

# The WITNESS

APRIL 19, 1956

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DR. PAUL BRAND

MISSIONARY orthopedic surgeon at the hospital at Vellore, India, and a colleague examine a toy truck made by cured leprosy patient. The lad's hands were hopelessly crippled until Dr. Brand restored them with new surgical techniques

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AN EDITORIAL ABOUT SPRING

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## SERVICES In Leading Churches

**THE CATHEDRAL CHURCH  
OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam  
Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.  
Weekdays: Morning Prayer, 8:30; Holy  
Communion, 7:30 (and 10 Wed.);  
Evensong, 5. Daily Offices are coral  
except Monday.

**THE HEAVENLY REST, NEW YORK**  
5th Avenue at 90th Street  
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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.

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Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
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**WASHINGTON CATHEDRAL**  
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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 proces-  
sion) (1, S. HC); 4, Ev. Weekdays:  
HC, 7:30; Int., 12; Ev., 4. Open daily,  
7 to 6.

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Holy Days: 11; Fri. 7.

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

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TRINITY**  
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Boulevard Raspail  
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"A Church for All Americans"

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## SERVICES In Leading Churches

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Daily, 12 noon with sermon Wed., Fri.,  
7:30; 11 C. daily at 7:30.

## SERVICES In Leading Churches

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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.

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Thursdays, 7:30 a.m.

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Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
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day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

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9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8, ex. Wed. and  
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Prayers 12:05.  
Office hours daily by appointment.

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p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

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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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## Archbishop of Canterbury Challenged On Africa

**HUDDLESTON WRITES MOST CHALLENGING BOOK  
YET WRITTEN ABOUT SOUTH AFRICA**

**By L. John Collins**

*Canon of St. Paul's, London*

"Look thy last on all things lovely, every hour." Since Father Huddleston's recall to England by the Community to which he belongs these words, he tells us, have haunted him. And his book, "Naught For Your Comfort" written from the heart of the Africa he loves, is set in the context of "this sudden, unwanted but inevitable departure." That is a reason why, perhaps, it is so incomparably the most vital and the most challenging book which has yet come out of the South African melting-pot.

What does the agony of his parting really mean? Why does it cost him so much to leave? It is because he seeks to answer these intensely personal questions and because he seeks to answer them out of the fullness of a heart brimming over with love, as well as under the wise judgment of a head well qualified by experience and training to distinguish wheat from chaff, that his book gives so clear a picture of the real South Africa of to-day and challenges the discerning reader to face up to the real issues involved.

Here is no abstract or theoretical assessment of the policy of apartheid and the legislation which flows from it, no impartial evaluation of the relationships which exist between white and black, but a frank and vital account of the situation, as it affects the lives of persons, an assessment based upon personal experience, a moving and a compassionate response of a loving shepherd to the sufferings, to the fears and the hopes, to the woes and the joys, of the sheep, each one of whom he knows and loves personally.

"I have tried in this book," Father Huddleston tells us, "to confine myself to examples of the working out of a race-domination policy which I have actually seen or experienced." "What I shall try to avoid," he says, "is that most common and persistent error in all such accounts—the attempt to be impartial. By this I mean that I shall write this book as a partisan, for I believe that Christians are committed in the field of human relationships to a partisan approach . . . . Any doctrine based on racial or color prejudice and enforced by the State is an

affront to human dignity and ipso facto an insult to God himself. It is for this reason that I feel bound to oppose not only the policy of the present government of the Union of South Africa, but the legislation which flows from this policy . . . there is no room for compromise or fence-sitting."

What then, are some of the main points which emerge from this intensely personal, this partisan approach to the present racial struggle in South Africa?

Briefly they are these: first, however people of goodwill may "bend over backwards in their efforts to interpret Nationalist legislation in a favourable light," the policy of apartheid is wholly wrong on any reckoning which takes into account humane, let alone Christian, values; and the legislation which flows from this evil policy is wholly disastrous in its effect upon the Africans.

Whether he speaks of the effects of the Pass Laws, of the Suppression of Communism Act, of the new Passport regulations, of the Bantu Education Act, or of the Western Areas removal scheme, or of the life of the Tsotsi Boys (a class of youth which resembles what we might call Teddy Boys or Juvenile Delinquents) or of the growth of Shanty Towns, in every story he tells there emerges in stark outline the same underlying pathos—the tragedy of a ruthless disregard

for the dignity and liberty of African persons and of their terrible and needless sufferings endured under the terror of white supremacy and the supposed upholding of so-called Western and Christian civilization and standards.

### Racial Domination

Secondly, with few exceptions the White South Africans do not encounter in a personal way, the Africans; they are blind to or ignorant of the social and home life, the disabilities and the poverty of the individual black man. "The truth is that the overwhelming majority of South Africans of the white group have no conception whatever of human relationships except that based on racial domination. The only Africans they know, they know as servants or employees. The greatest tragedy, in one sense, of the present situation is the total ignorance of those in responsible positions of government of the way in which young Africa thinks, talks and lives."

And, following upon a moving passage concerning his own work of compassion in Newclare, a passage which emphasizes the warmth and friendliness of the people and what joy he found in their friendship, Father Huddleston comments "Strange indeed that such chance encounter should warm the heart! . . . It is because, in Johannesburg, the white and the black worlds which jostle one another on the same pavement are yet farther apart than the stars themselves. And present policies only make explicit, only harden this evil division between man and man: make it more impossible for friendship to grow or even to be seen as desirable in any form at all. The loss is so great that it is inexpressible. For the Christian it ought to be so great as to be

intolerable. But it is not. The Christian drawing rooms at Parktown or Houghton would, for the most part, shudder at the idea of friendship and affection existing between persons of different colors."

And so the lie is given to the contention, so forcibly presented by false propaganda from South Africa House and other official sources, that only the man on the spot is in a position to criticize South African racial policy and legislation.

### A Police State

Thirdly, "there is no time to lose in breaking the present government." The time and patience asked for by Church leaders here and in South Africa during which theological discussion might at length bring about a change of heart in the Nationalist Party is just not available. South Africa is already a police state; the black peoples' sufferings and privations are already too grievous to be borne and grow worse as day succeeds day.

Fourthly, there is an urgency about the present situation in which immediate political action alone is adequate to stem the tide of tyranny. Protests, pronouncements against a policy of apartheid and the legislation which flows from it, theological discussion, these are all valuable contributions in the battle against color prejudice. But "the weapons used to impose a racial discrimination policy upon the African people are, of course, political. Prejudice and fear are doubtless the motive forces behind the policy, but it is such measures as the Native Urban Areas Act, etc., which translate that prejudice and that fear into hard reality. It is the propaganda put forth by the State Information Office: it is the

speeches made by cabinet ministers (and often enough by Opposition leaders too). . . . It is these things which are the weapons of the white race. . . . And, certainly, they are political weapons."

