

THE Witness

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JULY 9, 1953



OVERSEAS STUDENTS
At Washington Cathedral Schools

MORE ON MISSION CHURCHES

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE New York City

Sundays: 8, 9 Holy Communion; Holy Communion with Morning Prayer, 11; Evensong, 5. Weekdays: 7:45 Morning Prayer; 8, Holy Communion; Evensong, 5. Open daily, 7 a.m. to 6 p.m.

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

Sundays: Holy Communion, 8 and 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days; Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Anson Phelps Stokes, Jr., Rector

8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

ST. JAMES' CHURCH Madison Ave. at 71st St., New York Rev. Arthur L. Kinsolving, D.D., Rector

Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York Rev. Roscoe Thornton Foust, D.D., Rector

Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN 46th Street, East of Times Square New York City The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City The Rev. James A. Paul, Rector

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

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

The WITNESS For Christ and His Church

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SERVICES In Leading Churches

ST. STEPHEN'S CHURCH Tenth Street, above Chestnut Philadelphia, Penna. The Rev. Alfred W. Price, D.D., Rector The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing H. Alexander Matthews, Mus.D., Organist

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

CHRIST CHURCH IN PHILADELPHIA 2nd Street above Market Founded 1695 Built 1727 Rev. E. A. de Bordenave, Rector Rev. William Eckman, Assistant Sunday Services 9 and 11. Noonday Prayers Weekdays. Church Open Daily 9 to 5.

ST. PAUL'S CATHEDRAL Oklahoma, City, Okla. Very Rev. John S. Willey, Dean

Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11.
Weekday: Thurs. 10. Other services as announced.

SERVICES In Leading Churches

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

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

CHRIST CHURCH Cambridge, Mass. Rev. Gardiner M. Day, Rector Rev. Frederic B. Kellogg, Chaplain

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

ST. JOHN'S CATHEDRAL Denver, Colorado Very Rev. Paul Roberts, Dean Rev. Harry Watts, Canon

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

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

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

TRINITY CHURCH Miami, Fla. Rev. G. Irvine Hiller, S.T.D., Rector

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

TRINITY CHURCH Broad and Third Streets Columbus, Ohio Rev. Robert W. Fay, D.D.

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

CHRIST CHURCH Nashville, Tennessee Rev. Peyton Randolph Williams

7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting.
Thursdays and Saints' Days: HC 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE Saint Louis, Missouri The Rev. J. Francis Sant, Rector The Rev. William Baxter Minister of Education

Sunday: 8, 9:25, 11 a.m. High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

ST. PAUL'S CATHEDRAL Shelton Square Buffalo, New York Very Rev. Philip F. McNairy, D.D., Dean Canon Leslie D. Hallett Canon Mitchell Haddad

Sunday Services: 8, 9:30 and 11.
Daily: H.C., 12:05 noon; also 7:30 a.m. Tues. Healing Service, 12 noon, Wed.

—STORY OF THE WEEK—

Los Angeles Raise Fund For Advance Work

Total Is Expected To Reach An Amount Far In Excess Of The Goal

★ With 150 out of 159 parishes and missions reporting, the Episcopal advancement fund for Southern California, the first united expansion campaign in the 58-year history of the diocese of Los Angeles, registered a total of \$1,255,191, \$125,191 over its goal.

The one-week door-to-door campaign which climaxed more than three-months of careful preparation, was officially closed June 22. 4,000 Church people participated and it is estimated that 80 percent of the 80,000 Episcopalians resident in Southern California were contacted during the visitation.

The final total announced today does not include many gifts of real property and securities which still have to be evaluated, according to Edward R. Pike, executive director of the campaign. With these gifts added and late returns recorded, the fund is expected to exceed \$1,300,000. About one-fourth of the total reported is in cash, the balance in pledges payable during the next 30 months through parishes and mission pledges.

In commenting on the success of the drive, Bishop Eric Bloy said, "I am tremendously pleased with the great success of our campaign, and I congratulate our parishes and missions which have worked so

hard and cooperated so splendidly. Especially do I thank all those who worked in the campaign and gave so generously of their time. The advancing of our diocesan program is now assured and we give thanks to God in the knowledge of this."

Chester A. Rude, Los Angeles banker and general chairman of the campaign said, "The deep satisfaction of knowing a difficult task has been completed has been well earned by everyone who has shared in this great movement. It has represented action in spiritual living by all who gave generously and sacrificially of their time and money."

Proceeds of the campaign will be used to further the work of the Church-sponsored institutions, expand the Christian education program of the Church, provide a revolving fund for mission development and provide added facilities for the diocesan administration.

Commenting on the enthusiasm and generosity evident throughout the campaign, Mr. Pike, representative of a New York firm of money-raisers, said that the response to this appeal and the encouragement given to it by members of every faith is a remarkable demonstration of a whole com-

munity with a truly Christian urge.

"This has been a 'grass-roots' movement," Mr. Pike said. "The success of the Episcopal Advancement Fund for Southern California has sprung from the people of the Church and has been fulfilled by them. Its success did not come from a few people giving large gifts but from thousands who gave their hard-earned money and their time and effort to assure the success of a great community religious program."

CHRISTIAN DECLARATION OF LOYALTY

★ President Eisenhower received the first copy of a Christian Declaration of Loyalty from officers of the United Church Women of the National Council of Churches at a ceremony in his office.

After hearing the Declaration read the President observed that it expresses exactly the kind of ideas he stands for.

He congratulated the church women for what he termed the mature and intelligent approach they are taking to the controversial issue of loyalty in American life. He said he fully supported their insistence that citizens should learn facts before they sound off, as he put it.

