

The **WITNESS**

MAY 3, 1956

10¢



MODERNISTIC CHURCH

ST. MATTHEW'S, Pacific Palisades, California, is a striking example of modern church architecture. Photo is by Julius Shulman

THOMAS CRANMER: MARTYR

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
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 proces-
sion) (1, S. HC); 4, Ev. Weekdays:
HC, 7:30; Int., 12; Ev., 4. Open daily,
7 to 6.

ST. PAUL'S

13 Vick 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"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOF-
FORD, Managing Editor; KENNETH R. FORBES,
GORDON C. GRAHAM, ROBERT HAMPSHIRE,
GEORGE H. MACMURRAY, PAUL MOORE JR.,
JOSEPH H. TITUS, Columnists; CLINTON J.
KEW, Religion and the Mind; MASSEY H.
SHEPHERD JR., Living Liturgy; JOSEPH F.
FLETCHER, Problems of Conscience.



CONTRIBUTING EDITORS: Frederick C. Grant,
F. O. Ayres Jr., L. W. Barton, D. H. Brown
Jr., R. S. Emrich, T. P. Ferris, J. F. Fletcher,
C. K. Gilbert, C. L. Glenn, G. J. Hiller, A.
C. Lichtenberger, C. S. Martin, R. C. Miller,
E. L. Parsons, J. A. Paul, Paul Roberts, W. M.
Sharp, W. B. Sperry, W. B. Spofford Jr., J. W.
Suter, S. E. Sweet, S. A. Temple, W. N.
Welsh.



THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of the first week in January and
semi-monthly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.

SERVICES In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
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

IN PHILADELPHIA
2nd Street above Market

Where the Protestant Episcopal Church
was Founded
The Rev. Ernest A. Harding, Rector

Sunday Services, 9 and 11.
Noonday Prayers Weekdays.
Church open daily 9 to 5.

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.

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
Rev. Messrs. F. P. Williams,
E. L. Conner

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

TRINITY CHURCH

MIAMI, FLA.
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverser, 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
The Rev. Alfred Mattes, Minister
of Education
The Rev. Donald Stauffer, Asst. and
College Chaplain
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.

Story of the Week

**Abundance Problems Debated
At Church Conference****ENTIRE ECONOMIC SYSTEM MUST BE SHIFTED
TO TAKE CARE OF NEEDS OF PEOPLE**

★ More than 400 clergy and lay leaders met in Pittsburgh for a searching study of the social and moral problems facing America because of her vast wealth.

It was the national study conference of the Church and economic life convened by the National Council of Churches.

The first such conference since 1950, it had as its theme "The Christian Conscience and an Economy of Abundance." Among those present were bankers, farmers, congressmen, lawyers and union leaders. They and the clergymen discussed whether the United States is using its wealth to meet the basic human needs of its people.

While the conference was primarily concerned with the attitude of a Christian toward the material plenty which surrounds him, the delegates also focused their attention on whether low-income families are moving up in the living scale fast enough, what can be done to ease economic discrimination against minority groups, and what aid can be offered to economically depressed areas.

At eleven discussion groups,

the delegates sought answers to the problem of Christian conscience with respect to superabundance.

In the keynote address, Methodist Bishop Lloyd C. Wicke of Pittsburgh discussed the meeting's theme.

"Our widely heralded abundance," he said, "is bringing no spiritual security. It is chaining men to the machine rather than to the needs of mankind."

Murray D. Lincoln of Columbus, O., president of the Co-operative League of the U.S.A., stressed that "we are confronted by the challenge of changing from a scarcity rule of life to an abundance."

"This means finding ways of shifting the entire economy," he said, "from one based on not using our resources . . . to one whereby we will use all our resources intelligently, with the goal of satisfying all the real needs and desires of people—everywhere."

"This creates a second great challenge," he added, "—how to keep great human values in the ascendancy and not let the production of raw material goods destroy human dignity."

Elwood D. Swisher, adminis-

trative vice-president of the Oil, Chemical and Atomic Worker International Union, cautioned the delegates against forgetting the average man in their optimism over reports of economic prosperity. He reminded them that the average factory worker's pay check is still \$78.36 per week.

He said average factory earnings in the south are \$44.95 a week in Mississippi; \$55.75 in Georgia and \$55.48 in South Carolina.

