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THE EPISCOPALIAN

MARCH 1963

Church World Service:

Much More Than Help

American Indians

...The Long Trail Back

Ceylon And Burma...

..Our Anglican Outposts



A BLANKET FOR THE WORLD

The story of a blanket you have taken to your parish is also the story of Church World Service, an agency that means help and hope for millions.

YOU look in the closet for a fresh supply of towels and happen to notice the extra blankets you keep for "company." Then you remember reading in your parish bulletin that the Episcopal Church is sponsoring an overseas-relief appeal for 50,000 blankets.

That one blanket at the bottom of the pile never seems to get used, even though it's perfectly good. Well, you decide, I'll pull it out and take it over to the parish collection center so that it will be sent to somebody who genuinely needs it.

"Somebody who genuinely needs it." Who is that person? What circumstances in his life have kept him from owning even one blanket?

On the other side of the world, in Algeria, a representative of Church World Service carefully surveys a devastated, turbulent country. As a Christian, he feels compassion for the thousands of refugees—individuals uprooted, homeless, cold, and hungry. As an employee of Church World Service, he estimates, in terms of money, food, medicine, clothing, and blankets, the absolute *minimum* needs of these destitute people. This is an emergency situation, he knows. Using his expert judgment and vast experience, he cables his report—clear, logical, and heartbreakingly indicative of great suffering—to C.W.S. headquarters in New York.

"The question is," says the Church World Service representative in New York, as he looks at the cable just arrived from Algeria, "how do we get 650,000 blankets, and \$100,000 to send them with?"

This relationship is not overdramatized; it is, in essence, the way Church World Service works. This is why you, an Episcopalian, your Methodist neighbor, and the Orthodox family who live down the street, are all part of Church World Service.

The name "Church World Service" has become familiar throughout the world. Yet, though most people know that C.W.S. is an agency that provides quick action whenever disaster strikes, too few of us know how it works.

As an agency of the National Council of Churches, C.W.S. works in co-operation with the World Council of

Churches to serve as a link between American churches and people of all races and creeds in other parts of the globe. The Rev. Canon Almon R. Pepper, chairman of the executive committee of C.W.S. and director of the Episcopal Church's National Department of Christian Social Relations, says, "Church World Service is the agent that channels to American churches—at their request—the program needs of other churches."

Thus, when you give your extra blanket in answer to the Episcopal Church's appeal, you in turn answer the C.W.S. appeal to all member denominations of the National Council of Churches and ultimately become part of one vast Christian expression of love and concern.

One thing to remember, however, is that, while you were deciding to relinquish the blanket, a housewife in Surrey was checking her budget to see what she could spare for the British Council of Churches, and a man in West Germany was shelling out a few marks for the German churches' "Bread for the World" campaign. Just as Church World Service represents most American church people, similar agencies in the United States and other countries reflect the concern of millions of other Christians.

Thirty in One

Why, then, have some thirty American communions and related agencies chosen to band together and pool their efforts within C.W.S.? One answer is that, by merging administration and processing systems for material aid, Church World Service members achieve amazing economy and efficiency. In 1962, for example, C.W.S. channeled over 413 million pounds of food, clothing, medicine, and other material aids valued in excess of \$29 million to some fifty countries.

Another reason for this merger is that, although the U.S. Government makes available great stores of surplus food for distribution by volunteer agencies, it would be impossible for Washington to deal separately with each of the thirty member groups of C.W.S.

By BARBARA G. KREMER

C.W.S., NEW WINDSOR: FROM PARISH TO PLANE

Clothing and blankets ...



... are sped away



... for unpacking ...

... and folding and sorting ...



A Blanket for the World

Finally—and most important—Church World Service provides a specific opportunity for American churches to participate in the total world-wide mission of Christianity. As one C.W.S. representative puts it, "American churches may never agree on theology, but they do agree on working together."

Church World Service was founded in 1946. It came into being after World War II, when American church leaders saw that a new kind of agency would be needed to co-ordinate and administer the response to the overwhelming need of war victims everywhere. Eventually C.W.S. was established as a permanent and major agency within the National Council of Churches.

"I'm all in favor of an ecumenical approach," you say, "but how does the Episcopal Church manage to support such a large-scale operation?"

Via the Presiding Bishop's Fund for World Relief and other sources, part of the Episcopal Church's national program directly supports C.W.S. The C.W.S. share is earmarked for specific purposes, as designated by our own National Council.

Blankets, of course, are just part of Church World Service. The programs of C.W.S. include material aid, self-help and technical assistance, ecumenical scholarships, emergency relief, and refugee resettlement.

Last year, Church World Service food programs alone served over ten million people—an incredible number, yet only a fraction of the world's hungry. "There are eight million people in acute need in East Pakistan alone," says the C.W.S. representative. Add to this people in dire need in dozens of other countries, and the proportions of the task hit home.

C.W.S. has two main sources of food: U.S. Government surplus, under the Share Our Surplus Plan; and CROP, the Christian Rural Overseas Program, whereby individual farmers donate grain, livestock, and other resources from their own supplies.

"It's simply unbelievable to me," an Episcopal G.I. in Korea writes in the letter containing his check for the Presiding Bishop's Fund, "that one dollar buys 300 pounds of food, and that my fifty dollars will buy seven and one-half tons of food."

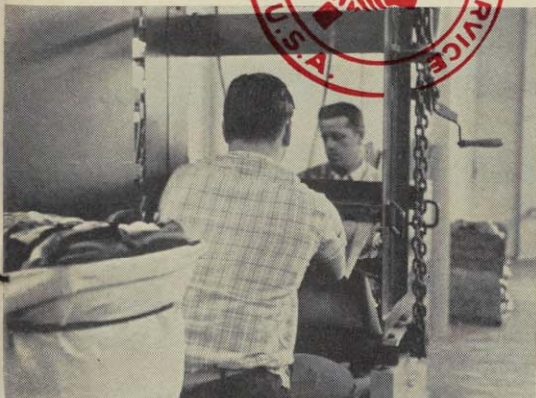
Through Church World Service one dollar will send 300 pounds of food overseas. The food itself is free because it is donated; yet the fact that a vast complex of shipping, processing, and administrative actions can send a pound of food several thousand miles at a cost of one-third of a cent is more than remarkable. This is why the Episcopal Church's blanket appeal asks for "a blanket and a quarter." The twenty-five cents covers all costs to get the blanket to its destination. If you wrapped the blanket and sent it to Algeria yourself, you would have to pay at least ninety cents for postage.

After the Headlines

Disaster relief is perhaps the best-known Church World Service program because tragedy—in the form of a violent earthquake, a flood, or a famine—strikes an immediate response in Americans. Thus, when violent earthquakes shattered Chile in 1960, killing thousands, aid through Church World Service and many other sources poured in immediately. Yet, long after Chile's plight had dropped from newspaper headlines, the situation of two million homeless Chileans remained acute. Orphans still had to be taken care of; villages had to be rebuilt; and Church World Service was still there helping. This is why C.W.S. stresses that it is "a central committee for relief and rehabilitation."

Taking a long-range view, however, does not mean that Church World Service moves in and stays. The agency never goes anywhere uninvited. Its guiding policy is to render help until indigenous churches and local inhabitants are able to handle matters themselves.

"In Chile," says a C.W.S. official, "is the essence of



Great bundles are baled ...



... bound with stout burlap ...



... then precisely labeled ...



... conveyed to the last stop ...



... all ready to travel.

a dynamic model program . . . as a result of the earthquake, Chile found itself in relations with the total ecumenical community." Through this new awareness, the Chilean Christian relief agency, *Ayuda Christiana Evangélica*, sponsored its own "One Great Hour of Sharing" on the first anniversary of the great earthquake. Though Chilean Protestants were still overwhelmed by the needs of their own people, they announced a thank offering for the help they had received from the world's churches. The result: \$2,400 was collected and sent to tuberculosis victims in Korea and famine victims in Kenya.

Self-Help Stressed

Self-help assistance takes many forms. In the Dominican Republic, indigenous churches requested—and received—C.W.S. help in starting a baby clinic and pilot projects in agriculture. In Korea, thousands of amputees who might otherwise be beggars are being taught vocations which will help them gain self-sufficiency and dignity. In the Near East, refugees living in barren camps with no other place to go and no work available to them have been provided with tools and instruction that enable them to produce salable goods.

Through the C.W.S. Ecumenical Scholarship Exchange Program, over 600 students have been able to study in the United States since 1949. At present, the majority of these are theological students; U.S. seminaries participating in the program co-operate by giving complete scholarships. All candidates must meet stiff qualifications, including the ability to speak English. They also must promise to return to their own lands when their studies are completed.

C.W.S. also provides programs for educating laymen. Dmitricus Moskonis of Alexandria, Greece, for example, is now studying library science at Rutgers. When he completes his study, he will run a library back home.



Departure days: C.W.S. representative John Abbott (right) and Methodist Bishop James K. Mathens off a planeload of Algeria-bound blankets.



A Blanket for the World

Yoko Kojima, a vivacious young woman from Japan, will use her training in New York to work with physically handicapped children when she goes home.

"There is so much to do!" you say. "Who decides what is to be done—and in what degree?"

One answer is that you do, since the work of C.W.S. is determined by the denominations it represents. Then, too, Church World Service and the World Council of Churches station field workers wherever any projects are being carried out. Missionaries, local Christian councils, and indigenous churches also contribute to this network of Christian communication.

C.W.S., New York

The central headquarters of Church World Service is in the Interchurch Center at 475 Riverside Drive in New York City. The executive committee of C.W.S. consists of a number of officials representing churches who work with and through the agency. Chairman of this board is the Rev. Canon Almon R. Pepper (see box, page 8).

The executive director of C.W.S. is Mr. Hugh D. Farley, who assumed his post in 1961 and has since reorganized the agency so that it is now even better geared to perform its extensive duties. The total C.W.S. operation in 1962 involved funds, goods, and services in excess of \$41 million, thus indicating the immensity of Mr. Farley's responsibility.

He has said of C.W.S.: "We must avoid any impression of colonialism or possessiveness and seek a framework, not of 'giving' and 'receiving' churches, but of a common mandate for service to those in need."

In line with his feeling that C.W.S. should provide increasing self-help and rehabilitation programs and offer long-range assistance as well as emergency aid, Mr. Farley has set up four new "area desks," whereby one highly trained C.W.S. representative is responsible for keeping up with one huge chunk of the world. Overseeing this entire overseas operation is Mr. James MacCracken, the energetic associate executive director of C.W.S.

"Are people hungry?" he asks. "The answer is legion . . . the need always outpaces the supply. But there is an enduring value and necessity of doing something to make one Christian presence felt."

The occupants of the four "area desks" are also keenly aware of the importance of "making one Christian presence felt" and of the tremendous challenges involved in this ever-growing effort.

The first desk, Europe and the Middle East, is occupied by the Rev. John D. Metzler, Sr., a wise gentleman with forty years of experience in church mission and relief work in the United States and Europe. His current assignment extends from Greece and Turkey to Egypt and Jordan.

The second area desk—Asia—covers the part of the world that extends from the Pakistan-Iran border to

Hawaii. This desk is occupied by the Rev. Boyd Lowry, a young Presbyterian minister who spent three years as a C.W.S. program director in Pakistan.

Mr. Lowry stresses the fact that 80 per cent of Asia is agricultural—and most of Asia is critically underdeveloped. Here, large, poor populations cannot even win the daily struggle for existence, much less cope with an emergency in the form of drought or flood.

The African desk, occupied by Mr. Jan S. F. Van Hoogstraten, has recently been one of the busiest at C.W.S. A native of the Netherlands with wide experience in a number of C.W.S. programs, Mr. Van Hoogstraten is familiar with both Europe and the Middle East as well as Africa.

At the Latin America-Caribbean desk is Miss Betty Richardson, an English churchwoman with a firm belief in the individual's basic need to be self-sufficient.

Citing such examples as a pilot project for sanitation and health education in Brazil and another to advise groups in Peru on co-operatives, Miss Richardson can show time and again that, while underdeveloped countries seek our advice and need our help, they do not want "charity" on a permanent basis.

Refugee Resettlement

Another major program within Church World Service is refugee resettlement. Since 1949, C.W.S. has helped almost 130,000 refugees find a new life in this country. The New York staff for this tremendous assignment includes thirty people. Currently, Church World Service handles about 6,000 resettlement cases each year. The process for resettling a single family is formidable. Working with individual U.S. churches, C.W.S. helps to find sponsors for immigrants, gives assistance if an emergency occurs—as when the father of a newly arrived family is suddenly taken ill or dies—and grants loans for passage to this country if they are needed.

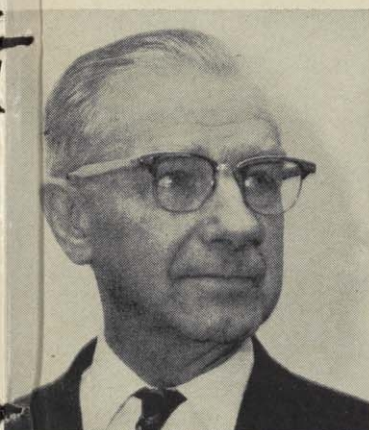
Although the European refugee program is still quite active, the greatest influx of refugees to the U.S.A. at present is from Cuba. Because of the many escapees from Castroism in Florida, C.W.S. has for some time had a Miami office. To help the refugees find new homes and lives, C.W.S. has co-operated with a number of plans for resettlement. The "Bishop's Flights" in the Episcopal Church (see page 45) are part of this program.

"Now, then," you say, "back to that blanket. You've taken me to Church World Service headquarters, but I still don't see who packed up my blanket and sent it where it needed to go."

This detail, multiplied several thousand times, becomes a gigantic exercise in logistics. After you deposit the blanket in a carton at your parish, all the C.W.S. member churches in your area combine their contributions at one central spot. From these centers, great tractor-trailers transport the pooled cartons of clothing, blankets, and shoes to one of six distribution



C.W.S. HEADQUARTERS, N.Y.: *The two men shown above oversee the vast operations of the interchurch agency. They are executive director Hugh D. Farley, left, and associate executive director James MacCracken. The four C.W.S. representatives who occupy the "area desks" are pictured below. From second row, left, they are Jan S. F. Van Hoogstraten, Africa; Miss Betty Richardson, Latin America and the Caribbean; John D. Metzler, Sr., Europe and the Middle East; and Boyd Lowry, Asia.*



and processing centers: Modesto, California; Nappanee, Indiana; St. Louis, Missouri; Denver, Colorado; New York City; and New Windsor, Maryland.

It takes a fleet of trucks to keep the pipelines between the United States and other countries supplied. Fortunately, commercial trucking firms have schedules to keep—empty or filled, trucks must run on time. Thus, a tractor-trailer arriving in Florida filled with freezers from Iowa may pick up only one-half a trailer load of oranges, destined for Baltimore. The trucking firms have agreed to donate, whenever possible, such empty space to C.W.S. On its way to Baltimore, the truck will stop off at New Windsor, where several thousand pounds of clothing collected in Florida will be unloaded.

Operation New Windsor

Looking like the campus of a small college—which is what it once was—the New Windsor station is composed of three main halls, the huge, multistory processing station, and a large warehouselike building used to process medical supplies.

Mr. Ray Kyle, director of the New Windsor station, lives with his family in an apartment-dormitory in one of the converted college buildings, along with a few other permanent staff members. The full-time staff is amazingly small, especially since the station is abuzz with people of all ages, working at a number of different jobs.

Mr. Kyle was a bank executive, but took a year's leave of absence for temporary service at New Windsor. The year has become a dozen years, and the former banker is now responsible for a major job of co-ordinating the activities of a varied setup which includes supervising and guiding the efforts of more than 5,000 volunteer workers each year.

A tall, unassuming person who creates an atmosphere of easygoing cheerfulness, Mr. Kyle is constantly working to improve methods and systems used to process clothing and other supplies, but shunning any praise for the ingenious ideas he has used.

Each weekday, a bus or carload of volunteers arrives at New Windsor to sort, fold, and pack the blanket you sent, or the jacket someone's husband finally gave up, or the clothing a child has outgrown. The volunteers may drive as far as two hundred miles before their workday begins—at 7:30 A.M.

There is no conscious waste anywhere at New Windsor—even the cardboard cartons in which clothing arrives are saved and sold. At each bin where volunteers sort and fold clothing, there is a box for unsuitable items—clothing that is torn or dirty or otherwise unfit to send. The signs posted on the walls of the huge processing room help volunteers decide which things to keep out. The best says simply, "Would you wear it?"

Lest we be dismayed by those who would send dirty or worn-out clothing as an expression of Christian love, we need to think a bit, reminds Mr. Kyle. Often clothing

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sent perfectly clean becomes soiled en route because of improper packing. Worn-out things may be the best that someone, himself in modest circumstances, could give.

Soiled clothing is washed in New Windsor's own laundry or dry-cleaned by a local plant whose owner charges a nominal rate. Some torn things are shipped along with needle and thread to refugee camps, where patient fingers repair the still-usable garments. The items that are irreparable are sold for rags.

High Heels No Help

The only hopeless gifts you can make to a clothing drive, it seems, are high, spike-heeled shoes. Women in many parts of the world simply cannot use them. Flats and medium heels, men's shoes, bedroom slippers, and any other kinds of footwear are fine—but spike heels have to be burned, because Mr. Kyle has not yet found any other way to dispose of them.

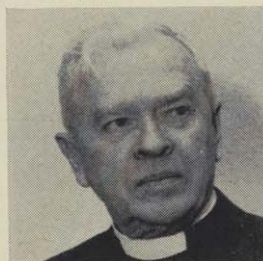
At New Windsor cut pieces for new garments—work clothes, layettes, and smocks—are also prepared for churchwomen who volunteer to sew them together. Two women, both fulltime staff members because of the tricky, dangerous work of using the whirring cutting machines, handle this entire operation. Each cutting yields about 4,000 pieces.

The New Windsor station, largest of the six C.W.S. processing centers, also includes a department for processing medicines to be sent to hospitals overseas via the Interchurch Medical Assistance program. There are also rooms containing boxes of seeds for lettuce, carrots, beans, and the like. Also awaiting shipment are such items as farm tools and chick incubators.

Without volunteer service, New Windsor or any of the processing stations could not possibly send these items out. "The best system in the world is no substitute for dedicated people," director Kyle says. "This place is symbolic of a new understanding about Christian responsibility in meeting human needs. Volunteer work brings people a chance to touch reality—they're participating in the solution, rather than the problem."

Circle Completed

Thus the cycle becomes complete. It starts in a distant refugee camp where human need is total and critical. The need is interpreted and defined to you by committed and expert observers, working with and through the Episcopal Church. You do your part by giving a blanket, and someone else sees to it that your blanket, along with thousands of others, is prepared for economical, safe delivery to its destination. In the refugee camp once again, the blanket is given by either a field worker or a representative of a local Christian agency to one person who will be able to keep a bit warmer in the winter cold. And he will be able to feel in his heart that someone, somewhere, is aware that he exists and is sharing his sorrow and hope. ◀



THE CHURCH'S NUMBER ONE RELIEF MAN

"Church World Service," says the Rev. Canon Almon R. Pepper, "is what member churches want it to be." As director of the Episcopal Church's Department of Christian Social Relations and as chairman of the executive committee of Church World Service, Canon Pepper, however, has a major responsibility in the far-reaching activities of C.W.S. Within the Episcopal Church he is largely responsible for the development of the Presiding Bishop's Fund for World Relief, the primary source of Episcopal backing for all Christian relief and rehabilitation programs around the world.

An authority on social welfare, serious, hard-working Canon Pepper has long been active in the Church's ever-widening efforts to translate Christian concern into action—in areas ranging from world relief and interchurch aid to refugee resettlement, juvenile delinquency, and race relations.

As chief overseer of the church's world relief program, Canon Pepper has performed a variety of international duties. He took part in the organizing session of the World Council of Churches in 1948 in Amsterdam, and the 1956 Beirut Conference on Arab Refugees.

Born in Wisconsin in 1899, Canon Pepper was graduated from Kenyon College in 1921, and from Nashotah House in 1924. After his ordination to the priesthood in 1925, he studied at the New York School of Social Work and the General Theological Seminary.

His first assignment was as chaplain and assistant to the superintendent of the New York Protestant Episcopal City Mission Society, through which he inaugurated the Protestant chaplaincy program at the Federal Detention Headquarters in New York. He subsequently served as rector of Grace Church in Cleveland, Ohio. Since 1936, he has been director of the Christian Social Relations Department.

Canon Pepper's distinguished service has been widely recognized. He holds honorary degrees from both Kenyon College and Nashotah House. For assistance given by the Episcopal Church to the Orthodox Church of Greece, he was made a commander of the Order of the Phoenix by King Paul, and holds the Cross of St. Joanikie from the Serbian Orthodox Church in the United States.

Canon Pepper and his wife, the former Alpha Catherine Larson, were married in 1936 and reside in New York City. They have one daughter, Mary Mallory Pepper.

LETTERS

MODEL OFFERED

Want to thank you for the new feature in THE EPISCOPALIAN—"The Episcocats. As a cat lover I think they really are great!

Have a tiger cat of our own—so if you ever need a model (Episcopalian, of course) I'm sure it could be arranged.

JOANNE METZGER
Shaker Heights, Ohio

KUDO FOR THE CANON

Thanks for giving us Canon Howard Johnson's articles in the past issues of THE EPISCOPALIAN. Not only are they intensely interesting and informative, but delightfully written as well.

But I must confess that his account of the Christian people whom he met on his travels makes most of us here in the United States seem like very "lukewarm" Christians, taking all our privileges and responsibilities so casually.

It seems to me that everyone who reads Canon Johnson's book will feel compelled to give support, both prayerful and financial, to the Church's missions. Canon Johnson himself displayed a great deal of physical courage and genuine dedication in meeting and surmounting the various difficult situations which arose.

FLORENCE V. MILLER
Wilmington, Del.

FOUR FROM TALLAHASSEE

Re "When Seminarians Need Help," January, 1963, issue—the article is timely and urgent. You have, however, omitted any reference to the truly outstanding job being done by Holy Comforter, Tallahassee. This parish of less than 500 communicants is making a substantial contribution in support of four men from the parish.

As one of the three recipients attending Virginia Theological Seminary (the fourth is at Sewanee), I feel it is appropriate that we should call this to your attention—if only as an opportunity of expressing in a very small way our grateful recognition of this parish effort in our behalf and in behalf of theological education.

WILLIAM C. HARRIS
Alexandria, Va.

FIFTEEN FROM COLORADO

In March, 1961, the Church Periodical
Continued on page 56

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FOR YOUR INFORMATION

* * * * *

This month's cover, designed by **Robert Wood**, reflects the universality of Christian concern. A refugee boy from Europe, an American Indian, and a woman from Burma—all are individuals far apart in custom and geography, yet bound each to each, and to us, by the common bond of Christianity.