President Eisenhower also received from the delegation an invitation to speak at the national assembly of United Church Women at Atlantic City, N. J., Oct. 2 to 8. He said he hoped to come and would keep the invitation in mind to

see if it could be fitted into his schedule.

The Declaration of Loyalty pledges church women to "become aware of the forces of dissension which would undermine the very institutions that can overcome Communism" and "throw our strength with the superior force of Christianity."

It also pledges the women to "uphold" the "many valiant defenders of God-given freedom (who) are being wrongfully accused."

A preamble to the declaration states:

"Men in responsible positions and self-appointed groups and individuals are, even now, spreading distrust of churches, of charitable foundations, and of loyal American citizens with whom they disagree. The board of managers of United Church Women view these threats to American freedom as among the most serious dangers ever faced by our people."

GEORGE M. MURRAY CONSECRATED

★ The Rev. George M. Murray was consecrated suffragan bishop of Alabama on June 24th at the Advent, Birmingham. Bishop Carpenter of Alabama was the consecrator, with Bishop Clingman of Kentucky and Bishop Claiborne of Atlanta the co-consecrators. Bishop Watson of Utah preached.

DUDLEY B. McNEIL CONSECRATION

★ The Rev. Dudley B. McNeil will be consecrated bishop of Western Michigan on July 25th at St. Mark's Cathedral, Grand Rapids. The consecrator will be the Presiding Bishop with Bishop Whittemore of Western Michigan and Bishop Bowen of Colorado the co-consecrators. Bishop Page of Northern Michigan will preach.

POLITICAL ISSUES DIVIDE CHURCHES

★ Protestant churches are divided more on the basis of political, social and educational experience than on deep doctrinal issues, a prominent theologian declared.

Dean Walter G. Muelder of the Boston University school of theology told the annual meeting of the Association of Council Secretaries that churchmen had become aware of this fact in the last 15 years.

The Association is an organization representing executives of 980 city, county and state councils of churches.

"Many have believed," said Muelder, "that the basis of Christianity is doctrine. The primary level of religion is the worship experience. Doctrine makes explicit what unites men through worship. Common worship is often the first step toward union."

He said councils of churches must deal with the social order as well as with the theological viewpoints of the many different churches in their attempt to bring about unity. Although it is difficult, such councils, like the churches, must deal with the economic and social divisions in America, Dean Muelder said.

Laurence T. Hosie, executive secretary of the Syracuse Council of Churches, said, however, that Protestantism had been handicapped thus far by the confusion of its own members.

"To date we have been so divided, not so much in what we believe as in our approach to problems, that our people are not conscious that religion has any great effect on social attitudes and morality," he declared.

In social action, Hosie said, it is far more important to tackle one job and show that

the Church has power to deal with it than to tackle every issue that comes up. And it is far better to keep from attacking an issue "than to prove to the public that you are superficial in your understanding and naive in your approach," he added.

URGES CHRISTIAN REVOLUTION

★ There is a revolution going on all over the world, started not by the Communists but by Christians, and nothing can stop it, Dr. James H. Robinson, pastor of the Church of the Master in Harlem, New York, told the biennial international conference of the Augustana Luther League.

Addressing the 5,000 young Lutherans from all over the United States and Canada, Dr. Robinson said: "The people of the world have seen the fruits of freedom, initiative and progress. But the Communists have been most astute in making the people believe that they, not we, have their basic interest and hopes at heart."

The Harlem pastor said that new missionary methods and approaches are an absolute essential.

"The youth of America will either have to outlive the militant atheistic program of Communism, which bends every effort to win the allegiance of the leaders of tomorrow," he said, "or they will ultimately have to out-die it in a great ideological struggle which one day will reach the boiling point. It is entirely unnecessary that this should happen."

He called for "a great, creative army of tough-minded, loving American people" to go to the far-flung parts of the earth and "give of themselves in the desperate struggle that young people are facing."

HARVARD PRESIDENT AN EPISCOPALIAN

★ Nathan Marsh Pusey, president of Lawrence College, Appleton, Wis., president-elect of Harvard, is an active churchman, and worships regularly at All Saints' Church, where he is junior warden. He has also served as a church school teacher, layreader, chairman of the every member canvass and member of the committee to rebuild All Saints Church after a fire in 1949.

He was a delegate to the General Convention from the diocese of Fond du Lac in 1949 and served on the committee to screen candidates for a bishop coadjutor in 1952. He has served several times as parish delegate to the diocesan council.

Mrs. Pusey has served as treasurer and president of the Women's Auxiliary of All Saints' Church and has taught Church School. Nathan Pusey Jr., 16, and James Pusey, 13, are acolytes. Rosemary, 11, is a member of the junior choir and was presented by the Rev. Arthur B. Ward, rector, for confirmation by Bishop Sturtevant on Whitsunday, 1953.

DIBELIUS ASKS UNION OF GERMANY

★ A plea that the allied high commissioners for Germany take "decisive steps toward reunification" of the country has been sent to the commissioners by Bishop Otto Dibelius of Berlin as head of the Evangelical Church in Germany.

Dibelius made the letter public by incorporating its complete text in his sermon to an overflow crowd at East Berlin's Marienkirche (Mary church).

The letter asked that the American, British, French and Soviet high commissioners take

due note of "the special importance of this present moment in history" and "give proper response to recent developments."

"Allow this Berlin, which now is filled with unrest, to become a place from which a new spirit in the relationships among men and nations may emanate and give the world hope that the last year's sufferings were not in vain," the letter urged.

"The German people have continuously expressed a will toward reunification. They cannot be split for years without many of them finally becoming the victims of inner despair."