"I do not believe it to be wrong, or foolish, or un-Christian to try to strike from the hand of White South Africa the weapons which not only hurt and wound the African every day, but must also ultimately destroy civilization on this sub-continent. I would, in fact deny absolutely that 'political weapons' are not to be used by Christians, for I believe that the Christian is bound to act politically, wherever he may be: that if the Church refuses to accept responsibility in the political sphere as well as in the strictly theological sphere, then she is guilty of betraying the very foundation of her faith: the Incarnation . . . . And in South Africa, if we wait to impress Afrikaners with the truth of Catholic theology, and English-speaking South Africans with the need for religion, we might as well give up the struggle for human rights altogether."

The Archbishop of Canterbury, when he met Father Huddleston, spoke to him strongly against the use of "political weapons" and urged persistently the exercise of patience. This is strange in one who is himself the head of a state Church and whose recent pronouncements about Cyprus would seem to suggest his purposeful intrusion into our own political affairs.

Father Huddleston comments on the Archbishop's conversation with him in the following words: "Certainly in this the Archbishop would find much support from Christian leaders in the Union. The cry has been that it is useless, if not wrong, to urge Christian action from outside, and that



the only right weapon to use is that of arousing Christian opinion and the Christian conscience inside the country. But if, for twenty years and more, the Church has tried this latter policy without success, is it really so wrong to suggest a different and more powerful method of attack?"

### Policy and People

And, lastly, the tragedy of the present situation in South Africa cannot be blamed upon the Afrikaner alone. "The whole purpose of this book has been an attempt to demonstrate, out of my personal, day-to-day experience, the effect of a policy upon a people: of a policy which I believe to be basically sub-Christian, and imposed by a government whose motives are clearly and unmistakably racial. But this policy could not be imposed, neither could the government which imposes it remain in power, if the majority of white South African Christians did not approve of it. The doctrine of white supremacy is common to both Afrikaner and English sections of the population."

What has been the contribution of the Anglican Church in this situation? — Father Huddleston expressly states that he reserves his criticisms for the Anglican communion, not because it has offended more than others, but because it is the communion to which he himself owes allegiance. The answer is best summed up in Father Huddleston's own words "the Church sleeps on."

Speaking of the shocking loss of personal liberty for the African under the present legislation, Father Huddleston refers to the banning under the Suppression of Communism Act, of Oliver Tambo, a devoted Churchman, an intelligent and well-educated leader in the African Congress, a

man of the highest integrity and of excellent character: he comments "It seemed to me then and it seems to me now quite intolerable that the great mass of Christian people in South Africa should remain entirely unmoved when a man of Oliver's stature was victimized in this way . . . . Here was, it seemed to me, a unique opportunity for the Church to protest and to demand to be heard on behalf of one of her most faithful sons. She did nothing . . . . The Church sleeps on. White Christianity is more concerned to retain its character as a law-abiding force than to express its abhorrence of such attacks on personal liberties. In spite of constant synodical resolutions and episcopal pronouncements, the Church as a whole does not care."

And "The Church is conniving at a policy which openly proclaims itself one of racial discrimination, of white supremacy, of 'baasskap,' because it fears that any effective or determined opposition will lose it the allegiance of its white members."

Nor is the Church without blame in its own house. "Within the Anglican Church as it exists in South Africa today there is enough color prejudice, enough uncharitableness and enough sheer blindness to lose it its influence over the African people in the next generation or less."

### Christian Dilemma

The chapter entitled "The Christian Dilemma" makes sad reading: it establishes beyond reasonable doubt that the Church is, despite all efforts to put its own house in order and to witness to the truth, still riddled with color prejudice and discrimination, still hag-ridden by the sin of racial pride, still afraid of losing its

life in order to save its soul.

"In order that we may live unmolested; in order that we may be free to minister to our people; in order that somehow we may retain control of our schools, our institutions and our buildings, we are tempted to say 'yes' to the state and to find good reasons for doing so. That is our peril to-day, for life and freedom and the right to possess what we have built at such great cost is too high a price to pay for the loss of our soul. I pray God that we may yet choose death—the destruction, if needs be, of all our external works: the loss, if it is a loss, of all those Christians who cannot accept the oneness of all men in Christ: the ostracism, poverty, and loneliness which could be our loss as the result of such a choice."

The Church sleeps on. Perhaps Father Huddleston's return, for all its sorrow to him and his African friends, may be God's means of waking us up—But let us beware lest those who may join the bandwagon do so in order to change the tune.

### A NURSING HOME FOR EAU CLAIRE

★ Bishop Horstick of Eau Claire is hoping to get funds to add a fireproof wing to the present Home for the Aged and thus convert it from an old people's home to a nursing home for the aged.

At present those in the home are taken care of in comfort but if one becomes sick she has to be taken to a hospital. He states; "We see the need and know we can do a better job with the new wing so we are seeking \$90,000."

It is hoped that there will be those outside the diocese who will contribute to the fund.

# A Tentative Basis for Unity Is Drafted By Students

★ Leaders of college student organizations from four Protestant denominations, and their adult advisors, drew up a tentative basis of union at a meeting in Chicago.

Represented were campus groups of the Congregational Christian Churches, Evangelical and Reformed Church, Disciples of Christ, and Presbyterian Church in the U.S.A. The Congregational and E & R groups already are merged as the United Student Fellowship. The projected merger involves a total of 300,000 students.

A declaration unanimously adopted by the student leaders said:

"We affirm that in the Church of Christ we are members of one body, and we are called to the union of our campus Christian movements as a more adequate expression of our unity in the Church to proclaim the Gospel in campus and community life."

It added, however, that "our union movement must not allow our 'togetherness' to cause us to become shallow in our depth of spiritual conviction and concern."

"We must strive for greater depth while at the same time we broaden our inclusiveness and relatedness and enjoy the richness of sharing our diverse heritages," the statement said.

The declaration will be submitted "for consultation and exploration" at conferences this summer of the Westminster Fellowship National Council (Presbyterian), the Disciples Student Fellowship, and the United Student Fellowship.

Studies also are to be prepared on the imperatives for union, campus situations, the backgrounds and limitations of the four denominations, and ways to assure that students understand all the issues involved.

The basis of union will be studied by local campus associations of the four fellowships during the 1956-57 academic year. It will be submitted to official boards of the respective denominations about 1958.

Proponents of the merger seek to form a United Student Christian Association "wherever possible" on campuses with less than 1,000 students. Merger of existing groups on campuses of from 1,000 to 4,000 students was suggested, and united ministry for campuses that now have no church groups.

For campuses of more than 4,000 students, the leaders here agreed that "at present we would continue our existing groups but would take steps to grow together in unity and improve the ministry."

It was decided to meet in Chicago again Nov. 2 and to invite observers of eleven other campus groups to see if the scope of the proposed merger can be increased.

"Most students feel there are so few differences between denominations that the benefits of unity will be greater than the differences," said Richard N. Johnson, 21, a pre-ministerial student at Pennsylvania College, Lexington, Ky., who represented Disciples of Christ students.

## ANOTHER FIRE AT ST. PAUL'S

★ Fire struck St. Paul's, Chicago, Easter Eve for the second time in two weeks, causing an estimated \$100,000 damage to the parish house which had escaped the first fire March 16.

