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the EPISCOPALIAN



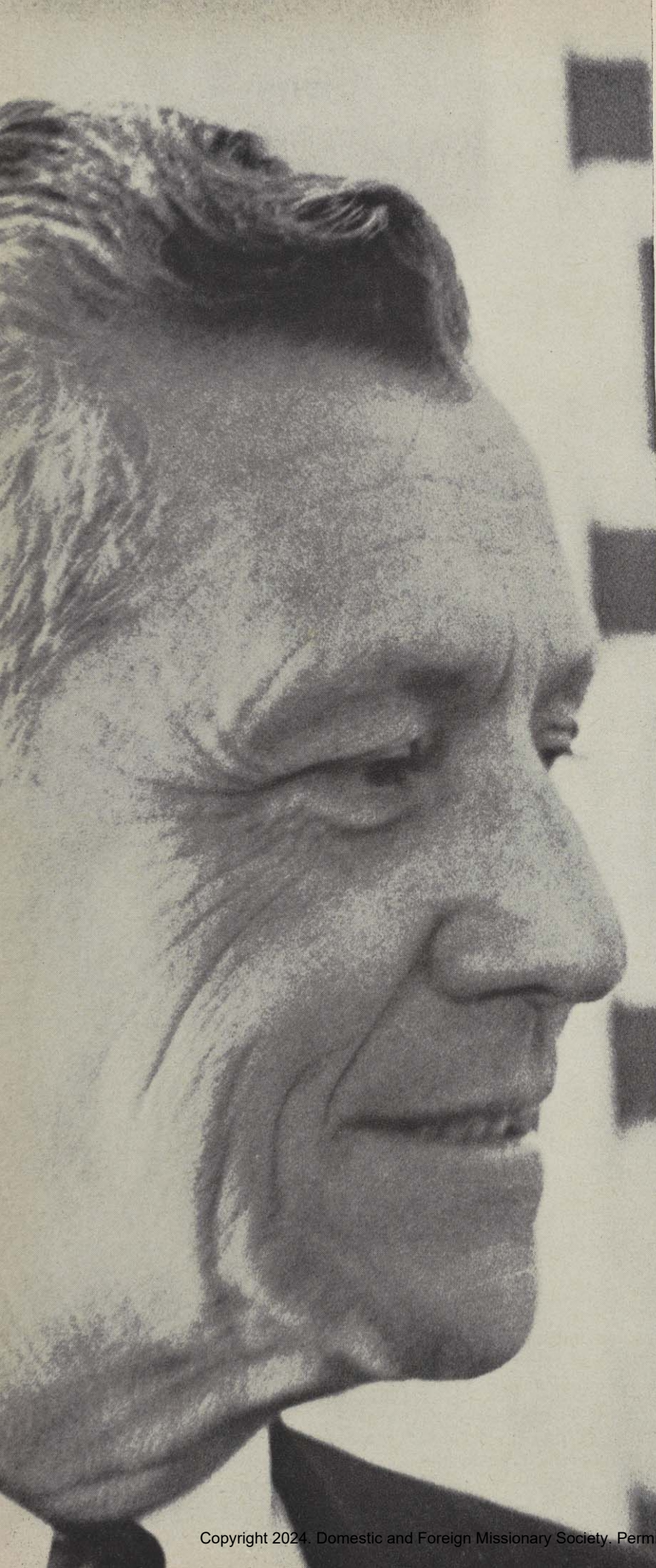
JULY
1960

THE BISHOP:
A Special Report

CHARITY C. S. Lewis

**WHEN OUR FAITH IS
ON TRIAL** Charles Malik

Half a World to Home (Page 11)



COLLINS

By MILTON E. MAGRUDER

SOME time during the second day when all the opening preliminaries are out of the way, a lean, tanned, and soft-spoken Southern politician will step to the rostrum in the giant Sports Arena in Los Angeles and take over as Permanent Chairman of the Democratic National Convention.

The man who will wield the gavel during the crucial hours in which the Democratic Party adopts its platform and selects its presidential nominee is a fifty-one-year-old Episcopal layman who has courageously expressed his deep religious convictions to help dampen the fires of racial tension in the South.

Governor LeRoy Collins of Florida, like many other Christians, North and South, firmly believes that enforced segregation is undemocratic, unrealistic, and "morally wrong." What has boomed him to national prominence is that he has said so bluntly to his fellow Southerners.

The Governor also firmly believes that enforced integration is wrong; that tolerance and understanding between Negroes and whites must come before the explosive problem can be solved.

His credo can be summed up in three sentences from among the thousands he has uttered and written on the subject: "We need more rea-

OF FLORIDA

He Dares To Be Different

son and less emotion. We need more love and less hate. We are all the Children of God."

Opponents brand him a "traitor to Southern traditions." Supporters hail him as a "moderate," a "middle-of-the-roader," a "New Voice of the South."

The Governor shrugs off the "traitor" label as the price he must pay for standing by his conscience. While he does not like the others particularly, feeling as he does that labels are not very handy, he would settle for "constructive" if one is really needed.

When the lunch counter "sit-in" demonstrations rocked the Southland earlier this year—and almost provoked a riot in his home town of Tallahassee — Governor Collins stepped in with a statewide radio and television appeal for reason and good will.

He told his listeners frankly that it was "morally wrong" for stores that welcome Negro trade in other departments to refuse to serve Negroes food at their lunch counters. Legally right, yes; but "morally wrong."

He also told them that the often repeated claim that there would be no problem if "colored people would just stay in their place" is neither Christian, democratic, nor realistic;

that "we can never stop Americans from struggling to be free."

He announced then the formation of a statewide interracial committee to get whites and Negroes together to discuss their joint problems, to try to work them out.

The tanned and graying first son of the Sunshine State, who smiles easily and often, thinks carefully ahead while he's speaking, and lets the words flow out slowly, softly, and straight from the heart.

In a recent conversation, for example, he said he set up the Florida Interracial Committee so both sides could "look at things in a constructive way, talk them out and fight them out around a table, and not in the streets."

"When there is division, there is suspicion, there is fear, there is distrust, and ultimately there is hate," he said. "Hate consumes and destroys."

Statements such as these, plus his public record in the cause of better race relations, were factors in his selection for the influential post as presiding officer of the Democratic National Convention.

His "sit-in" talk also started a trial balloon—which he quickly deflated—to have his name offered to the convention as a nominee for Vice

president. He said he had no Vice-Presidential ambitions whatever; that he would not have accepted his job at the convention "with one eye cocked on something else."

It also earned for him the National Interfaith Award, a coveted honor bestowed annually by a group representing Christians and Jews for distinguished contributions to the brotherhood of man. The Interfaith Committee has as its honorary chairman another well-known politician—Richard M. Nixon.

The Governor, who proudly wears a gold miniature map of Florida in his coat lapel, and his wife, the former Mary Call Darby, have family roots that go deep in the "Old South" area of North Florida. The Governor is the son of a Tallahassee grocer and the grandson of a circuit-riding Methodist preacher. Mrs. Collins is the great-granddaughter of Richard Keith Call, one of Florida's earliest Territorial Governors, who at one time served on Andrew Jackson's staff.

Governor Collins, a lawyer as well as a politician, has scored a number of notable "firsts" in his twenty-four years as a public servant—eighteen years as a member of the State Legis-

continued on next page

lature, and six as Florida's Chief Executive. For one thing, he is the only Florida Governor ever to serve two consecutive terms.

He may also be the first man in U. S. history ever to move across the street when elected to the State's highest office. With his wife and the youngest of their four children, he divides his time between the Executive Mansion and "The Grove," a stately old Southern mansion built by Mrs. Collins's great-grandfather back in the early 1820's on a wooded hill directly across from the Governor's Mansion.

Except for family get-togethers, living is relatively quiet now at "The Grove" and the Executive Mansion—and will become more so in the fall.

Lieutenant (j.g.) LeRoy Collins, Jr., twenty-six-year-old graduate of the U. S. Naval Academy at Annapolis, is on submarine duty with the Navy, and makes his home with his bride of a year in Charleston, South Carolina. Daughter Jane, twenty-two, is engaged to John Aurell, a U. S. government employee, and plans to live in Washington after they are

married this fall. Mary Call, eighteen, will be off to college, leaving daughter Darby, ten, as the only child at home.

The Governor had a pleasure few parents can enjoy last month when, within one week, he presented diplomas to his two oldest daughters. He delivered the commencement address when Jane was graduated from Randolph-Macon Women's College in Lynchburg, Va.; spent three days in Washington "boning up" on his Convention job, and then rushed back to Tallahassee to be on hand when Mary Call was graduated from high school.

The family has worshiped together at St. John's Episcopal Church in Tallahassee for fourteen years. The Governor was born and raised a Methodist; his wife, an Episcopalian. After they were wed, the Governor continued to worship and teach Sunday school at the Methodist Church, while Mrs. Collins attended St. John's. As the children began to arrive and grow, it was agreed—and the ministers of both churches gave their hearty blessings—that the family should worship together at St. John's. The Governor was confirmed with LeRoy, Jr., in 1946.

Whether he is at home or traveling, the Governor makes it a point to be in church every Sunday. His frequent trips give him a chance to do something he particularly enjoys—attend different Episcopal churches in many different parts of the country.

But Sunday attendance, the Governor adds quickly, is only a part of being an active lay Christian.

"Christianity is meaningless unless it is reflected in our everyday life every day," he says. "Religion is our most vital and effective force for morality. It restrains us from deception, from cheating, from taking what is not ours, from injuring our fellow man. It causes us to speak and seek the truth, to administer justice, to love our fellow man."

In his youth, Governor Collins was a grocery clerk, a delivery boy, and a bank teller, but these were only sidelines to help him reach his real goal in life—a career in law and public service.

After preliminary studies in Tallahassee's public schools and at the Eastman School of Business in Poughkeepsie, New York, he received his law degree from Cumberland University in Lebanon, Tennessee, in 1931, and was admitted to the Florida bar the same year. He also holds degrees from Rollins College, Southern College, and Florida State University.

In 1934, he was elected to his first public office—a seat in the State House of Representatives where he served for six years. He moved over to the State Senate in 1940 to fill an unexpired term. His eighteen years as a legislator were interrupted only once—when he resigned from the Senate to serve a two-year hitch in the Navy during World War II. In 1953, he was voted by his Senate colleagues as the chamber's "most valuable" member.

His very first case as a struggling young country lawyer may have had something to do with the frank and open manner he has used in approaching problems. The Governor likes to recall the incident.

He was approached by a farmer whose cow had been killed by a Seaboard railroad train. Although he couldn't find the papers, the farmer said it was a pure-bred registered cow and not one of those old scrub cows that were quite common in Florida in those days.

He took the case, and immediately found himself facing a battery of five railroad lawyers. They countered his every argument, and things went from bad to worse. Among the telling arguments, true or false, he recalls, was that the "best way to breed a pure-bred animal was to take an old scrub cow and mix it with a Seaboard locomotive."

Things were pretty grim when it came time to sum up for the jurors, and the farmer leaned over and whispered: "Tell 'em the railroad has a lot of money and can afford a lot of high-priced lawyers; but that I'm a poor farmer and have only you."

"I told them that," the Governor remembers. "Probably out of sympathy, the jury gave us \$500 for that old cow." *continued on page 32*



The Collins family gathers for a portrait. Seated on the sofa are Governor and Mrs. LeRoy Collins. Standing behind them are LeRoy Jr., and his wife. Seated on the floor are Jane (left), 22, Darby (center) 10, and Mary (right) 18.

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FOR YOUR INFORMATION

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THE COVER introduces us to two young members of the Old Believers—a much-persecuted group of Russian Orthodox refugees who have at last found a home on the rich frontier of southern Brazil. For more about this unusual group which Episcopalians have helped settle, see page 11.

The Board and the editors are pleased to announce that with this issue of THE EPISCOPALIAN, the regular circulation has reached sixty thousand. This represents a tripling of the magazine's individual paid subscription list in three months. This fact of growth will allow us to continue printing on a rotary web press and to effect savings in paper and production costs. Again, we thank the bishops, clergy, and lay persons whose interest and enthusiasm are making this possible. We will do our very best to serve you as an extension of the Church in the home.

ADDITIONAL parishes and missions sending THE EPISCOPALIAN into the homes of all their contributing member families are: Trinity, Baton Rouge, La. (the Rev. A. Stratton Lawrence, Jr., rector), 857 communicants; St. Mark's, Crosssett, Ark. (the Rev. C. B. Hoglan, Jr.), 88 communicants; Grace, Port Lavaca, Texas (the Rev. Thomas A. Hardaway, rector), 176 communicants; St. Andrew's Mission, Edgewater, Md. (the Rev. Carl B. Harris, vicar); St. Andrew's Mission, Robstown, Texas (the Rev. Joseph J. Miller, Jr.), 52 communicants; and Trinity, New Orleans (the Rev. W. S. Turner, rector), 1,742 communicants. We also welcome our first Parish Plan church outside the continental United States—St. Elizabeth's, Ketchikan, Alaska (the Rev. Cameron Harriot), 78 communicants. When a parish or mission subscribes for all of its contributing families, the cost per subscription is \$2 instead of \$3.

SEEING that the political conventions are now upon us we thought that you might be interested in reading about a man whose face will be familiar to tens of millions by the end of the month—Governor Collins of Florida. Milton Magruder, the author of this close-up,

beginning on page 2 is a veteran editor with United Press International in Washington, D.C. Mr. Magruder and his family are members of St. Alban's Church, Washington, where the news service editor is a vestryman.

DR. CHARLES H. MALIK's article, *When Our Faith Is On Trial*, page 7, is taken from a talk that he gave recently before the General Assembly of the United Presbyterian Church in the U.S.A.

JOHN GARRETT, who writes about and photographs the Old Believers on page 11, is an Australian now serving as director of information for the World Council of Churches in Geneva, Switzerland.

COLLECTING material for "The Bishop: Called to be Leader," page 16, took the editors earlier this year to four states in two months. The consecrations appearing in the photo story took place in this order: Suffragan, California, February 2; Missionary, Nevada, February 4; Diocesan, Western Michigan, February 24; Coadjutor, North Carolina, May 13. With the consecration of Bishop Fraser, there are now almost 200 living bishops in the Episcopal Church. Of these, 100 are serving dioceses and districts, five are coadjutors, and 24 are suffragans. The rest are retired.

MOVING? Since our mailing list is run off in advance of the publication date, please allow thirty days for changes and delivery of the next issue to your new address.

In the August Issue:

WINDOW ON WASHINGTON

IN LINE OF DUTY

POWWOW AT NIOBRARA

MISSIONARY AMERICAN (III)

WHEN OUR FAITH IS ON TRIAL

In the midst of too much world tension
there is too little spiritual tension, says
one of the world's great Christian statesmen

By CHARLES H. MALIK

NOTHING is closer to our life than faith in Jesus Christ. If we have it, we know how crucially important it is in our lives; if we do not have it, we live estranged in a state of permanent torment. If we have it or if we do not have it, faith in Jesus Christ is the first and last meaning of our life. I do not care who or what you are; I put only one question to you: do you believe in Jesus Christ?

Faith in Jesus Christ is not something we acquire once and for all and then carry for the rest of our lives in the manner in which we carry our bodies or the color of our eyes; faith in Jesus Christ is being constantly put to the test; it is daily under trial; we have perpetually to re-acquire it again and again. Thus we cannot take pride in our faith as though it were thanks to us that we had it or continue to have it; we must always turn to Him and say with the Apostles: "Lord, increase our faith." For without His faithfulness we will forthwith become faithless.

One trial of our faith is that after 2,000 years the world is still so much un-Christian, and the Christians themselves are so faithless and so unworthy of the glorious name they bear. In their protected, sentimental complacency people do not know what I am talking about. They must come out of their comfortable shells into the wide open world to get the shock of their lives. The world with which we have to deal is largely un-Christian and even anti-Christian. We should first absorb the shock that the world will always be largely un-Christian, that the faithful will always be a very small minority, and that none of us can be absolutely sure that he belongs to that minority, before our faith is truly confirmed in us.

To live in a modicum of peace in this world, a Christian, for all his zeal, for all his missionary drive, for all his burning desire in obedience to the Lord to convert all men and all nations, must nevertheless accept the sad

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WHEN OUR FAITH IS ON TRIAL

continued

lot of belonging to a permanent minority. This should not disturb him, because the possession of Christ and the fellowship of the Holy Spirit compensate for the loss of the whole world. His deepest joy and sorrow at the same time is that the others do not have the vaguest idea what they are living without. Faith must undergo and survive this bitter test.