"The possibility that eruptions, such as recently occurred, may be repeated and may finally lead to moral chaos must be seriously considered," Dibelius said. "This situation cannot be remedied through military force alone."

Elsewhere in his sermon the Protestant leader said that "in their hours of decision Christians must not look back but into the future."

"The Church will not speak of the bitter times it has experienced," he said, "but will devote its energies to the exploring of the new possibilities."

"It is not the Church's task to speak at length of the happenings of last June 17 (when thousands of East Berliners battled Soviet troops in a demonstration against East Germany's Communist regime), but on that day the Church was united with upright workers as it probably has never before been in its history. The Church is mindful of and will not forget those who have recently come into a new distress."

CHURCH PEACE UNION DEPLORES ATTACKS

★ Trustees of the Church Peace Union at their semi-annual meeting, deplored "irresponsible attacks" on the United Nations.

"These attacks seek to create the impression that the American people have lost confidence in the U.N. and would abandon its support," the trustees said.

They declared that the U.N. is needed "for the promotion of cooperation and peace."

In other resolutions the trustees endorsed the Watkins Bill that would admit 240,000 refugees to the U. S. in two years.

Opposed the Bricker amendment, which "would so tie the hands of our chief executive that his ability to conclude agreements with other powers would be seriously questioned by the powers."

The trustees also said the amendment would curb the effectiveness of the United States in the U.N.

TRAINING CONFERENCE FOR MISSIONARIES

★ A training conference for missionaries is being held, June 20 - July 31, at Meadville, Pa., sponsored by the National Council of Churches. There are 120 attending, including ten Episcopalians.

SOUTH INDIA BISHOP CONSECRATED

★ The Rev. A. G. Jebaraj was consecrated on July 2 as bishop of Tirunelveli. He is the first bishop elected since the Church of South India was formed in 1947 by a merger of Anglican, Presbyterian, Methodist, Reformed and Congregational groups. He succeeds Bishop George Selwyn who has retired.

FINDS IRRELIGION OF WHITES CAUSE OF MAU MAUS

★ Irreligion on the part of whites was given as a cause of the Mau Mau riots in Kenya Colony, East Africa, by the Rev. Dominic Artero of the Roman Catholic Consolata Mission Society in an interview in New York.

Except for an interval between 1947 and 1950, Father Artero has been attached to Kenya Colony missions since 1928, when he was ordained. The Consolatas opened their first mission in Kenya 50 years ago and now have twenty stations in the colony.

High on the list of contributing causes of the organized anti-white, anti-Christian Mau Mau rioting, the priest put the distribution of "immoral motion pictures from white countries," complete lack of religious teaching in government schools, the "white man's obvious disregard in his actions of the God he professes" and the blacks' bewilderment at "the disunity of Christianity."

Economic causes, exploited by native leadership, Father Artero said, were based on land scarcity for an increasing population, plus inequitable wages to natives doing exactly the same work as whites in factories and on farms.

In this connection, he said it was usual in factories for a white to receive 60 pounds and a black 10 pounds for doing the same work, while on farms the ration was generally 50 pounds to 1 pound.

"You ask: is the black man as reliable and as efficient as the white?" the priest said. "The answer is, no. But the disparity in wages is too great."

Father Artero told of a gov-

ernment school where natives were taught that "God was invented by the missionaries." The teacher, he said, was trained at London University, where Jo Mo Kenyatta, Mau Mau leader, also studied for two years before "going to Moscow to learn Communist methods of fomenting disturbance."

"During the war," the missionary continued, "the blacks saw the white man at his worst. They saw him killing, stealing and raping. They saw him disregard every Christian commandment they had been taught. The blacks are as observant and as logical as children. For them the white man was no longer a superman. He fell from his pedestal."

Father Artero said Kenya natives were so puzzled by the conflicting teaching of different Christian denominations that they would often interrupt talks by new missionaries with cries of, "We want God."

On the economic side of the problem, Father Artero said:

"When we opened our first mission in Kenya fifty years ago, infant mortality was at 80 per cent. The only 'medical practitioners' were witch doctors. Scientific medical care supplied largely by missionaries has reduced the infant death rate to 12 percent. This has caused an enormous increase in the population.

"At the same time, the land itself has undergone a change. Rainfall for crops could be counted upon because the forests held the water. Little by little the Masai, a nomadic tribe, cut down sections of forests for grazing lands. The whites destroyed the forests to

get timber and building land. The hungry Kikuyu, among whom the Mau Mau has become powerful, cleared the forests to get land for cultivation.

"The result is that the rainfall necessary for successful agriculture can no longer be counted upon. There is a great deal of soil erosion. The rainy season is failing and so are crops. There was widespread starvation in native Kenya in 1949-50. And about 80 per cent of the farmers, who borrowed to buy cultivation tools, are in the hands of the banks."

FLAG REGULATION BILL PASSED

★ Congress has approved legislation prohibiting the display of the United Nations flag in a position of honor superior to that of the United States flag at any place, including a church service.

As soon as a conference committee decides whether a Senate amendment to provide a \$250 fine and six-month prison sentence for violation should be included, the bill will be sent to the President for signature.

The measure is so drafted that it will not affect the church pennant or Christian flag, however. Several bills recently had been introduced in Congress providing for amendments to the Flag Code to declare that "no Flag or pennant" should be flown above the American flag or in a position of superior honor, but these were sidetracked in favor of a bill specifying only the United Nations flag.

The flag code has not heretofore contained any penalty provision, the rules for display of the flag being purely advisory in nature. The House judiciary committee struck out the Senate penalty clause before reporting the bill to the floor where it passed unanimously.