The second fire was discovered by the members of the altar guild as they were preparing the altar for Easter services in the gymnasium, which the parish had been using for services since the destruction of the church. The women noticed sparks coming from the dumbwaiter and ran downstairs to find the first floor in flames.

Residents of nearby buildings and passersby aided the parishioners in removing to safety the organ—which had been loaned by a piano company—and the Prayer Books and other equipment that had just been purchased as replacements for articles destroyed two weeks earlier.

The second fire destroyed the recently modernized kitchen, the classrooms, the guild rooms and dining rooms, and all the vestments.

St. Paul's held its Easter service in nearby Church of the Redeemer. The vestry, meeting April 3, voted to begin work immediately on the restoration of the gymnasium in order that services could be held there while the church was being rebuilt.

## DEAN KELLEY GOES TO ENGLAND

★ Dean Alden Drew Kelley of Seabury-Western has resigned to become sub-warden of St. Augustine's College, Canterbury, England. The college is the official college for post-graduate study of the Anglican communion.

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# EDITORIALS

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## SPRING

IN SPITE of an awful lot of snow, at least in our part of the world, Spring slushed in some weeks ago: and we are happy to report that daffodils are doing fine. It is remarkable that every year about this time it should again seem possible

To see a World in a grain of sand,  
And a Heaven in a wild flower,  
Hold Infinity in the palm of your hand,  
And Eternity in an hour.

Blake's marvellous lines are really a definition of the principle which lies behind the whole New Testament: that in every way we can follow the pattern of the Christ, who being in the form of God didn't insist on keeping it, but voluntarily took the form of a man, a creature which grows from a single invisible cell, and that predestined to death. (Phil. 2.5-11).

Women understand this better than men: a woman can spend a lifetime keeping a single set of china clean in a one-room cottage or a three-room apartment. From that cottage or apartment can come a man who will change the face of nations; and yet his strength is only a specialization of hers. Everything is as important as everything else, if you look at it right. Because everywhere you are in touch with the reality which has now been shown willing to enter fully into the smallest things there are; and the greatest scholar may stand or fall in the last day on the care with which he has transplanted a bed of anemones.

St. Paul goes on to describe to the Philippians the glory which follows upon the death of the Son; and in another place (I Cor 15.36) he defines the necessary connection: "That which thou sowest is not quickened, except it die"; and St. John (12.24) ascribes almost the same saying to Jesus. In these two great spring-words of the New Testament we can feel ourselves grubbing around the taproot of life or where protoplasm, the stuff that could become the carrier of Being itself, is reduced to the next thing nearest inanimate matter, and is renewed by the union of the protein molecules

of the genes, the interchange of matter and energy.

"Interchange" is one of the keywords of Charles Williams, probably the greatest English-speaking theologian of this century. In his wonderful manual of Church history, "The Descent of the Dove", at the beginning of chapter two stands the name of a slave-martyr "who in a sentence defined the Faith. Her name was Felicitas; she was Carthaginian; she lay in prison; there she bore a child. In her pain she screamed. The jailers asked her how, if she shrieked at that, she expected to endure death by the beasts. She said: 'Now I suffer what I suffer; then another will be in me who will suffer for me, as I shall suffer for him'. In that, Felicitas took her place for ever among the great African doctors of the Universal Church".

And in fact as the spring-words of the Seed illustrate the sacrament of the Supper, there is a birth-word which illustrates the other Sacrament (Jn 3.4-5). Nicodemus: "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus: "Amen Amen I say unto you, except a man be born of water and spirit, he cannot enter the kingdom of Heaven". On these two words, we might say, hang all the law and the prophets—not only of Israel, but of all mankind. For like the two better-known words, they are one. The birth of a child from the water of the womb is, to the historical biologist, identical with the first emergence of life from that primeval sea, governed by the same moon, where life first arose. The Sumerians had some inkling of this connexion; and in their myth of creation combined it with the yearly fact of the emergence of the grain-crop from the mud by the receding Euphrates.

Ours is an age in which many people get a bad education, which among other things perverts their natural understanding of poetry; and perhaps some such detour as this is necessary for most of us to see how it can be nothing more nor less than Truth to say that Heaven is in a wild flower. But really spring is not the time for speculations about the flower, but for admiring it: and we hereby enter a plea that Americans should learn a little reverence

towards the natural processes that, both in the structure of the world and in the words of our Lord, have been made a symbol of the deepest mysteries.

### NATURAL SYSTEM

WE LIVE in the midst of a people who, by and large, are not offended at a cigarette butt in a garden or a tincan in a mountain stream; in fact, they probably chucked it there themselves. Please don't! If we must build papermills on our prettiest rivers and cut down our forests to print "Superman" on, at least we can all keep our own backyards in order. A natural system has a good deal of stability built into it; the crayfish and bacteria will take care of a lot of garbage, that's what they're there for: but if they get an overdose and die, the whole watershed goes out of whack, and you will have the dickens of a time restoring order.

We hope we are not fanatics about this, but we prefer to mulch our garden with the leaves and grass it grew itself than with guano and chemicals. We eat fresh food instead of canned as long as the pricetag doesn't get out of sight. Because we like the whole biosphere, from the deepest deposits of soil right up to the top of the atmosphere, just the way it is—or rather used to be, before people started shoving all the junk into it. There is a marvellous description of that world in Saxon times in Trevelyan's "History of England" (I. 1.6):

What a place it must have been, that virgin woodland wilderness of all England, ever encroached on by innumerable peasant clearings, but still harbouring God's plenty of all manner of beautiful birds and beasts, and still rioting in a vast wealth of trees and flowers,—treasures which modern man, careless of his best inheritance, has abolished and is still abolishing, as fast as new tools and methods of destruction can be invented, though even now the mere wrecks of old England still make a demi-paradise of the less inhabited parts of the island. We conjure up the memory of what we have lost in speaking of Robin Hood's Sherwood or Shakespeare's Arden, but it was older than Robin Hood and vaster than Arden. It was the land not merely of the outlaw and the poet but of the whole Anglo-Danish people. . . . When Chaucer and the late medieval ballad-makers at last found a tongue for the race, the first use to which they put it has

recorded their joy in the birds and flowers, the woods and meadows. In Tudor times the popular songs of the day give the impression that the whole people has gone a-maying. Did not some such response to nature's loveliness move dimly in the hearts of the Saxon pioneers, when primrose or bluebell rushed out over the sward of the clearing they had made in the tall trees?

Today that biosphere is in the greatest danger of all time; it is all our fault; and so far as we can see nobody in a position of authority in Washington cares two bits what happens to it. And we just wish to go on record as saying that we care very much, and we wish they would please just let it alone. Because this earth and atmosphere, and these seas and rivers and the variable icecaps, and the evolutionary lines currently going on, the admirable birds and butterflies and the animals we are so fond of in the zoo and even the useful insects, the solemn trees and the wildflowers we hope our grandchildren are going to pick: these are the only ones we're going to be given, and if we spoil them we're not going to be given any more.

