

# The **WITNESS**

MARCH 29, 1956

**10¢**



LET US KEEP THE FEAST

**N**OT with the old leaven, neither with  
the leaven of malice and wickedness;  
but with the unleavened bread of sincerity  
and truth

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**THE EASTER NUMBER**

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## SERVICES In Leading Churches

NEW YORK CATHEDRAL  
(St. John the Divine)  
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Sermon and Holy  
Communion, 11; Evensong and ser-  
mon, 4.  
Weekdays: Morning Prayer, 8:30; Holy  
Communion, 7:30 (and 10 Wednes-  
day); Evensong, 5.

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

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

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

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

CHURCH OF THE HOLY TRINITY  
316 East 88th Street  
New York City

Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 5.

WASHINGTON CATHEDRAL  
MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr.,  
Dean

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

ST. PAUL'S  
13 Vict Park B  
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

ST. JAMES'  
117 N. Lafayette  
SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Com-  
munion, 7.

PRO-CATHEDRAL OF THE HOLY  
TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail

Student and Artists Center  
The Rt. Rev. Stephen Keeler, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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## SERVICES In Leading Churches

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Tenth Street, above Chestnut  
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The Rev. Alfred W. Price, D.D., Rector  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

CHRIST CHURCH  
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2nd Street above Market

Where the Protestant Episcopal Church  
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Rev. Erik H. Allen, Assistant  
Sunday Services, 9 and 11.  
Noonday Prayers Weekdays.  
Church open daily 9 to 5.

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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 Com-  
munion; 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, Wednes-  
day, 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  
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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  
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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.  
Rev. A. Freeman Traverse, Associate  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N, HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

CHURCH OF THE INCARNATION  
3966 McKinney Avenue  
DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

CHURCH OF ST. MICHAEL  
AND ST. GEORGE  
SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
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of Education  
The Rev. Donald Stauffer, Asst. and  
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Sundays: 9, 9:30, 11 a.m., High  
School, 4:30 p.m.; Canterbury Club,  
7:00 p.m.

ST. PAUL'S CATHEDRAL  
Shelton Square  
BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean  
Canon Mitchell Haddad, The Rev.  
J. D. Furlong  
Sun., 8, 9:30, 11; Mon., Fri., Sat.,  
H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,  
prayers, sermon 12:05; Wed., H.C. 7  
a.m., 11 a.m., Healing Service 12:05.

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## Story of the Week

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# Real Purpose of Apartheid Is Economic Supremacy

**HUDDLESTON SAYS OUTSIDE PRESSURE NEEDED  
TO CHANGE SOUTH AFRICA SITUATION**

By John Pairman Brown  
*Editor of The Witness*

★ Father Trevor Huddleston of the Community of the Resurrection addressed to a large multi-racial audience in the General Theological Seminary, New York City, on the evening of March 16, on the problems of South Africa. He spoke with a matter-of-fact British accent, but left no doubt that he knew what he thought.

Describing himself as "totally prejudiced" in favor of the African people of South Africa because of his love of them, Fr. Huddleston analyzed the effective meaning of apartheid (separation of races). He said that its use was, consciously or not, "quite dishonest", "sheer cynicism", and intended chiefly for foreign consumption. The real aim of practically all 'Europeans' in South Africa was 'baasskap' ("boss-ship"), "white supremacy for all time". The Dutch Afrikaner believed themselves to be a "chosen people" in the Old Testament sense, who must build up as high a wall as possible to preserve "Western Christian culture" as represented in themselves.

The Dutch Reformed

Church, he said, admitted that apartheid could not be demonstrated from the Bible; and was only admissible if the races were completely separated with equal freedom of development. But although all members of the Cabinet but one were members of the Dutch Reformed Church, they explicitly rejected its view; since they were concerned with the industrial development of South Africa, which could only be done with black labor. Rather for them apartheid meant that the African should be available to urban (i.e. 'European') society as domestic and industrial labor; but that he should not rise above a certain level, that he should possess no freehold rights, and that his education should not "open up pastures to him into which he had no right to enter."

Among the most "vicious" features of the South African government's policy, Fr. Huddleston spoke of the "pass-laws", by which every African man was liable to arrest and arbitrary treatment if his pass was lacking or technically invalid. And, he said, "Almost every 'European' in Johannes-

burg accepts these regulations as a wholly reasonable basis for the existence of the races".

He mentioned also the Bantu Education Act, which he described as specifically designed to "mold the whole race to fit a preconceived place in society". Originally, for example, African children in school were given a free lunch worth 2d, as compared with the European lunch of 6d; the former was now abolished altogether. He defended his own community and diocese for shutting down their schools altogether rather than submit to government regulation, but would in no manner criticize the dioceses that had made the opposite decision in a "tragic dilemma".

The denial of the franchise to 'colored' (mixed) persons, he described as a "rape of The Constitution". He spoke finally of the "great cruelty of reclassification". By it families were broken up, men were reduced in status from 'European' to 'colored' (mixed, or from 'colored' to 'native', because of their shade of brown or the kink of their hair; and this, he added, in spite of its being "common knowledge that two members of the Cabinet were colored in fact" but not in classification.

In conclusion, he expressed his conviction that there was "no future whatever for South Africa until by pressure from the outside world it was convinced that it stood alone in

acting out this blasphemy against the image of God".

In answer to questions he suggested that, for example, all theatrical unions etc. should boycott South Africa unless they could play to black as well as white audiences. "I want white South Africans to feel the same frustration as the natives" he added.

In answer to further questions, he declared that if he were not a Christian in South Africa he would be a Communist; but that the Communist party was making very little

headway there. He did not expect to see a violent native uprising; nor if it should come, did he see any likelihood of its victory. He found the liberal political coalition at present weak, and not yet fully in the confidence of the best Africans. He saw as the greatest hope for reform from inside, an organization of the Africans which would give them the strength to engage in passive resistance by refusing to work, and thus to bring economic pressure to bear on the government.

everything that travels on wheels.

We nosed against the rear end of a trailer the size of a house. We couldn't see the ends of the jam in any direction. We got out to look over the situation. When I began to eye the right side of the trailer, Frank said "Don't get any ideas in your fat head." But I figured if the truck driver would nose ahead a few feet, we would be able to plow through a snow bank and then whip down on the shoulder a quarter of a mile or so and get onto route 69. I woke up the driver, who figured he might as well take a nap, and asked if he'd mind nosing ahead a bit.

"Don't be a damned fool. Nobody's going to get out of here for five hours." Nevertheless he obliged. And we plowed through the drift, down the shoulder and were on our way.

But not for long. By this time the snow was blinding with no road markers except the telephone poles at each side of the road. So Frank, with his side door open, guided my driving with "your side", "my side", and thus we managed to stay on the highway. Every mile or so we'd have to crawl around a stalled car or truck. But we kept moving toward Trenton. On one steep upgrade we were stopped by a huge truck that couldn't make it. We figured we could sneak through the other cars likewise stuck. But all we got was spinning wheels. But Frank is country bred and knows a few tricks about rugged country. He got out, jumped up and down on the front bumper while I gave it full steam ahead in low. Off we went, with Frank still jumping until we reached the top of the hill.

