

The WITNESS

DECEMBER 9, 1954

10¢



CHAPLAIN JAMES G. JONES

*With Members of his Bridewell Choir. On Page Three
is the story of his role in a Prison Riot*

WHEN YOU LOSE A LOVED ONE

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STORY OF THE WEEK

Bridewell Episcopal Chaplain Ends Prison Riot

REV. JAMES G. JONES GIVES DEMONSTRATION HOW TO CHECK TEMPERATURE

★ The Rev. James G. Jones, Episcopal chaplain at Chicago's county jail and house of correction (the Bridewell), was home in bed with a temperature of over 100 degrees Saturday when he got the news at 6 p. m. that the 1,300 prisoners in the overcrowded Bridewell were rioting.

Forgetting his temperature, Jones rushed to the Bridewell to find that 800 prisoners in the south cell block were still rioting after being forced out of the dining room with tear gas.

After some argument Jones persuaded Warden Frank Sain to let him try to talk to the mob who were pressed against the gate shouting their grievances, and, with the aid of the guards, he entered the block. There, perched on top of the barred door, he held up his hand.

After about two minutes the men responded to this familiar gesture, one Jones uses every Sunday at services during his "question and answer" sermons when he wants to end the questions.

He asked if they could hear him and suggested they pretend this was a church service. This idea appealed to their

sense of humor. He then asked if they recognized him with a hat. They laughed again and he could sense that the guards below him, who were guarding the open door, relaxed ever so slightly.

He then assured the men that their rioting, which had been going on for two hours, had effectively brought their grievances to the attention of all Chicago through the newspapers, the radio and TV. This information seemed to please the men. However, Jones, went on to say, he also knew from past experience with prison riots, that mutineers usually were punished, and that, having made their point, any rioting they did from that point on would be held against them.

While the men pondered the logic of this he asked if they would go back to their cells if promised another, better, meal.

The men jeeringly expressed their opinion of any promises the prison officials would make so Jones offered to promise personally they would be fed. But the rioters assured him that he, too, would be double-crossed.

He then asked if they would return to their cells if they

were fed first. This suggestion was received with more enthusiasm but the men still felt reprisals would be made and they would all be put in solitary. The Chaplain hastily pointed out with 800 men in solitary it would take the guards 15 hours a day just to feed them, and no guard would stay on duty that long.

Again the men were impressed by the logic of the chaplain's arguments and after some discussion agreed to return to their cells after being served another meal. Advising the men to stay put Jones left the cell block to check with the Warden on the possibility of carrying out the agreement. The Warden had already checked the kitchens—which the rioters had vandalized earlier, and returned with Jones to offer the men the best that was available.

Then, while the men filed back to the dining room, Jones went back, alone, into the interior of the block to see if any gangs were holding out. He found there were four groups who were refusing to surrender, but he was able to persuade them to join the others. On the way back he stopped to reassure the panic-stricken men in solitary that if a fire started, they would be taken care of.

In the dining room he talked with the men one by one, concentrating on the two ring leaders of the riot and listened to the points they made justifying

the riot. He then returned with them to the block and stayed until the final count was made.

About midnight, when all was finally quiet, he had just one more chore: to call the wives of the guards who were on all-night duty to assure them

their husbands were safe and were not being held as hostages.

When he arrived home at 1 a. m. he checked on his temperature. It was normal. Now he is convinced that one good cure for a bad cold is a dose of tear gas.

Keen Debate Plays Its Part In Synod of Sewanee

By Charles G. Hamilton

★ "The bishops, priests and laymen of the Confederacy," as a visiting fireman appropriately named them in their meeting of the synod of the Fourth Province at New Orleans, lived up to the Confederate flag which is their provincial banner and to the flag of the Church which once flew over the "Alabama."

"The synod of Sewanee did not secede from the Anglican Communion today, but it almost did,"—so a leader of the synod said as it closed. Synod voted down a petition from the Kentucky laymen asking that we love our neighbor. Having repudiated the second great commandment, it was easy to drop the first also. The large number of Negroes at the meeting, probably the largest of any Southern Church meeting, were conspicuously silent with two exceptions, but were deeply disillusioned that this Church which is so supposedly liberal failed to follow the lead of other Southern denominations. At the last meeting of Synod in New Orleans in 1936 a motion expressing the church's opposition against lynching was ruled out of order on the ground that the Church had nothing to do with such social problems. There is no evidence that New Orleans is more moral than it was then.

The department of social

relations of the province had given a statement on May 18 indorsing the Supreme Court which had aroused considerable resentment among certain groups. The department proposed that synod ratify their statement which read as follows: "We agree as a group that the decision of the Supreme Court outlawing segregation in public schools is just and right. Be it therefore resolved that we go on record urging our public authorities to give proper support and direction toward putting this ruling into effect as best manifests our Christian heritage. Be it further resolved that we urge all Church people sincerely and courageously in the light of the teachings of our Lord and Master, Jesus Christ, to examine their own responsibilities in seeing that this ruling is accepted in each community with calm, quiet consideration and support."

After one South Carolinian had spoken at length against the motion and another South Carolinian had proposed a closed session to keep the press out, a substitute motion by a delegate of Mississippi for an open session with limited debate passed 64 to 30. The resolution seemed likely to pass without discussion when clever Church politicians managed to force an adjournment for dinner. After dinner the Bishop

of Atlanta moved to substitute Bishop Edwin A. Penick's remarks on segregation in his sermon for the definite recommendations of the department, which he attacked as an insult to the bishop.

Archdeacon John E. Culmer of Miami, a Negro leader, felt that a Supreme Court made up of white people, half of them Southerners certainly reflected white sentiments. Ralph Bishop, an Atlanta layman, succeeded in getting Bishop Penick's statement passed as a substitute by a voice vote with one "no", but many not voting. Although the wording of the bishop's statement was more exact in places than that of the resolution, yet his sermon was not intended as official statement, and those who supported it did so to defeat the frank statement against segregation. This left the Episcopal Church as the only Church in the South not approving the Supreme Court decision—still the Tory Party at prayer. This was the exact opposite of the Anglican Congress.

That the indorsement of the excellent statement of Bishop Penick was meant as an indorsement of opposite principles was evident in the torpedoing of a proposal by the social service department that each diocese hold a conference to consider putting the Supreme Court decision into effect in its state. Bishop Barth of Tennessee suggested that each diocese could arrange its own conference, thereby insuring that some dioceses in which the social relations department only exist on paper would have no such conferences. Bishop Carpenter of Alabama, whose diocese had already had such a conference, asked if any diocese wanted to increase its contribution to have such conferences, especially after the diocese of Mississippi had failed

to pay its dues and left them \$600 in the hole.

