never use it ourselves when we can help it. You will recall that "the disciples were first called Christians in Antioch": it seems plain that it was a pagan nickname, which the Disciples took up, partly in defiance, partly because they were getting ready to be recognized by the world as another religion. We hear the same slightly unpleasant consciousness of strength when the followers of Wesley allow the name of "Methodists" to stick. But in spite of origin and connotations, the Church (as our friend rightly observed) continues to call itself Christian and to say publicly that it believes in God. Our friend is not very sure just what "believing in God" would be like; but so far as he can guess he finds God quite incredible. The Church, incidentally, need not preen herself about his making inquiries in spite of this disability; it is nothing in the Church as at present constituted that he finds attractive.

A German New Testament scholar, Rudolf Bultmann, has recently pointed out that everything the New Testament says about God we would describe as "mythology". Obviously we do not believe in the three-story cosmos of heaven, earth and hell; we do not believe in the hierarchy of angels; we do not believe in miracles; we do not believe really that God from time to time arranges for especially important events to happen on this planet as part of an overall Plan. It will be said that the New Testament does not believe in these things either in any wooden literal sort of way; it uses these notions symbolically. But we are not able even to use them symbolically! When a modern writer or speaker tries seriously to ornament his discourse with angels or the trumpet of the Judgement, it goes over like a lead balloon.

It is true that we are not much happier with our own symbols. Few people any longer are able to talk about democracy or the classics or liberalism and quite pull it off. What this means is that we no longer have a religious vocabulary. For your religion has to do with the things that you take most seriously; which, in our case, are cancer, the hope of love, the Sputnik, and running one's own life. Our only genuine religion is a cramping inarticulate discontent about these matters; and democracy and God are even less than dead things; they are dead words.

The surprising thing is that, in spite of all the dead mythology in the New Testament, a sympathetic reader can find a breath of life in it, and even wish that that life was his. Our friend suspects deep down that the Church won't let him come in unless he believes in God; but he still wanted to investigate the possibility! His question is the dilemma of all of us: how can we accept the life without accepting the mythology?

Rudolf Bultmann

DR. BULTMANN is the only person who has seriously faced up to this problem; and even if his answer is wrong, nobody as yet has worked out a better. His answer is one imposing German word, "Entmythologisierung", which is limpingly Englished as "de-mythologizing". How do you get rid of the mythology, and what do you put in its place? Here Bultmann seems to many like the top-hatted magician who in his famous disappearing act conjures the "two small fishes" out of existence, and in their place offers us a scorpion. By a stroke of the wand the mythology disappears; it is a pre-scientific world-view which we simply cannot share. By another stroke a modern world-view is substituted, which turns out to be something like the philosophy called Existentialism; and to this philosophy all the Law and the Prophets are made to bear witness.

We ourselves have not read very much about

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Existentialism, but conjecture that it is in fact something very like our own world-view. Man's real life, it says, lies in escape from imposed sociological or cultural patterns and in attaining "authentic existence"; which is something that is found only Here and Now, at a particular moment of time and a particular spot of earth, never in general principles. And the authentic existence usually is thought of as embodied in an act of will, deciding to do something; about the more difficult question, what you should decide to do, Existentialists are in disagreement. So far it seems they have got it right; one does not do the important things because of something else—an immortality of fame or blessedness, the coming-in of the Kingdom or the perfect society, for one's retirement or posterity—one does them because of themselves.

But while we are willing to be called Existentialists ourselves, we are not sure that thereby Jesus is automatically made an Existentialist. Both as historians, and as admirers of Jesus, we are unhappy at seeing him made simply the pre-scientific forerunner of a philosophy which was to be worked out centuries later without any particular reference to Jesus' thought. We are willing to look into the possibility of eliminating God from the New Testament, but we cannot eliminate the surprise from the New Testament without turning it into something else. The New Testament may not be a revelation of God; but if you take it seriously, at the very least it must be a revelation of something—something which people would otherwise have had great difficulty figuring out for themselves.

Already we feel the back of our neck prickling, and Backfire begin to sputter. "... well, we never suspected the new editor would turn out to be an atheist..." Confound it, gentle reader, what do this nation of Americans, what do you yourself really think about God? Do not recite to us the Nicene Creed; we have memorized it too; but right now we want to hear your voice, not the voice of the Church's teaching. Do you, like Isaiah, believe that God put the Sputnik up in the air as a token of our coming punishment for Hiroshima? If you do you haven't told us so. What do you really understand by this business about our bodies' being lifted out of the grave? Be specific, as they say in final exam questions. Does that business about God making all nations of one blood mean that it has to be OK for our daughters to go out with Negroes? Have we got to love Mr. Krushchev? How does God want us to go about loving him? Why are you quite so sure that that business about selling all your goods and giving them to the poor was meant for somebody else? We do not necessarily imply that these questions have no answer; but the answer does not lie on the surface of things: Vere tu es deus absconditus—"Truly thou art a god that hidest thyself" complains Second Isaiah.

What to Believe

IS IT better to believe in God and have wrong ideas about him, or not believe in him at all? Deborah thought it was God's will that the Hebrews should win all their battles; Jeremiah thought it was God's will that the Hebrews should be defeated. The professors of the Old Testament tell us that Deborah and Joshua (who was under the impression that God wanted him to kill every Canaanite he could lay his hands on) were doing fine for their times and were on the right track. Perhaps so. Today presumably however we know better. And is it better to believe in God and think that God has a particular concern to help the U.S.A. win its wars, right or wrong; or not to believe in God at all? Or can one say that you really do believe in God if all your ideas about God are wrong?

Why did the Hebrews change the name for God that they used every few hundred years, ending up with Jesus' "Father in Heaven"? We are told, because they wished to suggest new truths about God; as Second Isaiah all of a sudden starts to talk about the "Holy One of Israel". But when Deborah says that "Jahweh" wants Israel to make her enemies suffer, and Second Isaiah says that the "Holy One" wants Israel to suffer; why should we feel that Deborah and Second Isaiah are talking about the same thing at all? We would de-mythologize and say that Deborah thought nationalism was It, and Second Isaiah thought self-sacrifice was It; and what do these two Its have in common?

Plainly it is not enough to believe in God; you have to have the right ideas about God. But the test is always in the results: the tree is known by its fruit. The fruit of the Spirit, says Paul, is "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control". Suppose we have these things without believing in God; what more is required? Paul seems to say that it's impossible to have these things without believing in God. Do you have to know consciously that you are believing in God? The heathen, says Paul, who don't have the Law of God, but do the works of the Law naturally, are a "Law unto

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

themselves". God, it appears, is not a stickler for form in these matters; if you really act in the right Spirit, God doesn't care whether you formally address him as "God" (or Gott, or Deus, or in any other language).

(to be concluded next week)

The Growing Together of The Church

By F. P. Coleman
Secretary of the England Church Union

AT THE conclusion of an informal discussion between Anglicans and Christians of another tradition, the comment was made that the chief difficulty encountered was the persistent disagreement among the Anglicans themselves.

Christians trained in a tradition of rigid theological conformity, whether Catholic or Protestant—if one may use these terms without suggesting that they are mutually exclusive—inevitably find it difficult to understand the varieties of belief and practice to be found in the Anglican Communion, and it is well that we should recall this from time to time.

It is all too readily taken for granted that our wide diversity makes us specially fitted for coping with ecumenical work, whereas our failure to achieve greater unity within our own ranks does at times lead others to suspect the sincerity of our ecumenical work.

We, of course, may well claim to be excused for taking our own situation for granted. From the time of the Reformation settlement onward the Anglican Church has embraced individuals and groups whose interpretation of her beliefs has been marked by bewildering variety. No doubt her formularies are in some respects exclusive, involving as they do at times, the rejection of certain beliefs; but the bounds are set wide enough for her to retain the loyalty of people who may find themselves roundly condemning what is sincerely believed and practised by members of their own communion.

Much of our Church history has been concerned either with the disputes of opposing parties, or with movements of revival, influenced by one tradition or another. From time to time there have been secessions in one direction or another, the people in question finding their beliefs incompatible with membership in the Anglican Church.

More often, however, the Church has absorbed the fruits of the various revivals and retained the loyalty of the disputants, even when they have gone so far as to deny that there is any place in the Anglican Church for those who hold opposing views!

Great Influence

BOTH the Evangelical Revival and the Oxford Movement have made their mark on the Church, and each has inspired later generations to give of their best in following the Christian way within her borders.

At times, the life of the Church is something like the course of a river, whose main stream for a time is divided into smaller channels, all of them flowing eventually in the same direction, subject also to changes in volume and in immediate direction according to the vagaries of the seasons. People in one channel sometimes think of the others as mere backwaters, only to be told in turn that they themselves are like some man-made canal, leading away from the mainstream!

Yet within the Church, people and parishes presenting wide varieties of religious life and experience grow and develop, assisted by the inspiration of one tradition or another, and themselves take a part in the formation of the traditions of the future. They rub shoulders with other folk whose religion bears the mark of other influences; they disagree and yet accept each other as members of the Church.

People differ even in their assessment of what it is that holds the Anglican Church together, though here it is difficult to conclude otherwise than that there is a common root of faith from which all may draw, albeit in different ways, as they go forward in the way towards union with our Lord himself. Those who draw near to him are necessarily brought into closer union with all others whom he is drawing to himself.

In all this, of course, there is no suggestion that it is a matter of indifference whether one goes one way or another. Churchmanship should be a matter of conviction and principle: it will involve decisions as to what is right and wrong, but if it is well founded it will seek as much to see the good in the opposing view as to condemn what is wrong.

Whatever our position may be, we should cer-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tainly be possessed of an earnest desire for the resolution of those differences which hinder the preaching of the gospel and the conversion of the world and for the recognition of all that is good in other traditions; but before we go far, on the human level, towards the attainment of this end we must acquire a certain realism.

Justifying Differences

IT IS a fact that, when people differ, they are apt to become more concerned with justifying their differences than with the pursuit of truth. Consequently, they tend to forget the things they hold in common with those who, for the moment, are their opponents.

This is true, of course, in the ordinary affairs of life, and no doubt we could all tell of bitterness persisting over the years when the original ground of dispute may indeed have been forgotten. When this kind of thing happens in religion it is likely to result in distortion on both sides. A strong desire to recover the importance of some neglected teaching may lead to its being wrenched from its context in the Christian faith as a whole, so that the life which is based on the teaching in question also becomes twisted.

Similarly, those who are attacked for adhering to allegedly corrupt tradition, may find themselves going to exaggerated lengths to justify their point of view. Examples of such distortions can be found throughout the history of the Church, from the time of the earliest divisions.

It must further be recognized that the teaching of great leaders in revival or reform often suffers at the hands of their followers. In the heat of controversy, great doctrines are reduced to popular slogans, and the consequent narrowing of vision engenders a bitterness of spirit alien in every way from true Christianity. One may quote at opposite extremes the people who seem to spend their time acquiring barge-poles, for not touching things with, and the unfortunates who go round causing uproar at other people's services.

Again, controversy carried to the popular level, as religious disputes so frequently are, may become a polemical strife about over-simplified issues. Direct statements of a few words, "black and-white answers" and so on, may have their place in the instruction of the young, but they rarely lead to Christian understanding among opponents.

Clearly, if these difficulties are to be overcome, there is needed a certain temper of spirit of which there are happily some signs to-day. These may be no more than the halting of the tide before the turn towards full flood has taken place, but they are enough to give us hope. Exaggerated differences can only be restored to proper perspective when seen against the common beliefs of apparently opposing parties; and these, in turn, become most fully significant when contrasted with a world from which religion is being banished.

Bond of Unity

AT THE time of the Reformation people could quarrel bitterly about the content of their religion because few were opposed to Christianity as such. To-day, when religion itself is under constant attack, the common acceptance by Christians of belief in God and his redeeming work becomes in itself so much more a bond of unity. Christians of all traditions today are faced with the hard fact of an unbelieving world, and this in itself is moving more of them to regard their fellow Christians as brethren, serving the same Master, and no longer as enemies.

Little by little—and the process is painfully slow—people are seeking a common ground upon which they may work together. To some this ground is pitifully small, while to others, the measure of co-operation achieved is fraught with danger to things they love. The movement exists, none the less, and we must thank God for it.

It is not easy, nor is it really necessary, to trace cause and effect in these matters, and we can content ourselves with noting one or two trends of the present day. An Evangelical would probably resent the suggestion that there has been a "return to the Bible," since he would say that he and his friends had never turned from it. None the less, there is in many quarters a changing approach to the Bible, a desire, as it were, to find new riches in the treasure chest and not merely material for proving already hard-drawn conclusions. With this there is also to be found a realization that most disputed issues are much less simple than had at one time been supposed, and that the quick and easy answer may often fall far short of the truth.

Again, the distortions arising from party conflict are more easily recognized and some people at least are seeking a new assessment of the traditions within which they have lived, maybe for years, without a serious attempt to understand their full significance. One can detect, too, an increasing willingness to consider a man's

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

views at their own worth, and not merely in terms of the tradition of churchmanship to which he belongs.

Away from Emotion

ALL this may seem very little indeed. It is still largely a matter of climate, a readiness to consider theological issues away from the emotional context in which they have so often been placed and misunderstood. Further, if it is true to say that there is a new spirit abroad, it would be going too far to assume that it reigns in all circles touched by religious differences.

What has been written here applies perhaps to those disagreements which are of long standing in the Anglican Church, covered very broadly by the terms "Catholic" and "Evangelical." There are more recent movements within the Church of which it must sometimes be admitted that charitable examination of the views they seek to propagate serves at first sight only to emphasize the depth of division which exists.

This seems to be true both of certain kinds of liberalism and of the more rigid type of conservative evangelical religion, some exponents of the latter displaying an exclusiveness which may prove a serious barrier to the furtherance of unity within the Church. The former may also exert a divisive influence in so far as it reduces complex issues to the level of popular appeal and encourages people to think of them in terms of headlines.

In so far as there is understanding, and a readiness to seek understanding, on the part of those who have traditionally been opponents, it must be accounted for not only by the circumstances of the pastoral situation, referred to above. Change of this kind springs from a movement of the spirit. Honest intellectual differences cannot be resolved in one generation, but a deepening of the spiritual life of this generation will prepare the way for greater changes in the next.

A great Whitsuntide hymn reminds us that it is the work of the Holy Spirit to remove the rigidity, the coldness, the aridity in which religious division persists. Fervent prayer for unity, backed by the will to make such prayer effective so far as human co-operation avails, will bring about that change in heart which leads to a marriage of minds.

The final article in this series, written by Bishop Geoffrey Allen, Principal of Ripon Hall, Oxford, and representing the Liberal Anglican viewpoint, will appear next week.

Don Large

The Fire Fighters

IT'S been quite sometime since we last quoted any of the observations of our good columnist friend Halford Luccock. His incisive comments about a certain ecclesiastical fireman deserve retelling. It seems that one of our priests in the diocese of Maine is a member of the local volunteer fire department.

This loyal padre hasn't had to face the problem as yet, but he admits he's haunted every Sunday by the possibility that the summoning siren may sound, just as he's about to pour the holy water over the baby's head in baptism—or just as he's launching out upon point three in his sermon.

Should he drop the baby and, hopping aboard the fire engine, point a hose full of unblessed water at the base of the raging flames? Should he skip point three in his sermon on "Hellfire and Damnation" and concern himself with a more easily controlled fire? Or, conflagration or no conflagration, is his place inexorably at the font and in the pulpit?

We hope the Maine minister won't ever have to wrestle with this knotty decision but, as Dr. Luccock insists, there's much to be said for the spirit of a fireman in the Church of God. "For one thing, a fireman in the pulpit might well bring a sense of urgency to the message. The world is on fire, and is likely to be consumed unless some effective means of salvation is brought to it in a hurry . . . . There is a beautiful dogmatism about a fire engine on its way to a fire. The fireman, driving at sizzling speed, does not get out and speak with sweet reasonableness to the drivers of cars sauntering along the same road: 'We hate to bother you, but if it is not too inconvenient we would appreciate it if you would move over to one side and let us pass.' Not by a long shot! The engine shrieks with a dogmatic siren: 'Everything in this city is at stake!'"

But more than the pastor is involved. The whole congregation belongs to the fire department—and not just as honorary members either. We're all in this life-saving enterprise together. A fitting baptismal or confirmation gift for each of us would be a fireman's hat. And on the badge

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

across the brow of the helmet should be found the words, "O Zion, Haste, Thy Mission High Fulfilling!"

In every village that cares about its very life, it's always the volunteer fire department which is most generously supported. Well, God's heavenly hosts—represented by people like you and me—are the departmental stewards of the living water empowered to put out the fires of Hell. The reservoir must not be allowed to run dry. The time for enlistment and refilling is now.

As our columnist friend reminds us, it's Kipling's poem, The Old Men, which ironically tells of the leisurely warriors thoughtlessly "ambling into the fray" long after the battle is over. Too late they learned that ambling is just not good enough to meet the siren call of the day's emergency.

So You Want To Be A Minister!

By Austin Pardue
The Bishop of Pittsburgh

THERE is probably no vacation that can be more depressing and full of disillusionment, or more uplifting and thrilling than the ministry. Personally, I would not consider any other calling were I to start over again in planning my life's work. I owe a debt to my vocation and to my Church which is unpayable. However, it has not always been an experience of joy and it might have turned into a personal disaster. The men in the minstry who are happy, are the most happy people I know, but the absolute reverse can be said for those who are miserable. Thanks be to God, the former are in the majority. But, to be honest, let me briefly point out some of the depressing liabilities first, and then some of the glowing assets.

As St. Paul says, "lest I myself become a castaway" I would not mislead you into thinking that I have achieved the points of guidance herein suggested. What we write about are goals and insofar as we seek them we will be rewarded. I am somewhat of an authority on the weaknesses and mistakes of the ministry because I have been so deeply involved in committing them. But if the goals are clear, we can make continued mistakes and corresponding recoveries because "his property is always to have mercy."

Financial Strain

THE clergyman's salary will never be large and most of the time he and his family will be living under financial strain. In case of a crisis he may go into debt and possibly never quite catch up with his bills. For a professionally trained man whose tastes have developed beyond his salary it is hard not to tend to become embittered. His wife and children will have certain requests which he may not be able to meet and this can be the source of a nagging concern.

FURTHERMORE, it often takes far greater talent to run a church well than a business. The clergyman will be called upon to be a pastor, counselor, social worker, scholar, organizer, executive, money raiser, youth worker, educational expert, popular speaker, arbitrator, and civic leader. He will certainly be asked to make decisions which will create enemies within his ranks, who in turn may organize factions that can sometimes ruin his work. A powerful layman can dominate the congregation to such an extent that he must either give in to pressure and defy his own conscience, or fight a battle that will permeate his work, study, and family-life with the poison of the controversy.

He is in a position where he and his family may be watched and criticized in a way that occurs in no other work. The rectory, his private dwelling, is often looked upon as the public property of the whole parish. Also, he is paid by the people whom he is called upon to criticize. In business he would be flowing in the opposite direction; he would be paying those he admonishes. He would often be terribly frustrated over the fact that the Gospel is so idealistic while the hearers can be so petty, provincial and quarrelsome. These problems and many more are potential in every church.

Clergy Wives Often Burdened

TRUE, he may be called to one of those cultured parishes where all is peaceful, but there are not many such and he had best be prepared for the worst if he is a realist. He had better be sure that his wife knows the facts of the pastoral life before they get married or they may soon drift into a home situation which is a continuous wrangle. His wife is as important as he is in the ministry, and she should be fully prepared for criticism, fatigue, and heartbreak. Should he

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

become so consecrated to the cause of Christ that his convictions lead him to deny himself and live like Christ among the most despised of peoples he might even bring about his own martyrdom. The first advice then, to men contemplating the ministry, is to stay out of it unless they are compelled by motivations bigger than themselves.

Requirements for Ministry

AN EFFECTIVE ministry depends upon a few basic spiritual attitudes. Certainly no man can have all the talents and abilities that he may be called upon to exercise. Yet, he can do a fine work and lead a constructive life if he seeks certain fundamental qualities.

He must desire to have a genuine love for all types of people and children. The candidate for the ministry should first know his own heart and if people are not his basic interest he had best stay away from the ministry in pastoral capacity. He must love the unlovable as much as possible and try to forgive his enemies readily. Too many men have been intellectually capable but humanly intolerant with the result that they become unhappy and cynical.

He must be a man of prayer if he is to learn to love his enemies. He should believe that the grace of God is sufficient for every crisis and that it is obtainable through worship and sacament. Unless he believes that "in Christ all things are possible" he will be unable to meet many of the demands that are made upon him, regardless of his intellectual achievements.

He must seek to be teachable and above all to want to know the whole truth about himself, unpleasant and otherwise. Again, this takes grace for by man's own will he is quite incapable of deep self examination and continuous criticism.

Communication

HE OUGHT to be able to communicate the message of Christ in language that people can understand. He must study to translate theological jargon into the experience of the people. What has impressed me most in private conversation with Paul Tillich is his simplicity of expression. I was afraid to talk with him at first lest I should seem too stupid, but he was so humble that he made me feel so at ease. His very attitude communicated what he was and is, as much as did his words. He communicated in both media, word and deed, which is the essence of effective Christian message delivery.

The minister must decide whether he is in the Church to please God or man. Of course he does not fully achieve his decision on this earth, but at least he can decide to slant his life in God's direction which will save him untold worries, fears and bad compromises. If his life's emphasis is on the side of being a man-pleaser he will suffer accordingly. Yet, in seeking to do the will of God he must seek wisdom and develop the spiritual art of timing, knowing when and when not to speak, act and admonish.

Joys and Satisfactions

FINALLY, the ministry brings joys and satisfactions that can hardly be compared with anything I know. The privilege of entering into people's secret joys and sorrow, of helping them to be freed from guilt, of teaching them the security that comes only from knowing God and of fighting a righteous cause for the persecuted defies all other types of reward.

That is not our motive for entering into the ministry but we cannot deny it as an automatic by-product. The sacrifices are so amazingly compensated for that the calling becomes almost selfish by comparison—providing the goals are kept clear.

We Don't Need to Toot Our Own Horn! OTHERS DO IT FOR US! - - -

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

THE CHURCH HISTORICAL SOCIETY . . . . 606 Rathervue Place, Austin 5, Texas

BOOKS FOR CHRISTMAS

FIRST-RATE HISTORICAL AND BIOGRAPHICAL CLOTH-BOUND VOLUMES FROM $2.50 TO $10.00 EACH

•

No. 45. MARYLAND'S ESTABLISHED CHURCH

By Nelson W. Rightmyer

"STUDENTS of American Church History known by this time that anything written by Dr. Rightmyer is bound to be a sound piece of scholarly writing. This book is no exception." — Canon George DeMille. $5.00

•

No. 40. THE ANGLICAN CHURCH IN NEW JERSEY

By Nelson R. Burr

"DR. BURR has produced one of the best pieces of historical writing in the whole range of American Church History." — Canon George DeMille, author of *A History of the Diocese of Albany.* $10.00

•

No. 38. EXPLORING THE SILENT SHORE OF MEMORY

By Henry St. George Tucker

•

No. 33. The GENERAL CONVENTION: OFFICES AND OFFICERS, 1785-1950

By C. Rankin Barnes

"A SERIES of brief biographical sketches of the officers of General Convention with an interwoven account of the nature and growth of the duties of their offices . . . . Very successful compilation." — Bishop Walter H. Gray of Connecticut. $3.00

•

No. 32. BRITISH HUMANITARIANISM: ESSAYS HONORING FRANK J. KLINGBERG

Edited by Samuel C. McCulloch

"MINISTERS who seek new sermon materials, laymen who wish to enlarge their perspective, and historians who want a fuller understanding of Britain and her empire will gain by perusing *British Humanitarianism.* Once again we are reminded that religious-ethical forces are of superlative importance in human history." — Garland Downum in *"The Christian Century."* $4.00

•

No. 29. A BISHOP OF THE GREAT PLAINS

By George Allen Beecher

ONE hopes that this autobiography will be widely read throughout the Church. It brings back the power and glory of a missionary-mindedness that has greatly dimmed in the American Church. Here is Bishop Beecher's own account of the romantic days of his priesthood in the Great Plains, done in his own inimitable manner of the story-teller . . ." — The Rev. Dr. H. B. Vinnedge, in *Parsons* Magazine. $3.00

•

No. 28. THE PROVINCE OF THE PACIFIC

By Louis Childs Sanford

THIS is an accurate account of the development of the Episcopal Church in the West by the one best qualified to write in terms of the province, of which he was president for many years. . . . The Province of the Pacific has had a significant influence . . . and has attempted to increase the prestige of the provincial system . . ." — Dr. Randolph Crump Miller in *"The Churchman."* $3.00

ndy Order Coupon ☞

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

THE CHURCH HISTORICAL SOCIETY ..... 606 Rathervue Place, Austin 5, Texas

BOOKS FOR CHRISTMAS

ANY OR ALL OF THESE PUBLICATIONS WILL BE VALUABLE ADDITIONS TO THE LIBRARIES OF CLERGY AND LAITY ALIKE

•

No. 23. THE ANGLICAN CHURCH IN DELAWARE

By Nelson W. Rightmyer

"THIS volume is excellent. I read every word of it at once upon its arrival. Congratulations for another worthy publication." — Prof. Massey H. Shepherd, Jr., *Church Divinity School of the Pacific.* **$3.00**

•

No. 22. QUARTER OF A MILLENNIUM, TRINITY CHURCH IN THE CITY OF NEW YORK

Edited by E. Clowes Chorley

"THIS is the history, covering a period of two hundred and fifty years, of a parish which the Bishop of London described in the anniversary sermon as being 'unique throughout of the whole of Christendom . . .' This statement would seem to be borne out by the account given of its life and accomplishments during its quarter millennium."—Dr. G. MacLaren Brydon, *"William & Mary Quarterly."* **$3.00**

•

No. 16. A HISTORY OF THE DIOCESE OF ALBANY

By George E. DeMille

"DEMILLE'S history rates very high by these standards which I have ventured to propose . . . . May other dioceses be as fortunate in their historians." — Prof. E. R. Hardy, *Berkeley Divinity School.* $2.50

•

No. 13. ANGLICAN EVANGELICALISM

Edited by A. C. Zabriskie

"THE Church Historical Society has once again given us a really valuable volume. Let it be said right off that it is such. Conducted throughout on a high plane, with adequate scholarship, sweet reasonableness, and here and there rising to genuine heights of fervor, in presenting evangelical truths, this book should be widely read and pondered." — *Holy Cross Magazine."* **$3.00**

•

No. 12. THE CATHOLIC MOVEMENT IN THE AMERICAN EPISCOPAL CHURCH

By George E. DeMille

A NEW revised, and enlarged edition of the standard work on the subject.