The boy with the blanket vividly illustrates the work of Church World Service, the interchurch agency which channels American aid to needy individuals everywhere. "A BLANKET FOR THE WORLD," by associate editor **Barbara Kremer**, page 2, attempts to show how C.W.S. operates its vast network of concern. A further reminder of our personal share in this world-wide endeavor: One Great Hour of Sharing, which helps to support Church World Service, is coming up this month for many churches on Sunday, March 24. Episcopalians are being asked to support the church's special Cuba Refugee Aid drive this year through One Great Hour. (See page 40).

"THE AMERICAN INDIAN: TRAGEDY AND HOPE," page 12, is an eye-opening study of one of our most shameful failures in recognizing our Christian responsibilities in this country. Associate editor **Thomas LaBar** traveled over 800 miles in the Dakotas and interviewed scores of individuals for this report.

Author LaBar's own background provided him with an instant ice-breaker in research on this story. His maternal grandmother had been a member of the Wyandot tribe.



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THE AMERICAN INDIAN: TRAGEDY & HOPE



BY THOMAS LABAR

"My, my," he murmured, shaking his head sadly. "My, my."

The young man lost in his dreams, the mother and her infant, the old man, and the children were all Dakota Indians living in an agglomeration of rickety shacks outside Rapid City, South Dakota, where they had come seeking a new way of life. Their sense of confusion and despair is in no way unique.

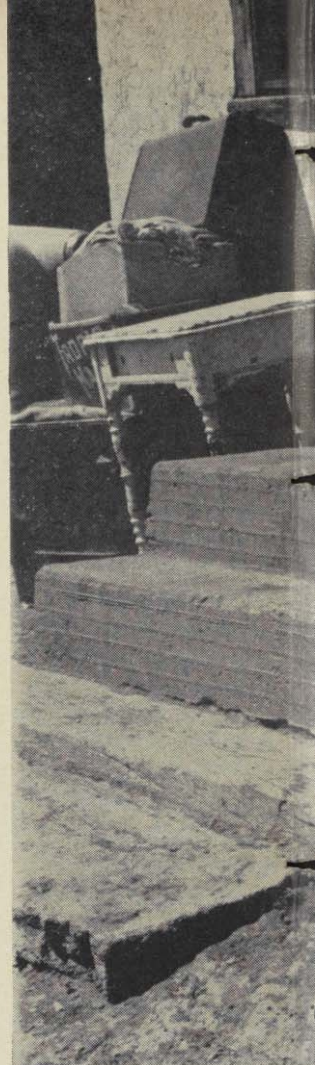
Similar scenes are occurring every day where the members of other tribes have gathered in the Indian shantytowns of Los Angeles, San Francisco, Salt Lake City, Seattle, St. Paul and Minneapolis, Phoenix, Tulsa, Denver, and Chicago.

According to the latest figures of the Federal Bureau of Indian Affairs, approximately 160,000 Indians have left their reservations, a majority of them to settle in metropolitan centers. Although some find steady employment and settle into

the rhythm of the community, most have a great deal of trouble achieving this. In their frustration, many turn to drunkenness, chronic idleness, narcotics, and in some cases crime. Alarmed national authorities are beginning to consider the Indian their latest urban minority problem.

Yet, gloomy as such reports are, students of Indian affairs find much that is hopeful in the news. The very fact that large numbers of young Indians are moving to the cities, they observe, indicates a desire for change. Then, too, the experts are finding signs that on the reservations, where the majority of Indians still live, there is an increasing willingness to look critically at old patterns and experiment with new ways.

Anthropologist Fred W. Voget says, "Indians indeed appear on the eve of new, if not revolutionary, developments in all aspects of their lives." It would seem that after nearly



AN EMPTY whisky bottle hit the floor and rolled slowly into a corner. For a few moments a hand groped along the rough boards before falling beside the bed. Only the buzz of horseflies broke the room's silence in the midafternoon heat.

Outside, an old man shuffled down the dirt road. Sitting on an overturned oil drum, a woman nursing a small baby called out, "Any work today, Uncle?"

"No, my niece," he answered, "not today," his feet making puffs of dust as he proceeded down the road. A short distance further he paused to watch three little girls sliding down the windshield of a gutted automobile.



Outside his weathered house near Rapid City, Paul Sleeping Bear, a lifelong Episcopalian, reads his Bible to a friend.

a century of physical and intellectual stagnation as the defeated wards of the white world, the American Indian is beginning to seek entrance into the mainstream of U.S. life.

Other minority groups have reached this point and been quickly assimilated into the bubbling American melting pot. For the Indian, however, there is one important difference. He does not want to become just another white man, but instead wishes to take his place in society as an Indian, bringing with him his own heritage and prideful past. How he is to do this remains a problem of huge dimension, as yet unsolved.

Unfortunately, one of the chief obstacles in his path is the lack of intelligent help he is likely to receive from his fellow countrymen. In the introduction to *The American Heritage Book of Indians*, President John F. Kennedy writes, "For a subject worked and reworked so often in

novels, motion pictures, and television, American Indians remain probably the least understood and most misunderstood of us all."

Perhaps the majority of white citizens are just indifferent, thinking of the Indian—whenever they do—as someone who gets shot off a horse during the third reel of the late show. Others may still think of him as such romantic idealists as Rousseau, Longfellow, or Cooper pictured him: the noble savage living an idyllic life in sylvan simplicity. Some may get their image from "slick" magazine cartoons showing a paunchy aborigine cross-legged on a blanket, gleefully cheating an equally paunchy tourist.

When Indians and those who know them run across these false and debasing notions, they are never sure whether to laugh or cry. Any vocal Indian, however, is quick to point out that his people are made of the same clay, profane and divine, as the

rest of the human race. There are brilliant Indians and stupid ones; clean Indians and dirty ones; honest Indians and crooks; fans of the Dodgers and fans of the Giants.

One thing they do have is a racial and cultural heritage apart from the rest of the nation that cannot be ignored. This is what most white Americans do not understand. Ella Deloria, a Dakota Indian, scholar, and sister of the Ven. Vine V. Deloria, Archdeacon for Indian work in the Episcopal Missionary District of South Dakota, says in her book, *Speaking of Indians*, "In the old days Indians had dignity and pride. They still do." The Indian is not eager to trade in his "Indianness" all of a piece for a membership card in the modern world. He is aware certain changes must take place, but his heritage is too important to him to throw away entirely.

Most archeologists now agree that

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the first Indians came to the North American continent between 20,000 and 30,000 years ago from the Asian wilderness across what is now known as the Bering Strait.

Before the arrival of the first Europeans, these Asian migrants had grown in number to some sixteen million persons speaking approximately a thousand different languages and divided into a large number of nation-groups, of which at least three—Aztecs, Incas, and Mayans—developed highly complex civilizations.

Of the total Indian population in the two continents of the New World, only a million or so inhabited the area now comprising the United States. Speaking about 150 languages and divided into about as many tribal political units, they ranged from the Muskogee of the moist southeastern forests, to the Algonquian of the northern lake country, to the Dakotas of the upper Mississippi, to the Zuñi of the southwestern desert, to the Shoshone of the Pacific northwest. For nearly 300 years these peoples fought inter-

mittent wars against the white invaders. The final subjugation of the Indian race came in the late nineteenth century on the western plains.

American Iliad

According to *The American Heritage Book of Indians*, "it is in the Plains Indians as hyper-Indian, as the Indian carried to extremes, that the folklore of the plains wars reveals best. Never were such brave knights, such reckless horsemanship, never such tragic nobility . . . The wars of the plains are America's *Iliad*. It is sung in the jagged rhythm of a wild Sioux charge. It is all poetry, for poetry is really made of blood and not of daffodils. It will outlive sober history and never quite die, as poetry never quite does."

Although Indian tribes often differed from one another as much as one European nation differs from another, a short walk among the "hyper-Indian" nation of the Dakota may give some revealing insights into the situation and aspirations of American Indians today.

When first discovered by white men, the Dakota (which means in

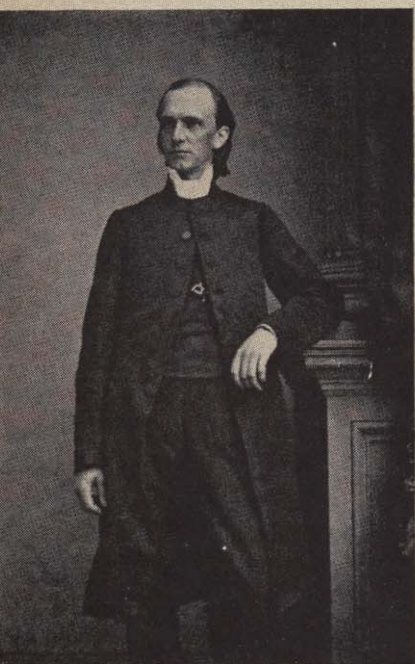
one of their three dialects, "allies") were living in the lush valley of the upper Mississippi, hunters of the deer and rabbit, fishers of the bass and trout. Then, in the mid-seventeenth century, the Chippewa Indians moved into the Dakota homeland, driven from their natural habitat in the East by the white man. The Dakotas reacted violently to this invasion and won for themselves the name "Sioux," which, as the Chippewas understood it, was French slang meaning "cutthroat." Eventually the Chippewas became the first tribe in the area to procure firearms from white traders and with this advantage drove the Dakotas onto the edge of the great prairies in western Minnesota.

The transition from the woods and streams to the open grasslands had a profound effect on the Dakota. For one thing, the deer and bass gave way to thundering herds of buffalo. The large bison provided everything: food, oil, clothes, shelter. As generations passed the buffalo became a symbol of life and prosperity, and even a manifestation in the Dakota religion. To this day a Dakota aphorism for searching the future is to "wonder where the buffalo have gone."

Dakota social structure can be summed up in one word: kinship. Included in this concept were not only blood relations, but friends, friends of blood relations, and blood relations of friends. Thus, each individual had relations, including a number of fathers, mothers, sisters, brothers, aunts, and uncles, all of whom owed him a number of prescribed duties and to all of whom he owed a number of prescribed duties. For instance, a young boy might have to forego his swim to sit beside a sick aunt until she felt better or a closer relative happened by. On the other hand, he might be the recipient of a fine pony from a distant "father" who, although he could ill afford to part with the animal, knew his "son" was of the age to have a steed.

Worship of Wakan

For Dakotas, the only thing more important than the duties of kinship



Among the early champions of the cruelly mistreated Indians were Episcopal missionary bishops Henry Whipple (left) and William Hobart Hare.

was the rites of their religion, for they were by nature a deeply spiritual people. Monotheistic, they worshiped Wakan, meaning in rough translation "the Great Holy."

A key to understanding the Dakota approach to Wakan is their mystic sense of vision. Between Wakan and the individual human being stood personal mediators, varying from man to man. To discover his own special mediator, the Dakota brave would go off by himself when he had reached an age at which he felt himself ready. In his lonely vigil he fasted and inflicted pain upon himself until, falling in a faint, he would have a vision of some animal or a certain sort of tree or a particular kind of rock. From that day until his death, the Dakota brave would know that this animal or tree was special and holy for him, his personal mediator. Through this mediator, he was assured of a relationship with Wakan.

At the center of all Dakota worship was their major corporate act, the Sun Dance. More a series of carefully prescribed liturgical movements than a dance, it was convened at the request of any individual who wished to honor Wakan. Sometimes such a call would bring the whole Dakota nation—this happened at least once a year—and sometimes only those of a few surrounding groups of *tipis*.

The chief supplicant was required to fast for many days and to stare directly at the sun for hours on end. When the Sun Dance got under way, he had to tie himself to a central pole with leather thongs that ran through his flesh and dance until he had ripped himself loose. Others would join him in his trials as the whole Dakota nation beseeched Wakan to accept the honor of his people and to answer the hopes and private prayers of all hearts.

A Time of Wars

As the years passed, the Dakotas often had need to seek Wakan's protection and to test the ties of kinship, for in their move to the prairies they had found other Indians, like the Crows, who regarded the Dakotas as intruders. They also found other



BISHOP HARE ON A MISSIONARY TRIP.

As the first missionary bishop of South Dakota, the Rt. Rev. William Hare helped the Indians establish schools and chapels which exist to this day.

Indian nations driven, like themselves, from their own homelands. For decades bloody Indian wars raged across the seas of grass. In this turmoil the Dakotas learned to become fierce and determined fighters until the name Dakota, or Sioux, as their enemies still called them, became a name both feared and respected around council fires from the northern reaches of the Missouri River to the Platte. The Indian wars ended for the most part in 1851 with the great peace council of Horse Creek where, under the sponsorship of the U.S. government, nine Indian nations agreed to cease the bloodshed.

No sooner had the Dakota and other Indians stopped fighting among themselves for enough land on which to live, than they found it necessary to fight the white man for the same reason. Three years and ten miles from the time and place of the great peace council, the wars of the U.S. against the plains Indians were opened by a dispute between a white settler and a Dakota brave over the ownership of a cow. During the following half-century a spluttering conflict was to claim the lives of thousands, both Indian and white.

The first large-scale encounter of the on-and-off-again war occurred in 1862 when the Santee Dakotas, who had, under the treaty of 1851, agreed to settle on a government reservation

in their native Minnesota, had their first taste of white treachery. Dishonest and greedy white officials pocketed most of the money coming from Washington, D.C., spending only a fraction of it for inadequate and inferior food and supplies for the Indians.

Let Them Eat Grass

One of the few voices raised on behalf of the starving Santees was that of the Rt. Rev. Henry B. Whipple, Episcopal Missionary Bishop of Minnesota, who time after time interceded on their behalf and earned from them the name of Straight Tongue, because they could always trust what he said. In letter after letter to Washington, D.C., Bishop Whipple asked that more food be supplied the Indians and charged that "the Indian Department is the most corrupt in the government." But President Lincoln and his cabinet were immersed in the Civil War, and the bishop's pleas went unanswered.

At the end of their endurance, the Santee Dakotas demanded food. A white trader barked, "Let them eat grass." It proved as ill-considered a remark as that of Queen Marie Antoinette. Under the instigation of Chief Little Crow, the Dakotas murdered seven hundred settlers and one hundred soldiers in a few bloody days and nights of terror. The first victim of the massacre was the trader,



After Sunday morning services, parishioners from the Pine Ridge reservation leave St. Peter's Chapel.



Archdeacon Vine V. Deloria (left) has devoted his life to helping his people. At right, attending a district convention, are South Dakota Episcopalians Hobart Eagle, Laurence Deloria, and Leo American Horse.



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who was found slain with his mouth stuffed with grass.

Government troops moved in quickly and subdued a rebellion. Over the protests of Bishop Whipple, several dozen Santee warriors were hanged, some of them unjustly, as the bishop later proved. The rest of the Santees were herded en masse out of Minnesota to join the Dakotas of the plains.

Three years later war again broke out between the Dakotas and the United States. Until that time, that portion of the Dakota empire known as the Black Hills had been shunned by white settlers. Then it was found that the mountains were full of gold.

The Dakotas were asked to sign a treaty in 1865 allowing passage from Ft. Laramie along the Powder River. The great Dakota chief, Red Cloud, a brilliant military tactician and shrewd diplomat, refused and fought a successful three years' war to keep the white man out. At the end he signed a peace treaty in which he agreed to end hostilities, and the government agreed to stay out of the Powder River country, including the Black Hills.

But the gold that glittered in the Black Hills was too tempting a prize to be left in the hands of "mere savages." Federal troops again appeared in Dakota country in 1876, eleven years after the peace treaty won by the now-aging Red Cloud. This time two Dakota chiefs took up the challenge; one was named Crazy Horse and the other Sitting Buffalo, later to be known in song and story as Sitting Bull. With Crazy Horse shouting to his warriors, "Today is a good day to fight, today is a good day to die," these two commanders wiped out the U.S. elite Seventh Cavalry commanded by General George Custer in the battle of the Little Big Horn.

As the Dakotas soon learned, to win a battle is not to win the war. In fact, it might be said that Crazy Horse and Sitting Bull lost by winning. The death of Custer and his 260 men stung the pride of the U.S. public to the point where mobs raged the streets of some eastern cities, and mass meetings were held demanding that the government wade into Indian country with enough men and guns to end such humiliation.

Little Big Horn was the last of the big, dramatic battles. From then on large standing armies of government

troops harried the Indians week in and week out, year after year, fighting small skirmishes wherever they found three or more Indians gathered, wearing them down, splitting them into small bands. Eventually, tattered by superior forces constantly at their throats or heels, the Indians succumbed, crawling away weary and defeated to whatever arid waste the government cared to designate as their reservation.

From Death to Decay

If the Indian had no longer to face the prospect of death by bullet, he was faced with perhaps an even worse death: the slow decay of body and spirit at the hands of his often clumsy and sometimes uncaring captors. The Sun Dance was outlawed as being uncivilized; food supplies were skimpy and often rotten; and diseases such as tuberculosis, smallpox, and syphilis raged through the inert populations.

The Episcopal Church again touched the lives of the Dakota nation in their moment of hopelessness and despair. In the footsteps of Bishop Whipple, the Rt. Rev. William Hobart Hare, first Missionary Bishop of South Dakota, held out his hand to the defeated people when most others had turned away. Showing a remarkable sensitivity to the Dakota character, he first suggested the Niobrara Convocation as an annual Christian substitute for the outlawed Sun Dance. The Indians came in droves. There the bishop told them about his own God and Jesus Christ, about sacraments and prayer. To the Dakotas it sounded very much like their own religion and immediately appealed to their deeply spiritual nature. As one old chief said, "I have been Christian for years without knowing it. The strange thing to me is to learn to love my enemies, but I can do it."

Shortly, thousands of Indians were being baptized and confirmed in great annual services. Bishop Hare substituted Christian liturgical practices for Dakota customs, recruited Indian clergy, and embarked on a building plan that included schools and scores of little one-room chapels which still dot the hills and rills of

the sprawling reservation country. When he left his see in 1909, there were in the Dakota nation one hundred Episcopal congregations, 10,000 baptized members, and twenty-six Indian priests.

But all the church could give the Indians in these early reservation days was an outlet for their spiritual energies and some small comfort. They continued to decline on the economic, social, and physical levels. Unscrupulous white men cheated them, and government agents stole funds at every turn.

It Did Happen Here

Why was this allowed to go on by a Christian nation which struck its coins with the motto, "In God We Trust"? One reason was that everybody was too busy collecting these coins to read them. It was the age of the robber barons, the trusts, government corruption, and smug Victorian ways. A few Christian missionaries held high the torch, but the majority of Christians were failures in their own land.

When the Indian Bureau was not involved in an outright scandal, the rapid fluctuations of its policy and the numerous turnabouts of the U.S. Congress kept the Indians bewildered and confused. No sooner had they learned to plant crops than they were told to uproot them and run cattle; no sooner had they begun to fatten their cattle than they were told to sell them off and plant some other type of crop.

After the wars were lost, the government placed the Indians in the position of wards of the state. No tribe could buy or sell land on its own. In 1887 the General Allotment Act was passed, which said that reservations should be broken up into individually owned plots of acreage which could be bought or sold at will by individual Indian owners. Having no experience in private ownership and in some cases finding it against their concepts of sharing and kinship, the Indians lost reservation land acre after acre.

Nor were the friends of the Indians of much help either. While his enemies were doing things *to* him, his

friends were doing things *for* him, but nobody seemed interested in doing things *with* him. Kindly ladies sent off rivers of boxes packed with middy blouses, tennis rackets, evening dresses, frayed silk ties, and cuff links to baffled mission stations. The idea seemed to be to make the Indian a second-class white man as rapidly as possible.

Commenting on this general trend in the white world, one young Dakota had this to say: "Although the Sioux may be able to stand still with a little help from the white man, he cannot walk with artificial legs that have been given him, and saddest of all, he cannot see with the glass eyes the white man has put in his head."

The Trail Back

Then in 1934 the picture began to change. The Indian Bureau fell into hands sympathetic and, most important, knowledgeable as to the need of the Indian. Congress passed the Indian Reorganization Act aiming to prevent further loss of Indian reservation land. By making credit funds available, it assisted tribes and individual tribal members in using the land. A second important feature of the new law was the impetus to self-government given by assisting tribes to adopt constitutions and by granting them charters for corporate enterprises. Thirdly, the Indian was given the right to citizenship in the U.S.A., including the right to vote.

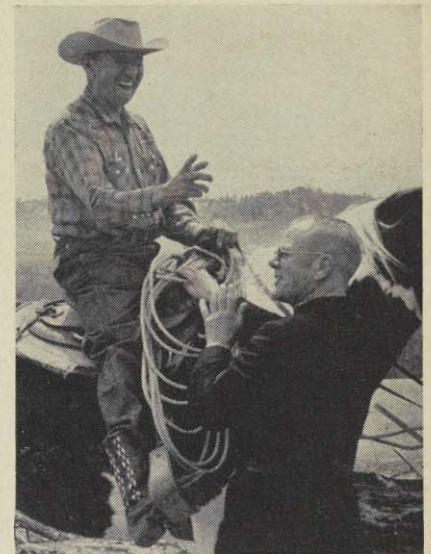
World War II served as an additional stimulant to the awakening Indian community. For the first time since the Battle of the Little Big Horn the majority of Indian youths saw a way they could be useful outside the reservation while retaining their sense of manliness. Some 25,000 poured into the ranks, most of them volunteers, and twice that number went into war industries.

When asked why he was joining up, one young Indian is reported to have said, "Well, it was my country first."

A Pima Indian was one of the six flag-raisers on Mt. Suribachi; a Ute Indian was the first U.S. soldier to enter Berlin; another Ute was with the first U.S. contingent to contact

the Russians on the Elbe. Former wartime Secretary of the Interior Harold L. Ickes said of the Indians' war record: "The inherited talents of the Indian make him uniquely capable. He has endurance, rhythm, a feeling for timing, co-ordination, sense, perception, an uncanny ability for getting over any kind of terrain at night, and, better than all else, an enthusiasm for fighting. He takes a rough job and makes a game of it. Rigors of combat hold no terror for him; severe discipline and hard duties do not deter him."

Today the "vanishing American" is no longer vanishing. Current statistics show that from the low ebb in 1900, when the Indian population had sunk to some 250,000, or less



Ranch owner Harry Jumping Horse talks with mission chaplain E. Cole.



One of the affluent few, Roy Chief stands before his spacious house.

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than one-third its number in prewhite times, it has grown to 500,000 in the U.S.A.

A new threat to the reservation known as the Termination Policy, which advocates cessation of government services to reservations with the idea of speeding up Indian integration in the U.S.A., was turned aside when President Kennedy shelved the idea, saying such action was too fast. The Indian Bureau, however, now offers a relocation plan providing volunteers with support for three weeks off the reservation while they look for employment.