Bishop Penick Speaks

In the most challenging sermon ever heard at the synod of Sewanee Bishop Penick of North Carolina spoke on the historic anniversary: "The past forty years have confronted the war of 1914, the rejection of the League, the tragic repudiation of Wilson's leadership, isolation and normalcy, as if the clock could be made to run back, the mad decade of the 20's culminating in economic paralysis and business collapse, the decade of economic recovery in the 30's but with war drums beating overseas, the second war from Pearl Harbor to atomic bomb (the most important incident since the birth of Christ).

"Maybe God is honoring and trusting to place us in such an hour, as a chosen generation, only for service to mankind, a sense of mission. What more exalting, a chance while it is day—that in Christ and nowhere else is life fulfillment to be found. We are not God's favorites in any way. Events are judgments on the Church. The bells of destiny are not tolling for us; they are summoning us. We have the responsibility of preaching the simple place gospel. Companionship with Jesus is good but not good enough because it may become a religious indulgence, lip service, mouth-honor, breath.

"We keep faith by only giving it away. Is it asking too much of our seminaries that they give reverent and earnest attention to the study of preaching, while they train men to be liturgically correct, historically accurate, doctrinally sound, and metaphysically astute and prophetically competent? Proclaim the living

Christ with spirits aglow to a bewildered generation. People are so starving for spiritual food that they packed arenas to hear a quiet unsensational voice. Preaching beyond twenty minutes is not the unforgivable sin.

"The Supreme Court decision fell on us like a mountain. Can it be that God accounts us worthy to meet the challenge of this day? We do not pretend to be ostriches and we do not intend to be cowards. We cannot refer it to our fathers nor to posterity. Nor can it be solved by impractical idealists in shining armor, or by compromise or evasion or ingenious political runarounds.

"It requires flexibility, time and room for the exercise of genuine enlightened—not darkened—public conscience. Millions of people cannot be forced at once. Social structure built by aggression, by exploitation of the weak, the dominance of privilege, the impairment of human rights, perish. We cannot win by disputing with history. We must have justice not to a minority but to all. I do not want anyone to attempt a solution who does not get on his knees. Let us see that we may not be found fighting against God, making the word of God of none effect through our tradition.

"We have had two score eventful years of superb leadership in this province—Bratton the saintly mystic, Darst the evangelist, Finlay the greatly beloved—the remembered the forgotten—faithful witnesses all who have built their lives into this province in forty years that have tried men's souls."

The Synod voted to send copies of this sermon to the members of the Supreme Court, to the governors, attorney gen-

erals, superintendents of education and the Church press.

Coherent Province

The Fourth Province is perhaps the most coherent of provinces, representing from North Carolina to Louisiana, Kentucky to Florida, the Deep South. Bishops and elected clergy and laity of the dioceses owning Sewanee used to meet there once a year, which was the historical basis of the system of synods. Vice-chancellor Edward McCrady invited synod to meet in 1957 at the University of the South which has just attained its largest per capita endowment per student since the War Between the States. H noted that students only pay 56% of the costs and that Episcopalians give better to community causes because they are canvassed by less genteel non-Episcopalians. It was asserted in New Orleans (of all places) that "The Roman Church has departed from the Catholic faith and is heretical."

In forty years since the synod of Sewanee was organized at the same Trinity Church in New Orleans its attendance grew from less than a hundred to almost three hundred. The synod has less churches, 1,116 now, instead of 1,276 then, but they are better served by 862 clergy, as against 567 then, while the communicants have grown from 92,000 to 194,000—a gain of 111% and contributions have increased from \$1,506,000 to \$12,471,000, a gain of 728%.

Bishop Louttit of South Florida proposed a program of Church extension which was unanimously adopted. It included the increasing integration of Negroes into diocesan organizations and, recognizing the difficulties of immediate integration in congregations, urged receiving people of all

races at all altars and church services. The training of Sewanee theological students in rural work in Roanridge and Valle Crucis was proposed, as well as paying the expenses of three priests outstanding in town and country work to speak at Sewanee. Goals proposed included an Episcopal Church in every town of 2,500 and in every county with two in every city of 20,000 and one church for every 20,000 people in larger urban centers, with the assurance that it was difficult to have proper pastoral relationships in parishes of more than 500. Surveys of dioceses by National Council were recommended, as was the Sewanee summer training school for lay readers and diocesan conferences with mission committees.

Retired Clergy

The synod voted to ask the General Convention to arrange to allow retired ministers to return to active minimum work for two years so as to get on social security. Miss Louise Geehan came all the way from New York for a ten minute speech in which she noted that: "College students were surprised to find a Church which encourages search of the truth." The radio work in Atlanta, the main expense of the synod's budget was endorsed with eight dioceses adding \$25,000 for a memorial organ in the radio center to the late Bishop John Walker of Atlanta, founder of the radio program. No recommendation was made on clerical tenure but an unread report signed by Bishop Barth stated: "There are no legal teeth by which a bishop may enforce his will about the call to a rector. The Church should give the bishop the final authority." Bishop Louttit failed as at the previous synod to reduce synod to a meeting once a triennium and with less delegates, but

synod postponed consideration of the subject to the 1956 meeting at Miami Beach by a vote of 38 to 21, after most delegates had gone home.

General Convention

Bishop Moody of Lexington obtained official recognition from the province for his new seminary with Bishop Louttit of South Florida inveighing against the bureaucracy of the national Church which refused to recognize this seminary. This was another Southern reaction against national standards, in this case supposedly of scholarship and equipment.

Synod also, in a surprise motion after most delegates had gone, slapped the Presiding Bishop by a motion condemning his moving the General Convention to Honolulu. There was a close vote 49 to 43, with all bishops but Penick voting yes and with a majority of the clergy and lay delegates present opposing it, in spite of Bishop Barnwell's proposal for a standing vote, which made it embarrassing to vote against the bishops. Bishop Carpenter had previously remarked that there was to be "a meeting of General Convention somewhere in the Pacific O-shun." Bishop Louttit in his motion against moving the Convention said that it had been done unfairly and that they regretted "the apparent censure of a pattern of segregation in which the Church has no part." Rev. William Price of High Point, N. C., made the only speech against the resolution.