"No man will long worry over the emptiness of his soul when his daily concern is the emptiness of his stomach," Mr. Swisher said.

Robert E. Wilson, board chairman of the Standard Oil Co. of Indiana, said the fundamental reason for American abundance is "sharing with the workers through higher wages and with the public through lower prices."

"Strangely, there is hardly another nation in the world, except Canada, that has learned this simple lesson," he added.

Roy Blough of New York, professor of economics at Columbia University, told the conference he expects our national prosperity to continue its unparalleled growth. He said the possibility of a third major war looms as the only serious threat to prospects for continued growth of our economy.

A final message, endorsed by more than 400 delegates,

warned that "to the shallow expression 'we never had it so good,' the Christian must reply 'we never had such heavy demands upon the Christian conscience'."

In an age of increasing abundance, the message said, Christian obligation assures "new dimensions."

Specifically, the conferees called for:

Access of all persons to the basic necessities of life.

Sharing of knowledge without class distinction, and creation of conditions to help individuals help themselves.

Breaking down of all barriers of racial discrimination and economic injustice.

Elimination of slums and the redevelopment of blighted areas.

Aid to the needy abroad.

Leadership in efforts to expand school facilities and provide adequate pay for teachers.

From the Christian point of view, the message asserted, "no one in the United States can be regarded as a second class citizen." Despite an economy of abundance, it noted large numbers of citizens still live on a substandard scale.

"Moreover," it continued, "discrimination and segregation practices against minority races deprive many of their members of the chance to earn a fair share of the fruits of this new age, or to contribute to their full measure to the nation's welfare."

In regard to the plight of the needy in other lands, the message declared: "No people can call itself Christian if, possessed of the means of abundance, it fails to exert every effort within its power to relieve want wherever it exists."

At the same time, the message added, "no people can live in isolated plenty in the

midst of a needy world and expect to avoid the withering of its Christian spirit."

The message called on churchgoers to support "substantial" participation by individuals, private agencies and the government in long-range programs to develop economically backward countries.

It urged expenditure of income on goods and services that promote human welfare rather than on those that are "useless or harmful."

The conference called on Christians to "wage peace and do all in their power to prevent war."

"The Christian must face the full implications of his decision," its message stated. "He must realize that national armament can never bring any permanent peace. It can do

no more than buy time to wage peace by Christian methods, using every economic, moral, intellectual and spiritual resource to that end."

Also called for by the conference was resistance to "uncritical" conformity to "things as they are" and application to Church organizations of the high ethical principles urged on business, labor and industry.

The message, which spoke only for the conference and not for the sponsoring National Council of Churches, and study reports prepared by discussion groups, will be widely promoted to Protestant and Orthodox Church people throughout the country with the aid of a \$100,000 special grant from the Philip Murray Foundation.

South Carolina Case Raises Pulpit Freedom Issue

By W. B. Spofford Sr.

★ A pot is boiling in Orangeburg, South Carolina, which of necessity will make this a continued story.

About a year ago Bishop Nash of Massachusetts ordained Henry L. Parker a deacon. He is a Negro and he was presented by the Rev. Kenneth Hughes, rector of St. Bartholomew's, Cambridge, also a Negro.

In August he became vicar of St. Paul's mission, Orangeburg, where racial tensions are as hot as they are in Montgomery, Alabama. In March the state passed a law which the governor promptly signed whereby no member of the National Association for the Advancement of Colored People can hold any city, county or state job. Also the White Citizens Councils have

been on the job exerting economic pressure on Negroes and on whites who continue to do business with Negroes who have signed petitions on school integration. Banks, most of them, refuse to make loans, regardless of the collateral, unless the person signs a statement that he does not belong to the NAACP; that he does not believe in its aims; that he does not believe in integration. For example: a Negro who signs a petition for the integration of schools, with a farm of 350 acres, unencumbered, mechanized and improved, cannot borrow \$100 if he carries the taint of NAACP membership.

In March four Negro ministers of Orangeburg, including Henry Parker, issued a statement in which they presented in detail something of the

economic pressure being applied. This statement declared:

"The business of fighting the NAACP is to the Southern white man today as necessary as breathing. He knows that it is the only organization that Negroes have that has the resources to fight this segregation monster and win, so, he feels that he must discredit it by calling it names: Communist, Communist-front, Red-led, un-American, Negro-exploiting, ill-advised, irresponsible, foreign, etc. And the Southern white man thinks that if he can get Negroes to say that they want nothing to do with NAACP, they can do as they please for another 1,000 years."