And if we insist on going ahead spoiling things, we hope, we really do, that the works of civilization go first, before the damage gets beyond the power of the white corpuscles of this planet to repair.

And if God in his mercy leaves us a remnant, we most earnestly charge them to have better sense next time.

—Nuntius

## A Blind Man Groping

By W. B. Spofford Sr.

THE American Churchmen who went to the Soviet Union agreed that the leaders of the Orthodox Church "have accepted the Russian propaganda line 100%"—as Bishop Sherrill put it in a meeting with the Episcopal Church press. Whether the Russian churchmen, following the conversations, believed that the Americans have accepted the U. S. propaganda line 100%, there is no way of knowing. It could be, and maybe if there is a chance to meet them when they come here in June, we can find out.

In any case, Eugene Carson Blake, the chairman of the American delegation, asked the



Russians how they could expect them to join in a Christian effort for world peace when the Orthodox leaders supported the World Council of Peace. And Bishop Sherrill said in his interview that "the Church cries 'peace, peace', and leaves it up to the state to implement it."

But this is precisely what the World Council of Peace, to which the Americans objected, does not do. It is a peoples' movement which makes demands of governments all over the world, as the monthly Bulletin of the organization, available to American churchmen if they want it, abundantly shows.

Last month the German Peace Assembly was held in West Germany, presided over by Pastor Kurt Essen of Duisburg. Present were 500 delegates representing Social Democrats, Christian pacifists, Communists, conscientious objectors, members of the German Peace Association, the Fellowship of Reconciliation, the Women's Peace Movement, several youth organizations. They were "people" — not government officials. They demanded of their government general disarmament throughout the world; declared that the rearming of West Germany was a threat to economic and social progress; proposed that direct negotiations should be opened between the two German states, seeking reunification.

There was a delegation present from East Germany, enthusiastically received. There were telegrams and messages from Peace Councils in Belgium, Hungary, Japan, Rumania, Sweden, Poland, Switzerland, Austria, Czechoslovakia.

The fact is that there is a peoples peace movement in practically every country in the world—except the United States. I go through the Bulletin every month—rarely is there any report of any action for peace here.

In France, rallies attended by thousands, demanding peace in Algeria.

In England, meetings everywhere "in favour of our government's warmly taking up the proposals of the Pope and the Premiers of India and the U. S. S. R. as a favorable departure point for international negotiations." And a considerable number of clergymen of the Church of England playing leading parts in these rallies.

In Sweden last month the conference of their Peace Council was held, with demands of their government that they stand "for peace in our country and in the world" and that there be

"general disarmament and the banning of all weapons of mass destruction."

And so around the world—India, Burma, Japan, Italy, Argentina, Brazil, Holland, Indonesia, Rumania, China.

In Mexico, a tremendous mass meeting to honor General Lazaro Cardenas, former president of the country, who is now vice-president of the World Council of Peace. "At the present time," he said, "there is not a single people that does not want peace, that is not striving to consolidate it. The climate of insecurity created by the supporters of violence is an obstacle that must be firmly overcome to show people in all latitudes that friendly understanding between peoples is more lasting than the illusory triumph of war."

The United States does get into the back pages of the April issue of the Bulletin of the World Council of Peace.

There is a little item reporting that an enthusiastic audience of 2,800 attended a concert given in Toronto by Paul Robeson, with the comment:

"Canada is a country that Paul Robeson can visit without a passport."

But we, here in the U. S., condemn this world wide movement for peace because of our deeply ingrained "guilt by association" hokum.

And this goes, apparently, for the nine official delegates of the World Council of Churches who visited Russia—two of whom at least are avowed, doctrinaire pacifists.

Perhaps, at the end of the visit of the Russians here in June, these two men will give us a minority report.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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OUR Lord told Martha that she was cumbered with many things but Mary had chosen the better part. I do not remember knowing a churchwoman who did not feel that this was a little hard on Martha even though they would not dispute the word of the Lord. "The work has to be done," they think. "How is it going to get done if the Marthas don't get after it?"

There are times when the parson feels a little harried by the Marthas and rejoices in the Marys who come so faithfully to Communion and listen so raptly to his sermons. He can speak to the Marys out of the fulness of his soul while the Marthas will want him to do

something. Still, he needs the Marthas. Even though Mary chose the better part he feels Martha played a very necessary part.

"Meenisters!" exclaimed an old Scottish lady. "Meenisters! Guid men, but puir feckless bodies. They need looking after."

## PLACES OF HEALING

By Beatrice Haden Savage

*Episcopalian of New York City*

AFRICA'S problems hold the attention of all news-readers today, but neither the Church nor the secular press has given as much space as might be allotted to more than three million Africans afflicted with leprosy (Hansen's disease). The appalling tragedy is that ninety-eight or ninety-nine per cent of these unfortunates receive no medical attention whatsoever, and are at the mercies (that is, the abominable abuses) of the African witch-doctors.

The oldest records of the disease, or a very similar disease, the Papyrus Ebers (c. 1350 B. C.), written before the biblical account, were discovered in Egypt, but Asia and all backward areas of the world share this continuous calamity with Africa. An estimated ten million persons suffer from leprosy. In South America are relatively few cases, and the United States and modern Europe have no serious leprosy problem.

These "tainted" ones are, and have been since time immemorial, outcasts; impoverished and cruelly treated by society and even by their own families. This attitude was largely due to fear of contagion of a malady which ravishes and cripples the body, destroys the extremities, and may cause blindness, mutism and paralysis. But the attitude was intensified by total lack of scientific knowledge.

Leprosy is caused by the Hansen bacillus (also known as mycobacterium leprae), discovered and first isolated by Gerhardt Hansen in Norway, where the disease was still prevalent, in 1874. Use of the term Hansen's disease by the public is encouraged by workers in this field because this term is not associated with unwarranted fear and horror. Today the word leprosy is the medical term. Biblical leprosy may or may not have been identical

with what is called Hansen's disease. Authorities differ on this point. But it is conceded that inasmuch as no scientific diagnosis was available, ancient peoples, including the Jews, with scabies and all sorts of skin diseases were classed as "lepers".

Hansen's disease is only mildly communicable, and then only after long intimate (not sexual) association with an infectious case of the lepromatous or skin-type. The germ enters the host through the broken skin or through the mucous membrane of the nasal passage. About 85% of cases are contracted in childhood, according to common medical opinion. Many sick people are walking around freely today who are much more dangerous than the victims of Hansen's disease.

### Church Concern

THE Church from the first Christian era has concerned itself with the care of these unfortunates. Their nursing was undertaken by the Order of St. Lazarus, founded in A.D. 79. In West Africa the Episcopal Church carries it on, today, and our medical missionaries have at their command modern drugs. The sulfones (a class of organic compounds containing the bivalent SO<sub>2</sub> group united with two hydrocarbon radicals, not to be confused with the sulfa drugs) and notably the parent substance, diamino-diphenyl-sulfone or D.D.S., have brought new hope and excellent results. It can be said today that juvenile and early-detected cases can be cured. Advanced cases can generally be decidedly improved, and frequently in the lepromatous-type are arrested. However D. D. S. is not a cure-all or white magic. Some old cases do not respond. Also relapses are far too frequent.