Discussion Groups

Discussions on the Anglican and Evanston meetings were perhaps the most intellectually enlightened experience of any synod, with Bishop Carruthers of South Carolina speaking on the former and Rev. James Kennedy of Lexington, Ky., on the other. The group acted in these discussions as a miniature Anglican Congress, with

reports to the synod and Auxiliary being brought by bishops, priests, a woman and a Negro. Some of their conclusions included: "Women fear we are drifting into a matriarchial society and are reluctant to do anything which would reduce the activity of men in the Church." "Churches are sometimes built for the glory of the architect." "The laymen said the clergy could preach better." "Religion should be 100% in politics: if Christians are not to go into politics, who is?"

In spite of all the words about ecumenicity, there was not any speaker from any other Church; there was no proposal for any consultation with any other communion; no greetings or delegates were sent to any other meeting; no new plan was proposed which included working with any other Churches.



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EDITORIALS

What Sort of Parishes?

THE religions of the ancient Mediterranean world — except for the religion of Israel alone—were supernatural means of preserving the social status quo. Very often the king was high priest; and in any case the current arrangement of society was seen as the medium through which the gods protected the people, and which they were begged to continue in operation. Israel was the only nation where either priest or prophet was able to criticize the king; because Israel was founded on the events of the Exodus, when the God of Israel showed himself superior to all political and social power. And likewise Jesus ranks men almost exactly opposite to the order of the social hierarchy.

But the Church is constantly forgetting this; and slipping back into being merely "natural" religion, the supernatural support of the status quo. It is sometimes made to seem as if it were a great missionary advance to have built from scratch a self-supporting parish within a year in a brand-new housing development. But in itself the building of that church doesn't necessarily mean any spiritual advance whatever: it is simply that the population is moving around, and people are carrying over their old social habits—good, bad, or mixed—to their new surroundings.

Again, sometimes you hear the clergy ask, "Why do these people keep the parish going at all when they're so uninterested in it?" Because they feel that membership in it helps to insure a precarious social status; and even a pretty nominal membership will suffice.

Now it is perfectly true in fact that our social status, like our marriage or our job, can often be sanctified and become a means of grace. And it is part of the job of the Church of Christ (unlike a sect) to take whatever

good things in society it can find and put them to God's service. But the Gospel never starts from status quo: the cornerstone of God's temple is always one that the conventional builders, the pillars of society, have rejected and thrown out of their city. The Cross is a standing judgement on all social hierarchies: and whenever the Church forgets that fact, sooner or later it falls into blasphemy, worshipping some human convention in place of God.

We are coming dangerously close to that blasphemy when we regard as signs of spiritual advance things which really proceed from the inexorable operation of sociological law. The unfailing supply of qualified clergy for well-to-do suburban parishes; the success of Communion breakfasts and every member canvasses organized by ambitious insurance salesmen; the attraction of desirable young married couples into the parish through a well-run Sunday school: — what on earth is the need to assume a special operation of the Holy Spirit here? These successes may (for some other reason) become the vehicle of the Spirit's operation; or they may lead to a dreadful complacency; but it is something approaching blasphemy against the Spirit to assume (as we all do from time to time) that the Spirit will certainly bless the operations of the sociological law, if only they are labelled with the name of Christ.

When we look at the racial views of the Dutch Reformed Church of South Africa we can see immediately what it means for a Church to become simply identified with the social status quo. We must then continually practice applying that principle to our own Church; and realize that practically all of her frenetic activity is at best wholly irrelevant to the Gospel. And often we should be led to suspect that she would be better off if such-and-such a parish were simply dissolved. How

many small-town parishes only exist because a few people feel themselves a cut above going to the Community Church like other folk? The Episcopal Church has substantial reasons for perpetuating her sin of schism from that Community Church; but have the wardens and benefactors ever faced up to the sin or understood the reasons?

Unless, then, a parish is a place where people are losing their prejudices, getting to meet people of different background, color, and income-tax bracket than they ordinarily meet; unless people are attracted to its fellowship because of its difference from a lodge or woman's club: then just that far we have forfeited our claim to be the living body of Christ, as surely as have Roman Catholics or Unitarians or Christian Scientists. Because if people really accept the Gospel, it can't help but make their fellowship into something different from the American way of life. We cannot impress it too strongly on ourselves, that if the life of our Church continues to be no more than a two-bit replica of the American way of life,

then she also is doomed in the judgement which falls sooner or later (and in America we suspect sooner) on every self-worshipping society.

Accordingly we may consider that our parish has just been scratched off the books of Christ's kingdom unless somewhere within it, hidden away perhaps behind the meetings and organizations, there is a spark of life in community that you couldn't find out in the world, a little band of people who have really been let in on the Secret of what God is about. In some—perhaps many—places God's work will in the end turn out to have been done in spite of the parish. There are a few places in the Church today where the Secret seems to be alive and growing. But we will not increase their number by any sort of imitation, however exact, or any sort of activity, however organized.

The only hope is to take the risk of laying ourselves open for the Gospel really to speak to us, and let us know along just what lines our own lives, and our fellowship with our neighbor, is going to have to be made wholly different from what it is now.

WHEN YOU LOSE A LOVED ONE

By Theodore P. Ferris

Rector of Trinity Church, Boston

THERE are very few people who have not lost someone they love. There may be some, still young, whose circle of family and friends has not yet been disturbed by death but, sooner or later, it will. When it happens, you will be shaken by it, and shocked, no matter how well prepared you think you are for the event, and no matter how inevitable it may be. Your whole world will seem to crumble. If it is a parent you lose, you will seem strangely alone in the world, out in front for the first time, even though you may not have been dependent upon that parent for years. If it is a friend, you will seem to be deprived of something that was an intimate part of your life from day to day. If it is a wife or husband, how can I say it? but those of you who have been through it know it, you will feel that a very part of your life has been torn away from you, and you will go through periods of physical anguish and pain. The road ahead at that time will look so bare that you will

hardly be able to bear the thought of traveling it alone.

And at those times, the same questions come up over and over again. You ask yourself, What has happened to them? Where are they? In what state are they? Do they exist at all? Have they simply disappeared? And then you ask yourself, What is going to happen to me now? How am I going to go on with the life I now live under these conditions of loneliness? And what is going to happen to me later when I come to the same inevitable event? Am I going to see the people that I have loved and lost?

What has Christianity to say to people in whose minds these questions are rumbling around during the long night watches? Before I attempt to say what Christianity has to say to them, I should like to say on my own behalf that Christianity at its best has no easy, quick, glib answers, and I am thankful for that. The subject is too thoroughly enshrouded in mys-

tery to be glib about it or facile. And Christianity has no answers that overlook the agony out of which these questions spring, or that seem to belittle the faith of the person who dares to ask such questions. Rather than giving quick answers to questions like these, Christianity makes two broad, bold affirmations, and I should like now to make those affirmations, and to expound them, and explore them as far as we can.