"A more fair-minded and judicious history of this very controversial question could not be written . . . Taking the whole record into account . . . it does not appear to the author, or to this reviewer, that the 'Catholic movement' is a Romeward movement or likely to become one."—*"The Christian Century," the leading Protestant journal.* **$3.00**

•

No. 11. ANGLICAN HUMANITARIANISM IN COLONIAL NEW YORK

By Frank J. Klingberg

"DR. KLINGBERG has taken the humanitarian efforts of the English Church in New York and shows that the benighted races were uppermost in the minds of the bishops and leaders of the benevolent societies in the 18th century . . . This splendid scholar has furnished a book which should open the eyes of those who dismiss the Church's influence as trivial and insignificant."—*"The Churchman."* **$3.00**

•

No. 10. APOSTLE OF NEW JERSEY—JOHN TALBOT: 1645-1727

By Edgar L. Pennington

"DR. PENNINGTON has given us an interesting and accurate study of an important figure in our Church's history."—Dr. William Wilson Manross, in *"Historical Magazine."* $2.50

CHURCH HISTORICAL SOCIETY
606 Rathervue Place, Austin, Texas

I enclose check in the amount of $..... for which please send me the following checked items:

( ) 45	( ) 40	( ) 38	( ) 36-I
( ) 36-II	( ) 33	( ) 32	( ) 29
( ) 28	( ) 23	( ) 22	( ) 16
( ) 13	( ) 12	( ) 11	( ) 10

Name .....

Street .....

City..... Zone No..... State.....

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BUS FOR LEPER COLONY IN OKINAWA

★ Through efforts of Bishop Gray of Connecticut,funds have been provided for a bus to be used in the leper colony at Airaku-en, Okinawa.

The army is assisting by making a used bus available. This will enable the mission to take the leper people on trips outside of the colony so that they can see something of the outside world.

Some of these people have been in the colony over thirty-two years; others have been born there and have never been outside of the colony.

It is hoped that several busses may be acquired to take care of the one thousand members of the colony.

BROTHERHOOD GESTURE IN NEW YORK

★ Members of the Church of the Epiphany in New York are seeking to have an electric candle burning in every window within a four-block area from Dec. 17 to Jan. 6 as a symbol of peace and brotherhood.

Sundown on Dec. 17 marks the start of Hanukkah, the eight-day Jewish Feast of Lights. The end of the Hanukkah observance will coincide with Christmas, Dec. 25. Jan. 6 is the Feast of the Epiphany.

Parishioners initiated the project as a gesture of goodwill towards their Jewish neighbors.

The Rev. Hugh McCandless, a frequent contributor to the Witness, is rector of the parish.

FORMER MISSIONARIES IN PACIFIC CRASH

★ Among those lost on the plane which crashed in the Pacific on November 9th were Mr. & Mrs. Philip Sullivan, former Episcopal missionaries in China. He was on the faculty of St. John's University, Shanghai. He later joined the state department and was on official business at the time of his death.

HEALING MISSION IN TRENTON

★ The Rev. Edward Winckley of South Africa conducted a healing mission at Trinity Cathedral, Trenton, N. J. November 17-20. He is the founder and warden of a healing home at Natal, South Africa.

BISHOP SPEAKS ON SOUTH INDIA

★ Bishop Lichtenberger of Missouri was a headliner at the synod of the fourth province, meeting November 12-13 at Christ Church, Charlotte, N. C. He reported on the Church of South India as a member of the delegation of our Church to visit that country in 1956.

The Presiding Bishop was the preacher at a missionary service held in connection with the synod.

POSITION OFFERED

Housekeeper for National Rural Conference Center. Work includes housework, bedmaking and cooking for small groups. Pleasant living conditions. Salary $150.00 per month plus living quarters, conference meals or commissary food. Send full particulars to to Mrs. Dorothy S. Goudie, Route 3, Box 371, Roanridge, Parkville, Missouri.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 *Church Vestment Makers Over One Hundred Years* 1957



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. & Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish). EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy. $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

RETARDED CHILDREN HAVE CENTER

★ The Episcopal Home for Children of the Diocese of Washington closed its doors as an orphanage and immediately reopened them to pioneer in a new field of service—day care for retarded youngsters who require special training.

The home has been owned and operated for many years by St. John's Church on Lafayette Square, known as the "Church of the Presidents" because of its proximity to the White House. The change was made because of a declining number of orphans needing institutional care.

The board of directors, headed by Bishop Dun, decided to try to meet a need which public welfare officials of the District of Columbia said is acute. They reported there are many children in the District's home for feeble-minded at Laurel, Md., who would not need to be institutionalized if they could be trained.

"Parents of these children can't afford to put them in private schools," said Mrs. Frederick B. Lee of the Episcopal home's board.

The home will offer 24-hour residential treatment for children aged 6 to 12. Supervision will be given the children and their families by trained case workers after they have completed the training and returned to a normal environment.

The church also operates a clinic known as St. John's development service for children. Director of the center will be Dr. Arthur S. Hill, former chief of the section for exceptional children, United States office of education.

"We hope to do research in mental retardation and in the training of workers in this field to run a nursery and a day care program," Dr. Hill said at the dedicatory program conducted by the Rev. Donald W. Mayberry, rector of St. John's.

"Mental retardation is one of the community's most neglected fields. Day care facilities have been especially overlooked."

OREGON HOSPITAL GETS BEQUEST

★ The memorial hospital at Medford, Oregon, an institution of the diocese of Oregon, has received a bequest of $1500,000 from the late John R. Tomlin, a trustee. Himself a Presbyterian, he also left $5,000 to St. Mark's Episcopal Church.

BISHOP JONES GETS AWARD

★ Bishop Jones of West Texas was awarded the Golden Deeds award of the Exchange Club of San Antonio at a banquet on November 25th. He is the 13th person to receive the award which is made annual for outstanding contributions to the life of the community.

NEW BUILDINGS IN CHICAGO

★ A new half-million dollar church is being built to replace burned-out St. Paul's, Chicago. St. Philip, Palatine, is building a $80,000 parish house, and St. Peter's, Sycamore, is building one for $40,000.

BISHOP SWIFT WILL ADDRESS AUXILIARY

★ Bishop Swift of Puerto Rico is to be the speaker at the Advent meeting of the New York Auxiliary to be held at the cathedral on December 14th.

CAPACITY ENROLLMENT AT VIRGINIA SCHOOL

★ The Rev. Roger A. Walke Jr., new headmaster of Virginia Episcopal School, reports that the school has now a capacity enrollment of 144 students.

WASHINGTON PARISH HAS QUIET DAY

★ Christ Church, Georgetown, D. C., is to have a quiet day on December 7th conducted by the rector, the Rev. John R. Anschutz.

WALTER TAYLOR DIES

★ Walter H. Taylor, former teacher at St. John's University, Shanghai, died in Williamstown, Mass. on November 14th.

WOMEN!

Train TODAY

For a wonderful job

TOMORROW

Your Church Needs You

For Information Write To:

Miss Olive Mae Mulica, Director
WINDHAM HOUSE
326 West 108th Street
New York 25, N. Y.

Miss Katherine Grammer, Dean
ST. MARGARET'S HOUSE
1820 Scenic Avenue
Berkeley 9, California

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

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

HOLDERNESS

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

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School A College Prep School ROTC Honor School On a College Campus Benwood Scholarships On a Mountain Top
Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: *Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.*

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.
For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena (Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

P. Kingsley Smith
Assistant Rector of Trinity
Towson, Maryland

I read the articles by John Wren-Lewis *The Truth within Ancient Myths*, (recently in the Witness) with great interest and sympathy. In saying "the redemptive work of Christ is having its effect on the large scale, very gradually, as well as in the lives of individuals," he has articulated a central point in communicating the Gospel today. Perhaps the Renaissance spirit is not so unholy as the Miniver Cheevys would have us believe.

Incidentally, I have found that a study of the Apocalypse of St. John, on the basis of something like Wren-Lewis' new angle, with help from Austin Farrar and others, can be very valuable.

R. K. O'Connor
Layman of New York City

I read a copy of *The Witness* the other day. Some of the articles were interesting, most not so interesting. There seemed to be little difference between *The Witness* and *The Churchman*, which also claims to be an Anglican publication. I failed to see anything Catholic in *The Witness* nor have I ever seen anything Catholic in *The Churchman*. To me this is a major failure.

The Living Church has proven time and again that it stands for the Catholic Faith of the Episcopal Church and when your magazine does likewise then I will subscribe to it. Another Pan-Protestant magazine we don't need. Get the official approval of the American Church Union then you will be on the ball.

I also noticed your church listings —every low church in the country listed.

I'm one High Churchman, as we are called, that don't sit around humoring low churchmen. Either they acknowlege the fact that they are Catholic or leave. The Protestant churches will gladly receive converts.

Ed. Note: We refer Mr. O'Connor to the article in this issue by F. P. Coleman, secretary of the Church Union of the Church of England, the counterpart of the American Church Union. We prefer the spirit of Mr. Coleman who is able to differ with people without kicking them around.

Herbert Mainwaring
Layman of Boston, Mass.

Alfred Goss, in your issue of Sept. 26, demands that we "take this apostolic succession thing . . . we will never get rid of it by keeping it in a dark corner. It must be put under a light and really looked at."

Just whom he means by "we" is not clear, but apparently he is an authority on apostolic succession, so that he can refer to it in such contempuous terms. It seems very strange, therefore, that he apparently does not know how carefully the Anglican Communion, from the very first, has most carefully guarded and perpetuated its apostolic succession. Perpetuation of the Apostolic Succession by way of the episcopate has always been one of the outstanding characteristics of the Anglican Communion. The Ordinals of all Anglican Churches insist on it. Our Book of Common Prayer contains a prayer for "Ministers of Apostolic Succession" (presumably in all Churches that possess it); and our Canons make doubly sure that *no man may celebrate the Holy Eucharist in our churches without apostolic ordination or consecration.*

Mr. Goss seems not to have read, or even heard of, such authors on the subject as Lightfoot, Gore, MacKenzie, and a host of other able Anglicans on the Apostolic Succession. Mr. Goss may not like Apostolic Succession, but he is in a Church *which has it, insist on it, and intends to keep it.*

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

POSITION OFFERED

Doing good job? Seeking further challenge? Established midwestern parish in growing industrial city seeks assistant. Opportunity to work hard, run Church School, Young peoples' groups, much calling, some preaching, fair remuneration.

State age, size of family, reason for moving, Churchmanship. Box A. Witness, Tunkhannock, Pa.



SUPERB STYLING
ECONOMICAL
CHOIR
PULPIT ROBES
Write for Free Catalog. Choice of color, finest material and latest styles at lowest prices.
HARTLEY
Religious Vestments Div.
1813-G Church St. • Nashville, Tenn.

Everything for the CHURCH

☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, *Van Bergen bells from Holland*

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

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

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...RECOMMENDED FOR CHRISTMAS

THE PICTURES,
FACTS,
AND LORE OF

All the Plants of the Bible

BY WINIFRED WALKER

- This unique and beautiful volume contains 114 full-page illustrations of every plant in the Bible, each one faced by a page of descriptive text which gives: the Biblical and botanical name of each plant, the family to which it belongs, a description of its growing habits in the Holy Land, uses, and Bible verses in which it is mentioned.
- In full-page, sparkling black-and-white all the flowers, fruits, trees, shrubs, grains, herbs, and vegetables specifically mentioned in the Bible are reproduced.
- Crammed with Scriptural references and illuminating background lore, ALL THE PLANTS OF THE BIBLE will be a treasured addition to the family library.

With frontispiece and jacket in full color

At your bookseller $4.95

HARPER & BROTHERS
N. Y. 16

"Seldom have I read a book in which there is a consistent wedding of word and meaning as is achieved by Dr. Yates. I found my heart warmed, and my spirit chastened." — HOWARD THURMAN, Boston University School of Theology.

The King in His Beauty

by Miles Lowell Yates
Late Chaplain of General Theological Seminary

Foreword by the Very Rev. Lawrence Rose, Dean of General Theological Seminary

Meditations on the meaning of the incarnate life and person of Jesus through which we see God's love for us—and learn how we may rededicate ourselves to him. A book that will take its place in the mainstream of the best devotional literature. $2.25

"No layman or clergyman, can fail to be helped by this well-planned book." — DONALD J. PARSONS, The Living Church.

Inherit the Promise

SIX KEYS TO NEW TESTAMENT THOUGHT

By Pierson Parker

What were the six key assumptions of first-century thought that must be considered in any attempt to understand the life and teachings of Jesus? Have scholars and scientists altered our picture of the Christ or destroyed the faith of our fathers? A book for the layman that poses blunt, fundamental questions — and that answers them with candor and real insight. $4.25

THE Seabury Press

At your bookstore

GREENWICH, CONNECTICUT

REALITY REASON and RELIGION

By

Arthur Anton Vogel, Ph.D.

REALITY, REASON and RELIGION is a book about metaphysics, the philosophy of religion, and apologetics. The book is a basic justification of the fundamental terms of natural theology which are attacked today, especially that of causation. In the chapter entitled "The Dead God" the author presents a very cogent critique of Professor Tillich's objections to the traditional approach to God. *Dr. Vogel is the William Adams Professor of Apologetics and Dogmatic Theology at Nashotah House.*

$3.00

Postage paid on cash orders

MOREHOUSE-GORHAM CO.

14 E. 41st Street,
NEW YORK 17, N. Y.

29 E. Madison Street,
CHICAGO 2, ILL.

261 Golden Gate Avenue,
SAN FRANCISCO 2, CALIF.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

DECEMBER 12, 1957

10¢



MODERN SAMARITAN

A PAINTING by Gladys Rockmore Davis is reproduced in a colorful brochure being used by the Diocese of New Jersey in promoting the Advent Offering

Catholic, Evangelical and Liberal

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.

Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 8; Cho 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 and Sermon, 11: Holy Communion:: Wed., 7:45 a. m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.,

Sunday HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD 12:10; Noonday ex. Sat. 12:10.

Noted for boy choir; great reredos and windows.

PRO-CATHEDRAL OF THE
HOLY TRINITY
PARIS, FRANCE
23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center

The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C.. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind: MASSEY H. SHEPHERD JR., Living Liturgy; FREDERCK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p. m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p. m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a. m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p. m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11 a. m.
Wednesday and Holy Days 12:10 p. m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. William Lea, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p. m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. and 7:30 p. m. Weekdays: Wednesday and Holy Days, 10:30 a. m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain

Sundays: 8, 9:30, 11 a. m., High School, 4 p. m.; Canterbury Club, 7 p. m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

Weekday Services: Mon., Tues., Thurs., Saturday, Holy Communion at noon. Wed. and Fri., Holy Communion at 7:30 a. m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy Communion; 11, Morning Prayer and Sermon; 4 p. m., Service in French; 7:30, Evening Prayer.

VOL. 44, NO. 39

The WITNESS
FOR CHRIST AND HIS CHURCH

DECEMBER 12, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Assembly of National Council Deals with Vital Issues

★ The fourth triennial general assembly of the National Council of Churches opened in St. Louis with a warning by its retiring president that "lack of faith in one another" is the most costly of all the failures and weaknesses of the Christian Church.

Eugene Carson Blake of Philadelphia noted that no one is much shocked by the "dupliciti es" and hypocrisies" in politics. But, he added, skepticism and hypocrisy also appear with "blighting and crippling effects" in our Churches and in the National Council.

"There is distrust between ministers and laity—the distrust between ecclesiastical officials and ordinary pastors—the 'hierarchies.'

"There is distrust of our conservative constituency by the liberals, theological and political and the opposite. There is distrust between North and South, Eastern seaboard and Middle West, between white and black, between thinkers and doers, activitists and mystics, catholic and evangelical, liturgists and free worshippers, rich and not rich, managers and laborers, owners and wage earners, old and young, men and women."

Blake emphasized that he was not speaking of mere differences of opinion or of convictions but of mistrust of the integrity and Christianity of those persons who hold to the differences.

"So long as a Church is a Church and not a sect," he said, "there will be room in it for a wide variety of conviction and practice, and its life should be enriched by the dialogue that continually goes on among its members."

The answer is contained, he said, in his text from I Corinthians: "Love believes all things."

Blake, who is stated clerk of the Presbyterian Church in the U.S.A., delivered his sermon at the service opening the assembly. It began with a robed processional in which some 800 national Church leaders from 30 Protestant and Eastern Orthodox communities participated.

Later at the first plenary session of the assembly in his report on the state of the National Council, Blake said the interdenominational agency "must have increased support from all sources in order that the staff may have time and competence to make one theological contribution after another to the life of our Churches."

"Only as we can do this," he declared, "will the great Churches still outside our membership, the Missouri Synod Lutherans and the Southern Baptists, be willing to reconsider their relationship to the National Council and the main stream of Christianity in the United States.

"This increased support will produce more support in the long run and will come not only from new gifts and wider participation, but also by denominations coming to realize that in such areas as social education and action, social welfare and radio and tv (to use three examples) they can get more for their dollar than they can by spending it denominationally.

"But I remind you that dollars will be either unavailable or wasted unless theological and administrative competence is developed by us all in the National Council of Churches."

Blake said a process had begun during the past three years to examine the whole Council movement and its programs theologically. He gave three illustrations:

"The practice of bringing to meetings of the general board some of the great theological voices of our Churches: Niebuhr, Tillich, Calhoun. This is to the end that the thought and discussions shall be deeply oriented in the best available insights into the nature of the Gospel itself.

"The Oberlin Conference, which marked the first and most promising entrance of our Council into the faith and order area, which until then had been avoided by us all in the American councils.

"The study of evangelism which, though not yet implemented by the Churches, lays a foundation on which we can, if we will, build the kind of evangelistic structure and program that will stand all scrutiny and will win persons to Jesus Christ."

Blake predicted that the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

National Council, which last year organized a two-way visit of American and Russian churchmen, would carry out an interchange with the Protestant Churches of China whenever the Chinese churches desire it.

He declared: "Let me remind you that the National Council during this triennium organized and made possible the deputation of Protestant Church leaders in the Soviet Union, and their return visit, a project which worked out more fruitfully and to less criticism than any of us dared hope before the fact. But we did it as a Council because we thought it our Christian duty whatever the results in Council support of Council criticism.

"Let me inform you that the National Council (here I make a prediction) will similarly arrange for the same reason and to the same ends further visits, such as with the Churches of China, whenever it appears that the Chinese Churches themselves wish and are prepared for such a project."

Blake said the beginning of construction of the Interchurch Center in New York to house the National Council and other church boards and agencies was the "climactic accomplishment" of the past three years.

He said he hoped it may be a "symbol of the fact that there is no limit to what the Protestant and Orthodox Churches of our nation can do together when even against odds they decide they will."

Committees Meet

★ The backrooms of St. Louis' huge Kiel Auditorium hummed last week as more than 2,000 delegates tackled the business of mapping the future of the 75 programs the nation's Churches carry on together through the National Council of Churches. Although the big public sessions had their important place at the Assembly, a major task of the delegates was to study the nature and scope of these programs from reports of the past three years and pass along their recommendations for the future.

Covering practically every area of Christian concern in this country and abroad, the record of the past triennium is impressive. In the face of recent world crises—the revolt of Hungary, tension in the Near East and the staggering refugee problem—the Churches have provided financial and material aid, resettlement and education facilities through the National Council.

In the U.S.A.'s human relations crisis—the integration of Negro, Indian, Puerto Rican and migrant worker citizens—Council programs work constantly "to create a climate of public opinion and Christian conscience" while actively aiding them through education, evangelism and by defending their civil rights.

From the peaceful uses of atomic energy to slum clearance and juvenile delinquency, from alcoholism to planning for our older citizens, the Council's departments of international affairs, Church and economic life, social welfare, race relations and Christian life and work face increasing demands.

In the coming three years, Christian education and missions at home and abroad also must take up the new challenges. The church-building, urban church and town and country experts planned ahead on the basis of comprehensive reports on "our changing America," and programs were mapped to bring the Christian message to still wider audiences through broadcasting and films, both here and in key world areas.

Through the National Council, the largest religious organization in the nation, 30 Protestant and Eastern Orthodox communions, embracing more than 37 million Americans, cooperated in "The Oneness of Christ," theme of this fourth triennial General Assembly. In all, 21 groups in seven sections held sessions throughout the week of Dec. 1-6 to survey the past and chart the future of the Council's 75 programs and reported their findings to the General Assembly in plenary session.

Bishop Sherrill

Truth, humility, and love were cited by Bishop Sherrill as the primary considerations in the search for Christian unity in the United States, in an address to the Assembly.

"Of one thing we may be certain, there is no magic formula evolved by a conference of Church leaders and of theologians which will give us a complete solution of this problem" of Christian unity, he said.

In his discussion of "The nature and quality of our oneness in Christ", he pointed out the divisions in the Christian Church, caused "by many factors, historical events of long ago in other lands, the various waves of immigration to this country, racial origins, social and economic conditions, not to forget deep personal conviction as well as human perversity."

He called upon Christians seeking greater unity to evidence "a sterner and a more exacting devotion to truth," "a greatly deepened sense of humility," and "the quality of Christian love, which is not sentimentality and weakness but strength."

"Before we can solve any of the problems of Church unity we must learn to study, to differ if need be, to serve in the spirit of love," Bishop Sherrill concluded.

The Presiding Bishop shared the platform at the evening meeting on December 5th with Bishop Rajah B. Manikam of Tranquebar, Federation of

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Evangelical Lutheran Churches in India, who spoke on "Oneness in Christ across the denominations in Christian missions."

World Peace

Frederick Nolde, director of international affairs of the Council, at a meeting on December 2nd, warned the delegates that world peace was threatened more by "fantastic human reactions" to the launching of satellites than by the scientific achievements themselves.

He said that man was acting like a "spiritual adolescent" in a time of scientific maturity and reflecting what he described as the "stupidity of corporate humanity."

In the United States, he declared, the appearance of "belittling fear" has been accompanied by an "unhappy effort to maintain prestige." There is need, he said, to guard against "extremist countermeasures which could betray our genius and endanger the world."

Russian reaction, Nolde added, "was partly symbolized by the boastful offer of a rocket shooting match and there was a new flurry of political incitation that could have given rise to military conflict."

"We are grateful for the significant part which the United States has played in the defense of freedom and justice in a divided world," Nolde said. "Yet both its people and government must learn the hard lesson that America's world role if it is to meet its moral responsibility must be to unite and not to divide.

"The threats which Communist dictatorship poses in Russia and throughout the world dare not be ignored and must be met. But every measure which is taken to oppose tyranny must be tempered by the sincere desire to bridge the dividing chasm to the extent that fundamental principle is not betrayed.

"That objective may not be attainable under present conditions. However, the United States has the responsibility to shape its course in a way that will give most speedy reality to an interdependent world."

Charles Parlin, a New York lawyer and a member of the central committee of the World Council of Churches, told the assembly that he was "praying for the day when we can again clasp hands of friendship with our Christian brothers of China on the other side of the bamboo curtain."

He said he was convinced that the delegation from the National Council and the delegation of Russian churchmen to this country "were important first steps in the establishment of relations between Christian brothers on the two sides of the Iron Curtain."

"I pray," he said, "that the day is not far off when, through this body we can again clasp hands of friendship with our Christian brothers of China, on the other side of the bamboo curtain."

The lay leader said he saw "factors of hope" in the progress of Communist technology.

"There was search for truth and accuracy," he said. "There was vision and imagination. There was bravery of concept and daring in execution. Here are virtues which our peoples meet in common respect. It gives substance to the hope of the Russian churches that their country can some day be restored to the family of Christian nations."

The Rev. Roy G. Ross of New York was re-elected general secretary of the National Council. Elected as his associate general secretary was the Rev. R. H. Edwin Espy, also of New York. Dr. Espy will succeed the Rev. Roswell P. Barnes who will become executive secretary of the North American Conference of the World Council of Churches.

SEABURY-WESTERN GETS BEQUEST

★ Seabury-Western Seminary has inherited approximately $500,000 from the estate of the late Angus Hibbard, prominent Chicago executive and inventor of the telephone industry's "busy signal." The announcement was made by the Dean, Charles U. Harris, president of the school. The money will be invested and the income used for operating expenses and increases in faculty salaries. The fund will be known as the Angus Hibbard memorial fund.

Mr. Hibbard died in 1945. Under the terms of his will, the Seminary was made a residuary legatee of three trusts in his estate, in the approximate amounts of $22,000, $140,000 and $350,000.

During his lifetime, he was a major benefactor of the Seminary and served as vice-president of the Seabury-Western Seminary Corporation. He played a leading part in the removal of the seminary from Chicago to Evanston in 1928, and in the building of its plant, during the regime of Frederick C. Grant as president, which is regarded as one of the most beautiful examples of Gothic architecture in the country. The Hibbard library and dormitory are named after him and his wife.

Charles Ward Seabury, Fletcher M. Durbin and Edward K. Hardy Jr., members of the seminary's board of trustees, have been charged with the establishment and investment of the new trust.

CHRISTIAN STUDENTS IN CONFERENCE

★ The Student Christian Movement of New England held

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

a conference in Cambridge, December 6-8, with about 150 attending. Speakers included Prof. Joseph Haroutunian of McCormick Seminary, Chicago. The theme was "The Church, the body of Christ" and it was considered in three aspects; the nature of the body; the function of the body; the members of the body.

MRS. PIERCE ELECTED TO VESTRY

★ Mrs. Henry Hill Pierce has the distinction of being the first woman elected to a vestry in the diocese of New York, being chosen for the vestry of St. George's Church on December 2nd.

The diocese has debated whether or not women could serve on vestries for twenty-two years and decided in the affirmative last May.

Mrs. Pierce has long been a leader in the Episcopal Pacifist Fellowship; has served as a member of the National Council and is now vice-chairman of the American committee to interpret and support the World Council of Churches.

ARCHBISHOP CARRINGTON TO SPEAK

★ Archbishop Philip Carrington of Quebec is to be the guest speaker at the banquet to be held in connection with the council of the diocese of West Texas, to meet in January at Corpus Christi. Mrs. Carrington is also to be a featured speaker at the meeting of the Auxiliary.

CHRISTIAN LIVING CONFERENCE

★ A conference on Christian living was held at the conference center of Rhode Island, December 6-8. Leaders were William A. Reid, Providence physician, and Mrs. Cornelis Haines, director of education in the diocese of Maryland.

HENRY WALLACE SEES BALANCE OF TERROR

★ Henry A. Wallace, former vice-president and an Episcopal layman of St. Stephen's, Ridgefield, Conn., addressed the men's Advent Corporate Communion breakfast for men and boys of St. Mark's, Bridgewater, and Christ Church, Roxbury, Conn., held at St. Mark's.

He advanced the thesis that the United States and Russia, having attained a "balance of terror," which should prevent imminent war, should work together through the United Nations to supply the rising consumer needs of the underdeveloped countries of the world.

CONTRIBUTIONS PASS TWO BILLION

★ Contributions to 52 Protestant and Eastern Orthodox communions in the U.S. reached a record total of $2,041,908,161 in 1956—passing the two billion dollar mark for the first time in history.

The figures were reported by the Rev. Thomas K. Thompson, executive director of the National Council of Churches' department of stewardship and benevolence.

The total represents an increase of $199,315,901 over 1955 when 50 bodies reported statistics. Forty-one denominations which reported comparable figures for the two years showed an increase in total contributions of 9.9 per cent.

The 41 bodies reported a per capita average of $56.74 for 1956, an increase of $3.86 over the previous year.

Highest per member giving, Mr. Thompson said, was recorded by the Seventh-day Adventists with a per capita of $202.02. The Wesleyan Methodist Church was second with $197.43 and the Evangelical Free Church of America third with $165. The three bodies are tithing Churches.

The largest total giving was reported by the Methodist Church whose 9,422,893 members gave $413,893,955—or an average of $43.82.