Twenty miles to Trenton,

## New Jersey Diocesan Magazine Rides Through Storm

By W. B. Spofford Sr.

★ If there was time to get a cut made this piece would show a Jeep, hitched to a trailer. Standing on the front bumper would be Frank Strumski Jr., a young man who is the pressman in the Witness establishment. If the side door was open, you'd see the managing editor at the steering wheel.

It was Monday, March 19, the advent of Spring, and we had loaded the Jeep and the trailer with about two tons of "The Church News of the Diocese of New Jersey", a special number devoted to Trinity Cathedral, Trenton, very ably edited by Miss Elma Lawson Johnston. The number had been mailed to the regular subscribers the week before but we were to deliver 19,000 extra copies to the diocesan house in Trenton. But a heavy snowstorm on the 16th held us up.

There was a sprinkling of snow at 7 a.m. on the 19th but the sun was trying to break through as we started from the

Alleghenies, headed for the Poconos. It was tough going by the time we reached Stroudsburg where an attendant at a gas station told us that the snowstorm was so bad further south that cars were not being allowed to cross the Pennsylvania line into Jersey. I asked Frank if we ought to turn back. He came back with that postoffice slogan about "neither storm, nor wind"—whatever the quote is.

So on we went over the new toll highway at Delaware Water Gap, where the maintenance crews had not yet really gone to work. At the end of that highway we came upon literally hundreds of big trailer trucks whose drivers had wisely quit.

But we were having no trouble so on we went, frequently whipping by a car or a trailer that was ditched. At Clinton, N. J., where there is a traffic circle as roads join from several directions, we ran into a jam of upward of a thousand trucks, cars, school busses—



with the snow so thick and sticky by now that the windshield wiper wouldn't do the job and we had to stop and scrape every few miles.

Trenton at 2:30, where Bishop Banyard, resplendent in attire, helped us unload the heavy cartons—with not a single copy of the diocesan paper even damaged.

At three, still snowing, we started back to Tunkhannock, figuring on going as far as we could and then holing in for the night. Road crews meanwhile had been at work, so back we whizzed, by trucks and cars stalled along the highway. We hadn't taken time to eat all day but we had a good meal when we arrived safely home at eight in the evening.

It was the next day before we realized what we had been through. Eight column banner heads in the New York papers:

AREA STAGGERS UNDER  
14 INCH SNOW

SUBURBS PARALYZED

27 KILLED IN EAST

EMERGENCY STATE  
CALLED

STORM LOSS \$150- MILLION

50% COMMUTERS DON'T  
EVEN TRY

ROADS, RAILS, BUSES  
TIED UP

But not a little Jeep with a four-wheel drive, and a borrowed trailer; thanks to good highway crews in Pennsylvania and Jersey, a country lad who knows his way around in the mountains—

And, it should be added, in spite of an aging parson who lacked good sense. Delivery of the Church News of the Diocese of New Jersey on time was important.

But not that important.

## Churches to Spend Billions In Decade on Buildings

★ Church construction this year will top 900 - million dollars, setting a new record for the fourth consecutive year. Members of the Church Architectural Guild and the bureau of church building of the National Council of Churches, meeting at Atlanta, Ga., were also told by authorities that seven billion dollars will be spent on church buildings in the next decade.

The trend toward contemporary styling in church construction is also continuing it was reported. Speakers attributed it to a "flight to the suburbs" where churchgoers prefer functional churches that are much less expensive than the traditional types.

Arland A. Dirlam, former president of the guild, said that because these functional structures are "built from the inside out with a view to serving the religious, educational, and recreational needs of parishioners" they are becoming "family institutions in the real sense of the word."

"In many places churches are reverting to the days of old New England when the church was the pivotal spot about which the life of the community revolved," he said. "No longer is the church door locked; this is the day of the open-door church, used seven days a week by the whole family unit.

"Many new churches are installing tennis and basketball courts and barbecue pits. The 'coke' machine and juke box are common. Parking lots are virtually a necessity. Some city and town planning bodies even require car space for every four persons attending

worship and other services."

Pointing out that 35 per cent of all churches now being erected are of contemporary design, Dirlam said the trend was one of four major concerns facing church builders.

The other three, he said, are the problem of making churches "the most effective possible means of communicating our Christian faith," the rebirth of interest in the fine arts and their role in the

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### S E R V I C E S

#### In Leading Churches

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##### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
New York

Daily Morning Prayer and Holy Communion, 7; Cho Evensong, 6.

##### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL

New York  
The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday): 12 noon Sunday: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a. m.

##### ST. MICHAEL AND ALL ANGELS 20th and St. Paul BALTIMORE, Md.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector

Sunday: 7:30, 9:30, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m. Easter Day—Holy Eucharist 5:30, 6:30, 8, 9, and 11 a. m.

##### GRACE CHURCH

Mathewson and Westminster Sts.  
PROVIDENCE, R. I.

The Rev. Clarence H. Horner, D.D.,  
Rector

Sunday: H. C., 8 and 9 a. m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H. C. first Sunday) 11; Y. P. F., 5 p. m.; Evening Prayer and Sermon, 7:30 p. m.  
Thursday: H. C., 11 a. m.—Lenten noon-day services, Mon. thru Fri., 12:10 p. m.

##### ST. JOHN'S CHURCH

WASHINGTON, D. C.

Lafayette Square  
The Rev. C. Leslie Glenn, Rector  
The Rev. Frank R. Wilson, Ass't  
Sunday: 8, 9:30, 11, 4 and 7:30 p. m.  
Daily, 12 noon with sermon Wed., Fri., 7:30; H. C. daily at 7:30.

furtherance of faith, and the need for general recognition that the church as an institution is vital to city planning.

Albert C. Woodruff, Greensboro, N. C., architect, warned of a possible danger in the trend to modernity. The key question, he said, is "does it look like a church?"

"You shouldn't have to look at a sign to tell you that it's a place of worship," he said. "The danger in modern designing is that the church will lose its meaning to the people."

More than 400 church architects attended the conference which featured an exhibit of plans, blueprints and elevations for some 200 new churches.

Prof. Clifford L. Stanley of the Virginia Seminary, Alexandria, told the delegates that church architects were "the most tragic victims" of a split between the "sacred" and the "secular". He said the problem of church architects and designers is part of the wider problem of "cultural dislocation and schizophrenia."

"When the sacred neither embraces the whole of life or is embraced by it, what does the sacred do when it wants to erect a building?" Stanley asked. "There can be no religious architecture, only architectural architecture," he said.

"The architect hopes that when he finishes a structure it will be acknowledged as a church. He knows that it will take more than a sign by the door, a few crosses here and there and the successor to a spire to achieve this." The theologian defined the sacred as values "preoccupied with the highest and the deepest, with ends rather than means, with the values that justify and glorify the universe and everything in it."