EDITORIALS

Whose Ox Is Gored

THE defense of human rights here in America is beginning to get the official attention of the Episcopal Church. Diocesan conventions and influential bishops have been speaking out clearly in condemnation of the attitudes and methods of the Congressional investigating committees. Of this happy event there have been various contributing causes, not the least of which is the action of the Velde committee itself in naming the clergy among their present and prospective victims, for this has brought the witch-hunt close home. Our own ox is being gored. It would have been still more to the credit of our officials had they shown their righteous indignation earlier, when political minorities, scientists, teachers, professors were being made the victims and the Bill of Rights mangled almost beyond recognition. But better late than never.

Today there is a unique opportunity for us to show our concern over an instance of Congressional committee action which threatens, not the clergy primarily, but the constitutional guarantees of the freedom of the press, secular and religious. The arrest for deportation of Cedric Belfrage, British subject, member of the Church of England and editor of the *National Guardian*, a liberal weekly which has consistently fought for democratic rights, followed his appearance before both the Velde and the McCarthy committees. He was questioned about his work as one of the press-control officers in the de-nazifying campaign of German newspapers in accord with the directives of General Eisenhower. That this was not, however, the main purpose of the committee was evident from the statement made by Velde to Congress last year in which he said: "I have asked that Cedric Belfrage be subpoenaed to appear before the Un-American Activities Committee and I guarantee we will try to find out just what goes with the *National Guardian*."

Belfrage refused, under the provisions of the Fifth Amendment, to answer questions about the *Guardian* and, after the hearing, his assist-

ant gave the following to the press as the reason: "We felt that if we had put in the record our identification with the *Guardian*, that would lead to demands for lists of our subscribers and contributors and possibly result in the destruction of the *Guardian's* effectiveness. Our weekly has been cited in Congressional committee comment as being a communist 'front' and as being an 'instrument of the Soviet Union'. Our publication is an independent progressive weekly affiliated with no party."

This statement illustrates well the purpose of our Fifth Amendment to protect the innocent from inquisition, not unlike the Spanish brand of the middle ages, and from being forced thereby to play the contemptible role of "informer" and explains why so many non-Communists have recourse to it in these hysterical, fear-ridden days. A few days after Belfrage's arrest for deportation, his lawyer made the explicit statement that his client was not a member of the Communist Party.

It is our considered opinion that this case of Belfrage and his *National Guardian* is a trial-balloon, the reaction to which will determine whether or not a sustained attack on all liberal and radical publications shall be launched. Protests against this assault on the freedom of the press and the denial of bail to Belfrage should be directed to Attorney-General Herbert Brownell, Department of Justice, to Senator Joseph McCarthy, Senate Office Building, to Congressman Harold R. Velde, House Office Building and to President Eisenhower, The White House, Washington, D. C.

While we are on this subject, we commend to our readers the following remarks recently made by Senator Herbert Lehman of New York: "These Congressional inquisitors are not attacking the *New York Times* or the *Herald-Tribune*. They are going after individual newspaper men, here and there, on one pretext or another. But they are establishing a precedent. They are getting us accustomed to the idea of investigating the press as they have already accustomed us to investigation of our educational institutions, as they may soon accustom us to investigation of our churches."

MORE ON MISSION CHURCHES

By HERBERT L. JOHNSON

Archdeacon of New Bedford, Mass.

STRATEGY differs greatly in the treatment of mission churches. As one studies the attitudes and methods of the dioceses, the provinces and wider areas of the country more inclusive than either, it is evident that there are real contrasts. I am reporting as I see things in the diocese of Massachusetts.

It would seem that some dioceses are deeply concerned about their churches in the small towns. Apparently, what were once churches of parish status are fast becoming churches of mission status, meaning, I assume, if we use the nomenclature of this diocese, that they are in need of diocesan support. Other Christian groups are enjoying continued growth, but not so the Episcopal group. And there appears no prospect of a change of trend. My guess is that there is not the same movement from the congestion of large cities to rural areas so characteristic of other areas of the country, especially in Massachusetts.

Our basic concern is the pronounced trend of population away from the congestion of the cities to the small towns surrounded by rural areas and of rural areas themselves. We face the downtrend in city parishes and the uptrend in rural parishes and missions. In some cases our town and rural churches are not large enough and clergy are being forced to add services but, unfortunately, our parish houses simply are not adequate for or equal to the increasing registration for Christian education and parish activities. The diocese is straining every resource of financial assistance in order to subsidize the people's efforts to enlarge their church plants and, at the same time, to carry its full quota to the National Church of \$266,492. This it will do.

We do have parishes and missions that do not have as large congregational following as other churches but, by and large, we are not ashamed of our standing in the communities of Massachusetts but rather greatly encouraged because of our growth.

We also have "Leaners,"—those areas that do not wish to grow up. There are ways of forcing growth. We can get "tough" and

generally find that eventually such areas rejoice in their adulthood.

Until recently we had constitutional machinery for raising a mission to parish status but, strangely enough, no legal machinery for permitting a parish to assume mission status. Not much different from the fact that we have no legal machinery for "unconfirming" a confirmed person, nor even a valid letter of transfer to other Christian Fellowships. I say, "permitting" advisedly. Sounds absurd—some convention delegates thought of it at first as punitive. But, not at all. The purpose was to make it possible to help them from funds allocated only for missions and in the hope that, with timely help, these areas would regain parish status. That flexibility has paid off ever so significantly. That policy has led to real growth.