Second highest total was reported by the 8,700,481-member Southern Baptists with a new record of $372,136,675, or an average per member of $48.17.

The great bulk of contributions was earmarked for local congregational expenses, Thompson said. The 1956 figure for 41 bodies in this category was $1,588,212,789—an increase of 10.4 per cent over the previous year.

Contributions for foreign missionary work totaled $69,609,916 among all 52 reporting bodies. The 41 Churches with comparable figures received $65,677,940 for this work last year as against $61,050,164 in 1955.

The National Council official also released 1956 figures for Canada where, he said, six major Protestant bodies reported a record $84,731,181 in contributions.

HOUSTON COUNCIL ADMITS NEGROES

★ For the first time in its history the Council of Churches of Houston, Texas had admitted Negro congregations to its membership.

The council voted membership to two Baptist churches and a Methodist church. They were among 12 new member churches admitted. The council now lists 119 member congregations.

The decision to admit Negro churches was made about six months ago, according to a spokesman for a special committee that considered the matter. He said the committee of about 25 members unanimously approved the action.

The Negro churches were received into membership during a desegregated dinner meeting celebrating the council's eighth anniversary.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Practically All That We Know About God

We were suggesting last week that lots of intelligent people today simply cannot make their way in through the God-mythology to God himself. When they see religious people holding obviously unworthy ideas about God, and unwilling to analyze what they really believe about the Resurrection of the Body (for example)—they naturally conclude it's all a lot of nonsense. And we ourselves, kind reader, do we claim some sixth sense denied to our godless neighbor? Why should the arguments which have persuaded him, which you are unable to budge, not have any weight for us? What good grounds have we got for taking this whole God-business any more seriously than he does?

We will presumably not raise these questions as long as the market and the Sputnik does not fall on us, the baby stays well, and the boss agreeable. But nothing continues long in one stay. Jeremiah complained that God let the wicked prosper; Second Isaiah complained that God hid himself; Jesus complained that God had deserted him. And what we suggest is this: that to "demythologize" these complaints we have to translate, "I can no longer take God seriously". That is: in a scientific age, any sound solid-silver faith must have atheism on the other side of the coin.

What then do we say to the original question: "Can I be a Christian without believing in God?" —"Don't fuss about God to start out with; what sort of God you believe in is much more important; and that will be more evident from your actions than your words". Somebody will object that this is 19th-century liberalism all over again: "Deed, not creed". "Deed not creed" we suspect would pass as an initial translation of "The letter killeth, but the Spirit giveth life". It is perfectly true that 19th century liberals went ahead and identified the required "deed" with what any proper Victorian gentleman did anyway. This is Bultmann's mistake all over again: after you have thrown out the mythology of the New Testament, to replace its content by the content you would like to see there!

We have a better suggestion. There's no difficulty being a Christian; millions of people go around being Christians all the time, and however much their ministers or bishops nag them about being better Christians, we notice they still report them on the statistical page of the World Almanac. But what about becoming, not a Christian, but a follower of Jesus? The Apostles will object, if we do not "follow them"; but perhaps it will suffice that Jesus was thought capable of having said, "He that is not against us is for us".

Following Jesus

WHAT would it be like to follow Jesus—rather than follow the Apostles, if it seemed that a choice had to be made? If we listen to a lot of preachers, following Jesus would seem to involve hardly anything beyond being a good citizen and a good churchman with Peace of Mind. If we read the scholars' Lives of Jesus, we would have to take on all over again that load of mythology, believe that the end of all things was coming again in our lifetime, and cut ourselves off from all normal society in order to prepare curselves for the End. One is too easy, the other is too hard.

But this dilemma that we set up for ourselves—either the historical Jesus, or a modernized Spirit of Jesus— is just one more way of avoiding the real demand. It is perfectly plain, at least to everybody but Christians, that our Gospels represent Jesus as both suggesting and demonstrating a mode of life which is natural and possible, but which runs radically against the ways both of the Church and the world. And this mode of life does not in any sense stand or fall with the mental furniture of Jesus and his contemporaries—the three-story universe and all the rest; it remains just exactly as possible and difficult in the conditions of the twentieth century as of the first.

To start with it is not ascetical. Jesus (unlike Paul) thinks that marriage is a splendid thing, though he himself is not married; but there is no trace in Jesus of the Puritanism we see in Augustine which makes him drop his longsuffering mistress like a hot potato when he is converted. Jesus knew ascetics very well; John "the baptizer", who was in some sense Jesus' Master at one point, is closely connected with our new friends the Covenanters of Qumran. And Jesus explicitly notes his own unlikeness to John. The

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Galileans reject John because of his asceticism—John doesn't eat bread or drink wine, and they decide he must have a devil. But Jesus strikes them as a "gluttonous man and a winebibber, the friend of publicans and sinners".

The Lord's Prayer

JESUS further suggests no new religious exercises for us to take part in. He assumes, apparently, that his followers will continue their usual worship in Synagogue and Temple, and continue their usual practices, except those which are clearly contrary to the real Law of God; but Jesus is careful not to let his followers be busy about Jerusalem-going or sabbath-keeping or fasting when there is actual human need to be tended to, which comes ahead of God's need. The "Lord's Prayer" was clearly meant as a contrast to the "long prayers" of the pagans (and Jews?), an example of the appropriate subjects of prayer, but hardly as a minimum required observance! The Apostles clearly practised Baptism (even though in a new sense) because John had, and not because Jesus said anything about it. And at the Last Supper, we have suggested before, Jesus does not tell his disciples to do anything they would not have been doing anyway.

What will he have his followers do then? Once he summed it up by saying: "Don't resist the Evil One"; that is, "Don't compromise with evil". It might not seem as if that were too much for Christian folk to try. Nobody really has any doubt about Jesus' sentiments on the matter. When a purple-cassocked Bishop with jewelled cross sweeps up at 9 a.m. in his chauffered Cadillac for a confirmation at the rundown parish among the factories, and then sweeps off at 11 a.m. for somewhere else, nobody really feels that this is what Jesus might have had in mind. Suppose then we were to try not compromising with evil for a week or so?

No Compromise

IF ONE of your buddies had married someone whose ancestors were neither free nor white, and if you liked having them come to visit; you would be very impatient about pussyfooting on racial matters, north and south. You would stop saying, "Of course I don't mind, but one has to consider public opinion"; if the Negro were good enough for you, he would be good enough for public opinion.

If you had learned the most important things you knew from a Jewish scholar, you would not be inclined to make excuses for college trustees who imposed racial quotas.

If you had seen firsthand the effects of gamma radiation on bone cells, you would take your chances on a Soviet hegemony for the sake of the planet's future.

If you had ever known a clergyman who did not try to bully or cajole adults into particular beliefs or religious practices, you would not encourage your own clergyman in so doing.

If you had ever loved literature or art, you would spend a little effort to insulate your children from the worst and to surround them with the better.

If you had worked closely with poverty in India or Africa, you would not sit quietly by in the face of conspicuous consumption at home.

If you had ever really known love, you would not allow it to be taken for granted; if you had ever loved the birch-groves or the sands, you would not lightly spend your days in a fluorescent office.

If you are one of those who say that they believe in God, is there any doubt in your mind that God considers these things as more important than the practice of religion? If you are doubtful about God, is there any doubt in your mind that these things would make for a more natural and humane existence—as well as one that would be far more likely to commend us to the uncommitted world? This is then a program on which we could agree; why don't we? Is it simply because we have never known or seen the right thing and don't really believe in its existence?

Working Basis

IF ANYONE asks why the Church doesn't make more impression on America, this is the answer. If anyone asks why America doesn't make more impression on the world, this is the answer. And are not our efforts either to prove or disprove the existence of God likewise ways of escaping the real problem? Suppose we were to make a fairly open definition of God, and say that he was whatever force supported the principle of not compromising with evil. Would not that give us enough working basis for a good long time? We are told that God does not wish us so much to recognize his existence as to love him; and that if a man doesn't love his brother whom he has seen, he is in no position to love God whom he hasn't seen.

We suggest that knowing what we ought to do is at first our only real relation with the love of God: when we actually get around to doing what we ought to do, it will be time enough to start writing books about theology and looking for visions.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Catholic, Evangelical and Liberal

By Geoffrey Allen
Principal of Ripon Hall, Oxford, England

CATHOLIC, Evangelical, Liberal, these words describe the essential genius of the Anglican Church. They are complementary, not antithetical. Each needs the other for the full expression of the spirit of our Church; losing touch with one another, they cease to be true even to themselves.

For that reason we may feel that they are better used as adjectives, with a small letter, rather than as nouns, with a large letter, self-conscious of their own importance. A self-conscious Catholicism can cease to be truly catholic and comprehensive, and can degenerate into a narrow, sectarian mind. A self-conscious Evangelicalism can cease to be evangelical, and can live for the assertion of its own party position rather than for proclaiming the good news of the love of Christ. It is possible for those who welcome the name Liberal to develop a spirit which is critical, intolerant and exclusive, so that they are no longer truly liberal in spirit.

It is obvious that the catholic and evangelical traditions are complementary. The former builds more strongly on the Incarnation, kneeling at the words "and was incarnate." The faith of the evangelical focuses more strongly on the Cross and the Atonement. It is, however, only a convenience of thought that we distinguish these doctrines, and they can scarcely be distinguished in the teaching of the first centuries. He who became incarnate was crucified; His atoning work is meaningless, unless it is "Very God of Very God," who meets us in the crucified Christ.

The evangelical sets most weight by the authority of the Bible, the Catholic appeals to the authority and tradition of the Church. Both are right, and the two views cannot be separated. The Church holds as faith only what may be proved from Holy Scripture; yet the Church itself in the early days of its life decided what books should be regarded as canonical in Holy Scripture.

The catholic tradition stresses community, with its strong sense of the sacraments and of the Church as the body of Christ. The evangelical stresses the need for conversion and for personal individual commitment to Christ. There can be no strong community of Christians, unless they have made such individual commitment to their Lord; in making it, they are of necessity called out of their isolation, and bound to their neighbor in the fellowship of the Church.

Missionary Church

THE catholic tradition seeks to bring men into the Church as the worshipping community. The evangelical stresses the outgoing mission of the Church to proclaim Christ as Saviour to all mankind. Here, most obviously, the traditions are complementary. We have been learning more clearly in recent years that a Church, which ceases to be missionary, ceases to deserve the name of Christian. On the other hand, if a missionary movement or society becomes an end in itself, it can very easily become schismatic; it is the task of the Church to be the mission, and it is the task of the mission continually to be building up the life and membership of the Church.

It is, perhaps, a little less obvious today, that a liberal spirit is also a necessity, if we are to be truly catholic and evangelical. Certainly, our Church has held liberal groups within itself at different times in its history. Such groups have borne a variety of names, Latitudinarian, Broad Church, Modernist. In recent years authoritarian trends have been in the ascendant. Liberalism has been in eclipse in religion, as in politics. The names associated with a liberal spirit in the past, such as Modernism, today are widely used as terms of abuse, so that even their friends can scarcely use them without provoking suspicion and misunderstanding.

No liberal need be afraid to admit that there were defects in an earlier liberalism, for if the liberal spirit is true to itself, it must continually set itself free from its own past, and come to life in new ways. We may admit that the liberalism of the early years of this century shared in the Utopian hopes of those days. It had a high doctrine of man, and in this it was true to the New Testament, for the New Testament has a high doctrine of man, as redeemed in Christ. Yes; but that is an important qualification, which was not always remembered in those more optimistic days. There was at times an under-estimate of the forces of evil, and a resulting under-estimate of man's need of forgiveness and of grace.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

WE may also admit that the liberalism of the early years of this century became at times a little negative, and misjudged the temper of the times into which we were moving. Looking back, it is intelligible how this may have happened. There was a period when a background of faith could be assumed, but when many were troubled by the new views of the Bible opened up by historical research, and the new views of the world opened up by the advance of scientific knowledge. Under those conditions, it was a liberating message to say to those who were troubled in mind: You can be a Christian, although you do not take such stories as the opening chapters of Genesis to be literal, historic fact.

A generation later the climate of faith had disappeared under the disillusionment which followed the first world war. People were needing an anchor for the soul amid widespread drift and uncertainty; under these new conditions it was no longer helpful to tell them what they need not believe, for they needed, and had a right to expect from the Church, a clear and firm affirmation of the truths which cannot be shaken.

While a somewhat facile Utopianism or a certain negativity of approach may have been accidental characteristics of the liberalism of a particular period, they are not of the essence of liberalism in that or any other time. The word liberal stands at its best for three main things. It stands for a spirit of initiative and enterprise in action. In the realm of thought it stands for an integrity of mind, and a open door to new learning. The word liberal also means generous; and it stands for a generosity of mind, in thought as in act. In this last sense it is well defined by Moffatt's translation of the familiar words of St. Paul, "Love is gladdened by goodness, always slow to expose, always eager to believe the best."

Misuse of Labels

POSSIBLY at this point it may be objected that we are behaving like Humpty Dumpty in his saying: "When I use a word, it means just what I choose it to mean—neither more nor less." If so, do not let us quarrel over names or labels. It is a sign of a petty and factious mind to attach labels, using them generally in a derogative way; the healing of faction is near, if we can look beyond labels at the realities for which they stand.

The name liberal has at times been used in ways so vague as to leave little clear affirmation of Christian faith. The liberal spirit, as we understand it, may be struggling to find a new vocabulary, as it revives from its eclipse in recent years. We talk, for instance, a great deal these days about the problem of communication; by this we mean that with a freedom and generosity of spirit the Church must reach out into worlds beyond itself and learn their language, if it is to speak the things of Christ to others in ways which they will understand.

We speak again a great deal about demythologising; and we mean that with a fluidity of phrase and picture the Church must take the eternal things of Christ, and reinterpret them in the language of the current world. The necessity is obvious; provided we can agree on the need, we need not quarrel over names; but for myself I prefer the traditional word liberal for the quality which I am trying to describe.

This digression was necessary, because the word liberal is used by its friends and critics in such different ways. In the sense in which we are using it, it may now be clear why catholic, evangelical, and liberal are complementary terms.

Catholicism, if it is true to itself, is wide and comprehensive; what does that mean, but that it is essentially liberal, and ceasing to be liberal, would shrink into a narrow sectarian mind. It is a principle of all evangelical work, that we must reach out into the place where other people live, if we would lead them back with us to the feet of Christ. The missionary, in the conventional sense, went abroad in more ways than one. He travelled to another land; he must also learn another language, and feel his way deeply into the mentality of the people to whom he would minister the things of Christ.

Mission Field

OUR own country today is a mission field, and its evangelization requires the same approach. Call it the problem of communication, or call it a certain liberty of mind and breadth of sympathy; the fact remains the same, that the evangelical must, by his very nature, be liberal, and that ceasing to be liberal he shrinks away from his proper task.

Love is eager to believe the best. A liberal mind in this sense is needed to overcome party spirit and faction between different groups within the Church, and not least among those who accept the name and band themselves in groups that have been called liberal.

Here, mercifully, there are many signs that a more liberal temper is in the ascendant within our Church. Many people, both amongst the clergy, and probably still more amongst the laity,

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

are thoroughly tired of the old party cries and party labels. Many people, who might not use of themselves the name liberal, and probably are not associated with any of the groups that have borne that name, nevertheless are eager for, and helping toward the recovery of, a more comprehensive and more co-operative spirit within the Church.

We may notice two main fields where groups previously suspicious of one another are growing in mutual charity and understanding. In the field of worship the change is coming, largely because scholars of our day, following the sound precedent set by earlier leaders of our Church, are turning for their models to the "Godly and decent order of the Ancient Fathers."

So long as one group in the Church sought to return to medieval forms of worship, inevitably another group, valuing the heritage of the Reformation, reacted strongly against any such return to medievalism. Both groups can agree in seeking a refreshment of inspiration and of worship from the New Testament period, and from the days that immediately succeeded it.

Confusing Moves

SOME of the resulting changes, no doubt, are as yet a little confusing for the uninstructed laity. Having only recently become accustomed to the fact that a High Church vicar might want to introduce the candles, which his evangelical predecessor disliked, they now have to learn that a bare altar is really a sign of the most advanced High Churchmanship. It must be a little confusing for some extreme Anglo-Catholic churches, which had been taught to look toward Rome for light in all things, and which regarded an evening Communion as an eccentricity of extreme Protestantism, when suddenly they find such evening Communion widely practised by the Roman Catholic Church on the continent. The old strife over Eastward position and North end suddenly becomes a little meaningless, as clergy from very different schools recommend a nave altar, and celebrate facing the people.

Behind these outward signs there is a far more important principle in the return to Patristic precedent. We are learning again that the minister does not act alone in worship, or in other ways, but is the leader of the congregation of the faithful. We are rediscovering what we should not have so widely forgotten, that the laity or people of God must exercise a full, responsible share both in the worship and in the evangelistic work of the Church. As this recovery of the responsible worshipping community goes forward, it will have far reaching consequences, both for the inner life of our Church, and for its evangelical task, and for our relation with other Communions.

As we are thus growing together in worship, so also we are growing together in faith. Here the dominating factor is the recovery of Biblical theology; and this also is leading to a breaking down of old party lines. It is significant that it is precisely amid the catholic, liturgical revival that people are being encouraged to study and read the Bible for themselves; and this was, after all, one of the things for which the Reformers stood in the 16th century, and for which evangelicals have always stood.

Biblical Synthesis

THERE are unsolved tasks of synthesis ahead in the present position of Biblical studies. An earlier generation of Biblical Scholars became so immersed in the historical questions, who wrote a particular book and amid what circumstances it was written, that they scarcely found time for the questions, what was God speaking to those who wrote the book and what is he saying through it to us in our contemporary world. The change that came is seen in sharpest contrast, if we set side by side the commentaries on the Epistle to the Romans by Sandy and Headlam and Karl Barth.

Today we are faced with the opposite danger. We may become so immersed in Biblical theology, that we forget that it is an essential feature of this theology that God is Lord of history, and that his revelation is bound to historic fact. A theology divorced from sound historical scholarship can quickly become a cobweb of gnostic theorizing, as the early Church soon found. Perhaps a kindly providence, seeing that the pendulum might swing a little too far, allowed the discovery of the Dead Sea Scrolls just at this relevant time, to compel us to take up again with new interest and integrity the tasks of historical research.

Three-fold Basis

THE God, who bade us love him with our minds, chose to give us his revelation in a form, which becomes more and more interesting and enlightening, the more we use our minds. In the sound tradition of the Anglican Church, the authority of revelation rests on a three-fold foundation of the Bible, tradition and reason. The evangelical may give greater weight to the first, and the catholic to the second. Each needs the other; each also needs a reminder from the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

liberal, that we are called, not just to assent to an inherited faith at second-hand, but to earn it for ourselves through free inquiry and integrity of judgment.

Too much of our religious teaching in recent years has been like looking up the answers at the end of the book, while never learning to work out the questions. By that method we may reach a certain glib security of mind, but there will be many lurking, unanswered doubts, which one day will threaten our faith. A strong faith and an integrated character is only built, when at one and the same time we give full weight to inherited tradition in Bible and Creed, but claim full freedom to earn that traditional faith for ourselves by the free and open inquiry of our own mind.

Catholic, evangelical, liberal, these are the marks of our Church; and as the late Archbishop of York wrote in one of his books, "Our Church would be infinitely the poorer if any one of these parties were ostracized or expelled." He would have been the last to use the word party in that sentence in any factious sense; he was one of the people who led the welcome growing together, which has been taking place in our time.

Variety of emphasis there will always be, from the very fact that we none of us learn the fullness of Christian truth all at once, and that people awake at different times to varying aspects of the truth as it is in God. It is a merit of a national Church that it should embrace variety; as many people recognized at the Minneapolis Congress, our Church is the poorer, wherever as a result of comity between different missionary societies there have grown up monochrome dioceses, leaving out one or other of the traditions of our Church.

Conduct of Worship

YET few things so unsettle a congregation than when some zealous but insensitive priest of whatever school comes to a new parish, and changes the manner of worship to suit his own fancy, with scant regard for the traditions and desires of the people to whom he ministers. Sometimes, no doubt, the fault lies further back in some theological college, which in its training had been partisan, rather than pastoral.

If we are to exercise a ministry that is truly pastoral, it will mean a respect for the feelings of the laity; and this may sometimes mean for the clergy foregoing a preference for extremes, and recovering a churchmanship which is central and comprehensive. Such churchmanship will avoid a party spirit between catholic and evangelical and liberal; it will embrace and hold together the truths for which each of these words stand.

Bingo or The Birth

By Corwin C. Roach
Dean of Bexley Hall

AT THIS time of the year there will be appearing the customary complaints about the commercialization of Christmas. Most of them will be well founded. I must confess to a particular distaste to hearing Christmas carols as background music in our shopping centers. The fact that they begin even before Thanksgiving makes it all the worse.

However even more disquieting is the paganization of the Christian faith for which we are guilty. The papers inform me that bingo for non-profit groups is now legal in the state of New York. Veteran groups, voluntary firemen and churches may now play to their hearts' content. It has long been so in my state. The recent controversy in still a third state about having a church of a sister communion in a restricted residential district revolved around the threat of bingo and bazaars to the peace and quiet of the area.

We can not complain that the world concentrates upon Santa Claus to the neglect of the Christ when so often our own idea of God does not rise above the Santa Claus level. The appeal of bingo is that it promises us something for nothing, or perhaps we should rather say, a prize out of proportion to what we pay to play.

In the Episcopal Church we would not indulge in anything as crass as bingo but we have its moral equivalents. So often we are concerned with what we "get out of religion" more than what we give in the way of devotion and concern. We strike as close a bargain as possible with God. If the prize we want does not come our way our temptation is to tear up our cards and cease to play.

The way of Christ was quite different. "Though he was in the form of God, he did not regard equality with God a prize to be grasped, but he emptied himself." This is the meaning of the birth as St. Paul describes it for us in Philippians. We are to have that mind in us which was in Christ Jesus. This is the real challenge of the

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Advent Season. Do we regard life with the philosophy of bingo or the birth? If we make the right decision on this major issue, all the other problems will take care of themselves.

Don Large

Be An Accompanist

THE celestial angel in charge of new applicants was showing a flock of heavenly rookies around the highways and byways of Paradise. Suddenly one of the newcomers mustered the courage to step forward and ask if he might please secure a perpetual lease on a certain one of the many mansions to which our Lord had referred. The angel gently replied that this particular mansion was indeed one of the better properties of Heaven, and that it had therefore been reserved for some very special people.

"Oh," said the disappointed wing-sprouter, who had been quite a proud leader of men in his earthly days, "I suppose you mean great leaders like archbishops and popes."

"No," answered the angel. "I don't mean leaders at all. The most special people may or may not have been leaders, as the world counts such matters. Christ talked constantly about taking up our cross and following. So the most desirable real estate is always set apart for those who—whether they happen to have been leaders or not—have been known to us as faithful followers."

A man may indeed be a great leader of the Church, but unless he is just as surely a great follower of that Lord whose body the Church is, his leadership won't amount to much when he's confronted by that angel in charge of new applications. If you want proof of this fact, it's admittedly not easy to come by. Christ doesn't always offer his thanks immediately and vocally. But the faithful follower is the one who knows that the most illuminating rewards are not always the ones handed out the first thing tomorrow morning. Which is why—leader or not—he does his good deed, and then walks quietly away from it, safe in the knowledge that love is its own reward.

One of the most stimulating magazine articles ever printed was the one written by a musician who was the pianist for a great concert singer. The provocative title was, "I played his accompaniment." There's an art for you! It isn't easy to stay in the background and be content to play the theme so that it fulfills its proper goal of simply accentuating the voice which was designed to rise above it. It's much easier to give our ego such free rein that we bang out our own private melody until finally the voice is completely drowned out.

In the Christian school of life, the student is not above the teacher, nor yet the teacher above the headmaster. As Douglas V. Steere once put it, "Those who possess devotion . . . . seem to be living from within outwards, and to be inwardly awake and alive. They are far from perfect in their conduct, but they usually know where they are weak, and they are not led to conceal it from themselves . . . . or to be unnerved by it. They are teachable. And they seem to be extremely well satisfied with their schoolmaster."

Spiritually speaking, an accompanist is effective in direct proportion to the degree to which he seems to be forgotten. Such an accompaniment is one in which he who apparently loses his life is literally saving it—for that Lord whose theme he is faithfully trying to follow. He doesn't taste much of the success. But the success, without him, wouldn't be possible in the first place.

In your own bailiwick you may be a leader of men—great or small—but if you want to make Advent a time of significant preparation, and not just one more Church season, then this is the hour in which to remind yourself of him for whose voice you were created to provide the followship of an harmonious accompaniment!

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

I DOUBT whether I know a clergyman as old-fashioned as Gilbert Simeon. He takes sin seriously and has no sympathy with the way so many people have of treating it as though it were like smallpox, a disease which has become rare. He thinks it is deadly and that its wages is death.

"And a slow death at that," he says. "It creeps on the man who yields to it and he seldom suspects that he is dying on his feet. He has no idea of his condition."

"But what can we do?" I asked. "Sin is not

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

a popular subject for a sermon, and goodness knows it's hard enough to interest people in a sermon. Even when one is very bright and modern, it's hard."

"Why should one be bright and modern? The good news of the gospel is as good as it ever was. Sin is just as real and God's forgiveness just as precious."

"But people don't like to feel that they are sinners," I argued. "They don't even feel they are miserable offenders. They feel they are most estimable. At least, that's how they seem to feel."

"They may not feel as estimable as they look. I've known few people who were not estimable in some respect but none who were not aware, at some moments, that they were sinners."

"But need we preach about sin? Isn't it better to go into the pulpit with a cheerful message that will leave people feeling stronger and braver?"

"Surely. But what message can be more cheering than the message of salvation? The message that God loves us and forgives 'all those that truly repent, and unfeignedly believe his holy gospel?'"

"Buffers is always urging his people to come to confession."

"Confession is good for the soul. I do not disparage confession."

"But you don't hear confessions."

"I certainly do, if anyone tells me he wishes to make his confession. I often remind them of what the Prayer Book says."

"Buffers thinks you and I are dreadfully Low Church." Gilbert smiled.

"I suppose we are. There seems to be much more ritual than when I was young. More candles, more vestments, more acolytes. But what does it matter? Customs change, but Christ does not change. The question for us is, 'Are we drawing people to Christ?' Not only by our sermons but by our lives."

"Oh Gilbert! What an uncomfortable question! You know most people think a parson is a kind of holy guy, a sort of Secretary of a Heavenly Chamber of Commerce. That's why we have to package our wares after the modern style."

"Don't talk nonsense, Rusty," said Gilbert. "We don't have to do any such thing."

"Then you think we should tell people that they are sinners."

"Sometimes. I think we should be guided by Jesus. How did he deal with sin and sinners?"

"The worst of you, Gilbert," I said, "is that you can throw such a fast one that my ideas fall of their own weight."

Living at Peace

By Philip H. Steinmetz

WE KNOW at first hand the difficulties of living at peace with people of differing views. It is hard to be patient and loving with those who insist upon something which is the opposite of your opinion.

When there is added to differing views the complication of business competition, racial discrimination and deep cleavages of religion, we find it hard to keep peace. It is small wonder that warfare is constant in some part of the world.