UNLESS we pass this fiery test, we might fall into another temptation which could fritter away all our faith. We might become too much preoccupied with the world and its problems. Christians at times get themselves overworked about the state of the world. This is not a sign of faith but of the exact opposite. They should relax and trust Christ more.

We set about—with the best of intentions no doubt, and calling upon the power of Christ—to save the world from prejudice, ignorance, backwardness, corruption, injustice, war, sin: in short, from the grip of the devil. Christians in positions of responsibility, whether civil or ecclesiastical, must certainly try to do all this; they cannot face their Lord in His day having been unprofitable and delinquent in their tasks. But it is eminently possible to lose oneself in the cares and worries of the world and therewith to lose Christ. The cry of “Martha, Martha” keeps ringing in my ears when I behold people, including above all myself, busy day and night trying to save the world; especially as I am not sure that in our busyness we are adoring Christ enough; and our adoration of Him is the most important thing possible.

It is perfectly clear that we can save nobody and nothing if we are not first sure of ourselves. In these matters we can never bluff, we can never hide away our truth. To have the world *maddeningly* on our mind all the time is not the way to be sure of ourselves. It is rather the way to be distracted, to be unsure, to be impotently spread all over, for the world is completely uncontrollable and there is absolutely no end to what can and should be saved. The dike of corruption cannot be plugged at every point, because the points are infinite. And so to be busy at this point and that point and that other point is often the way of escaping and fleeing from ourselves and therefore from Christ. It appears that the contemplative method of Mary is preferable. I think it is the Marys more than the Marthas who are going to save the world, although the Marthas are indispensable in the process.

CHRISTIANS live in the world. Christ never meant them to live out of it. In the world they must work out

their own salvation and as much of the salvation of the world as possible. They cannot wash their hands of what is going on in the world. On the contrary, they must take the most active interest in it.

It could be said a hundred years from now, it might be said in heaven right now, that the Christians, whether by default or by folly or by sheer stupidity, or because they were comfortable and relaxed, lost in the competition for the souls of Asia and Africa in the sixties of the twentieth century. For this is a most crucial decade. Mighty forces are moving fast into whole spiritual vacuums. Nothing therefore is more necessary than to rouse responsible Christians from their lethargy and slumber into both the infinite dangers and the infinite possibilities of the moment.

At the heart of the whole matter is faith in Jesus Christ. Do we believe in Him as passionately as others believe in their own ideas and systems? If we do, then we ought to do better than they. For we worship a Person, they worship an idea. We worship life and strength and love and victory; they worship negation and hatred. Christ can do without us; He can raise up children to Abraham from these stones; He may be doing so already in the vast spaces of Asia and Africa. And so if we fail Him it cannot be that He failed; we will only have proven that we are unprofitable servants. Nothing puts our faith to the ultimate test more than the concrete challenge that is facing us all in Asia and Africa today.

CHRISTIANS all over the world are now mingling with other religions and outlooks and points of view more than ever before. Here lurks another trial. Their faith could be easily overwhelmed and overawed by the gods and religions and mythologies of Asia and Africa, as well as by the new fads and outlooks sprouting in the West. Jesus Christ becomes one among many. He becomes even a weak one, one of whom we might be ashamed. We begin to see the good in these other outlooks—and there is plenty of it—and we lose our hold on Christ; or, better, He lets go His hold on us.

The result is confusion, uncertainty and loss of faith. You and I must know of cases where people began with the stoutest Christian faith, but upon prolonged mixing and exposure and living with other religions and cultures, they ended with the haziest notion of Jesus Christ and began to preach some vague eclectic or pantheistic or humanitarian form of religion.

It is a bounden Christian duty to love and serve our



Internationally known as a diplomat, scholar, and active Christian layman, Dr. Charles H. Malik is perhaps most familiar to Americans as former president of the United Nations General Assembly and former Lebanese Ambassador to the United States. He is now Professor of Government at Dartmouth College. A member of the Greek Orthodox Church, Dr. Malik has long been actively interested in the ecumenical movement.

fellow men, whether Christian or un-Christian; indeed to love and serve our enemies. It is our sacred duty to promote justice, give everybody his due, educate the ignorant, tend the sick, recognize the good everywhere, and salvage and rejoice in the truth wherever we find it and regardless of the error and darkness in which it may be embedded and with which it may be overlaid.

If Jesus Christ exists, and if He is what we believe Him to be, what He Himself says He is, and as our fathers have handed Him down to us for 2,000 years, then I can only be loving and helpful and just and profitable to others through Him and with Him. I certainly do not expect this to be understood by diplomats or politicians, or businessmen or philanthropists or educators who are only what their name connotes; I expect it to be understood by Christians who know and believe in Jesus Christ.

I pass on to another domain in which our faith is tried. There is considerable softness and complacency unbecoming to a Christian. I do not mean Christians should not enjoy to the full the benefits of industrial civilization, especially as industrial civilization itself has arisen only in the bosom of Christian civilization. The creator of a thing is fully entitled to enjoy it. But we can be bewitched and beguiled by what we enjoy; we can become too dependent on it. And that is absolutely un-Christian; that is idolatry; that is worshipping the creature rather than the creator. It was not only the ancient Hebrews who constantly relapsed into idolatry; this seems to be an incurable trait in original human nature. Thus the sense of abundance could kill our faith; and then we cease to live by faith. And that is not just, for the just shall live by faith.

There is not enough spiritual tension, not enough self-stretching towards the end which is far away, not enough eschatology. People are quite satisfied with the world, and they seek and get more and more of the same kind of thing. There is not enough radical revulsion against the world and its values, not enough despair of the world,

not enough passage to the other side. This worldliness, this trust in man and progress, this self-satisfaction and self-congratulation, this relaxed rest in culture and civilization and human values, is most inimical to the health of the spirit.

We thus tend to think that this very culture and civilization in which we enjoy ourselves and take so much pride has created itself; that it subsists by itself and is self-sufficient. We thus lose sight of how much it owes Christ. There seems to be an inexorable fall in the nature of things; namely that, left to itself for long, without crisis and without judgment, the creature tends to forget the Creator. Man apparently cannot act except after God has acted; cannot approach God except after God has approached him. This is perhaps the most original of all sins: the slothful inertia of being whereby the source and ground of all being is forgotten. Trial, temptation, suffering, chastening, death, the Cross; these then appear to be necessary in order to remind us who we are.

THE ecumenical movement provides another field for the testing of our faith. There is the National Council of the Churches of Christ in this country. There is the World Council of Churches. There is the Pope's announcement last year that he would call shortly an Ecumenical Council to examine, among other things, the question of unity. The Ecumenical Patriarch Athenagoras I has been working hard to see how the Orthodox Churches may be brought together and how the cause of general Christian unity may be furthered. Important discussions have been going on lately, in books, in magazines, and in private circles, on this theme. There is therefore an apparent urge among Christians everywhere to see if they could not come closer together.

Side by side with this, there is an evident withdrawing of each communion into the sources of its own independent strength and belief, a tenacious if not a violent

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holding to what it knows and has received. A sincere urge towards unity, yes; but also a desperate clinging to your tradition lest you let go some truth that Christ has vouchsafed you. I myself can bear witness that I never was so conscious of the infinite wealth of what has been handed down to me in my own Orthodox tradition as I am now; and yet I pray day and night for the unity of those who have been baptized in the name of the Father, of the Son and of the Holy Ghost.

Now this is a dialectical situation: in wishing and seeking unity we at the same time become exceedingly jealous of the trust which Christ has been pleased to commit to our keeping. I myself believe this is exactly as it should be. No unity based on sentiment or compromise or politics or human considerations is worthy of the Lord we know and worship. We may seek and accept only the unity He wants. And therefore we cannot and we should not lightly yield on any matter that we honestly regard as central to His will.

When such a dialectical situation arises, it is then that there is lots of hope. For the unity that is going to come about is not our making but His making. It is a fact, which will control all our further strivings, that we were one up until 1054. We must therefore have faith that unity is His will and that He will consummate it in His own way and His own day precisely through the tension arising from each one of us holding firmly to what he knows and yet all of us yearning from the bottom of our hearts for the unity of the Body of our Lord. And I sometimes have the feeling that some people do not want unity, do not really believe in it, but rather feel that disunity is a good thing. What is needed therefore is faith, faith in unity. I am sure Christ then will intervene.

I spoke at length with Athenagoras I on this matter. I spoke at length with Pope John XXIII and the Cardinals most directly concerned. And I spoke at length with the leaders of the World Council of Churches and other Protestant leaders. I submit to you the following as my present views and findings on this exceedingly pregnant moment in the history of the Church:

(1) The impulse to unity is genuine by all concerned: there is a refusal to take the existing disunity as a final and unalterable fact.

(2) People are attacking and suspecting each other much less, and their mood is: "We have had enough of this!"

(3) The Orthodox Churches are holding important conferences this summer, and there is some talk that some of the churches of the East will so redefine their position about the nature of our Lord that the Orthodox Church will then be able to accept them into her communion.

(4) Most intensive quiet studies and preparations are being carried out by the [Roman] Catholic Church on the whole question of unity.

(5) The World Council of Churches is treating the question of unity as one of its major themes this summer in Scotland and next year in India.

(6) If the new endeavors are tremendous, I assure you the old and new difficulties are also tremendous, and there is no power of darkness that will not be thrown afresh against Christ and His kingdom.

(7) It would appear that the least that Christ expects of us is to say nothing and do nothing and above all try to feel nothing that would hamper or obstruct the free workings of the Holy Spirit; to study and go deeply into this matter in all its aspects; to live in a positive state of expectancy of great things; and when definite proposals are put forward, not to reject them out of hand, but to turn them in our mind for months and years before we take a final decision on them.

It appears that faith in Jesus Christ involves faith in the unity of the Church. However I read the New Testament, the Fathers and the Creed, I come to the same conclusion. Our faith in Jesus Christ therefore is being tested today, negatively by how much we believe in Church unity and positively by the role we shall play in the great opportunities which appear now to be opening up before us.

OF course the greatest trial of our faith is ourselves. We are trying God all the time. And His long-suffering is simply incredible. They talk of proofs for the existence of God! We need no proof save the simple fact that nobody and nothing can stand us; therefore there must be an infinite Being who does. We exist; but we are impossible; therefore a Being must exist to bear our impossibility for us; that Being is God. The impossibility of man proves not only the possibility but the absolute necessity of God. And, what is more, our impossibility would have remained hidden from us (as theirs is indeed from all those who do not know Him), did He not choose to die, and nowhere save on the Cross on a hill just outside Jerusalem, in order to reveal our impossibility to us, and, in freedom, to make us possible and bring us back to Himself.

Jesus Christ is without sin and He is our Lord. Only the Christians can say this. All others are just as sinful as, or they may even be much less sinful than, the Christians, but they do not have somebody to look up to who is without sin. It is not sin or sanctity that differentiates a Christian from a non-Christian; it is the Lord Jesus Christ.



Old Believers resettled in Brazilian colony turned out recently to greet Dr. Edgar Chandler (left), director of the World Council of Churches' Service to Refugees, and Andy Mouravieff (right), South American director of WCC refugee work.

HALF A WORLD TO HOME

One of the earth's most persecuted peoples finds a haven with the help of the Episcopal Church and other members of the World Council of Churches.

By JOHN GARRETT

The Old Believers have a home. Persecuted and uprooted for three centuries, more than five hundred Russian Christians are successfully grafting their heritage of ancient, unbending traditions and religious freedom onto a Brazilian plateau.

Episcopalians, and others who cared in churches all over the world, have effected this strange and most rewarding venture in population movement, with the aid of several governments.

The saga of the Old Believers began in the seventeenth century, when the Russian Orthodox Church put through drastic reforms, modernizing and simplifying the services, in the face of sharp opposition from some of the country's most pious priests and laymen. When they would not accept the changes, the Old Believers were excommunicated and vio-

lently persecuted; but to this day they hold tenaciously to their beliefs and their worship.

After the Russian Revolution in 1919, groups of Old Believers stubbornly left their hunting and farming lands in Siberia to settle in Manchuria. When Communism was introduced into China, they turned toward Hong Kong.

This was a problem even for seasoned refugee workers, for after centuries of persecution the Old Believers would not hear of splitting their group. For them resettlement meant all or none. The World Council at last found a friendly government in expanding Brazil.

At last, in May of 1958, they surveyed the running streams and dark pines, the red gashed earth, and the dusty roads of the frontier plateau of Parana, in South Central

continued on page 13



In just two years, the Old Believers have built four villages, subdivided the land, and harvested their first crops of rice and buckwheat. Families load wagons with produce to sell at market in Ponta Grossa, five miles away.

HALF A WORLD TO HOME *continued*



Water is plentiful, but must be carried from the well-tended wells (left). Pieter Kleinschmidt (center), the agricultural expert appointed by the World Council of Churches to ad-

vise the Old Believers, surveys the neat rows of bee-hives with a young Old Believer farmer. At right, Mr. Kleinschmidt inspects the melon crop with an enthusiastic youngster.

Brazil, half a world away from where their wanderings began.

With the aid of technical experts, tools, basic food supplies, seed, equipment, and other necessities provided through the churches of the World Council, they built four villages and ploughed the virgin earth.

Like many communities that have suffered, the Old Believers are extremely cohesive, and wary of the kind of authority that might misuse them. Their land is held and divided in common. Leadership changes every six months. Vote is by hand or voice in the common assembly.

The long hair and beards, often hiding young faces, are connected in their minds with the vow of the Old Testament Nazarite sects. Like Samson, they think long hair is the mark of a people set apart. They are not supposed to eat with unbelievers, and to them everyone who is not an Old Believer is an unbeliever.

Icon painting and the transcription of sacred texts are arts preserved in the Old Believer group. Although the recent icons are not the finest, the artists try to keep the great early traditions in their work. The Bibles and service books are finely copied in red and black.

On holy days and every Sunday morning, long before dawn, the church resounds with the melancholy unison singing of the men and boys. Tapers burn before the iconostasis, but there is no altar and there are no priests.

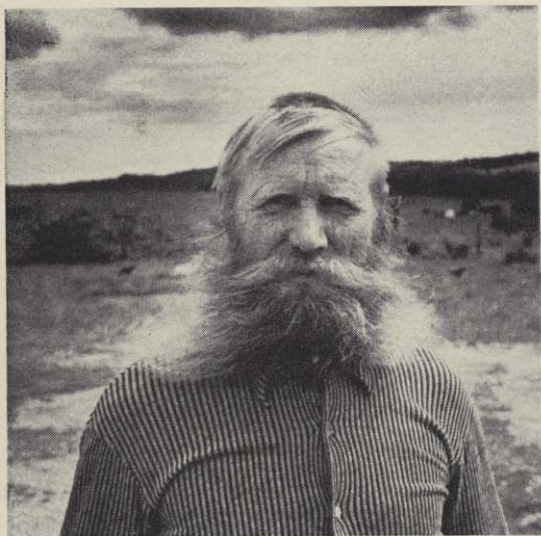
In the nineteenth century, when the last priests attached to the movement died, no bishops could be found to consecrate more. The Old Believers now celebrate worship without priests, and know most of the complicated services by heart.

The absence of Holy Communion is a sad feature of the Old Believers' religious life. They have carefully preserved remnants of the consecrated elements, but use them only in minute quantities. The dying receive communion, and when children are baptized one drop is added to the water in the font.

continued on next page



Primitive but effective, this method of sawing boards has seen much service in creating the numerous buildings completed in the four Old Believers' villages.



Clinging to old customs, such as the long hair and beard of the man above, the Old Believers are making a new home for the younger generation (right).





continued

Local Brazilian farmers teach the settlers to operate modern farm machinery provided for them by the World Council of Churches. One of the four villages is discernible in the background.

Every house, in true Russian style, has its icon and lamp, and the treasured books, carefully preserved through all the wanderings over the years.

On Saturday night all work stops and the families go to the Sauna steam baths to prepare themselves for an all-night vigil in the church, followed by Sunday's rest.

On this quiet first day of the week, young and old have the leisure to examine what they have made in two years' hard work. They see the houses, the water mills, the sheds for their animals. They look through the windows at the waving green crops of dry rice and buckwheat; in their gardens, the sweet potatoes, soya beans, groundnuts and melons flourish. The cattle graze. The barnyard noises of ducks and pigs

and chickens mingle with the sounds of the children's play.

But what of the future of their faith? A school is being built, in cooperation with the government. Will the Old Believer children learn to be Portuguese-speaking Brazilians? Will some of them marry Brazilians? Now that they are nearly self-supporting, will they draw other Old Believers from China, from Turkey, even from the USSR, to share their new life? Already the churches of the World Council have provided them with an additional three thousand acres for new arrivals out of North China.

Every Old Believer who arrives must see his destiny as a set of such questions. They are open questions. Nobody knows what the answers will be.