It is also a significant fact of growth to consider, on the one hand, how many of Roman Catholic Fellowship are being received both by our missions and by our parishes and, significant too, that so many clergy of Protestant Fellowships are seeking our ministry. Importantly enough, the trend is not the other way. Lay people are doing the same, not so much by leaving other Protestant Churches but, having lived unchurched through years, are rerefracting themselves to the Christian cause through confirmation. After all, most adults received by confirmation are largely in this class.

Sooner or later, and, preferably and wisely, sooner rather than later, the problem of the leadership in mission churches faces diocesan authorities. Every diocese is on the hunt for the "bestest clergy." Best for what! How seldom does a parish vestry, facing a vacancy, ask itself frankly, "What do we need in a new rector? What needs most doing in our parish and is there a man measuring up to the job?" So, too, we ought to ask when looking for the leadership of a mission. Best for what?

Staffing Missions

CLERGY in large city parishes are not likely candidates for mission areas, not because of salary or staff or plant equipment, but because they are specialists in the problems

of city ministry. Towns and rural areas call for specialists too. A rural ministry is so very different from a large city ministry. Just because a man is an outstanding preacher does not make him of episcopal timber. Often-times we have forgotten that to the loss of a great preacher and the misfortune of a poor bishop. The day has gone when we think in terms of farming out the inadequates or the ageing clergy to the rural areas. It is in the rural areas where the opportunity of an enlarging ministry obtains. City parishes are struggling to maintain the status quo. Rural areas are struggling to assimilate the overwhelming flood of new people, coming from the cities. The rural people today are quite as cultured and as intellectual as city folks. The schools are every bit as good as city schools and often better. The rural preacher does not talk down to his people. If he does, they will send him flying. The "Bestest Men"—why, of course, we have some of our best men in rural work. We seek more of them. They must be good or the adventure fails of being thoroughly explored. And in places the adventure does fail—and we know the reason. Very few city men can be made over into rural men. They think the change is demotion. They do not seem to sense what is happening.

The day has gone, too, if ever the day existed, when a bishop says—"Go to, let's have a mission in X place." I should say so! It appears, however, that, in some areas of the Church, the initiative for the establishment of new missions comes from a group of Episcopal people in a local community who petition the diocesan to begin a work.

That reads and sounds like a perfect way. It used to be the method but, for long enough now, the evidence of its failure is manifest. That is a sure way of having missions forever on the diocesan back. There is a better strategy.

We have taken a leaf out of the Roman Catholic book of strategy and thoroughly digested it up here in Massachusetts where Roman Catholicism is not only strong but doing a wonderful job of Church extension.

Long before any group in X area petitions the bishop, the strategy of our archdeaconry system of three archdeacons on full time has had its eye on X place, indeed on many X places. These archdeaconries have 92, 72 and 40 parishes and missions respectively. Fifty of the 200 are missions, that is one in every

four is a mission. We know of the housing projects, we know of population trends. Long before any petitions, we have talked to rectors of contiguous parishes of the timing for a new mission in his area. We have seen his list of parishioners in the fringe area who might become the nucleus of a new mission.

Then, too, we have the finest of Councils of Churches with a department on research and strategy. The archdeacons are members as are the field executives of the other Churches. To that department we take our facts, secure, if necessary, a survey, and, if our facts stand up, a priority over other Churches not in the field to begin a work in X place when the population trends warrant the move. Then, and only then, do we begin our approach to people in the area to sample their interest and enthusiasm.

It is worth noting that the Massachusetts Council of Churches, through its department of research and strategy, has long recognized that the sacramental emphasis of our Church has warranted establishing new adventures in areas where it would not seem wise for other Protestant Churches to do so. Nothing could be finer than the cooperative spirit of this department, a spirit that is abundantly evidenced also out in the field by local clergy. Massachusetts has many local councils of churches animated by consecration to the overall responsibility of ministering to people rather than running competitive enterprises. Thus, for instance, a letter to the bishop of Massachusetts from a Community Church offering as a free gift a church valued at \$60,000 and this sentence—"Please accept and come, help us hold the area to the Kingdom of God."

Point is that new work is based on the strategy of the diocesan leadership through the archdeaconry system. There initiative begins.

I must share this bit of ancient error—"We are so excited over the prospects of a new Episcopal Church that we will open one almost anywhere wherever two or three are gathered together as Episcopalians." That is perfectly delightful! As the wife of a famous man is supposed to have said to the Queen of another land, "Queen, you've said a mouthful." That is so untrue to actualities. Our strategy does not lead us to initiate mission plans that way. Fact is that, in modern strategy, it is the diocesan leadership that initiates long before

individuals in an area have even thought of the possibility.

You may rest assured, whether in an established diocese like Massachusetts or in the missionary district of Utah, great heart-searching, sincerest prayer and the challenging nature of the venture are all part and parcel of the procedure of starting a new work. I am amazed that anyone should think otherwise. We do not assume that the mission will grow because it is the Episcopal Church. We assume it will grow because at headquarters we have had the area in mind a long time, waiting until the time is opportune and until the Massachusetts Council of Churches gives us the green light. This means that, after careful, independent, unprejudiced survey, that body thinks the time opportune. Then a series of meetings with interested people in the area and then the beginning of a mission.

Once begun, the archdeaconry system, under the bishop, maintains continuing responsibility for the mission's growth.

Supervision

WE HAVE our finger on the pulse of a mission continuously. And, so often, we recognize that halting growth is due to lack of facilities, ineffective parsons, wrong reading of the pulse by headquarters, failure to throw in diocesan strength at the right moment and not the faithful people of the mission.

Ineffective parsons! We have some. Oftentimes, a change of scene within the diocese solves the problem. But, in choosing men for adventurous exploration of a new mission, we never bamboozle a young neophyte clergyman into taking over a mission by promising the unsuspecting man that the mission will soon become a parish.