But just as we can debate and vote on our differences in town and Church affairs, so we can debate and vote on our differences as nations. For ten years the United Nations has been a place for hearing what the other fellow thinks and means and for exerting the weight of majority opinion in making decisions.

No decision can be entirely fair to every point of view. Suffering and loss is a part of living. You lose something in accepting group judgments as you lose some of your tooth when the dentist fills it or some organ of your body in an operation. But we accept this suffering and loss in the interest of health for the whole body. And we accept the costs of being a part of the United Nations in the interest of the peace of the world.

There are people who think every enterprise should work always and entirely for their benefit, whether it is the government or the local church or their family. They reject or speak against whatever twarts them. They bring a lot of suffering upon those who are willing to be patient and reason and listen and work, even though they do not like all the conditions.

But thank God there are always Christians who accept this necessary role of work and suffering. When there are nations which will do what Christian people have been doing through the years, we will have peace between nations.

AN INVITATION TO ROMAN CATHOLICS
By Robert S. Trenbath
Late Rector of St. Alban's, Washington, D. C.
10c a copy — $4 a hundred
THE WITNESS Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Episcopal Church *Twenty-Sixth Volume!* *Twenty-Sixth Year!* Episcopal Church

Historical Magazine

Unsolicited Testimonials

THE REV. WILLIAM H. BAAR, M.A., Ph.D., Director of Brent House and Episcopal Representative at the University of Chicago, writes under date of June 19, 1957:

> "I did my Ph.D. work at Yale, specializing in Nineteenth Century Anglican Church History . . . I read your fine publication with a great deal of interest, and am constantly amazed at the fine quality which you are able to maintain."

H. PEERS BREWER, under date of June 23, 1957, writes:

> "For the past two years, I have had the pleasure and enlightening experience of reading your magazine. At the present time, I am a Middler at Harvard Divinity School, with Diocesan residence in Washington, D. C. And it is, perhaps, with an inordinate amount of pride that I tell my colleagues of such a journal within the Church's circle."

DECEMBER, 1957

EDITORIALS

The Society for the Increase of the Ministry:
A BRIEF CENTENNIAL HISTORY — *By Glenn Weaver*

Dr. Frederick Dalcho (1769-1836),
FIRST DIOCESAN HISTORIAN — *By George W. Williams*

Two Pioneer Missionaries in the Pacific Northwest:
THE REV. ST. MICHAEL FACKLER AND THE REV. JOHN McCARTY, D.D.
By Thomas E. Jessett

The Ministry of Joseph Holt Ingraham in Mobile, Alabama
By Edgar Legare Pennington

The Protestant Episcopal Freedman's Commission,
1865-1878 — *By H. Peers Brewer*

Patterns in Formation — *By William Wilson Manross*

INDEX TO VOLUME XXVI (1957)

PUBLISHED QUARTERLY: $1.25 THE COPY — $5 THE YEAR
ORDER FROM: No. 5 Paterson Street, New Brunswick, N. J.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

Clergy Changes:

G. CLAYTON MELLING, rector of All Saints, Johnson City, N. Y., becomes rector of St. Thomas, Mamaroneck, N. Y., in January.

GEORGE W. BEALE, formerly rector of St. John's, Bedford, Va., is now director of education in the diocese of Kentucky.

LOUIS H. FRACHER, formerly vicar of Pruden Cure, Va., is now rector of St. John's, Waynesboro, Va.

CHARLES FORBES, formerly vicar of St. John's, Kirkland, Wash., is now chaplain to Episcopal students at the University of Washington.

RICHARD A. WAKEFIELD, formerly curate at Calvary, Williamsville, N. Y., is now vicar of churches at Oak Harbor and Whidbey Island, Wash.

GEORGE N. TAYLOR, formerly rector of St. George's, Guatemala City, is now ass't rector at St. Paul's, San Antonio, Texas.

FRANK SPINDLER, formerly ass't at Grace and St. Peter's, Baltimore, is now ass't at St. Michael and All Angels, Baltimore.

RODNEY F. COBB, formerly vicar of churches at Goodland, Colby and Russell Springs, Kansas, is now vicar of St. Mary's, Phoenix, Ariz.

DEATHS:

ALVIN W. SKARDON, 81, retired rector of St. Jude's, Walterboro, S. C., died on Nov. 18th.

JAMES E. BLAKE, 76, former missionary in the Virgin Island and Puerto Rico, died Nov. 17 at his home in Florida.

THOMAS J. HOLLANDER, 92, former missionary to China, died Oct. 15 in Honolulu.

CAMBRIDGE WELCOMES FRIENDS

★ Friends of the Episcopal Theological School and their families were invited by the trustees and faculty to visit the School on December 5. For a quarter of a century this group has been helping the school through personal interest of its members and annual contributions for its support. In the last three years they have enabled the school to have a new organ at the cost of $40,000 which was dedicated in December of last year. During the past year the friends provided $60,000 for extensions to the library which were completed for the opening of the school in September. The purpose of the gathering on December 5 was to give members and their friends opportunity to see these new facilities.

The program also offered opportunity for them to meet the new dean, John B. Coburn.

METHODISTS PLAN SOVIET VISIT

★ A proposal has been made that teams of American Methodists spend a month next summer in the Soviet Union to do "intensive work on the basic issues which separate the Soviet Union from the West."

The proposal was made by Charles F. Boss, head of the Church's board of world peace, at its annual meeting held in Cleveland on November 29th.

POSITION OFFERED

Doing good job? Seeking further challenge? Established midwestern parish in growing industrial city seeks assistant. Opportunity to work hard, run Church School, Young peoples' groups, much calling, some preaching, fair remuneration.

State age, size of family, reason for moving, Churchmanship. Box A. Witness, Tunkhannock, Pa.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES — CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

THE PARISH OF TRINITY CHURCH
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish). EP 5, Thurs., Sat. HC 9:30 EP 5.

ST. CHRISTOPHERS CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

REFUSE TO ACCEPT BISHOP'S RESIGNATION

★ The annual assembly of the Danubian District of the Hungarian Reformed Church voted unanimously against accepting the resignation of Albert Bereczky from the office of bishop, it was announced in Budapest.

Bereczky, 65, had asked the assembly to accept his resignation on the grounds of ill health. He originally resigned his office after the October, 1956, revolt but later withdrew the resignation, although no official announcement of his change of plans was made.

Long known for his cooperation with peace movements. Bishop Bereczky was elected to office in 1948 when control of the Reformed Church began to fall into the hands of government-approved leaders.

In delicate health for many years, Bishop Bereczky suffered a stroke at Erfurt, West Germany, last August, when he attended a meeting of the World Presbyterian Alliance. When he arrived for the assembly in Budapest he walked with a slight limp, his right hand was paralyzed and his words were barely audible.

Among those who greeted the bishop was Janos Horvath, president of the state office for Church affairs, who later addressed the assembly.

Horvath said that although a "secret organization" of pastors had tried to create confusion in the Church after the revolt by ousting leaders who had supported the Communist regime "things are now quiet."

He said the government is eager to establish "complete confidence" between the Reformed Church and the state. Horvath also said the government favors the "fullest freedom of religion" and has agreed to the establishment of new contacts between the Church and religious bodies abroad.

However, he cautioned that the government would not tolerate any kind of political action inside the Church which is "contrary to the interests of the Hungarian people."

Bereczky presented a report on developments in the Reformed Church since the last assembly in 1955. He said he regretted that the World Council of Churches had interfered with the affairs of the Reformed Church "both at Galyatetoe and afterwards."

The World Council's Central Committee met at Galyatetoe, near Budapest, in August, 1956. Last summer the council's executive committee expressed hope that the dilemma of the Reformed Church in Hungary would be solved in such a manner that "its leaders will have the full confidence of the congregation."

Bishop Bereczky said that despite attempts by outside Churches to interfere with its affairs the Hungarian Church still desires to "strengthen its ties" with the World Council.

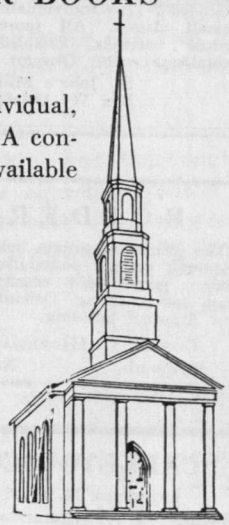
TAX DEDUCTION FOR UTILITIES

★ The internal revenue service has ruled that ministers who receive their residences rent-free but pay for utilities can deduct their cost from their income tax, if a part of their salary is set aside as a housing allowance.

The provision is retroactive to January 1, 1955 so that a minister can be eligible for a refund on 1955-56 taxes if his church adopts a resolution retroactively designating that part of his income is a housing allowance. Such resolutions should be adopted by December 31, 1957.

FILL YOUR NEEDS OF PRAYER BOOKS AND HYMNALS...

Whether you are planning a gift of one book to an individual, or a dozen or more to your parish, write us direct. A convenient postage-free order form, giving details of available cover colors, will be sent. Shipping charges are extra.



THE HYMNAL 1940

Small Melody Edition	$ .65
Large Melody Edition	1.00
Standard Musical Edition	2.00
Special Choir Edition	2.50
Organ Edition	3.25

THE BOOK OF COMMON PRAYER

Small Pew Edition	$ .65
Large Pew Edition	1.00

Our books are sturdy and of high quality . . . Remember that profits go entirely into clergy pensions . . . The order form also lists the popular PRAYER BOOK STUDIES series.

the **CHURCH** *Hymnal Corporation*

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, New York

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

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

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

HOLDERNESS

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

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss
THE SISTER SUPERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School A College Prep School
ROTC Honor School On a College Campus
Benwood Scholarships On a Mountain Top
Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: *Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.*

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 652, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Inherit the Promise by Pierson Parker. Seabury Press. $4.25

The significant thing about recent Biblical study has been its rediscovery of the basic religious message of the Scriptures without sacrificing the recent and hard-won appreciation of varieties of Scriptural points of view and development. This book belongs in this area. It is a serious attempt to make available to the layman some integrated understanding of persistent Biblical themes which underlie the New Testament writings and give them unity of purpose and impact. Hence the sub-title, "Six Keys to New Testament Thought".

From a critical point of view there are many points at which disagreement might be registered. Dr. Parker's particular views about the formation of the Gospels do not, however, especially obtrude themselves. There might have been more discrimination between what the Church has written into the Gospels and what Jesus may actually have said. Would the use of the RSV rather than the ARV have been wise in view of the former's increasingly wide use?

But the book is designed to give an over-all picture and provide the New Testament with its proper religious setting. It securely roots the new message in the old and reveals its unique quality along with its roots. The indispensable keys Dr. Parker uses are, The Covenant, The New Age, The Law, Truth by Contraries, Physical and Spiritual, and The Man. He deals well with the tensions involved in these topics.

I have found the book helpful. It is an honest attempt to state the New Testament faith in terms a layman can understand and one of the few successful attempts. It really conveys the Christian message emphasizing those points in which its distinctive nature is found. It tries to meet some of the real difficulty the ordinary reader finds and points out dimensions he would miss if left to himself. This is worth trying and the measure of success here achieved is more important than critical questions which the clergy will recognize might have somewhat different answers.

Inherit the Promise might prove helpful to many people who want to know what the New Testament is getting at.

—Charles W. F. Smith

Reality, Reason and Religion by Arthur Anton Vogel. Morehouse-Gorham Co. $3.00

This is a book by a philosopher for philosophers. It is primarily a metaphysical treatise dealing with the philosophy of Aristotle and defending the resulting Aristotelian tradition from the attacks of Positivism in its various forms. From this he develops a philosophy of religion and takes especial issue with the theological position of Paul Tillich.

The author is an Anglo-Catholic and is presently the professor of apologetics and dogmatic theology at Nashotah House.

The Meaning of Persons by Paul Tournier. Harpers. $3.75

This is a remarkable and practical book. The author is a Swiss physician and psychiatrist of long and varied experience and, at the same time, a clear-thinking, practicing Christian. This is a rare and valuable combination of traits for the writing of a book which gives the essence of psychiatry and of Christian faith.

Dr. Tournier conceivs of the *Person* of man as his permanent, essential being as God created him and of the *Personage* as the varying aspects of his character which, like masks, serve to conceal his true *Person.* The *Personage* in its many forms, is the result of the individual's associations, environment and cultural background, like the *persona* of dramatic art. The techniques of psychiatry—and the practice of Christian prayer—aim at revealing the true *Person* in the confusion of the manifold masks of the *Personage.*

The method he describes as a dialogue — between the psychiatrist and his client and, in prayer, between the human soul and God. These concepts of the Person and the Personage and the fact of creative dialogue is identical with the *I — Thou* philosophy of Martin Buber, but it is much less difficult for the layman to comprehend. Readers of *The Witness* who have studied the illuminating articles of John Wren-Lewis (Oct. 10 and Nov. 7) will notice their close correspondence with Dr. Tournier's thesis.

This book should have a warm reception and a rewarding study by intelligent Christians and by psychiatrists who are concerned with the spiritual fundamentals of their science.

Love's Fulfilment an Anthology from the writings of Father Andrew. Morehouse-Gorham. $3.15

This is a collection of short meditations by Father Andrew of the Church of England. For earnest Christians desiring to know the realness of the interior life there is perhaps nothing more perceptive and valuable. They are characterized by combination of depth and simplicity. Bishop Barkway says in his introduction: "The one supreme subject is the interior life. There was perhaps no one in his day more qualified to explain that or attract to it both learned and simple."

Every church that is open daily for private worship—and that ought to mean all our churches—should have a copy of this book available for use.

In Him Meet East and West. Seabury Press. $.75

Mission Renewed. Seabury Press. $.95

These two pamphlets are designed to be study guides for young people in the life of the Japanese people and of the witness and work of the Episcopal Church in that island kingdom. They are excellent material for mature leaders of young people, in or out of Church School, to use in their work.

POSITION OFFERED

Housekeeper for National Rural Conference Center. Work includes housework, bedmaking and cooking for small groups. Pleasant living conditions. Salary $150.00 per month plus living quarters, conference meals or commissary food. Send full particulars to to Mrs. Dorothy S. Goudie, Route 3, Box 371, Roanridge, Parkville, Missouri.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...RECOMMENDED FOR CHRISTMAS

THE CHANGING CHURCH

ITS ARCHITECTURE, ART AND DECORATION

By
Katharine Morrison McClinton

This book is written to assist the clergy and members of building committees and architects in solving some of the practical problems of building a new church or remodeling an old one. The book is also written with the express purpose of improving the taste and creating a demand for better design in the building and decorating of present-day churches.

CONTENTS

CHURCH ARCHITECTURE AND DECORATION
THE NEW POINT OF VIEW
ELEMENTS OF DESIGN AS RELATED TO CHURCH ARCHITECTURE AND DECORATION
THE ARCHITECTURAL PLAN OF THE CHURCH
THE FONT
FLOOR AND FLOOR COVERINGS
COLOR IN CHURCH DECORATION
CHURCH FURNITURE
LIGHTING FOR CHURCHES
DECORATIVE TEXTILES FOR THE CHURCH
ALTAR AND SANCTUARY FURNISHINGS
PLANNING FOR THE CHURCH SCHOOL
THE CHURCH ORGAN AS DECORATION
THE CHOIR AND CHOIR VESTRY
THE SACRISTIES AND THE MINISTER'S STUDY
THE CHURCH SOCIAL CENTER
ART IN THE CHURCH

124 ILLUSTRATIONS OF NEW CHURCHES IN AMERICA

Price, $7.50

Postage paid on cash orders

Morehouse-Gorham Co.

14 East 41st Street, New York 17

29 East Madison Street, Chicago 2

261 Golden Gate Avenue, San Francisco 2

The History of the Rise of Israel Under Saul and David

THE HEBREW ILIAD

By William G. Pollard and Robert H. Pfeiffer

Here, for modern readers, is the powerful Hebrew narrative which celebrates the glories of Israel's heroic age from the uniting of the 12 tribes to the fabulous rule of Solomon. As a literary work it ranks with the great epics of man. It may also be mankind's first written history. Yet few know of the existence of this masterpiece.

Over a century of brilliant critical scholarship has gone into separating the original work from later Biblical elaborations, interpretations, etc. Now for the first time the general reader can read this magnificent piece of literature as it was first written.

"A most important contribution to religious literature and humane studies. Here for the first time appears in one piece the actual text of one of the most important documents in the history of mankind. The introduction by Dr. Pollard is brilliant and the translation by Dr. Pfeiffer is most felicitous." — DEAN JAMES A. PIKE.

At your bookseller $2.50

HARPER & BROTHERS
N. Y. 16

THE STORY OF THE CHURCH
By Irving P. Johnson
50¢ a copy

•

THE FAMILY SERVICE
By Massey H. Shepherd Jr.
25¢ a copy

•

SO YOU'RE CALLING A RECTOR
By Robert N. Back
25¢ a copy

•

THE PRAYER BOOK
It's History & Purpose
By Irving P. Johnson
25¢ a copy

•

SHALL I BE A CLERGYMAN?
By Gordon T. Charlton Jr.
25¢ a copy

•

MEANING OF THE REAL PRESENCE
By G. A. Studdert-Kennedy
10¢ a copy

$1.60 VALUE

IN ONE PACKAGE FOR JUST A DOLLAR

•

THE WITNESS
Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

DECEMBER 19, 1957

10¢



May God bless you richly
in remembrance
of the Nativity.

The Editors

THE CHRISTMAS NUMBER

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.

Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
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 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 8; Cho 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 and Sermon, 11: Holy Communion:: Wed., 7:45 a. m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.,

Sunday HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD 12:10; Noonday ex. Sat. 12:10.

Noted for boy choir; great reredos and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C.. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind: MASSEY H. SHEPHERD JR., Living Liturgy; FREDERCK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHLADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p. m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p. m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev Edward W. Mills, Assistant
Sundays: 8, 9:20 and 11.
Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p. m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11 a. m.
Wednesday and Holy Days 12:10 p. m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. William Lea, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p. m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. and 7:30 p. m. Weekdays: Wednesday and Holy Days, 10:30 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain

Sundays: 8, 9:30, 11 a. m., High School, 4 p. m.; Canterbury Club, 7 p. m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

Weekday Services: Mon., Tues., Thurs., Saturday, Holy Communion at noon. Wed. and Fri., Holy Communion at 7:30 a. m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy Communion; 11, Morning Prayer and Sermon; 4 p. m., Service in French; 7:30, Evening Prayer.

VOL. 44, NO. 40

The WITNESS

FOR CHRIST AND HIS CHURCH

DECEMBER 19, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Concluding Report of Assembly Of Council of Churches

★ The Rev. Edwin T. Dahlberg, Baptist pastor of St. Louis, was elected president of the National Council of Churches at the Assembly which ended its week of deliberations on December 5th. He is the first pastor to be elected to the office.

Two Episcopalians were among eight elected vice-presidents; Mrs. Theodore Wedel of Washington and Charles P. Taft, layman of Cincinnati.

Report on Youth

Young people from 14 to 16 are two years advanced over youth of ten years ago in their dating patterns and choice of jobs, the Rev. Donald Newby, head of the youth department, told the delegates. He also presented other facts to help the Church serve youngsters better:

Youth today are confronted by an economy which offers 42,000 job titles from which to choose an occupation. In 1940 there were 20,000.

The moving of 20 per cent of the nation's families annually causes great difficulties in teenage group relationships and acceptance.

There are 16 million teenagers today but there will be 24 million in 1965. And this 50 per cent increase will come at a time when the 20-to-40-year-old age group, from which most volunteer youth workers have been drawn, will be relatively small.

Today's 16 million teenagers have spending money, earnings and allowances in the amount of nine billion dollars.

In the age group, 12 to 24, there are more than 100,000 women who have been married and divorced. A total of 6,000 of these are girls between 14 and 17 years of age.

Satellite Era

Some of the reactions to the launching of satellites were reported in the account of the Assembly featured in the news pages of the Witness last week. At the conclusion of the meeting a statement was issued by the delegates on the subject, which set forth some perspectives for thought and action in the new era of space penetration and nuclear-power.

"We see possibilities for good in new dimensions of power, knowledge and exploration of space, if used to enhance human life.

"We see possibilities for evil, as in devices to circle the globe in minutes and rain destruction on masses of people anywhere in the world, actually threatening obliteration of most of the human race.

"We recognize that problems and hazards are created by all types of man-made radiation and that there is need for continual international study and supervision by appropriate agencies."

The present crisis with its dangers and opportunities while partially military and scientific, is of broader and deeper nature, the Council statement said.

"It is also educational, political, psychological, economic, diplomatic and cultural," it said. "Even more fundamentally, it is moral and spiritual. It is related to faith and unfaith, the meaning of existence and history and the world, the understanding of God and his will, the nature of man and his destiny."

The statement said there is a need to consider the "wholeness" of the problems confronting the people and nations of the world.

In this connection, it saw a need for more emphasis on education, including scientific, but also on the social sciences and the humanities "for the education of the whole man to deal with the whole society."

The Council urged the nation to "seize the present crisis as an opportunity to give increased moral and spiritual leadership to the world."

"In this," it said, "we must avoid self-righteousness and moralism, but develop domestic and foreign policies and practices which will give more compelling witness to our fundamental concerns as a nation for human rights and human values, for independence and interdependence, for freedom and responsibility, for justice and peace."

The government was urged "to use every possible means to

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

build international understanding and goodwill and to break down misconceptions and prejudice" and to "seize every opportunity for honorable negotiation."

Trade Agreements

★ Extension of the reciprocal trade agreements program "for at least another five years without weakening amendments" was urged.

It also declared that technical and economic aid "should not be primarily for political and military associations but for the purpose of helping people to help meet economic and social needs and opportunities."

"Oneness in Christ across the nations requires mutual aid and trade," the council said.

As far as the reciprocal trade agreements program is concerned, the council urged "less emphasis on reinforcing trade barriers and more on expanding trade."

The delegates endorsed United States participation "in the international machinery necessary for efficient and orderly administration of the reciprocal trade agreements system such as is planned for in the proposed Organization for Trade Cooperation."

Noting that extension of the reciprocal trade system might bring certain adverse local results, the council called for government programs of special assistance to areas, industries and people adversely affected.

They would thus be aided "in adjusting to the new conditions brought about in efforts for the larger good in an interdependent world."

For economically underdeveloped countries, the council urged assistance in long-time capital loans on favorable terms, and capital grants on a more limited basis.

Desegration

The Church is still the most racially segregated major institution in American life. Only ten percent of Protestant congregations are interracial, but this is five time greater than ten years ago.

Martin Luther King Jr., Negro pastor of Montgomery, Alabama, said most local churches have moved too slowly in intergration. "All too many ministers are still silent while evil rages," he declared. "It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people but the appalling silence of the so-called good people."

At the end of the Assembly a resolution was passed urging action on the local level to obey the mandates of the Supreme Court. It reaffirmed "its renunciation of the pattern of racial segregation, both in the churches and in society, as a violation of the Gospel of love and human brotherhood." It urged member churches to work for a non-segregated society.

The resolution said segregation is "also bad economics, wasteful of human resources, makes difficult relationships with other churches and peoples overseas and is detrimental to the development of a healthy political life."

It also denounced attempts being made to suppress the activities of the National Association for the Advancement of Colored People and other voluntary associations by forcing them to reveal their membership lists.

While the adopted resolution did not mention the NAACP it was clear that the assembly had this organization in mind.

"These attempts against voluntary associations have occurred particularly in connection with the desegregation of the public schools," the resolution said.

"Such attempts are a menace to the fundamental human rights of freedom of peaceable assembly and association and freedom of speech guaranteed by the constitution . . .

"From the Christian point of view, neither the state nor any group of men within the state can presume to grant or deny these fundamental rights."

The council said that anonymity of membership is necessary for the exercise of fundamental human rights.

It urged churches and churchmen to "recognize the gravity of the threat to all associations and to all liberties when the freedom of any legitimate voluntary association is assailed."

"The freedom of one is the freedom of all," the Council said, calling on Christians and other citizens "to use all appropriate means at their disposal to prevent or to counteract such attacks upon our liberties."

Action was also taken whereby future Assemblies will be held "only where the prevailing practice in restaurants and other public facilities is service to all people without regard to race or color." It took the action after several Negro delegates had reported that they had been denied service in eating places and taxis.

Labor-Management

The Assembly called for legislation to correct what it called appalling abuses exposed by investigations of the labor union movement in labor-management practices.

But such legislation, it said, "should be drawn in a spirit of fairness, with neither hostility nor favor to labor or management."

"Care should be taken not to impair the essential needs for the continued functioning and growth of a strong democratic labor movement," the Council said.

Corruption uncovered by Senate investigators in trade

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

unionism "can neither be explained away nor condoned," the resolution declared.

"On the other hand," it said, "what has been revealed as malpractices by some in management suggests that equally thorough inquiry should be made in that field. Actually, what has been exposed has been the moral poverty of our society."

The resolution said there are "dangers to the nation's moral foundations growing out of these widely-publicized practices."

"This is the time for all citizens in every sphere of activity to examine the methods they employ in gaining wealth and in using power," the council said. "We call upon Christians in meeting their responsibility as citizens to strengthen the moral character of our society through more effective participation in labor, management and government . . . .

"We believe the time has come for a new dedication to high moral purposes and practices by the American people as a whole."

Issue Pastoral

American life "reveals a fullness yet emptiness which is critical and startling," the Council said in a message approved at the conclusion of the assembly.

The Council said it was "encouraged" by "signs of a resurgence of religious interest in our country," including "a heartening increase in lay participation and responsibility."

But it noted that "side by side with productivity and abundance and the growth in church membership there is a rise of lawlessness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism and frenzied searching for security."

"Why, in a nation of more than one hundred million church members," it asked, "should moral confusion, cultural rootlessness and spiritual lostness be so widespread? Is this contradiction inevitable? Or can it with God's help be overcome?

"With questions like these Christians are called upon to wrestle in the days ahead . . ."

The Council said judgment and reformation must begin "in the house of God."

"Organizational complacency and self-assurance based on statistics must cease," it declared. "The running of 'successful programs' must not be equated with the achieving of a holy purpose."

The message stressed the importance of the local church, in fellowship with neighboring churches, as "basic to our witness."

"God's purposes for his children are thwarted or fulfilled within local communities," the Council said. "The important decisions and resolutions of this assembly will be futile unless considered and put into effect by congregations and councils. It is here that our oneness in Christ must become operative and the brokenness of persons made whole . . ."

New Members

Four church bodies with a total of 478,000 members were voted into the Council. They are the Armenian Apostolic Church of North America (103,000 members), the Polish National Catholic Church of America (266,000), the Free Magyar Reformed Church in America (9,000), and the Serbian Eastern Orthodox diocese for the United States of America and Canada (100,000).

This brings to 34 the number of communions in the National Council.

San Francisco

The assembly voted to hold its fifth general assembly at San Francisco in the summer of 1961. The Council set this date instead of the normal time of December, 1960, in order to avoid conflict with the general assembly of the World Council of Churches scheduled to meet that month in Ceylon.

The Council also approved a recommendation to hold its sixth assembly at Philadelphia in December, 1964.

Immediate Goals

Goals for the council in the next triennium were stated to be:

☆ Making the council an effective agent of the Churches in their task of evangelism.

☆ Demonstrating that the Church exists for the sake of the world and not for its own sake.

☆ Carrying out a broader range of study and research for the Churches.