Two Different Views

THE first is that the person that dies is not lost. People in this world are pretty much divided into two big camps. The people in one camp say that this life is all there is, there isn't any more. Life is what there is by way of existence between the date of birth and the date of death. There are a great many people in that camp; that is where the Communists who were executed in Teheran stood. When one of them was offered the Koran and invited to pray that he might enter into Paradise, he said, "Paradise was the place we were going to make in this country. We know no other paradise." And there are a great many people in the world who stand in that camp; this life is all there is, there isn't any more. They are not necessarily cynical about it; they often enjoy life and contribute greatly to it, but that is where they stand.

Those in the other camp are those that say there is something more, that there is a life beyond this life, and that death is a transition from one life to the other. They don't like to be too explicit about it, they can't say too much by way of proof, they resort to images and pictures, and they think of the ranges of mountains that you see in our great Western country, where range after range stretch away until they reach far beyond anything that your eye can see, and yet you know that beyond the furthest one there lies still a further range. And the people in this camp feel that beyond this life, with all its interests, enthusiasms, possibilities and disappointments, there lie further ranges of life beyond, and beyond, until you get to the furthest one; there you rest for a moment and then you go on to further ones still.

What Christianity Says

CHRISTIANITY stands foursquare in this camp, along with most of the great religions of the world and many of the great philosophers, from Plato to William James.

When we begin to think about it and what it involves, and when we try to imagine all the people who ever lived in all the generations that ever existed on the earth, try to imagine them living together in some other life beyond this, we stagger under that, and we say it is hardly possible. We cannot, by our very nature, imagine any other life but this one, this life circumscribed by time and space, in which we move from one day to another until we finally come to the end of the sequence. We cannot imagine any other kind of life and therefore, we are inclined to say, quietly to ourselves, There can't be any other life. As a matter of fact, we couldn't have imagined this one before we actually saw it and lived it, so that the fact that it is hard to imagine another one need not discourage us. If only what we can imagine is true, we live in a miserable world indeed.

When we look at it from the lower levels, it seems natural that we, like the falling leaves in the autumn, should be worked back into the earth to enrich it. It seems perfectly natural to us when we look at this whole matter from the physiological level, from beneath so to speak, that we, like the crops and the falling leaves, should be plowed back into the earth and lose our identity. Enough it is that we should make the little plot where we have lived richer by the fact of our existing. Why should we be any different from the rest of the created order? The answer is, of course, that we are different! We are not like a crop of wheat; we are not like falling leaves. We are, for better or worse, creators and lovers of beauty and truth and goodness, and we have a sense of something over and above our own transiency which leaps up and over beyond these temporal things, thirsting after that which is eternal and unchangeable. The leaves fall but do not know that they fall. We fall, and we know it. There lies the difference.

When we look at it from the higher level, it seems hardly possible that it should not be so. In other words, when we change our point of view from our own limitations and try to look at this whole thing from God's infinite possibilities, it seems hardly possible that it should be any other way. For example, when you think of a man like Albert Schweitzer, who has achieved the heights of spiritual and moral life and who has brought to flower the gifts that all of you have potentially, can you conceive that a God like our God could think of nothing better to do with Albert Schweitzer

when he dies than to plow him back into the earth? That to my mind would be the inconceivable; a God who has the creative imagination and power to make this spectacular universe, who has the genius to create a Schweitzer, and who can think of nothing better than that to do with one of his creatures who has reached the heights of achievement.

The possibility of another world, it seems to me, is no more fantastic than the fact of this world. So the first think that Christianity has to say to you or to any person who has lost someone he loves is that the person you love is not lost; he is with God.

Greek View

WHAT is more, Christianity goes on to say this: he continues as a real person and he lives a real life. That is the second affirmation that it makes. There are two major insights into the mystery of the life beyond. One comes from the Greeks, and the other from the Hebrews. Let's look at them just for a minute. The Greeks watched a man release a homing pigeon from his cage and watched that pigeon spiral tentatively upwards until apparently he came to a height from which he could see some recognizable horizon, and then he made his way homeward with an incredible precision and an unerring sense of direction. Now that, said the Greeks, is what death is like. The spirit of a man is captured in the cage of the body, in a strange and unfamiliar, uncongenial world and, when death comes, the cage is opened and the spirit is released, and it goes instinctively homeward to his Maker. In other words, the stress that the Greeks put upon this whole matter and the insight that they are famous for originating is that death is the release of the spirit from the body.

Hebrew View

THE Hebrews, a very different sort of people, not abstract in their thinking at all, practical, concrete, dramatic, historical, rather than philosophical, watched a man put a seed in the ground. They knew that within a few days or a week, the seed would completely disappear and die; and they knew also that as they watched the place where he put it, the life that was in the seed would reappear in a new form appropriate to the new life above ground. That, they said, is what death is like; it is not so much the release of the spirit from the body as it is the resurrection of the body for a completely new life.

Both of these aspects are insights into the

truth, and I personally think it is unwise to try to claim that either one is the only and exclusive way to the truth. A truth as great as this must inevitably have many avenues of approach and while I feel at home in the Hebrew position because it has come to me by way of Christianity, nevertheless, I am perfectly glad and free to say that both of these insights together make one of the great comprehensions of this mystery.

But the Hebrew insight has this to commend it. In the first place, it is completely realistic about this world and it gives due credit to this world. One of the things that has impressed me recently, and I would like to know what some of the scholars would say about it, is this: it seems to me strange that the Greeks who seemed to enjoy the world more than the Hebrews did, were more suspicious of it than the Hebrews, and were afraid to give it much credit, and talked about death in terms of getting out of it. The Hebrews were always willing to acknowledge the fact that while we are not completely fulfilled in the life we live now, while we thirst for the things that we never get in this life, while in one sense we are pilgrims and sojourners here, nevertheless, this world is our home; God made it for us and in many ways we are extremely well adapted to it; we love it, we enjoy it, and it is not something that we think of as a cage to get out of. The Hebrews were also extremely realistic in that they admitted that finally the world as we understand it and enjoy it comes to an end for us when we die. They did not see any inherent capacity in man that would make him immortal. When he died, he died.