We assume, of course, that the adventure of planting a new mission will have success. Why, else, would we plant it? We choose our man. He must, assuming his consecration and all that, be an adventurous spirit, he must love people, he must be able to meet people, he must be able to adjust himself to kitchens as well as parlors. He does not have to know how to milk cows but he must be interested in cows and those who keep cows, in pigs and those who keep pigs, in building houses and those who build them even though he cannot drive a straight nail.

We take him over the outspread area. We drop in on people, we show him all the inadequacies of the church plant, we tell him of

all the critics and disputatious parishioners, of their wrangles and meanness as well as of those fewer, finer spirits whom he can trust and with whom he can work. Yes, the good and the bad—all the cards face up. There's the job. It is creative. We want him to explore its possibilities. And we say this to him—your bishop knows this area, its strength and its weakness and he stands solidly behind you in prayers, in understanding and in financial support. You need not worry about your salary; you need not worry about serious illness and its expenses; your children will be helped to college; and you need not worry about being stuck here. Do a creative job here and the diocese will pull you out just because we need strong, creative men in places of greater challenge. Your preferment is up to you.

In my judgment, the error is not that of bamboozling an unsuspecting man, but rather of failing to give him a real sense of security. He must believe that the resources of the diocese are behind him if he creates the need for them—yes, help towards a rectory, assistance toward renovation and enlargement of parish houses, subsidy towards worn out heating plants, busses to bring in the children, help towards auto expenses. That's all just plain business acumen. To set a man building a house without providing him a hammer, well! Where does one get all the big paper money? That ought not to be the anxiety of the local pastor. That is the responsibility of headquarters. People will give if you share dramatically the need. Presiding Bishop Sherrill has said that many and many a time and proved it.

It is true in Massachusetts that some missions remain missions. It is not true, however, that the great majority remain missions. Convention after convention missions are given parish status. Convention makes quite an affair of these receptions. The delegates stand and are acclaimed. In varying degree there is life and growth in all the missions. Most of them are self-supporting, not in terms of having a resident minister on full time but rather because of our archdeaconry setup. The archdeacon presides at their monthly vestry meetings. He is aided by lay readers and seminary students and retired priests and seminary professors. He supplies or secures supply for Communion Sundays. He baptizes, marries, burys, takes Communion to the sick,

knows increasingly the names of the people. He helps write their budgets, develops literature for their every member canvass, organizes the canvass. He is their minister. He does not see them as often as he might wish, but a reversed phone call from any area brings him to anyone in need. He is, however, continuously in touch with the vestries.

There are instances where two missions are sufficiently contiguous that we can have a man take the two places. But, that, of course, is such common practice that we need only state the fact for the sake of the record. But it is worth saying that when such a plan is set up, the archdeacon then works through the minister-in-charge, though often, even in such cases, by invitation of the minister, the archdeacon attends vestry meetings so as to keep in close touch with developments.

Subsidies

WHAT about missionary apportionments and diocesan subsidies as they have reference to missions? Are we kidding ourselves at headquarters and almost unconsciously deceiving ourselves when we urge missions to give on the "red side" of the envelope and then hand it back to them through subsidies for salary or mission projects? Many a diocese has thought deeply about this problem.

Many, many present-day parishes were once missions. That is the way the adventure begins and, no doubt, many received help. No doubt, also, they gave to missions. Does it not seem wise that the Christians on some Okinawa send gifts to the whole mission of the whole Church even though the National Council sends subsidies to the whole work of the Church in Okinawa? Even the little Christian groups along the Mediterranean shore sent gifts to the Saints at Jerusalem. Throughout my ministry I have worked on the theory that two emphases especially cause a place to grow: one—to give the people a vision of the whole work of the Church and their responsibility towards the Master's command; secondly—to make the altar central in people's lives so that they may receive the Bread of Life and learn to live in the strength of it. Perhaps that which is the one greatest reason why missions do not grow as rapidly as we could wish is that missions get short-shrift on opportunities for Communion. Once a month, no early celebrations, a haphazard schedule as to what Sundays Communion is available. And,

yet, the altar is central in our worship,—but only in established parishes!

It is the responsibility of diocesan headquarters, through the bishop and his staff, to keep near to the heart's interest the ministry of help to people. It is not a question of where the salary comes from but rather that the ministry of the Church is available, even in the smallest, weakest areas. A diocese does not need so much to be concerned with the great, large parishes where leadership obtains, but with the strengthening of the small places and the extension of the Church's ministry to new, developing areas and even to pocket areas where there are people who have somewhere, somehow, sometime found the way to God's presence and the receiving of God's help most available through our forms of worship. And, if an area, responding to a creative ministry, is growing apace and bursting its seams,—a subsidy for enlargement or a subsidy towards salary, by way of recognizing the effective work of the minister, is not a matter of putting back into the pockets of the parishioners the gifts they mailed in as their contribution to the whole mission of the whole Church. Rather is it helping at the point of local inability to respond.

The investment of the diocese in any area is part of the overall policy of obtaining as complete a coverage of need and of opportunity as the whole diocese presents. This is not a matter of bookkeeping but of the salvation of souls.

Mission churches receive the same service leading to knowledge, inspiration and commitment that is given to the strongest parishes in the diocese. Every department of the diocese serves them — educational leaders, diocesan schools, field department speakers, district meetings, convention, Woman's Auxiliary. Thinking in averages, it is no exaggeration to say that, proportionately, there are just as many consecrated and committed people in missions as parishes. If it were not so, missions in our diocese would long ago have died. They are not dead, but very much alive.