Tapers burn before the icons as men of the colony join in chanting the Russian liturgy, retained in an ancient form by the Old Believers.





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my doctor started me on Postum!”

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One of the great and moving moments in the service of consecration is the singing of the ancient chant, *Veni Creator Spiritus* (Come, Holy Ghost, our souls inspire) just before the actual laying on of hands. Here, in the Cathedral Church of San Francisco, Suffragan Bishop-elect George R. Millard of California (center) kneels before Presiding Bishop Arthur Lichtenberger, the Consecrator.

The Bishop: called to be leader

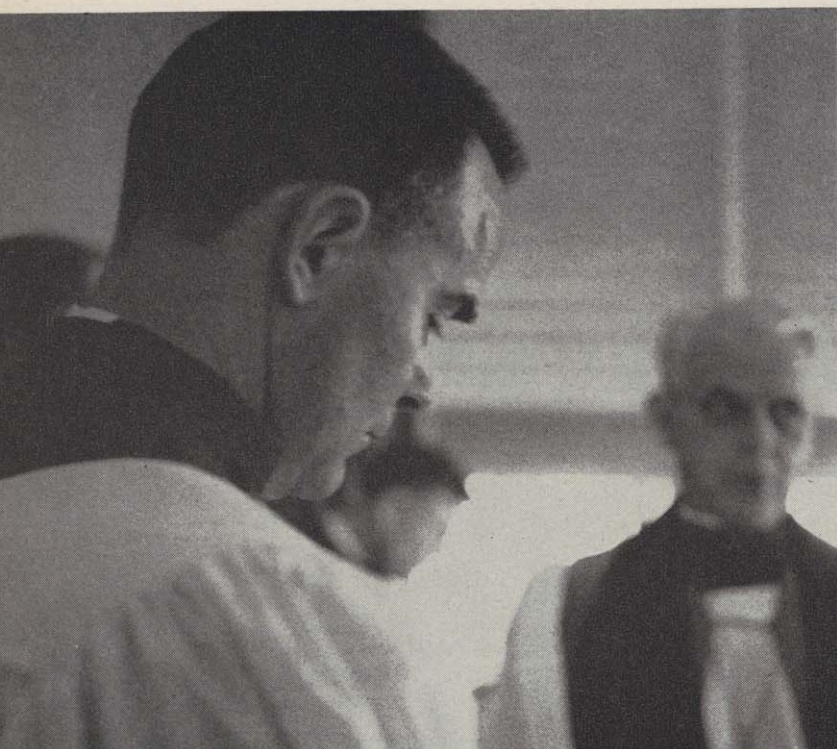
In the simple but majestic 1,900-year-old rite of consecration, the Church of God sustains its leadership through men set apart as bishops.

A crucifer and a torchbearer await signal for the start of procession into St. Paul's Church, Winston-Salem, N. C., for the consecration of the Rev. Thomas A. Fraser as Bishop Coadjutor of North Carolina.

WITH sister Anglican churches; the Orthodox, Roman, and Old Catholic Communion, and certain Lutheran bodies, the Episcopal Church believes in the historic apostolic ministry of bishop, priest, and deacon.

This heritage has come directly from Jesus Christ through the laying on of hands. Everyone shares in it: the bishop, through

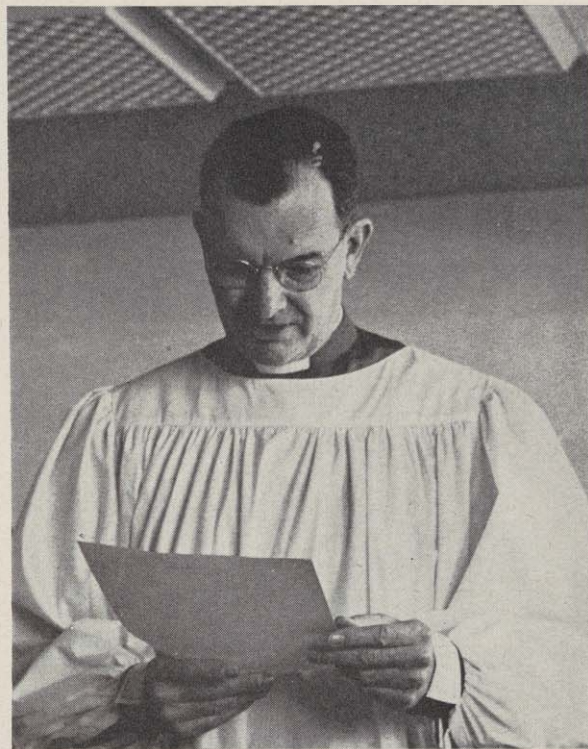
continued on page 19



**four bishops-to-be
—and one who is—
prepare for the
service of
consecration**

**SUFFRAGAN,
CALIFORNIA**

The Rev. George Richard Millard (*left*) listens to the Presiding Bishop (*background, right*) in Diocesan House at San Francisco. Forty-six, and a native Californian, he is to become assistant to the diocesan bishop of California, the Rt. Rev. James A. Pike.

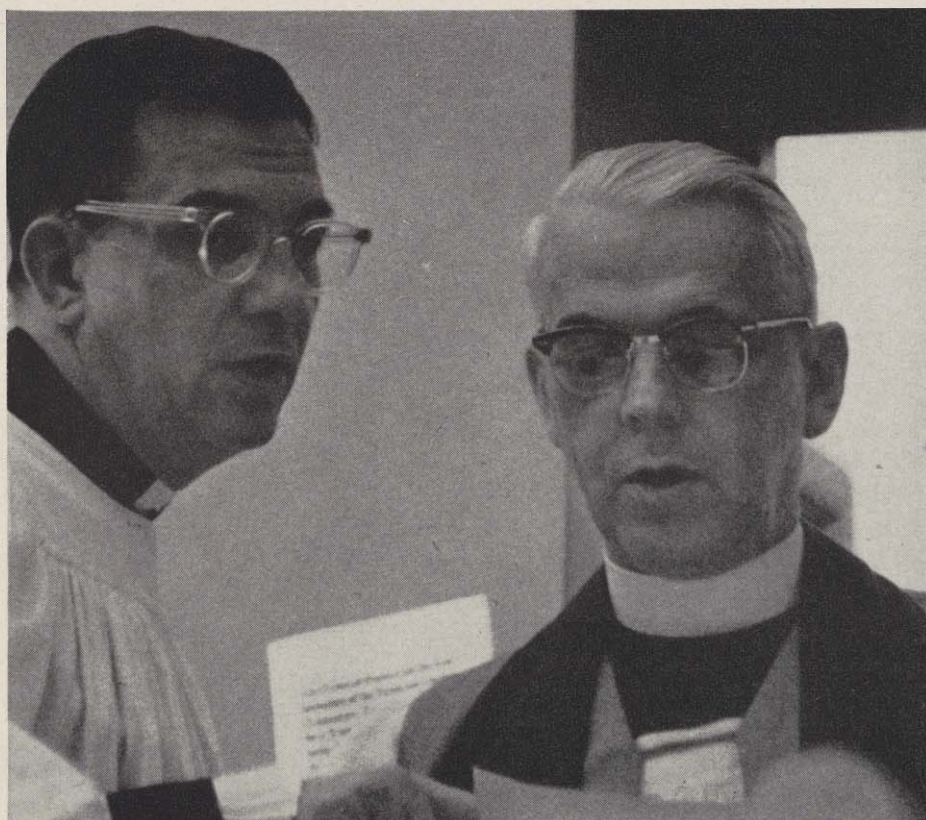


**MISSIONARY,
NEVADA**

The Rev. William G. Wright, dressed in white rochet, reads pledge of loyalty to Church which he and all bishops-elect sign before they leave robing room for service. Dr. Wright was elected by Church's House of Bishops to serve District of Nevada.

**COADJUTOR,
NORTH CAROLINA**

The Rev. Thomas A. Fraser Jr., (*left*), checks program with the Presiding Bishop before leaving to take his place in procession. Like suffragan, he becomes assistant to diocesan bishop; unlike suffragan, he is given right to succeed his diocesan bishop.





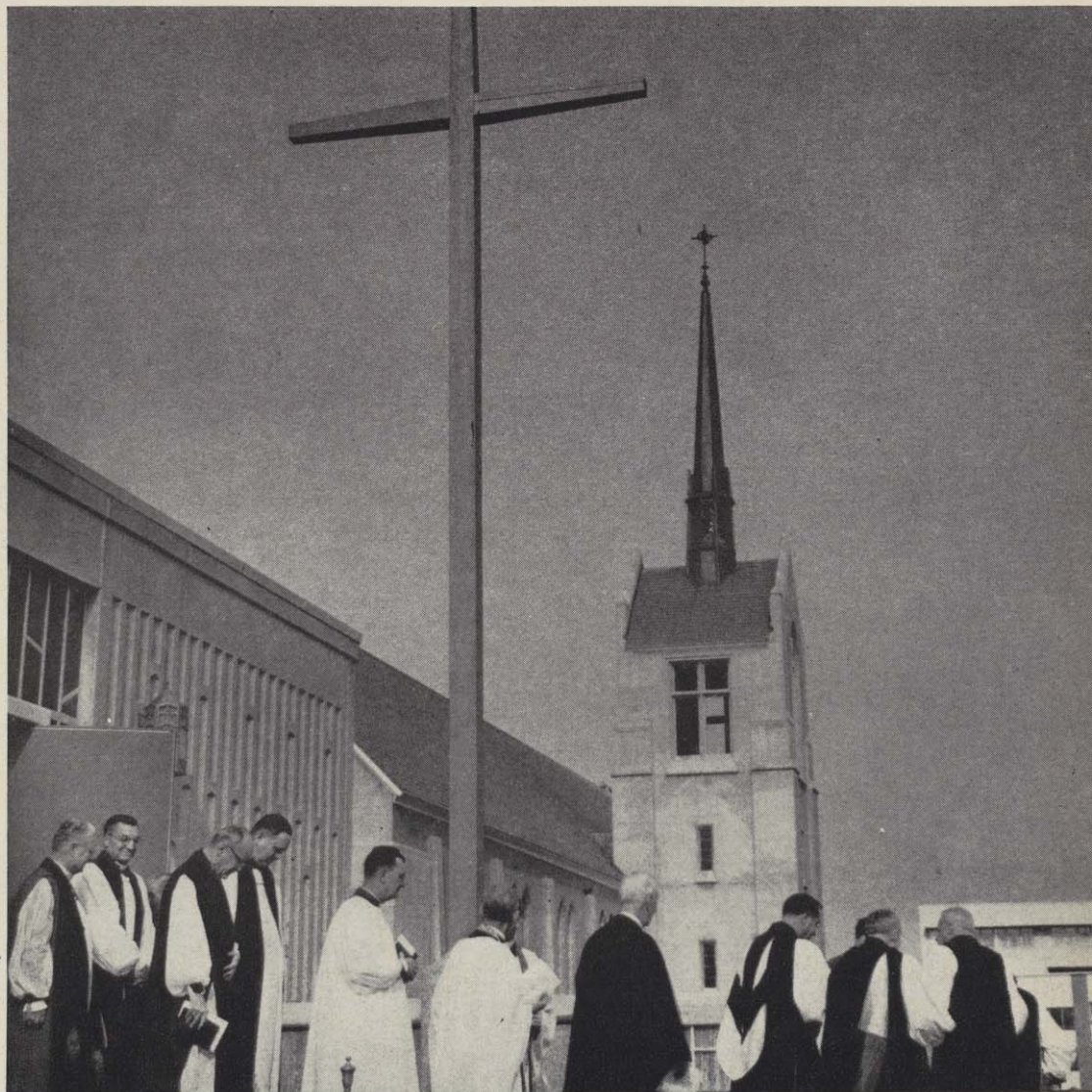
DIOCESAN, WESTERN MICHIGAN

The Rev. Charles E. Bennison smiles after reading a congratulatory message. He became the fifth Bishop of Western Michigan, and the chief pastor of some sixty clergy and 22,000 Episcopalians. He was elected in diocesan convention, like suffragan and coadjutor.

PRESIDING, THE UNITED STATES

The Rt. Rev. Arthur Lichtenberger was elected Presiding Bishop of the Protestant Episcopal Church by the General Convention, governing body of the Church, in 1958. He was already a bishop at the time, having been consecrated as Bishop Coadjutor of Missouri in 1951 and becoming Bishop of Missouri in 1952. As titular head of the Church, he is chairman of the House of Bishops and president of the National Council.

The procession into the church begins. Bishop-elect Wright of Nevada (fifth from left) is followed by four bishops who will take part in the service.



THE BISHOP *continued*

consecration; the priest and deacon, through ordination; the lay person, through confirmation.

The bishop, however, is the key person in this orderly passing of authority from generation to generation. It is he, and he alone, who can consecrate new bishops. It is he who must be present to ordain priests and deacons. It is he who must confirm those desiring to be communicants. A time-honored saying sums up the importance of the bishop in the Holy Catholic Church: "Where the bishop is, there also is the Church."

In the Episcopal Church, the office of bishop is elective. Only priests thirty years of age or older may be considered. The bishops must retire at the age of seventy-two. A bishop is always a bishop, with the right to consecrate, ordain and confirm, even though he may be retired, or working at one of several different posts in the American Episcopate. The word "Episcopal" itself means of, or pertaining to, bishops.

The Protestant Episcopal Church has five kinds of bishops: Presiding, Diocesan, Missionary, Coadjutor, and Suffragan. In the following pages, through the medium of the service of consecration, the roles of the five bishops will be indicated. ◀

THE BISHOP *continued*

The service of consecration begins . . .

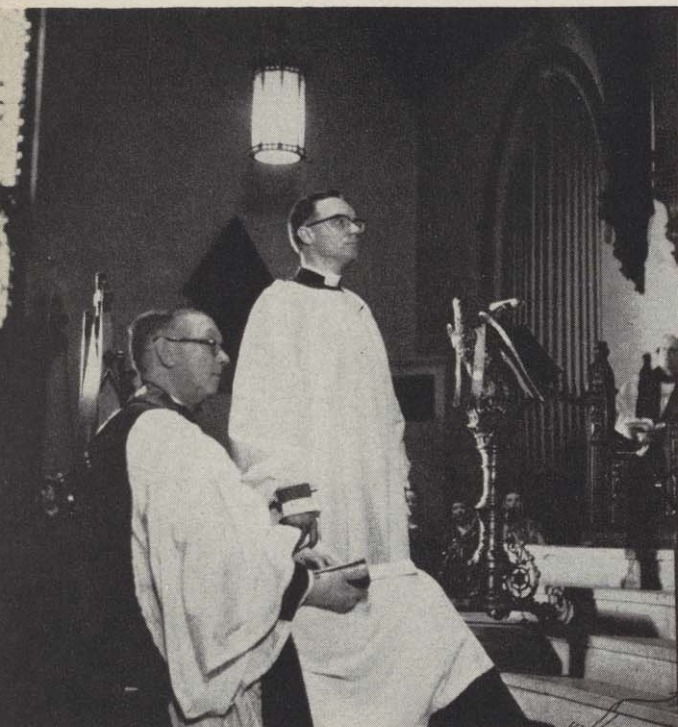
The procession enters the church. The column filling the center aisle at St. Paul's Church, Winston-Salem, is a special choir of diocesan clergy. Empty seats will soon be filled by the scores of persons still in procession. Some of these consecration processions number more than 150 including marshals, representatives of diocesan organizations, visiting clergy, and some thirty individuals who have official duties during the service. Usually less than eight bishops are consecrated each year. Bishop-elect Fraser had been rector of St. Paul's for nine years prior to his consecration.



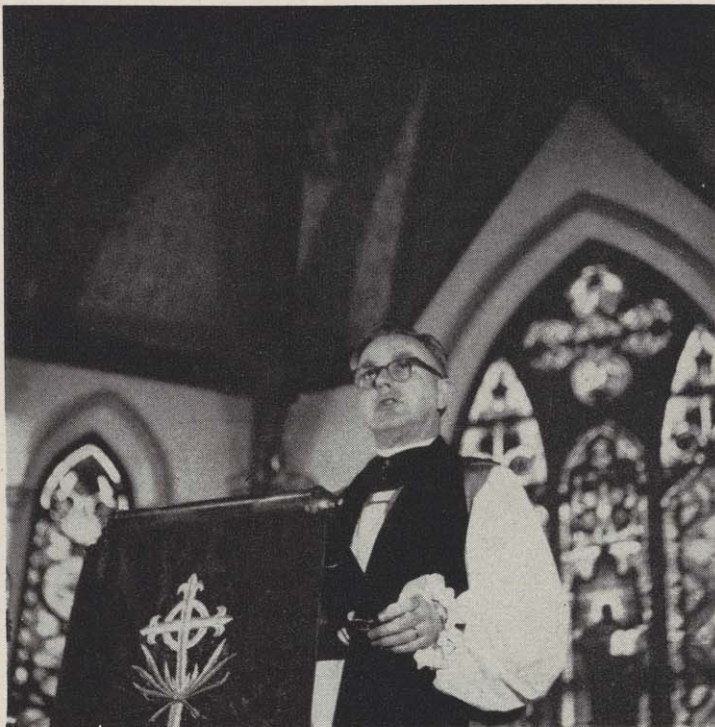


The service begins as though it were a regular celebration of the Holy Communion. Here, after the Collect has been read by the Presiding Bishop, the Epistle is being read by the Missionary Bishop of Spokane, the Rt. Rev. Russell Sturges Hubbard (center). Bishop Hubbard is standing in the sanctuary of the Cathedral in San Francisco. At the far right, opposite the choir members in the foreground, are the brass players who joined with the great organ in the preludes to the service.