Also, the Hebrew insight has this to commend it. It promises a completely real life in the next world; that is, a life of personal identity that is recognizable. That is why, I suppose, they put so much emphasis upon the resurrection of the body, because if it were not for our bodies, we wouldn't recognize one another; there would be no way to distinguish our identity, and the Jews, and the Christians following them, wanted to say, if there is any life beyond this, and we realize that it is a gamble, we know that it isn't proven, but if there is any, if it is worth looking forward to at all, it is a life of personal identity in which a personality is known for the person he is and for what he is. Otherwise, it is nothing but a shadowy existence that no one would look forward to at all.

The Next World

WE CERTAINLY do not expect the next world to be an exact reproduction of this one, heaven forbid, but we do expect to get some hints about it here. That is, if the principles that are locally valid, and this is one of the platforms on which the scientists stand, if the principles that are locally valid here are also universally valid, then we can expect to get some clues about the next world from life here. We move always from the known to the unknown, not with complete certainty, but with a good deal of encouragement that if we take seriously the known facts, they will give us little inklings, here and there, into the unknown. If in this life personal relationships count for so much, there is every reason to suppose that they will in the next.

I think that most everyone would agree that if it were not for the relationships you have with people, this life wouldn't be worth the effort, and the older we grow the more we appreciate that. As we look back over the years the stars that make them bright are simply the wonderful people we have known and loved, and if that is so much an integral part of the life we have known here that we cannot even imagine eliminating it, we have some right to expect that under some circumstances the same kind of thing will exist in the next world.

The implication at least is that you will know the people that you love. That is one of the questions that people have asked me over and over again, Will I know him? I have no certainty about these things other than the faith that has come to me, and the inferences and the revelations that have been granted to the fellowship of Christians through the years but, on the basis of all those things, I am perfectly sure that in some way, not understood by us at present, you will know him.

In the story of the walk to Emmaus, in which the disciples overtake their risen Master and do not recognize him because, though he is in some physical form, apparently it is not the body they were accustomed to and therefore they think he is a stranger, there is a real clue to this mystery. During the course of their walk with him, and their talking with him and listening to him, and finally having supper with him, "their eyes were opened, and they knew him." They knew him because they loved him, and if that can happen in this world, I for one don't quite see how life in another

world could be worth living if it didn't happen there.

The person you love, therefore, doesn't simply exist in God's presence, but he lives a real, recognizable life. It was in this spirit, and in the light of this faith that the young Benjamin Franklin, who at that time was a printer in Philadelphia, wrote an epitaph that was later put up on his grave, and this is what he wrote:

The Body of
B Franklin Printer,
(Like the Cover of an old Book
Its Contents torn out
And stript of its Lettering & Gilding)
Lies here, Food for Worms.
But the Work shall not be lost;
For it will, (as he believ'd) appear once more,
In a new and more elegant Edition
Revised and corrected,
By the Author.

Some people want to know more than what I have tried to tell them in answer to their questions; they want to know when all this is going to happen, how it is going to happen, what about all the other people we are going to meet if we meet people we know in the other world, will it go on forever, what about my sins? On the whole, when Christians have tried to answer this kind of curiosity, they have usually floundered. Saint Paul, you know, when he tried to describe in detail the nature of the general resurrection, did not come out very well. You feel the frail vessel of this thought begin to sink before it is barely launched. Christ, on the other hand, through his evangelist and interpreter, Saint John, came out so much better when he said, "In my father's house are many mansions! if it were not so, I would have told you. I go to prepare a place for you; that where I am, there ye may be also." No details in that, no time schedule; simply, "where I am, there ye may be also."

Way of Jesus

JESUS himself never talked much about life after death, never attempted to give any map or locale in which it was lived. What he did was to immerse people in the love of God, here and now, and try to help them take up the task when death came their way, and leave the future to him. That seems to me to be the wise and sound way for us to travel; we have the two great affirmations, the two things that mean most. As Phillips Brooks put it in one of his great sermons, Standing Before God, "All we need to know is that the dead are, and that they are with God. All beside these two

things we can most willingly leave undiscovered."

In an eastern university there is a tomb of a man and woman who were both professors of astronomy in that university, and the inscription on their tomb is this: We have loved the stars too dearly to be fearful of the night. That is wonderful as it is, but if you change just one word it could be the inscription for many a Christian life: We have loved God too dearly to be fearful of the night.

The Good Disturbance

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

HOTELS and hospitals usually carry a little white card, which the tired room occupants find very useful. It reads "Do not disturb." Most of us unconsciously carry such an instruction written in the language of attitude. Sometimes we use it wisely. To rabble rousers, bent on fomenting discord by stirring up prejudice and hate, we say properly "do not disturb." We are far less discreet in its use when memory stirs old resentments and animosities. To these we frequently give full rein. The worshippers of status quo very quickly hang out the sign whenever anyone suggests that a change might be in order. Disturbance usually has negative implications.

The season of Advent is heralded by a good disturbance. The Collect for the Sunday prior reads, "Stir up . . . the wills of thy faithful people." In its ancient form it continued, "that they, more readily following the fruit of Divine work . . ." It means the stirring up of Christian will, once fired by zeal and devotion, to make full use of the fruits of the Spirit. It means the abandonment of the "do not disturb" sign in our hearts and consciences that we may become awake to the spiritual resources God makes available to us for Christian living.

Most of us need some kind of disturbance to become aware of the fact that meekness or gentleness is a valuable part of our Christian endowment for happy living. We have the wisdom, but often not the will to use gentleness toward others. We have the wish but not the courage to be resolute (meek) in adhering to the commands of Christ, despite whatever else

happens. Therefore we pray for the Good Disturbance of God.

Christianity without the constant disturbance of the grace of God is like painting a house with unmixed paint. The thin and ineffective broth at the top of the paint can will neither beautify nor protect the house. The skilled craftsman knows that he must thoroughly mix his material. Deep in the fluid lies the pigment and the body of his product. Only as he stirs it up thoroughly will the beauty and durability he wants be his to use.

So we are called to mix thorough the ingredients of our religion, knowledge, plus good intentions, and the grace and gifts of God, that our spiritual lives may have beauty to give to others, and durability to offer to Christ. Make Advent a Good Disturbance.

A Cloud of Witnesses

By Anson Phelps Stokes, Jr.

Bishop Coadjutor of Massachusetts

NO MAN really stands alone. He is continually influenced by a vast fellowship of people. Indeed a man is not just an individual, living in isolation from his fellows. He is a person whose character has been shaped through contact with countless other persons. You cannot really understand a person without seeing in him his parents, his playmates, those who have influenced his standards, the people he has hated and those he has admired. This, moreover, is a living relationship. Many a life is embittered today over a relationship with some one long since dead. Forgiveness and reconciliation involve not only those now living but those who have gone on before us, even as our present lives are shaped by the silent voices of those who have influenced us in the past.