Although the reservation schools have improved tremendously, along with all the other government services during the past few decades, Indian children have for the most part lacked motivation to learn. This is changing. According to a recent survey, the number of Indian students going beyond high school has jumped from 500 to 5,000 in the past ten years. Many more are in vocational training programs.

More and more of these new programs are aimed at improving the life within the reservations and making it an integral part of the surrounding white community. Mrs. Robert L. Rosenthal, a member of the board of directors of the Indian Rights Association and a staff assistant for Indian work with the Episcopal Church, says, "If integration is the final solution to the Indian problem, then the word needs to be broadened. It must include the idea of strengthening Indian community life where it is now: on the reservations. We must work for the appearance of Indians within the social structure, educational and economic life of America, not the disappearance."

An Episcopal Reappraisal

Currently, the Episcopal Church is undergoing a thorough reappraisal of its approach to Indian work. The strong position established by Bishop Hare has declined in the last half century. White clergy replaced many

of the Indian clergy, and young Indians received little encouragement to enter the priesthood. Many white priests and laymen adopted a patronizing attitude toward the Indians. A chronic shortage of missionary priests developed, and salaries in the field continued low even by clergy-salary standards.

The Episcopal Church today has some 125 chapels devoted to Indian congregations. Eighty of these are in South Dakota, thirteen in Minnesota, seven in North Dakota, and the rest are scattered throughout the country. The church also operates sixteen other preaching stations; five church schools, some of which no longer conduct classes but serve as dormitories; three child-care centers; two clinics; nineteen special ministries in off-reservation towns; and four such ministries in cities.

At the church's last General Convention in 1961, a strong resolution was passed calling for a halt to the church's "receding ministry" to American Indians. The resolution states in part that "the present isolation will only be broken by a real encouragement of the people to participate in decisions and actions affecting their own lives." The resolution further called for more money for Indian work, recruitment of more workers in the field, and research and experimentation to determine effective ways of ministering to changing patterns of Indian life.

Last fall seventy Episcopal clergymen and lay workers—including many Indian leaders—met with representatives of the Bureau of Indian Affairs; the U.S. Department of Health, Education, and Welfare; the Child Welfare League of America; and the National Federation of Settlements, at Roanridge in Parkville, Missouri, to chart a new course for the church's work among the American Indians. Several important new programs were launched at this session.

One program deals with increased educational advantages. Through the United Scholarship Service, which this year is sending some 129 Indian youths to college, the Episcopal

Church will provide a greater opportunity for worthy Indian students to achieve higher education. Nine Indian young persons are currently enrolled in Episcopal boarding schools in the East, with more enrollments planned for the future. Two experimental projects also have been started. The first is the Wallowa Educational Day Camp in eastern Oregon. The second is the Indian Boy Dancers Tour Camp, which will provide the opportunity for a group of ten young Indians to travel across the country demonstrating traditional Indian rituals.

Another program provides for an increased emphasis on the urban ministry to the Indian. There is no way to characterize this work on a national scale, since in each community it varies according to local conditions. In one city the Episcopal Church works through an interdenominational group, whereas in another it conducts its own program. What is needed in every locale is the realization that urban Indian populations make up one of the greatest single domestic problems facing the church today.

Hoofbeats of a Vision

Whether an Indian decides to grow with his reservation or make the painful break with some of his kinship ties, as he must if he is to succeed in the outside world, his most serious adversary is his own spirit.

What can release the energies and creativity of the Indian, caught as he is in a vise between the past and the present? How can he become a meaningful human being?

What the young Dakota and others like him are seeking is a vision. A vision such as once inspired their forefathers. A vision of themselves in the future. A vision full of the excitement and fury of a thousand hoofbeats. A vision of where the buffalo have gone.

This is not just a problem for a government agency, nor is it a problem for a secular social agency. This is a problem requiring the wisdom, compassion, and guidance that only the Church can give. ◀



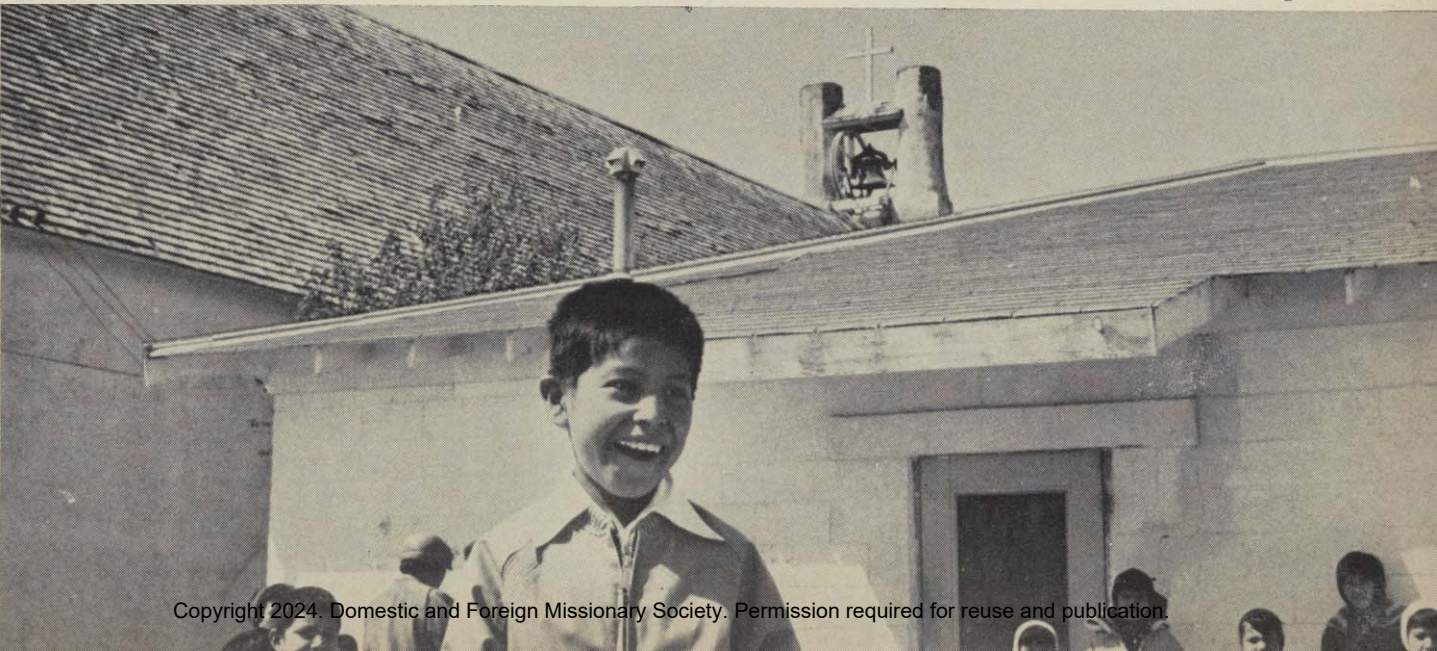
For the young Indian, the future holds a bewildering array of choices. Some, like the youngsters above, decide to

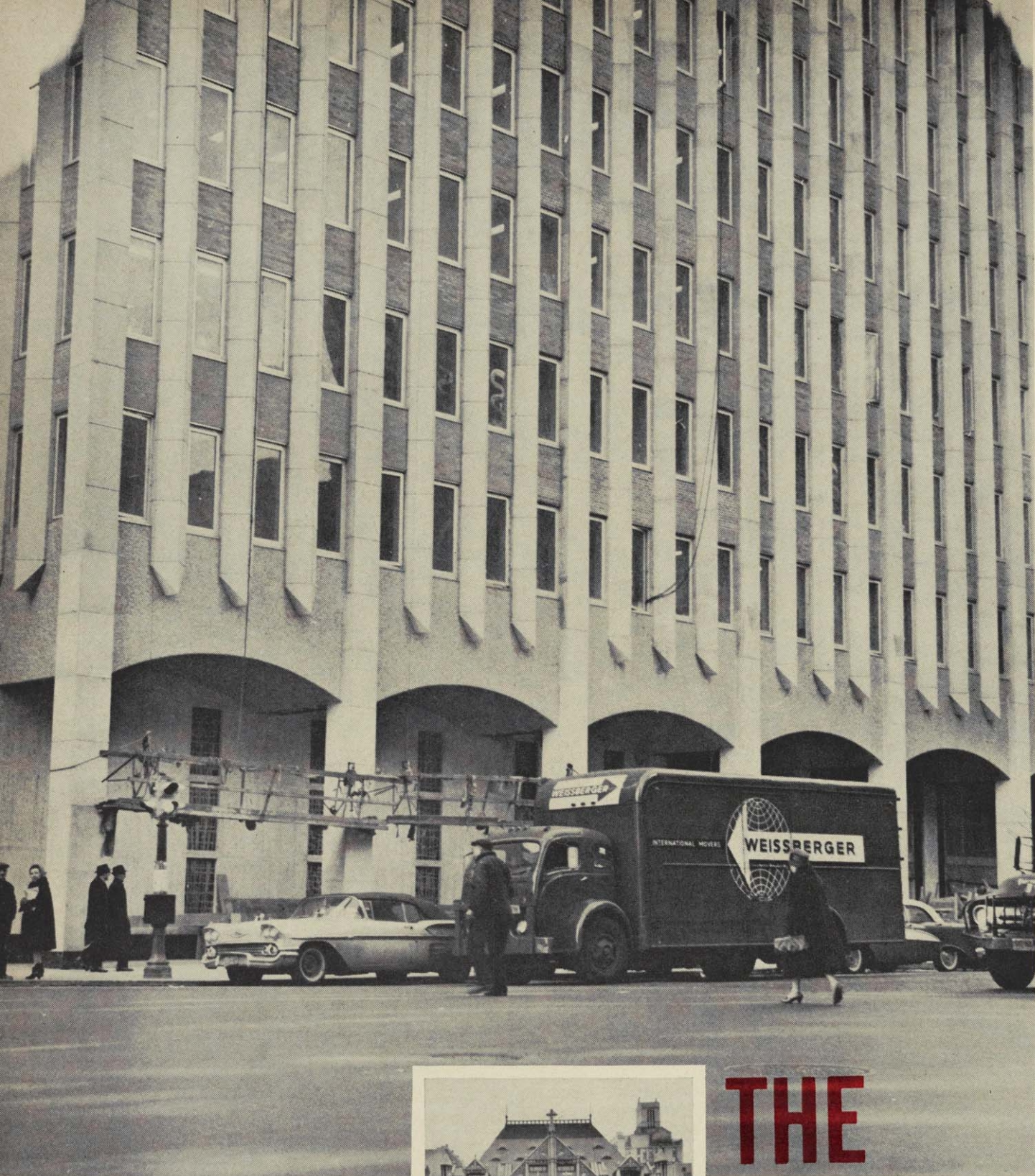
stay on the reservation and keep alive the customs and traditions that have produced a rich, colorful heritage.



Others, taking the long leap into the complex world outside, may end up slum-bound and afraid. With the Church's

help, there is a third path: one in which a boy can retain pride in his past, yet master the challenges of the present.





THE BIG MOVE



Assistant treasurer Harry Dietz checks details for move.

The Episcopal Church is transferring its national headquarters in New York from lower mid-Manhattan to its new midtown building

FEBRUARY has been M-month for the church's National Council and many of its related agencies. By March 1, most of the church's national officers and staff employees will have left the famous, old, Romanesque Church Missions House at 281 Park Avenue South, and several other locations, for the new, twelve-story Episcopal Church Center at 43rd Street and Second Avenue.

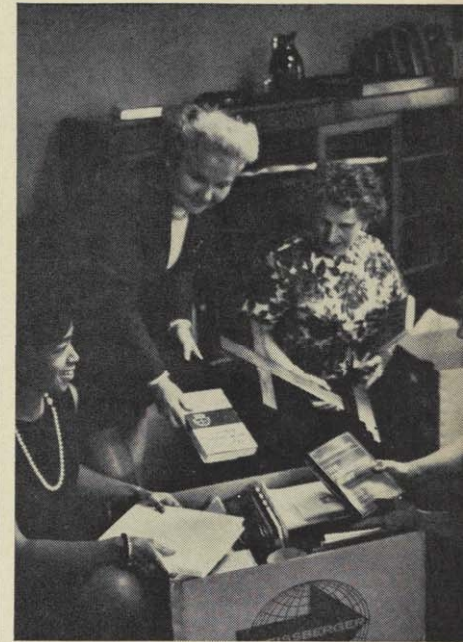
Most of the actual moving was scheduled for George Washington's birthday week end, February 22-24, but detailed preparations for the change have been under way since 1961.

For months now, the council's assistant treasurer, Harry L. Dietz, has been spending extra hours—often working long into the night—poring over floor charts, order files, and inventories to be sure everything, from the Presiding Bishop's desk to mailroom paper clips, would be moved safely and correctly to the new location. Eighty-four van loads were required to transport the equipment used by the 210 officers and employees who formerly worked at "281" and nearby locations.

From Greenwich, Connecticut, some 81,000 pounds of office furniture, files, and supplies made the trek to New York City and were put in place in time for the fifty employees of the Seabury Press and the sixty-five employees of the Christian Education Department to start



Left, moving planners check arrangements. At right, Lola Clark, Anne McRobb, Maud McCausland, Joan Goodwin, and Robert Johnson start packing.



work Monday morning, February 25. Also involved in the move were several armored cars which shuttled back and forth between two branches of the Chase Manhattan Bank carrying the insurance policies, wills, and other valuable papers of the church's overseas missionaries who leave their documents with the National Council for safekeeping.

In January more than five tons of the church's archives, some dating back to colonial times, were loaded into one huge truck to begin the 1,767-mile trip to the Church Historical Society's recently established record center located in the library of the Episcopal Theological Seminary of the Southwest in Austin, Texas.

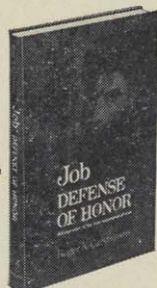
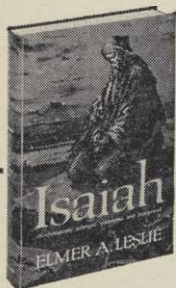
Along with those from the old Church Missions House and Greenwich, an estimated forty additional persons are moving into the new

building from the offices of nine church-affiliated agencies previously located from Brooklyn to York, Pennsylvania. These include the American Church Building Fund, the Church Army, the Brotherhood of St. Andrew, the Episcopal Church Foundation, the Girls' Friendly Society, the Church Periodical Club, the Daughters of the King, the Foundation for Episcopal Colleges, and the New York office of THE EPISCOPALIAN.

When the fifteen-member staff of the Division of Field Study and Research moves from Evanston, Illinois, next June, a total of 380 officers and employees, representing all phases of the National Council and related groups, will be working under one roof for the first time in the history of the Episcopal Church.

According to Mr. Dietz, the complex and difficult task of moving

for the discerning reader



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THE BIG MOVE

into the church's national headquarters has so far worked out well. Relaxing for a moment, he commented that, aside from such obvious advantages as automatic elevator service, air conditioning, and the beauty of the building, there is a certain feeling of excitement throughout the staff over the move.

Mrs. Johanna Lally, an assistant secretary of the council and long-time worker at "281," said she felt a "certain nostalgia for the warmth of the old building and the lovely, old-fashioned, birdcage elevators." But about the move she commented, "It's an extremely good thing."

A newcomer, Mrs. Annemarie Kotliroff, who has been with the National Council less than a year, had no regrets, observing from her position as the building's receptionist that "everyone coming and going seems very happy about the new location." Mr. Omar C. Fitch, personnel officer, views the change as

one "beneficial to all by providing better working conditions for both officers and staff."

Happiest of all, perhaps, about the new building was Mr. Junius Henley, chief custodian, known to his friends as "Bugsy." More directly concerned with the physical aspects of the building than anyone else, Mr. Henley has acquired some high-echelon help in his responsibility. Last Christmastide, he played the lead in a humorous take-off on Gilbert-and-Sullivan operettas produced by the National Council staff. As he sang the lines, "You're now P. B., and what is more, you're now promoted to be janitor," he presented Presiding Bishop Arthur Lichtenberger with a cap, keys, and mop, making the bishop the "honorary head janitor" of the Episcopal Church Center. "With that kind of help," said Bugsy, "I know the new building will be a joy and gladness to us all."

—THOMAS LABAR



A top priority for all visiting Episcopalians will be the exquisite chapel on the street floor of the church center, shown here being completed.

Jesus as teacher

JESUS: MAN AND MASTER

Part 3

We accept Jesus as the greatest Teacher, yet what do His teachings mean to us? Are they the wistful dreamings of a gentle visionary—or the strong, logical instructions of a brilliant and perceptive Leader? Is Jesus a symbol, or a living presence for us today and now? This is the third in a series of five articles, written by Mary Morrison, on the life and work of "Jesus: Man and Master." It would be folly for us to set out to condense the study of centuries into a few brief essays. But we hope this series will lead our readers to more intensive study and thought. Quotations are from the New English Bible, and the Revised Standard Version when noted. The symbolic figure appearing in the illustrations is used to represent Jesus.



WHAT if teaching were to stop for one generation—stop completely right now? What if schools were to close; what if parents were no longer to pass on, involuntarily and unconsciously, what they know; what if the whole conditioning process of our culture were to end? In one generation—no more—almost everything we have would be lost. Our grandchildren would look with blank eyes and foggy minds at houses, machinery, tools, books. They would have no words, no store of facts, no skills. All our ideas, small and large, would be lost to them. They would know that they were hungry or sleepy, that they felt desire or fear or anger, and that would be about all.

Biological continuity transmits human life; it is teaching that shapes the spirit within this life. Jesus came, as the Gospel of John tells us, in order that people "may have life, and may have it in all its fullness" (JOHN 10:10), and to accomplish this he chose to be a teacher.

"He saw a great crowd; and his heart went out to them, because they were like sheep without a shepherd; and he had much to teach them" (MARK 6:34). This passage introduces an episode that at first glance seems completely unrelated—the miracle by which thousands of people are fed with food touched and divided by Jesus, a very small amount somehow becoming enough to feed them all. And yet is it so unrelated? Perhaps it is, among other things, a living parable about teaching—that one man can feed many and that there is enough for all who come.

Where did Jesus learn what he taught? The Gospels are largely silent on this point. One picture in Luke shows a twelve-year-old boy spellbound by the studies going on in the Temple. Another picture, of Jesus as a

Jesus as teacher

grown man coming to the Jordan for Baptism, indicates that he felt the truth of John the Baptist's message, "Repent; for the kingdom of Heaven is upon you!" (MATTHEW 3:2). Aside from these, there are only hints: the strong implications from his frequent and effective use of quotation that he knew the Old Testament well; the suggestion from his use of anecdote and example that he had observed the world around him.

What he learned he made his own. This was what most impressed the people who heard him. "The people were astounded at his teaching, for, unlike the doctors of the law, he taught with a note of authority" (MARK 1:22). These students of the Jewish law mentioned here, whose teaching came strictly out of the book, interpreted point by point. What Jesus taught was solidly grounded in Jewish tradition and often derived as closely from the Old Testament as anything the "doctors" had to say; yet it seemed to come not from the book, but out of his own center and power. We have all known teachers who breathe their own life into what they teach; Jesus epitomized this quality.

Some teachers can challenge, but fail at encouraging. Some can teach a group, but have nothing to give an individual; others work well privately, but fail in public. Some can work in a favorable atmosphere, but wilt in a chilly one. Jesus taught wherever he was—with one person, in a crowd, among friends, enemies, casual listeners, good churchmen, slick politicians, quislings, collaborationists, drunks, and prostitutes—and though he varied his method, his aim was always the same.

What was he trying to teach? The most difficult thing on earth: the will of God, the way of God, or, as he most often called it, the kingdom of God. Once he said to Peter in rebuke, "You are a hindrance to me; for you are not on the side of God, but of men" (MATTHEW 16:23, R.S.V.). He wanted to show men how to be on God's side, how to keep from hindering the gracious free power of God in themselves and in the world: how to help—and allow—the kingdom of God to come.

The people to whom he brought this message fell into three major groups: the rigid traditionalists, doctors of the law and Pharisees, who felt themselves to be at the center of the Jewish religion; the formless crowd, made up of all kinds of people, Jew and Gentile; and the people who came out of the crowd to be his disciples. With each group he pursued a different teaching method



—not by accident, but out of deliberate choice, clearly, for the pattern of approach seldom varies.

This pattern is outlined distinctly in an otherwise rather confusing set of incidents (MARK 7:1-23). The traditionalists come to challenge Jesus on a point of order. He deals with them in a logical, systematic way, countering their reference to tradition with two of his own, one from the Law and one from the Prophets. Then he turns to the crowd and gives them a short, cryptic parable, a signpost merely, pointing toward the deeper meaning of what he has said to the scribes and Pharisees. Later still, alone with the disciples, he fully explains his thought.

A challenge and an argument for those whose minds are fixed; a hint for those who are neither here nor there, with explanation reserved for those who are eager to learn. Why?

In dealing with the scribes and Pharisees, Jesus is trying a very difficult piece of work, the job of making people who think they know all about something look into it afresh for a deep insight that they have lost or never known. With this group he is meeting deadly opposition, and he knows it; but even here he is ready to teach. They see him as a law-breaker and destroyer of tradition. He would like to show them otherwise: "Do not suppose that I have come to abolish the Law and the prophets; I did not come to abolish, but to complete" (MATTHEW 5:17). Yes, but how can he convince them



"His heart went out to them, because they were like sheep without a shepherd; and he had much to teach them" (Mark 6:34).

of this? He uses their own line of thought, their own method of inquiry, the use of logic and the searching of Scripture, in an attempt to give them a clearer understanding of the world and of God.

Again and again with this group we can see the same technique at work—the appeal to the book, to tradition, or to experience to show them something deeper than they have yet seen. "Have you never read what David did?" (MARK 3:25). "It is permitted to do good or to do evil on the Sabbath?" (MARK 3:4). "How can Satan cast out Satan?" (MARK 3:23). Even in the sharpest sayings of all, the series beginning, "Alas for you, lawyers and Pharisees" (MATTHEW 23:13-30), Jesus is still teaching, still trying to show the traditionalists the perils of their kind of rigid "righteousness."

But the task is backbreaking; and though Jesus never gives up, he comes, like John the Baptist, to feel that the hardened heart of a tradition is its least redeemable part. "Many, I tell you, will come from east and west to feast with Abraham, Isaac, and Jacob in the kingdom of Heaven. But those who were born to the kingdom will be driven out into the dark" (MATTHEW 8:11-12). Here, as so often in Jesus' teaching, the future tense represents more the statement of a present inner condition than the threat of a future external one.

The crowds are different, neither hostile nor friendly, simply listening—who can tell what will come out of them—and with them his technique is quite different.