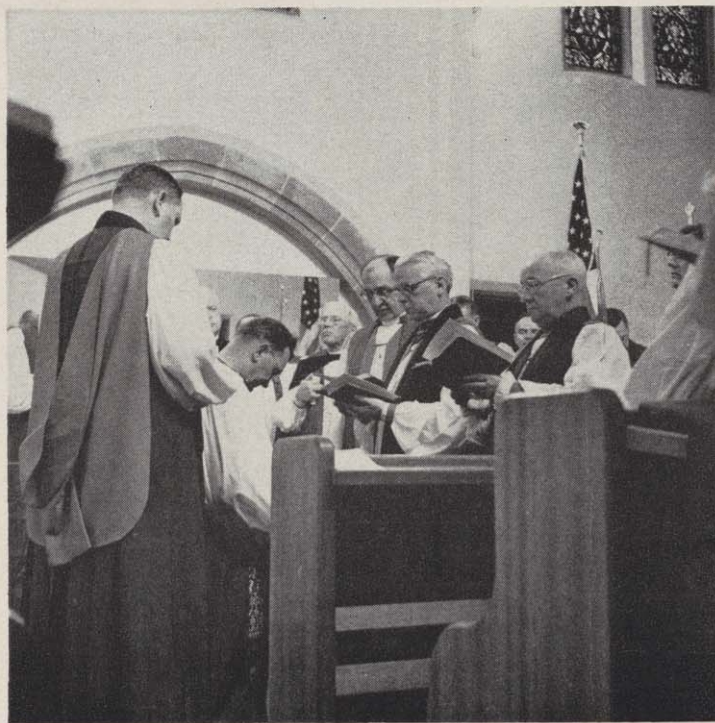
Following the Gospel and the Nicene Creed comes the sermon and charge to the bishop-elect. Below, Bishop-elect Bennison of Western Michigan stands to hear the charge in the Cathedral at Grand Rapids. Seated is the Rev. Donald Carey of Grand Rapids, an Attending Presbyterian.



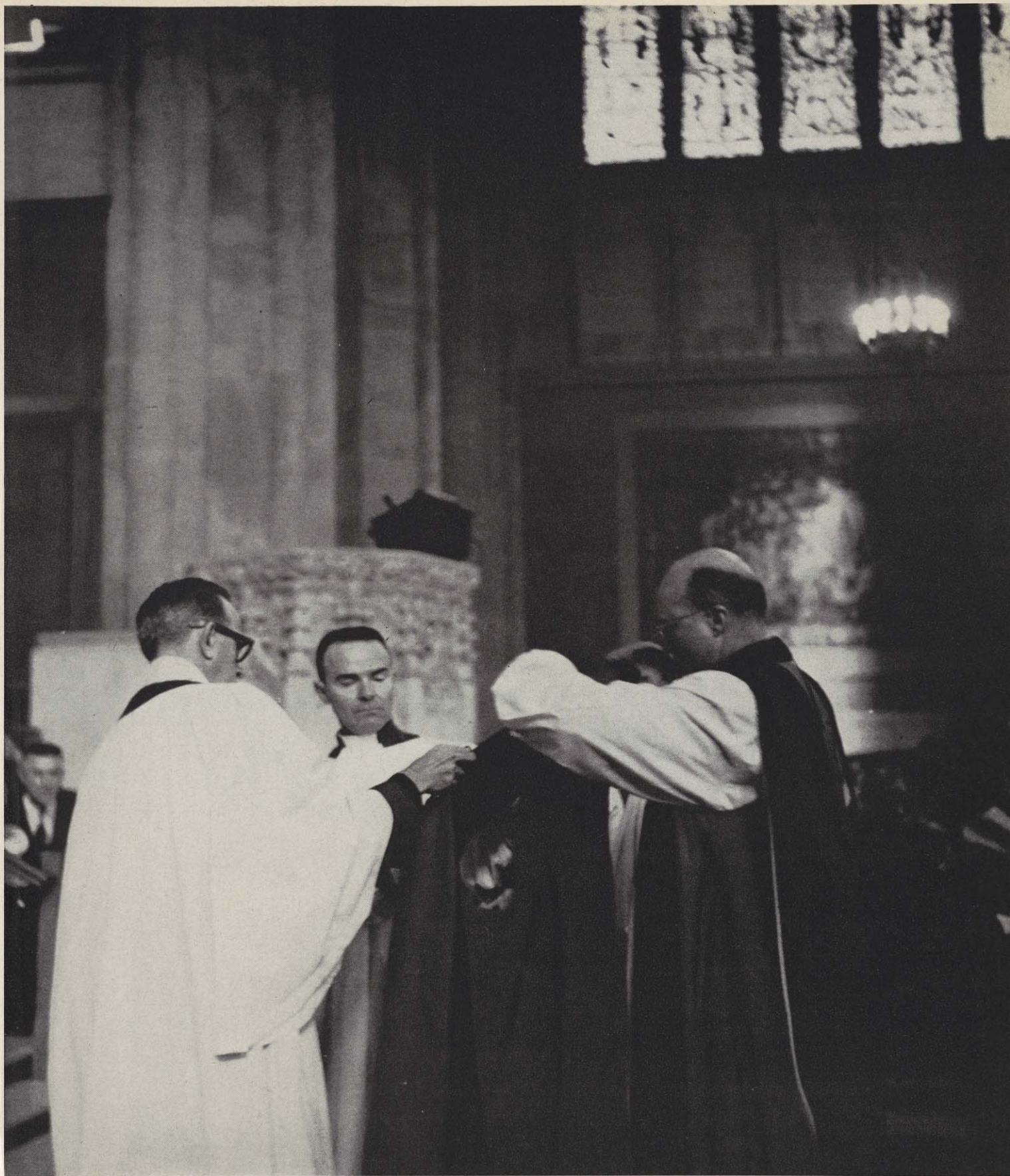
At right, the charge to Bishop-elect Bennison is given by the Rt. Rev. Edward C. Turner, Diocesan of Kansas. "This man has also been elected by the bishops, clergy, and laity of the whole Church," Bishop Turner said. He has "responsibilities to every man . . . everywhere . . . for whom Christ died."



The laity participate in the service through the reading of some of the testimonials required as proof of ordination, election, and consents by bishops and diocesan standing committees to the consecration. At left, the reader is Mrs. Harold Sorg of Berkeley, Cal., diocesan standing committee member.



Following the vesting (*next page*), the bishop-elect kneels before the Consecrator. Bishop-elect Wright of Nevada kneels before the Presiding Bishop, who is flanked by the Co-consecrators, Bishop Lewis of Olympia (*left*) and Bishop Walters of San Joaquin. At far left is Presenting Bishop Gesner of South Dakota.



After the reading of the testimonials has presented proof of the fact that the bishop-elect is ready to be consecrated, he must declare his faith before the whole congregation by answering questions put to him by the Consecrator. Then the bishop-elect is ready for a final preparatory ceremony, the investiture, when he puts on his robes, his ring, and pectoral cross. Here Suffragan Bishop-elect Millard of California is assisted by one of his Attending Presbyters, the Rev. Canon James Shaw of San Francisco (*left*), and one of his Presenting Bishops, the Rt. Rev. Clarence R. Haden, Diocesan of Sacramento (*right*).



Following the singing of the *Veni, Creator Spiritus* (see page 17), and the offering of a prayer by the Presiding Bishop, comes the laying on of hands. The Presiding Bishop, as Consecrator, and the two bishops serving as Co-consecrators, lay their hands first upon the bishop-elect's head. Then the other bishops present, if any, encircle the kneeling figure and join in the moment of consecration. An assisting bishop usually puts his right hand atop those of the Consecrators, but he may use his left. It is interesting to note that of all the great public services of the Church, this is the only one in which the central act often occurs unseen by human eyes. At the far left stands the Rev. Canon Richard E. Byfield, who is serving as a chaplain to the Presiding Bishop during this consecration of Bishop Millard in the Cathedral in San Francisco. Immediately following the laying on of hands, the Consecrator presents a Bible to the new bishop.



THE BISHOP *continued*

Jesus saith to Simon Peter . . . Lovest thou me?

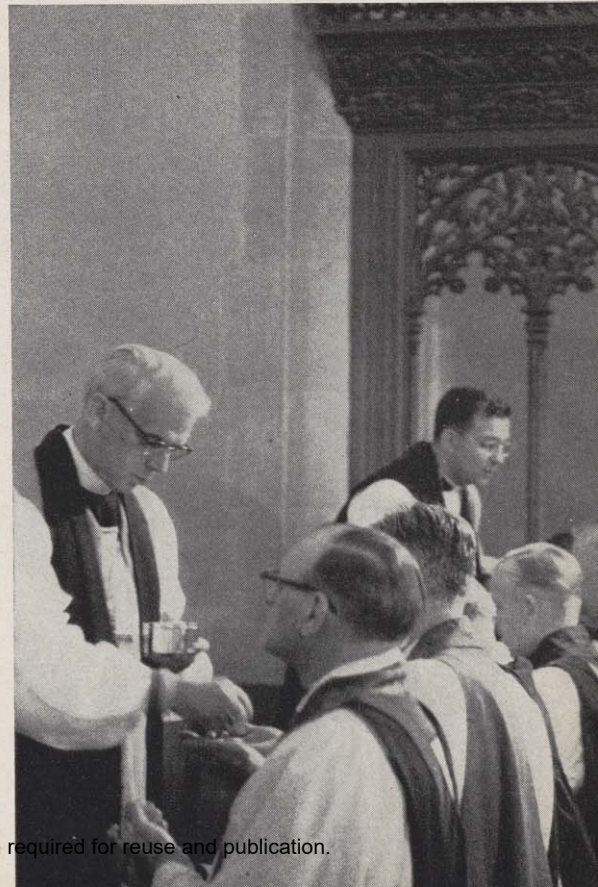
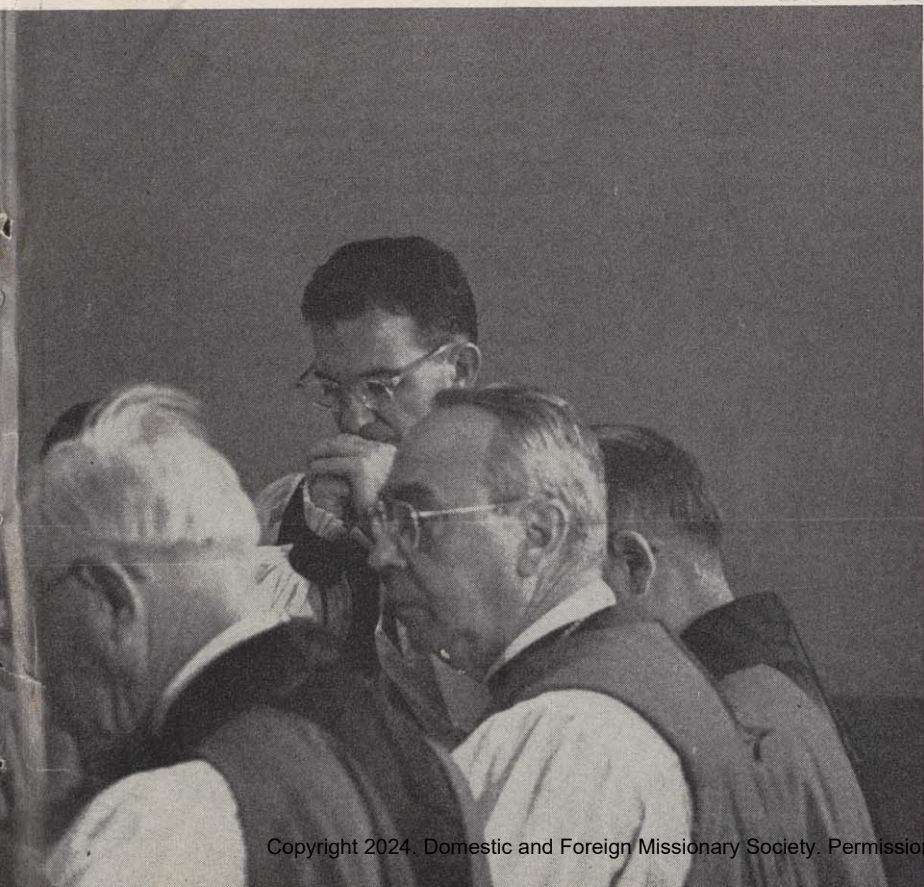
And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.

Jesus saith unto him, *Feed my sheep.* (John 21:15)

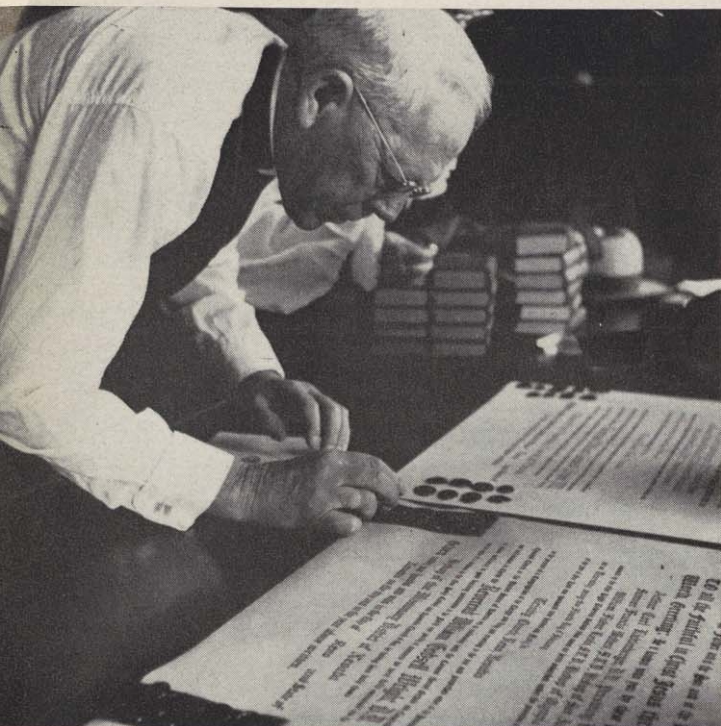
—FROM THE GOSPEL APPOINTED TO BE READ AT A CONSECRATION

After the presentation of the Bible to the new bishop, and the offering, the service of Holy Communion is continued, with the Presiding Bishop as celebrant. At the communion rail of St. Paul's, Winston-Salem, the Rt. Rev. Thomas A. Fraser, new Bishop Coadjutor of North Carolina (center, rear), kneels with his fellow bishops.

First official act of the new bishop is to assist the celebrant in the Holy Communion. Here Bishop Lichtenberger (left) and Bishop Fraser deliver the consecrated elements to bishops and other members of the clergy who took part in the consecration ceremonies.



. . . documents must be signed to make the act official



Before the service, two large documents attesting to the facts of the consecration are placed in the bishops' robing room. Each bishop taking part in the service "signs" the documents beforehand by pressing his bishop's signet ring or hand seal into wax applied to the parchment. Here the Rt. Rev. Richard A. Kirchhoffer, retired Bishop of Indianapolis, affixes his seal to the papers for Missionary Bishop Wright of Nevada.