☆ Making available a vigorous program of ecumenical education.

☆ Continuing to rethink with foreign missions boards the agreed need for drastic changes in missionary policies.

☆ Continuing to formulate prophetic pronouncements and prophetic acts since "it is imperative that the Churches together help men meet their deepest needs and find their true place in the Church and in society."

DEAN W. E. ROLLINS PROFESSORSHIP

★ Completion of the $150,000 fund for a professorship of religion at Sweet Briar College in honor of Wallace E. Rollins, former dean of the Virginia Seminary, was announced on December 6th (11/21). Alumnae and friends raised the $100,000 required to meet the terms of a gift of $50,000 from the Kresge foundation of Detroit.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Prosperous Suburbanite Declared Complacent by Educator

★ The growing desire for Western thrillers by movie and tv viewers indicates a cultural yearing for a "deeper sanity", according to Dean Robert E. Fitch of the Pacific School of Religion. Speaking at the convention of the Religious Education Association, composed of 2,500 Protestant, Roman Catholic and Jewish leaders, meeting in Chicago, Fitch also said that the same deduction could be made from the increasing interest in Shakespeare among the better educated.

It is characteristic of both Shakespeare and the Western, he said, "that they reject a false complacency, that they welcome significant adventure with all its hazards, and that they hold fast to the distinction between the clean and the unclean."

The Pacific Coast theologian singled out the "complacent man" as the primary secular image of today.

He described him as a prosperous suburbanite, "engrossed in the complications of domestic life and secure as part of the business organization that enables him to earn his daily bread.

"The complacent man is, indeed, a likable fellow—kindly, affable and decent," Fitch said. "In the midst of these securities there may be occasions of doubt and of disturbance which prevent a continuously unruffled tranquilty," he declared.

"But with the resources of piety and pills and psychiatry to restore his peace of mind, the complacent man need never be long and deeply troubled. Furthermore, the solid things that undergird his existence—the sound income, the comfortable possessions, the respect of his fellows—these are tangibles that appear not to be unduly infected with frail temporality."

It is possible, Fitch said, that the complacent man "makes up a large portion of the membership in our churches, temples and synagogues."

But, he warned, "when religion becomes merely the sycophant of a culture of complacency it breaks the law, it stones the Prophets, and can only garnish the sepulchres of the righteous of generations past, while it no longer teaches men to do justice, to love mercy, and to walk humbly with their God."

"It is always a temptation," Fitch cautioned, "for the professional religionist to trim and temper his gospel to the pleasant amenities of a respectable piety."

He also warned liberal theologians against what he described as "too much of a kind of fatuous hand-holding which intensifies rather than heals the sickness."

"Compassion in the context of high religion involves a sharing and sacrificial love," Fitch observed, "but it also involves ethical discrimination and it points finally toward conversion and redemption. Pity in the pagan context corrupts him who is pitied and contaminates him who pities."

TO ELECT SUFFRAGAN IN COLORADO

★ A special convention will be held at the cathedral, Denver, on February 12th to elect a suffragan bishop.

PERCY L. URBAN ON TOUR

★ Percy L. Urban, dean emeritus of Berkeley Divinity School, starts a six-week tour in behalf of the school on December 29th.

COURT UPHOLDS SIDENER

★ The court of appeals of New York state unanimously upheld the election of the Rev. Herman S. Sidener as rector of Holy Trinity, Brooklyn, in a decision on December 5th.

It said the only law applicable in the case was the canon law of the Church and that the meetings of the vestry at which Sidener was elected satisfied canon law.

Bishop DeWolfe of Long Island, who took part in the case as a friend of the court, said it was his "prayer and hope that the parish will rally behind their rector so that the parish may make a worthy Christian contribution to the life of the community."

The Rev. William H. Melish stated that he and his followers would decide what steps to take next after reading the text of the court decision.

MISSIONARY COUNCIL MEETS IN GHANA

★ Over 200 Church leaders from 35 countries are to meet from December 28 through January 8 in Ghana, Africa, to discuss current missionary activities. The meetings are under the auspices of the International Missionary Council.

Bishop Bentley, director of overseas work of the Episcopal Church, is one of a large number of U.S. Church leaders to attend.

URGE GOVERNMENT LOANS TO INDIA

★ Capital fund loans to India to close the gap in the country's second five-year plan of economic development was urged by the foreign missions division of the National Council of Churches in a letter to President Eisenhower.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

Judgement Coming

WE KNOW a clergyman who, in bad periods, has a recurrent dream that some people have shown up to be married and he can't find his surplice. He wanders through the crypt looking for the laundry; in each room an identical electric clock is getting later and later; and when finally the errant garment appears, his feet are encased in lead, and he can't find the stair to the wedding-chapel. Our non-clerical subscribers will find the pattern, if not the details, familiar. The remarkable thing is that the dream corresponds so exactly with the nightmare-parable of the man "who had not a wedding garment" (Mt 22. llff). Dreams do not come from literary reminiscences: on the contrary, the dream illustrates the level of reality from which Jesus drew the stuff of his words.

Jesus here as elsewhere is following in the line of the prophets. Your editor's favorite dream is the great tidal wave washing up into the summer cottage; at first dreaded, but when it draws near offering the delicious seduction of weightlessness and overwhelming. Amos has more fearful versions of the same image: "He who touches the earth and it melts, and all who dwell in it mourn, and all of it rises like the Nile, and sinks again like the Nile of Egypt; . . . who calls for the waters of the sea, and pours them out upon the surface of the earth—the Lord is his name." And the child whose nursery was attacked at night by malicious airplanes will recognize the locust-horsemen of Joel.

Dr. Freud warned us that dream takes vengeance for that which the rational mind wishes to ignore. And we can add; so does History. By what divination did those dreadful words come into the Gospel?—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken".

How did the visionary of the Apocalypse conceive that sight of "the kings of the earth, who have committed fornication and lived deliciously with her, bewailing her and lamenting for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas that great city Babylon, that mighty city . . . " ?

All these images, taken once for folly or superstition, have been transmuted by History into simple possibility. Wherever we look then—in the desert or the inner chamber, in the noonday sky or the darkness of our sheets—we see the palpable symbols of what were once called the Last Things. Dr. Freud tried to teach us to live with our dreams; but who shall teach us to live with the New York Times? By our usual procrastination the doors of the marriage-feast are shut upon us; and as the rain of fire begins we say to the mountains, "Fall upon us", and to the hills, "Cover us"; but they pay no attention.

Insight of Jesus

BUT the worst that vision, or dream, or history can bring upon us does no more than ratify the destruction that we have worked upon our own lives and the world. The stupendous insight of Jesus was to perceive that every conceivable image of fear was a symbol of a mere reality: of the unthinking damage that we daily do to others and ourselves. And vice versa; that every image of fulfilment was now a daily possibility through the sovereign power of God. This is why he emphasizes in such extreme terms the nearness of the Last Things: our decision to pass by the wounded traveler or to stop for him is instantaneously also a decision for the fires of Gehenna or the Banquet of the Kingdom.

You might define Jesus as the supreme poet of human choice, of the instant; he saw that the entire pyramid-weight of Reality rests upon each moment's decision. "Thou fool; this night thy soul is required of thee"; "sufficient unto the day is the evil thereof"; "which of those men went up from the Temple justified?" And as soon as you see that, everything else falls into proper proportion. There can be no question of temporary assent to evil—"make friends quickly with your accuser"—there will be no second chance!

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

There can be no question of gradual perfection: "if your right hand makes you sin, cut it off and cast it from you". There can be no question of serving Caesar and God alternately; humanity bears the image and superscription of God, and must be rendered to its issuer upon demand.

From time to time there has been question whether these columns have been sitting lightly to various essential aspects of the Faith. We solemnly submit that Christianity consists in putting Jesus first and his interpreters second. And Jesus took a dim view of the man who kept calling him good; he was not well-pleased with the people who kept singing Kyrie's—"Lord, Lord"—and didn't take note of his words. We ourselves would hardly dare to affirm that the Virgin Birth or the Empty Tomb or the Bodily Ascension were the most important features of the Faith when we read (Lk 11. 29ff) of the "evil generation that seeks a sign; but no sign shall be given to it except the sign of Jonah"—that is, the possibility of repentance.

We try to make these weekly notes as constructive as possible: but we too, from time to time, find grave doubts arising within us whether these or those official teachers of the Faith are really putting first things first. And wherever we find a spirit of compromise or expediency; wherever we find concessions being made to money or patriotism or public opinion; wherever we hear that authoritarianism is to be pardoned in a good administrator; wherever in short the cosmic importance of doing the right thing is subordinated to something else: then we too are reminded of "the scribes who have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering".

Look (as Jesus liked to say) at other nations. Whom in our parishes will you find who have gotten the point of Christianity so clearly, as in another system the Russian high school graduate, now famous, with his Marxist manual and his ten years of mathematics? The follower of Gandhi is known by his spinning-wheel, the token at once of the natural life of labor and the supernatural life of poverty.

But who would be so bold as to identify a Christian? We have with these very eyes seen ministers of the Gospel tithing mint and cummin and anice, and neglecting the weightier matters, justice and the love of God. We did not invent Advent; the Church insisted we should notice it; if we have a defective sense of the weightiness of God's judgement, we hope we shall be corrected.

"God Rest You Merry"

By Edward N. West
Canon of New York Cathedral

MANY thoughtful people have expressed the feeling that in times as tense and tragic as ours, it was callous and even cruel to go around wishing people a Merry Christmas. To them it seems nothing short of escapist to attempt to recapture the spirit of a pre-war Christmas, when the stark facts of death and destruction are all around us.

The question which springs to mind is, What do you mean by pre-war? Pre-which-war? The answer depends on your age. Pre-war so often means the memory of super-abundant food and drink and the assurance that one's own security stood no immediate chance of being unsettled. Pre-war rarely means Christian, and what nonsense it is to have a Christmas which does not center in Christ. It is only honest to celebrate either the pagan Saturnalia or the Christian feast of the nativity of our Lord, the birthday of Christ; one can't celebrate both. The merriness of those who celebrate the Saturnalia has been observed to be rather notably absent two days after the office party. That, however, is no concern of ours, for we were not set up as judges of our brethren. It only becomes our concern insofar as we have been responsible for deceiving the world as to the true nature of Christmas.

The poor world outside has long believed Christmas joy to be something connected with family reunions and the exchange of gifts; yet the Christian has always known that its true joy was joy over the birth of this world's Saviour. Like the shepherds of old, Christians have always returned glorifying and praising God for the sight of Mary, and Joseph, and the babe.

Christ's birth was the cause of the Shepherds' joy. As with everything which Christ touches, however, the word Shepherd now means something which it had not meant before. Christ touched but a few of the multitude of the world's wise men, and none but these few are remem-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

bered. The word Innocent has taken on a new connotation, since little children suffered on behalf of their Lord.

God's will for "peace on earth among men in whom he delights" is the cause of our joy. Christ is the great light which we have seen—and only in that light is peace and joy.

Our Lord's Light

OUR Lord's light brings into view the hidden things of darkness, and we must not forget that such light is not always welcome. The world often complains that there is no light, but forgets that its whole idea of what is dark and wrong is derived from Christ's light on what is right. We hear so much nowadays about the magnificence of the ancient world—Plato's philosophy, Praxiteles' sculpture, and the grandeur that was Rome, that we overlook the fact that 80% of that magnificent world lived in slavery. The galley-slaves felt on their backs few results of Aristotle's ethics, and the Greeks in the Roman salt mines saw little of the beauties of Caligula's architecture. The galley-slaves of the world first knew about ethics sixteen hundred years later when a gentle French parish priest offered to row in place of each sick slave he found. The slave laborers of the world had no chance to aspire to the ownership of anything until the Venerable Society for the Propagation of the Gospel was left a number of slaves in the West Indies; then with new freedom these poor prisoners could leap to loose their chains. The Babe of Bethlehem freed these people, not the philosophy of Greece, nor the law of Rome.

This is the old-fashioned Christmas—a deep concern with the implication of who was born, and what difference it made. Not for centuries did the world see Christians celebrating the birth of the light-giver, but in the meantime they saw the results of that light shining forth—results, believe me, not calculated to comfort the world! Greece and Rome had set up a reasonably comfortable world, and these Christians would have none of it. The solid advantages of wealth, power and position were available to the great and free food was available to all on terms of reasonable conformity—all a man had to do was live out his own life in whatever position he happened to be placed, and nothing much could happen to him: the might of the Roman Empire guaranteed him continuance in that position.

Brotherhood

THE Christians despised the whole business. Their Lord had talked of all men as brethren; he had preached the power of love instead of the love of power; he had been sharp in his criticism of established uses; and his Gospel contained disturbing passages about putting down the mighty from their seat, and exalting the humble and meek. You can imagine how much patience a distinguished Roman judge would have had with these wildly joyous people who felt called on to change even him. The world was not happy about the light, so it sought to swallow it up. Surely, reasoned the world, a taste of adversity will end the fantastic dreams of these starry-eyed ones—they are so fond of the weak and helpless things, we will show them just how much use the powerless are in this world. How little the world understood; the Christians' Lord had already told them about their chances of being reviled and persecuted, and having all manner of evil said about them for his sake. You know what happened—the mighty empire caught fire in its attempt to extinguish the burning light of Christ.

Christmas is a war-scared world! When has an honest Christian ever known anything other than a war? As long as there is one homeless mother and child in all the world, a Christian has a war on. At this moment we see this in particular places: Hungary, Serbia, Poland, Rumania, the Holy Land—but it is the same war. I do not mean to imply that it will ever be thus; you and I both have seen the glow of certain victory. The thought of possible defeat has never raised itself in our minds—doesn't that seem strange? We Americans are factual people, and one would expect us to face any possibility, but this is one we don't face because we are convinced that the Most High will never permit hard-won freedoms to disappear from the earth. We know that Almighty God's own Son was born in a manger, taking his humanity from a despised and subject race and thereby laying on us who have seen the light the obligation to care for and protect the helpless.

Our Humanity

THE first ray that shone from the light was the soul-shattering fact—the great God of God and Light of Light for our sakes' became a helpless baby. No more could sin and false ideas hold sway over those who received him; the vast complications of philosophy and science all vanished before this simple fact—he who was to change our frustrations and fears into confidence and love, sanctified our simple humanity by his wondrous birth. If you want to know how much

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

God loves and trusts you—look at a tiny baby and see. The child who gazes in fascination at the Nativity scene can understand its love, and the saint who meditates on it will be lost in wonder—the power which governs the universe, a little babe; the judge of quick and dead nestled midst ox and ass. Is it any wonder that the Christians carolled, "God rest you merry, gentlemen, Let nothing you dismay!" ?

This is the old fashioned Christmas, as a matter of fact it is the only kind of Christmas there is.

Where Does Judgement Belong?

By W. Norman Pittenger
Professor at General Seminary

WE HAD a small dinner party the other evening. And after dinner, as we sat smoking and chatting, looking from the porch over the river and watching the approaching sunset, somebody raised the question of judgment. It was an accidental turn, occurring because conversation had for a moment come to Bronte's novel "Wuthering Heights" and we had agreed that while Heathcliffe is a dreadful person, he can at least be understood as having been to a considerable degree "conditioned" by his own experiences. And then someone had said, "But you have to be careful there, because if you push that kind of theory too far you destroy all moral responsibility whatsoever." So it was that we began to talk about the possibility of judgment in the light of one's intentions and actions.

To me it seems that the first thing that can be said about judgment is that no one can ever properly or accurately judge oneself. The trouble with us is that we are likely either to be far too lenient with ourselves or far too severe with ourselves. We know so much about our own past that we can find any number of excuses for our failures, while we tend to attribute the good things that we do to our own beautiful spirit. Or, on the other hand, we may come to the point where we feel that we are only capable of evil, being indeed depraved and intolerable sinners, while the good which we do is entirely and directly from outside us. In either instance, we do not correctly assess ourselves, because we are too close to the actor to be able to see in proper perspective.

Furthermore, it is obvious that one's neighbors and friends cannot properly judge one. Anybody who has lived for a short time in a small town, or who has shared the life of a small academic community, knows the ease with which judgment is passed, either upon others by oneself and one's momentary companions, or upon oneself by others when they happen to have got themselves into the proper mood. And anybody who has known this, ought also to be honest enough to admit that the judgments are almost never anywhere near right. It is not merely prejudice which is at work in us; it is also congenital short-sightedness and an inevitable if regrettable inability to "see the other fellow's point of view." Gossip about others, in the sense of small-time talk about them, is probably quite harmless and indeed rather pleasant for all concerned; malicious comments about others is one of the nastiest of human failings and ought to be ranked with the deadly sins; easy judgment upon others, either for good or bad, is an impertinence in which any man of "sense and sensibility" will indulge sparingly. Tentative judgments, in the sense of an appraisal of a man's real worth and usefulness, are perverse and even wicked.

Judgement of History

MANY of our great political leaders have in recent years taken to making an appeal to "the judgment of history." There is more to be said for that judgment, insofar as history gives us something of a perspective and at least enables us to assess a man in relationship to other men and to his own and other times. But a difficulty here is that, so far as our contemporaries are concerned, historical judgment is impossible. When Hitler appealed to history, he was appealing to a future which he constructed according to his own fancy for the explicit purpose of justifying his course of action. So it is with others who make this appeal. Beyond this, it is by no means certain that the judgment of history is infallible. After all, the passage of time brings new data to light, and we are all familiar with the way in which a man who is a hero to one generation becomes a knave to another, while a character thought by one age to be insignificant is later seen to have been a great and important "man of his age."

These considerations bring us to the point where we ought to be able to see—if we be Chris-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

tians at all, in thought and profession—that the only possible judge of human intentions and actions is God himself. He alone is ultimate and intimate, bringing together in one immediate act of apprehension the long sweep of history and the immediacy of personal knowledge. He alone is the one "unto whom all hearts are open, all desires known and from whom no secrets are hid." He knows us far better than we know ourselves and he knows others far better than we could ever hope to know them. He knows the significance of historical trends, and he knows also the enduring purposes which are being worked out in our little world. To him alone, then, belongs the right of judgment. Presumably this is why our Lord insisted on men's refraining from judgment; presumably this is why the author of the Epistle to the Hebrews declared so emphatically, "Judgment is mine, I will repay . . ." For "judgment" is a better translation here than "vengeance."

Make Allowances

YET while we cannot make definitive judgments, we are unable to avoid making what one might call tentative determinations about our own and other men's intentions, deeds, thoughts, character. When we do that, we are bound to take into account the genuine responsibility which we believe to attach to men. If we consistently believed that no man is really responsible for what he does and hence that no judgment is ever to be made, either on earth or in heaven, life would be eviscerated of all moral significance. Man would be a mere automaton, not a being who is rightly regarded as a moral agent. There must be some area in our life where we are able to make decisions; it is precisely there that we have responsibility and it is precisely there that we are susceptible of judgment. Perhaps it is only in the matter of focussing the imagination, as William James says in his "Principles of Phychology"; perhaps it is a larger freedom and responsibility; but however wide may be the area, however narrow, it is determinative of each human life.

Although we recognize this, we must at the same time be sure that in our consideration of other men, we make every allowance for the "conditioning" which their environment and heredity have given them. At the same time we should not let ourselves slip into the easy attitude of regarding them as robots, who have never any real responsibility for actions done, words said, thoughts indulged in. For ourselves, likewise, it is imperative that we do give proper recognition to the "conditioning" factors that have entered into our lives. We must admit the fact of a tendency towards the less than good—called by theology "concupiscence"; we must admit the fact of a drive towards the true good which fights against that other tendency—called by theology "the grace of God." We must see that we are set in certain circumstances, surrounded by certain influences, moulded by certain family, national, racial traits. But we must not use these in such a fashion that we let ourselves slide into complete acceptance of all and everything, feeling that we have no choice and no responsibility, and that we face no judgment of any kind. If we do this, we really cease to be men.

Practically, it seems to me, the best attitude to take towards oneself and others is to be severe on oneself, charitable towards others; less ready to find excuses for oneself, more ready to find them for others; intent on our own full moral responsibility, but willing to see that with others there are many factors of which we cannot take cognizance because they have never come into our ken. We should, I believe, take the appeal to the judgment of history a little more lightly than do the great leaders of our day. Our duty and responsibility is to do our best under the given circumstances; so it is also with our nation . . . Long-range policies and planning there must be, but grandiose appeals to the sweep of history are likely to be a little flat, in the longer perspective . . . "O where are kings and empires, now?"

His Standard

BUT what is specially Christian about all this? It is not merely that God should be ever in our mind when we think of judgment and man's responsibility. I do not mean that we should always consciously have the theological conception before us. I do mean that we should always live in conscious relationship to a standard of right and wrong, inevitably partially known to us and partially veiled. Rather, we should see that at the heart of reality there is a concern for outward-moving goodness and compassion, and a contempt for covetious, selfish, introverted living. If we are Christians, we should judge ourselves by the Crucified One, who gave his life in utter self-sacrifice and generous love. As we judge ourselves by his standard, we should also flee to the same Crucified One for his loving pardon. In the words of an earlier theology, we should ask to have "covering under his righteousness", since at best our own is "but as filthy rags." If that

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

seems exaggerated to us, it is probably because we have never looked at our own lives in comparison with the glistening whiteness of his. His was the spotless garment of a perfected humanity; ours are the soiled robes of a grubby one.

That brings us to the place where we can say that only Jesus the Lover of souls can be Jesus the Judge of men. Since he has been touched with the feeling of our infirmities, he can know what it is to be human and weak; since in him is God the Lord, he can know what is our true destiny and goal. We can turn to him, both for ourselves and for others, as the impartial yet all-merciful Judge. In the end of our days, we must ever pray—and we can pray with confidence, "God have mercy upon me, a miserable sinner."

The Nativity in Modern Poetry

By Derek Stanford

THE two most naked moments of our lives, as Simone Weil observes, are those of birth and death. The condition of the first is one of helplessness, and to this helplessness we return—a helplessness more final than the first, a helplessness which only grace can assist.

Perhaps it is because this helplessness of death appears to modern man as symbolic of his own ineffectual state in the midst of a high-powered impersonal history that the Crucifixion has been more portrayed in contemporary art and literature than has the Ascension or the Nativity. There is, for example, no suite of poems celebrating the birth of Christ equal in compass and depth of expression to David Gascoyne's Miserere sequence.

The birth of our Lord in modern poetry is like the flickering light of a taper compared with the glorious effulgence of Crashaw's ecstatic poem "In the Holy Nativity of Our Lord God" or the young Milton's magnificent "Hymn on the Morning of Christ's Nativity." Miltons and Crashaws are not given us every day; but, still, I think there are further reasons for the subdued tone of modern Nativity poetry.

The most obvious one is the growth of doubt, and Thomas Hardy's wistful musing poem "The Oxen" is a good illustration of the way in which a reverent agnosticism approaches Christ's birth:

Christmas Eve, and twelve of the clock.
"Now they are all on their knees,"
An elder said as we sat in a flock
by the embers in hearthside ease.

We pictured the meek mild creatures where
They dwelt in their strawy pen,
Nor did it occur to one of us there
To doubt they were kneeling then.

So fair a fancy few would weave
In these years! Yet, I feel,
If someone said on Christmas Eve,
"Come; see the oxen kneel

"In the lonely barton by younder comb
Our childhood used to know,"
I should go with him in the gloom,
Hoping it might be so.

The attitude here is, of course, far removed from the positive atheism of such a Victorian poet as James Thomson. Hardy describes his own hesitating mind not by reference to the act of Christ's birth but in relation to a rustic legend which is seen as the measure of religious awe. In the last two lines of the poem, he expresses the strange equation of faith and doubt, as he himself feels it, by balancing the two words "hoping" and "gloom."

Another reason, I believe, for the quieter, more cautious voice in recent poetry of the Nativity is the element of complexity which, for many, has come to color the event. This is reflected in a poem of high virtuosity, "An Eclogue for Christmas" by Louis Macneice. "An Eclogue" ends with the following two lines:

Goodbye to you, this day remember is
Christmas, this morn,
They say, interpret it your own way, Christ
is born.

A thousand shades of meaning are latent in the phrase "interpret it your own way." Louis Macneice is an agnostic; but there is no question of denial in his poem. Indeed, one of the features of modern poetry is the manner in which non-believing poets have shown themselves imaginatively ensnared by the aura of faith. Many of them would, no doubt, maintain that they were dealing with myth not fact, but however they may interpret their contact with the Christian

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

content and drama, its fascination for them cannot be gain-said.

Here and Now

THEOLOGICALLY, the Incarnation is neither immanence nor transcendence. It signifies neither God-in-all-things, nor God-above-and-beyond-all-things, but God-here-and-now in one time and place.

This specific location of God in Bethlehem in the year one A.D. is a notion unacceptable to certain poets who, on the other hand, proclaim his immanence in a rather more pantheistic fashion. So Clifford Dyment, in "A Christmas Poem," sees him "burning in a flame /White as a narcissus/Upon the pointed tree with silver lights." He concludes his poem with the assertion (but note the small h's!) of Christ's ubiquity:

> You who laugh and dance in brilliance,
> And you who dream of wealth,
> And you, the solemn-eyed, who grieve
> For the world's thin faith,
>
> Come, for he comes, he who burns, rings
> In bells; he who knew well
> A child's curls, and the sunflushed rose,
> And the icicle.

Not so far removed from those unorthodox poets who interpret the birth of Christ in pantheistic terms are those who associate his Nativity with pagan rites and rituals of the earth's awakening. Some of these poets are confessed Christians, others are more reserved about their faith; but both combine to declare the cosmic significance of the natal event.

In the Spring

IN WALTER de la Mare's poem "Before Dawn" the Infant Christ, in the birdless "frozen mirk," is hailed as Spring come before the calendar. Moving in the footsteps of the quasi-Anglican poet laureate Robert Bridges, the Methodist poet Herbert Palmer has written "A Spring Christmas Carol." This notion he justifies historically. "Christ," he tells us in the Preface to his book "Summit and Chasm," "was probably born in the Spring, and not in December, a date for essential reasons made to coincide with a great pagan festival." I quote from his poem the first and last stanzas:

> Jesus was born in a manger
> On a Christmas day;
> His father was a carpenter,
> And his mother was lady of May.
>
> There was no snow in cloudland,
> No frost on the pane;
> Star and flower were singing
> When Jesus came.

A poem more original in style though in nowise wayward theologically, is Muriel Spark's "The Nativity." There are aspects of T. S. Eliot's "Journey of the Magi" in this poem, though without that trace of spiritual primness which the elder poet so often exhibits. Three sections of this composition are written in a racy colloquial fashion, while the fourth section, from which I quote, mingles the colloquial and the exalted. The following extract records the conversation of the angels before their flight over Bethlehem to proclaim Christ's birth:

> While the Seraphim got ready for the fly-off—
> Six wings apiece, shot with bright shimmerings,
> One said 'What makes delight?'
> And one replied 'The Queen of Heaven made light.'
> One said 'What is to be made known?'
> And one replied 'Men are to be made known.'
> One said 'What do these heavy six wings signify?'
> And one replied 'Two to cover the face, two to cover the feet and two to fly.'