About 1936 Dr. Werner Junge of St.

Timothy's Mission Hospital at Cape Mount, Liberia, determined to found a settlement. The Liberian government gave the property on Massateen Island in the vicinity of the hospital. The initial set-up was a small dispensary and three native huts, already the living quarters of a handful of cases who lived by begging.

The work grew, and in 1951 fifty patients were removed to their present community, Mbalomah, "a place of healing". Here the government generously provided beautiful, fertile farming land, 500 acres, with good rice paddies and suitable fruit growing opportunities. The patients, now about 100 adults and twelve children, live in a village which they built themselves, African style and where they work out their lives—in a normal African manner in as far as this does not interfere with their medical care—and includes some elementary conceptions of hygiene which the mission teaches.

New-born babies (always uninfected; the disease is not inherited) must be immediately separated from their mothers. Recently it has been considered wiser to place the children in foster homes in the neighboring town of Robertsport until they are old enough to go to the mission school.

Thomas Haines, a Liberian medical worker with many years of experience with leprosy patients, and who does a good deal of the actual nursing himself, is in charge of the Mbalomah Community. Dr. J. F. H. Stewart is the medical director.

In 1954 Mbalomah's agriculture was broadened; especially by the planting of orange groves, cocoa trees, coconut and oil palms. These will not only enrich the diet, but in time may allow the growers to have enough to sell to the outside world. Work, and even more so, cash profits, earned by the sweat of the brow are the mightiest weapons with which to combat what every adult leprosy victim must feel most of his waking hours, a sense of uselessness and dejection.

### Cooperative Project

**M**BALOMAH should be considered a three-fold cooperating project: the staffs are supported by the National Council of the Episcopal Church; the sulfones are supplied by the United States public health mission, organized some years ago to improve the health conditions throughout Liberia; American Leprosy

Missions makes an annual grant for maintenance. In 1955 this amounted to \$2,700. The amount depends on the need. In 1954 a special building grant of \$2,000 went to Mbalomah.

In 1952 the fathers of the Order of the Holy Cross established another place of healing near the Holy Cross Mission and Hospital at Bolahun, also in Liberia. Originally called Mbalomah its name was recently changed to Mbalotahun ("town of healing") to distinguish it from the one near St. Timothy's. This venture began with a small clinic, a relatively short distance from the borders of Sierra Leone and French Guinea. No other leprosarium lies within a radius of 150 miles. The victims of the disease come from all directions and over two borders. Now Mbalotahun is a village with a God-palaver house (chapel) and some twenty-five huts, the dwellings of 165 adult patients, representing three quite different nationalities, each with its own language, culture and habits, but willing to share the common bond of suffering and ostracism, and live in Christian fellowship which the Holy Cross missionaries stress by example as well as teaching.

The work is growing fast, which makes the situation difficult without enough trained assistants to bandage as often as desirable. Old sheeting is used in place of gauze; when it is soiled the patients often replace it with rags which do not show the dirt. The community needs a trained worker to supervise daily. One young male patient is doing splendid work as a dresser or bandager.

Learning to read and write is a part of the life of the colony, and means a great deal to the very handicapped who can do little or no physical work. One young man who has been sent back, symptom-free, to his home in Bolahun comes out to the community regularly to teach his old friends. Likewise boys from Holy Cross Mission High School give their time to teaching at Mbalotahun—with no fear of the disease.

Fr. Sidney J. Atkinson, O. H. C., from its beginnings the director and moving spirit at Mbalotahun, has returned to the United States. Rev. Joseph H. Smyth, M. D. is the medical director. Miss Jeanette Davis is the laboratory technician.

The community has received a special grant of \$2,000 last year from American Leprosy Missions for a dispensary. The first install-

ment of \$350 will be used for the purchase and transport of zinc roofing material. Transportation is an expensive and formidable problem. Air transport (the air strip only four or five hours walk from Balohun) is the simplest but costly. The nearest railroad terminus and post office are 50 miles away in Kailahun, Sierra Leone, and so even more costly! Other materials for the building are purchased from local dealers.

The Order of the Holy Cross in Liberia "is accepted and trusted" to quote Fr. Atkinson. This fact not only makes medical work possible, it is the foundation of all the spiritual comfort and religious teaching. Unless leprosy is detected and the treatment begun before the destructive processes of the disease have become incurable, too often the case in Africa, the emotional distress and agony is greater than the physical pain. And physical pain is a part of leprosy. The nodules in the lepromatous type become open ulcers. In the neutral type the germ attacks the nerve fibre beneath the skin, and cause pain until the nerve is killed.

All men need the love of Christ and faith and hope, and surely these gravely afflicted ones find a special comfort in the faith the mission fathers teach. The fathers are wise—the emotional side of religion is not allowed to take hold of a sufferer merely to give him temporary relief. Regular instruction week in and week out sitting on the floor of the Godpalaver house is a long hard way to God. Often the candidates for baptism wait two to four years until the missionaries feel sure they are ready. Those who are too sick and weak to go to the chapel are privileged in having the Holy Communion brought to their bedsides.

### American Leprosy Missions

AMERICAN Leprosy Missions which assists this work, has headquarters at 156 Fifth Avenue, New York, and field representatives in Ridgewood, N. J.; Carlisle, Pa.; Boston; Chicago; Dallas; Atlanta; Los Angeles and Seattle. This society is an outgrowth of the Mission to Lepers of London, and was originally the American Mission to Lepers. The name was changed in 1950, because the word leper carries so great a social stigma that no one should apply it to any human being.

The British society was founded in 1874 as a result of an address given by an India missionary in Dublin, and was the first Protestant

organization to devote itself to this particular problem. The two societies still cooperate in financial aid to leprosy hospitals, colonies, etc. The American society aids in the building and maintenance of about 160 of these institutions where missionaries of 62 Protestant Church mission boards and similar agencies serve throughout the world. The society has a new development plan by which it hopes to increase its budget from half a million, its present annual income, to two million dollars.

Money is raised through churches, Sunday schools, woman's auxiliaries, etc. American Leprosy Missions will on request send any organization publicity material, films, and the like which will tell the story. Also Pete-the-Pig banks are to be obtained for a small sum. Pete should be in every Sunday school, so children will learn to give to less fortunate children. In fact every churchman and woman should have Pete on his or her desk to remind him that the Episcopal Church at present is giving medical care in only these two Liberian colonies. It is very little for us to do when more than nine million sufferers are entirely uncared for. Our hard-working fellow Christians such as the Roman Catholics, the Presbyterians and the Methodists are working in this field in far larger numbers and with far greater zeal than we are. But there is plenty of room for Episcopalians, men and women. ?

And no one, now that many governments in Asia, Africa and South America are establishing leprosaria (colonies), should rest in peace with the idea that it is a government problem and not the Church's. These governments are not attacking leprosy with any great dispatch. Some are doing nothing at all.