"But when there is a split between the sacred and the secular, there is a curious emptiness about the 'sacred,'" he said. "Religion is torn away from life as a whole, so it invents an unreal, synthetic life of its own, made up of 'religious art,' 'church work,' and 'good works.'"

Stanley said that today

churches "stand in a world of which they are no longer a part, obscuring the view, using land and materials."

Advising architects to express "who we are and what life means to us," he praised the "courage reflected in some daring, flashing structures that are beginning to multiply."

## Study Is Made of Religion Of Married Couples

★ Studies by Prof. E. Lowell Kelly, University of Michigan psychologist, indicate that the religious attitude of both men and women is stronger after 20 years of married life.

He said the finding was the most significant change noted in his survey of the basic attitudes of 300 couples whom he had first contacted when they became engaged during the days of depression when cynicism and pessimism were prevalent.

Those studied were largely from the New England area and comprised people "somewhat above average in intelligence and education and somewhat more interested in what makes the world go round," Prof. Kelly said.

Of the 300 original couples, he reported, only 22 broke their engagements and of the remaining 278 marriages, 12 have ended in death, 39 in divorce.

The psychologist said the recently-completed re-survey indicated the couples were now "more realistic and honest" in their self-appraisals than before their marriages. While their religious interest grew with marriage, he said, their

esthetic interest seemed to decline, both men and women reporting themselves as less neat, less good-tempered and less broad in their interests.

### CONFUSIONISM IS DEPLORED

★ Canon Bryan Green of Birmingham, England, told 670 Amherst College students that "confusionism" is prevalent in the religious thinking of many young people today.

The evangelist was in this area for a five-day mission at Amherst, Smith College and the University of Massachusetts in connection with discussions at the three schools on religion and the modern mind.

"You have to know what you mean when you talk about Christianity," he said. "It's bad to talk rubbish about your religion. The silliest thing I ever heard was someone saying that a Hindu or a Moslem could be just as good a Christian as Bryan Green. A Hindu doesn't want to be called a Christian."

"If you say a Hindu is just as decent a fellow as Bryan Green, that's different. He's probably better. But you see the confusion there is about Christianity."

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# EDITORIALS

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## EASTER TRIUMPH

ONCE again we have been following the Christian Year as provided for in the Prayer Book and have now reached its climax in Holy Week and Easter. We recognize it as a useful device for keeping us constantly reminded of the course of the redeeming life of our blessed Lord during the short life he spent on earth. It is indeed that and were it no more it would still be a fruitful spiritual activity. But it is infinitely more and until we realize the "infinitely more" we shall fail to be gripped by its mysterious dynamic power in our lives and in the world about us.

Holy Scripture gives us the clue to the extraordinary nature of this cult of the Christian Year. The Word that was made flesh and dwelt among us was also the Lamb slain before the foundation of the world and was the same Being that was to prepare a place for us in Heaven. All this is "a hard saying; who can hear it".

It is indeed a hard saying and we can hear and believe and rejoice in it only when we begin to realize that to the Eternal God, creator and lover of men, there is no past or future, but only the eternal present, that he creates, loves, suffers, conquers sin and death continuously and simultaneously. Everything that occurred during the earthly life of the Incarnate Son—his birth, passion, resurrection—is still continuing today.

We little humans, the objects of his love and care, are living our lives in the closed circle of time and space. We cannot escape from it save in rare moments of inexpressible rapture vouchsafed to the saints and mystics. To the plain garden variety of Christian, which most of us are, past, present and future and the hard fact of physical space are categories of thought which condition all our experience.

What has all this exalted conception to do with the Christian Year, the gentle reader may properly ask? The answer to this query may be suggested, perhaps, by another question,—namely, what has the color spectrum, or the prism which produces it, to do with the blinding white light of the sun? We believe that the

analogy of the prism to the Christian Year is a true one. The blazing radiance of the sun is too much for our eyes if we gaze at it directly. We can look at it through smoked glass without discomfort, but we are not helped to study or understand it. But we can let its rays come to us through the prism and show us its component parts in the colors of the spectrum which we can regard steadily and study carefully to learn something of the nature of the sun's light.

And this is just what the Christian Year does for us. It is utterly beyond us to realize at any one moment of our time—and space—conditioned life the glory and mystery of the creating, suffering, conquering, enlightening activities of the Incarnate Lord of Life simultaneously poured out on us, his children. But the Christian Year enables us to regard these wondrous activities consecutively and so to learn little by little something of the splendour and transforming power in our lives of this Master whom we worship, even as the prism lets us into something of the mystery and power of the sun which is the source of our physical being.

One thing, however, it is essential that we keep clearly and steadily in our minds if we are to find the Christian Year fruitful and illuminating, as it is designed to be. We are not taking part, as we worship—in Advent or Christmas, Holy Week or Easter—in a memory exercise. We are not simply recalling the mighty acts of the Incarnate God, done long ago, but we are face to face with him, personally affected by his present dynamic living for and in us. Thus, in Holy Week, it is the Incarnate God who is today suffering for us as we worship in his presence; it is the same Master who, at Easter will be rising to victory here and now.

So, if we go to our Holy Week and Easter devotions with this conception firmly in mind, we shall discover a thrilling reality in our worship which would be impossible if we looked upon Holy Week and Easter as merely a memory of times past, as a recalling of God's mighty acts once accomplished and over with. The transcendent, fundamental mystery of the Gospel is the fact that God lives and acts and

loves in the Eternal Present; for him there is no past or future.

Our active participating in the Church's inspired creation of the Christian Year can bring to our little finite, time-conditioned minds and hearts some happy recognition of

this mystery—so far beyond our intellectual grasp—and its blessedly practical application to our sin-burdened lives. God Incarnate, living in his Family to transform the lives of his children as they surrender to his ever-present love and power!

## THE RESURRECTION ORDEAL

By Frederick A. Schilling

*Professor at Church  
Divinity School of the Pacific*

THE common view of Jesus' resurrection sees it as a simple event that followed the brief entombment as naturally and easily as sunrise dispelled the night, and with that new day the sad disciples saw it all clearly and at once came to the joyous conviction that he lived. Then followed several weeks of fellowship with him again, as it were in school, during which he applied the obvious to the task ahead and led them through a series of easy lessons to the final commission, with a certain broad schedule of procedure attached.

The Ascension had, of course, the touch of a sad parting, but was otherwise the logical conclusion, and after a short quiet interval the disciples launched out on their evangelism with the fanfare of Pentecost.

Our current Easter observances are but variations on the theme of this happy glow of the Resurrection. This view is only superficially in touch with the reality of the event. Of the Resurrection of Jesus itself we can, of course, know nothing. But the total event involved the impact on the disciples and their reactions in comprehension and use. In this area the evidence available gives quite a different picture from the conventional one.

### Severe Ordeal

ACTUALLY, the Resurrection was for the disciples a severe ordeal. That it was such is revealed in the very wording of the capsule of the event given in Acts 1:3, "To them (the apostles) he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God".