I should like to terminate this short survey by quoting the first part of a sonnet "The Mightiest Birth" by Frederick Vanson. The poem has fervor, melody, and the tone we associate with religious verse; but I would draw the reader's attention to the delicate way in which the poet substitutes a question for a statement from the Apostle's Creed: "Who was conceived by the Holy Ghost":

> This in a stable was the mightiest birth
> Since Adam fell and Eve in sorrow gave
> Light to the sons of man. This was the brave
> Act of creating Logos, which from Earth
> Fashioned Divinity's stuff and by this child
> Proclaimed the seeking Father. Who can guess
> By what strange grace or miracle this mild
> Mother grew vessel of His tenderness.

Frederick Vanson is an Anglican poet.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Christmas at Home

IN ADDITION to church services on Christmas you might have a simple service at home before dinner or before opening gifts. Bishop Lawrence suggests the following order, having children of different ages read the prayer indicated.

Carol: "O Little Town of Bethlehem"
(sung by everyone)
Bible Reading: St. Luke 2:1-20
(read by parent or older child)
Prayer (All kneeling and saying together)
Our Father, who art in heaven . . . . .

then

Heavenly Father, of whom every family in heaven and earth is named, give us thankful hearts today for all the gifts which loved ones give us. Thru their love shines thy greater love which gave us our best and greatest gift, that little Child of Bethlehem. May this holiday be indeed a holy day wherein our family shall be blessed thru Jesus Christ, our Lord. Amen.

(then one or more of the following)

(For children 3 to 6 years old)

O God, our Father, today is Christmas, the birthday of the Baby Jesus; We thank you for giving him to show us that you love us all. Amen.

(For children 6 to 10 years old)

O Lord Jesus, who at Christmas was born on earth for us in the family of Mary and Joseph; We thank you for all the good things given us in our family. Help us to remember that we and all we have are your gifts to us. Lead us to share them with each other and with your other children both at home and far away; for thy sake and in thy name we pray. Amen.

(For teen-agers)

O God, who in the Child of Bethlehem became man that we might become thy children; Grant, we pray thee, that in the joys of this season we may ever remember to receive Christ Jesus into our hearts and home, that the light of the heavenly peace and joy may shine abroad in the lives of all around us. Guide us so to celebrate this day in humble gratitude to thee, that the days may be spent in useful and cheerful service, and that in our keeping of Christmas as a thankful memorial of Christ, we may receive a new life to be lived to the honor and glory of thy name, thru Jesus Christ, our Lord. Amen.

Then all say together:

O God, bless, we pray thee, our family, relatives and all of thy children around the earth, this Christmas day and always, thru Jesus Christ, Our Lord.

and then all sing together at least one verse of Silent Night

Silent night, Holy night
All is calm, all is bright
Round yon Virgin Mother and Child.
Holy Infant so tender and mild
Sleep in heavenly peace.

No Room in The Inn

By Corwin C. Roach
Dean of Bexley Hall

THE old Christmas story has taken a new turn in modern America. One of the problems of our expanding population is the location of new churches in suburbia, exurbia and interurbia. In many places the presence of the church is greeted with a neutral or even a hostile attitude upon the part of the planners, developers and subsequent residents. The church is looked upon as just one more among the many services of modern living which should be relegated to the downtown center or the super-market area. The church is dissuaded from entering the actual area of human living.

With the mobility of modern America it is a minor point perhaps whether the church is located physically in the residential areas or not. It does matter very much whether we find a significant place for the church and the values it represents in our modern American culture. A community without the moral and spiritual ideals of religion, however they are brought to it, will deteriorate rapidly. In opposition to the arguments of those who feel that a church building in an exclusive residential area will lower real estate values I would maintain that in the long run the reverse will be true. We are in flight from the center of things but as a result we have no center around which to build our lives. Man becomes like the blighted city he is fleeing. There is a dead spot at the very center, a spiritual slum area in the human heart. What we build on the material

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

fringes of life will have no lasting value if we are building it around a hollow core.

We are reminded of Abraham who went out looking for a city which has foundations, whose builder and maker is God. Like so many modern Americans Abraham was a restless wanderer. However, in one important point he differs from us and from the innkeeper in the gospel incident. He found room for God. Wherever he went, he erected a shrine to the God he worshipped. His life was centered in his religious faith.

The innkeeper on the other hand was worried and harassed. He was beset by so many demands and pressures he had no room left for the Christ. In the life of our cities and in the life of that city we call man, which example are we following, that of the innkeeper or of Abraham?

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Not by Bread Alone by Vladimir Dudintsev. E. P. Dutton. $4.95

This is an English translation by Dr. Edith Bone of the Russian book which has caused argument, criticism and commendation in and out of Russia. It first appeared as a serial in the Soviet literary magazine, *New World* and caused wide spread controversy. It was later published in book form in an issue of 30,000 copies.

It is a story of a Russian scientist, Lopatkin, who had invented a system for the mass production of drainpipes. He encountered jealousy and opposition from the bureaucrats, one of whom had a rival machine of his own. But Lopatkin is stubborn and persistent and continues his fight for years. The wife of one of his opponents falls in love with him and works with him in his long fight against oppression. The book is a vivid and detailed story of one of the stultifying effects of a totalitarian society, but it is in no way anti-Communist, for the author is a devoted champion of the Soviet, socialist way of life.

In a special preface to this American edition he defends what he says is "washing dirty linen with the object of making it cleaner" and continues, "We Soviet people jealously guard the basic principles of our life, that uplift of soul and that purity of new human relations which spring up in us from our early years."

After long, heated arguments, the book was officially condemned as pessimistic and ignoring the role of the party as the righter of wrongs and errors. But the book was permitted publication in spite of that, which is clear evidence that the Soviet Union has come a long way in the direction of democracy since the Stalinist era.

The book is well worth reading and meditating upon, although, from an American point of view, it seems slow moving and somewhat repetitious. The characters, however, are clearly drawn and the dramatic quality of the narrative convincing.

The Bishops Come To Lambeth by Dewi Morgan. Morehouse-Gorham. $1.25

This is a valuable little book, especially on the eve of the 1958 Lambeth Conference. It is an historical sketch of the spread of the Anglican Church overseas and of the origin and growth of the Lambeth Conferences. It gives concise information on the actions of these Conferences to date and of the Anglican Congress held in Minneapolis.

The Meaning of Immortality in Human Experience by William Ernest Hocking. Harpers. $3.50

The author of this book is the widely-known philosopher who was for many years a professor in the department of philosophy at Harvard University and who continues, in his retirement, to produce challenging philosophical treatises. He was recently given an international award for his book of last year: *The Coming World Civilization.* Of this, his latest book, he says: "The title of this book has intentional reference to the title of my first beek, *The Meaning of God In Human Experience.* This first of Dr. Hocking's works was published 45 years ago and was twice the length of this one. It was, however, written as a carefully planned unit and its mode of treatment required much less resort to the abstruse technicalities of academic philosophy.

The present book is an amalgamation of several lectures and courses of lectures, somewhat arbitrarily put together and suffers from that fact for the average reader. It seems fair to say that the book as a whole is addressed to masters of philosophy and advanced students of that art. Others will have difficulty in digesting its contents. In the matter of personal immortality, it is pretty certain that literate, but simple-minded Christians will find the Church's faith much more coherent and convincing and our Lord's testimony sufficiently lucid and specific than any philosophical analyses.

The upshot of Dr. Hocking's treatise seems to be personal immortality is probably a possibility for some, but not for all. In short, he seems to agree substantially with the theory of what used to be known as *Conditional Immortality.* And if one should wish to go beyond this and, in the spirit of the realist, "prove all things and hold fast to that which is good", he could do worse than get from his public library the monu-

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

mental work of Frederick Myers, *Human Personality and its Survival of Bodily Death* and read it with care. Written by a noted English scientist, it has a substantial contribution to make to the subject which Dr. Hocking's book studies from the philosopher's point of view.

The Early Christian Church by Philip Carrington. Cambridge Univ. Press, 2 vols. $17.50

This is an old-fashioned kind of history. What is modern about it is the scholarship and documentation. What Archbishop Carrington wants his readers to see and understand is not the methods of historical investigation—these are simply taken for granted—but the results: the figures of the men who made the history, their character and personality, their minds and ideas. And this is a history that makes the early church (up to Constantine) an unforgettable story, the heroic age of the Church Catholic. The book is wonderfully illustrated with photographs of places, archeological remains, and manuscripts. Even the jackets have a photograph of the wall paintings from Douro-Europos on the Euphrates. Some of the photographs are almost unprocurable by students. The chapters are so divided that the lay reader, who comes to the book without a previous acquaintance with the history, will be able to follow step by step and know precisely where he is, in the on-going story. Archbishop Carrington is one of the greatest scholar-preachers in the Anglican Communion; he knows how to make theology and history vivid, compelling, full of meaning. But he does not do this at the expense of accuracy. His views tend to be conservative; but the marvel is that he states with equal clarity the views of those with whom he differs, and why he differs, and the reasons which seem to him conclusive. This is real scholarship!

The price is high, but not if one considers the cost of everything these days and especially the quality of the printing, materials, and illustrations in these two volumes. Instead of inexpensive little outlines, whose contents never "stick" in anyone's mind, it might be a useful experiment for a parish to buy this work, and keep it passing around in the homes of the communicants until everyone has read it. Or, it might be possible to induce the Public Library to invest the amount, and then see that people take out the books and read them. Most libraries will buy books if they are sure to be in circulation.

The Papacy and Anglican Orders by George F. Lewis. Morehouse-Gorham. $.50

This is another treatment, very much condensed, of the old controversary about the validity of Anglican Orders and the twists and turns of the Papacy, from the "Nag's Head" fable days to the present, in attempting to discredit the Holy Orders of the Anglican communion. This pamphlet has the merit of brevity and clarity.

A Song For A Child by Mavis M. Connolly. Morehouse - Gorham. $.90

A delightful book of imaginative, fascinating tales about Christmas for children. It is cleverly illustrated and should be welcomed by parents—to read aloud—and by youngsters old enough to read it for themselves.

The Steps of Humility by Geoffrey Webb and Adrian Walker (Translators from the Latin.) Morehouse-Gorham. $1.50

This small pamphlet will be profitable reading for the devout. Its source is a 12th century manuscript, hitherto not much known. Like the first book in this series of spiritual classics, *Lent With St. Bernard* this is a good translation and its contents simple and appealing.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS
EUCHARISTIC VESTMENTS
SURPLICES – CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

ASHBY CHURCH CALENDARS
The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.
Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,
ASHBY COMPANY • 431 STATE • ERIE, PA.

The Parish of Trinity Church
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP, 1:30; HD, HC, 12; C Fri. 4:30 and by app.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP, HC Ser. 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat. EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8; C Sat 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish). EP 5, Thurs., Sat. HC, 9:30; EP, 5.

ST. CCHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BISHOP TING VISITS HUNGARY

★ Bishop K. H. Ting of Chekiang is presently in Hungary with three other Church leaders of China. At a reception in Budapest, Bishop Bereczky, president of the Hungarian Ecumenical Council, expressed regret that Chinese Churches has left the World Council of Churches.

Bishop Ting replied that before the Chinese Churches could return to the organization three questions would have to be made clear: What should they be able to give the World Council? What would they have to accept? What must they guard themselves against?

The four Chinese Churchmen preached in various Budapest churches on December 8th, their first Sunday there.

SCHOOL OF RELIGION IN PARISH

★ Bishop Moody of Lexington and the Rev. Addison Hosea of St. John's, Versailles, Kentucky, led a school of religion on six Wednesday evenings this fall at Holy Trinity, Georgetown, Kentucky.

MISSOURI PARISH HAS PARISH HOUSE

★ A new parish house for Calvary, Columbia, Missouri, was dedicated on November 24th by Bishop Lichtenberger. It cost about $150,000, with $25,000 a grant from the diocese and $20,000 from the national Auxiliary. These funds were made available because of the college work of the parish, with 500 Episcopal students from the University of Missouri, Stephens College and Christian College taking part in the program.

The Rev. Harold Bassage is rector; the Rev. Richard Ash in charge of college work, assisted by Constance Hindle.

WEST POINT CHAPLAIN SPEAKS TO STUDENTS

★ The Rev. George Bean, chaplain at West Point, was the headliner at a conference of college students held at Wells College, Aurora, N. Y., December 6-7. Students from eleven colleges in the diocese of Central New York attended.

WESTERN NEW YORK HAS NEW DIRECTOR

★ The Rev. Herschel Halbert, formerly rector of Trinity, Easton, Pa., has been named director of education for the diocese of Central New York.

MUSSELMAN SPEAKS ON URBAN WORK

★ The Rev. Paul Musselman, head of urban work of the National Council, told students at Seabury-Western Seminary about what the Church is doing in industrial areas at meetings held December 4th.

CHURCH IN LABOR IN PITTSBURGH

★ Bishop Thomas, suffragan of Pittsburgh, states that the result of a survey shows that 65% of the communicants of the diocese are either members of labor unions or are dependents of members.

☆ **ADDRESS CHANGE**

Please send both your old and your new address.

THE WITNESS

Tunkhannock, Pennsylvania

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 *Church Vestment Makers* 1957
Over One Hundred Years



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIGIOUS SUPPLIES



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

WOMEN!

Train TODAY
For a wonderful job
TOMORROW
Your Church Needs You

For Information Write To:

Miss Olive Mae Mulica, Director
WINDHAM HOUSE
326 West 108th Street
New York 25, N. Y.

Miss Katherine Grammer, Dean
ST. MARGARET'S HOUSE
1820 Scenic Avenue
Berkeley 9, California

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

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

HOLDERNESS

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

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.
Please addresss
THE SISTER SUPERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School A College Prep School ROTC Honor School On a College Campus Benwood Scholarships On a Mountain Top

Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: *Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.*

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 452, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.
For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena (Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART – MUSIC – DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

J. L. Pierson

Layman of St. Louis

I want to express my appreciation for your magazine. Although I frequently disagree, I find *The Witness* courageous, Christian and stimulating. Particularly, the editorials for the past year or so have possessed a beauty which I find moving even when I disagree.

G. Richard Tiebel

Rector, St. Elizabeth's, Floral Park N. Y.

If there is any "riddle" about Confirmation as your article "The Riddle of Confirmation" suggests, it is only because we insist upon including in the order for Confirmation something that should not be there at all: namely, the questions put to those who have been baptized and who await the laying on of Apostolic hands. The hypothetical "Mr. Smith" who "almost cried" at the Confirmation "when Tommy stood there before the bishop and renewed his baptismal vows . . . so unaware of what 'the world, the flesh and the devil' really is" would never have needed to choke back a tear if the questions were removed. They are a late invention, never getting into the Prayer Book until 1662. They ought to be taken out of the Prayer Book, and it is regrettable that the standing liturgical commission proposes that they be continued in any revised Prayer Book. Children should be presented for Confirmation as soon as they can tell the difference between the bread on their tables and the Bread on God's Holy Table; that is, when they know they receive the Blessed Sacrament for "the strengthening and refreshing of our souls by the Body and Blood of Christ."

Second: I take exception to the statement in "Are We Afraid of Evangelism" that "no one questions the soundness of his (Bryan Green) doctrine of churchmanship." Bryan Green was not happy about the views of the Archbishop of Canterbury and convocation regarding remarriage of divorced persons (as reported in your Nov. 7 issue). Certainly, it is evident they do not share the same doctrine, at least on this subject. And, upon application, I will submit a long list of names of others who do indeed question the soundness of Bryan Green's doctrine and churchmanship.

Third: Your headline "Archbishop Modifies Remarriage Views" is not borne out by the text that follows. His views are not modified. They are, if anything, stated even more forcefully, for he points out that "on analysis the phrase appears to me to express clearly, precisely and dispassionately the warning which it was my pastoral duty to give." It seems to me that he said that if "spiritual peril" was an offensive phrase, an alternative phrase might be found in "at their own risk." The "risk" he has in mind is not corporal certainly, so it must be spiritual. Therefore, the only concession he has made actually is that "spiritual peril" might be replaced by "at their own risk," and that certainly means "spiritual risk" to me.

Giralda Forbes

Churchwoman of Boston

Mrs. Salerno seems to have let her emotions get the better of her judgement. I was glad to read Mr. McKenna's account of his impressions of China. And I see no reason why the editor of *The Witness* should be called to account for publishing it. Rather he should be commended. If we truly want to know the truth about China, we must be willing to listen to every opinion.

As for the editorials, the best I have read out of many Church papers, and I have a wide acquaintance with them both here and abroad, they are a very great pleasure and help. I particularly like the latest, "Include us out." They show not only a brilliantly intelligent mind, but a Christ like one, that is endeavouring, as far as it can, to prepare its readers for that time when we shall not worship God either here or at Jerusalem (in this Church or that), but all men will worship him in spirit and in truth. Too many of us mistake the accretions, the myths, and theology, for the thing that Christ had in mind.

HEARING BAD?



. . . then you'll be happy to know how we have improved the hearing and relieved those miserable ear noises, caused by catarrh of the head, for thousands of people (many past 70) who have used our simple Elmo Palliative HOME TREATMENT. This may be the answer to your prayer. NOTHING TO WEAR. Here are SOME of the symptoms that may likely be causing your catarrhal deafness and ear noises: Head feels stopped up from mucus. Dropping of mucus in throat. Hawking and spitting. Mucus in nose or throat every day. Hearing worse with a cold. Hear — but don't understand words. Hear better on clear days. Worse on rainy days. Ear noises like crickets, bells, whistles, clicking, escaping steam or others. If your condition is caused by catarrh of the head, you, too, may enjoy wonderful relief such as others have reported during our past 20 years. WRITE TODAY FOR PROOF OF RELIEF AND 30 DAY TRIAL OFFER. THE ELMO COMPANY

DEPT. 8RH9 DAVENPORT, IOWA

NOW—a complete Vestment Service

1. **CUSTOM TAILORED VESTMENTS** for Altar, Clergy, Choir
2. **CUT-OUT KITS** for Ready-to-Sew Vestments and Altar Hangings
3. **ALTAR GUILD SUPPLIES** including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.





CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-127 Now for Details and Illustrated Catalogs
Please address orders and inquiries to
J. Theodore Cuthbertson, Inc.

Manufactured by
J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street • Philadelphia 3, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BOOKS...RECOMMENDED FOR CHRISTMAS

The Parish Comes ALIVE

By The Rev. Ernest W. Southcott

DORA P. CHAPLIN, author of *We Want to Know*, has read THE PARISH COMES ALIVE and reports: "This book is the record of faith and courage and adventure which continues. I think the Halton venture is one of the greatest events in the church today."

$2.75 each; $27.50 a dozen
(Study Guide 75 cents)

A Reporter Finds God

Through Spiritual Healing

By Emily Gardiner Neal

"Laymen seeking for help through spiritual healing and minister's feeling for courage to undertake this soon-to-be required ministry will find this volume a *must.*"

—Laurence H. Blackburn
$3.50

God's Fool

A NEW PORTRAIT OF
ST. FRANCIS OF ASSISI

By The Rev. Francis C. Capozzi

This is a living picture of the universally beloved St. Francis, created out of the saint's very own disarming simplicity. The reader is enabled to see straight through to the saint and truly catches the likeness of the Francis that many will love to know. This book has life, movement, and the authentic Franciscan *elan.* $4.25

The Boy Who Changed His Name

By The Rev. F. Philip Dignam

"This is a book of stories for children based on several of the parables of Jesus, not a book of theology. However, one senses as he reads, here is *theology* as Jesus himself must have taught it." — *Christian Education Findings.*
$1.95

Postage paid on cash orders

Morehouse-Gorham Co.

14 East 41st Street, New York 17

29 East Madison Street, Chicago 2

261 Golden Gate Avenue, San Francisco 2

A MONUMENT IN BIOGRAPHY

The life of the great missionary-explorer-physician

DAVID LIVINGSTONE

HIS LIFE AND LETTERS

By GEORGE SEAVER

A tremendous biography of the man who first brought the Christian faith to the heart of Africa. Stepping out of his day into ours, the figure of David Livingstone becomes, in this book, a flesh-and-blood personality. Based on newly released journals and letters, George Seaver recreates the restless, zealous man whose disappearance into the wildest, loneliest part of Africa caused an entire world to ask, "Where is Livingstone?"

Adventure, religious devotion, social history, and psychological character study are mixed in large proportions to make an utterly engrossing book. The information from the fantastic wealth of letters and journals has been wisely selected and recorded in unusual detail.

George Seaver is Dean of the Cathedral of Kilkenny, Church of Ireland, and author of the definitive *ALBERT SCHWEITZER: THE MAN AND HIS MIND.*

650 pages. With maps and illustrations. $6.95

At your bookseller

HARPER & BROTHERS
N. Y. 16

THE STORY OF THE CHURCH
By Irving P. Johnson
50¢ a copy

•

THE FAMILY SERVICE
By Massey H. Shepherd Jr.
25¢ a copy

•

SO YOU'RE CALLING A RECTOR
By Robert N. Back
25¢ a copy

•

THE PRAYER BOOK
It's History & Purpose
By Irving P. Johnson
25¢ a copy

•

SHALL I BE A CLERGYMAN?
By Gordon T. Charlton Jr.
25¢ a copy

•

MEANING OF THE REAL PRESENCE
By G. A. Studdert-Kennedy
10¢ a copy

$1.60 VALUE

IN ONE PACKAGE FOR JUST A DOLLAR

•

THE WITNESS
Tunkhannock, Pa.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

The WITNESS

DECEMBER 26, 1957

10¢



"Oh Come All Ye Faithful"

Article by Thomas V. Barrett

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11.

Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
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 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion, 8; Cho 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 and Sermon, 11: Holy Communion:: Wed., 7:45 a. m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.,

Sunday HC 8, 9:30, 11 (1st Sun.) MP 11: Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, HD 12:10; Noonday ex. Sat. 12:10.
Noted for boy choir; great reredos and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23 Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C.. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind: MASSEY H. SHEPHERD JR., Living Liturgy; FREDERCK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

☆

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

☆

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

☆

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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHLADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p. m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p. m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a. m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p. m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.
The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11 a. m.
Wednesday and Holy Days 12:10 p. m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. William Lea, Dean
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p. m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector

Sunday: 7:30, 9:15, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m.

TRINITY CHURCH
MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. and 7:30 p. m. Weekdays: Wednesday and Holy Days, 10:30 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain

Sundays: 8, 9:30, 11 a. m., High School, 4 p. m.; Canterbury Club, 7 p. m.

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector

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

VOL. 44, NO. 41

The WITNESS

FOR CHRIST AND HIS CHURCH

DECEMBER 26, 1957

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Council To Ask General Convention To Approve 30-Million Campaign

★ The National Council, meeting at Seabury House, got a report from a special committee that the national Church will need three million dollars a year for the next ten years to meet its capital needs. The money is needed, the report stated, to help Church expansion through loans and grants at home and overseas.

The $30-million program will be presented at the General Convention in Miami next October, when bishops and deputies will be asked to approve such a fund over and above the regular triennial budget. The plan is to raise the money through a voluntary program under which each diocese would decide its own fund raising methods.

Also presented to the Council in preliminary form was a proposal for a new picture magazine to take the place of Forth. John W. Reinhardt, director of the promotion department, said that "there is a growing feeling that it is time for a new magazine of real significance for all Episcopalians." The proposed magazine, he stated, would not replace the present independent magazines. Details of the new magazine will be presented at the next meeting of the Council, February 11-13.

The Council approved a gift of $5,000 towards the ecumenical exhibit at the Protestant pavilion at the 1958 Brussels world fair. This gift is the first from a major denomination to the $100,000 fund being sought by the American conference of the World Council of Churches. The pavilion will cost $235,000 and will be used as an ecumenical center following the fair, as previously reported in these pages.

Miami Convention

Looking ahead to the Miami General Convention, an eastern bishop in a recent speech, outlined the matters he thinks will be of the most importance to come before it. Finance he placed at the head of the list, with at least a 25% increase in the regular budget of the Council being likely, as well as approval of the special $30-million capital fund.

Tells of Needs

Presiding Bishop Henry K. Sherrill, speaking recently in Oklahoma City, outlined the opportunities before the Church if sufficient funds can be raised. He called the Church to a sense of vocation, stating that only as the great majority of Church people support the National Church program can there be any real accomplishment. We need an over-all plan to meet new opportunities, and this calls for sharing parish resources which might otherwise be used for "refinement" of local facilities. Describing the tremendous opportunities before us, he said, "Actually, we are only playing at our tasks."

As examples, he cited the difficulty the Episcopal Church had in raising $2,000,000 for its eleven seminaries, while many small colleges raise that much for a new science building. The Church's $7,000,000 budget, when reduced to diocesan quotas and then to parish and mission quotas, becomes infinitesimal to the 2,000,000 communicants.

Bishop Sherrill pointed out that Americans think in big terms, with several universities currently raising more than $100,000,000 each, but that in the Church we suddenly think in small terms. And he stated that there are resources we will never tap until not just a few people, but two million people, have a sense of our common task.

An example of what can be done is the $1,000,000 China fund, which could not be used after the Communists occupied China, and which has been used as a revolving loan fund in this country to build 150 churches.

The Presiding Bishop concluded by offering the hope that as a Church we will provide the facilities to strike in strategic places at the right time with power. A new responsibility has been given us in our generation, he said, and only as we begin to think in great terms will we measure up to the challenge. He repeated his favorite statement that "too many people have great convictions about small things," and what we need is more people who

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

"have great convictions about great things."

The election of a Presiding Bishop to succeed Bishop Sherrill will be one of the most important actions. Nominations are made by a committee composed of one bishop and one deputy from each of the eight provinces. They are required to nominate three bishops for the office, but the choice is not limited to their recommendations. The eastern bishop stated that the general opinion is that the next Presiding Bishop should be a man who could serve at least six years before compulsory retirement, preferably nine but no more than twelve.

It has also been proposed that the number of deputies from each diocese be on the basis of proportional representation, according to the number of communicants in the diocese. At present there are four clerical and four lay deputies from each diocese. If this proposal is approved the number in each order would be from 3 to 6 and would reduce the total number.

Limited recognition of the Church of South India will be recommended in a report by the commission on ecumenical relations. The third province has unanimously approved this recommendation, whereas the fifth province passed a resolution calling for further study of the Church of South India and urged that action be postponed until 1977. The American Church Union also strongly opposes recognition at the Miami convention and is sponsoring a series of meetings across the country setting forth its views.

Whether retired bishops will be allowed to vote will again come up. The Honolulu convention approved but since it is a change in the Church's constitution it will have to be acted upon favorably at Miami to become effective.

The proposal will also be made to change the canons to give bishops more power, especially in filling parish vacancies. The Standard, organ of the Evangelical Societies, has stated that "this will be the fight about 'democracy' versus 'the divine rights of bishops'. It also is the fight as to whether our Church ceases to be what it has been since 1785 when it was first formed, namely a Church where clergy and laymen have consitutional rights and responsibilities."

Greater Interest in United Nations Urged by Youth of Church

★ "Americans have a definite lack of knowledge about the United Nations" according to twenty-five teenage Episcopalians who met in New York for the first youth seminar on world affairs, sponsored by the division of Christian Citizenship.

In preparation for the seminar, the young people were asked to conduct sidewalk interviews on the UN with ten fellow-citizens in communities throughout the United States. Those polled ranged from prep school students and teachers to housewives, unskilled laborers, clergymen and psychiatrists.