Populations

WHAT about population of an area with reference to establishing a mission? Fall River with a population 112,000 and 85 per cent Roman Catholic, leaving about 17,000 Protestants, has six Episcopal parishes all self-supporting—and all the larger Protestant

Churches must draw from the same pool. But, of course, this is a city. The Massachusetts Council of Churches, department of research and strategy, thinks in terms of about 6,000 population for each Protestant Church. We have just been given priority to consider establishing a mission in an area where there are two Protestant churches and a population of 13,000. The National Council of Churches urges higher figures but runs up against the fact that you cannot effectively set a figure applicable throughout the United States. There are Churches that pay no attention to these figures, feeling that it is their business to follow their people. One such is among the fastest growing Churches of today. There is something to be said for planting a mission in a new and fast-growing area and thus growing with the community's growth. If one waits until population figures reach the norm, one discovers that Episcopalians in large numbers have joined other Churches, are happily integrated and do not and ought not to change over to the Episcopal mission.

People in Massachusetts are constantly on the move—a fact that makes continuing support through pledge envelopes a precarious business. People give their loyalty to churches for varying reasons. They are attracted to a Church because of denominational status. They are also attracted by particular ministers (pastoral) and preachers. They also are influenced by marriage. The children often are the deciding factor because of playmates who go to this Church or that. I find, also, that young married people do not give much consideration to Church affiliation except from the one point of view—Which Church has the most efficient Sunday School? They do not attend regularly themselves but, because they wish their children to receive Christian instruction, they choose the Church that is doing the best job. There is our opportunity. You do not have to possess the largest Sunday School but the best—in teaching, in worship, in discipline.

Choirs do not necessarily fill churches. Preachers do not either. I know a church in Philadelphia that had both and large endowments withal but a very sparse congregation. Personality, identification, pastoral visiting, knowing the children by name, identification with your community's interests, fraternal membership both of men and women, which

is a prime way of knowing people, and earnest preaching—these open avenues of opportunity.

Up here in Massachusetts we are not greatly concerned for the "corpus delicti" of 100 years ago. But again, if one were to try to resurrect the dry bones, the answer would be in terms of the kind of man and program. And again, such a man might have a heap of fun if diocesan resources were behind him in his effort. Just to hand him a mummy and say "Go to it," is no strategy at all.

Neither are we greatly handicapped by having the reputation of being the "snooty" Church. That is fortunately the burden of another denomination. Our great industrial cities discover our people as one family. And in mission areas we know each other by first names, even the parson. We have our snobs but people know how to deal with them. The "Social Ladder" is really out.

The Episcopal Church has been a metropolitan Church. So has the Roman Catholic Church. But they are awake to the change. So are we in Massachusetts. The Romanists are planting churches out in the sticks. We have the church buildings in the rural towns and are meeting this same trend of population by getting men of larger equipment and subsidizing both salary and enlargement. Really the problem of the future is the city churches. Only a realignment of their whole program by way of ministering to an entirely different social group will give some city churches a reason for living. Our only worry about the future of rural churches is to find the money to finance them over the immediate strain upon their inadequate resources. And that is a headquarter's problem.

Seems fantastic to say, as one national Church paper is reported as saying, that one needs 600 members to operate. What a picture—full time helper, a secretary, youth, religious education assistant, janitor, people to draw upon for choirs, W.A., laymen's organizations, Church School teachers, youth activities. What a utopia! Surely we do not have to demand all this before we decide to adventure with a new mission. I have seen Needham, Mass., grow from a small country mission to all this and more. They even have a curate. But one does not start a mission in a new area on that scale. To whom would all this organization minister? That is like daughter

expecting to start her married life where her father has attained after 40 years of plugging.

Here is no secret. In every community there are more people of Episcopal tradition whom we do not know than there are active communicants on our parish lists. And, then, the great body of the unchurched in every community. There are more people outside churches than in them. Let us rejoice in our neighbor's success for the Lord. Let us tell

him of sheep we discover that ought to be of his fold. Let us take our envious eyes off his flock. Never let us steal his sheep. Let us discard as sinful every thought of being in competition with Christians of other fellowships and reconsecrate ourselves and our parishioners to a ministry to people. The field of the unchurched and lapsed communicants is ripe unto the harvest. There is our opportunity and our responsibility.

A GLIMPSE OF PRESENT REALITY

By LEONARD F. THORNTON

Assistant at the Church of the Ascension, New York

CAMINO Real, the play by Tennessee Williams, closed on May 9th after two months' run on Broadway. The length of its run is hardly an indication of its importance as a hint of something new in American theatre. What this new thing is is rather difficult to describe. It is the attempt to express the springs of human motivation and conduct in mid-century America. It tries to get behind surface realities. It is not afraid to use symbolism and imagery to express the deeper meaning of the American experience. It is more poetic and subjective than the surface realism of familiar scenes. Its realism is that of the human heart. Tennessee Williams has his prejudices, of course, but they are prejudices which are close to the generation which has emerged from the great depression and the World War Two.

The action of Camino Real occurs on that portion of the human heart which lies between that which appears good on the one side and that which is to be avoided if possible on the other. On the good side of the stage is a luxurious resort hotel, on the other a men's flop house, a gypsy fortune teller, a pawnbroker and a dried-up fountain. The characters and the action is as full of symbolism as the stage itself. The only "real" character is Kilroy whose entrance into this no-man's land and final escape provide the plot to the play. Kilroy is one of our American boys, a sort of second-cousin, G.I. edition of Lil' Abner. Kilroy is an ex-hero, a former Golden Gloves champ who left his wife, his "one true love," because

he had a bad "ticker" and couldn't fight any more.