Here the "forty days" construct a deliberate correspondence between the disciples' experience after the Resurrection and the forty days of Jesus in the wilderness after his baptism. What those days had been for Jesus

these days were for the disciples. In this way the author of Acts, who also in his earlier work (the Gospel of St. Luke) had described Jesus' forty days, wanted his readers to understand the nature of the disciples' experiences. Both seasons were periods of testing vocations, and testings with the intensity of an ordeal. For Apostles as well as for Lord the outcome was martyrdom, a witness unto death, but the ending of the second testing assured for men the continuing value of the former. Even the literary form of the disclosures given in the Gospels and Acts reflects profoundly the essential similarity of the events. An excruciating inner experience cannot be adequately and effectively described except in objective, pictorial forms, as, for instance, the conversations between Jesus and Satan, the various geographic settings, the appearances of the resurrected Jesus in the various group situations.

Yet, even these scenes are veiled chastely behind the awe of holy reticence in striking contrast with the fictive imagination and assertive literalism of later authors whose writings were easily recognized to be apocryphal. This means that as we have learned that the records of Jesus' temptations are to be read as allegorical representations of inner conflicts, so the accounts of the Resurrection episodes are to be read as the record of how the disciples discerned the supernatural event of Jesus' Resurrection, remembered it, and sought to communicate it meaningfully.

Without exception the participants admit that it was for them a highly critical time, a delicate touch and go. The needle quivered at the turning point of history. They could have given it all up. They almost did. "Trembling and astonishment had come upon them, and they said nothing to any one, for they were



afraid" (Mk. 16:18). They "departed quickly . . . with fear and great joy" (i. e. in an almost hysterical state) (Mt. 28:8); but Jesus said to them, "Don't be afraid" (Mt. 28:10). When the women reported their observation, "their words seemed to them (the men) an idle tale, and they did not believe them" (Lk. 24:11). Somewhat later, "they were startled and frightened, and supposed that they saw a spirit. He said to them, 'Why are you troubled, and why do questionings rise in your hearts?' " (Lk. 24:37, 38). "Simon Peter said to them, 'I am going fishing'. They said to him, 'We will go with you' " (Jo. 21:3).

### Perplexity

THIS feeling of perplexity and confusion appears in the very fact of the variations in the accounts. It is next to impossible to harmonise or arrange the appearances in a clear sequence with details of places, witnesses, times. Even the nature of the appearances and the disciples' reactions vary. Lastly, comes the advanced interpretive version of the Johannine Gospel (ch. 21). These contradictory testimonies do not, however, cancel each other out so as to leave nothing but an illusion. Rather, they add up to convincing evidence of something very profound having taken place, something real, indeed, but something mysterious and supernatural of which the very atmosphere is still reproduced many years later in St. John's painting of the dawn breaking dimly over the sea shore and Jesus standing there unrecognized on the misty beach.

Not only is this aura of mystery over the whole event, but equally true it is that the disciples are making a conscious effort to understand. The resurrection of Jesus does not impinge upon them only once on the first day and in one spot, but repeatedly it comes to them over a span of time and in a change of environment with deepening penetration of their minds until after a long grappling with this strange event they discern its meaning.

The time which elapsed between those experiences and their recording merely increased their value as evidence not only of the event itself but also of their frame of mind during that time. A narrative of their first seeing the resurrected master would have had little communicable substance and would have been devoid of the moral value which the record of their ordeal and how they passed through it has for us.

We can still hear the whisper of their awesome questions. "What has happened?" "What is happening to us?" "Is this really our Jesus?" "Why does he come to us in this way?" "This is all so overwhelming. What is it leading to?" And the agonizing cry of self-examination: "Where are we now? What will he do to us since we deserted him, showed ourselves untrue with our bickering, our flight and betrayal?"

Perhaps remorse as seized Judas convulsed them as well. And as the days pass the more sobering question rises, "What are we to do with this? Where does it leave our leaders who crucified him? What will happen to our nation?"

The most severe test came over the basic issue of the means by which they could arrive at an intelligent comprehension, for the data on which to build such was entirely new. This was not only a wholly unexpected occurrence but it came to them in ways for which their sensual frames of reference and modes of thinking were wholly inadequate. The premonitive Transfiguration experience had made no helpful impression on their minds. They needed a new organ of perception, and they needed new values of judgment. In short, new men were needed.

### New Men

NEW men they became through the development of their perception. While it is impossible to trace the stages of their growth, yet the accounts in Mark, Matthew and Luke contrasted with the summary in Acts chapter one and then with the sermon of Peter on Pentecost definitely reveal the progress they made from bewilderment to understanding.

Finally, the Gospel of John, reflecting on the Resurrection in the light of Pentecost and beyond, reaches the highest level of spiritual maturity, largely the author's own perception, but quite possibly also transmitting elements of advanced thought attained by earlier evangelists, in its interpretation of the essential experience. The risen Jesus "breathed on them (the group of disciples), and said to them, 'Receive the Holy Spirit' " (20:22). "Have you believed because you have seen me? Blessed are those who have not seen and yet believe" (20:29). "A little while, and you will see me no more; again a little while, and you will see me" (16:16). "When you have lifted up the Son of Man, then you will know that I am He" (8:28).



These words in the last of the Gospels are not only reminiscences of the lessons that had to be learned regarding the Resurrection, but their very transmission is evidence that they were learned. Here are lifted up the Palestinian historical events into the transcendence of Ascension—not the other way around. Here is the advance from any kind of material representation to spiritual inner vision; the move from the one-story structure of finite mind into the new spaces of God's many-storied house (Jo. 14:1).

It took years to arrive at this full understanding. Even the Resurrection event as such was of a nature that could not quickly be grasped by those first disciples. By Pentecost the faculty of intelligent perception was developed and the basic meaning was grasped and communicated. From there growth could go on. But the forty days must have been an agonizing ordeal like the painful opening of the womb in child birth in the rhythm of expansion and contraction. That is how their new faith was born and grew and moved out from the past to the present, from the physical to the spiritual and to their own vocation. When the experience reached the point of relevance to their own calling they were ready to witness, as at Pentecost, and later to write. Never was the memory of that suffering lost, and its effect on their minds wrote itself into their narratives. For them it had been a passion, a dying and rising to new life, and, more especially, a communion (Acts 1:14—"While eating with them") with their Lord in a testing like that of his forty days.

#### Silent Men

THE narratives disclose not only the fact that the Resurrection had been an ordeal and that the disciples came through, but they also indicate the conditions on which they passed the test. They did not linger at the tomb. They went home or to their normal meeting places and occupations. They were silent, out of ignorance, awe, fear, for whatever reason, but they were silent before the public. They gathered in kinship of need and mind and broke bread together. They recounted among themselves their memories, and going back beyond the first Sunday and the preceding Friday, they dwelt at first not so much on what had been said as on what had been done, and especially on what Jesus had done. They related their current experiences with those past events: the Crucifixion, the Last

Supper, the whole trend of Jesus' ministry. They tried to interpret it all by the data of their religion and their historical heritage, especially in the light of teachings by men of old. And, personally, they related themselves to their God and what they knew of his purposes. They felt a personal involvement and expressed a vital concern.