This is supremely true of religion. The God of the Old Testament was the God of Abraham, Isaac, and Jacob. To know him was to share in the experience of the race. Christians are forever surrounded with a cloud of witnesses. I once heard a Russian Orthodox priest describing the meaning to him of the Communion of Saints and his concept that, at the Divine Liturgy (as they call the Holy Communion), the worshippers on earth are united with a vast congregation in heaven above. When we take upon our lips the great canticles of Morn-

ing and Evening Prayer, we are in a sense worshipping with the noble army of martyrs and all who have gone before. Spiritually we are never alone.

Religion has ever concerned itself with this relationship with man's past. In eastern lands men have reported to the spirits of their ancestors great decisions and sometimes have lived in dread of their forebears. In reaction, some moderns have tried to dissociate themselves completely from their ancestors. Christianity, in contrast, binds us together in a wholesome and helpful communion of saints.

We must all recognize that the origin of our faith comes chiefly from those who have gone before us. You cannot be born into this world without human parents, and it is very doubtful if one can be reborn without spiritual parents. As we read in the Epistle for the Feast of St. Simon and St. Jude, "Now therefor ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Even the traditional teachings of the Church, while making a place for the story of the Virgin Birth, have also made a place for a genealogy of Jesus, seeking to identify him with the heritage of Israel. Episcopalians, with their episcopal and liturgical bonds with the past, are ever mindful that we are surrounded with a cloud of witnesses and are part of an ancient lineage.

Heritage can be treated in different ways. Nothing is more stultifying or repugnant than the wrong kind of pride of ancestry. The Jew of our Lord's day often showed a wrong relationship to his ancestors: "We have Abraham to our father." Episcopalians likewise can show the wrong kind of pride in their spiritual ancestry. This is an unworthy relationship with the past.

We can, however, also have a right relationship to our heritage. Every Christian, no matter how humble his physical birth, stands in the line of prophets, apostles, and martyrs, and to many these are indeed companions who are friends. Are our lives enriched with the wisdom and example of the great cloud of witnesses who stand behind us all? A Christian lives in a community marked by depth of fellowship throughout the ages, as well as by extent amid his own life span.

It does not, however, depend entirely upon

our own unaided efforts. Surely those who are in Christ and have gone before pray for us still. Their concern has not ended; their influence is with us still, not in some superstitious way but as living spirits, still about their Father's business. They are with us, seeking to extend his kingdom and to encourage us in the way in which we should go.

How We Can Get Ready

By **Randolph Crump Miller**

Professor at Yale Divinity School

IN 1955, the first lesson materials prepared by the department of Christian education will be ready, probably in the first, fourth, and seventh grades. If we are not now getting prepared to use these new resources creatively, they will not be of much value.

In many parts of the country a start has been made. Many rectors attended a special session at the College of Preachers, at which they became acquainted with the purposes of the new educational resources. Many of our parishes have sent groups to the parish life conferences and therefore have a "cell" of five or ten consecrated laymen who are deeply concerned about the life of the local parish. The leadership training teams of the National Council have been touring the country for several years, running conferences through a diocese for lay people. Diocesan departments of Christian education are beginning to accept their responsibility for leadership training at clergy conferences and diocesan workshops, and most of the basic elements in the new curriculum are already at work.

The first way of getting ready for the new curriculum is through an examination of parish life. Only when the local congregation is a redemptive fellowship, a community of the Holy Spirit, in which every member regardless of age, class, or race is accepted as he is, can there be the quality of life which is the real environment of Christian nurture.

A scared and insecure little boy may be loved by his parents and teacher, but if he is shunted off into a room next to the furnace, told to keep out of the church, scolded by an unsympathetic adult, or made to feel that he is not really wanted, he will never understand what Jesus mean when he said, "Let the little children come unto me," just as the adult ignores what Jesus said about "hanging a mill-

stone around the neck and casting into the sea" an adult who harms a child. A redemptive fellowship means treating children and adults as first-class citizens of the kingdom of heaven. It means family nights, exciting and creative play, genuine worship, and a real Jesus Christ.

If the local congregation is truly a fellowship of the Holy Spirit, it should express this through a family worship service. This service is for children of all ages and their parents, and is geared to their particular needs. The goal will be accomplished in different ways, but the children will know that they are meeting God when they go to church. When one preaches so that children can understand the Gospel, the parents will respond, too. This strengthening of the family unit through worship, when it is properly conducted, leads to an enthusiasm for the Gospel and the Church. It also offers an opportunity for teaching the kind of churchmanship the local parish prefers.

The third element in preparation for the new curriculum is already implied. There should be intelligent parental cooperation, beginning with expectant parents and carrying through to the parents of adolescents. The parents are incorporated through the family service, but two other channels must be opened: the parents' class (differentiated from an adult Bible class) which speaks to the parents' religious needs and to the manner in which they can communicate with their children through meeting their needs. This class in an adventure in the priesthood of parenthood, and incidentally provides a permanent reservoir for intelligent and consecrated teachers. There will also be parents' manuals in connection with the new courses, so that the parents and children can keep their faith alive and relevant during the week.

The real concerns of the children must be kept in mind. No textbook can ever catch the growing edge of a particular class of boys and girls. While a study of age-group characteristics and of specific classes used experimentally will make our educational resources more relevant than any existing materials, the particular concerns of the individuals in a class vary from week to week and sometimes from hour to hour or minute to minute. Every parent discovers that books are never quite accurate. The new curriculum will provide resources to assist the teacher in bringing out the real problems of his learners and the

relevance of the Christian faith for these concerns.

Teachers must be trained to work in an entirely new manner. Even those who use the fine Presbyterian materials will have to rethink their whole approach to children. For the Parish Life Series will need teachers who can sense how the children think and feel. There will be no instructions to make the children read a certain passage, or deal with a specific problem, or follow a particular method. Passages of Scripture, problems, and methods will be introduced when they are needed to answer a felt need on the part of the learner.

Now is the time for teacher to start using the new approach, and that is what leadership training is trying to do. Furthermore, for effective teaching, it is suggested that classes be limited to twelve students with two teachers. Wherever this has been tried, the results have been phenomenal!

Content comes into this curriculum where it is needed. In one experimental class, a young girl approached her minister and said, "I have eight questions written on this piece of paper about the Gospel of Mark, and I need to have the answers right now." The minister was surprised, and she told him she had read the Gospel at one sitting because the class got excited about it, and now she had some unanswered questions. Here was a real concern, plus the willingness to read what was relevant. In our experimental classes, more content is being used than in courses where it is outlined for specific times.