Besides, it is the policy of most government-owned and directed leprosaria to welcome religious work. Chaplains or visiting clergymen in the secular institution have a great responsibility and a great opportunity. Such as the Rev. Samuel Akiyama, a Japanese priest, who divides his time between the government hospital for leprosy at Kagoshima and at Kumansoto, working among 2500 people. American Leprosy Missions has provided funds to build chapels at both hospitals. In the Panama Canal Zone American Leprosy Missions makes a yearly grant which in part supports the services of Venerable L. B. Shirley whose flock numbers about thirty in the government sanitarium for leprosy victims in Palo Seco.



While the governments are making strides in meeting their obligations they make, except in Brazil, no provision for the healthy children of their patients. Thousands of the children need our interest if they are to be protected and educated, loved and taught to love God and one another. Besides funds, the willingness to go to the far places of the earth with the intellectual equipment to do the work and the dedication to do it as Christ would have it done, are most urgently needed.

## FAITH COMES FIRST

By Austin Pardue

*The Bishop of Pittsburgh*

OUR Lord told stories which were so vivid that they became living pictures, not easily erased from imagination of his listeners. Those who brooded over them were fired with new visions, possibilities, and hopes. Their feelings and emotions were set on fire. Our Lord knew that once he firmly gripped their imaginations to the depths of their subconscious roots, he had them forever. True, they might temporarily be ridiculed sufficiently to be talked out of following him, but the visions he gave them would always come back to draw them again to his side.

So, he said unto them, "Hearken, behold." He told them to look, see, visualize, imagine and picture the story. Make it real, live it. Sense it, feel it, smell it, hear it, touch it—the way Jesuits do in the spiritual exercises of their founder, Ignatius Loyola. He knew that once they understood him by faith, he could trust them to approach him with reason. Had they come to him on a rationalistic basis first, love would degenerate into a mere analytical critique. He knew that in religion a man must first seek the gift of faith and once he has it, he can be trusted to use such intellectual powers as he might possess. Religion that operates the other way around often becomes sterile and prideful. Love and understanding are not to be approached with calculus and a slide rule.

### Faith Comes First

THE problem of much theological education of the modern school is that young men, with little belief when starting seminary are forthwith exposed to Biblical higher criticism and from then on their battle for a free and

uninhibited faith is difficult to win. Without faith, a student's undoubted sincerity is disillusioned and he may degenerate into a ministerial time server. Faith comes first.

Jesus said, "If I be lifted up I will draw all men unto me."

He must be lifted up for men to see, to know, to understand, to befriend and love. He must become real, vital, and alive. Also he must be close and intimate so that one feels his accessibility at all times. We should be on such friendly terms with him that we are never afraid to talk with him about anything for his "property is always to have mercy."

We need to make him such a living friend that we will do anything for him, knowing that he will give us the power to do everything. We must approach him, not with a critical set of rationalizations concerning his life as depicted in the Gospels. That is no way to make a friend. Read the New Testament for what it says and "Think on these things" until he is so alive that he stands beside you. When you know him so well that you can speak to him on any subject at any time, you can be intimate enough to question him concerning his Gospels—not before. Critical analysis should never precede faith, love and understanding.

### Appeal To Creativeness

RELIGION must appeal to the creative faculties if it is to be effective. One ought to be first steeped in the great stories of the Bible, both Old and New Testaments. The mighty acts of Abraham, Joseph, Moses, Elijah, Elisha, the Prophets, our Lord, St. Paul and the Apostles should be living experiences of moving vitality, imagination and spiritual power from the outset. This does not mean a return to blind fundamentalism and textual literalism. It does mean that the spirit of the supernatural and miraculous needs first be so deeply imbedded in the heart of a Christian that he trusts God to save any situation that is right and to accomplish any wonder that is for the good of man.

Most of us modern clergy know little about the English Bible. We are trained mostly in the critical aspects of the origin of the books. We come to the people as trained Biblical critics rather than fiery spiritual leaders, steeped in the fabulous mysteries and powers of God.

"Hearken, behold." He did not say, "Listen, I want to reason and think about God." He

said, "Attention, look at this picture I am going to paint for you."

The Bible is filled with creative imagination, supernatural events, fantastic stories and an unceasing appeal to one's faith in the all-powerful almightiness of God. This book is the rock upon which we build and prove our faith. It should inspire and propel the Church of our time into ever new and imaginative expansion. Yet, there is little Bible preaching today that lifts people to new heights and visions.

Most of the clergy tend to preach in accordance with the notes taken in classrooms at seminary. Far too many sermons take little account of the wondrous events of the Bible. If they do, too often they explain them away, so that the "intelligent" will not be offended. We forget that just about everyone needs to believe that great things can be done by God through us. People welcome the Bible stories that lift them outside their limited little materialistic thought patterns.

#### Limitations Of Education

THE same problem has occurred in the field of science where orthodox learning has tended to inhibit creativity. A brilliant professor at M. I. T. has developed a remedy with startling success and daring imagination. Professor John E. Arnold has created a new planet, Arcturus IV, about 192 trillion miles away. He gave it strange endowments of atmosphere and many odd physical features, vastly different from anything we know. It is inhabited by an intelligent race of two legged creatures descended from birdlike ancestors. He uses this stage-set to pose problems in the design of all kinds of new and necessary equipment. Thus, his students are forcibly unshackled from the bonds of habit and tradition. His desire is to liberate their minds from mental blocks. C. F. Kettering once defined an inventor as "a fellow who doesn't take his education too seriously."

Even though the Bible is filled with creative scenes and experiences, it is often considered crude or queer to advocate praying with an unlimited faith. The first thing that is said by almost any orthodox Protestant is, "But don't you think it is dangerous—you might become a fanatic." In reality, there is little if any danger of modern Christians becoming fanatics.

There is far more chance that they will be-

come neurotics. We are so spiritually uncreative and unimaginative and lacking in faith that we become earthbound by materialistic worries, fears, anxieties and psychosomatic illnesses. A little creative faith would lift us above the gravitational pull of the earthy materialism we espouse, and carry us to new vistas of great spiritual achievement.

## Study The Church

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

EVERY once in a while I hear of an Episcopalian who has become enamoured of some other religious group, and becomes a devotee of it. The reason given is that the teaching or emphasis of such a group fills a need which the Church does not fill. In such a case I wonder if a person has ever really grasped the emphasis of the Church itself. More times than not, those who wander afield from the Church seeking spiritual help have not been aware of the deep spiritual life which is really in the Church. They have not gone behind the words of the Prayer Book to the deep meanings behind the words.

If your Church ever seems inadequate to your spiritual needs make a study of the Church. Ask the clergy to help you better to understand and practice your religion. The chances are a new life will open up for you, and you will find it as the old familiar phrases of the Prayer Book come alive for you.

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By G. A. Studdert-Kennedy

Chaplain of World War One

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THE WITNESS

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## METHODISTS ASK CHANGE IN NATIONAL ANTHEM

★ When the quadrennial Methodist general conference meets in Minneapolis, April 25 to May 9 it will be asked to get behind a move to make "America the Beautiful" the national anthem of the United States.