Through this critical period they came to the comprehension of the truth of the whole matter and this truth made them free. At first the truth they saw was, of course, only the basic principle of the new reality of Christ, but this was the vital nucleus which energized their continuing education and widening usefulness, and gave them the power of free men. The Ascension marked the point in their understanding that their master was not to be with them again in mortal, human or otherwise material form and substance. Later the implications were recognized. Never would he be in their grasp. Nowhere would he be located in mundane geography. Worship of him could not take the form of a cult with shrine, relics, idols, and compensatory rites.

Further reflection brought to them the realization that all these deductions had already been contained in Jesus' teachings. Pentecost, then, was for them the brilliant, exciting inspiration, the violent-break-through to the conviction that it was their mission to preach this new truth and that this radical turning point was the beginning of the New Age, the age which prophets had predicted "was to come". It matters not that some of the participants in this critical, creative event later lost their courage. The mainstream of this new life flowed on mightily in widening current of thought and action as the Book of Acts describes it so dramatically. How otherwise, though, might have been history if the disciples had yielded to their more natural emotional responses and conventional thinking to which their forty days of "temptation" had exposed them!

#### The New Way

THE facile reply to this hint at possibilities is to say that the outcome could not have been otherwise because God was leading them. This way of thinking overlooks both the records and their implications. When the Apostles wrote up their memories they left no doubt that in their own minds God's part toward them was just like it had been toward Jesus in his forty-day ordeal in the wilderness.

Of course, God was acting in the person of the risen Jesus, and the risen Jesus used none of the means on their behalf which in his forty days of decision he had rejected for his own use. No magic was employed to convince them. Theirs it was to go simply on faith, as it had been necessary for him. Theirs it was to allow the new kind of data to create a new way of thinking.

He respected and encouraged their free intelligent responses. They were spared no occasions of doubt. In fact, their very fears and uncertainties were necessary components of their faith, their freedoms. George Mueller remarks in his book, "The Uses of the Past", that "this insistence on human freedom is not simply cheering. It means that we have to keep making history, instead of leaning on it, and that we can never count on a final solution. It means the constant possibility of foolish or even fatal choices . . . . Uncertainty is not only the plainest condition of human life but the necessary condition of freedom, of aspirations, of conscience—of all human idealism."

So it was for the birth of the Christian religion and always will be for its growth and development in individual as well as Church.

Today we stand where St. John the Evangelist stood. Our Lord is the Risen Lord. With St. John we are able to analyze the inner experiences and outer events of those pioneering followers of Christ and to derive from them a helpful pattern for our own contemporary responses to the ever new acts of God, as well as for an intelligent witness.

And, finally, an intelligent understanding of the disciples' critical ordeal should enable us sympathetically to deal with others in their own resurrection ordeals.

## A SOLDIER SAYS---

By Wm. B. Spofford Jr.

YESTERDAY, Marcus Tullus asked me to go up into the Appenines and be overseer of his tenants and slaves. The job pays well, is secure. The position is one of status or, at least, it has more status than an uneducated legionnaire could reasonably expect. It's the kind of thing, I'm sure, that I would do well.

And, anyway, I'm fed up to here with the army. It's not so bad when things are hap-

pening. A soldier is meant to fight and use his training. But this occupation duty is not only boring; it is degrading. And particularly in a miserable, troublesome, stupid little country like this. Gaul wouldn't be so bad . . . or even the wet, foggy frontier in Britain. But here . . . no thank you!

All you have are squabbles among the locals, who don't like us anyway. We're scorned by their leaders because we worship different gods. The commoners curse us because we collect taxes. What fools! After all, we only do it so that we can keep the Persians off their miserable backs. We don't get thanks; we don't get praised; we don't get liked.

And the dullness of garrison duty . . . my, it is terrible. Day after day, nothing but changing the guard in the hot sun, standing watch for four hours and then boring oneself back in the barracks. So help me, sometimes I wish their hostility would spill over into a thrown brick or a hurled spear so that we could go into action.

The other night, as a matter of fact, I thought we had something. A rumor came through from their rulers, domestic variety of course, that a miserable informer had tipped off a proposed plan of revolt. There was quite a stir.

The commander told me to take a squad and accompany the informer. He seemed like a smart fellow but definitely distraught. His like are a cheap commodity in the squares of Rome and Greece. The kind that want things to happen to the world and, when it doesn't, get impatient.

We chatted as we walked, under the starlight, out across Kedron, the brook beyond the city wall. He kept trying to prove to me that what he was doing was correct. "It's the only way," he said over and over. And then he would rub his hands together and look warily about. The stars reflected in his eyes when he looked at me, but there was no heavenly glory shining there. Just the light of fanaticism.

Anyway, we came to this garden where the plot was supposed to center. He said that he would kiss the ring-leader.

A fine revolution that was! Not enough to make an active man even break into a sweat. He kissed a young fellow, and we closed in. That's all that happened, so help me.

One big fellow drew a sword and, I thought, "Ah-hah, now we're for it." But the young

leader reprimanded him and he put it away. In the momentary excitement, one of my men got a cut ear, but that was all. The leader was concerned because the ear was cut. Good heavens, we get worse than that whenever we have a brawl in the barracks.

So we took him in and turned him over. This garrison duty, as I said, is damnably dull. All you run up against are a lot of crack-pots who think that they can overthrow the world.

I might just as well go up and oversee Marcus' estate.

They say that, from his main house, you can see all the way to Rome and all of its timeless buildings.

I think I would like that.

## A Blind Man Groping

By William B. Spofford, Sr.

HERE is the final piece on delinquency, and my name ought not to head the column since this is straight Elmer Bendiner writing for the National Guardian.

Boys formed clubs with glamorous names: Royals, Knights, Gay Blades. There was nothing loose about the organization. Each club had its divisions—from the Tiny Tims for the 9-13 years olds, through the Kids, Cubs, Midgets, Juniors and Seniors, over 20. Each division had its chain of command: president, vice-president, war councillor (a foreign minister who contacted rival gangs, set the battle-fields for "rumbles" and made agreements on the weapons allowed in these wars, which were more chivalrous than the adult kind), and lastly the "light-up" man who maintained the gang's arsenal.

The Welfare Council summed up:

"For most club members the gang was the most important influence in their lives; not only did it help meet many of their basic needs and give them some measure of security and protection, but it also provided a means through which they could strike back at the frustrating adult world."

The Council found the gangs at bottom to be no different from the high-sounding romantic adolescents have always created. Why then did they turn to deadly rumbles, vandalism, muggings? Council field workers came up with three answers:

"The glorification of violence and commando tactics during the war years; the tensions re-

sulting from an intensified emphasis placed on racial differences; the deep-seated frustrations as the result of political, social, and economic discrimination on a racial, religious, or nationality basis in our country and city."