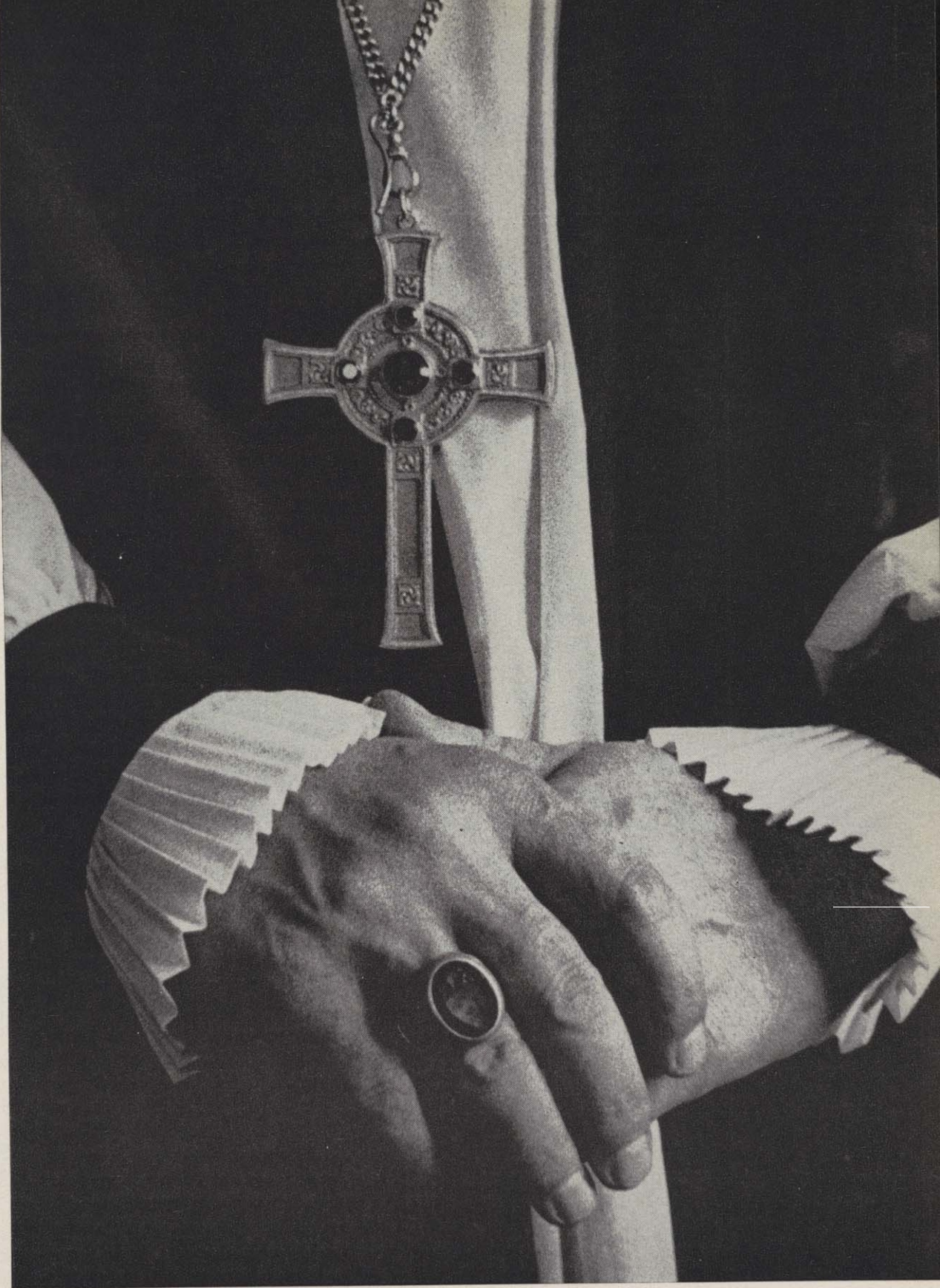


After the consecration of Bishop Wright, the Rt. Rev. Joseph S. Minnis, Diocesan Bishop of Colorado (center), and the new Suffragan of California, Bishop Millard (right) sign the documents with pen. Watching the signing at left is the Rev. Alexander M. Rodger of Ridgewood, N. J., Registrar at the service and Secretary of the House of Bishops. A majority of diocese, coadjutor, and missionary bishops must approve.

THE BISHOP *continued*



Another important part of the pre-ceremony preparations is the receipt of ring and pectoral cross by the bishop-elect. Here Coadjutor-elect Fraser of North Carolina (left) tells one of his Presenting Bishops, the Rt. Rev. James P. De Wolte, of Long Island, about the ring and cross he has received as symbols of his episcopal office. (See next page for details.)



Like all episcopal rings, Bishop Fraser's is the only one of its kind. He will use it to sign official documents. The design of this ring includes two symbols—the mitre, historic head-dress of bishops in the Church of God, and the sword of St. Paul. Clergy of the Diocese of North Carolina presented him with the ring. The pectoral cross, patterned from an ancient Celtic design, is gold with five jewels inlaid. It was presented to the bishop by his former parishioners at St. Paul's, Winston-Salem.



Wearing his pectoral cross tucked into a pocket, Bishop Wright of Nevada greets members of his new flock during a reception in Reno held the afternoon of the service. Consecration usually takes place in the morning.



The new Diocesan of Western Michigan, Bishop Bennison (right), sits next to a distinguished predecessor, the Rt. Rev. Lewis Bliss Whittemore, third Bishop of Western Michigan, retired, at a luncheon after the Consecration.

THE BISHOP continued

A long and exciting official day almost over, the new Coadjutor of North Carolina (left) leaves the grounds of his old parish and the scene of his consecration—St. Paul's, Winston-Salem—with the man whom he will some day succeed, the Rt. Rev. Richard H. Baker, Bishop of North Carolina. Trim, sixty-three-year-old Bishop Baker himself was consecrated in 1951, and served as Coadjutor of North Carolina. He became Diocesan Bishop last year.





worldscene

CHILE RECEIVES PROMPT AID—Churches around the world have rushed support to victims of the earthquake and tidal wave disaster which has left two million persons—65 per cent of the population south of Santiago—homeless in the bitter Chilean winter. Estimates place the death toll at almost six thousand and property damage at more than 300 million dollars. Within hours of the disaster, Church World Service, relief agency of the National Council of Churches, and Lutheran World Relief were airlifting medicines and food supplies into the area. ● Distribution of the supplies contributed by the churches is being supervised by Leon Subercaseaux, World Council Service to Refugees representative in Chile, assisted by Oscar Garcia, World Council representative in Argentina. All church aid is being coordinated with the programs of the Evangelical Council of Churches in Chile, the Red Cross, and other welfare agencies working at the scene. ● Within three days, cash contributions totalling \$75,290 were reported from churches in Germany, Great Britain, the Netherlands, New Zealand, Norway, and the United States. Another \$70,000 was collected by Protestant and Roman Catholic churches in West Germany. ● The Disaster and Famine Relief Committee of the General Conference of Seventh-day Adventists sent an initial shipment of sixty-two tons of relief materials, and appropriated \$5,000 in emergency funds. There are sixty-one Adventist churches in Chile. ● Nearly nine-tenths of the 25,000-member Evangelical Lutheran Church in Chile is located in the area devastated, and several churches and parsonages were destroyed. Sixty-four thousand pounds of clothing and a gift of \$1,500 were rushed in,

HOW YOU CAN HELP

The Presiding Bishop's Fund for World Relief is receiving contributions designated for CHILE DISASTER RELIEF and will put these funds into action immediately. The need for medicines, food, clothing, and temporary shelter is critical. Woolen blankets and clothing should be sent directly to the regular Church World Service centers, together with eight cents per pound for shipping costs.

Church World Service clothing centers are at: New Windsor, Md.; Nappanee, Ind.; 110 East 29th St., New York 16, N.Y.; 4165 Duncan Ave., St. Louis 10, Mo.; 919 Emerald Ave., Modesto, Calif.

and further aid will be sent as needs are ascertained by the Rev. Theodore A. Tschuy, representative of Lutheran World Relief and Church World Service in Chile. ● Collections for the victims were taken at all Sunday Masses in Buenos Aires, by order of Antonio Cardinal Caggiano, Archbishop of Buenos Aires. Catholic Relief Services has sent \$325,000 worth of emergency supplies. Additional supplies valued at more than two million dollars will be sent over a seven-week period via air and ocean freight.

THE CHURCH IN POLITICS—A paid political advertisement sponsored by "Episcopal churchmen" backing a segregationist gubernatorial candidate was attacked by Episcopal Bishop M. George

continued on page 30



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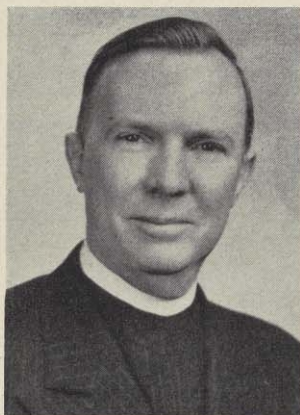
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Henry of Western North Carolina. Bishop Henry said the group had no official standing and that "there is no organization within the Episcopal Church which is supporting any candidates for any office." Mr. Robert J. Putnam, chairman of the group, said that they did not claim official standing but were simply a committee of members of Episcopal congregations.

SENIOR CITIZENS' RESIDENCE—All Saints' and St. Luke's Episcopal Churches of Atlanta have joined together as sponsors of a residential apartment building for some two hundred retired persons. Both churches emphasize that the building will not be a nursing home or a charity venture. Residents will pay an entrance fee and a monthly fee to meet operational expenses. Facilities will include a clinic and full-time nursing staff.

LIGHTNING STRIKES THRICE IN OLYMPIA—Three of the four winners of the Episcopal Church's Creative Art Contest for 1960 are from the Diocese of Olympia, two from the same parish. Entries are classified in two categories—six to eleven years, and twelve and over. Winners in the six-to-eleven category are Laurienne E. Post, age ten, St. John's Church, Seattle, Washington, and Roxanna J. Lindholm, nine, Emmanuel Church, Eastsound, Washington. Winning in the twelve-and-over group are Patrick James Fraley, twelve, Church of the Holy Communion, St. Louis, Missouri, and Jan Leonard Portner, St. John's Church, Seattle.

DAVID ON TV—On location in Israel this month, Academy Award-winning producer William Goetz was busy making a film concerned with the Biblical character, David. To be shown over ABC-TV in two one-hour-long dramas sometime during the 1960-61 season, the film will deal with that portion of David's life when he was banished by King Saul and lived as an outcast in the wilderness. In times past a central figure in several classic poems and plays, David is making his first major appearance in the medium of television. Being in the public eye will not be a new thing for the shepherd-hero, for it was said of him in the First Book of Samuel, Chapter 21, Verse 10, *Did they not sing to one another of him in dances.*



BISHOP OF SOUTH CAROLINA DIES—The Rt. Rev. Thomas Neely Carruthers, Bishop of South Carolina since 1944, died suddenly on June 12 at the age of sixty.

In the eighteen years preceding his election to the episcopate, Bishop Carruthers served as rector of Christ Church, Nashville, Tennessee; Trinity Church, Houston, Texas; and St. Peter's Church, Columbia, Tennessee. He was four times a delegate to General Convention.

Bishop Carruthers was Chancellor of the University of the South, Sewanee, Tennessee, and Chairman of General Convention's Joint Committee on Committees and Commissions. He was

President of the Fourth Province from 1953 to 1956. In 1954 he published *Sparks of Fire*, a collection of religious articles for laymen.

A graduate of the University of the South, Bishop Carruthers also held a Doctor of Divinity degree from his alma mater and a Master of Arts degree from Princeton University. He is survived by his wife, the former Ellen Everett, and two sons.

CLEARING HOUSE FOR BROADCASTING GRIPES—The Federal Communications Commission has established a new Complaints and Compliance Division for the handling of complaints about improper broadcasting practices. This is the first important step taken to bring about a permanent correction of "payola," and "rigging" of TV shows. The new division will serve as a clearing house for all complaints from the general public about programming and policy of radio and TV stations. It is charged with "ascertaining facts," and will be able to initiate its own inquiries also. Heretofore the policy was to refer letters to the broadcast licensees concerned and invite their comment.

LET'S TEACH ON WEEKDAYS—Minnesota Episcopalians were urged by their Bishop, the Rt. Rev Hamilton H. Kellogg, to make full-time use of their church school facilities by conducting weekday parochial schools. Parochial schools, Bishop Kellogg said, "provide an opportunity for a more personal relationship between student and teacher, by virtue of smaller classes, than normally is possible in a public school. Then, of course, there is the advantage of being able to teach the Christian religion as a regular course."

OMINOUS FUTURE FOR SOUTH AMERICA?—Mr. J. Peter Grace, president of W. R. Grace and Co., warns that Latin America is a top-priority target of the Communist movement. "Many people think that because the Latin American nations are Catholic, they are immune to the type of attack which Soviet Russia and Red China are mounting. Unfortunately, this is not so. Latin America suffers from such a scarcity of clergy that the Church is in danger." There are five times as many Roman Catholics in Latin America as in the United States, but they are served by only 35,000 priests, as against 52,000 here in the United States, he said. • Already a "fertile field" for Communism, South America is in for serious trouble within five years, a Roman Catholic prelate warned a laymen's group in Chicago recently. And the tragedy of it is, said Msgr. Nevin Hayes, prefect of the diocese of Sicuani, Peru, "We stand by practically helpless. Native propagandists are being sought by Communist agents and are being prepared for work in their own countries as agitators among the under-privileged. They come back technically prepared, but without power of discrimination. They work like machines. They are ruthless. Within the next five years, we're in for a lot of trouble . . . We don't have enough hands to hold the trouble back."

FLOATING CONFERENCE—Episcopal clergy and laymen concerned with the spiritual welfare of seamen will have an appropriate setting for a meeting when they attend a "floating conference" on the Great Lakes aboard the SS *North America* this month. The three-day meeting is sponsored by the Episcopal Church's Department of Christian Social Relations. Some twenty delegates from this country and Canada will have the opportunity to see working conditions aboard ship, and some of the Great Lakes ports in action.

YOUR FRIENDLY TV SET—In one week on Los Angeles' seven television channels there were 3,696 acts of violence, 7,887 commercials, 784 drinks of liquor swallowed and 258 instances of property destruction. Yells of "I'll break your legs!" or similar threatened violence or death occurred 1,087 times. These figures were reported recently by a research team of 300 students at Pepperdine College, who huddled before seven campus TV sets from 7 A.M. to 1 A.M. daily for a week.

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At the Annual Meeting of the GUILD OF ALL SOULS held at the Church of St. Anthony of Padua, Hackensack, New Jersey on Saturday, April 30, 1960 the Rev. Malcolm DeP. Maynard, D.D., was re-elected Superior-General of the Guild, the Rev. Richard L. Kunkel was re-elected Warden, Miss Anne P. Vaughan was re-elected Secretary-Treasurer, and all present Council members, with the exception of the Rev. Arthur E. Johnstone, who is ill, were re-elected. In addition, the Rt. Rev. William H. Brady, the Rev. James O. Mote, and the Rev. Eugene A. Stech were elected to the Council.

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Collins of Florida *continued*

When Mr. Collins first took office as Governor in 1955, he put some straight talk into his inaugural address, including this passage which startled many in his audience: "Government must have quality of spirit . . . Progress can only go so far with a ward-heeling, back-scratching, self-promoting political system."

Three-fourths of his first legislative program—the broadest program of reforms a Florida Governor had ever submitted—sailed right through. Included were pay raises for teachers, a merit system for state employees, six new junior colleges, and repeal of Florida's "quickie" divorce laws.

He badgered the Legislature "never, never, never to pass a law under which a school can be closed" to avoid integration. "When you close schools," he said, "you close people's minds, and shut out progress." This time the Legislature balked, and sent him a school-closure bill. He vetoed it, and it was never enacted.

A firm believer in States' Rights, he has said states must earn them by showing more concern for states' responsibilities. But he has counselled against open defiance of the Supreme Court as "little short of rebellion or anarchy."

A majority of Florida's voters obviously liked what they saw—and heard. They returned him to office in 1956 by the largest vote ever given a candidate for State office. It was the first time a Chief Executive had ever been elected in Florida to two consecutive terms.

There have been other notable "firsts."

He won the gubernatorial nomination in 1956, without being forced into the traditional Southern run-off primary, by polling more votes than all of his five opponents combined. It was the first and only time it has ever happened to a Democrat.

He also is the first man ever to serve simultaneously as Chairman of the Southern Governors' Conference and as Chairman of the National Governors' Conference. He led the first delegation of state governors ever to tour Russia.

And he is the first Governor picked to preside at the Democratic National Convention since 1864, when the honor went to Governor Horatio Seymour of New York. The post usually is reserved for a member of the U. S. Congress.

Governor Collins, whose term expires next January, is undecided about his future, but says he has no intention of running for public office again. Unless something "creative that I could be happy in" turned up



Governor LeRoy Collins reads from the Bible in his now-historic telecast on race relations last March.

—he didn't say what, but might have had a Cabinet post in mind, provided the Democrats win in November—he could "always return to my old law firm."