The world peace committee of the Wisconsin conference has initiated the memorial, saying: "We cannot bring about peace by singing about rockets and bombs and their successors — intercontinental guided missiles or A-bombs."

The reference was to the military background and traditions of the present anthem, "The Star Spangled Banner."

The Wisconsin committee said that in addition to being peaceful in nature "America the Beautiful" has these advantages:

It is very easy to sing, an important factor in grade and high schools.

It is easy to understand.

It embraces the best of major religions.

It is easier to memorize, hence can be sung in its entirety.

Each stanza ends in a different prayer for a better nation.

It reflects the beauty and bountifulness of our nation.

It was inspired by a closeness to God.

Words for "America the Beautiful" were written by Katherine Bates after a visit to Pike's Peak by prairie wagon in 1893.

## HICKORY PARISH HAS MISSION

★ The Ascension, Hickory, N. C., has a parochial mission for the people of the rapidly growing towns of Newton and Conover, ten miles away.

With the backing of Bishop

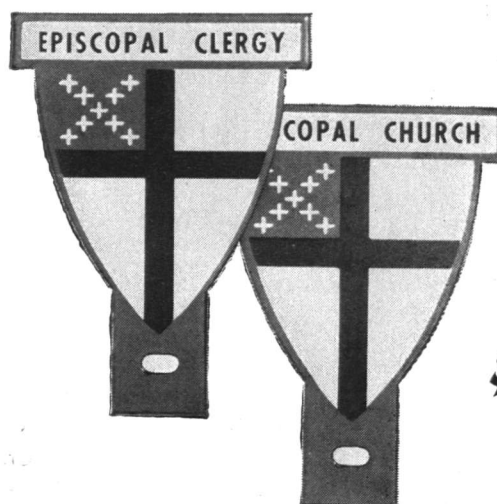
Henry, the vestry and congregation, services were started by the Rev. Robert B. Campbell, rector, in a funeral establishment. There are four lay-readers who alternate in reading Morning Prayer with Mr. Campbell celebrating Holy Communion once a month. There is a Sunday School, with

classes for each age group, including adults.

Eight years ago the Hickory church had an average attendance of from seven to ten people. Today it is the second largest parish in the diocese, with plans under way for an addition to the parish house.

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## JOINT CONVERSATIONS ARE PORPOSED

★ Bishop Higgins of Rhode Island told a conference of Evangelical pastors and Church workers, meeting April 5 in Providence, that he would like to see informal talks between the National Council of Churches and the National Association of Evangelicals. Such talks, he said, could clarify the aims of both and point ways of working together.

He told the group that the Evangelicals has "the idea that the National Council is somewhat of a liberal group theologically," whereas it seems to him "to be somewhat conservative theologically, though not socially."

He told them that the ministry, "which should be the greatest unifying factor," is what keep Episcopalians and Evangelicals "more apart than anything else."

## NATIONAL CHURCH IS PROPOSED

★ A United National Church in England was proposed at the diamond jubilee meeting of the Free Church Federal Council, meeting the last week of March in Liverpool.

The proposal was made by the new moderator, the Rev. Kenneth Parry, a Congregationalist. He said the Church he had in mind would include the Church of England as well as the Free Churches.

The Rev. Copland Simmons, retiring moderator, told the meeting that he had found little urge toward unity among

the rank and file of Church members during his year in office.

## PIONEER BISHOP HONORED

★ A service commemorating the 150th anniversary of the birth of Bishop Leonidas Polk, was held at Washington Cathedral, April 15th.

He was the first missionary bishop to the Southwest and was active in Arkansas, Indian Territory, Alabama, Mississippi and Louisiana. He was also in charge of the Republic of Texas so that he also had the distinction of being the first foreign missionary bishop.

## CHURCH GROWS IN BRAZIL

★ Bishop Bentley, director of the overseas department of the National Council, has returned from a visit to Brazil and Cuba. Speaking of the work in Brazil, he said that he was much impressed with the growth of the Church there and feels that Church people "have good reason to believe that it stands on the threshold of a new day which will bring increased strength and a greatly enlarged program."

## PRIESTS CONVENTION IN JUNE

★ A priests convention will be held at Wayne, Pennsylvania, June 4-8, sponsored by

the American Church Union. Dean Littlefield of St. Luke's Cathedral, Orlando, Florida, is chairman.

There will be two main themes; towards continuing ecumenical discussion, in accordance with the request of the World Council of Churches, and work in planning and preparing leaders for teaching missions.

## BISHOP BURROUGHS IN IOWA

★ Bishop Burroughs of Ohio is to be the headliner at the convention of Iowa, meeting at Council Bluffs, May 8-9.

He will address a luncheon for laymen and speak at the convention banquet.

## SEABURY-WESTERN LECTURER

★ Bishop Kenneth Riches of Dorchester and canon of Christ Church, Oxford, England, lectured at Seabury-Western Seminary, April 3rd and 5th. He is in this country for a term at General Seminary where he is teaching.

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## COLLEGE WORK EXPANDS

★ A new look in the Church's college work was described by the Rev. Arthur Kinsolving, chairman of the national commission on college work at its annual meeting, held at Seabury House, Greenwich, Conn., April 3-6. Replacing its former philosophy that "the Church was going to war with the secular forces that are taking virtual possession of the academic scene", the new look now recognizes the existence of "well-established religious institutions and purposes on all American campuses" and the Church must not look upon its task as a "mission from the outside" so much as a redemption from within, finding ways and means to aid administration, faculty, students, chaplains, and local rectors in "the great process of building a Christian community and training oncoming generations to take their full Christian part in the life of the community."

In addition to its other business, the commission directed the National Council's division of college work to find means by which bishops and local rectors could obtain well-qualified clergy to serve college communities and by which placement services might be offered to clergy desirous of obtaining such work.

It directed the division to set in motion a long-term training program for men and women already in college work, so that they could look upon

their work as a permanent career.

It recommended the official establishment of a permanent, national committee on work among overseas students in the United States; recommended that Episcopalians take an active part in establishing local committees for work with foreign students or in participating in already existing local committees. The Commission stated that the overall general policy in the Church's work among college students should be governed by the fact that the Church has a responsibility to all foreign students, not solely to Anglicans or Episcopalians.

## MINNEAPOLIS PARISH CELEBRATES

★ On March 17, 1856 people recorded: "We the undersigned inhabitants of the Town of Minneapolis, Minnesota Territory, sensible of the truth of the Christian religion, and desiring to promote its holy influences in our hearts and the hearts of our neighbors, do, to this end, hereby associate ourselves together under the name of the Church of the Ascension Parish, Minneapolis; in Communion with the Protestant Episcopal Church in the

United States to whose order and Liturgy, Constitution and canons we hereby promise conformity and, obedience."

In less than a month the first regularly scheduled service was held. At the time there were 300 people living in Minneapolis. Before a building was even started the name was changed to the Church of Gethsemane.