The country is filled with organizations tackling the "problem" of delinquency on all levels. The Kefauver Subcommittee heard reports from scores of them. They all appealed to youth but in curiously ineffective terms. The Camp Fire Girls for example, put forward these objectives:

"Worship God, seek beauty, give service, pursue knowledge, be trustworthy, hold onto health, glorify work, be happy."

Some 90% of the children in Harlem steered clear of such outfits and clung to their own where they sought not "beauty" but protection and a sense of their own worth. Once the street club workers of the Council—and later of the Youth Board—won the boys' confidence, they could argue the boys out of wars, reduce muggings, channel rivalries into spots. They tried not to break up the gangs but to build on them. With a pitifully small budget and no help from the "horse-whip and head-shave" type of judge, the Youth Board could only scratch the surface, experiment, point the way for partial solutions.

In most cases it was up to communities across the country. Last week women from four churches and a synagogue in mid-east Manhattan joined in a neighborhood program to make gangs into clubs. To accomplish their mission the adults had two problems: (1) to convince the children they weren't being played for suckers, and (2) to give them something to believe in at least as meaningful as the passionate, personal comradeship of the gang.

The job was to give the rebels a cause.

## SERVING A CHILD

By Ruth Adams

*Social Worker of England*

THIS is a true story. You probably did not notice, in the papers, about ten months ago, that another young man, in the promising spring of his twenties, had been killed on the roads.

If it happened to be in your local paper, you perhaps grieved silently for his parents, and mourned, too, the Church's loss. For he had

been destined for the ministry, and so far as you can say that any type is specially needed, we needed him.

He was the son of a parson, brought up in that particular, secure and light-hearted family background which is characteristic of the vicarage home at its best, and which—when it does follow the ideal pattern—far outweighs all the restrictions of poverty which usually go with it.

He was young; he was much loved; he was on his way to church. It was the kind of tragedy which sends you immediately to your desk to write a letter to his family—and when you get there you find yourself sitting, pen in hand, speechless.

We all like to imagine that, in the face of a great grief, we might be inspired to heights of courage. Perhaps it is a throw-back to the days when we pictured ourselves doing single-handed deeds of immense valour.

As we grow older, the chilling idea grows upon us that perhaps we shouldn't behave quite so heroically as that if the chance ever did come. But I have noticed that the people who do seize the emergency when it comes are nearly always those who have made self-discipline a habit.

### Strength of Habit

THE family of the dead young man had, all their lives, taken it for granted that they put their own inclinations aside when there was any service to be done for parishioners. When tragedy suddenly burst upon their happiness, the habit was still there. I think it is the only time I have known in real life when a family built something positive on the wreckage of their own hopes.

Within a month, they were in touch with the Clergy Orphans' Corporation. They had decided that the best memorial they could raise to the dead son would be to adopt a homeless child and bring it up as their own. But orphans are in short supply. Only one in twenty (roughly) of the homeless children of to-day is an orphan. The Corporation could produce no child in need of what they had to offer.

They called on the Children's Officer. Couples like this, wanting to help a deprived child, are what every Children's Officer dreams of. There are plenty of would-be parents looking for a child to adopt, and not many children free for adoption. But there are hundreds and hundreds of children needing a foster-

home, and not enough foster-parents to go round.

The Children's Officer had no adoptable children. But she was looking for foster-parents. Would-be adopters go out to look for children. The authorities in charge of homeless children usually have to go out looking for foster-parents.

It was not really what the clergyman and his wife wanted. Being a foster-parent is less satisfying, to most people, than being an adoptive parent. The parents of children in care are usually those who cannot or will not do a parent's duties, but insist on keeping a parent's rights. This leaves the foster-parent to do the duty of bringing up the child without the rights that go with it.

You may get up at six to feed the baby, have the responsibility day and night of keeping the child safe, struggle with its adolescent temperaments and still not have the certain knowledge that you will see it take its place in the world as an affectionate and stable adult.

Most would-be adopters refuse the suggestion of fostering, simply because they want some reward for their pains. This couple did not refuse, because they were not looking for a reward. They were perfectly clear what they wanted. They wanted an opportunity of service.

There were all sorts of dangers in the situation. Child care experts fight shy of people who come to them while a grief is still fresh. They fear adopters who want a child to fill a gap in the home. That is an impossible assignment for a deprived child. It is asking too much of any human being—certainly of a child whose own history has made him suspicious and unloving.

### Second Shock

ABOVE all, there is the danger that the relationship may not work, and so the child will be rejected for the second time in his life. Few children recover entirely from the shock of being rejected once—by their own parents. The life-histories of criminals over and over again illustrate what being rejected twice can do to one's life.

Again, it is a well-known fact that it is unwise for parents to take on a child of the same sex as the son or daughter they lost. However, much they forbid themselves—it is very hard not to make silent, damaging comparisons with the past.

The parson and his wife listened carefully



to all this advice but did not change their minds. It seemed to them that everyone was being unduly apprehensive. There were hundreds of children needing the affection and the care they were offering, and they were sure a boy would be more suitable because they were used to boys. They were not going to make impossible demands—either for returned affection or of doing them credit from any child they took. They simply offered a home.

Something about them must have convinced the Children's Officer, because she agreed. She put them in touch with a boy of eleven, who had been one of many, in an institution, for seven long years. He was invited, in the prescribed manner "for a visit"—in order not to raise hopes in his heart which might have to be disappointed.

### Happy Holiday

THE summer holiday went well. He slipped unobtrusively into the life of the family. There was no longer the space at the table at meals. They praised the careful good manners he had been taught in the children's home, provided him with a second-hand bicycle, accepted the shambles he created in painting it with the calm resignation only acquired by those who have brought up boys before, and made no demands for affection. There was an anxious moment when they found him crying in bed, and an immense sigh of relief when they discovered that it was because he did not want to leave them at the end of the holidays.

They wrote to him all term. At Christmas he came back. Then they asked him whether he would like to stay permanently. Deprived children, who never feel secure, always make a point of telling everyone they meet if, at last, they find they are really wanted. This boy was no exception. All the holidays, he informed everyone he met that he now had a permanent home.

The place was remote and there was no day-school of the kind they wanted for him near. The county council grant, allowed to foster-parents for the child's expenses, would not run to boarding-school fees, but they supplemented it themselves.

After all, it is only the beginning of a story. Local authority officials believe that it takes a year for child and new parents to get used to each other. Lying ahead of child and family there are still inevitable difficulties. Sooner or

later he will feel obliged to try them out to see if they really love him as he hopes.

### Acid Test

THIS compulsion of deprived children, which is in itself a sign of how much they hope they really are wanted—is the acid test of fostering. Sooner or later—probably around seventeen years of age—he will begin to wonder about his original parents again. But all this is no more than saying that he will probably get measles and mumps and get over them.