He approaches the end of his term as Governor with slightly mixed emotions.

He has enjoyed the job, feeling that it holds all the elements that make for stimulation and challenge: "agony and joy, disappointment and pride, criticism and praise, failure and success."

On the other hand, once out of office, he can hold a baby in his arms just for the thrill it gives him, and not be suspected of having "political motives." Or he can linger after lunch or dinner and chat with the waitress without someone making a snide remark about a "smart politician."

"And when I am away from home on Sunday," he adds wryly, "I can go to church without some people wondering whether I am there to pray or to make political capital

out of a pretended speaking acquaintance with God."

The Governor disputes those who say his policies were repudiated in Florida's May 25 run-off primary. Farris Bryant, an Ocala, Florida, lawyer and an avowed segregationist, soundly trounced the Governor's own candidate, State Senator Doyle E. Carlton, Jr. In Florida, a primary victory for the Democrat usually means election.

Governor Collins concedes that the man who expressed "the most extreme views" won. But he says the primary was the quietest in years; that there was a "lack of interest, a lack of knowledge, and a lack of understanding." He saw as a good omen Mr. Bryant's statement that he would never close the public schools.

The big problem, as he sees it, is to nudge off dead center the large body of Southerners "caught in the middle" between ardent segregationists on the one hand, and avid integrationists on the other; to get them working in the cause of tolerance, understanding, and progress.

He is convinced that a majority of Southerners who fall in this group "want to be constructive, to look forward, to move forward." But he says the time is long overdue for them to speak up, to stop allowing "the advocates of racial reaction, the South's own worst enemies, to speak for the South, simply because they make the loudest noise."

Some of the Governor's friends tried to talk him out of making his now-famous statewide TV and radio speech earlier this year. They argued that he would be needlessly stepping on too many toes in his final year.

His reply was that he represented all the people of Florida, black and white, and they expected him to have convictions and to state them. Furthermore, he said, "the only person who doesn't step on someone's toes is the man who stands still. Leaders must take sides, stand up and be counted, and keep moving forward."

In the statewide broadcast, delivered in the midst of the lunch counter demonstrations, the Governor used a Good Friday parable,

couched in the words of a politician, to warn of the dangers ahead.

He said that Pilate, not Jesus, was on trial before the angry mob on that fateful day almost twenty centuries ago.

Describing Pilate as "a comer . . . a great, big, strong, wonderful man," he said the Roman ruler went to "the little, insignificant country of Judea" just before the Pharisees "got Jesus and were trying their best to pin something on him."

The Pharisees, he went on, "were having a rough time of it, and they were pounding on Pilate's door, and trying to convince him that he should get this man and have him executed."

Pilate kept telling them that Jesus had done nothing wrong, that he was a righteous man, and nothing that he had said sounded "treasonable."

"About that time they started hearing the cry of the mob outdoors. First it was soft, 'Crucify Him,' and then it got stronger, 'Crucify Him,' and then it got stronger, 'Crucify Him,' and then something happened to that big, strong, wonderful man. . . .

"He went out on the balcony and there they were just screaming and crying for blood. And that great big man started getting smaller and smaller and smaller and smaller. . . . He said, 'Bring me a bowl of water.' And . . . he washed his hands in it. . . .

"Friends, we've got mobs beginning to form now. . . . We cannot let this matter and these issues be decided by the mobs, whether they are made up of white people or whether they are made up of colored people. . . .

"But where are the people in the middle? Why aren't they talking? Why aren't they working? They must start working. . . .

"You remember the little story about the song of the brook? It said, 'Bring me men to match my mountains, bring me men to match my plains, men with empires in their vision, and new eras in their brains.'

"We've got to have men with new eras in their brains. . . .

"We've got a nation to save. And we've got a God to serve." ◀

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THE FOUR LOVES: Part Four

William Morris wrote a poem called *Love Is Enough* and someone is said to have reviewed it briefly in the words, "It isn't." Such has been the burden of this series. The natural loves are not self-sufficient. Something else, at first vaguely described as "decency and common sense," but later revealed as goodness, and finally as the whole Christian life in one particular relation, must come to the help of the mere feeling if the feeling is to be kept sweet.

To say this is not to belittle the natural loves but to indicate where their real glory lies. It is no disparagement to a garden to say that it will not fence and weed itself, nor prune its own fruit trees, nor roll and cut its own lawns. A garden is a good thing but that is not the sort of goodness it has.

It will remain a garden, as distinct from a wilderness, only if someone does all these things to it. Its real glory is of quite a different kind. The very fact that it needs constant weeding and pruning bears witness to that glory.

When God planted a garden He set a man over it and set the man under Himself. When He planted the garden of our nature and caused the flowering, fruiting loves to

Charity

BY C. S. LEWIS

All of us receive charity
because God enables us to love
that which is not naturally
lovable

grow there, He set our will to "dress" them. Compared with them, it is dry and cold. And unless His grace comes down, like the rain and the sunshine, we shall use this tool to little purpose. But its laborious—and largely negative—services are indispensable. If they were needed when the garden was still Paradisal, how much more now when the soil has gone sour and the worst weeds seem to thrive on it best?

But heaven forbid we should work in the spirit of prigs and stoics. While we hack and prune we know very well that what we are hacking and pruning is big with a splendor and vitality which our rational will could never of itself have supplied. To liberate that splendor, to let it become fully what it is trying to be,

to have tall trees instead of scrubby tangles, and sweet apples instead of crabs, is part of our purpose.

Now we must face a topic that I have long postponed. Hitherto hardly anything has been said about our natural loves as rivals to the love of God. Now, the question can no longer be avoided. There were two reasons for my delay.

One is that this question is not the place that most of us need to begin at. It is seldom, at the outset, "addressed to our condition." For most of us the true rivalry lies between the self and the human Other, not yet between the human Other and God.

It is dangerous to press upon a man the duty of getting beyond earthly love when his real difficulty lies in getting so far. And it is no doubt easy enough to love the fellow-creature less and to imagine that this is happening because we are learning to love God more, when the real reason may be quite different.

But to have stressed the Rivalry earlier would have been premature in another way also. The claim to divinity which our loves so easily make can be refuted without going so far as that. The loves proved that they are unworthy to take the place of God by the fact that they cannot even remain themselves and do what they promise to do without God's help. Why prove that some petty princeling is not the lawful Emperor when, without the Emperor's support, he cannot even keep his subordinate throne and make peace in his little province for half a year?

Even for their own sakes the loves must submit to be second things if they are to remain the things they want to be. In this yoke lies their true freedom; they "are taller when they bow." For when God rules in a human heart, though He may sometimes have to remove certain of its native authorities altogether, He often continues others in their offices and, by subjecting their authority to His, gives it for the first time a firm basis.

Emerson has said "When half-gods go, the gods arrive." That is a very doubtful maxim. Better say "When God arrives (and only then) the half-gods can remain." Left to themselves they either vanish or become demons. Only in His name can they with beauty and security "wield their little tridents." The rebellious slogan, "All for love," is really love's death warrant (date of execution, for the moment, left blank).

And this brings me to the foot of the last steep ascent this series must try to make. We must try to relate the human activities called "loves" to that Love which is God a little more precisely than we have yet done. The humblest of us, in a state of Grace, can have some "Knowledge-by-acquaintance," some "tasting," of Love Himself; but man, even at his highest sanctity and intelligence, has no direct "knowledge about" the ultimate Being—only analogies. We cannot see light, though by light we can see things. Statements about God are extrapolations from the knowledge of other things which the divine illumination enables us to know.

God is love. Again, "Herein is love, not that we loved God but that He loved us" (I Jn. IV, 10). We must not begin with mysticism, with the creature's love for God, or with the wonderful foretastes of the fruition of God vouchsafed to some in their earthly life. We begin at the real beginning, with love as the Divine energy. This primal love is Gift-love. In God there is no hunger that needs to be filled, only plenteousness that desires to give.

The doctrine that God was under no necessity to create is not a piece of dry scholastic speculation. It is essential. Without it, we can hardly avoid the conception of what I can only call a "managerial" God; a Being whose function or nature is to "run" the universe, who stands to it as a headmaster to a school or a hotelier to a hotel.

To be sovereign of the universe is no great matter to God. In Himself, at home in "the land of the Trinity," he is Sovereign of a far greater realm. God, who needs nothing, loves into existence wholly superfluous creatures in order that He may love and perfect them. He creates the universe, already foreseeing (or should we say "seeing?") the buzzing cloud of flies about the cross, the flayed back pressed against the uneven stake, the nails driven through the mesial nerves, the repeated incipient suffocation as the body droops, the repeated torture of back and arms as it is time after time, for breath's sake, hitched up.

If I may dare the biological image, God is a "host" who deliberately creates His own parasites; causes us to be that we may exploit and "take advantage of" Him. Herein is love. This is the diagram of Love Himself, the inventor of all loves.

God, as Creator of nature, implants in us both Gift-

continued on next page

THE FOUR LOVES *continued*

loves and Need-loves. The Gift-loves are natural images of Himself; proximities to Him by Resemblance. A devoted mother, a beneficent ruler or teacher, may give and give, continually exhibiting the likeness. The Need-loves, so far as I have been able to see, have no resemblance to the Love which God is.

In addition to these natural loves, God can bestow a far better gift; or rather, since our minds must divide and pigeonhole, two gifts.

He communicates to men a share of His own Gift-loves. This is different from the Gift-loves He has built into their nature. These [loves] never quite seek simply the good of the loved object for the object's own sake. They are biased in favor of those goods they can themselves bestow, or those which they would like best themselves, or those which fit in with a preconceived picture of the life they want the object to lead.

But Divine Gift-love—love Himself working in a man—is wholly disinterested and desires what is simply best for the beloved. Divine Gift-love in the man enables him to love what is not naturally lovable; lepers, criminals, enemies, morons, the sulky, the superior, and the sneering.

God also transforms our Need-love for one another. In reality we all need at times, some of us at most times, that Charity from others which, being Love Himself in them, loves the unlovable. But this, though a sort of love we need, is not the sort we want.

We want to be loved for our cleverness, beauty, generosity, fairness, usefulness. The first hint that anyone is offering us the highest love of all is a terrible shock. This is so well recognised that spiteful people pretend to be loving us with Charity precisely because they know that it will wound us. To say to one who expects a renewal of Affection, Friendship, or Eros, "I forgive you as a Christian" is merely a way of continuing the quarrel. Those who say it are of course lying. But the thing would not be falsely said in order to wound unless, if it were true, it would be wounding.

How difficult it is to receive, and to go on receiving, from others a love that does not depend on our own attraction, can be seen from an extreme case. Suppose yourself a man struck down shortly after marriage by an incurable disease which may not kill you for many years; useless, impotent, hideous, disgusting; impoverishing where you hoped to enrich; impaired even in intellect and shaken by gusts of uncontrollable temper, full of unavoidable demands. And suppose your wife's care and pity to be inexhaustible.

The man who can take this sweetly, who can receive all and give nothing without resentment, who can abstain even from those tiresome self-depreciations which are really only a demand for petting and reassurance, is doing something which Need-love in its merely natural condition could not attain.

In such a case, to receive is harder and perhaps more blessed than to give. But what the extreme example illustrates is universal. We are all receiving Charity. There is something in each of us that cannot be naturally loved. It is no one's fault if they do not so love it. Only the lovable can be naturally loved. You might as well ask people to like the taste of rotten bread or the sound of a mechanical drill. We can be forgiven, and pitied, and loved in spite of it, with Charity; no other way. All who have good parents, wives, husbands, or children, may be sure that at some times—and perhaps at all times in respect of some one particular trait or habit—they are receiving charity, are loved not because they are lovable but because love Himself is in those who love them.

Thus God, admitted to the human heart, transforms not only Gift-love but Need-love; not only our Need-love of Him, but our Need-love of one another. This is of course not the only thing that can happen. He may come on what seems to us a more dreadful mission, and demand that a natural love be totally renounced. A high and terrible vocation, like Abraham's, may constrain a man to turn his back on his own people and his father's house. Eros, directed to a forbidden object, may have to be sacrificed.

In such a case the Divine Love does not *substitute* itself for the natural—as if we had to throw away our silver to make room for the gold. The natural loves are summoned to become modes of Charity while also remaining the natural loves they were.

One sees here at once a sort of echo or rhyme or corollary to the Incarnation itself. And this need not surprise us, for the Author of both is the same. As Christ is perfect God and perfect Man, the natural loves are called to become perfect Charity and also perfect natural loves.

Charity does not dwindle into merely natural love but natural love is taken up into, made the tuned and obedient instrument of, love Himself.

How this can happen most Christians know. All the activities (sin only excepted) of the natural loves can, in a favored hour, become works of the glad and shameless and grateful Need-love or of the selfless, unofficial Gift-love, which are both Charity. Nothing is either too

trivial or too animal to be thus transformed. A game, a joke, a drink together, idle chat, a walk, the act of Venus—all these can be modes in which we forgive or accept forgiveness, in which we console or are reconciled, in which we “seek not our own.” Thus in our very instincts, appetites and recreations, Love has prepared for Himself “a body.”

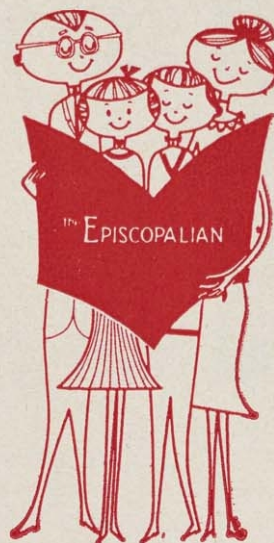
But I said “in a favoured hour.” Hours soon pass. The total, and secure, transformation of a natural love into a mode of Charity is a work so difficult that perhaps no fallen man has ever come within sight of doing it perfectly. Yet the law that loves must be so transformed is, I suppose, inexorable.

“Is it easy to love God?” asks an old author. “It is easy,” he replies, “to those who do it.” God can awake in man, towards Himself, a supernatural Appreciative Love. This is of all gifts the most to be desired. Here, not in our natural loves, nor even in ethics, lies the true center of all human and angelic life. With this all things are possible. **Charity**

And with this, where a better [series] would begin, mine must end. I dare not proceed. God knows, not I, whether I have ever tasted this love. Perhaps I have only imagined the tasting. Those like myself whose imagination far exceeds their obedience are subject to a just penalty; we easily imagine conditions far higher than any we have really reached. If we describe what we have imagined we may make others, and make ourselves, believe that we have really been there. And if I have only imagined it, is it a further delusion that even the imagining has at some moments made all other objects of desire—yes, even peace, even to have no more fears—look like broken toys and faded flowers? Perhaps.

Perhaps, for many of us, all experience merely defines the shape of that gap where our love of God ought to be. It is not enough. It is something. If we cannot “practice the presence of God,” it is something to practice the absence of God, to become increasingly aware of our unawareness till we feel like men who should stand beside a great cataract and hear no noise, or like a man in a story who looks in a mirror and finds no face there, or a man in a dream who stretches out his hand to visible objects and gets no sensation of touch. To know that one is dreaming is to be no longer perfectly asleep. But for news of the fully waking world you must go to my betters.

THE FOUR LOVES, from which this series has been taken, will be published on July 27. The publisher is Harcourt Brace and Company; the price is \$3.75.



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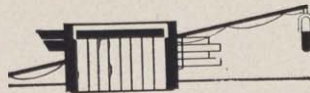
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- 10-16 National Convention of Church Workers Among the Deaf, Evergreen Conference Center, Evergreen, Colo.
- 12-21 Tenth Sewanee Conference on Church Music, Monteagle, Tenn. See Music, below.
- 17-22 Institute for Adult Christian Education, Diocesan Center, Syracuse, N.Y. Co-ordinator: the Rev. Ralph Hutton, 10 Montgomery St., Syracuse, N.Y.
- 25 **St. James the Apostle**
- 26-29 Town and Country Conference, Province IV, Valle Crucis, N.C.

AUGUST

- 1-6 Short Music School, Province VI (Northwest). See Music.
- 6 **The Transfiguration of Christ**
- 8-20 Long Music School, Province of the Northwest. See Music.
- 24 **St. Bartholomew the Apostle**
- 24-31 *The Faith in the University*, third national study conference sponsored by the National Canterbury Association and the Division of College Work, National Council. Oberlin College, Oberlin, Ohio. Open to students, teachers, administrators, clergy, and professional lay workers of the academic community.
- 26 Conference of Episcopal Men and Lay Readers of Province VI, Evergreen Conference Center, Evergreen, Colo.
- 29-Sept. School of Church Music and Liturgics at the Seminary of the Southwest. See Music.