He uses not reasoning nor the logical appeal to tradition, but a story, brief, vivid, memorable. He tells such a story and then calls out, "If you have ears to hear, then hear" (LUKE 8:8).

The disciples, puzzled by this, come to him and ask, "Why do you speak to them in parables?" (MATTHEW 13:10).

The answer has startled many a generation. As so often, Jesus quotes Isaiah (which must rank second only to Psalms as a favorite book of his). He speaks in parables, he says, "in order that they may look but see nothing, hear but understand nothing" (LUKE 8:10). Here is a teaching method carefully designed, apparently, *not* to teach. Why? What kind of teaching is this?

Actually it is the essential beginning of good teaching. Who cannot remember, somewhere in his own schooling, a teacher who asked questions, who suggested a mystery, who so aroused curiosity that it had to be satisfied? Who cannot remember how the learning process flew on its own wings, started off like this?

A parable is the perfect tool for such a beginning. It has the indirect, one-pointed quality of a joke, and like a joke is complete in itself, implying rather than stating the real purpose for which it was told. It does not tell outright; it hints, suggests, puzzles, challenges. Sometimes defined as "an earthly story with a heavenly meaning," it teaches unfamiliar things in terms of the familiar, bridging the gap between known and unknown. By its

Jesus as teacher

deceptive simplicity it relaxes people into seeing something that in ordinary wariness they would refuse to look at—as Lincoln knew when he used jokes to make sensitive points with members of his cabinet and staff.

A parable is not open to logical understanding, any more than a joke yields its meaning to a mathematical analysis. It goes straight from one intuitive center to another and is by nature impervious to the impervious. You don't get it? Well, then, you don't get it, and it is impossible for you to fool yourself into thinking that you do. A parable is not likely to show anything but its smiling, childlike surface to a fixed or stuffy mind or to one occupying another world of reference.

But where it meets the response at which it was aimed, it flashes across, illuminating and instantaneous as lightning. To illustrate this quality, Jesus tells a parable describing the different kinds of ground which receive the seed, only one of which brings forth grain "a hundred-fold." And he adds, "Take care, then, how you listen; for the man who has will be given more, and the man who has not will forfeit even what he thinks he has" (LUKE 8:18). Listening is at least half of the teaching process, and the good teacher is one who from the beginning puts this part of the responsibility where it belongs. If the student will take in what he hears, more and more will be comprehensible to him; but if he loafs or resists, knowledge will quickly pass him by, and he will lose his grip on the little he has.

The parable method of teaching is a good selecting device as well; like an I.B.M. machine it picks out of a large, assorted batch only what is needed for a particular purpose. Or to take an image closer to Jesus' time—and very close to his own thought—a parable is like a baited hook. It is a fisher of men, and draws those to whom a certain way of life and thought appeals. So Jesus tells his parables to the crowd. Everybody listens. Some raise their eyebrows and turn away in scorn; it is too naïve for them, a child could think like that. Others are baffled; they just don't get it. But some respond. This teaching touches off something in them, and they come forward out of the crowd to meet the teacher face to face.

These are the disciples, the twelve of the inmost group and the larger, less well-defined band of followers who accompany Jesus on his journey to Jerusalem and to death.

Is this to be an in-group, sharply separated from the rest of the world, living in the center of a mystery and

learning secrets carefully kept from outsiders? During the questioning about parables mentioned earlier, Jesus says something that might seem to bear out this idea. "To you," he tells the disciples, "the secret of the kingdom of God has been given; but to those outside everything comes by way of parables" (MARK 4:11). And the narrator sums up: "With many such parables he would give them his message, so far as they were able to receive it. He never spoke to them except in parables; but privately to his disciples he explained everything" (MARK 4:33-34).

Is this exclusiveness? The answer lies in the phrase "so far as they were able to receive it." The group of disciples is exactly as exclusive, and in exactly the same way and for the same reasons, as an advanced seminar in physics is exclusive. Its door is wide open to anyone who is able to understand what is being taught, but few are willing or feel called to put themselves in the position of acquiring that ability. So with Jesus' teaching: anyone who chooses to put himself in the right state for learning will be chosen; but few choose to take the necessary steps.

However far the teaching of such a group may go, it begins at exactly the point where casual attention turns into deep interest. There is no break in the line of Jesus' teaching between what he says to the crowd and what he says to the disciples—no change of subject, only a change of method. "You do not understand this parable?" he asks the disciples. "How then are you to understand any parable?" (MARK 4:13). And he explains.

With an eager group it is sound technique to expound, lecture, explain; they will soak it up like thirsty ground. Such teaching as that in the Sermon on the Mount (addressed, the Gospels of both Matthew and Luke tell us, directly to the disciples) may represent memories of this direct, untrammelled passing on of knowledge and insight to minds and hearts which are ready for it.

But the passing on of knowledge is by no means all there is to learning. Basic human attitudes of intellectual rigidity, like that of the traditionalists, and of personal aimlessness, like that of the crowd, are not shed the instant a man becomes a disciple; and Jesus' dealings with his inner group show awareness of this fact. Granted that a man is willing and eager. How is he to learn through and through; how is he to be genuinely changed, made into a new man who will be effective in his chosen field? This is the most important work to be

done in the making of a disciple to the kingdom of God, just as in the making of an astronaut or a scientist.

Jesus chose twelve out of this larger group, and with them we can see his work at its most concentrated. Twelve or thereabouts is a good group size: large enough for variety in types of personality and points of view to show itself, but small enough for each person to be freely and fully himself; small enough for each member to have a personal relationship with the teacher, but large enough to keep this relationship from becoming ingrown and overintense.

Training begins, continues, and ends with being in the company of a person who is doing something well—doing what you see done, becoming what you see. Mark puts this in a deceptively simple phrase: “He appointed twelve to be with him” (MARK 3:14, R.S.V.). With him they can become more and more able to see, as awareness grows, how he operates in each situation, and what each situation means to him. How he handles people, what he says, what he does—all these things will show them, day by day, what his values are and how he goes about putting them into practice.

A second step follows on this. They are to do what they see done, to learn by setting themselves inside the same situation what goes on inside the teacher as he does these things. They are “to be sent out to preach and have authority to cast out demons” (MARK 3:14b, 15, R.S.V.).

They begin, and often—how could it be otherwise?—

MARY MORRISON's interpretative series, “Jesus: Man and Master,” is the product of serious scholarship and a rare sensitivity to the human side of history. Her lively, yet intellectual explorations of the Gospels, frequently published as meditations in *The Episcopalian*, have made contributing editor Morrison a favorite with our readers. Via the adult Bible classes she conducts at Trinity Church, Swarthmore, Pennsylvania, she has also become widely known and respected as a teacher. With characteristic modesty, however, she claims that she simply “listens, and lets the students do the talking.” In addition to her duties as writer and teacher, Mrs. Morrison is the wife of an advertising executive and the mother of two sons and a daughter.

they fail. Jesus meets these failures with the controlled mixture of patience and impatience that is characteristic of all deeply concerned teaching. They lose their nerve in a dangerous lake crossing, and he says, “Where is your faith?” (LUKE 8:25). They fail to heal an epileptic boy and are told that their habits of prayer must grow. They want to keep children from bothering him, and he tells them that children have a quality that all seekers after the kingdom need. They dispute over status, and he says that greatness is not what people think it is. “The highest among you must bear himself like the youngest, the chief of you like a servant. . . . Here am I among you like a servant” (LUKE 22:26-27).

An attitude is being delineated for each member of the group. Slowly put together, tiny point by point, an inner area is being marked out for them to occupy; and sometimes they get clear views of it. But then the clouds gather, or they descend from their high place and lose the vision. None of it is theirs yet. The teacher must do one more thing to make his gift of insight and knowledge complete.

He must go away. He must leave them alone with what they have learned, so that they will find it within themselves and not have to turn to him for it. A passage in the Gospel of John makes eternal poetry of this everyday fact. “I will ask the Father, and he will give you another to be your Advocate, who will be with you for ever—the Spirit of Truth. . . . Your Advocate, the Holy Spirit . . . will teach you everything, and will call to mind all that I have told you. . . . It is for your good that I am leaving you. If I do not go, your Advocate will not come” (JOHN 14:16, 26; 16-17).

When he goes, they will seem to themselves to lose everything; they will fall and fail and desert what they have learned. But that, too, is part of the process, for they will come back, made firm by failure and repentance; and then, when they have taught themselves to wait and hope, what they have learned will be genuinely theirs.

And so He goes, as it is written of Him; and comes triumphant, when they least expect it, to bring them the final synthesis of what He has taught. “Then he opened their minds to understand the scriptures, and said. . . . Behold, I send the promise of my Father upon you; but stay in the city until you are clothed with power from on high” (LUKE 24:45-46, 49, R.S.V.). And He sent them forth, having been remade, to remake the world. ◀

CEYLO

THE PEOPLE of Ceylon are as beautiful and winning as is the tear-shaped, tea-producing island they inhabit. Ceylonese scenery is a treat. So are the citizens.

I wish I knew to whom credit is due for the following quotation:

When Adam and Eve were cast out of heaven, they had a choice, according to Moslem tradition, of all the world's loveliest places for their earthly Garden of Eden. They chose the Island of Ceylon. In the central hills of Ceylon rises Adam's Peak, the holiest mountain in the world. It is revered by millions of different faiths, because of the foot-like impression in the rock at the summit. Moslems say it is Adam's footprint; Buddhists claim the print was made by Buddha on his third and last visit to Ceylon; Hindus regard it as that of Siva; and Eastern Christians claim it as the footprint of St. Thomas the Doubter, the Apostle of India.

These legends attest both to the splendor of the landscape and the religious diversity of the peoples of Lanka (to call the country by its ancient name). Anglicanism in Ceylon is working with four different groups—the urban Singhalese, the

rural Singhalese (chiefly in the interior), the Jaffna Tamils who came from South India, and the South Indian Tamils who work on tea estates. Most of the general population are Buddhist. In 1956 the relative numerical strength of the various religious traditions was reported as follows: 5,217,143 Buddhists; 1,614,000 Hindus; 714,874 Christians; 541,812 Muslims; and 10,804 persons of other religions. The population has grown since then, but the proportions are much the same.

Of the Christians, the Roman Catholics constitute the vast majority—a legacy, probably, of Portuguese rule in the sixteenth and early seventeenth centuries, as well as of the religious freedom granted by the British when they took over from the repressive Dutch in 1796.

The Educators

The Anglicans are in second place with about 42,000. The only other group with a membership in five figures is Wesleyan (ca. 24,000). Not a single other denomination exceeds 5,000. Taken as a whole, Christian forces are numerically

Parish church south of Colombo, Ceylon, renovated for centenary celebration.

Small islands in a sea of Buddhism and animism, the

N BURMA

OUTPOSTS UNDER ASIA

small. Their impact, however, is not negligible, for they have been the *educators*. The gift of rhetoric, the incredible eloquence of every Singhalese I ever met, must lie innate in the national character; but the capacity to exercise this gift in flawless and compelling English is indubitably the contribution of mission schools—which schools, alas, are more and more being taken away from the churches. The day of government grants is over. Unless a Christian institution of learning can fully pay its own way, it must retire from the field. On this basis, the Anglicans have lost most of their schools, as have the other Christians. Political exigency has put Buddhism and Hinduism in a favored place. In modern Ceylon, Christianity, though tolerated, must shift for itself.

There is in this a sad irony. Parents whose children have unreasonably rebelled against them will know what I mean. Youngsters, restless for independence, sometimes employ—in their struggle to be free—the very weapons whose use was taught to them by their elders in the hope that they might *become* free. But headlong

youth often turn these weapons against their elders—and thereby incur the guilt of ingratitude. Nurtured in Christian parishes and taught in Christian schools, many Singhalese learned the principles that helped Ceylon to become independent as a nation. A free Ceylon today disavows this inheritance. In time this phase may pass. Indeed, many Singhalese—even when they are not Christian—know full well what they and their country owe to Christianity. They are vocal in acknowledging this debt. The weight of their testimony gives us still a breathing spell, a toehold, an opportunity. But delay will spell our doom. And by “delay” I mean the tardiness of the rest of Christendom to lend a hand in Ceylon.

The fact that the Anglican Church in this delectable land can count among its members many persons of wealth and political influence does not exempt the rest of us from the obligation to report for duty. Precisely *because* there is wealth there and intelligence and a strong willingness to work, we have all the more reason for reposing confidence in this church and for rendering

assistance.

Where but in Ceylon have the oriental churches of the Anglican Communion made conspicuous headway with the “upper classes” and the moneyed? The poor are not neglected—but neither are the rich. Why penalize this church because it has distinguished itself in this way? Unique in most of Asia, it was never established, never heavily subsidized from abroad. From the start, it knew that it would have to make its own way. Largely it has. But especially in this case I would like to see substantial verification of the principle that “to him who hath shall be given.”

Doughnut and Hole

There are two dioceses, Colombo and Kurunagala. The Diocese of Colombo came in for an unusual distinction in the Anglican Communion in July, 1962, when its archdeacon, the Venerable Harold de Soysa, was one of three priests appointed by the Archbishop of Canterbury as official observers at the Second Vatican Council. Kurunagala is a recent creation dating from 1950. It is—without disrespect—the hole

Anglican Churches of Ceylon and Burma are doing much with little.

BY HOWARD A. JOHNSON

OUTPOSTS UNDER ASIA

in the doughnut. The older diocese surrounds it entirely. To Colombo belong all of the coastal areas. The mountainous center, encircled by Colombo, is Kurunagala.

The larger diocese, Colombo, centers its activities in Christ Church Cathedral. But it was All Saints', Pettah, which I was to know best, because the fiftieth anniversary of its consecration was observed at the time of my visit. It is situated in the heart of Pettah, close by the market and the bus-stand,—the noisiest, busiest, dirtiest, and most crowded part of Colombo. From outside the church came a sound of horns tooting, brakes screeching, bicycle bells tinkling, carts and lorries rumbling, and the cries of street vendors mingling with the voices of the moving throng. Inside I noted among the crowds of handsome worshipers many women who wore rubies, diamonds, or other precious stones on a side of the nose as well as in their pierced ear lobes. The whole service was tremendously colorful, marred only by the inclusion of too many hymns—an even dozen, all sung noisily and slowly.

My introduction to the interior diocese was abrupt, unexpected, and unorthodox. The very first evening I was at dinner in Ceylon, the Bishop of Colombo's other guest at dinner was the manager of a tea estate. I eagerly seized the opportunity to accompany him the next morning to the estate to see how tea is grown and processed. This excursion, heartily endorsed by the Bishop of Colombo, carried me into regions shepherded by his brother, the Bishop of Kurunagala.

Tea and a Burial

Tea is big business and its cultivation, a complicated process. English planters brought their church with them to Ceylon. The mountain slopes where tea flourishes—slopes of sin-

gular beauty—are therefore dotted with churches such as you would find in Surrey or Sussex. There was something incongruous about these transplants from Victorian England when, nearby, elephants were at work, and lizards five feet long scurried harmlessly across the path leading from lich gate to narthex. However, these churches, which were created out of loyalty to the Church of England by people who also suffered from homesickness and expressed their nostalgia in their architecture, proved effective. That understanding of God which in these churches was proclaimed from pulpit, font, and altar attracted large congregations of Singhalese and Tamil laborers. The next cup of tea you drink may well have been handed you, so to speak, across thousands of miles, by Anglican hands in Ceylon.

My managerial host, after taking me through a tea-tasting tour of his factory (I sampled ten different types), drove me to one of these churches. It was high on a mountain, scenic but remote, a bit of England wrenched out of context. Entering the churchyard, we saw eighteen people standing around an open grave. Prayer Books in hand, they were about to read the Order for the Burial of the Dead over the body of the woman who to some of them had been mother, to others mother-in-law, and to the younger mourners grandmother. She had died, this Singhalese woman, full of years and full of faith. Although bereaved, the family were not all weeping. They understood full well that the old lady's time had come and that the day of her death was also her birthday in eternity. But since there was no resident priest, they knew that it was up to them to provide Christian burial.

My appearance on the scene had been unscheduled and was totally unexpected. The eighteen looked up as

the English planter and I came through the gate. A man in a clerical collar. Surprise was the first reaction registered on their bronze countenances, then amazement, and at once thereafter, gratitude. Would I please officiate? Fleeting it crossed my mind that I had no license to officiate in the Diocese of Kurunagala. But reason immediately instructed me to sin boldly. This was no time to hesitate. There are occasions when rules and rubrics must be broken. Accordingly, I proceeded to read the Burial Office, never doubting that I was doing right—and confident that the Bishop of Kurunagala would have objected only if I had failed these people in their need.

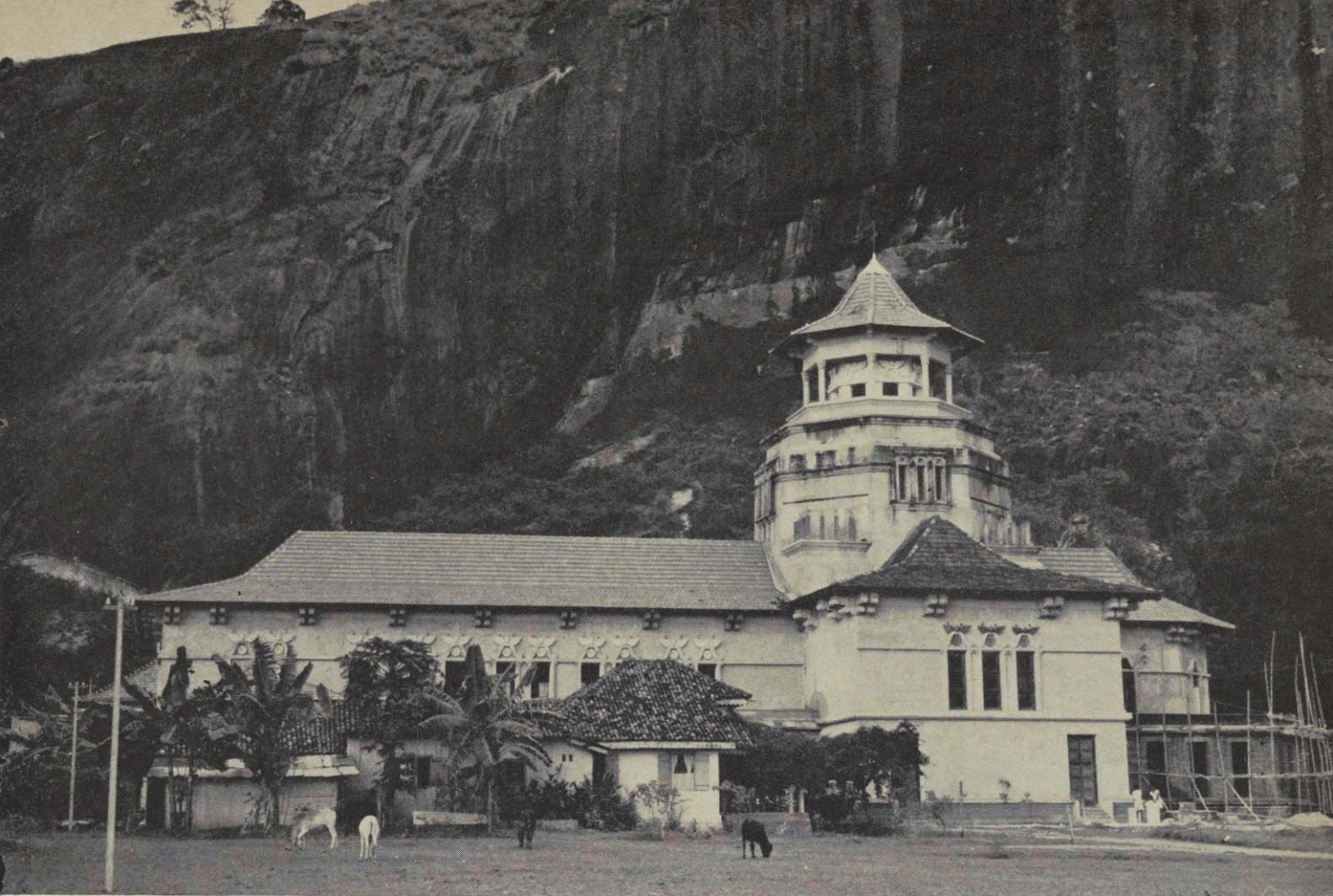
I will not conceal that this experience had emotional overtones for me. These Singhalese Christians made firmly the response to every versicle. The Psalms we read antiphonally. The music of two hymns, echoing across the valley, had for bellows naught but the lungs of twenty Anglicans — one English, one American, and eighteen citizens of Ceylon.

The funeral over, I was introduced and my errand explained. That a priest should have appeared out of nowhere at precisely this moment was a source of wonderment to these people. It gave them a glimpse of that strange and wonderful mystery which is the Church. But anything I may have been able to do for them was nothing compared to what they did for me. By the side of a grave in the mountains of Ceylon something of the life and reality of our communion became clear to me.

A Will for Unity

In Ceylon the desire for Church unity is intense. Among its most ardent proponents are men who are "Catholic Churchmen."

To a high-church dignitary in Cey-



New cathedral, recently dedicated, is in Diocese of Kurunagala (means "elephant"); planned by Bishop Lakdasa de Mel.

lon—a man whose great ambition is to help bring into being a united Church of Lanka—I put this question: "Now that you have asked the other provinces of our church to render judgment on the proposed scheme for reunion and to tell you whether or not the envisaged Church of Lanka could be in full communion with the Anglican Communion, what would you Singhalese Anglicans do if some or even all of the provinces turned you down, gave you a *no*?"

"In that event," he replied, "we would have to withdraw from the negotiations, for we are determined to be faithful to the principles of Anglicanism. *But*," he added, his dark eyes flashing, "I would say to the Methodists, Presbyterians, and Congregationalists of Ceylon: 'If, after seeing how stupidly bishops can act, you still believe in the historic episcopate and want it for the Church of Lanka, then (in God's name) go get your Orders from the Church of South India. Later, when sanity re-

asserts itself among the reverend fathers in God of the Anglican Communion, we will be prospered to join you.'"

Kurunagala Cathedral

The Cathedral Church of Christ the King in Kurunagala is thrilling. It is situated at the foot of a gigantic monolith, the stone which resembles an elephant and thereby gives to the city its name, for elephant is what *kurunagala* means. This great rock towers above it, but does not succeed in dwarfing it. The new cathedral, strong in line, stands out. The mountain has come to the cathedral, and the cathedral to the mountain. The two enhance each other, complement each other, minister to each other. In short, the cathedral *belongs*. Upswept eaves, Singhalese motifs in its adornment, mark it as authentically a part of Ceylon—yet, in its massiveness and arrangement, it bespeaks a Ceylon claimed by the finality and universality of Christ.