"In general, people seem to feel that the ideals behind the UN are good, but that it isn't fulfilling them fully", the teenagers reported, and recommended that the UN intensify its program of education through the schools and mass media. "We ourselves must inform fellow Church and community members about the UN, and the Christian Church must be in the vanguard of those supporting world peace and peaceful coexistence through it", they declared.

The seminar, made possible by a grant from the Woman's Auxiliary, was held at the Carnegie international center. It began with an all-day visit to the nearby United Nations, where the group saw the General Assembly at work. In the evening, they met at the community house of St. Bartholomew's Church to hear about the Church's efforts on the international scene, including its refugee relief and resettlement, missionary, and ecumenical aspects. Panel members included Mrs. Stephen K. Mahon, executive secretary of the GFS, who is the Church's official observer to the UN; the Rev. Almon R. Pepper, director of the department of social relations; the Rev. C. L. Pickens of the overseas department and Judy Speyer, worker for Protestant students at Hunter College.

The next morning the group heard the Rev. Carleton J. Sweetser, associate director of the committee on laymen's work, who set forth "four practical questions in determining Christian response toward the UN" They were:

Are the aims and activities of this corporate endeavour of man in keeping with the will of God for his children?

Can it be used as an instrument for at least partially implementing God's will in the world of human affairs?

Is there a better immediate Christian alternative to the UN?

Is there a Christian imperative in this or any other area of human relations?

"The UN is not per se a Christian organization", he told

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the teenagers, "but we can't limit all of God's interest, activity and help to the Episcopal Church or to the Christian community".

The balance of the morning included talks on the work of specialized UN agencies; among the speakers were Dr. Michael Henry Knox Irwin of London, England, UN medical officer and Mr. A. M. Ashraf, chief of the UN's non-governmental organizations section. Miss Elmina Lucke, educator and former worker in the UN technical assistance program was panel chairman.

In the afternoon the group heard the Rev. M. Moran Weston, former executive secretary of the division of Christian citizenship and now rector of St. Philip's, New York.

Weston, who had originated the idea of an Episcopal youth seminar on world affairs, spoke on "Christian citizenship". He declared that "the Church is in politics whether it likes it or not", since it is a social institution, a moulder of public opinion, and its teaching is "heavily concerned with political, social and economic issues".

The question that is more difficult to answer, he said, is "to what extent should the Church be involved in politics?" Pointing out that he spoke only for the Episcopal Church, he stated that "the extent of the Church's involvement is determined by the prevailing opinion of responsible people in the Church" as expressed by the General Convention, and diocesan conventions.

Weston declared that "We as Christians must be led to work on every level for three needs basic to the human personality: the freedom to make choices; the concept of justice; and the right freely to associate and participate in a common life and to share in developing a common life in which the common welfare, rather than special interests, is the uniting goal."

Where these needs are not met, he said, "there will always be tension, hostility and social conflict." He concluded by stating that "We Christians can contribute to the world an understanding of these basic principles on which human life can alone be organized and exist in the world."

On Sunday morning, the group attended a service of Holy Communion at St. Augustine's Chapel on the lower east side, whose clergy and staff have been actively engaged in work with underprivileged teenagers. They then returned for a wrap-up session at the Carnegie center with the Rev. and Mrs. Richard L. Harbour of the youth division and Mrs. Muriel S. Webb, assistant director of the department of social relations.

Five participants apiece were chosen to attend the seminars as representatives of the Jr. Brotherhood of St. Andrew, Episcopal Preparatory Schools, the Church's Youth Division, the GFS, and diocesan departments of social relations.

ALABAMA TO HAVE SURVEY

★ Clergy of Alabama held a one-day conference in Birmingham to prepare for a forthcoming survey of the diocese. It was led by the Rev. Joseph Moore, director of the National Council's research unit.

The diocese has been divided into six areas for purposes of the study which is now in the map-making phase.

HISTORIC CHURCH HAS ELECTION

★ St. Luke's, Smithfield, Va., which was dedicated as a national shrine in May, has elected Joseph W. Luter president of its restoration corporation. It is the oldest church building in the country, having been built in 1632. Restoration has been completed so the committee is now seeking an endowment to provide perpetual care.

MASSACHUSETTS HAS SURVEY

★ The diocese of Massachusetts launches a survey on January 10th when the Rev. Joseph Moore, director of research of the National Council, meets with the clergy in Boston. The study, divided into three phases, will extend through May.

BAKERFIELD CHURCH TO BUILD

★ St. Paul's, Bakerfield, California, is building a parish house and making additions to the church. The Rev. Frederick A. Schilling, rector of the parish and author of Now Hear This, his Witness series on the Gospels, is returning to the Church Divinity School of the Pacific once a week for lectures. His column has therefore been suspended temporarily but will be resumed later.

BISHOP JOHN PETER RESTORED

★ Bishop John Peter, who was forced to resign last year as the head of the Trans-Tiscian district of the Hungarian Reformed Church, was reinstated by the assembly of that Church, meeting in Debrecen, December 19-20.

Bishop Peter has been serving as a Hungarian delegate to the UN Assembly but returned to Budapest on December 10th.

SHERRILL TO VISIT SAN JOAQUIN

★ Presiding Bishop Henry K. Sherrill is the headliner at the convocation of the district of San Joaquin, meeting in Stockton, California, January 26-28.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Koinonia Farm Member Beaten And Director Arrested

★ A Negro member of Koinonia Farm, interracial Christian community near Americus, Ga., was beaten up and charged with a traffic offense.

The Rev. Clarence Jordan, director of Koinonia, was arrested and charged with having improper plates on the farm's station wagon. He was released after showing police that he had correct plates for the vehicle.

The clergyman said the Negro, Conrad Browne, was attacked by a white man after he took the station wagon to the railway express office to ship the first of hundreds of Christmas orders for shelled pecans. He was taken to a doctor's office for treatment.

Mr. Jordan said that upon learning of the incident he went to the express office to complete the unloading. While there, the minister said, he was arrested and charged with driving a vehicle that had improper plates. The station wagon had New Jersey plates but Mr. Jordan said he displayed Georgia plates for it to the police.

The clergyman said that when police learned that he had not actually driven the wagon they ordered the arrest of Mr. Browne despite a doctor's plea that the Negro needed treatment for his injuries.

Mr. Browne was put in jail and bond set at $500 but police refused a cash bond offered by the minister and demanded a real estate bond. They declined, however, to accept a pledge of the Koinonia property, Mr. Jordan said, saying it was corporate property. Mr. Browne remained in jail for two days until a Sumter County property owner could be found to sign his bond.

Mr. Jordan said white residents of the county "with the support of the police" seemed determined to find a means of ending the farm's mail order pecan business and driving members of the community out of the area.

About half the community have moved to a farm in New Jersey. Prohibited by Zoning laws there from operating a pecan processing business on the farm, the community has rented a building in the town of Neshanic Station from which the mail order business is being conducted.

Last September Koinonia quit raising farm products for sale because of a local community boycott and is devoting itself exclusively to the pecan business.

NEW CAROLS ARE PRESENTED

★ A medley of new Christmas carols were sung on a national hook-up from Detroit on December 21. More than a quarter of a century ago, the late Bates G. Burt, then rector of All Saints, Pontiac, Michigan, began composing carols, printing them on cards for friends. They liked the carols so Mr. Burt composed a new one each year. In 1942 when his son, Alfred, graduated with a degree in music, he composed the music and his father the lyrics.

On the death of Rev. Mr. Burt in 1948, Alfred decided to carry on the family tradition and asked an old family friend and former organist at his father's church, Miss Wihla Hutson, to write the lyrics.

Before Alfred died of cancer at the age of 33 in 1954, 14 carols had been written. They were heard by Columbia Record executives who asked for the rights to record the carols.

The first record came out the year of Alfred's death, on a 10-inch LP. Fred Waring heard the music and was so impressed he secured the rights to publish the sheet music.

Later, Miss Hutson and Alfred's sister, Mrs. William C. Norvell, wife of the rector of Christ Church, Cranbrook, collaborated on a pageant, based on the life of the Burt family Christmas. Fred Waring's press was so impressed with the idea, this year they published the pageant titled "This Is Christmas."

Columbia Records, also released their new recording of the Alfred Burt carols on a new record.

Because of their Episcopal background and because the carols are so truly lovely—new yet traditional—it is said there may be a possibility of forming a new contemporary tradition within the Episcopal Church.

RACE RELATIONS DECLARATION

★ Thirty-one ministers of Columbus, Georgia, including Episcopal Church rectors, issued a declaration of race relations principles last week, which they declared were of "basic importance to our thought and conduct."

As Americans and as Christians we have an obligation to obey the law.

The public school system must not be destroyed.

Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.

Communication between responsible leaders of the races must be maintained.

Our difficulties cannot be solved in our own strength or in human wisdom . . . but only through prayer.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

EDITORIALS

On Not Realizing Our Potentialities

THE plain intention of the Church is to define the meaning of Christmas in John's words: "And the Word was made flesh and dwelt among us". What possible meaning can we attach to these words? Originally they were meant to strike home to Hellenes or Hellenized Jews who presumed that there was a second Principle living with God, his Word or his Wisdom, which so to speak defined his character. John says both that this Principle is identical with God, and that once it took human form. But for us who do not share this presumption, the explanation as it stands is more remote and difficult than the thing to be explained. It is not so much that we deny or doubt; it is that the words themselves do not convey any readily intelligible meaning to us.

John is perhaps here working on the sort of idea which you find in Paul's letter to the Philippians, 2.5ff the familiar Palm Sunday epistle, "Let that mind be in you which was in Christ Jesus, who, though being in the form of God, did not reckon equality with God a thing to be grasped; but emptied himself . . . " Here at any rate we are on the more familiar ground of mythology. The Word of John is seen as a second God, existing with God from the beginning, but who voluntarily puts aside his divine status for a time, and takes the human form of a servant —his service taking the form of an obedient death. And on account of this obedience he is raised to an even higher position (if possible) than he had before, where he is worshipped as "Lord" by the whole creation, visible and invisible.

Here at least the daring and poetry of the idea strikes home to us: and we are willing to overlook the inconsistency of the symbolism with the other layers of imagery in the New Testament— the absence of the Spirit of God here, the divergences from the theology of the Virgin Birth story, the difficulty of fitting in the traditional accounts of the Resurrection and Ascension, the absence of the Second Coming and the winding-up of history; above all perhaps, the obvious mythology in assuming a temporary interruption in the life of the unchanging God.

Dr. Bultmann, we have noted before in these columns, bids us "de-mythologize": to see through the symbolism of Paul's temporary world-view to the permanent truth underneath. This may be harder than it sounds. No doubt the German nurses of the Black Forest believed in the fairy world in a sense that we do not, and there is an important symbolic meaning in "Cinderella"; but how can you de-mythologize a fairytale without taking away the fairytale?

Of course we are at an advantage in the New Testament in that Paul and John were under the impression they were saying something about history. And Dr. Bultmann seems further to bid us translate the mythology by putting in our own language what Paul and John are preaching to their contemporaries. And this preaching, according to him, seems to revolve pretty exclusively around the relations between man and God as seen in the light of the single event of the Crucifixion of Jesus. This is not surprising: for Dr. Bultmann has carried to an extreme the historical scepticism which finds it almost impossible to say anything about the life of Jesus except the Crucifixion.

We however are far from sharing that scepticism. There is no doubt that Paul and John were under the impression that they were offering the best interpretation they knew of the meaning of the life of Jesus; and it is their interpretation which has hardened into the core of the Church's Creeds. We then obviously have the duty of taking seriously the interpretion of those two profound and well-informed thinkers, while making allowances for the strong symbolic and mythological elements in their thought. But we are not bound by their interpretations: we were not baptized into the name of Paul. We are entitled and obliged to read the life of Jesus for ourselves, using Paul and John were we can.

Character of God

DID we know, or should we have known, anything about God before we read the life of Jesus? The usual theory is that we did, or

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

should have. The Greeks, we are told, had come through to the other side of polytheism to a belief in one God, or a wish to believe in him; and the Church simply filled in that wish to believe with a concrete account of the character and actions of God. That this was a wise policy on the part of the Church we are very sure. We ourselves are much more inclined to believe in the Apollo of the temple at Olympia with his unclouded brow, than we are in the shadowy universal Zeus of the Stoic philosopher Cleanthes. Of course the Church had to take the Greeks as it found them. But it has to take us as it finds us too, and we are not certain that our admiration even for Apollo is a very good basis for theology.

There is no doubt likewise that Jesus initially got his idea of God from Judaism. But it was a very special sort of Judaism; and even so Jesus has to transform radically practically every notion of his hand-picked followers. The one passage of the Old Testament which he seems to have been able to take exactly as it stood was the prophecy of the Suffering Servant in Isaiah 53. And it is only here and there in Judaism before or after Jesus that you will find any real identification with that prophecy. The modern state of Israel, if it can be called any sort of Judaism at all, represents a throwback to the ideas of God held by Deborah and Joshua. This should not be surprising, nor taken as any reflection on the Jewish nation. Little more perhaps in the history of the Christian Church—least of all certainly in the dealings of Christians with Judaism ! ! !—do we find any resemblance to the Suffering Servant or the life of Jesus. And this of course is just to say, what we were really supposed to have known all along, that most men at most times have been able to hide the real nature of God from themselves with fairly complete success.

If we are to take John's Prologue seriously, we have to hold that in Jesus' life—the real life of the historical Galilean rabbi in the "flesh", not what John's gospel has transformed that life into!—some Principle is embodied which defines the real meaning of our Universe. "The Word was made Flesh": the divine Principle has entered a man's life in History—the real history of the historian, not a legendary or ecclesiastical history. But we find it very hard from John's Gospel to decide what John really thinks that Principle is, unless simply "Christ himself", which does not seem to carry us much forwarder. But Paul's myth in Philippians does define the content of the principle: the humility, obedience, and self-emptying of the pre-existent Christ. We know nothi :g of the pre-existent Christ, but we recognize that these are qualities of the historical Jesus. If then we strip Paul of his symbolism, he is saying something clear and important: the character of the historical Jesus tells us something new about the character of God.

Definition of Grace

THERE is a famous passage in Thucydides (VI. 104) where the Athenians are represented as saying to the men of Melos (whose city they will shortly besiege and put to the sword for resisting their imperialism): "Of the gods we believe, and of men we know, that by a necessary law of their nature they rule whereever they can." Simone Weil, commenting on this passage in her letters to Fr. Perrin, notes the honesty and self-knowledge of the Greeks in calling naked force by its right name; the Hebrews and Romans, she continues, maintained the pretence that their conquests were willed by the gods or were for the ultimate best interests of the conquered parties. Only the Greeks recognized the real nature of this world, and of the gods of this world: it is a place where, by a law as inexorable as Gravity, force is exercised wherever it exists.

Thucydides himself points out that reliance on naked force leads to overconfidence and destruction; in this case, the annihilation of the Athenian expedition to Syracuse. And Miss Weil suggests that in the frank recognition of the law of force, of Gravity, there comes the first hints of a new realm, the realm of Grace; where the more power a man or god holds, the less power he exercises. And the definition of Grace is then of course the helplessness of the Christ on the Cross.

We came to the same conclusion from Paul and John. But still we, along with the rest of our race, find stories easier than conclusions. We are entitled then to prefer the first chapters of Matthew and Luke to the first chapter of John. But we are obliged to take them seriously. And the serious point of Luke, we take it, is that "there was no room for them in the inn". The serious point of Matthew likewise seems to be the myrrh: the Magi already provide the King with those "precious ointments" which will be requisite at his death. The princes of this world do not go out of their way to make room for the representative of the divine non-violence; and his forcible removal is prepared for and predicted.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

It is not that the birth-stories predict what Jesus will later be like: seeing what Jesus was like, Matthew and Luke wrote down stories about what his birth must have been, to be in keeping with what happened later. And the stories have gotten it right. We can then keep Christmas with a clear conscience! In fact we must take pains not to write off the legends as poetry: they are making an important point about the world Jesus came into, a point which was not, as Thucydides says in another place, meant to be a temporary entertainment, but a possession for ever. We are not to take it for granted, without very good evidence, that the representative of non-violence, of the non-use of power, would fare any better if he came into our world. Thucydides was under the impression that the Melians of this world would continue to be clobbered until the moon fell; and Luke records the dismaying doubt, "When the Son of Man comes, will he find faith on the earth?" Both historians practised medicine on the side; and the prescription they both seem to suggest is a lively mistrust of the excellence of our own motives and judgement.

It seems silly after all these centuries to suggest now that Christian folk should refrain from throwing their weight around; but irrelevant, at least at Christmas, to suggest anything else. Do not be deceived by all the opponents of a "secular Christmas" into thinking that all you have to do is to believe in wonderful manifestations of divine power which will bring about peace and freedom from anxiety. A quite different thing—the usual burden in fact—is laid upon us: of believing that the power which broods behind the stars voluntarily refrains from wielding that power which we ascribe to it; and that its example, obviously possible, obviously unpopular, is being commended to us.

The Sadness of Christmas

By Thomas V. Barrett
Rector of R. E. Lee Memorial Church, Lexington, Va.

I DON'T believe I ever heard a sermon preached on this subject, but someone must have done it sometime. For there is a sadness about Christmas, sure and unavoidable. It lies like a stone in the bottom of the heart of all mature people; beneath the surface merriment and joy. It has several sources.

There is the sadness that comes from poverty. How many thousands of people there are who are in sadness because they cannot do for their children and their loved ones the things they would like to do at Christmas time. To these thousands, even millions, Santa Claus is not the rotund and profligate genie of the prosperous world, but a character who has shrivelled through the years into a mean and stingy gnome.

This sadness, fortunately, does not stop with the poor, but stains the happiness of all of us. For we all bear in part the knowledge of this fact, and the joy of Christmas is diminished by the awareness that all over the earth, people of good will and desire cannot give to their children even a doll, or a toy automobile; people who believe they cannot even go to church to offer prayers to the Christ child because they do not have the proper clothes. There is no value or good in this sadness, except in so far as it keeps alive in those who are prosperous the desire for justice, and opens up the springs of their compassion and their wholesome charity. At least in this season of the year people make some effort to be generous, and to take away the sadness of those who exist in poverty.

Transient Earth

THERE is also a sadness that arises because of the transient nature of the earth itself, and all things of the earth. It is not only that in every family at Christmas there is some loved one who is absent from the circle of friendship; someone bound to us with indissoluble ties, without whom Christmas will never be quite the same. It is also that in the very moment of our awareness of beauty and gladness, we know this gladness and beauty exist intensely but for a moment and then pass into oblivion. The moment never returns. No two Christmases are ever alike. And to every sensitive person there must be a stabbing realization, come the afternoon of Christmas Day, that the fruit of all our preparation, the exquisite moment of Christmas whether it be in church or home, has gone by. The poinsettia has begun to wither, the tree has begun to shed its needles, they fall softly tinkling among the ornaments with a far away sigh, and

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

the excitement and the wonder have faded. And we know that never again will the little blue glass bird high on the fir tree, on that particular fir tree, shine so gloriously in the light of that particular lamp.

There will be, we hope, another year, and another tree, and another glory. But this year, and this tree and this glory have departed. No day in the long year, or no part of a day carries as much sadness in its breast as Christmas night, when the transiency of earth, of all things good and bright and mortal and beautiful is so keenly felt, judged as it is against the almost everlasting moment of tenderness around the daybreak tree, or the almost eternal moment of splendor which a Christian sometimes knows at the daybreak Communion.

Lost Innocence

THERE is another sadness, however, no less real though less frequently admitted. It is the sadness that arises from the innocence we have lost.

On this most pure and innocent day of Christmas the largest stone of sadness in the heart is felt by those who truly believe in the Event the day heralds, for in them is the guilt which only the most ignorant or the most callous cannot know. It is a curious guilt, a kind of splattered, unfocussed guilt obscurely realized. We know how great is our desire to come to this holy manger on this holy day with a pure heart; and how impossible it is for us to kneel in innocence before the supremely Innocent.

There may be no particular, special sin we have committed which rises to plague us at this moment. The year may have been a relatively righteous one, so far as we can reckon. We may have felt we could hang out a banner for good behaviour during 1957, having kept our tempers, lusts, greeds and gluttonies under control. But when Christmas comes we know we have no banner to hang out. The innocence is lost. We cannot come unto this Manger like little children, cooing with a pure wonder at the soap-bubble colors of an ornament on a Christmas tree. Our voices sing the carols; but they are care-worn, trouble-worn, sin-worn voices, rough, passionate and knowing. The slight voice of a five-year old chanting "Away In A Manger" not quite on key, is a far superior offering to the Lord than our offering, "so hallowed and so gracious is the time".

It is in fact not any one thing which plagues us in this season. It is simply a clearer understanding of the difference between man and God; a clearer knowledge of Innocence and not-innocence. It is indeed a knowledge of our human nature that comes to us at Christmas. So that though our days have been filled with good deeds, and though our year has been uneventful in spectacular sin, we cannot feel the purity and innocence this day deserves. And on this day, by the remembrance of this Innocence, our slightests angers, prides, and distempers are puffed and darkened in our sight.

This is in a way the greatest sadness that we bear. For this sadness infects the other sources of our grief. This lack of innocence makes poverty more unbearable to us, and the poverty of others more un-necessary, so that we say: "How much I should have done I haven't done." This non-innocence, this mature, cynical, proud man-arrogance increases other sadnesses, and makes us more resentful that the beauty and the glory of this earth should pass away.

Only Desire Needed

THERE is no real cure for this is there? We cannot wipe out the past, declare undone the cruel and thoughtless acts which through the years have drenched and adulterated our innocence. We cannot call back the harsh words to the half-innocent child, or the crass and vulgar language we have used to shut beauty and holiness from our lives. We cannot crawl back into childhood before the wondering thought was hurt by cynicism, or the blossom of trust uprooted by proud doubt. What's done is done. And as we try to tip-toe up to this Manger year after year, with some pretentious innocence and wonder, the grave shadows of our past stand in back of us, austere and solemn.

Some of this sadness, no doubt, remains as long as we are on the earth; there is no complete cure. The garden of Eden is closed forever.

But there is one thing we can do. We can offer this sadness at the cradle of Christ. It is true we have no proper gift to offer, for that purity of heart which would be best we cannot give. But we can give the heart with all its shadows, sadnesses, non-innocence. And when we make this offering joy comes back to us to conquer sadness, restoring not innocence but hope.

This gift of God at Bethlehem was made was given that we might understand that innocence is not required for admission to the Manger, and to his kingdom of love. Only desire is needed. This gift of God was made that we, being mortal

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

and frail and filled with a gigantic sadness, might know we are restored being unworthy; and given life, though we be not innocent.

So hallowed and so gracious is the time that gladness comes into the heart and flows over the stones of guilt and grief, washing and smoothing their rough surfaces; and we not-innocent, no-pure enter into the Stable with praise upon our lips: "Glory to God in the Highest, and on earth Peace to men of Good-Will."

The Peace of Christmas

By Horace W. B. Donegan
The Bishop of New York

THE Christmas message and promise of peace and goodwill may sound empty and unreal in this world of ours—a world torn apart by the pride and suspicion, the self-assertiveness and ill will which lead to war. But the message is no more unreal tonight than it was on the first Christmas Eve. Consider the world in which that scene was set!

Herod was the local ruler, one of the cruelest, most crafty, cynical men in history. And he in turn was the servant of a military dictatorship so powerful, so efficient, that it was able to suppress every last vestige of freedom under the guise of maintaining peace—the famous Roman peace. An ancient Hebrew prophet would have scorned this title saying that it was but crying "peace, peace; where there is no peace!"

The prophet was right. There could be no peace in an armistice maintained by force. The angels were right; peace is for men of goodwill and it is for them alone.

The peace of God never meant what the world means by peace. The peace the world talks about is merely the absence of military hostilities, merely the absence of disorder, the absence of active oppression.

This is not peace as the Bible understands it. The peace of the Old and New Testaments of which the angels sang is the peace of God which passeth understanding—which goes beyond human reason; a peace which keeps the heart and the mind in the knowledge of God and of his Son Jesus Christ our Lord. The world does not understand such terms and it never did.

The world asks often pathetically, why it is that after twenty centuries of Christianity we have not been able to abolish war and inhuman cruelty; why our efforts to bring about a world of settled and secure peace have failed so lamentably.

The Way to Peace

SUCH questions are often asked by good people who still think of Christianity as though it were an outside power interested in forcing men to be good. But Christianity is not a method for control over men; it is a life and a love expressing itself in men—men of goodwill. This is the only way to peace. It is the only remedy for the troubles of our own time.

Only goodwill that will go into action on a global scale can break down the barriers of race and class and nation. Good will is the divine way for peace— the peace for which mankind longs. It is the way our Lord took, the way of love, of forgiveness, of humility and patience. The failure is not God's but ours!

God's goodwill for us men was so great that he sent his only begotten Son into the world, not to condemn it but that through his Son the world might be saved.

To know the Son of God in his humility is to know his peace. This life started in an animal-shed and it seemed to end on a splintery cross, but in that humility you and I know the peace which is the triumph of the love of God.

It is important for you and me to remember that the message of the angels was not given to the great and mighty, to rulers and statesmen, but rather to "certain poor shepherds in fields where they lay", shepherds who had to go right back to their tedious loving jobs of caring for their sheep.

And we have no right to expect anything different. It is certainly to be desired that the rulers and statesmen of the world should be Christians and good ones but under no circumstances could they alone bring about a peaceful world.

The world will be at peace to the extent that you and I as ordinary citizens are at peace. And you and I can only be at peace if we are in the words of the angels "men of goodwill". Peace begins in the human will, your will and mine. And it is from that beginning and from that beginning alone that it can reach out into our world.

If we welcome into our hearts the Saviour

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

whose birth the angels hailed, he will banish the spirit of hate and revenge, of jealousy and greed. He will fill our poor human hearts with that spirit of mercy, of love and truth which is the only way by which the will becomes good. Every good and every perfect gift is from above.

"Blessed are the Peacemakers" said our Lord, "for they shall be called the children of God".

Peacemakers

YOU and I as Christians are supposed to be peacemakers, reconcilers. This is the task our Lord set us. But if we follow through to the end of the Beatitudes we discover that being peacemakers can be a costly business.

Being a peacemaker so often means that one must be prepared to share the anguish, the pain, the trials and tribulations of others. We are called on to minister to our brethren but we cannot start to do this unless we are deeply sensitive to the eternal worth and value of every child of God for whom Christ died.

Many books have been written and millions of words have been preached on the character of Christian service but none has equalled the simple words of our Lord himself on the care we owe the brethren. Wherever there is a hungry man Christ himself hungers; where there is a naked man or an imprisoned one or a sick one Christ himself is in need. In ministering to our brethren even to the least of them we minister to him.

It is useful for us to remember that there was not room enough for God Incarnate to be born in the habitations of men. Jesus was not born in the inn. He was born in a cattle shed.

Wherever there is a family in need, it may not necessarily be financial need; it may not even be another family's need, it may be your own. There, the need is of Christ, and the goodwill to meet that need, is his gift, through you. This is the Christmas gift for which the world is always waiting.

He whose birth we celebrate is called the Prince of Peace. Let us all pray for his peace in our hearts and in our world.