SEPTEMBER

- 11-16 Institute for Adult Christian Education, L. L. Scaife Conference Center, Maple Spring, N.Y. Co-ordinator: the Rev. John T. Sanborn, St. James' Church, Batavia, N.Y.

MUSIC

Several special seminars and summer schools of

music have been announced for the coming months.

Tennessee: Tenth Sewanee Conference on Church Music, July 12-21 at the DuBose Conference Center, Monteagle, Tenn., sponsored by the Fourth Province. Faculty include: the Rev. David B. Collins, David McK. Williams, Jack Ossewaarde, John Glenn Metcalf, Marguerite Pearce Metcalf. Director, Adolph Steuterman; secretary, Richard T. White, St. John's Church, 322 South Greer Ave., Memphis, Tenn.

Colorado: Two music schools are scheduled for the Province of the Northwest: a Short Music School, August 1-6 and a Long Music School, August 8-20. Both will be held at the Evergreen Conference Center in Evergreen. For further information address the Rev. Charles D. Pitkin, Christ Church, Castle Rock, Colo.

Texas: The Music Commission of the Diocese of Texas and the Episcopal Seminary of the Southwest will sponsor the fifth regional School of Church Music and Liturgics August 29 through September 2 at the seminary. Faculty: the Rev. Samuel M. Garrett, Arthur Howes, Ronald Ar-natt. Registrar and Dean of the School: David W. Hinshaw, The Episcopal Theological Seminary of the Southwest, 606 Rathervue Place, Austin 5, Tex.

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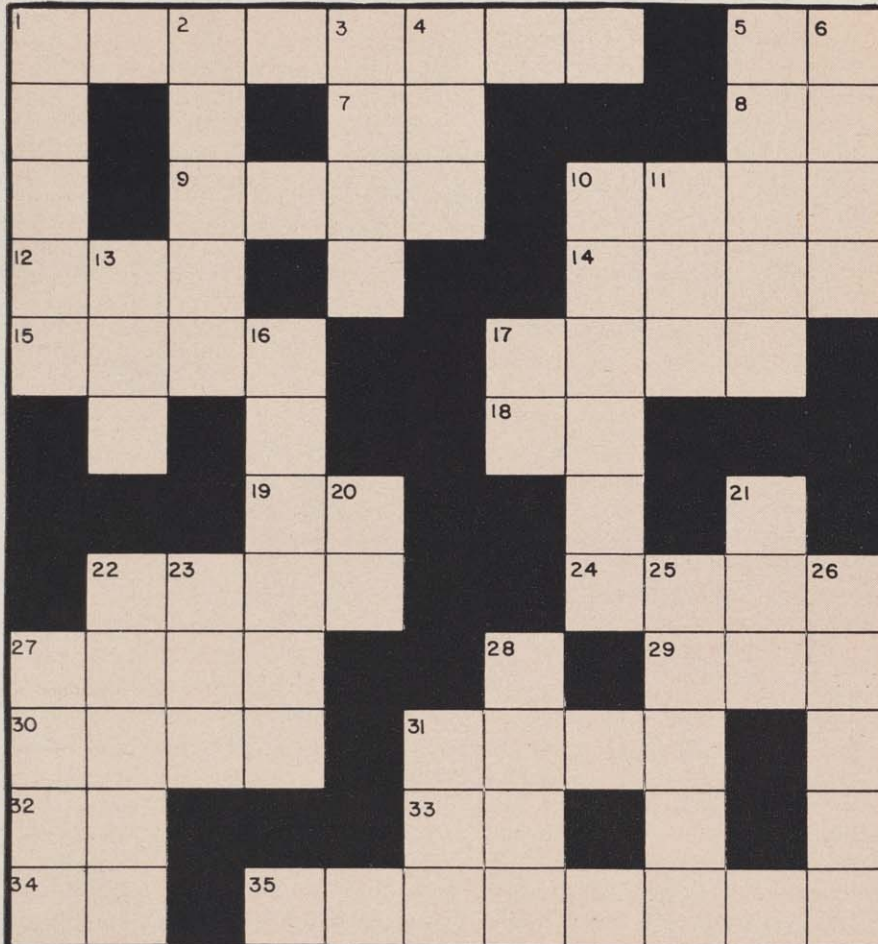
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Booking information from Division of Radio and TV, 281 Park Avenue South, New York 10, N.Y.

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Announcements should be sent to *The Episcopalian Calendar*, 44 East 23rd Street, Room 1009, New York 10, N.Y., as far in advance as possible.

Words from the Psalms

All the words in this Crossword Puzzle are from the Psalms. After each clue there is a reference to a Psalm number and verse where the word may be found. The King James Bible or the Revised Standard can be used, except where noted in the definition. Solution on page 42.



DEFINITIONS

Across

- 1** One who cares for sheep (23,1)
5 Exists (103,16)
7 Over and in contact with (37,34)
8 To bring about (34,14)
9 Precious metal (19,10)
10 Poetic form of "you" (51,16)
12 Everyone (65,2)
14 Elevation of land (15,1)
15 To retain (119,2)
17 Deities (97,9)

- 18** Word that indicates a choice (35,14)
19 Toward (137,6)
22 A kind of weather (147,8)
24 Declared (68,22)
27 Head (7,16)
29 Large body of water (95,5)
30 Told an untruth (78,36)
31 To cleanse (26,6)
32 To the same extent (17,8)
33 Exist (first person) (18,3)
34 Archaic form of "you" (106,1)
35 Hated (22,24)

Down

- 1** To talk (145,21)
2 Large bird (103,5)
3 To retain (119,117)
4 Finish (46,9)
5 These should not be worshipped (96,5)
6 Spirit (103,1)
10 Prickly parts of some plants (118,12)
11 Concealed (19,6)
13 Allow (19,14)
16 Felt sorry for (106,46)
17 Proceed (139,7)
21 Expire (49,10)
22 Lift (81,2 RSV, not in King James)
23 The King James Bible uses "did eat" (78,25)
25 What is left after a fire (102,9)
26 A king of Israel (89,20)
27 Perform on a musical instrument (33,3)
28 Lighting device (119,105)
31 Existed (39,2)

Religion and the Presidency:

An Issue Still With Us

A Roman Catholic in the White House, by James A. Pike, in collaboration with Richard Byfield. 143 pp. Garden City, N.Y. Doubleday. \$2.50.

We can imagine that the publishers of this volume looked out on the election-year scene and shot a short-order request at the newsworthy Episcopal Bishop of California for a book on the issues at stake in voting for or against a Roman Catholic. Senator John F. Kennedy is obviously the unidentified object, flying high in the primary popularity polls. We can imagine also that Bishop Pike offered heartfelt thanks for Canon Byfield, right there in his own cathedral in San Francisco, an experienced editor and journalist who could help produce what was ordered.

This is the heart of the book: it says, discriminate against no man because of his faith, but don't hesitate to question him freely and closely about issues of public concern where his religious ties seem to have a bearing. Bow neither to bigotry nor to cries of "bigotry" aimed at stifling honest inquiry.

In the authors' view, the main issue is what opinion a candidate holds about the relations of Church and State. In admirably objective and starkly simple outline, they describe and compare the three alternatives: "(1) State over Church, (2) Church over State, and (3) God and Conscience over both." In their opinion, buttressed by references to history and theology, the traditional Roman view favors the second, Protestant opinion the third. American constitutional law, holding to separation of Church and State, is closest to the third, too. The official Roman view, that Catholics are bound in faith and conscience to support the social policies favored by the hierarchy both at the polls and in public office, is represented by Cardinal Ottaviani, a Vatican leader.

An alternative Roman position, how-

ever, might be the "American interpretation" recently developed by the Jesuit John Courtney Murray. Father Murray argues (1) that a Church-State is the ideal, but (2) no ideal is possible in the imperfections of history, and therefore (3) the *best possible system* is our U.S. separation, with constitutional guarantees of freedom for the Church. (The Church here means, of course, Rome.) The Americanist position hangs entirely on the assumption that a "Catholic State" or "sacral civilization" is out of the question—an assumption that Roman Catholics obviously do not make in Spain, Italy, Colombia, and other places.

The decisive question raised by Bishop Pike and Canon Byfield is whether American Romans in general, or a Roman President in particular, will follow Cardinal Ottaviani or Father Murray. Or, with the traditional and official Church-over-State doctrine in mind, can the American people rely upon Kennedy to be a "poor" Catholic as well as a fine American?

Within a month of the book's appearance, the Vatican had spoken. Through *L'Osservatore Romano*, its official newspaper, it said on May 16: "A Catholic can never prescind (depart) from the teachings and directives of the Church. In every sector of his activity he must inspire his public and private conduct by the laws, orientations, and instructions of the hierarchy."

It is perfectly clear from reading Bishop Pike's book that he, an ex-Roman, will not be surprised by this development. Senator Kennedy and Father Murray have suffered a setback. Lately the National Council of Churches has been circulating a document written by a Spanish ex-Roman theologian-lawyer, Angel F. Carillo de Alborno, now an Episcopalian. This long article traces the growth of the "separation" doctrine of Church and State in Roman circles, along Father

Murray's lines, and hazards the opinion that it may yet reach the status of a legitimate Roman view.

How soon this would come about, and whether it ever will, are still open questions. These questions clearly have a bearing upon the votes cast by conscientious Christian citizens. The Pike-Byfield book, a nugget of value in a small package, is the best of its kind available. We all should read, mark, learn, and inwardly digest its contents before the campaign of '60 begins in earnest.

—JOSEPH FLETCHER

The Mount of Purification [including Collected Papers of Evelyn Underhill and Meditations and Prayers], by Evelyn Underhill. New York, Longmans, Green & Co. \$3.

Many readers are familiar with the writings of Evelyn Underhill (1875-1941), who is justly considered an outstanding exponent of the mystical life, and whose *Mysticism* (1911 and thirteen subsequent editions) and *Worship* (1936) are standard works likely to endure for ages to come. Not many in this country, however, have been so fortunate as to experience a retreat led by Miss Underhill. This book brings to us another printed example of the addresses, hymns, readings, and points for meditation used by one of the most sought-after English retreat conductors of modern times. The volume serves to show that her extraordinary reputation in that field is entirely justified, for she enjoyed the gift of rare insight into spiritual realities and also the gift of clarity of expression.

Inspired by Dante's picture in *Purgatorio* of the gradual cleansing of the soul from its natural selfishness and unreality, Miss Underhill leads her retreatants along the ascending path up the purifying mountain following Dante, who clambered up from terrace to terrace, not forced by God's judgment, but drawn by His love and by his own desire to respond to it.

Before the ascent can be made, we must jettison the burden of our sins which, by their dead weight, keep us from getting off the ground. As this calls for initiative on our part, though only God can relieve us, she likens the soul to a garden in which the real mystery of growth and fruitfulness is in the hands of God, but the preparation of the ground, the digging and weeding, the hoeing and raking, is left to us.

The deadly sins, which must go if we are to ascend, are treated under the headings of three great disorders of our power of love: loving wrong things, loving too much, and loving too little. Pride and avarice fall in the first category, lust and gluttony into the second, and sloth and envy into the third.

The Eucharist is taken as a figure of our ascent up the Mount of Purification: she subdivides it, analytically, into five elements—thanksgiving, sacrifice, communion, memorial, and mystery—and proceeds to deal, under these headings, with pride and humility, anger and tranquillity, envy and charity, avarice and generosity, greed and detachment. To integrate these sins and virtues into the framework of the Eucharist requires no small degree of skill, but Miss Underhill lives up to her reputation admirably. The result can be recommended as spiritual reading without reserve.

—A. PIERCE MIDDLETON

***The Ladder of Temptations*, by Harold Blair, with a Foreword by the Bishop of London. 112pp. New York, Longmans, Green & Co. \$1.75, cloth; 95 cents, paper.**

The author, who is Canon of Salisbury Cathedral, makes an unusual and penetrating approach to the temptations of Jesus. He begins by discussing the question, "How did God come to let evil exist at all?" and proceeds to develop his theme that "God is a God of good and evil and in full control of both." "Neither God nor man," writes Canon Blair, "can be good without some sort of chance of being evil. There must be two ways, with the risk of his choosing the wrong one. That was God's own decision, and we shall pay him no compliment if we think he wants to shelve the responsibility for it."

With the temptations of Christ in the Wilderness as the frame of reference, the author shows how Christ's decisions were the steps of the ladder that led to his understanding of the will of God for him. The same types of temptation confront Christians in contemporary society. Too often our Christianity is "Christ with all the inconvenient bits left out." Christ was always fighting against false righteousness. "Unless the Church and Christians within it," Canon Blair states, "realize that their main battle is not against obvious evil but against the tyranny of conventional righteousness, they will not be fighting the right battle."

There are startling ideas set forth to jolt us from allegiance to superficialities. The author maintains that "if Jesus were living as a man in our world today he would use for good all the things that Western society has found good, but he would not pretend that they were unchanging and eternal principles."

This is a stimulating book, to be pondered over with a Bible at hand, since it is well annotated in the margin with Old and New Testament sources.

—STELLA GOOSTRAY

***The Paschal Liturgy and the Apocalypse*, by Massey H. Shepherd, Jr. (Vol VI in *Ecumenical Studies in Worship*). 97 pp. Richmond, Va., John Knox Press. \$1.50.**

Throughout Christendom today these truths are being reexamined and reaffirmed: 1) that worship is the central act of Christian living; 2) that Easter provides the core of the Christian revelation; and 3) that the Church stands in tension between life on earth and in heaven.

Dr. Shepherd's thesis is that these three Christian affirmations come to a local point in the liturgy of Easter (the Paschal Liturgy). This in turn suggested to the author of the *BOOK OF REVELATION* (the *Apocalypse*) a basic pattern for his vivid description of life in the Kingdom of God in terms of that primary liturgy. The book is a scholarly presentation of this thesis on the basis of Holy Scripture and the writings of the early Church Fathers.

Although intended for clergy and scholars, this book can serve all churchmen as background material for Dr. Shepherd's "The Holy Week Offices" and for a new perspective on the Book of Revelation.

The other volumes in the *Ecumenical Studies in Worship* include: *Essays on the Lord's Supper* by Oscar Cullmann and F. J. Leehardt; *Worship in the Church of South India* by T. S. Garrett; *An Experimental Liturgy* by J. G. Davies (a General Editor of the series), G. F. Cope, and D. A. Tytler; *Jacob's Ladder: The Meaning of Worship* by William Nicholls; and *Worship in Ancient Israel* by A. S. Herbert.

LAWRENCE H. ROUILLARD

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Letters

About the South

... I wish to express my deep disappointment regarding the article, "Christian Dilemma in the South," ... which appeared in the May issue. ... I submit that in the Church there are no "two sides" to this question. The Church has an official position on race relations, which is, I believe, the only possible Christian position. If this makes me an extremist, then I am content to be so labeled. ... I would like to ask the question, "How does one go about being a 'moderate' Christian?"

THE REV. C. P. CRISS
Arrington, Virginia

... Dean Lea offers us a definition of a "moderate" in race relations. The "moderate," he says, "quite honestly believes that the separation of the races by law is best for both." Thus the "moderate" is a person who agrees with Verwoerd, Strydom, Eastland, Faubus, and disagrees with the Supreme Court and with the stated policies of our Church. In short, a "moderate" by Dean Lea's definition is a segregationist. Does anyone else find this confusing?

GORDON W. ALLPORT
Christ Church Parish, Cambridge, Mass.

... What good can be done by such articles as Dean Lea's "Christian Dilemma in the South"? ... Supposedly the author expected to change some convictions. He will not do so. ... Unfortunately, all that the Lea group will do will be to lend aid and comfort to ... the N.A.A.C.P., and drive out of the Protestant Episcopal Church the loyally white communicants in the South and maybe also a good many in such places as Chicago and New York.

MANNING MASON PATTILLO
Shell Beach, California

... The Church, in reporting or acting, will not produce anything valuable for the racial issue either by re-hashing questionable sociological generalities in Christian terms, or by calling for undefined acts of "prayer."

Your magazine has at least two relevant approaches open: let our teachers give us the Church's thought on unity in Christ as applied to racial differences, or, give us some factual, specific reporting about the Church in the South.

FRANCIS X. WALTER (RECTOR)
St. James Church, Eufula, Alabama

Plebes' Names, Please

... As rector of the parish within which the U.S. Naval Academy is located, I should like your help in obtaining the cooperation of our clergy throughout the land from whose parishes the new class of plebes come. These young men must report to the Naval Academy for summer duty on July 5, which is well in advance of the September enrollment of other college students. Unless we make effective

contact with the Episcopal plebes during the summer, we are at a great disadvantage in getting them to sign out to attend their own Episcopal Church. ... It is urgent that this information be sent early, because once the date for signing out has passed, the midshipmen will have small chance of making a change from the [non-denominational Navy] Chapel for a whole semester. ...