It is impossible to have any real apprehension, simply because so many apparently insurmountable obstacles have gone down already, before the quiet assurance of the family. The rules and safeguards were made for ordinary people. It is not impossible that, once or twice in the experience of a Children's Department, a husband and wife should turn up who really want nothing more than they say they do—the chance to serve an unknown child without wanting any reward for themselves.

It doesn't happen often. That is why this story is unusual. I feel as if it had a good chance of a happy ending.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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I NEVER go to church without being uplifted and impressed by the congregation. There is strength and unity and peace in it. There are faces that are marked with a thousand sorrows and yet are serene. There are nearly always children, lovely children, and boys and girls and young men and women. The congregation is still and yet intensely alive. It worships.

Our sermons are not often very good and the music is not often perfect but neither music nor sermon is the main thing. The main thing is the congregation united in worship.

We parsons should sometimes remind our people of this and tell them to come to church to give rather than to receive. We need their worshipping presence. It is not so much for us to lift them to the heights as for them to lift us. We bring joy to each other when we worship together.



## CHINA PROTESTANTS HOLD MEETING

★ A meeting of Protestant leaders on the mainland of China was attended by two officials of foreign Churches for the first time since the Communists seized control of the country.

They are Lutheran Bishop Rajah B. Manikam, widely-known Indian Christian leader, and the Rev. Gustav Nystrom, a pastor of the Mission Covenant Church in Sweden.

Manikam is completing his duties as joint East Asia secretary of the World Council and the International Missionary Council prior to devoting full time to the Bishopric of Tranquebar in Tiruchirappalli, to which he was consecrated in January.

Nystrom, a former missionary to China, was interpreter to Dag Hammarskjold, secretary general of the United Nations, when the latter met with Chinese Communist officials last year on the matter of Korean war captives.

The Peking radio reported that Bishop Manikan and Mr. Nystrom were both here on the invitation of Y. T. Wu, chairman of the Church of Christ in China, and the Rev. Marcus Cheng, president of the Chungking Theological Seminary. The latter is a fundamentalist leader of the anti-West faction in the Chinese Church.

For the past several years Christians in China have had virtually no contact with outside Churches and ecumenical bodies.

Dr. Wu, who also is chairman of the so-called "Three-self Reformed Committee" (self-administration, self-support and self-propagation of the Gospel) opened the Peking conference.

In reporting the meeting, the Peking Radio said it was attended by 250 leaders of 70

Chinese denominations convened to map a program for the future.

The station quoted Dr. Wu as saying that only when self-administration, self-support, and self-propagation of the Gospel are achieved can the Protestant Church in China enable "Chinese Christians to express fully their devotion to Christ and bear better witness to the Gospel."

Dr. Wu reported to the meeting, the broadcast added, that many new churches had been built under the new order in China and that three new Protestant bishops were consecrated last June.

## MINISTER STAGING FAST FOR PEOPLE'S RIGHTS

★ A 32-year-old Negro minister of Atlantic City is staging a marathon fast and prayer period for "the rights of the people."

The Rev. Russell A. Roberts, pastor of the Shiloh Baptist church, vowed that he would not leave his pulpit "for an indefinite period."

He started his Ghandi-like ordeal as an expression of sympathy for the Negroes of Montgomery, Ala., in their boycott of Jim Crow buses. Later, he enlarged the goals to include "the unrest in the birthplace of the Prince of Peace in Israel and the tension in India."

Mr. Roberts sleeps on a rubber cot near the pulpit. His only nourishment has been a quart of specially-prepared vegetable juice daily.

His congregation is supporting him through a "prayer campaign" in which they carry Bibles with them wherever they go. They also are wearing tags which state: "We are praying for our people."

On the third day of his vigil Mr. Roberts said he was "a

little weak but still holding on."

Meanwhile, many persons of various races dropped into his church to join him in prayer, including high school and grammar school pupils who came by after classes. Mayor Joseph Altman of Atlantic City also visited the church.

The church has been lighted and open since the fast began. The pastor said it will remain open with lights ablaze throughout the fast. Mr. Roberts said he would end his fasting only "when I feel spiritually that something has happened."

Before beginning the fast the minister sent a telegram to President Eisenhower which read: "My fervent and prayerful hope is that you will lend the prestige of your great office to the struggle for dignity of the Christian men and women of Montgomery, Ala., by speaking out in their behalf, and thus in the interest of freedom and democracy."

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# CHRISTIAN PEACE EFFORT MAY COME FROM TALKS

★ American and Soviet Church leaders concluded on March 19th a week's formal conversations that may pave the way for a common Christian witness for peace. This goal was envisaged in an exchange of memoranda at the closing session of the discussions.

The talks ended, however, in disagreement between the two groups over the freedom of the Churches in the Soviet Union to carry on their work. Russian religious leaders have so limited a view of the role of the Churches, it was indicated, that they and American clergymen are not talking about the same thing when they discuss freedom of religion.

Metropolitan Nikolai, second-ranking official of the Moscow Patriarchate, said that his Church wished to create a "single front" of all Christians to defend peace. The Metropolitan said his statement had the endorsement of Baptist, Lutheran and Armenian Orthodox as well as Russian Orthodox Church leaders.

He listed as points of agreement the rejection of aggression, resolving international conflicts by peaceful means, the reduction of armaments and "the struggle against atomic weapons and the very spirit of war."

"Together with you," Metropolitan Nikolai said, "we believe that people who believe

in God's love cannot consider that war is inevitable."

He assured the Americans that the Russians were prepared to study further ways and means for a common front by Christians to preserve peace on earth.

Replying to Metropolitan Nikolai, Walter W. Van Kirk, executive director of the National Council's department of international affairs, said the American Churches believed peace was impossible without the observance of human rights and "un-coerced self-determination by nations able to govern themselves." He rejected the idea that control of nuclear weapons could be isolated from the general problem of disarmament.

Van Kirk expressed the hope that future conversations would consider the role of the United Nations which was not mentioned by the Russian churchmen. He stressed that the goal of peace and the means of achieving it were inseparable and that both were morally important.

"Peace is the fruit of righteousness and cannot be achieved apart from justice, human rights and fundamental freedoms," he said.

Eugene C. Blake, National Council president, said that al-

though the conversations had failed to reach any common ground on the role of the church in a community, he hoped the subject would come up again when a Soviet church delegation makes a return visit to the United States in June. He called the talks here a first step toward better relations.

## ILLINOIS PARISHES ARE MERGED

★ The last service will be held Easter at St. Simon's, Maywood, Illinois, after which the congregation will be merged with that of the Holy Communion. The action was taken with the hearty approval of the congregations and vestries of both churches.

St. Simon's was organized in 1937 upon petition of a group of Negro families in Maywood.

## BISHOP DUN AT YALE

★ Bishop Angus Dun of Washington is to deliver the Lyman Beecher lectures at Yale on April 3-5. There will be five addresses on "The Saving Person."