Kurunagala's first bishop, now Metropolitan of India, was its founder. He built the cathedral as he did in conscious protest. He knew that in Christ there is no east nor west, but a king worthy of acknowledgment by all nations—and this is what his cathedral declares. Christ is neither Gothic nor Georgian, neither Romanesque nor Byzantine. He is all of these—and more. He is, for example, Singhalese as well. But the bishop did not fall into the opposite trap, which would be to make Christ a native of Ceylon. I know of no church in the world which more perfectly expresses both the universality and particularity of Christ.

I rather gloried, too, in the unfinished appearance of this cathedral. It points to the full and perfect sacrifice of Christ, yet reminds us that we still must make up in our own bodies that which is lacking. The cymbals and gongs, which at the words of institution tell us that "It is finished," also summon us to the realization that

OUTPOSTS UNDER ASIA

we stand only at the beginning. The *fact* is not yet completely acknowledged in actuality. Lakdasa de Mel, primary architect of this cathedral, said to me something like this: "Christianity was not really planted in the soil of Ceylon. Rather, it was brought here in flower pots—its blooms pleasant to the eye and the nose—but without possibility of taking root, because the treasure remained within its earthen vessels."

BURMA

KIPLING must have failed geography in school, or else, hard pressed for a rhyme, have strained poetic license to its uttermost. I myself have stood "by the old Moulmein Pagoda" and know that there is no possibility, from that vantage point, of "lookin' eastward to the sea." Nor could the dawn have come up "like thunder outer China 'crost the Bay!" At Moulmein there is no bay. The sea is to the west. China lies to the east, seven hundred miles away. "On the road to Mandalay, Where the flyin'-fishes play . . ." That must have been exhausting for them, for Mandalay is a city far inland, a good 350 miles from the coast.

The Bishop of Rangoon needs to know his Burmese geography more exactly, since his diocese is coextensive with the whole of the country—a big country, over five times the size of England.

A bishop in these parts must possess a measure of the wisdom of Solomon. In his wisdom, the present Bishop of Rangoon, a robust and civilized English monk, the Rt. Rev. Victor George Shearburn, C.R., a prelate brother of the Community of the Resurrection, Mirfield, forbade me to accompany him on a confirmation visitation to a part of Burma where trouble was brewing between the government and insurgent forces. He sent me instead to calm and lovely Mandalay to look at our hospital and schools and the fabulous Buddhist temples, while he himself, ignoring his own safety, carried out his visitation to five places on sched-

ule. Happily, no ill befell him. The threatened rebellion came to naught. This made me all the more sorry that he had not permitted me to go along with him, for his decision deprived me of a chance to see something of the work which is being carried on, largely under the auspices of the Bible Churchmen's Missionary Society, in Upper Burma.

Cobra, or Not?

At an inland airport the bishop and I rejoined forces, he coming from the north and I from Mandalay. The passengers who were about to board the plane were in an uproar. An enormous king cobra, destined for the Rangoon zoo and held captive in a flimsy cardboard box, was to fly with us. To this companionable arrangement the human members of the cargo took violent exception. Yet the pilot had been given definite instructions: the cobra must be taken aboard. Voluble arguments between passengers and pilot ensued. Finally the pilot turned to the bishop and said, "My Lord, what should we do?" Solomon might well have been proud of the bishop's reply: "By all means we take the cobra with us, provided the reptile stays up in the cockpit with you." Everybody laughed, the

pilot included. The cobra did *not* come with us.

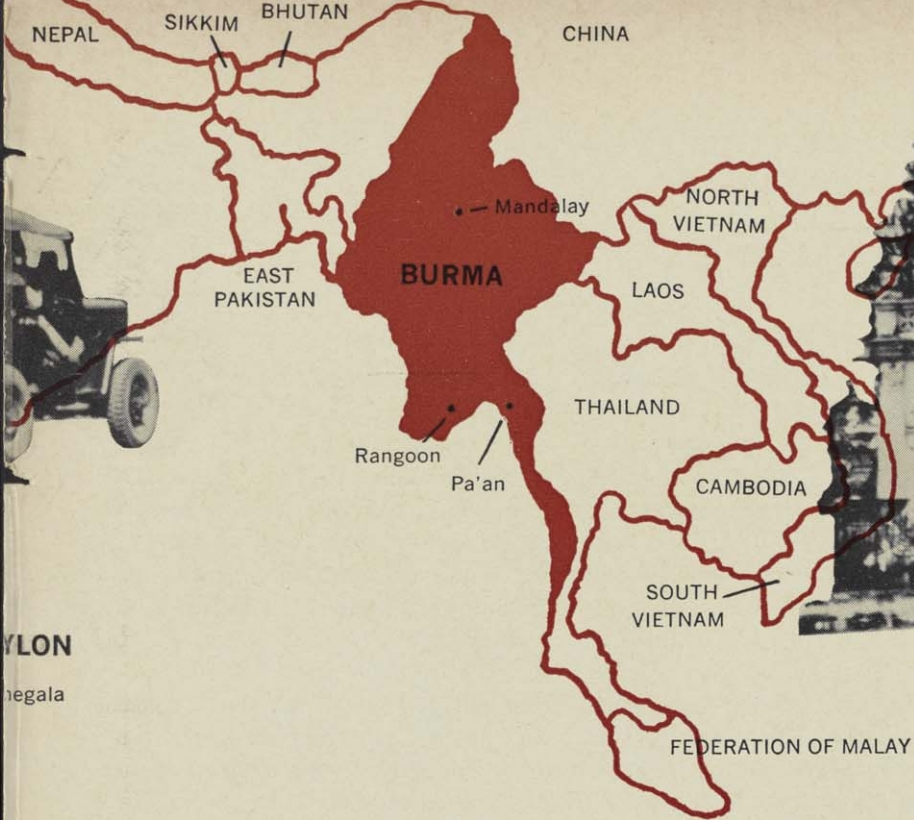
Burma has had more than its share of trials and tribulations in modern times. Even so, its citizens looked healthier and happier than the people I had left behind in India. The towns were cleaner. And although Rangoon is only one of several eastern cities claiming the title "Pearl of the Orient," I am disposed to think that Rangoon has more right than any other to this appellation. I liked the place and its people.

The bishop occupies the oldest and most historic of the great houses built by the British. It was spared the ravages of the last war because the Japanese conquerors requisitioned this mansion to store within its walls urns containing the ashes of their war dead. The bedroom I occupied had been reserved for the ashes of only the highest ranking officers.

Saki in the Cathedral

His cathedral also was spared, for it seemed to the invaders the most desirable building in the city to serve as a brewery. The edifice was big enough to meet their thirst and central enough to be of convenient ac-





cess. The floors of the sanctuary, chancel, and nave are stained with rings, interlocking circles, where once great vats had stood in which rice by fermentation was converted into *saki*. They left their mark. Perhaps no other church in Christendom has such an unprecedented number of symbols of the Holy and Undivided Trinity.



There must be ten thousand such sacred signs in the Cathedral of Rangoon. Perhaps this is part of what the Psalmist meant when he said that God makes even the wrath of men to praise him.

Only slowly is the Church in Burma recovering from the havoc of war. Many of our churches and institutions did suffer damage. More than a few of our faithful people, both clerical and lay, after bearing their witness, had to take to the hills and were hunted from pillar to post. Not

all of them were lucky enough to make their escape. Of those who were caught, not all were permitted to die quickly.

Rangoon has one of the finest theological colleges in the whole of the Orient. The teaching staff, although small, inspired confidence; and the penetrating questions put to me by thirteen skirted postulants gave reason for hope that a church fully indigenous is in the making. This is something to be desired in any case, but it is all the more important here, because the government, officially Buddhist, is not keen to have an influx of missionaries from the outside. The policy has been to admit a new foreign missionary only if he is coming as a replacement for an outgoing one. Except for this restriction, however, the present government has been friendly toward the Church. Although Buddhism in Burma has a strongly nationalistic flavor, Buddhist political leaders give every indication of recognizing that Burmese Christians are allies in the country's struggle against materialism and communism.

Again Educators

Anglicanism in Rangoon is distinguished for its schools. There are two

high schools, one for boys and one for girls, both of them enormous and excellent. Smaller, but even more remarkable, are a school for the blind and a school for the deaf and dumb. The latter, which is run by the Bible Churchmen's Missionary Society, is the only school for such children in the whole of Burma.

Until the church came, nobody cared for these soundless, wordless ones who, because they went untaught, were thought to be imbecile as well as dumb. Some deaf children do indeed have mental defects which make them uneducable, but it is estimated that two hundred deaf children are born every year in the Union of Burma. If we reduce this number by 20 per cent and reckon on a child's school life as lasting ten years, it means that there should be approximately 1,600 deaf children in Burma at any given time. Our school, wonderful as it is, accommodates only 100.

Forty years ago, when these schools were started, most people saw no point in trying to do anything for the blind and the deaf. They were written off as an almost total loss. Moreover, in the early days the schools had to contend against every sort of perverse misunderstanding.

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It took the school for the blind many years to live down the vicious rumor that every Sunday morning these foreigners called Christians slew one of the pupils in order to eat its flesh and drink its blood. Things are different today. A Deputy Prime Minister, although a Buddhist, is proud to dedicate a new building for the school. Government and community lend a helping hand. Burmese physicians and dentists serve in an honorary capacity. Help is given, too, by sources from the outside, such as UNICEF and the World Council of Churches. Anglicans sometimes need to be reminded how much they owe to non-Anglicans.

The Karens

Not all the citizens of the Union of Burma are Burmese. Nor are all of them Buddhists. The Karens, for example, were originally animists. Many of them still are, although some have been won over either to Bud-

dhism or to Christianity. While the Karens come basically of the same Mongolian stock as do the Burmese, they are conscious of themselves as a separate group. They constitute a substantial minority—perhaps two million out of a nation whose total population is 20,662,000. For them a special Karen State was formed in 1955. I went there to have a look.

The first part of the flight from Rangoon to Pa'an, the newly created capital of the Karen State, took me over fairly dull, flat territory and after that a stretch of sea. But suddenly, as I sighted the Karen coast, nature put on a show. If ever there was a Dali-esque landscape, this was it. From flat, fertile plains there emerged, without preparation of foothills, mountains so abrupt, so jagged, that only a child or a great surrealist painter could have drawn them. This was not a *range* of mountains. Rather, each peak was free-standing, slender, and grotesquely

tall. I was so excited looking at them that I forgot to photograph them.

To meet me at Pa'an Airport was Bishop Francis Ah Mya, himself a Karen, and suffragan to the Bishop of Rangoon. Here was a man of mettle if ever I met one. He and his charming wife had come to live here in May of 1957. At that time Pa'an was hardly more than an insignificant village, but it was slated to be the capital of the new state, and the bishop understood the importance of the church's being there from the beginning.

Bishop Ah Mya

Perhaps the best way to suggest something of what he managed to carve out during the first two years of his being in residence is to read into the record here certain excerpts I wrote in my diary at the time.

"Bishop Ah Mya is short of stature, sturdily built, full of sanctity and spunk. From the airport he drove me to St. Peter's Church which he has just built with his own hands and the help of a few schoolboys. The north transept of the church had been screened off to form a sacristy and a bedroom for me. Then in his own house, a tidy but modest structure (also built by him), his wife gave me a mouth-watering breakfast of ingredients I would be hard pressed to identify. They made the American breakfast seem an idea-forsaken repast.

"But I was not permitted to tarry at table. Down we went on foot to nearby St. Peter's School to attend assembly and to inspect every class. That done, a holiday was declared. This makes the foreign visitor a popular figure, but it killed my chances of making an extensive photographic study of these beautiful, skirted children. At one moment 310 of them stood before me, beam-



Children of St. Francis School in Pa'an, Burma, help to build own buildings under supervision of Bishop Ah Mya, who learned how to make materials locally.

ing and bowing. Ten minutes later they had all vanished without a trace. An enrollment of more than 300 at the end of the first two years is not a bad showing for a Christian school which began with almost no resources in a non-Christian milieu not fully awake to the necessity for education. If all who have applied for admission could be accepted, next year would see the school twice its present size. But where to put the pupils? And where to find the teachers?

"The school is the product of the bishop's own hands and ingenuity. To begin with, he secured the land, ten acres in the very center of the capital city. The bishop bought one acre; the government, although officially Buddhist, gave him the other nine. The marsh which is at the foot of the slight rise of ground on which church and school stand (a marsh which at present breeds mosquitoes of rapacious appetite) is to be drained; a beautiful lake will take its place, and around its shores, mirrored on its surface, are to be the principal government buildings. I am glad that these waters will also catch the reflection of a church spire.

"With the help of books, the bishop then taught himself how to make concrete blocks and roofing tiles, how to dig wells and wire buildings for electricity. The electricity is yet to come. But it will. And when it does, his buildings are ready to receive it.

"The uses of books—as of bishops—are many. Francis Ah Mya, autodidact of the first order, also taught himself how to raise poultry and grow jute. He has great schemes for founding a co-operative movement—collective farming with co-operative marketing and a collective credit association."

The week end I was with him he

The only man ever to traverse the entire Anglican Communion, the Rev. Canon Howard A. Johnson spent two years traveling 200,000 miles through eighty countries. By trip's end, his passport—a remarkable document filled with special visas and exotic customs stamps—stretched several yards in length (see photo at right). A collector's item as well as an historic memento, the passport will eventually be housed in the Lambeth Museum. Canon Johnson is canon theologian of the Cathedral Church of St. John the Divine and a noted scholar. The article on these pages, fourth in a series to appear in The Episcopalian, is from his book, Global Odyssey, to be released shortly by Harper & Row.



invited men in from all over his archdeaconry—many of them not Christians—to try to fire their imagination with his ideas for raising the tone of life and the standard of living for the whole area. I had the fun of watching him overcome their age-old conservatism. Before the week end was over he had captured these cautious men in the web of his logic and enthusiasm. Few things could make me happier than the opportunity to go back to this region five or ten years from now to see what these people may have been able to accomplish under the leadership of a bishop who knows that Christianity is more than a Sunday *divertissement*. Bishop Ah Mya has the vision of reaching all of the people—and the total man in the case of each individual.

The Escort

Proof of the esteem in which Bishop Ah Mya is held—proof of the impact he has made on the local culture—arrived the next morning in tangible form. It came in the form of a jeep and a truck. These hardy vehicles put in their appearance at the order of the Secretary of State, himself a Buddhist. The jeep was his own property which he put at my disposal in order that I might be transported to parts of the Karen State which at that time were still dangerous because of insurgent snipers.

The district executive of police provided the truck with an armed guard, ten burly men with rifles and mounted bayonets. Going before us, the truck set up such clouds of dust that there was a perfect smokescreen. Enveloped as we were in dust, I nearly choked to death, but no insurgent bullet could find me. Thus, with the help of Buddhists, bullets, and bayonets, the bishop and I completed our journey to certain outstations without harm. I will not forget the Secretary of State's parting words as we set forth on our dusty excursion: "You are a foreigner. I feel a responsibility for you. But the bishop, when he goes, I give him no guard. For all the bad people know the bishop and would never do him any harm."

Could any bishop desire a better encomium? That a bishop should be known and loved by "all the bad people" and yet be *persona grata* with all the, shall we say, good people: who could ask for a higher tribute than that? A bishop free to cross safely between the political lines which divide men and make them bitter foes; a bishop who, without any compromise of his own principles, talks freely with Baptists and Buddhists, Christians and Communists; a bishop given to scholarship but willing to roll up his sleeves and dig a well; a bishop who traded in his elephant for a tractor: such a bishop is Francis Ah Mya. ◀

For All of God's Children

A special report on the nation's first interfaith meeting on race prejudice

THERE are precious few times when a reporter witnesses an event that he can honestly call "historic." Even less often can he use the word "historic" in front of the word "conference": he knows that hardly anyone would believe him.

Yet there is no other word for the National Conference on Religion and Race held in Chicago in mid-January.

In the first place, the conference was unique by its existence: for the first time in their corporate lives, the major religious groups in the United States—Christian and Jewish—focused their diverse and often diffuse energies on a single, pressing concern: the problem of race prejudice.

In the second place, what might have been just another "brotherhood bit," bogged down by its own jargon, became instead a powerful and definite force to affirm the positive, mutual commitment of *all* of God's children to destroy racial prejudice in the United States of America.

Convened by the National Council of Churches, the Synagogue Council of America, and the National Catholic Welfare Conference, the Religion and Race Conference brought together an estimated 670 delegates—the top clergy and lay talent from sixty-eight religious bodies with an estimated membership of some 100 million Americans. The timing of the conference was also significant: it commemorated the one-hundredth anniversary of the Emancipation Proclamation.

The delegates came from all parts of the country—Baptists from the South, Orthodox Jews from New York, Roman Catholics from Boston, Greek Orthodox from Detroit, Episcopal lay and clerical delegates from more than a dozen states. And their task was far from easy. "To accomplish anything," one rabbi said, "each of us has to reveal his most personal feelings on a very difficult subject. It's like having to undress in public."

Yet these 670 individuals proved that they meant business. The conference's "Appeal to the Conscience of the American People" (see page 38) is a dynamic and unequivocal document; furthermore, it was adopted without one *nay* vote.

The "Appeal to Conscience" was augmented by the final reports produced by thirty-six workshops divided into four different forums: the inner life of the church and synagogue, the responsibility of church and synagogue as institutions in the community, the role of the church

and synagogue in a racially changing community, and the relation of church and synagogue to other community forces.

A sample listing of some of the suggestions and program ideas evolved by the work groups will indicate the range and concreteness of the topics discussed. The final reports presented on the last day of the conference included the following proposals:

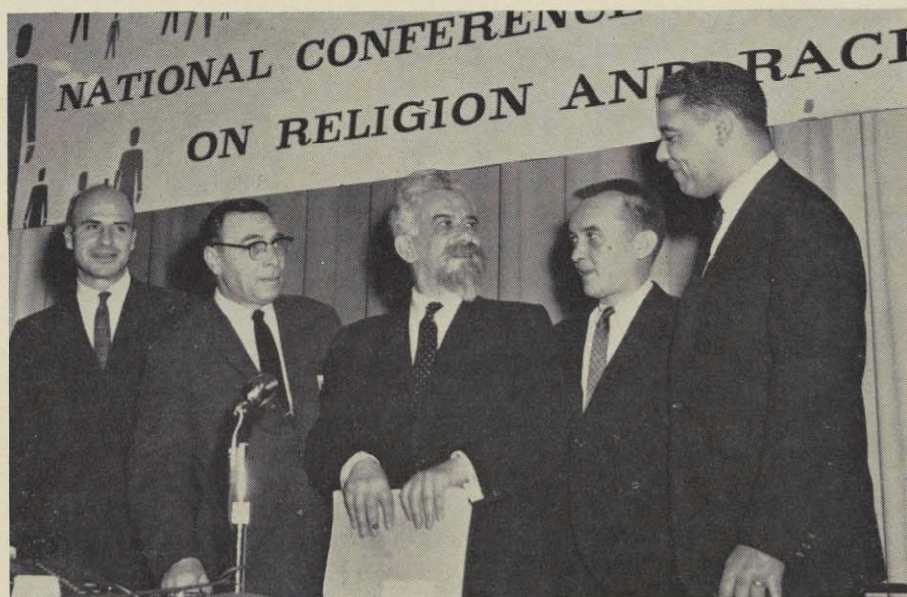
1. Open occupancy pledges should be solicited from members of the religious community.

2. The church or synagogue should be a service center for buyers and sellers co-operating in interracial housing efforts.

3. Voter education drives for Negroes should be encouraged.

4. Entire congregations should be urged to support direct action taken by small groups within the congregation.

5. As employer, the religious institution should adopt and implement fair employment policies and prac-



National Conference on Religion and Race, Chicago. Conducting a panel discussion are, from left: Albert Vorspan, Jewish; Philip Scharper, Roman; Dr. Abraham Heschel, Jewish; William Stringfellow, Episcopal; and Urban Leaguer W. Young, Jr.

tices at all levels in all institutions—hospitals, schools, etc.

6. Contracts for the construction of new buildings or purchase of supplies for religious institutions should contain nondiscriminatory clauses assuring equal employment opportunity.

7. Church and synagogue have a moral obligation to use more than monetary consideration in the expenditure and investment of their funds. The funds of religious institutions should be invested with a conscious goal of furthering equality of opportunity, particularly through investments in integrated housing projects and developments and through the use of such funds to facilitate mortgage loans to Negro buyers.

8. The importance of face-to-face contact on an equal status basis represents the most effective educational approach toward interracial justice and understanding.

9. Textbooks currently in use in both religiously affiliated and public schools either ignore or distort the role of Negroes in their contributions to American democracy. A continuing committee, comprising representatives of various religious groups, should be constituted and should undertake to serve in a voluntary, consultative capacity to textbook publishers.

10. Churches and synagogues should refuse to accept free land in communities they know will be segregated.

Any of these suggestions, adopted and put into action by all religious bodies in America, would create unprecedented advances in the fight to end racism.

Repeatedly stressed, too, was the necessity for action and co-operation on the local level, whether in metropolis or whistle stop; scores of communities have for some time sponsored such interracial campaigns against racial discrimination. In San Antonio, for example, church leaders and local businessmen met to avert threatened "sit-ins" at lunch counters. Integration in this area, reported the Rev. Samuel James, a Baptist from San Antonio, was achieved in

the three hours it took to hold the meeting.

To focus attention on such interdenominational and interracial action, ten "target cities" were selected for intensive action and follow-up by the special secretariat appointed by the conference. These target cities are Pittsburgh, Pennsylvania; St. Louis, Missouri; San Antonio, Texas; Oakland, California; San Francisco, California; Seattle, Washington; Atlanta, Georgia; Chicago, Illinois; New Orleans, Louisiana; and Detroit, Michigan.

Yet, it would be untrue to say that all the delegates were satisfied with the achievements of the conference. Some had hoped for even more concrete results. "This conference is being held a hundred years after the Negro supposedly became free. Isn't that long enough for him to wait for an end to indignity?" said one white Episcopal clergyman who felt the proposals were too weak.

Others had favored a more restrained course. "We can get all hepped up and make idealistic pronouncements," said one Jewish layman, "and nobody back home will take us seriously."

Painfully evident, too, was the failure of organized religion to practice the precepts it had decided to stand up for in Chicago. Dr. Benjamin E. Mays, the distinguished president of Morehouse College, was chairman of the conference; the only other Negro to appear as a major speaker was Dr. Martin Luther King, Jr. The fact that so few prominent delegates were Negroes pointed up the churches' own shortcomings in the area of integration.

The hopeful sign, nonetheless, came from the delegates' own chagrin that this should be so. The Rev. Arthur E. Walmsley, executive secretary of the Episcopal National Council's Christian Citizenship Division, expressed the shame of all when he said, "We are masters of genteel racism in the churches."