On April 8, 1956 the parish celebrated its 100th birthday. One of the features was the presentation of a centennial hymn written by Dr. Norman Johnson, choirmaster, who is the son of one of the parish's famous rectors, Irving P. Johnson, later bishop of Colorado and founder and first editor of the Witness.

## MISSIONARY BISHOPS HAVE MEETING

★ Bishop Blankingship of Cuba was the host to the bishops of Mexico, Panama, Haiti and Puerto Rico at a three-day conference the latter part of March. Bishop Bentley, head of overseas work, was also present. They discussed the publication of literature in Spanish and French, recruiting and training for the ministry, did final editing of a new hymnal in Spanish.

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## ANOTHER REPORT ON RUSSIA

★ Swedish Baptist leaders reported on their return from a 12-day visit to the Soviet Union that they had "unexpectedly" found "unlimited freedom of worship" not only in the Russian heartland but in the Baltic states.

Erik Ruden, director of the Swedish Baptist Union's mission board, said missions (congregations) in Estonia and Latvia as well as in Russia itself "are given every opportunity to make contact with and work among the people."

He said there now are some 6,000 Baptist missions in the USSR with a total membership of more than 500,000 and that Baptists are increasing there at the rate of about 10,000 a year.

Members of the six-man Swedish Baptist delegation conducted Easter services at a 700-year-old former Catholic church in Tallinn, capital of Estonia, turned over to Russian Baptists by the Communists in 1944.

Mr. Ruden said they also visited a theological seminary in Leningrad where 500 young men are being trained for the Russian Orthodox priesthood.

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"We were particularly impressed on the tour by the overflowing attendance at mission halls and the evidences of a surging interest in religion, particularly among youth," he said.

"We conducted 14 worship services attended by at least 30,000 persons during our trip."

## WOMEN PRISONERS BUILD CHAPEL

★ A chapel requested, planned and constructed by the inmates of the state prison for women in Raleigh, N. C. was dedicated by the Rev. William H. R. Jackson, chaplain of the North Carolina department of prisons.

He was assisted in the ceremony by the Rev. George A.



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Fisher, rector of St. Ambrose's Episcopal church, and Rabbi Harry N. Caplan of Temple Beth-Or.

Superintendent Elizabeth B. McCubbin of the prison said work on the chapel was begun last summer after she had received more than 100 letters from inmates requesting it.

The women made the chapel's furnishings in the prison craft shop from materials purchased through their recreation fund.

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Rev. Robert R. Spears, Jr., v

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.

Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt.

#### ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v

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#### ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. William Wendt, p-in-c

Sun 8, 10, 8:30; Weekdays 8, 5:30.

# BACKFIRE

A. E. JENKINS

Rector of St. Matthias, Whittier, Cal.

The cover picture of the Easter number (3/29) seemed to me to be wrong. I don't know whether or not it was your intention to turn the picture sideways and to give the impression that administration of the chalice was by other than the one who appears to be vested.

From where we look at the Church, with its overwhelming growth and over-capacity congregations, it would be a great help to have administration of the chalice by properly licensed laymen.

Note: We were playing no tricks. The picture was of a sick communion with the one receiving lying in bed. The matter of licensed laymen administering the chalice we believe has merit and we would like to hear from others on the subject.

T. C. MORGAN

Layman of New York

I have just read your account of the annual meeting at Holy Trinity, Brooklyn, as well as accounts in the New York papers. A spokesman for the anti-Melish crowd stated that the vote to adjourn the meeting was passed "overwhelmingly". This obviously was not true for the same accounts, including yours from Religious News Service, state that fifty left the meeting and that 200 remained and voted for the new vestrymen unanimously.

Certainly every loyal Episcopalian must regret this unhappy affair

and its attendant publicity. And now, it seems, the matter is to be further prolonged. It seems clear that the vast majority of the members of the parish favor Mr. Melish. I have wondered in recent weeks why those who do not favor him do not quietly withdraw and join other nearby Episcopal churches? There are enough churches in the metropolitan New York area for any person to find one that best suits his spiritual and other needs.

MISS WILMA CROSS

Churchwoman of Washington, D.C.

Your editorial *Black and White* was extremely offensive. As a matter of fact it is the first time I have known intermarriage to be openly advocated.

As for white people taking on a tan in the summer, it is not because they think brown a nice color for their skins, but because it gives one a healthy look.

*The Witness* suits me very well on most questions that are controversial but you went too far with this one.

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## CONSTANCE VULLIAMY

Churchwoman of Parkville, Mo.

I have finished reading the April 5th issue and it surely is a good one. I literally read every word, including the back page ad. All the articles were pertinent; the editorial excellent, as well as the Blind Man Groping.

*The Need for Compassion* by Father Huddleston was awfully well done and I wish it could be read by everyone in the land.

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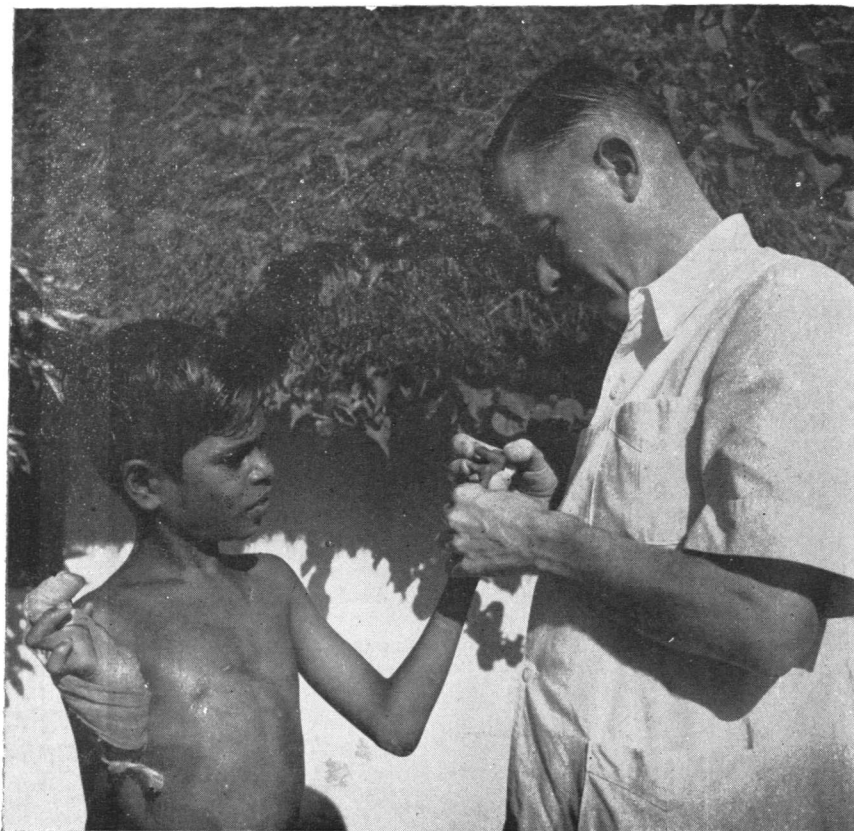


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