So he arrives in the Camino Real, that mysterious stopping place on the highway of life where the morally good and the morally evil are both infected with the dry-rot of meaninglessness. There are two ways of escape from Camino Real, either the providential arrival of the Futigivo, a plane whose flights are strictly "unscheduled," or by a tremendous effort of decision to cross the desert on foot. The macabre touch is provided by three street cleaners who pick up the "dead bodies" of those who cannot survive the harrowing experience of reality which Camino Real represents. The play itself is a sort of "circus of human life," the very real dream world of an emotionally disturbed generation. It is so rich with layer upon layer of human consciousness that any attempt to interpret it is at best only suggestive. Besides Kilroy, there is the eternally painful love affair of Casanova and Camille, the dramatic entrances and exits of those great romantics, Lord Byron and Don Quixote, who with Kilroy take the "desert way."

Problem of the Play

NOW for the question "Is the play pessimistic and morbid?" For those lucky ones who have escaped some of the more harrowing questions of human life in the 20th century, it is undoubtedly pessimistic and morbid. It is something to be thankful for that even in New York the numbers of those who recognized themselves in Camino Real are not enough

in number to give the play a long run. For this reason the play must be considered prophetic rather than a reflection of the present state of affairs.

The objection to prophecy is always that it helps create the world in its own image; therefore, say the critics, a play like Camino Real is bad because it aids and abets the crime of destroying the moral decisiveness on the maxims of conduct which are so well established in American life. It is nihilistic because it doesn't even consider as worth commenting on values of family life, ambition, thrift, industry and democracy and freedom. This is perfectly true, at least to the extent that these values are not accepted uncritically in the play. Their very reality and meaning is itself the problem of the play.

For those who recognize their own struggle for being in the play, Camino Real is a hopeful and optimistic play. The central characters of the play are "saved" if not by providence, or by the courageous affirmation of Lord Byron and Don Quixote, then by the rebirth of violets breaking through the rocks for Casanova and Camille.

I expect the real objection to Camino Real is

that "If I have to sink that low before there is hope and salvation, I will have none of it." This, of course, is hardly the problem. Should we sin that grace may abound? God forbid! The message of Camino Real is not for the sheep who remain in the fold but for those who have "erred and strayed in their ways," not for "the ninety and nine" but for the lost sheep of the house of Israel. Looked at in this light, Camino Real is a great play. It may represent the beginning of a "break-through" for Tennessee Williams and perhaps for the American theatre in that it throws off some of the inhibiting forms of realism for the sake of expressing the realities of human experience behind external forms of time and space.

Camino Real is far better witnessing to the real dilemmas of American life and experience than most of us can do from our pulpits. It is better sermon illustration material than can be found in pulpit digests and volumes of the year's best sermons. Preachers, get a copy of Camino Real. Laymen, read it for your soul's health. It may not be the Gospel but it certainly presents the human situation to which our Gospel must speak in this generation.

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BACKFIRE

H. R. KUNKLE

Rector of St. Andrew's, Fort Scott, Kan.

Prof. Joseph F. Fletcher gave us a stimulating article in the May 21 issue, "Technology and Social Change". Among other things he stimulated me to find out what Greek words the New Testament uses to describe killing. I find there are six such verbs at least, but I cannot for the life of me find out which of them permit killing as lawful according to Jesus' teachings and the Christian way of life. Could you please induce Prof. Fletcher to remove my bewilderment (and likely that of others) by explaining just what New Testament passages he had in mind when he wrote, "Christian pacifists certainly would prefer it if the Old and New Testaments alike condemned all killing, all slaying, but they don't! The terms in

the original Hebrew and Greek are quite carefully chosen to indicate that what is forbidden is unlawful killing."

ANSWER: A careful, exegetical understanding of the Decalogue, or Ten Commandments, in Exodus 20 and Deuteronomy 5, would render the Sixth Commandment "Thou shalt not murder" (meaning *unlawful* killing), and not unqualifiedly "Thou shalt not kill". This kind of careful translation is to be found in our liturgical version of the Decalogue in the Book of Common Prayer.

It is sufficient just to remember that the ancient Jews allowed warfare and capital punishment. Lawful killing was also provided for hunger-satisfaction and sacrifice. Hence, a variety of Hebrew terms such as *shachat*, *harag*, *tabach*; but *ratsach* in the Decalogue (both Ex. 20:13 and Deut. 5:17) clearly means *unlawful* killing, treacherously, for private vendetta or gain. Thus it is laid down in Leviticus 24:17 that "he who kills a man shall be put to death," thus forbidding "killing" and requiring it in the same verse of the code! This makes no sense as long as "killing" is understood without any critical qualification at all.

In the New Testament references to the prohibition against killing (e.g., Matt. 5:21, Lk. 18:20, Rom. 13:9) are an endorsement of the commandments in the Jewish law. Each time the verb is *phoneuo*, and the connotation is *unlawful* killing, as in the Decalogue. Other verbs connote simply the fact of killing, as *apokteino* (Luke 12:4, "Be not afraid of them that kill the body") and *thuo* which is used interchangeably for slaughter of animals either for food or for sacrifice. Christian ethics and moral theology, like the Jewish, have always allowed for lawful killing. Whether rightly or not is another question.

—Joseph Fletcher
Cambridge, Mass.

BESSIE MURRAY

Churchwoman of Washington

I think the color on the Witness covers is a real improvement and hope it may be continued.

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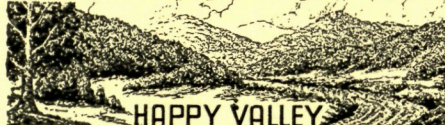
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