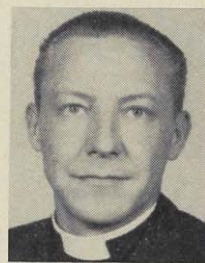
Many delegates probably went home weighed down with a deep sense of failure for not having accomplished more. And others undoubtedly worried about gaining from

FAMILY MEMO

The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Every Family Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to all of their families at the low cost of \$2 per family per year. Approved by vestry or mission committee and financed through the budget, the Parish Plan is the practical, economical way to inform the many, instead of the few, through the church's national monthly magazine.

As of February 1, more than 500 churches, large and small, in every part of the United States were sending THE EPISCOPALIAN to all pledging families. More than 150 of these churches have adopted the Parish Plan in the last three months. We welcome all of you to our family of subscribers, and we say "Hello, again," to the scores of churches who have renewed their plans for the first, second, and third times.

We thank many of you for your good comments about ALERT, the new, brief monthly information service designed especially for Parish Plan churches. ALERT, we hope, will provide clergy and lay leaders not only with a preview of forthcoming issues, but also with suggestions relating specific articles to parish programs of adult education, stewardship, missions, and evangelism. This monthly service will also provide the opportunity for an exchange of information about uses in churches of THE EPISCOPALIAN.



The Rev. Joseph Miller

Clergy and lay leaders in the sprawling, fast-growing Diocese of West Texas are reasonably sure that any conversation with the Rev. Joseph Miller of Kingsville will soon turn to THE EPISCOPALIAN and the Parish Plan. Mr. Miller, a former rancher and Air Force squadron commander now in the priesthood, is the magazine's first volunteer diocesan representative, serving with the encouragement of his bishop, the Rt. Rev. Everett H. Jones, one of the "founding fathers" of THE EPISCOPALIAN. Because of Mr. Miller's interest in the magazine and the Parish Plan idea, twenty churches in West Texas have already considered and adopted this way of sending THE EPISCOPALIAN to all of their families. This is the largest number of individual plans in any one diocese so far.

An Appeal to the Conscience of the American People

We have met, as members of the great Jewish and Christian faiths held by the majority of the American people, to counsel together concerning the tragic fact of racial prejudice, discrimination, and segregation in our society. Coming as we do out of various religious backgrounds, each of us has more to say than can be said here. But this statement is what we, as religious people, are moved to say together.

I. Racism is our most serious domestic evil. We must eradicate it with all diligence and speed. For this purpose we appeal to the consciences of the American people.

This evil has deep roots; it will not be easily eradicated. While the Declaration of Independence did declare "that all men are created equal" and "are endowed by their Creator with certain unalienable rights," slavery was permitted for almost a century. Even after the Emancipation Proclamation, compulsory racial segregation and its degrading badge of racial inequality received judicial sanction until our own time.

We rejoice in such recent evidences of greater wisdom and courage in our national life as the Supreme Court decisions against segregation and the heroic, nonviolent protests of thousands of Americans. However, we mourn the fact that patterns of segregation remain entrenched everywhere—North and South, East and West. The spirit and the letter of our laws are mocked and violated.

Our primary concern is for the laws of God. We Americans of all religious faiths have been slow to recognize that racial discrimination and segregation are an insult to God, the Giver of human dignity and human rights. Even worse, we all have participated in perpetuating racial discrimination and segregation in civil, political, industrial, social, and private life. And worse still, in our houses of worship, our religious schools, hospitals, welfare institutions, and fraternal organizations we have often failed our own religious commitments. With few exceptions we have evaded the mandates and rejected the

promises of the faiths we represent.

We repent our failures and ask the forgiveness of God. We ask also the forgiveness of our brothers, whose rights we have ignored and whose dignity we have offended. We call for a renewed religious conscience on this basically moral evil.

II. Our appeal to the American people is this:

Seek a reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed; public facilities and private ones serving a public purpose will be accessible to all; equal education and cultural opportunities, hiring and promotion, medical and hospital care, open occupancy in housing will be available to all.

Seek a reign of love in which the wounds of past injustices will not be used as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; any man will be received as brother—his rights, your rights; his pain, your pain; his prison, your prison.

Seek a reign of courage in which the people of God will make their faith their binding commitment; in which men willingly suffer for justice and love; in which churches and synagogues lead, not follow.

Seek a reign of prayer in which God is praised and worshiped as the Lord of the universe before Whom all racial idols fall, Who makes us one family, and to Whom we are all responsible.

In making this appeal we affirm our common religious commitment to the essential dignity and equality of all men under God. We dedicate ourselves to work together to make this commitment a vital factor in our total life.

We call upon all the American people to work, to pray, and to act courageously in the cause of human equality and dignity while there is still time, to eliminate racism permanently and decisively, to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family, to do this for the glory of God.

From the National Conference on Religion and Race, January 17, 1963, Chicago, Illinois

(Text continued from page 39)

their sponsoring groups approval of the suggestions recommended by the joint efforts of the work groups. Yet, it would be impossible for any delegate to feel that only compromise had been produced.

If only for the direct, continual confrontation between radically different personalities, the conference was worthwhile. There are many striking examples of such person-to-person meetings; one of them occurred between a young white clergyman and an elderly Negro clergyman, a longtime veteran in the steady, humiliating battle for his own identity.

The young man was pointing out the dilemma that he, a Southerner, faced in preaching in favor of integration. "I have a wife and three children to support. If I preached what I felt, I'd lose my job." The elderly man replied, "Son, you're working for God. And He never fires anybody."

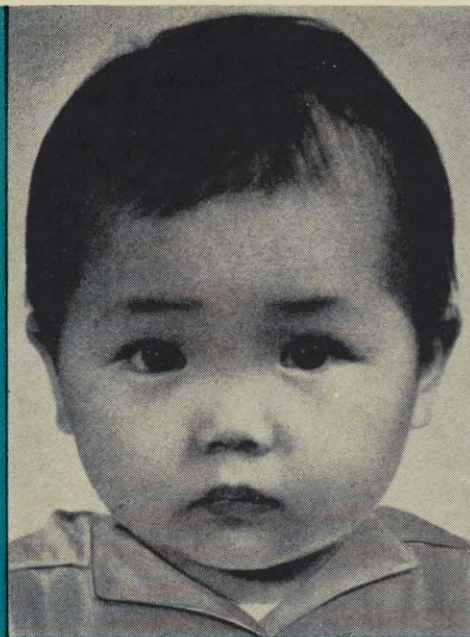
It is not at all certain that the delegates, outstanding men and women with a deep sense of commitment, will be able to convey to persons back home the spirit of open, vital self-examination generated within the conference. Nor is it at all certain that they will have the strength to convince their people of the urgency and gravity of the problem of racial discrimination in this country. Too often the warning cries have been sounded—and ignored.

Despite these inherent deep-rooted obstacles, it is still possible and necessary to call the National Conference on Religion and Race "historic" and to state that it represents the most significant and affirmative answer that American religion has ever made to the indictment that the Church sleeps while the government acts.

A rumble has come from the glacier of passivity on race which has long been symbolic of organized religion in America. Even if the glacier does not melt, it has been altered permanently at Chicago.

—BARBARA G. KREMER

WHY DON'T I HAVE A MOTHER?



石光琪

(Her name means "Pretty")

We may never have an answer for little Kuang Ch'i. She was found abandoned in the yard of a Children's Home in Formosa (Taiwan), bundled in rags -- hungry -- cold -- crying. Perhaps her parents were desperately poor. Or maybe her mother couldn't bear to see her slowly starve.

The women of the Home named her Kuang Ch'i -- meaning "Pretty." They loved her, cuddled her, laughed with her -- but still she asks: "Why don't I have a mother?"

There are thousands of boys and girls in the world, asking this same question. They didn't have a choice about being born -- in fact, half the

world's children go to bed hungry every night . . . that is, if they have a bed . . .

Could you love this sad-eyed wistful little girl? Children like her can be found in any of the countries listed. The cost for "adopting" these children of tragedy is the same in all countries -- ten dollars a month.

You will receive the youngster's picture, personal history and the privilege of exchanging letters and Christmas cards. Your "adopted" child will grow up knowing that you -- across the ocean -- care enough to send your love.

Christian Children's Fund, incorporated in 1938, with its 469 affiliated orphanage schools in 55 countries, is the largest Protestant orphanage organization in the world, assisting over 41,000 children. With its affiliated Homes it serves 45 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

COUNTRIES:

Argentina, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Cameroun, Canada, Ceylon, Chile, Costa Rica, Egypt, England, Finland, France, Greece, Haiti, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Kenya, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Nigeria, Northern Rhodesia, Okinawa, Pakistan, Paraguay, Philippines, Portugal, Puerto Rico, Scotland, Southern Rhodesia, South Africa, Republic of; Spain, Swaziland, Syria, Taiwan, Thailand, Turkey, Uruguay, United States (Indian, Negro, White), Vietnam, Western Germany.

For Information write: Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.

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I wish to "adopt" a boy ☐ girl ☐
for one year in _____
(Name Country)

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LENTEN AID ASKED FOR CUBAN REFUGEES

During Lent, Episcopalians across the nation are being asked to raise \$450,000 to aid Cuban refugees now in this country. The program was launched in December when the church's National Council voted unanimously to ask for funds to assist the Episcopal Cuban Refugee Center in Miami, Florida; help support the Bishops' Relocation Flights; provide scholarships for Cuban students; and offer further aid through job training, language lessons, food, clothing, and housing. ● A short time later the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, sent letters to all diocesan and district bishops and to the clergy, urging them to acquaint all parishioners with the dire need of the 154,000 Cuban refugees from communism in the Miami area and in other parts of the country.

● Before Ash Wednesday, the National Council will make available a manual for general chairmen of the drive in each diocese and district, plus a leaflet entitled "Put Yourself in Their Shoes," as well as offering envelopes, posters, film strips, and a number of radio spot announcements for local use. By January 15, more than \$15,000 had already been sent to National Council for this special Cuban refugee work.

ANGLICANS HOLD HISTORIC MEETING ON CHURCH IN LATIN AMERICA

The churches of the Anglican Communion will be asked this coming August to consider expanding their service to the nations of Latin America. This important request was made late in January at a four-day meeting in Cuernavaca, Mexico, attended by twenty leaders of the Church of England, the Anglican Church of Canada, the Episcopal Church in the U.S.A., the Church of the Province of the West Indies, and related jurisdictions in Argentina, Brazil, Chile, Central America, Mexico, and Panama. ● Because of "drastic and dynamic changes" throughout Latin America, the conferees suggested the following objectives in a co-ordinated Anglican program for this vast, largely underdeveloped area: (1) the development of Latin American churches "expressive of the genius of their own countries and of the unity of the Anglican Communion"; (2) provision for a top-quality program of theological education; (3) organization of "task groups" headed by a bishop and including clerical and lay specialists to aid in the development of strong local congregations; (4) establishment of a regional office for research and planning, with special emphasis on such fields as the family, education, urbanization, and social change; (5) experimentation in the increased use of lay persons, and exchange of personnel between various fields in Latin America. This program will be presented to the Anglican Communion's Advisory Council on Missionary Strategy this August in Toronto, Canada. The strategy council will meet in conjunction with this summer's sessions of the world-wide Anglican Congress, August 13-23. ● The historic Cuernavaca meeting was called by the Rt. Rev. Stephen F. Bayne, Jr., executive officer of the Anglican Communion, and chaired by the Most Rev. F. D. Coggan, Archbishop of York. Participants included the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church in the U.S.A.; the Most Rev. Howard H. Clark, Primate of Canada; the Most Rev. Alan Knight, Metropolitan of the Church of the West Indies; the Rt. Rev. John B. Bentley and Mr. Warren H. Turner, Jr., vice-presidents of the Episcopal Church's National Council; and the bishops of Honduras, Panama, Trinidad, Brandon (Canada), Central America, Southwest Brazil, Mexico, and London.

Continued on page 42

Oberlin Preview *Six Churches Discuss Unity*

In the quest of a Church truly Catholic, truly Reformed, truly Evangelical, delegates from six participating churches will meet in the second general conference of the Consultation on Church Union at Oberlin College, Oberlin, Ohio, March 19-21. Now that the procedure for conducting the conversations has been established, not only by the first assembly at Washington in April, 1962, but also by two meetings of the executive committee in the interim, the participants will, for the first time, be able to deal specifically with important areas of concern.

It is impossible for the churches to develop any plan of union until they have first dealt thoughtfully and patiently with certain basic questions, reaching agreement on what the questions themselves mean. Therefore, the Oberlin meeting will be focused on exploration of the following questions: (a) How is the Bible the word of God speaking through the Church to the modern world? (b) How are we drawn together but at the same time divided—not only along lines of faith and order, but in other ways? (c) How can worship be appreciated across denominational lines as the dynamic of the Christian mission to the world?

The first meeting of the Consultation on Church Union in Washington last April concentrated on developing an administrative pattern for future meetings and pinpointing areas of common concern for future exploration, study, and discussion. These areas were organized under six general headings: faith, order, liturgy, education and public relations, cultural and sociological factors, and polity and power structure. As a result, the executive committee selected the areas for first consideration.

Whereas representatives from four churches—United Presbyterian, Episcopal, Methodist, and United Church of Christ—comprised the original meeting, the Oberlin session will be a six-way conversation. The Disciples of Christ and the Evangelical United Brethren have accepted invitations to participate and will be represented by nine-man delegations. The Polish National Catholic Church, which also received an invitation, has

deferred action due to the postponement of its General Synod because of the illness of the Prime Bishop, the Most Rev. Leon Grochowski.

The three major problems, stated above, have been studied by subcommittees in preparation for Oberlin.

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, was the representative of the Episcopal Church on the subcommittee charged with preparing a study officially described as *Scripture, Tradition, and Guardians of Tradition*. How is the Bible to be understood as the word of God speaking through the Church in the modern world? The consultant for this subcommittee was Dr. Albert C. Outler of the Perkins School of Theology, Southern Methodist University, Dallas.

The next subcommittee had a jaw-breaking title for its assignment: *Phenomenological and Theological Analysis of the Participating Communion*s. What are the understandings which group the conversing churches together, and what separate them, including not only matters of faith and order, but other factors of likeness and difference? Representing the Episcopal Church on this group was the Rev. Dr. Alden D. Kelley, professor of theology at Bexley Hall, Gambier, Ohio. The consultant was Professor Paul Harrison of the Princeton Theological Seminary.

The third subcommittee dealt with *The Worship and Witness of the Church*, interpreted as “worship as service, and the witness of a united Church to the world.” Behind the assignment was a desire to explore how the liturgical heritage of the conversing churches helps them to realize a common sense of mission. Representing the Episcopal Church on this group was the author of this report. The consultant was another Episcopalian, Professor Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific, Berkeley, California.

The Oberlin meeting will take place in the context of daily reflection on the Bible and corporate worship. Dr. Paul Minear of the Yale Divinity School, New Haven, Connecticut, will direct the daily Bible study sessions, and the author will be chaplain to the conference.

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UNITY: UNEXPECTED DIALOGUE

To the public mind, few churches could be further apart than the Episcopal and the Pentecostal. Yet two informal conferences between representatives of the Episcopal Church and the Assemblies of God, largest of the Pentecostal denominations, indicated that beneath the surface there may be more similarities than were at first suspected.

● The conversations began when the Rev. Thomas F. Zimmerman, general superintendent of the national Pentecostal body, corresponded with the Rt. Rev. Edward R. Welles, Bishop of West Missouri, after hearing that some Episcopal churches were exploring "glossalalia," or the practice of "speaking with tongues," which had long been an important aspect of Pentecostal worship. With the backing of the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, a committee of four Episcopalians met with a committee of seven leaders of the Assemblies of God at the latter group's national headquarters in Springfield, Missouri, early in 1962. A second meeting was held later in the same year at Grace and Holy Trinity Episcopal Cathedral in Kansas City, Missouri. ● Much of the conversations centered around the work and ministry of the Holy Spirit in the Church today, according to a recently released statement from the two committees. No efforts were made to arrive at doctrinal agreement between the two churches or to negotiate any ecclesiastical arrangements. The Episcopalians testified to their sense of the work of the Holy Spirit in the apostolic ministry and sacraments. The Assemblies of God testified to their experience of Baptism with the Holy Spirit accompanied by the speaking with tongues. "There emerged a deep sense of Christian understanding and mutual trust," the statement concluded.

NO ROOM AT THE EMBASSY



Washington's diplomatic corps is still hearing repercussions from the Moscow embassy incident concerning the thirty-two Russian Christians refused asylum by the U.S. Still dressed in their traditional felt boots and padded jackets, the six bearded men, twelve women, and fourteen children had journeyed 2,400 miles from Siberia, forced their way past Soviet guards,

and sought protection from the U.S.A. A spokesman for the group said they were "evangelical Christians," a term applied to Baptists in the U.S.S.R. Stating that they had been threatened and persecuted for their beliefs, he asked that they be sent anywhere in the world where they could worship freely. Although the embassy staff expressed sympathy, they pointed out that they were under orders from Washington not to grant asylum. Weeping, the fugitives were turned over to Russian soldiers, forced aboard a Soviet bus, driven off into the Moscow night, and apparently later returned to Siberia. ● Soon after the news reached the U.S., Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, asked Secretary of State Dean Rusk to explain why the embassy did not help the Siberians. He also called on the Soviet government to permit an impartial international commission to investigate the complaint of the Siberian Baptists. A forthright comment came from *Christianity Today*, conservative Protestant fortnightly published in Washington, D.C., which said the embassy officials acted "hastily and heartlessly." The State Department's reply was that the embassy was "in no position to intervene in questions concerning complaints of Soviet citizens against conditions in their country."

Continued on page 44



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Churches and church-related institutions such as schools, colleges, and hospitals may find it harder to raise money if President Kennedy's new tax proposals become law. That is the verdict of experts on private philanthropy who have studied the complex tax legislation now before Congress. Treasury officials privately acknowledge that the analysis is correct. Two features of the administration's tax plan could have an adverse effect on giving. One is the proposed 5 per cent "floor" on itemized deductions. It would mean that about 6.5 million middle-income Americans, who now itemize their deductions for such costs as charitable contributions, interest, and taxes, would henceforth claim the standard deduction to which everyone is entitled, regardless of how much he has given to church and charity during the year. To whatever extent tax deductibility has been an incentive for these Americans to contribute generously, that incentive will no longer exist. The proposed slash in top-bracket tax rates also may operate as a negative inducement to large donations by the very wealthy. Under present rates, top-bracket givers in effect pass along to the treasury a large proportion (up to 91 per cent) of the cost of their contributions. Under the proposed new rates, they would be giving more of their own money, so to speak, and less of the treasury's. This could affect the size of some contributions.

Seldom has a major piece of legislation been introduced in Congress under such unfavorable conditions as those which beset "The Educational Improvement Act of 1963." This is the huge (190 printed pages) catch-all bill through which the administration seeks to provide twenty-four different programs of federal aid to education at all levels. President Kennedy apparently hoped to unite supporters of various education aid programs by lumping everything into one big package. But initial response to his omnibus bill indicates that the strategy has little chance of succeeding. Roman Catholic leaders have already proclaimed disaffection for the bill, on the grounds that it contains something for all interests except those of parochial schools. Actually, parochial schools would

participate in several of the programs, which are extensions of the existing National Defense Education Act. But they would be excluded, as in past Kennedy education bills, from the general program of federal grants for classroom construction and teacher salary improvement in public elementary and secondary schools. Kennedy urged Congress to grasp the nettle of religious controversy and pass the bill without waiting for all groups to be satisfied. But key members of the House have little stomach for this bold approach. In fact, Chairman Adam Clayton Powell of the House Education and Labor Committee has said flatly that nothing will be done about aid to public schools until a formula is found that Roman Catholics will support.

The U.S. Supreme Court is hearing oral arguments February 26-27 on two cases, originating in Maryland and Pennsylvania, which challenge religious exercises in public schools. The Court's decisions on these cases will have much more impact than the decision last June holding the New York State "Regents' Prayer" unconstitutional. At stake in the present cases are practices widely prevalent in American public schools—daily reading of the Bible and recitation of the Lord's Prayer. Observers will not be surprised if the Court bans all religious exercises in public schools. The big question is how Americans will react to such a ruling. The decision probably will be handed down in May or June.

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RELIGIOUS "BOOM" OVER?

The percentage of the U.S. population that belongs to churches and synagogues has declined for the first time in almost a century, according to statistics in the 1963 *Yearbook of American Churches* published recently by the National Council of Churches. Although most individual church bodies reported increases in membership, these increases failed to keep pace with total population growth. Total church and synagogue membership for 1961 was reported as 116,109,929, or 63.4 per cent of the total population, as compared to the 1960 percentage of 63.6. ● The Roman Catholic Church gave its membership as 42,876,665, or 23.4 per cent of the nation's population, an increase of 771,765, or 1.9 per cent, over 1960's total. The Roman Church counts as members all baptized persons, including infants, whereas most Protestant bodies count only those who have become communicants, usually persons over twelve years of age. Membership in Jewish congregations showed a decline for the second time in two years. The 1961 total was 5,365,000, compared with 5,367,000 in 1960 and 5,500,000 in 1959.

CHRISTIAN NIGHT CLUBS

Along with folk songs, the twist, and mother's perfume, one of the latest fads among teen-agers is a new sort of night club which bans liquor; promotes good, clean fun; and caters to the younger set. Usually located in a church, these "Christian night clubs" are designed to give young people a place to let off steam and socialize without getting into trouble. ● One of the latest such enterprises is known as Club Crossroads and is located in Detroit, Michigan. Singing star Ethel Waters provided gospel-singing entertainment for first-nighters. The club is sponsored by a nondenominational group of businessmen. A Presbyterian project but open to all, the 168 Club in Belfast, Ireland, offers coffee, records, and conversation. Operated by the Rev. Sydney Callaghan, the club is located in one room of his small manse at 168 Agnes Street. ● Candlelight, jazz, soda, hamburgers, and pizza are the features of Club 77, located in the parish hall of St. Peter's Episcopal Church in Morristown, New Jersey. A project of St. Peter's Youth Fellowship, the club is open from 8 P.M. to midnight every Saturday. During one of its crowded nights, a young man holding hands with his date was heard to comment, "There isn't any other place for a teen-ager to go where he can get atmosphere like this."