Light, Life and Love

By Anson Phelps Stokes, Jr.
The Bishop of Massachusetts

WE KNOW very little for certain about the author of the Fourth Gospel. Traditionally he was regarded as the apostle John, brother of James and son of Zebedee, a young man at the time of Jesus' ministry, and known as the disciple "whom Jesus loved." According to tradition, John lived to an old age, composing the Fourth Gospel and the three Epistles bearing his name.

We cannot be sure whether the Evangelist actually was the apostle John, and there are several indications that he may not have been. But from his writings we can tell much about the Evangelist, for he was one of the greatest Christians who ever lived. His Gospel, though it chronicled the events of Jesus' life, was different from the other Gospels in that its chief emphasis lay on the meaning and significance of Christ's life.

To the Fouth Evangelist, Christ was "the light of the world." Ephesus, where the Gospel may well have been written, was the center of much philosophical learning; and Jewish and Greek thinkers alike represented God as light, in opposition to darkness. His light was regarded as divine, as opposed to the darkness of the world. It was pure and open to scrutiny, in contrast to all that was unworthy and impure. It was the absolutely real, in contrast to the imaginary and reflected vision of mortals.

To the Evangelist, it was significant that this divine light shone in the world. God does not keep light to himself. He enters into the dark places of our ordinary existence: "The light shines in the darkness and the darkness has not overcome it." We can only fully understand Christmas and the meaning of Christ's life when we see it against the background of the darkness of the world. We can walk in the light of God seen in Jesus. It shows us the path wherein our feet should tread. The divine light works quietly. In the Fourth Gospel, Jesus says that he is not come to condemn the world but "every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed." Light purifies the dark corners of our world and of our life. If we are to keep the Christmas spirit, we must do so by remembering that Christ is the light of the world and that, through him, we can be guided in the manifold decisions that lie before us.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

THE Evangelist was a man to whom Christianity was more than merely the knowledge of God. It was a way of life, for "life" is another word that recurs constantly throughout the Gospel, being almost synonymous with light. He has our Lord say, "I am come that they might have life, and have it abundantly." He writes the Gospel " . . . that, believing, you may have life in his name." In one of the Epistles, he says, "He that hath the Son hath life." Indeed his account of the healing of the man born blind was regarded as a sign of Christ's coming to open the eyes of the world.

The Evangelist was a man whose life was centered in Christ. Few of us have Jesus at the center of our lives. We live by worldly standards and then try to improve our lives by bringing Christ in. But for a real Christian, Christ is at the center. This is a new life. Jesus, in the Fourth Gospel, tells Nicodemus that he must be born again. It is a life that is different from the ordinary human life. It is eternal life—nothing can destroy it. And for this Evangelist, eternal life does not begin at death; it begins now, whenever Christ is at the center of our being. It is nurtured by closeness to Jesus.

St. John must have been one who could speak out of his own experience, when he puts on the lips of Jesus the words, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." He was a churchman, for toward the end of the first century, when he probably wrote, the Church's life had already taken shape in the sacraments, and no doubt the Evangelist was speaking of his own experience of the nurturing of the Christian life when he records Jesus as having said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." If we are to preserve the spirit of Christmas, Christ must be at the center of life.

Finally, the Evangelist constantly describes the relation of God to man, and of man to God, in terms of love. In the Epistle, he says, "God is love," and in the Gospel, he says that God "so loved the world that he gave" his Son for us. In response to his love, we must love him. St. John must have been one who showed love in very practical ways. It meant obedience to Christ; it meant sacrifice: "Greater love hath no man than this, that a man lay down his life for his friends." As the union between Jesus and his Father was expressed in Jesus' loving obedience to God, so, too, the union between Jesus and his followers lies in our loving obedience to him. If we would know God, we must love our fellow men because of the way God loves us.

Christmas will continue as a living reality in our lives if we look upon Christ as light, and as life, and if we show forth love in all human relations, in response to the love shown us at Christmas time.

Christmas with a Phony Touch

By Jennings Perry

YOU know the print, Currier and Ives I think, of the people arriving in the sledge at the farm house for Christmas. I want one. Not the print but the Christmas. And this is a yen that overpowers me every year about this time.

This year it began on Dec. 2 at a stoplight. The chimes in the tower of the red brick church on the corner were dinging out one of the old carols and I thought, "So that's what time it is." A few streets further on, the same theme was howling out of tinny loudspeakers at every intersection, with frequent interruptions for a strident charge like this: "Oh, what fun it is to shop at Wampole's bargain store. Hurry! Hurry! Hurree!"

And I thought: It should be made against the law to bark this music in the streets before Dec. 20, at the earliest.

I haven't an adult male friend who doesn't admit to a yearning to spend Christmas on a desert island.

The story behind the print, I suppose, that the people in the sledge who look so happy really are sick with embarrassment for not having brought something handsome for cousin Abner and cousin Sally who may turn up for the holidays, too, with gifts for everyone. Still, you do not see that. The artist has not put it in. The scene seems pastoral, the joy genuine—as we like to believe it was in the days before Christmas became an economic barometer to be checked anxiously each day by the Federal Reserve Board's reports on department store sales.

CHRISTMAS began poorly by this modern measure. Up to Dec. 4 (two days after I was put on notice by the caroling commercials), sales throughout the nation were running five

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

per cent under the same week last year. The alarming news made page one daily after that, running right under the spy-scare stories. There was a little panic. The Santa Clauses in the bright windows were warned to get results—or watch out for their jobs. The people just did not seem to have the old Christmas spirit— according to the cash register readings at Wampole's bargain store.

A man in Chicago who ought to know said "Buyer resistance to high prices is responsible." A press association, fingering the "Christmas pulse" in Atlanta, Cleveland, Philadelphia, Boston, New York, St. Louis, Kansas City and San Francisco, and finding business off two to eight per cent, suggested that "Kris Kringle is running lame this year." However, everything is all right again. At this writing, a "spurt" of buying has been discerned "as the climax of Christmas Eve approaches." Some of our very conservative economists expect Christmas to be "a success" after all . . . .

IT PROBABLY is too late now to resurrect the kind of Christmas from under this fascinating pile of sales statistics, to extricate the other symbolism from the twining dollar marks. We have been sold the new kind, the new custom has been stamped upon our habits and bound around us with the cords of our own vanity. Our children have been "educated" to it by the color spreads, the radio bedtime spielers, the lavish parades in the streets. We have turned over Christmas to the department stores.

Christmas is now undoubtedly a great business. A million jobs depend on it. (This year we seem to think the whole fate of our economy depends on it.) But I am afraid for it—as this changeling; I miss something that is in the old print, that was serene. I don't think the Federal Reserve Board would know a "successful" Christmas if it saw it, and though this year in fact the "buyer resistance to high prices" may have been overcome, I sense that our psychological susceptibility to Christmas carols that begin before Thanksgiving is over is wearing dangerously thin.

Rumbles to Redemption

By Corwin C. Roach
Dean of Bexley Hall

RUMBLE is a word which has taken on a special meaning. It is used to describe the outbreak of violence between the racial groups of teen agers in New York City. Rumbles have even made the Broadway stage. West Side Story a popular musical is based on the rivalry between two gangs, the Sharks and the Jets. Yet there is nothing new about a rumble except its name. It has a long if not always happy and honorable history under the older designations of gang fights, feuds or vendettas. The rumble goes back to the Bible itself in the tribal warfare described there between native Canaanite and immigrant Hebrew. It is expressed in terms of redeemer and redemption. The Sword Song of Lamech in Genesis 4 might have been incorporated into West Side Story for it answers to the same emotions and desires, it is directed to the same admiring, feminine audience.

Whether in ancient Israel or modern Harlem, the leader of the tribe or the gang occupied an important place. He was responsible for the safety of all his followers. An affront to any member of the group had to be avenged. The terms used in the Bible is goel which can be translated redeemer. Where Israel differed from all these groups is in the person whom she looked to ultimately for help and protection. It was God himself. He had redeemed the nation from Egypt, he had ransomed them from Babylon. He would intervene once more against the hated power of Rome.

In the original Hebrew idea of redemption there were the same crudities as in its modern American counterpart, the rumble. Israel looked for vengence upon her enemies, longed for the day when the tables would be turned upon her oppressors. As early as the prophet Amos, however, strange modifications were taking place in the old idea. The long expected day would be for judgment rather than deliverance. With the New Testament the emphasis turned to redemption not from physical and material dangers but from the spiritual perils of sin. But most startling of all is the way of redemption, not by force of arms, but by the voluntary sacrifice of the Son of God. And this redemption is not for a favored few but is offered to all mankind. So far have we travelled from rumbles (under whatever forms ranging all the way from gang fights to world wars) to redemption.

For this is the theme of the Christmas Collect, "Grant that as we joyfully receive him for our Redeemer so we may with sure confidence behold him when he shall come to be our judge."

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

QUAKERS ISSUE NEW PRONOUNCEMENT

★ The American Friends Service Committee has issued another statement urging the United States to abandon the "race for military superiority." Their six-point program:

Cancel our nuclear weapons tests, because they are hurting us now and warping the bodies of our grandchildren.

Start disarmament, by steps we can take, because there will be no real peace without world disarmament and no disarmament unless some nation starts.

Share our resources more fully, because helping people help themselves is a genuine answer to Communism, and because it is wrong to keep so much when two-thirds of the world is sick and hungry.

Consider the problems of men more important than the promotion of alliances, because a solution in Algeria is more important than NATO, and settling refugees in the Middle East more important than sending arms.

Strengthen the United Nations as an inclusive and responsible agency for peace, because nations in conflict need a common meeting ground.

Seek ways to bring men together across iron and bamboo curtains, because everyone would gain from commercial, scientific, cultural and religious contacts.

PRESIDENT GOES TO CATHEDRAL

★ President Eisenhower attended church on December 15th at the American Cathedral, accompanied by Amory Houghton, ambassador to France. Seating near the President was John Diefenbacker, Canadian Prime Minister and other high officials in Paris to attend the NATO conference.

Dean Sturgis Riddle prayed that the nations represented at the conference would lay aside petty rivalries and any "boastful pride that goeth before the fall."

In his sermon he voiced gratitude "for the recovery and the coming to Paris" of the President.

CONNECTICUT ELECTION

★ Connecticut will elect a suffragan bishop on January 10 at a special convention to be held in Hartford.

SAMUEL CAVERT HONORED

★ The Rev. Samuel McCrea Cavert was honored at a luncheon of friends of the World Council of Churches in New York on December 10th. Episcopalian Charles P. Taft of Cincinnati presided and paid tribute to the forty years of service Cavert has given to the ecumenical movement. He is retiring this week as head of the American branch of the Council.

BISHOP HATCH INSTALLATION

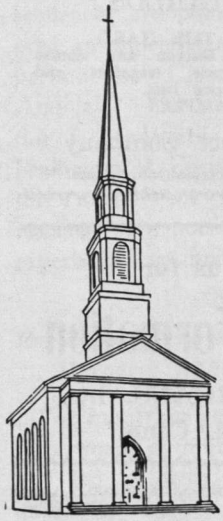
★ Bishop Robert M. Hatch, former suffragan of Connecticut, will be installed as diocesan of Western Massachusetts on January 18th at Christ Church Cathedral, Springfield.

NAT KING COLE PACKS HALL

★ Nat King Cole packed the largest indoor auditorium in Los Angeles at the concert he gave as a benefit for youth camps of the Episcopal Church. Net amounted to over $15,000.

Aid Clergy Pensions and Reduce Expenses

▼ *Here are 3 simple methods*



The Church LIFE *Insurance Corporation*

Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families.

The Church FIRE *Insurance Corporation*

Restricted to Episcopal properties . . . costs up to 20% less . . . premiums payable quarterly, without interest.

The Church HYMNAL *Corporation*

Publishers of church editions of Book of Common Prayer and Hymnal. Books are of the finest quality at surprisingly low prices.

all affiliated with

the CHURCH *Pension Fund*

20 Exchange Place • New York 5, N. Y.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

PEOPLE

Clergy Changes:

SAMUEL McCAIN, former missionary in Honolulu, is now rector of the Epiphany, Newport, N. H.

RANDALL C. GIDDINGS, formerly rector of St. John's, Franklin, Pa., is now rector of Christ Church, Redding, Conn.

LOWELL R. McDOWELL, formerly vicar of the Church of the Holy Communion, Gardena, Cal., is now director of education in the diocese of Los Angeles.

FREDERICK C. HAMMOND, formerly rector of St. Andrew's, San Bruno, Cal., is now rector of St. John's, San Bernardino, Cal.

CHARLES A. PARMITER Jr., formerly rector of St. Timothy's, Apple Valley, Cal., is now rector of All Saints, Riverside, Cal.

JAMES WIDDIFIELD has resigned as rector of St. Paul's Memorial, Detroit, to retire from the active ministry.

ARCH W. SIDDERS has resigned as rector of the Good Shepherd, Venice, Cal. to devote his time to spiritual healing.

Ordinations:

JAMES C. LERRET was ordained priest by Bishop Lichtenberger on Dec. 15 at Christ Church, Cape Girardeau, Mo., where he is rector. Also ordained priests this month by Bishop Lichtenberger: HARRY E. MAURER, vicar of Trinity, Kirksville; GEORGE McCOWAN, vicar at Affton and DeSoto; ROBERT E. BLACK, vicar of St. Matthew's, Warson Woods; DAVID GRAY, ass't at St. Michael and St. George. St. Louis; ROBERT E. MORISSEAU, assistant at St. Peter's, Ladue; JOHN F. PUTNEY, vicar of St. Andrew's, Normandy.

WILLIAM P. ROWLAND was ordained deacon by Bishop Lichtenberger on Dec. 21 at Christ Church Cathedral, St. Louis, and is now vicar of Trinity, St. James, Mo. Ordained deacon at the same service was JAMES SCHNIEPP, now ass't at St. Paul's, Overland, Mo.

DONALD L. TERRY was ordained priest by Bishop Kennedy on Dec. 7 at St. John's, Waiakoa, where he is vicar.

Deaths:

AIFRED C. BUSSINGHAM, 64, died Nov. 10 while conducting a service at his former parish, St. Mark's, Solvang, Cal.

ARCHBISHOP WOODS ENTHRONED

★ Archbishop Frank Woods was enthroned as the Anglican Archbishop of Melbourne at St. Paul's Cathedral on December 18th. In his sermon he warned that the West is losing its moral leadership in the world.

He said that in the eyes of the seething millions of India, the East and Africa, Christianity is not a harbinger of peace and goodwill but synonymous with a civilization which has resorted to war twice in 50 years —"war more devastating and terrible than any before in history."

The new archbishop, formerly Bishop of Middleton, England, and chaplain to Queen Elizabeth II, said that not only does the East no longer look to the West for leadership but it has labeled the Christian faith as a western importation which it will resist.

He said the peoples of the East regard Europe as a Christian continent where "unspeakable atrocities, far outstripping in enormity and cruelty the fabulous atrocities of ancient Rome or of modern savages, have been committed."

"These have been committed", the Archbishop said, "by a nation which might well have claimed to be intellectually the most advanced in the world. No wonder that the East no longer looks to the West for leadership."

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for *FREE EPISCOPAL CIRCULAR* or send 50¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company
Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES — CHOIR 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.
14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

The Parish of Trinity Church
REV. JOHN HEUSS, D.D., RECTOR

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP, 1:30; HD, HC, 12; C Fri. 4:30 and by app.

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP, HC Ser. 10. Weekdays: HC 8 (Thurs. also at 7:30 a. m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat. EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8; C Sat 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish). EP 5, Thurs., Sat. HC, 9:30; EP, 5.

ST. CCHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church
SHARING
Only Church magazine devoted to Spiritual Therapy, $1.50 a year. Sample on request; founded by Rev. John Gayner 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.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Multitudes in the Valley: Church and Crisis in the Middle East by Denis Baly. Seabury Press. $5.00

The author of this book is fully competent to write authoritatively on the Middle East and to explain with clarity the nature of the present day crisis centering there. He has spent nearly twenty years working and teaching both Jews and Arabs in Jerusalem, Haifa and 'Amman. He speaks both Arabic and Hebrew. What he tells us of the historic background and present beliefs and attitudes of the Jewish and Arab peoples is impressive and enlightening. It shows even the casual reader how inevitable the mutual hatred and distrust of the two races is now.

Mix these facts thoroughly with the seething economic conditions of today, —especially oil—and it becomes clear why the Middle East is the chief menace to world peace. One could wish that the leading diplomats, both of East and West, would read, mark, learn and inwardly digest all that the author sets forth so eloquently. As an historian, dealing with facts in his own particular field, the author is competent and convincing. When, however, he writes as a theologian, as he does in the latter part of the book, his theories and conclusions carry less weight and seem much less pertinent. The book as a whole is, nevertheless, worth careful reading.

Faith and Ethics; the theology of H. Richard Niebuhr. Edited by Paul Ramsey. Harpers. $5.00

This is a valuable book, because of the high quality of its varied contents and because it is a well deserved tribute to Richard Niebuhr, professor of theology and Christian ethics in Yale Divinity School.

Dean Liston Pope says of Dr. Niebuhr, "He has profoundly affected and altered the theological thought of his time" and it is in order to make this thought more widely known to theologians and students of theology that, in this book, nine commentators, "all scholars in their own right, have assembled a well-rounded book which, as it evaluates a great teacher and creative thinker", is itself an illuminating study of present day theology.

The resulting volume is a challenging treatise for competent students of theology. For the rest of us, it is important to know that an outstanding quality of Dr. Niebuhr's thinking is his invariable binding together Christian faith and personal and social morality.

The Philosophy of Clement of Alexandria by E. F. Osborn. Cambridge Press. $5.50

This volume, in the new Texts and Studies series, is a capital introduction to the study of Clement, the great Hellenist of Alexandria who prepared the way for Origen and the beginnings of Christian systematic theology. The sources of Clement's thought are carefully studied, his own views are analyzed in detail, and the later consequences are pointed out. There is even an appendix dealing with a comparison of Clement and Thomas Aquinas. The revival of interest today in Hellenistic philosophy and the beginnings of Christian theology assure this magnificent little book a wide reading, even outside the circle of the experts and graduate students.

—F.C. Grant

Reality and Prayer by John B. Magee. Harpers. $3.50

For inquiring persons, seeking light in a world of murkiness and clamor, and fed up with the spate of tranquillizing books and drugs, this volume can be a revelation. The author examines the spiritual activity of prayer as a fact needing to be related to the discoveries of physical and psychological science as well as to the faith and practice of religion. He begins his examination by interpreting in popular language the revolutionary changes in the concepts of modern physics and psychology which have resulted in a radically changed attitude of science to the fact of prayer. He then proceeds to describe and interpret the different types of prayer,—adoration, confession, intercession and petition. Case histories, including healing through prayer, serve to illuminate the discussion. The concluding sections of the book deal with the fact of mysticism, a thorny subject which he handles with the keen understanding of one who has studied his sources well and who practices what he preaches.

This is a remarkable book and should be read by every Christian who longs to be a fruitful and practicing Christian. One can agree heartily with Leslie Weatherhead who writes in his foreword: "No reader should delude himself by supposing that this is merely another of the thousand books on prayer. This book is different. It leads into new depths of thought. It marshals evidence from new areas. Its insights again and again are startling in their originality."

MONEY for your TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1956 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
SANGAMON MILLS
Established 1915 COHOES, N.Y.

ST. JAMES LESSONS
CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each .... .90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75
No samples or books on approval.
Payment with orders.
ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

YOU CAN PUBLISH YOUR BOOK
Free brochure tells how we published 2000 books for authors. Free editorial appraisal. Write Dept. RHU3
EXPOSITION PRESS / 386 4th Ave., N.Y. 16

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

BACKFIRE

James M. Stoney

Retired Bishop of New Mexico

Your issue of Dec. 5 contained two disturbing letters. They are both written in a dogmatic manner that is not particularly helpful in this time of Christian retreat and partisan distructiveness. Mr. R. K. O'Connor invites all who disagree with him to leave the Church and go somewhere else. Mr. Herbert Mainwaring is not so impolite but his tone isn't much better. Both are upset over the fact that Apostolic Succession, as they interpret it, and Catholicity, as they conceive it to be, are not the slogans under which regular Protestant Episcopalians care to march.

The loss of ground by the Church, recently, (I refer to the Church as defined in the Prayer Book) is tragic. That's especially true now when the principles of Christianity form the sole hope of civilization if not of humanity itself. This loss is due to our unhappy divisions and the failure of our evangelistic efforts. Rather than redeeming the world, Christian groups are sniping at each other instead of uniting in a common cause.

Its just too bad that Mr. O'Connor suggests that I find another Church affiliation. I really must refuse the invitation. I am no Johnny-come-lately to the Church and I like it. I have been in holy orders for nearly forty-five years, my father was a clergyman before me, as his was before him. I do not intend to go anywhere. The Church has given me every order in her power, and seems to be content to have me stick around.

The cause of our ineffectiveness as a vital religious power is that we are more interested in our personal views than we are in what the Master said. For instance, Apostolic Succession can never reach the status of dogma. It has neither Scriptural basis nor historical backing.

We Christians have to get rid of a lot of accumulated prejudices and mutual antagonisms if we are to save a world which is inspired by fear, hate and jealousy. We lay more stress on what people have said that Jesus taught than we do on what Jesus actually said himself. (Yes, Mr. Mainwaring. I know about Lightfoot, Gore and the unnamed host of other able Anglicans of whom you write). It isn't that people do not like Apostolic Succession, but that we do not intend to make it our battle cry.

Jesus said a few things that so many forget: the only Creed directly approved by Jesus was the Creed of St. Peter, "Thou art the Christ, the son of the Living God"; Jesus gave a single rule for Christian living, "Love God and love your neighbor"; there is but one objective for the Church, too, "Go into all the world and preach the Gospel". That is Christianity as Jesus gave it, but it is exactly what many do not understand, and do not want to understand, because we are conscious of having failed in this and it makes us uncomfortable. We prefer the well grooved channels of ritual and dogma. We are too busy following conventions and beliefs that the Master did not think of.

When we, Protestant and Catholic alike, are willing to put aside our sectarian partisanship, we will restore power to the Church. In the meantime, Jesus weeps.

Archibald Craig

Layman of Oxford Pa.

I. F. Stone writes about war as though its cause were unknown. The cause is unknown only to those who do not wish to know. For a hundred years, socialists have been explaining both the cause and the cure. The trouble comes from ignoring the economic teaching of Jesus. Paul stole the show.

For some hundred thousand years, while men were still food gatherers, there was no war. There was not enough property to be worth fighting about.

Then food production began, and with it the production of other wealth. Control of land and other property produced government and a police force. The art of organized killing was learned. Those expert at killing learned that robbing and enslaving the producers of wealth was an easier way of life than working.

Conquerors divided the land among themselves, so the ability to get money without work became private property. Jesus called it mammon, the rival of God. But Christians feel privileged to be rich if they can, so the teaching of Jesus is left out of the Apostles' Creed.

When the socialists got control of Russia, their own aristocrats and the surrounding nations, the U.S. included, attacked, for fear that the new idea would endanger the power of mammon all over the world. So Russia, like the Jews rebuilding Jerusalem, have had to develop socialism with one hand and prepare to fight with the other. Russia is the enemy, not of America, but of mammon. Wherever there is a chance to get something for nothing, there is a prospect of war. Oil in the middle east is the present bone of contention, but land ownership in the permanent cause of war.

John H. Wilson

Staff, Episcopal Hospital, Philadelphia

It is not my custom to comment by letter upon the articles I read in Church periodicals. However, the editorial *Practically All That We Know About God* moves me to write to you. I imagine that in writing the article the editor was attempting to be thought provoking, and certainly, if that was his aim, he succeeded. While I cannot agree with every remark in the article, I rejoice that it was written, for it is seldom that one finds such honesty in Church periodicals. And indeed I, for one, found more comfort in the article than in the many exhortations to believe which one

REAL PRESENCE
MEANING OF THE
By G. A. Studdert-Kennedy
10c a copy - $4 for 100
The WITNESS
TUNKHANNOCK – PENNSYLVANIA

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

hears from the pulpit. The problem is a real one, and one which touches the many souls who are outside the Church and those who are in the Church but who feel themselves unable to proclaim their orthodoxy and to exhibit their piety before men. Undoubtedly there is a certain pride in those who presume to question the traditional words and phrases which have been handed down. Yet the pride is not done away with by the adoption of some easy formulas, which, in origin, images, are made into idols. In any case, the fact that God is not sustained by the smoke of our sacrifices, be they Masses or good works or correct language, means that in our doubts and fumblings we are yet justified by God. This I take to be part of your meaning.

Let me go on to dispute a remark which you made. You write, "we do not believe really that God from time to time arranges for especially important events to happen on this planet as part of an overall Plan."

It seems to me that this is an essential part of Christianity. My point is that the light which lightens every man is more visible in some men and events than in others. To put it another way, we call God, using an analogy, a personal God, and by this we mean that he deals with us in a fashion analogous to the manner of other persons. Thus certain events or persons have been, and still are being, chosen by him to show himself to men and to address or deal with them. While God is, it seems, present at all times and all places, yet upon certain occasions does he not make himself known in such a fashion that men are surprised or impressed as they are not at other times?

I am not defending miracles or maintaining that God "breaks through" suspending the natural order of things. However, I submit that God does choose certain persons or events in and by which to reveal himself. In saying this, I realize that I am speaking analogically. I hold, however, that the analogy has some validity and does not refer merely to our own apprehension of God's presence.

Since I am writing a letter, let me go on and make a few remarks about *The Witness*. It strikes me as a shabby affair, with a format which is exceedingly uninteresting. I do not suggest that the periodical take *the Living Church* as its ideal. I would suggest, however, that the Roman Catholic *Commonweal* offers a pattern to be imitated. In appearance it is more attractive, and its appearance testifies to a content which is more substantial than that of *The Witness*. Perhaps the editors of *The Witness* do not wish to imitate *Commonweal*, perhaps they have a different concept for their magazine. I suggest *Commonweal* as a pattern only because the Episcopal Church has need of a popular magazine which is intelligent and intellectually respectable and *The Witness* seems to be the only periodical which might become such.

THEOLOGICAL EDUCATION SUNDAY 1958
JANUARY 26TH

The Theological Seminaries of our Church are of key significance as any thoughtful communicant must recognize. For in them our clergy are trained for their future tasks. The quality of the ministry affects every man, woman and child in the Church. The Seminaries are centers of light and of learning. In their need of securing adequate faculties with the necessary equipment, they need and deserve the support of all who love and would serve the Church.

The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 26, 1958, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

I commend this cause to the generous support of our Church people.

Henry K. Sherrill,
PRESIDING BISHOP.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Schools of the Church

Virginia Episcopal School
LYNCHBURG, VIRGINIA

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

For catalogue, apply to
THE REV. ROGER A. WALKE, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics. Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL,
CHARLOTTESVILLE 2, VA.

St. John's Military Academy

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

HOLDERNESS

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

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

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota

Address: Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL
SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please addresss
THE SISTER SUPERIOR, C.S.M.

Shattuck School

FOUNDED 1835

The oldest Church School west of the Alleghenies intergrates 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
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL
VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South

An Episcopal School A College Prep School
ROTC Honor School On a College Campus
Benwood Scholarships On a Mountain Top

Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: *Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.*

THE CHURCH FARM SCHOOL
GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 452, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITMAN, *Principal*
ALBANY NEW YORK

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School
LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.