There are helps by which we can get ready for the new curriculum. Some will find it in Donald Crawford's Parish Workshop or Charles Kean's The Christian Gospel and the Parish Church or my The Clue to Christian Education. Others will be fired by the contagion of a parish life conference. But what happens in your parish in terms of living as a member of a redemptive community will make the chief difference. In the last analysis, the quality of life in the local parish is the chief factor in good Christian education.

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SOUTHWEST PROVINCE HAS SYNOD

★ A resolution calling upon the Church to amend its constitution so as to make epidemics or disasters the only grounds for changing the site of a General Convention was adopted by the Southwest synod meeting in Dallas.

The resolution directed that delegates representing the province's nine dioceses and two missionary districts in six states vote for such an amendment at the next General Convention to be held at Honolulu.

Earlier in the sessions, Bishop Quin of Texas, reported that he had conferred with Bishop Sherrill and told him he was "hurt, shocked and grieved" at the move but had pledged his full cooperation for a successful meeting in Honolulu.

However, Bishop Quin added, he told Bishop Sherrill he intended to seek amendment at Honolulu of the constitutional article permitting the presiding bishop to change a chosen General Convention site.

The synod also adopted a Christian social relations program aimed at trying to solve social problems by bringing them "under the light of Christian thinking."

The program was proposed by the province's committee on social relations and covered the subjects of desegregation, mental health, alcoholism, labor-management relations, old age, and juvenile delinquency.

Beverly Boyd, committee chairman, in outlining the program said the Church would support solution of these problems by:

(1.) Instituting a chaplains corps for state and private mental institutions in the province.

(2.) Making church halls available to meetings of Alcoholics Anonymous and provid-

ing priests as speakers at them.

(3.) Molding Christian opinion and furnishing strong leadership in support of desegregation.

(4.) Promoting labor-management conferences and church discussion on labor relations.

(5.) Providing personnel and financial support for homes for the aged and the chronically ill.

(6.) Increasing youth activities and youth councils "be-

yond just services for Episcopalians" to help stamp out community delinquency.

CHURCH RECEIVES AWARD

★ The remodeled St. Matthew's, Pacific Palisades, Cal., had received an honor citation, given only once in three years, from the Southern California chapter of the American Institute of Architects.

The parish is now raising \$115,000 for a new parish house.

FRIENDLY CHALLENGE TO THE CHURCHES

(Beyond selling space for publication of the accompanying material, The Witness is not to be held responsible for statements contained in the material)

In a time of renascent orthodoxy, rampant fundamentalism, and reactionary evangelism, our progressive theological seminaries are performing a cultural service not yet clearly understood by the churches or by the general public. These forward-looking divinity schools are in the tradition of scientific Biblical scholarship, stressing, among other highly important points, (1) a new, evolutionary view of Hebrew history, in which the great Hebrew prophets emphasize God as demanding not only personal righteousness but social justice; (2) the struggle against Baalism as the symbol of unjust, heathen social institutions ("The name Baal became the very signature of heathenism".—G. F. Moore, of Harvard Divinity, in *Commentary on Judges*, 195); (3) the final triumph of One God over "other gods" the first great victory on behalf of social justice in the history of the world.

Indispensable to normal, healthy church growth is a more satisfactory relationship with youth. But young people are not getting from the churches accurate instruction in Hebrew history, including the development of belief in God as requiring social justice. Thus, church teaching seems to go contrary to the general trend of what is learned in high school and college.

To meet this condition, two kinds of action are necessary, both of which will be difficult: (1) There should be classes for adults and the more mature young people, based upon Biblical interpretation prevailing in the seminaries that furnish pastors for so many denominational pulpits. (2) The cultural service rendered by our liberal divinity schools should be publicly acknowledged by means of conservatively-worded resolutions. No church today can go on into future spiritual victory while attempting to live on the non-social, individualistic half of the gospel. The churches in connection with progressive seminaries must be the first to align themselves publicly with the social phase of the Bible (which has nothing to do with socialism or communism). A bulletin dealing with the situation will be sent to you upon receipt of a three cent stamp to cover postage.—L. Wallis, Box 73, Forest Hills, Long Island, N. Y. (One free copy only).

PRESIDENT COOL TO PROPOSALS

★ President Eisenhower, replying to a request for his views on certain pronouncements on international affairs by the World Council of Churches, said the United States could not try to find peace by weakening itself with unilateral disarmament.

Speaking at a White House press conference, the President appeared to reject a World Council call for the elimination of nuclear weapons and a limitation on nuclear tests.

But he said religious ideals should animate the U. S. in its policies. And he declared that when America was secure and safe, no nation would be more eager than our own to meet others halfway in the search for peace.

BISHOP ORDERS MISSION SCHOOLS CLOSED

★ Bishop Reeves of Johannesburg has ordered all the Anglican mission schools in Southern Transvaal closed by

next April. The 23 schools serve about 10,000 Negro children. The action was taken, he explained, because under the new educational act students would be regulated "to a status of permanent inferiority."

Bishop Alderson of Bloemfontein, Orange Free State, also strongly condemned the new law.

The Anglican bishops meeting in synod at Umtata, South Africa, also condemned a government order limiting tenure of church property in native areas to one year and subjecting these leases to cancellation if the church engages in activity "of a subversive nature." The statement described the new ruling as "a clear denial of

the right to freedom of speech, an attempt to silence the Church, and a threat to our work."



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CAMPAIGN FUNDS ARE PLACED

★ Funds contributed to the Builders for Christ drive are already at work in seminaries, schools, and churches in America and overseas, although the campaign will continue through August, 1955. By mid-November a total of \$861,006 of the campaign goal of \$4,150,000 has been allocated, Mr. H. M. Addinsell, treasurer of the National Council, announced.

Eleven Church seminaries have received \$600,000 representing thirty per cent of the final amount the campaign will yield them. Libraries and administration offices will be expanded, dormitories built and property improved with the funds. "To the seminaries of the Church this campaign rep-

resents one of the very greatest measures ever taken by the Church in behalf of theological education," said Dean Lawrence Rose of General Theological Seminary. "Their gratitude can only be properly expressed through the years in constant efforts to do their important job the better, for the good of the whole Church."

Funds have also been dispatched to the Japanese Anglican Church where they will be used at St. Paul's University and for congregations whose churches were destroyed by war. Advances authorized by the National Council have also been sent to help in construction projects at St. Just's School for boys in Puerto Rico and to Church schools for Negro youths in the South.