FREEDOM UNDER THE CROSS

An important milestone in the advance of Christianity in Africa was passed recently when some 400 delegates from thirty-five countries attended the first All-Africa Christian Youth Assembly in Nairobi, Kenya. In a keynote address, Mr. John Karefa Smart, Minister of External Affairs in Sierra Leone, declared, "The churches in Africa have played a revolutionary role in planting the seed of revolt against every form of human oppression." Focusing on the theme of the meeting, "Freedom under the Cross," he said that young African Christians must now unite in providing leadership in "political, economic, and social service" for their troubled continent. ● Sponsored in part by the World Council of Churches, the assembly brought delegates and observers from Pentecostal churches and the Roman Catholic Church, as well as from the major Anglican, Protestant, and Orthodox bodies in Africa. In a unanimously adopted closing statement, the young people: (1) agreed that Christians must work "side by side" for a new Africa; (2) asserted that Christianity must be "Africanized" if it is to succeed among their people; and (3) urged Christians around the world to support the African peoples' pursuit of freedom from ignorance, poverty, oppression, and disease.

CUBAN REFUGEE BISHOPS' FLIGHT CONTINUE

The arrival of a planeload of Cuban refugees at Newark Airport in February of this year marked the first of a series of "Bishops' Flights" booked for northern New Jersey. The flights are under the auspices of the Department of Christian Social Relations of the National Council of the Episcopal Church. ● The Rev. D. Allan Easton, rector of St. Paul's Church in Wood-Ridge and world relief secretary for the Diocese of Newark, welcomed the refugees. They were then taken to Newark's Trinity Cathedral to meet their




sponsors. ● The group included a family reunited after escaping from Cuba in December; a number of men who were in jail following the Bay of Pigs invasion; and a man and wife, both dentists, with their 11-year-old son. Parishes in the Diocese of Newark will find housing and will help provide necessities for the families, several of whom are Episcopal, until they can get established. The Newark flight is one of several already sponsored by the Episcopal Church. Other "Bishops' Flights" have gone from Miami to Los Angeles, Boston, Minneapolis, Houston, and other see cities.

WILL THIS SOLVE THE PROBLEM?


Two New York inventors have devised a silent signal system that directs a church congregation when to sit, stand, or kneel during services. They think it will help fill the pews up front. "People sit or stand in the back of the church because they're not sure when to sit, stand, or kneel during services when they're up front," according to Frank O. Perrault of Troy, New York, and his partner, Anthony J. Parissi of Cohoes, New York. "Some don't want to be way up front making mistakes, being the ones who decide when to sit, stand, or kneel." The device they have invented is a panel on which the words "stand," "sit," or "kneel" light up at the appropriate times during church services. The directions can be tripped by remote control or by hand switches.

CHURCHMEN IN GOVERNMENT

Methodists, with one-hundred and two, and Roman Catholics, with ninety-nine, claim the largest representation in the Eighty-Eighth Congress, a recent survey of the religious affiliations of U.S. legislators has disclosed. Presbyterians, with eighty-two members, rank third. With sixty-four congressmen—fifteen senators and forty-nine representatives—the Episcopal Church shares fourth place with the Baptists. Also on Capitol Hill are twenty-six members of the United Church of Christ; seventeen Lutherans; twelve members of the Disciples of Christ; eleven Jews; ten Unitarians; seven Mormons; and four members of the independent Churches of Christ. ● Among the fifty state governors, the Methodists are once again in the lead with eleven members, followed by nine Roman Catholics. With eight governors, the Baptists rank third; Presbyterian and Episcopal Churches each claim seven members. The Episcopal governors are Elbert N. Carvel of Delaware, Endicott Peabody of Massachusetts, Frank B. Morrison of Nebraska, John Chafee of Rhode Island, Philip Hoff of Vermont, Albertis Harrison of Virginia, and Clifford P. Hansen of Wyoming. Other state-house residents include three members of the United Church of Christ, two Mormons and two Lutherans, and one member of the Disciples of Christ.



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IN PERSON

Two Episcopalians are among the nation's "Ten Outstanding Young Men for 1962" as selected by the U.S. Junior Chamber of Commerce. A layman, Hugh Haynie, Louisville *Courier-Journal* editorial cartoonist; and a clergyman, the Rev. Robert W. Castle, Jr., rector of St. John's Church, Jersey City, were among those honored by the Jaycees.

● Mr. Haynie is a member of St. Francis-in-the-Fields, Harrods Creek, Kentucky. A graduate of the College of William and Mary, he began his newspaper career on the Richmond, Virginia, *Times-Dispatch*. He has since worked for the Greensboro, North Carolina, *Daily News*, and the Atlanta *Journal*, joining the *Courier-Journal* staff in 1958.

● Father Castle, a graduate of St. Lawrence University and Berkeley Divinity School, was cited for transforming his once-fashionable church into a unified inner-city parish (see *THE EPISCOPALIAN*, October, 1962).

● Dr. Raymond W. Albright, professor of Church history at Episcopal Theological Seminary, Cambridge, Massachusetts, has been installed as president of the American Society of Church History. Dr. Albright succeeds Dr. Lefferts A. Loetscher of Princeton Theological Seminary.

● Dr. Hewlett Johnson, who, as the "Red Dean" of Canterbury, has been a controversial figure in the Church of England since his appointment in 1931, has announced his retirement effective in May. The eighty-eight-year-old clergyman's resignation was quickly accepted by Queen Elizabeth. Dr. Geoffrey Francis Fisher, former Archbishop of Canterbury, once described Dean Johnson as "a thorn in the flesh of us all."

● Mrs. Harold C. Kelleran has been elected by the board of trustees as the first woman to be a full-time member of the faculty of the Virginia Theological Seminary, Alexandria, Virginia. Mrs. Kelleran's post is that of associate professor of Christian education and pastoral theology.

● The Greater Minneapolis Council of Churches has elected an Episcopal layman, Mr. Bruce G. Winslow, as president. Mr. Winslow is a member of St. Luke's Church and is an assistant vice-president of the Northwestern National Bank. For the past two years he has been a vice-president of the council, which is the co-operative agency for 280 churches in Hennepin County, Minnesota.



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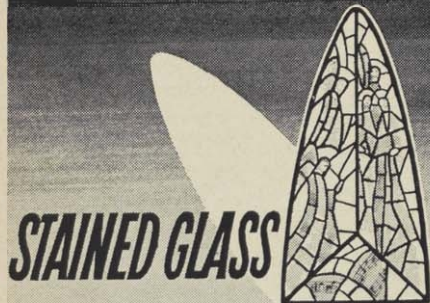
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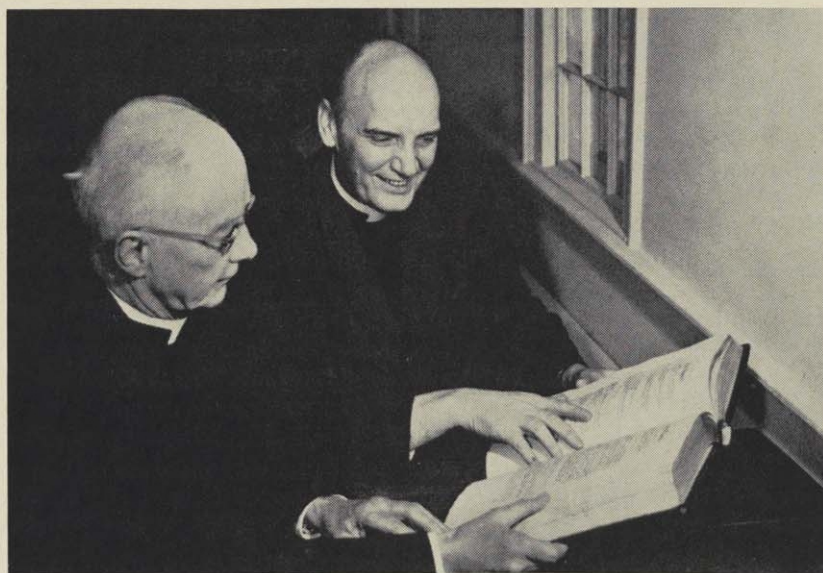
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The Rev. Dr. John W. Suter (left) turns over his duties as custodian of the Book of Common Prayer to his successor, the Rev. Canon Charles M. Guilbert. After thirty years of service, Dr. Suter resigned from his permanent appointment as custodian because he felt the job needed a younger man. Dr. Suter is a contributing editor of *The Episcopalian*.

BOOKS

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In the Direction of the Cross

Lent should provide us with the time and the means to achieve permanent growth; it should not become merely a temporary interlude of devotion. If the cross is our pattern, then obedience and self-sacrifice must necessarily be our ideals. George W. Barrett, rector of Christ Church, Bronxville, New York, has written a book that will help anyone serious about his lenten discipline to grow permanently in the direction of the cross. *Key Words for Lent* (Seabury Press, \$2.75) is a splendid examination, vividly illustrated from life, of some of the cardinal old-fashioned words and phrases of the life of the committed Christian—repentance, obedience, grace. For Good Friday, Dr. Barrett examines six phrases relevant to the crucifixion but not drawn from the traditional seven last words. This is a book that can be read intermittently or straight through, and it will be worth rereading often.

Brian Whitlow has given us what I call an "old-fashioned" lenten book on the subject of sin. This author is dean of Christ Church Cathedral, Victoria, British Columbia, Canada. It is an old-fashioned book in that the author does not modernize or apologize for the Church's view of human wickedness, Bible miracles, the devil, and many other straightforward, orthodox matters. His book, *Hurdles to Heaven* (Harper & Row, \$3.00), takes the seven deadly sins in order, examining and explaining them in a fresh, forthright style that will be helpful to any reader. His illustrations are lively and contemporary, and his style seems almost untouched by today's psychologese. Dean Whitlow is a pastor and teacher in the best sense of both those words.

Though not specifically for Lent, a number of other books that have appeared during the last year are worthy of mention at this season. *The*

Day Book of Meditations and *The Day Book of the Bible* (Seabury Press, \$2.75 each) by Anne W. House are companion volumes that make a fine guide for a program of daily, year-round, spiritual discipline. For the Advent season, Seabury Press gave us the *Book of Prayer for Everyman* (\$2.75), a compilation of prayers written by Theodore P. Ferris of Boston's Trinity Church. There is a vitality and directness about these prayers that is refreshing. My only complaint is that the format and price of the book are a bit too fancy.

The many housewives and other ladies who have made a best-seller of *The Apron-Pocket Book of Prayer and Meditation* will be glad to know that *The Second Apron-Pocket Book* is now available (Seabury Press, \$1.50). It was compiled by Margaret H. Benson and Helen G. Smith and is a splendid mixture of gaiety and richness.

These deft and dedicated editors and authors quote a description of fourteenth century England's Margery Kempe who practiced for the Church a "full, homely love right boisterously." I would say that these two ladies might, on the evidence, plead guilty to the same charge.

In the same vein, the Rev. David Head's third devotional book appeared this year with the title *Shout for Joy* (Macmillan, \$1.75). The subtitle, "A book of prayers faintly echoing the voices of heaven," gives only the barest hint of the superb mixture of humor, dedication, and carefully disguised scholarship contained in this small volume from an English Methodist parson. What C. S. Lewis has done for the devil in *Screwtape Letters*, Head has done for Gabriel, Michael, and company in *Shout for Joy*.

When a Roman Catholic publisher puts out a volume by a French Calvinist monk, with an introduction by Car-

dinal Cushing of Boston, you realize that the book as well as the times are unusual. *Living Today for God* (Helicon Press, \$2.95) is not a lenten book, but it could not be more appropriate for Lent. Its author, Roger Schutz, who is prior of the Taizé community in France, does a masterful job of summing up the present world situation in which Christians must live. His analysis is honest, perceptive, and compassionate. His recommendations to us are often surprisingly simple, homely—and appropriate.

Another excellent book from a Roman Catholic is without doubt a labor of a lifetime and of love. F. J. Sheed, of Sheed and Ward, has written what is essentially a long, detailed, close-up look at Jesus Christ. It isn't exactly a biography; it is more a detailed, devotional examination of incidents in Jesus' life. Mr. Sheed's comments are thoroughly informed by the best in scholarship—but his work remains a layman's book for laymen. Anyone who reads *To Know Christ Jesus* (Sheed and Ward, \$5.00) will be richly helped in that direction by this author and his labors.

—E.T.D.

The Professor Was Counterfeit

Learner's Permit (Doubleday, \$4.50) by Laurence Lafore is yet another novel about academic life, but it is written with humor and almost, one might say, with love. Briefly, it is the story of a burly young man with no academic achievements who exchanges identity with a Dr. Stuart Hunter and blithely goes forth to teach English at Parthenon College.

The experiences that follow are funny—and slightly incredible—but they all make delightful reading. In the course of the year the brash young man is considerably changed by the values of Parthenon, and although he

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BOOKS

slaps at academic pomposity, he comes to respect and have affection for much of the life about him.

The book is more than fun, though. It asks and answers a question that has plagued many academic communities. A young instructor, a brilliant scholar and teacher, is having an affair with a faculty wife. Everyone knows about it, but it becomes public knowledge with a capital “P” when there is a particularly nasty scene making it impossible for anyone to ignore the situation. Mike Kelly, the young instructor, appears before a faculty jury, and their decision about his future gives the book an interesting twist—as does the unmasking of the young man who has pretended to be Dr. Hunter.

The novel is well-written, and although it would be a wise and rare administrator who would follow the course of action the president of Parthenon did, it is not beyond the realm of possibility.

If you want a subtle, introspective novel with profound psychological insights, this book is not your meat—but it does an extraordinarily good job of telling a story and neatly tying up a situation.

—EVA WALSH

Furniture, Missiles, and Missions

I sometimes have the feeling that Episcopalians are like a husband and wife arguing over rearrangements of furniture with enemy missiles twelve minutes away. There is a great big world of trouble and opportunity all around us, and, “yes, let’s do get the sofa over by the fireplace for the winter.” That kind of busyness will have to wait.

Upon the Earth (McGraw-Hill, \$4.95) is about thousand-year, ten-thousand-fathom issues confronting Christians out in the fluid, open battlegrounds of the Gospel where the axioms of our endless furniture reshuffling debates don’t seem to mean much. It is written by Dr. Daniel Thambyrajah Niles (among other jobs, general secretary of the East Asia Christian Conference), who can keep even the most jaded of us awake with his anecdotes and yet compel the respectful listening of missiologists because he knows most of the problems of world-wide Christianity in the twentieth century.

Dr. Niles is worth reading at any



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By The Rev. W. W. S. March
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To be human is to be immersed in sorrow of every sort; repentance and regrets, agonies and pains, bereavement, frustration, failure, and—typical of the present century—anxieties. To be a Christian is at the same time to be returning home, and therefore to be thankful.

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This Lenten book provides the perceptive reader an experience in spiritual growth. Indeed, it is Lenten only in the conventional sense of building its text on the Seven Last Words of our Lord. Dean Klein's original discussion instills into day-to-day habits of thought and action the living significance of these sayings. It is a helpful book whether in March or August, this year or next.

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just about the best book available on big-city, teen-age gangs. Riccio, who spent five years as a street worker with the New York City Youth Board, has told his story through *New York Daily Mirror* columnist Bill Slocum. The title is extraordinarily accurate. The bottom of the misery of gang life on Brooklyn, the East Side, and Harlem streets is not the fearful rumbles or the shootings or the hideous labyrinths of dope addiction. It is the inner shambles of ruined lives of young men and women. Gang life, taken in the context of any decayed, corrupt city, is a desperate reaching by misfits for something that is honest, trustworthy, and real. In such lives, death is only a final incident.

Riccio has no panaceas, only a tentative remedy or two, and very few bouquets. If you want to know how it is in the inner city, this is it. —E.T.D.

TITHING AND THE CHURCH'S MISSION, by Carl R. Sayers and B. T. White (Morehouse-Barlow Co., \$2.00).

Someone has finally had the courage to call a "tithe" a "tenth." A very complete exploration of both the Biblical history of and the present-day need for tithing. At times this book comes dangerously close to an idolatry of tithing itself, but it recovers. This is no new fund-raising manual, but a provocative and frank discussion of where we, the Church, are and why. Clergy and laity should both read it—it's disturbing.

—JOHN B. TILLSON

KIDS, CRIME, AND CHAOS, by Roul Tunley (Harper & Row, \$3.95).

A group of Philadelphians with a lot of money to spend to find out the causes and conditions of juvenile delinquency hired a sociologist to investigate the matter and make a report. The sociologist died. Somehow they thought that a practicing magazine writer might finish the job and write about it "in a language understood of the people."

Kids, Crime, and Chaos is not another learned treatise that gives the author an opportunity to pontificate chiefly for the benefit of his fellow pundits. It is an honest attempt to view a problem that is grave but not insoluble. It is skeptical about our ready-made solutions, especially the old favorites, such as broken homes and poverty being the chief causes of adolescent criminality. Many kinds of factors are involved, and neither the gobbledygook of the self-appointed

experts nor more or harder nightsticks will do away with a situation that is at least as old as the days when Ezekiel discovered that "the fathers have eaten sour grapes, and the children's teeth are set on edge." The taxpayers could do much worse than read what Mr. Tunley says about a problem that is every American's business.

—ALFRED A. GROSS

A SHORT HISTORY OF CHRISTIANITY, edited by Archibald G. Baker (University of Chicago, \$1.50, Paperback).

This concise study, first issued in 1940, now appears in its tenth impression as a Phoenix paperback edition. It is remarkable for its handsome and readable type and for the excellence of several of its chapters, notably those by Massey Shepherd and William Warren Sweet. The later chapters suffer from not having been brought up to date, and the book has the serious defect of leaving almost entirely out of account the two most important twentieth-century developments in the Church: the liturgical and ecumenical movements.

—A. PIERCE MIDDLETON

TEACH YOURSELF TO PRAY, by Stephen F. Winward (Harper & Row, \$3.00).

This is a simple, well-organized presentation by a London free-church minister who writes with clarity, purpose, and spiritual insight. A series of suggested devotions for morning and evening, covering thirty days, which follows the basic pattern of the Christian faith and way of life, is a helpful addition. Learners in the school of prayer, as most of us are, will find new approaches to familiar ground as well as help in exploring new areas.

—STELLA GOOSTRAY

A FUNCTIONAL LITURGY, by Bonnell Spencer, O.H.C. (Holy Cross Press, 35¢, Paperback).

Father Spencer's contribution to the current rethinking of the Church's central act of worship stems from a study of basic Eucharistic principles, rather than from merely a reworking of the service as it now stands in the Prayer Book. His *Functional Liturgy* provides welcome variety and flexibility within the service, an increased measure of participation by the people, and an emphasis upon the thankful rather than the penitential character of the Eucharist. It is an exciting piece of work, and although it may never get beyond the semifinals, it fully deserves careful and serious study.

—DAVID SIEGENTHALER

COULD YOU WEAR IT?



Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

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Atticus Finch (Gregory Peck) guards the town jail against a lynching mob, but it is one of his children, Scout (Mary

Badham), who unknowingly transforms the maddened men into a group of individually self-conscious human beings.

To Kill a Mockingbird

Again a Winner *by Malcolm Boyd*

WHEN a best-selling novel is translated into film drama, the protests from faithful readers can be heard loud and clear if something has gone awry in casting, treatment of characters, or integrity of story line.

Now, Harper Lee's Pulitzer Prize-winning novel, *To Kill a Mockingbird*, has been brought to the screen. Seldom in recent years has a new book made such a mark on the consciousness of the American people. Unpopular tampering with the novel would surely have landed the producers in plenty of hot water.

But the film succeeds.

Gregory Peck gives the performance of his life in it. The screenplay is faithful to the novel. The direction by Robert Mulligan is resourceful, often taut, and sometimes enterprising. However, it is two youngsters—Mary Badham, aged nine, and Phillip Alford, aged thirteen—whose performances in

this film are the most deeply stirring.

It is the theme of the novel, *To Kill a Mockingbird*, as many millions of readers know, to cast a backward glance at a lost but unforgotten childhood spent in the depression years of the Thirties in a small Alabama town. The backward glance is through the eyes of a mature woman who was then a little girl.

With the opening of the film we, too, are taken back into the sleepy life of the small southern town. We become acquainted right away with a lawyer, Atticus Finch, who, since the death of his wife, has lived alone with his two youngsters, Scout and Jem. Atticus is a good man and a good father, the kids are quite normal and healthy, and the family circle is a secure and happy one; at least, this is our picture of it.

To round out the picture there is a Negro housekeeper, Calpurnia, portrayed by Estelle Evans, a New York

fourth grade teacher in Public School 156. Mr. Peck plays Atticus Finch, Mary Badham is Scout, and Phillip Alford is Jem. The youngsters have a playmate, Dill, a boy of their own age played by John Megna.

The spookiest moments in the film are far spookier than any the pseudo-horror epics have come up with in years. One occurs when the kids go prowling on a hot summer night around the yard and back porch of a derelict house where an allegedly insane man is supposed to live. Later, on a Halloween night Scout and Jem walk home through the woods, and after hearing strange sounds find to their horror that the awful sounds are indeed real.

Basically, the story concerns a false accusation brought against a Negro man by a tragically neurotic white girl and her guilty, hate-ridden father. The father and daughter are what, in such instances, the South has come to call

"white trash." The defense of the luckless and innocent Negro man falls to Atticus Finch.

The film's finest single scene is in the courtroom when Finch asks the all-white jury which has heard the "case" against the Negro—it is not a case—"for God's sake" to restore the man to his family and to see that justice is done.

An unforgettable section of film, one of those rare and great moments which Hollywood shies from giving us often, occurs when every Negro in the restricted courtroom balcony stands up to honor Atticus Finch as he passes underneath to walk out of the building.

Another memorable moment of film is given us when a lynching mob is turned back from the town jail because Scout and Jem unknowingly and wonderfully change a dehumanized mob of maddened men into a small group of self-conscious human beings.

A child sees things differently from the ways that older persons see them. *To Kill A Mockingbird* gives us, at its best, a child's view of certain things: the makeup of small-town life, the sometimes fearful, snarled roots in a jungle of human emotions, the unspeakable tragedy of social malignancy when it strikes down that beauty which is a human life.

Certainly, this film is a sermon and an exceedingly powerful one. It inflicts the terrible pain of awakening consciousness, and thereby bestows life to the process of knowing. But it is warm and compassionate and wise in its childlike way, because it contains the fresh and haunting contemplation of persons and events which belonged to Scout Finch when she was nine.



The most deeply moving performances in *To Kill a Mockingbird* are given by Jem (Phillip Alford) and Scout Finch.

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JESUS CHRIST was shining my shoes.

A thin Mexican boy of eight or nine, he was a good shoeshiner. He dusted the leather before applying the polish; then he made the shine rag-dance. The beat was odd, but pleasing. The rhythm was ragtime. To make conversation, I asked his name. And that was when he said the startling words: "Jesus Christ to serve you, Señora."

My whole being winced. Jesus Christ to serve *me*? No. I wanted to serve *Him*. The swift dart of feeling must have been like Simon Peter's when our Lord prepared to wash his feet: "No, Lord. Thou shalt never wash my feet."

I recovered quickly. He was only a little shoeshine boy whose name—like many another Mexican's—happened to be Jesús Cristo. He was not the man from Nazareth, the Messiah. Yet—if he were? Could I allow my Lord and Saviour to shine my shoes?