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## BRAZIL BUILDS BOYS TOWN

★ On April 22nd, the 1956 youth offering will be taken in Episcopal churches throughout the country. This year's offering will be used to help build a boys town in Rio de Janeiro, Brazil, where more than 80,000 abandoned boys roam the streets, sleeping in the streets, in doorways, or shacks in the favela, a slum so crime-ridden that even the police fear to enter.

The forsaken boys, some as young as ten years of age, are victims of a constantly recurring set of circumstances. A few are orphans, whose parents died in the drought of north-western Brazil, but the large majority have families; who live in the favela. These boys are evicted from their homes because there is too little room and food for their constantly-growing families; the girls are usually kept at home.

As these abandoned boys grow up, they gradually join the criminal element of Rio. A 35-acre tract of land in the mountains has already been purchased, and with the help of the youth offering, buildings will be provided for a boys town which will give these boys a home during their most formative years. Under the direction of Bishop Melcher of Central Brazil, and the Rev. Raymond K. Riebs, rector of the American mission and youth advisor in Central Brazil, the town will give the neglected boys of Rio a chance to learn and develop in a wholesome Christian environment, and to become useful citizens of their society.

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## ANGLICAN CENTER IS CLOSED

★ Closing of Allenby Institute at Moascar in the Suez Canal base brought to an end a 56-year service to British forces in Egypt by the Church of England agency.

Canteens operated by Anglican workers at Cairo and Alexandria since 1924 were closed in 1947 when Empire forces were withdrawn from those cities to the Canal Zone. That left the well-appointed center at Moascar—opened in 1924 by Field Marshal Viscount Allenby—the last church-operated recreation center for servicemen in Egypt.

In the peak period, some 1,000 meals were served each evening at Allenby Institute, and its barbershops for men and beauty shops for service women, bookshop, lounges, gift shop, and game rooms provided every recreational facility for off-duty troops.



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## THE WITNESS

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## EASTLAND CALLED SUBVERSIVE

★ Students at Bexley Hall heard Senator Eastland of Mississippi, new head of the Senate judiciary committee, denounced as a subversive.

The speaker was President Charles S. Johnson of Fisk University who said that "anyone in a responsible public position who publicly discredits the U. S. Constitution as he has, is in my opinion, a subversive."

Johnson pointed out that a French scholar said recently that the American Revolution was one of the very few that put the intellectuals who started it into power, instead of destroying them. "But ever since, the intellectuals have been becoming less and less articulate. Times of tension show that the loudest talkers have the least morality. We wonder, where are the voices to speak from the fundamental principles of our ethics."

## ENGLISH VICAR CHOSEN BY LOT

★ There were three candidates for the Anglican vicar of Orton, England. The community's 150 freeholders, about half of them Methodists, failed to give a clear majority to anybody.

Trustees of the parish, re-

sponsible for conducting the election by democratic vote, established years ago in Saxon times, decided to choose the vicar by lot, with the approval of the two leading candidates.

The Rev. J. D. Cooke of Bramhall, Cheshire, won over the Rev. A. Livesay of Liverpool. He will succeed Canon W. King, vicar for forty years.

## FUTURE MINISTERS CONDUCT RAID

★ Seventy future ministers of the Anglican, United and Presbyterian Churches conducted an evangelistic "raid" on Brockville, Canada.

The group, all students at McGill University, Montreal, called in pairs on 1,000 homes, preached in 13 churches, held prayer meetings, directed programs for children in the schools and took to the air with their messages.

In the schools, the team used toy gadgetry, clowning and puppetry to get their message across.

They were commissioned for their eight-day mission by the Rt. Rev. K. C. Evans, Anglican

Bishop of Ontario, in Wall Street United church.

In their ranks were inexperienced youths and mature men who had forsaken their professions of law and engineering to seek ordination. The only girl among them was Miss Daisy McNeil of Vancouver.

Brookville was chosen for the mission because of the united cooperation offered by the local ministerial association.

## TRINITY CHAPLAIN RESIGNS

★ The Rev. Allen F. Bray has resigned as assistant chaplain at Trinity College to become an active navy chaplain on July 1st.

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#### ST. PAUL'S CHAPEL

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Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt.

#### ST. LUKE'S CHAPEL

487 Hudson St.

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#### ST. AUGUSTINE'S CHAPEL

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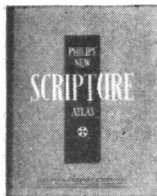
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# BACKFIRE

CHARLES T. HULL

*Rector of St. Paul's-By-The-Lake, Chicago*

The almost constant harassment of our young men and young women who too soon must take over where we leave off, has distressed me to the point of trying to do something. In fact the doing started away back about 1934. I began to study the Decalogue anew. It has been a truly rewarding experience. Would that we might inspire all men to try the same wholesome excursion.

First of all I believe that this beloved Church of ours could well forget her intramural contests over the trivial and do a little real soul searching in the direction of the preamble to the Holy Communion. Does the Holy Spirit still guide and inspire the Church? Did the Holy Spirit inspire men to put the Decalogue there at the very beginning of our most sacred Sacrament? How wonderful that we start that celebration on the Old Testament level with our Lord himself. Perhaps he hopes to teach us something from that beginning.

When the backbone of our common life seems to be disintegrating from an arthritic materialism should the leaders of the Church continue to ignore the situation and become absorbed in raising more money? Or should we all go to work on the Decalogue and find out what God means by it?

There is just one thing about it that haunts me and bothers me.

Who first instituted the insane notion that the Fifth Commandment should be switched over into

the second column along with the other commandments that have to do so definitely with my neighbor? Ancient theologues did not read it so. They believed that my duty to my parents is a duty to God.

If I have learned anything good from modern child psychology, it is that the little child first learns love, admiration, wonder, and obedient fear from its parents. They are God to the child for years, if they are wise and truly predictable. Because parents are predictable, always arriving just in the nick of time with that precious food. Because they are to be trusted, always to be available when their help is needed, they inspire in a child true love and a sense of security, which is easily transferred to God the Father as age and knowledge increases.

But how tragic is the plight of the child who has discovered that these God appointed parents of his will stoop to lie! What frightens me is what it does to the child's concept of God. Yet even the daily safety of these children in this dangerous age is wrapped up in these words: "Honor thy father and thy mother, that thy days may be long in the land which the Lord Thy God giveth thee." So also, the life long faith in God which they will need more surely even than we do is also involved with the daily conduct of their parents.

It would seem that God is calling at least this portion of his holy Church to a renewed devotion to and enthusiasm for a renewed observance of and study of the Ten

Commandments. If as they tell me, the legal fraternity still believes that our legal system is based on these same commandments, perhaps we as Churchmen dare take some interest in them too.

MELVIN ABSON

*Clergyman of Syracuse, N. Y.*

We need a new Tracts for the Times that will shock both leaders and people out of their complacency and false sense of security. We are under judgement and on the brink but who is giving the prophetic warning to the Church today? All we hear is another form of other-worldliness which is really defeatism.

The kingdom is not of this world so there are no laborers and no prophets to issue the call. Just what are we here for? Is it merely to raise money and build churches? We need to get back to the Bible in a very real sense.

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