TOYNBEE TO LEAD CONFERENCE

★Arnold J. Toynbee, British historian, is to be the headliner at a conference to be held in Albany, N. Y., October 19-21, 1955, sponsored by the Episcopal Church. The subject of the meeting will be "Man at work in God's world" and the object of the conference is to encourage people of various vocations and professions to seek a greater relevance between religion and daily work.

Other leaders at the conference will be Bishop Emrich, of Michigan, together with a carefully selected group of experts who will be the chairmen of twelve panels.

Bishop Richards, suffragan, is chairman of the arrangements committee.

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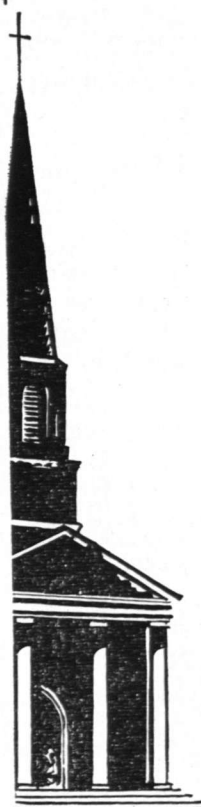
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SERVICES LAUNCH SHARING DRIVE

★ Church World Service opened its nationwide "Share Our Surplus" program of aid for the needy overseas with an interdenominational service at the Washington Cathedral attended by 2,500 persons.

The service was the first of many throughout the country at which members of 35 co-operating Protestant denominations will be asked to make special donations so that needy persons overseas can obtain surplus food being offered free to religious groups by the U. S. government.

"We are an island of almost unbelievable comfort and luxury in the midst of a vast ocean of privation and misery," said Methodist Bishop Richard C. Raines of Indianapolis in the sermon at the service.

He pointed out that people of other lands are pressing for a better life, a surcease from want and suffering, and that this spirit is the same as that

which brought American pioneers to the shores of the New World.

"If we recognize this urge for what it actually is," said Bishop Raines, "and encourage it and work with these people in a spirit of brotherhood, then we can help to perpetuate democracy.

"But if, on the other hand, we term it radical and 'Communist' then we will be building a dam around which the waters eventually will pour to engulf us."

A feature of the service was a procession of school children, dressed as Pilgrims, who brought gifts to the cathedral altar where they were blessed by Luther D. Miller, a cathedral canon.

Participating in the service were the Rev. Wynn C. Fairfield, executive director of Church World Service; Mrs. J. Warren Hastings, president of the department of United Church Women, Washington Federation of Churches; the Rev. Elfan Rees of the World Council of Churches, Geneva, Switzerland; Bishop Angus Dun of Washington; and min-

isters of six Protestant denominations who are officers of the Washington Federation of Churches.

UNITED CHURCH IN MINNESOTA

★ The Minnesota Council of Churches will sponsor the building of a church for the United Protestant congregation it organized a year ago at Silver Bay, Minn., serving employees of the new taconite industry on the north shore of Lake Superior.

The building will be the first in the United States under the direct supervision of a state council of churches, according to Bishop Keeler, chairman of the Minnesota council's board of trustees.

The Silver Bay congregation has been worshipping in various taconite industrial buildings but has outgrown its facilities.

A service of recognition when the members were made members of the joint Protestant Church was held Nov. 28 with clergy of 10 denominations participating.

SEABURY-WESTERN PROFESSOR

★ The Rev. Reginald H. Fuller of St. David's College, Wales, becomes professor of New Testament at Seabury-Western next September.

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BACKFIRE

CARROLL E. SIMCOX
Rector at Manchester Center, Vt.

I daresay that your reviewer of *Go Preach* (Nov. 11, 1954) did not intend to be taken too seriously when he expressed his approval of the old adage—"all work and no pla(y)gariasm makes Jack-in-the-pulpit a dull boy." Even so, I am sorry he said it. The fact that we can joke as light-heartedly as we do in the Episcopal Church about the sermon-stealing parson indicates on our part a lack of ethical rigorism, and of plain love of truth in all things, which ought not to prevail among the people of God.

Published sermons can be most helpful to all who preach. But to get a good idea from another preacher is one thing, to get a sermon from him—and fob it off as one's own—is another thing. When the preacher invokes the name of the Holy Trinity upon a stolen sermon (and even if he doesn't, explicitly) he compounds theft with sacrilege.

If a man who has met the theological tests of the Church's ministry cannot prepare his own sermons, he is a mental incompetent. If he will not prepare his own sermons, he is a moral incompetent. The Church cannot conceivably be helped by such Jacks-in-her-pulpits.

ALBERT J. duBOIS
Director, American Church Union

In your issue of November 18th you have published a letter from Mr. Gilman in which he says "the action of the ACU in distributing tracts at the door was most disgusting . . ."

May I call the attention of your readers to the fact that this action was in no way associated with the American Church Union. The executive board of the American Church Union has already published a statement, noting that it had no knowledge of the action and took

no responsibility for what took place. The distributing of the handbills was an entirely personal activity on the part of the gentlemen concerned and, in our statement with reference to the action, the executive board noted that, while it had deep sympathy with the feelings of the men in terms of protesting the uncanonical activity of the Presiding Bishop, the ACU could not commend the method of protest which they used.

Mr. Gilman accuses the ACU of being "Catholics of the Roman persuasion." I challenge Mr. Gilman to prove these alleged sentiments.

Mr. Gilman further states that it was "in bad taste" for the ACU to hold a convention prior to the meeting of the World Council of Churches "in an effort to detract" (from the World Council). Once again, your correspondent is in error and should in conscience apologize to the ACU. No such aim motivated us and if Mr. Gilman regards the holding of the unscheduled Catholic Congress prior to the World Council as "in bad taste" then he must realize that the same argument would hold



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against the scheduling of the Minneapolis Anglican Congress before the meeting of the World Council.

Mr. Gilman appears to be quite hopelessly influenced as to facts and logic. His letter appears to be more in bad temper than in rational vein.

E. L. SKINNER
Retired Rector, Blue Rapids, Kan.

It has recently been suggested that the phrase in the Lord's Prayer "Lead us not into temptation" be changed, to read, "When tempted, suffer us not to fall." This is a much needed change, and long overdue. If a thousand laymen, 500 of the clergy and a number of our bishops would strongly demand this change, I believe it could be brought about. O Lord, when tempted, suffer us not to fall, but deliver us from evil.

Let us have a lot of comment on this change.

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