THE REV. JAMES F. MADISON, RECTOR
St. Anne's Parish, Annapolis, Md.

Rx for Pigeons

... I rise to help my brother Kean (*Worldscene*, May, 1960) and plead his cause.

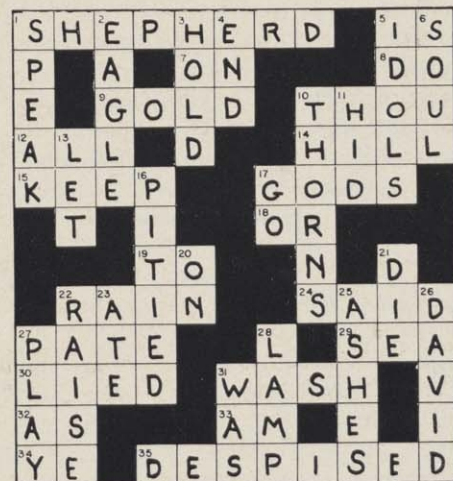
We have had ... pigeon roosts in Laramie. ... It was a mess, and for years we were able to accomplish little ...

The pigeons filled the gutters and stopped them up. Water seeped through the walls of the church and peeled off the paint on the interior walls. Kids insisted on climbing up the downspouts in order to try to capture them; they broke the shingles on the roof; they shot at them with air rifles and made holes in some of the stained-glass windows. The last straw was when kids threw stones at pigeons roosting on the large east-window ledge and made two breaks in that window.

I happened to go to an ordination service in Wheatland (Kans.) where the preacher was the retired Dean of Topeka, Dr. Day. I stated my problem and he responded by telling me that the proper method in Topeka was to hire an exterminator, who came every three months and shot all he could see. He said it worked.

So, by arrangement with the local police, we purchased a high-powered pellet gun, which we gave to a special policeman who was noted as a crack shot, and was willing to undertake the task. ... He really did a job for us. We have now had no pigeons roosting on the church for over a year, except that once in a great while one will appear. We simply call Mr. Pollock, and the pigeon soon disappears ...

THE VERY REV. OTIS JACKSON, DEAN
St. Matthew's Cathedral, Laramie, Wyo.



Solution to puzzle, page 39

What is a Collect?

ASK the active lay person what a collect is and he or she will probably reply that it is a short prayer said just before the Epistle is announced in the service of Holy Communion, and shortly after the Creed in Morning Prayer. Perhaps he will add that each Sunday or Holy Day has its own collect.

This is a good answer. But much more can be said.

Of the roughly 250 collects in our Prayer Book* only 106 are of the kind described above. We use the term collect to identify a particular literary form or pattern into which a writer may "pour" a prayer: either a petition or a thanksgiving. It is the form, not the content, that makes a prayer a collect. The form itself, moreover, has three or four varieties. All these varieties have a few characteristics in common, and generally speaking it is by these that one recognizes a collect when one sees it, wherever published. What are these identifying marks?

The typical collect is short. It consists of a single sentence and expresses only one theme. Seldom does it waste any words. The point it makes is made sharply. It has a rhythm. (Some have characterized the collect as near-poetry.) It is not oratorical or ornate. Whatever beauty of style it has (and a number of them have real beauty) is achieved through terseness and restraint. Phrase is often balanced against phrase, clause against clause, to create the feeling of ideas-that-rhyme instead of the rhyming of word-sounds. If one listens to a collect being read and does not have the book open, one's ear soon catches the scheme and pattern, as in listening to music. If one looks at the words while they are read, or reads the prayer aloud while alone, one may observe the excellent workmanship that went into its making. A really good collect is shapely and has sinew. It says something important and says it well.

As in any art, some specimens are more excellent than others. When you have labelled a prayer "collect" you have not said that it is a fine prayer. There are places in the Prayer Book where the substitution of a different collect would, or could, make an improvement. The high reputation enjoyed by the Prayer Book for its "wonderful collects" rests upon the superlative quality of perhaps seventy-five.

Next in order might come perhaps a hundred which are good. This is one of the areas in the Prayer Book where those who love it most are eager to see it conform more fully to the high standard set by its best pages.

Of the several varieties of the collect, let us take a close look at one, sometimes called the pivotal. It begins by addressing God. Next comes a clause or phrase referring to some particular attribute of God which leads us to believe that what we are about to ask for is something God wants to give us. Then comes the request itself, the heart and core of the prayer.

This request has a special form, including special punctuation. Following the semicolon which ends the reference to God's attribute, the next word, which is the first in the petition, begins with a capital letter. This device marks the "pivot" on which the design turns. The petition may be longer or shorter, depending upon several details in the development of the thought. It may have two clauses. It may include a result-clause, stating the happy consequence that will occur if the prayer is answered. Finally, there is an ending, often stereotyped, often reminding us of our Lord's promise to be with two or three who are gathered together in his Name.

There are many samples of the pivotal type in our American Prayer Book. A few may be seen on pages 222, 17, 18, 67 (one of the most famous), 111, 138, 173, 174, 191, 197.

An entirely different variety of collect is illustrated by the collect for the Twenty-first Sunday after Trinity (pages 218-219). This is one of the finest. Notice how completely it makes its point; how "pardon" and "peace" are spelled out after the word "that"; and how graceful is the flow of this single short sentence.

There is not space here to set down the rules that govern this type, but the reader may perhaps enjoy doing a little homework by writing his own description. As a help, we suggest that he glance at pages 31 (second prayer), 49 (third) 147, 225, 307, and 565-566 of the Prayer Book.

We welcome thoughts from readers on collects. Have you certain favorites? Do certain words in some collects puzzle you? We have written here about *form*. What about *meaning*? Things Old & New will deal with that another month. Any suggestions? A final word: when the best in style becomes a vehicle for the finest in spiritual insight, and beauty is wedded to truth, we have a collect to live by.

* The lack of precision in the total is due to a small margin of flexibility resulting from two facts: (1) In a few instances two collects are almost, but not quite, identical. Shall we count them as one or two? (2) Here and there one finds a prayer that is too long to be a typical collect, but is more like a collect than like any other form. It is a matter of judgment whether to include it in the count.

Q I noticed in the pictures of Princess Margaret's wedding that the Archbishop of Canterbury and some other clerical dignitaries had "chaplains" attending them. I thought all chaplains were clergy serving with the armed forces or at other institutional posts.

A *Chaplain* is really, by contraction, chapel-ain, and originally signified the clergyman conducting services held in a chapel, as distinguished from a church, the appointment to which carried with it some title, or benefice, or "living." In the once-upon-a-time world of feudalism, and less commonly later, there were plenty of people who could afford private chapels, and some the clergymen to go with them. Out of these two usages—the kind of church served and the nature of the clergyman's assignment—come the two modern meanings of the word: a clergyman without other title who performs religious services in a chapel, cathedral, or collegiate church, or one officially attached to the armed forces, to some public institution, or to a family or court.

In the Church in the United States, it is by no means unheard of for a diocese to provide its bishop with a chapel, known as "The Bishop's Chapel," set aside for his personal use. The English counterpart of this practice, and the appointment of particular clergymen to serve such chapels, would account for their having chaplains, as in the case of the ecclesiastical dignitaries you noticed.

Q Is there any difference between doctrine and dogma in the Church?

A In the total spectrum of faith, these two hues are extremely close. *Dogma* means a tenet or a belief authoritatively laid down, and is a word straight out of the Greek, through the Latin, unchanged in spelling or meaning. *Doctrine* comes from the Latin *doceo*, to teach or

instruct. In the Church, dogma tends to mean a credal statement or fundamental point of belief, doctrine the body of teaching assembled around the particular dogma.

It is dogma that Our Lord was true God Incarnate. The doctrine of the Incarnation is what the Church teaches us about the dogma of His deity. Both the Apostles' and the Nicene Creeds speak directly of the three Divine Persons of the Godhead. The Holy Trinity is categorically dogma, but we speak of the doctrine of the Trinity, meaning what the Church, across the centuries, has thought and said about an undeniable experience of God recorded by certain men.

Q What does the Church mean by the word "canon"? I thought it meant some part of the Church law, but then it turns out to be the title belonging to some clergymen.

A This is only the beginning of the confusion over this highly versatile word. It also means an authoritative list of names, the officially determined books making up the Bible, certain church music, and part of the service of Holy Communion.

Each one of its many senses, however, is derived from the Greek *kanon*, for straight rod or bar, rule, standard, or something to measure by. In its legal sense, a canon is a rule or regulation laid down and enforced by the Church. As to clergy, a canon originally was one of a number serving a large church, whose name was entered on a canon, or list. Later, it was used toward such clergy with a shade more of its legal sense, because they lived together under a canon, or rule, of life.

With respect to the Bible, the word *canon*, in its sense of "standard," distinguishes the writings agreed upon for inclusion from the many that were not. The story of Lucifer's rebellion and fall from Heaven, for instance, is not found in the Bible (it did not make the canon), but in the

Jews' Talmud. In the Eastern Church, the word *canon* means a stated set of nine hymns used in certain services, and in general musical usage, it may mean a certain style of composition for choral singing. Liturgically, *canon* is sometimes used as a reference to the part of the Communion service correctly known as the Prayer of Consecration (from the end of the Sanctus to the beginning of the Lord's Prayer), because this corresponds to the Roman Canon of the Mass, one of the standard, unchanging parts, compared with Collect, Epistle, and Gospel (Propers) that change for the day, week, or season.

In our branch of the Church today, a clergyman who bears the title of Canon is usually on the official staff of a cathedral church, under the Dean.

Q Why do we Episcopalians use the word "trespasses" in the Lord's Prayer?

A In both the King James and the Revised Standard versions of the New Testament, St. Matthew (6:12) translates the Greek as "debts," and St. Luke (11:4) as "sins." Our Book of Common Prayer from its beginning, however, made the word "trespasses." And so do we. In this usage the Book of Common Prayer was following the wording of the Lord's Prayer given in the Great Bible (1539), which itself adhered closely to the form of the prayer set out in the English New Testament of William Tyndale (1525-26). In 1541 Henry VIII issued an ordinance requiring the use of this form of the Lord's Prayer, which undoubtedly helped to make it the commonly accepted form for Englishmen of every Christian persuasion.

We may let our saying of the word *trespasses* remind us of the antiquity of the Book of Common Prayer, and of the distinction our branch of the Church enjoys in having first put any such book in the hands of the worshipping faithful.

With Martha and Mary

Anyone who wants to stir up a group of Church women need only mention the story of Mary, who sat listening to Jesus and earned His approval, and Martha, who plugged away at the housework and earned only a rebuke.

"Who's going to get the housework done?" "Doesn't He realize that they'd all have gone hungry if Martha hadn't stayed in that kitchen?" "If everyone took this literally, we'd all starve."

But against all this, Jesus' statement stands: *Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken from her.* (Luke 10:41)

When we are trying to understand a statement that baffles us, it always helps to remember the situation into which it was spoken. We can hardly imagine that situation after nineteen centuries, during which this very story has acted on Western society. What is woman's place in the world? In our day there is a good deal of discussion about it. In Jesus' day there was none at all. Mary belonged in that kitchen; Martha was completely in the right about that, and no one would dream of contradicting her—no one but Jesus. Jesus is defending Mary here more than He is rebuking Martha—defending Mary's right to come out of the kitchen and listen to talk about matters that were ordinarily considered closed to women.

But once we have cleaned up the housekeeping situation, what then? What is Jesus saying about "many things," as against "one thing?"

Perhaps it would sharpen our thought to retell the story, reversing only one detail—the attitudes of the two women. Jesus comes to the house; Martha is bustling about happily in the kitchen, enjoying her work, wholly focussed on the meal which her Lord is soon to enjoy. Mary is sitting at Jesus' feet—but is she hearing His word? Not at all, she is thinking that nobody should be so stupid as to want to be out in that stuffy old kitchen while the Master is talking. So she might say to Jesus, "Lord, dost thou not care that my sister faileth to heed Thy word? Bid her therefore that she listen." What would Jesus say? Well—we don't know that, but we can see clearly that of these two it is Kitchen Martha who is single-minded, while the distracted one is Mary, sitting at Jesus' feet though she may be.

At its deepest level the story of Mary and Martha may speak to this point. Singleness, simplicity, a focussed mind: the "one thing needful" may be just that. It may be going one's own way, doing what one is doing as for the Lord, without fretting about what other people may or may not be doing. It may be developing that almost unknown talent of being oneself.

"To live and let live is very close to the mind of God," a modern religious writer has said—and it seems to be very close to the mind of Jesus here, too. This may be too simple a thought to deserve such dignity; but it appears to be one of the deepest and most difficult ideas in the contemporary world.

Wherever we turn, we meddle. Individuals do this to each other, particularly in families; that is why the home of two sisters is an appropriate setting for this episode in Jesus' life. Nations do it to one another; so do groups, races, social strata—all with the most high-minded names for what they are doing, and all, like Martha, calling on their Lord to justify them and their ways.

The history of the human race is one long commentary on the opposite of this "live and let live" policy. We are willing to cut off our own true life and other people's in order to be "right" and convince other people of our "rightness" over against theirs. But if we could manage to let all that go, life might be rich for all of us, and both Mary's truth and Martha's truth would stand a chance.

—MARY MORRISON

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Know Your Diocese

A SCANT FOUR YEARS after Sacramento became a diocese in 1910, Americans turned rather startled eyes to that section of the country. Lassen Peak, an insignificant mountain by West Coast standards, was proving that it was nevertheless worthy of note—and spewed smoke, flame, and rock on and off for three years to prove its point.

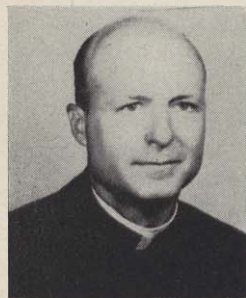
In the almost fifty years since that time, the sensation value of Lassen Peak's fitful eruptions has been surpassed by an explosion of another kind. Sacramento's population has been increasing faster than any other section of the nation, save certain other areas in the State. 1959 saw a 12 per cent increase in Sacramento communicants, boosting total membership to almost twenty thousand. Parishes have sprung up practically overnight, reminiscent of the Gold-Rush past. Case in point: Sacramento County had four parishes and five missions in 1959. By 1970 reliable sources predict that on a population basis, the Church should have forty-eight congregations in this county alone.

At present, Episcopalians in Sacramento are in the spiritual care of fifty-four clergy and twenty-nine lay readers. But attention is being paid to the ever growing need for additional leadership. As members of the Eighth Province, Sacramento as-




sumes partial responsibility for the Divinity School of the Pacific in nearby Berkeley. St. Francis Day School, Fair Oaks, provides training for younger students.

The Rt. Rev. Clarence R. Haden, Jr., Bishop of Sacramento, is a native



Texan, and as such should feel right at home in his new territory with its superlative sequoia trees and magnificent mountains. He was graduated from Baylor University, Waco, Texas, and took his theological training at Union Theological Seminary, New York, and Seabury-Western Theological Seminary, Evanston, Illinois. Bishop Haden was ordained to the priesthood in 1936. He served churches in Texas, Louisiana, and North Carolina before coming to New York City in 1951 to become Executive Director of the

Presiding Bishop's Committee on Laymen's Work. Bishop Hayden has been active in diocesan and Provincial activities since his consecration in 1958, and is in demand as a guest speaker. He conducted the 1960 Lenten Teaching Mission in New Orleans, and his plan for an evangelistic program for Lent, 1961, in Sacramento has just been approved by the diocese's fiftieth convention.



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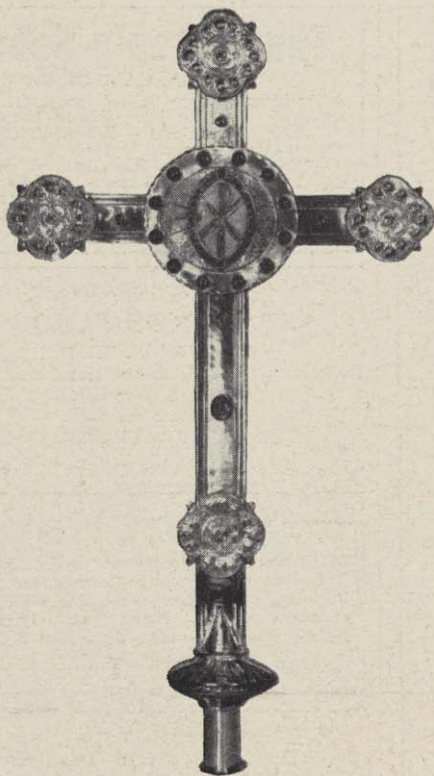
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