And there, it seemed, was the crux of the matter: would I allow Him? Without being aware, we human beings desire to have dominion even over God. And in a sense we do. On the cross He saved all mankind, yet each of us decides whether we shall allow Him to save *us*. With our lips we say "Yes." But mostly our actions say "No."

Somehow we do not want Him to do lowly things for us. Don't we really wish He had not been born in a smelly stable, to a girl who was with child at the time of her marriage to a small-town carpenter? Do we wish (without articulating the wish even to ourselves) that our Lord could have been one of the temple priests or some eminent person whom the leaders of His day respected? We modern Christians are so nice we have difficulty in accepting our dependence upon a Man who hobnobbed with riffraff and died in disgrace. Our sense of fitness is stung by the reminder that people like ourselves—church people—arranged to get Him out of the way. He threatened all they had built their lives around, all they held dear. They did not consider Him nice, nor His teachings acceptable, so they did what they thought they had to do.

Like the Pharisees, we want our religion nice, too. We continue trying to fit Christianity into our own notions of correctness so that we can accept it. Our actions cry: "Your death on the cross was not for *my* sins, Lord.

Thank you just the same; I'll overcome my sins myself." And we cannot seem to understand that when we reject His suffering for us, we reject Him.

We build glistening, magnificent churches to glorify Him; we endow His memory with all the worldly pomp He never had in His life on earth. In this way we can somehow forget the unpleasant things He came to teach us. We are very pious in our rejection of Him—even as the high priests were pious. We are sincere—as they were sincere. We do not want Almighty God doing the lowly things for us which we think we ought to do for ourselves.

We do not understand that we deny God's very nature and ascribe to ourselves capabilities we do not have. ". . . The Son of Man came not to be served but to serve," said Christ, "and to give his life as a ransom for many." Yet we want it the other way around. We feel, somehow, that receiving what we have not earned is

degrading. We want to give, not receive. And we seem to forget that we cannot give until *after* we have received.

Jesus answered Peter: "If I wash

thee not, thou hast no part with me." Does this say that our Lord does not desire to be reserved only for the occasional times when we might call upon Him but that He wants to share even in the small, menial jobs? Most of our lives are lived in the daily tasks, the commonplace things we do. And if we are unwilling to share this portion of our lives with Him, have we then any real part with Him? Simon Peter replied, "Lord, not my feet only, but also my hands and my head."

After Jesus had washed His disciples' feet, He said, "Do you understand what I have done for you? You call me 'Master' and 'Lord', and rightly so, for that is what I am. Then if I, your Lord and Master, have washed your feet, you also ought to wash one another's feet."

I looked at the boy, busy with my shoes. He was just another too-thin child who helped earn his supper with his shoeshine kit. But Jesus of Nazareth once said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me." And certainly little Jesús of Campeche was one of the least.

He gave a final flip with his rag, and he was through. The shoes glistened. He looked shyly to see if I were pleased. I smiled my approval and gave him his peso.

"*Muchas gracias*," I said, "*Jesús Cristo*."

—MARJORIE SHEARER

THE SHOESHINE

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

The Rev. Donald D. Dunn requests a chalice and paten to assist him in his mission work. Held to a close time schedule, Mr. Dunn says that an additional chalice and paten would save the time now spent in packing his only set. Please contact him at Sisseton Episcopal Mission, 7 Fifth Avenue East, Sisseton, S.D., if you are able to help him out.

An Alabama church has a new altar which it offers to any mission or parish willing to pay the carrier charges. If

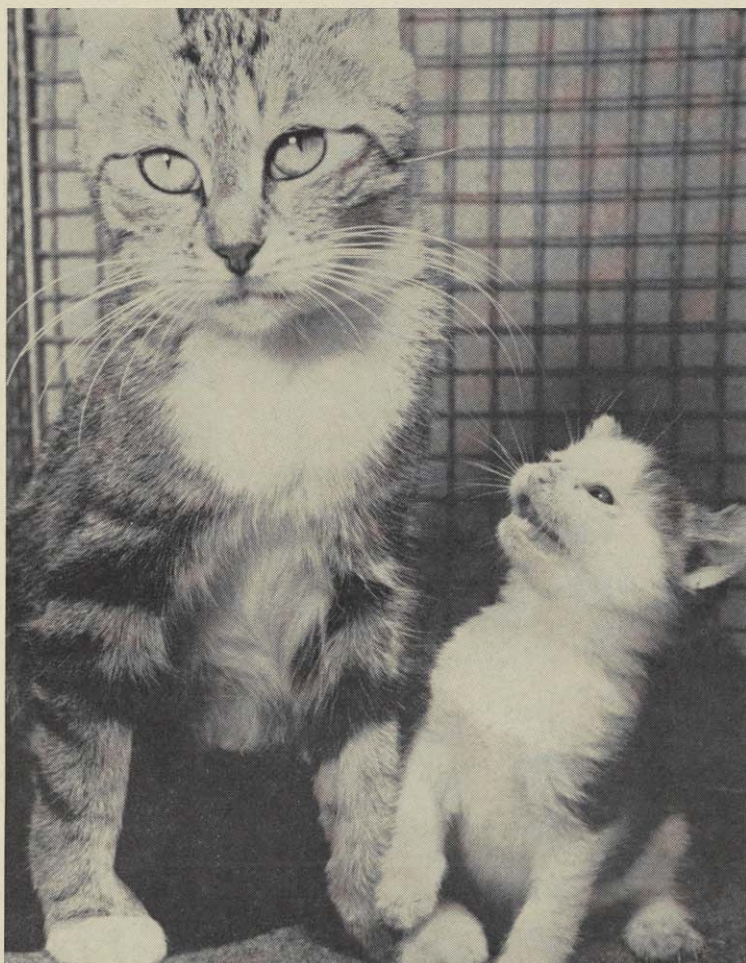
interested, please contact the Rev. Earl Ray Hart, Church of Saint Michael and All Angels, Anniston, Ala., for further information.

A mission in Connecticut is in need of a 16-mm sound movie projector. If you are able to supply one, please write to the Rev. Jeffrey T. Cuffee, 76 Grove Street, Ansonia, Conn.

A mission in northwest Florida is in need of fifty pew-size Prayer Books and fifty pew-size hymnals. If you are able to supply these, please write to the Priest-in-Charge, St. Andrew's By-The-Sea, P.O. Box 328, Destin, Fla.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia 3, Pa.

THE EPISCOCAT



Paul Popper Photo

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LETTERS

Continued from page 9

Club of the Diocese of Colorado, at the suggestion of our bishop, the Rt. Rev. Joseph S. Minnis, D.D., initiated a Seminarian Book Scholarship Fund. Contributions by the women and some parish vestries made possible a grant of \$38.50 to each of our fifteen seminarians by the Fall term. In 1962, we were able to make grants totaling \$60 to each seminarian. Our book scholarships are processed through the National Books Fund of the Church Periodical Club, a co-operating agency of the National Council.

MRS. EMIL C. POLICH, DIRECTOR
Church Periodical Club of Colorado

WHAT IS IT?

I have just read with interest and approval the article "Jesus: The Man." But before you proceed further, please create some better symbol for Christ than the horrible, mechanical monstrosity in that issue . . . ask what is it—a new Symbol!

THE REV. EDGAR LOUIS TIFFANY
Lewisburg, W.Va.

WHAT OTHER SOURCES?

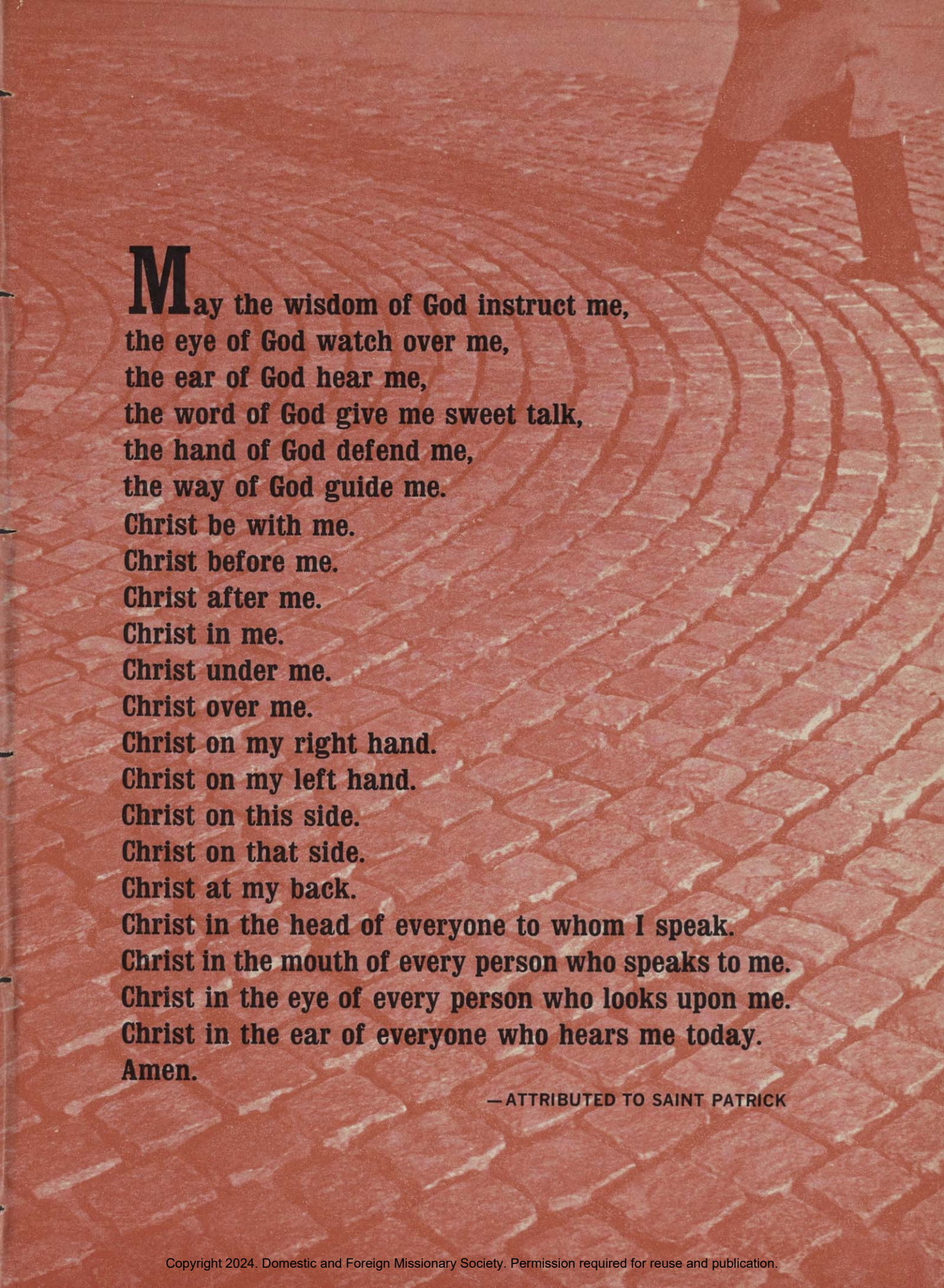
In Mr. Dell's article, "Still a Stepchild," in the January issue, he says, "The chief source of supply for the clergy is the laity."

I would like to know what other sources of supply there are.

THE REV. RICHARD D. NEVIUS
Washington, D.C.

The other sources of clergy supply for Episcopalians are clergy of other denominations and college students who have no previous membership in the Episcopal Church. The laity of the Episcopal Church supply approximately 45 per cent of all candidates for Holy Orders, but this is still the chief or largest single source of supply.—ED.

PICTURE CREDITS—Armstrong Roberts: 24-25. Ashley Associates: 45. Bruce Studio: 62. Church World Service: Cover (top), 2, 5 (bottom photo), 7 (top left, middle). Edward T. Dell, Jr.: 4, 5 (except bottom). Episcopal Church photos: 14-15, 46. David Hirsch: 20 (bottom), 21 (top). Howard A. Johnson: 28, 31-35. Loren Kelley Photography: 36. Leon V. Kofod: cover (bottom). Thomas LaBar: cover (middle), 12-13, 16-17, 19. Lida Moser: 20 (top), 21 (bottom left and right), 22. Paul Popper: 55. The Reporter: 42. Universal Pictures Co.: 52-53. Wide World Photos: 7 (top right, bottom), 8. Robert Wood: cover design, 57.



May the wisdom of God instruct me,
the eye of God watch over me,
the ear of God hear me,
the word of God give me sweet talk,
the hand of God defend me,
the way of God guide me.
Christ be with me.
Christ before me.
Christ after me.
Christ in me.
Christ under me.
Christ over me.
Christ on my right hand.
Christ on my left hand.
Christ on this side.
Christ on that side.
Christ at my back.
Christ in the head of everyone to whom I speak.
Christ in the mouth of every person who speaks to me.
Christ in the eye of every person who looks upon me.
Christ in the ear of everyone who hears me today.
Amen.

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- 1-3 Conference on the Ministry of Laymen and Laywomen in the World, sponsored by National Council's General Division of Women's Work and General Division of Laymen's Work, Amarillo, Tex.
- 3 **First Sunday in Lent**
- 5-7 Annual Conference, Church Building and Architecture, sponsored by the National Council of Churches, Seattle, Wash.
- 6, 8-9 **Ember Days**
- 10 **Second Sunday in Lent**
- 11-15 College Workers Conference for Provinces VI and VII, sponsored by National Council's Division of College Work
- 14-15 Seventy-fifth Anniversary celebration, Saint Paul's College, Lawrenceville, Va. Principal speakers will be the Rt. Rev. Daniel C. Corrigan, the Hon. Albertis Harrison, Governor of Virginia, and Dr. Tollie Caution
- 17 **Third Sunday in Lent**
- 24 **Fourth Sunday in Lent**
- 24 One Great Hour of Sharing Sunday, sponsored by the Episcopal Church and other members of Church World Service. Cuba refugee aid is the Episcopal emphasis this year for parishes participating in the One Great Hour program.
- 25 The Annunciation of the blessed Virgin Mary
- 31 **Passion Sunday**

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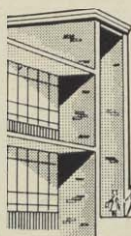
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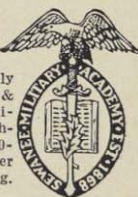
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- 25 **Eau Claire, U.S.A.:** William W. Horstick, *Bishop*. (Mission of the Church in this diocese.)
- 26 **Edinburgh, Scotland:** Kenneth Moir Carey, *Bishop*.
- 27 **Edmonton, Canada:** William Gerald Burch, *Bishop*.
- 28 **Egypt and Libya:** Vacant.
- 29 **Ely, England:** Noel Baring Hudson, *Bishop*; Gordon John Walsh, *Assistant Bishop*.
- 30 **Erie, U.S.A.:** William Crittenden, *Bishop*. (St. Barnabas House-by-the-Lake [brothers and residents]; Chestnut Hill Conference [staff and participants]; parochial homes for aged.)

ALMIGHTY GOD, whose mercy is over all thy works: We praise thee for the blessings which have been brought to mankind by thy holy Church throughout all the world. We bless thee for the grace of thy Sacraments, for our fellowship in Christ with thee, and with one another; for the teaching of the Scriptures and the preaching of thy Word. We thank thee for the holy example of thy saints in all ages; for thy servants departed this life in thy faith and fear, and for the memory and example of all that has been good and true in their lives. And we humbly beseech thee that we may be numbered with them in the great company of the redeemed in Heaven; through Jesus Christ our Lord.

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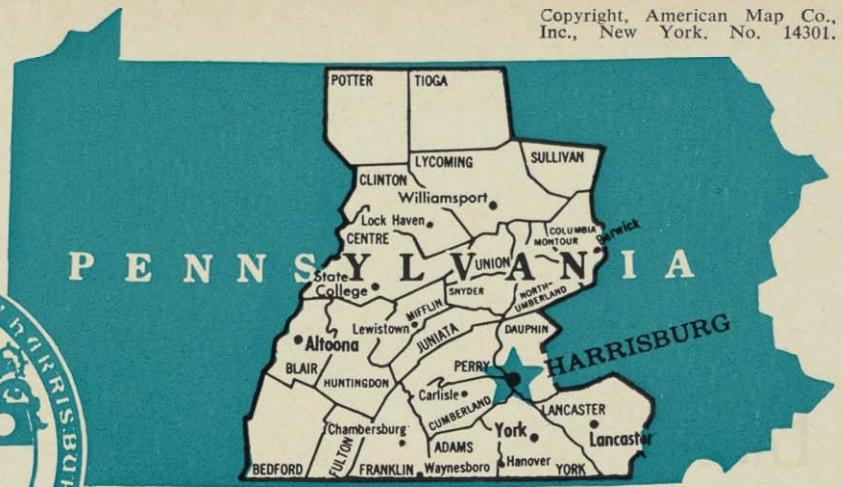
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Know Your Diocese



DIOCESE OF HARRISBURG

In 1903, twenty-five years after the first discussion about dividing the Diocese of Central Pennsylvania, the diocesan convention took steps to create a new jurisdiction—the Diocese of Harrisburg. The Rev. James Henry Darlington was then elected to become the first Bishop of Harrisburg. With twenty-four of Pennsylvania's sixty-seven counties and a population greater than 30,000, it was a rural diocese which Bishop Darlington was called to oversee.

After the Revolutionary War, the Episcopal Church had been faced with a critical situation. Many of the ablest clergy had returned to England. Many extreme patriots considered the church as unalterably "Tory." At a time when other churches were sending their circuit riders into the frontier areas of central Pennsylvania, the Episcopal Church was obliged to retrench and reassemble its forces. As a result, church families in the "back country" often joined other communions. Between 1876 and 1903, however, Episcopal parishes multiplied rapidly as a result of exhaustive missionary work.

Bishop Darlington had two see cities, Harrisburg and Williamsport, until 1909, when an episcopal residence was purchased in Harrisburg, the capital of the state. On May 1, 1931, the Rev. Hunter Wyatt-Brown was consecrated as second Bishop of Harrisburg during the dark days of the depression.

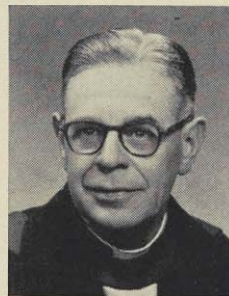
When Bishop Heistand became the diocesan in 1943, he tackled with new vigor problems which had been plaguing the diocese. He instituted a series of regional vestry meetings, gave new impetus to Christian education departments, extended instruction periods preceding confirmation from six months to a year, insisted on substantially raising the minimum salaries of the clergy, and charged the diocese to assume larger responsibility for the Shippensburg Home for the Aged. In the past three years a capital funds drive has been conducted which has resulted in the remodeling and enlargement of the Shippensburg Home. Since 1954 there has been an appreciable gain in the extension of the work of the church in the diocese, particularly in the archdeaconry of Harrisburg.

Diocesan consciousness has been strengthened through the worship, study, and recreation conferences held during summer months at Grier School, near Tyrone. Although under the auspices of the church, Grier is not officially a diocesan school.

Today, there are seventy-two parishes and organized missions in the 16,003-square-mile diocese, with seventy-four clergy and 125 layreaders ministering to 23,253 baptized persons. The parishes and missions have over 5,300 church school pupils. During 1962 there were 628 baptisms and 643 confirmations.

Suffragan Bishop Earl M. Honaman supervises the missions and aided parishes of the diocese. Both Bishop Heistand and Bishop Honaman have served their entire ministries in the Diocese of Harrisburg, and both received their early training at St. James' Church, Lancaster.

The motto on the diocesan seal, *Spiritu Dum Spiro Spero*, translated is, "In the Spirit while I breathe I hope."



The Rt. Rev. John Thomas Heistand, third Bishop of Harrisburg, was born in Lancaster, Pennsylvania, Nov. 10, 1895, the son of Howard and Ethel Heistand. He attended Lancaster High and Yeates Preparatory Schools and Columbia University. His studies at General Theological Seminary, New York, were interrupted when he joined the army during the first World War. He served in Europe

and was wounded in the Battle of the Argonne.

Ordained to the priesthood in 1922, Bishop Heistand began his service in the diocese as a missionary in the coal regions. As Episcopal student chaplain at Bucknell University; as rector of the Church of the Ascension, Kulpmont, and St. Paul's, Bloomsburg; and as dean of St. Stephen's Cathedral, Harrisburg, he gained firsthand knowledge of the problems of the diocesan clergy and their congregations. He was consecrated as bishop coadjutor on Sept. 15, 1943, and on Oct. 4, 1943, became the diocesan.

General Theological Seminary awarded Bishop Heistand a S.T.D. in 1943, and Dickinson College honored him with a D.D. in 1940 and an LL.D. in 1956.

He is married to the former Alta Strite Hertzler, and they have four children: twin daughters, both married; and two sons, both Episcopal clergymen. Bishop and Mrs. Heistand have eight grandchildren. Trout fishing and baseball are two of the bishop's nonclerical interests.

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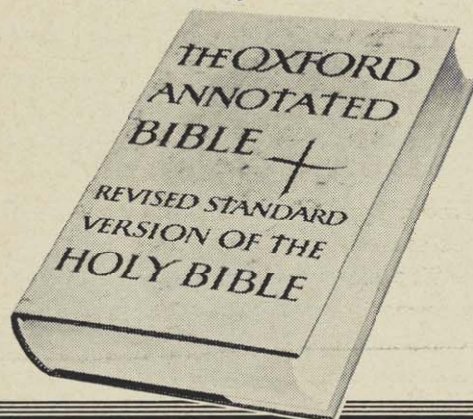
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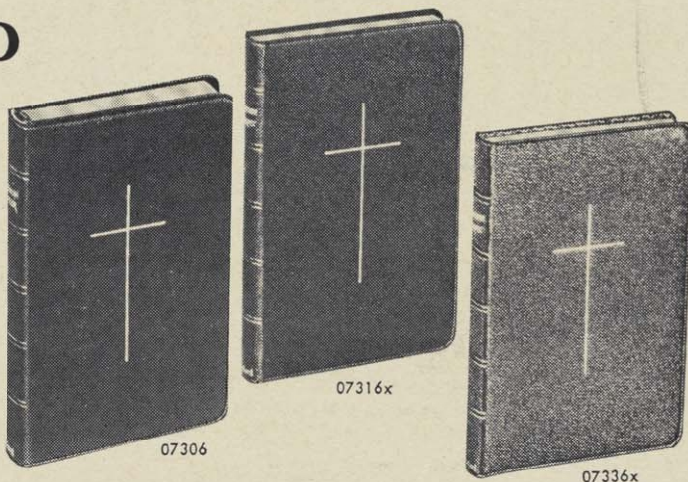
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