The Rev. Henry Parker, still a deacon, has been very active in the NAACP work. He helped organize a counter economic boycott which is hurting white merchants. He is chairman of a committee to raise funds to loan farmers denied credit by the banks. One of the donations, \$5,000, came from the National Council of Churches. World Service also has sent the committee bales of clothing for Negroes thrown out of jobs.

In January, Bishop Carruthers of South Carolina had a meeting with Parker at his office in Charleston. They talked about preaching NAACP from the pulpit of St. Paul's, with Parker maintaining that the organization stood for justice for all God's children and was therefore an arm of the Gospel of Jesus Christ. Nothing happened as a result of this meeting.

Some weeks after the White Citizens Councils burned a cross not far from the vicarage of St. Paul's.

On April 3 Bishop Carruthers again asked Parker to come to his office and informed him that it would be

better if he found work elsewhere. The Witness therefore inquired of the Bishop if this was a fact and also whether or not he thought the matter should be investigated by agents of our National Council, since this whole matter was of national and even international concern. We also made inquiries of officers at our national headquarters in New York since we knew that the Rev. William Wright, head of domestic missions, and the Rev. Tollie Caution, executive secretary for Negro work in the department, were aware of the threatening situation in Orangeburg.

Bishop Carruthers replied as follows in a letter dated April 13:

"You are correct in your information that I advised the Reverend Henry L. Parker of Orangeburg to seek other work. I did not name a date and I promised to help him find another place.

"Mr. Parker is a deacon canonically connected with the Diocese of Massachusetts. He went to St. Paul's, Orangeburg last August. The difficulties there are not new. The circumstances leading up to my decision date back some months. As far back as January, acting upon the advice of individuals in his congregation who were greatly disturbed, I talked with him about the conduct of his work at the mission. I considered advising him to seek other work at that time, but felt that he should have another chance.

"The situation did not seem to me to improve and I came to the conclusion that it would be best, both for Mr. Parker and the congregation, for him to seek work elsewhere. I so advised him. I did not intend to give this matter any publicity. The publicity originated elsewhere. I have regarded

the matter as a pastoral problem. It is definitely a diocesan one.

"Immediately upon the receipt of your letter I called Dr. Wright at "281." He told me that he had made no statement about Mr. Parker and did not plan to do so.

I hope this answers your questions."

This letter was followed with a telegram on April 15 in which Bishop Carruthers stated that "My action had nothing to do with the fact that the Rev. Henry Parker is an active member of the NAACP."

The inquiry we sent to our national Church headquarters in New York, which, according to established practice, has the responsibility for replacing Mr. Parker and also of placing him in a Negro segregated work, brought the following reply, dated April 13 and signed by Dr. Caution's secretary:

"Your letter to Dr. Caution came to his office during his absence. It will be called to his attention when he returns next week."

No reply has been received as this is written two weeks later.

When Bishop Carruthers first asked Mr. Parker to find work elsewhere, three men of a vestry of eleven are said to have made the request, charging Parker with being "too bossy". At a vestry meeting later, none of the members knew of any complaints, and certainly none had been commissioned to go to the Bishop. We understand that this was later substantiated by Bishop Carruthers who said that neither the vestry nor the congregation, 43 of whose 88 members are on the faculty of nearby State College for Negroes, has asked for the removal of their vicar.

As this is written, Bishop

Carruthers is in Orangeburg attending a meeting of the congregation of St. Paul's mission. So I end where I started: this is of necessity a continued story.

Sees Unprecedented Advances Toward Christian Unity

★ Russian Churches were described by Eugene Carson Blake, president of the National Council of Churches, as "allies" of American Churches in the fight against materialism but loyal to Soviet political and economic policies.

Blake, who headed a nine-man American Protestant deputation to Russia in March, led a panel discussion on the trip held during the annual meeting at Buck Hill Falls, Pa., of the United States conference for the World Council of Churches. The conference was attended by 125 Protestant and Orthodox leaders from 32 denominations.

"There are at least two major contests going on worldwide today," he said. "One is the contest for the minds and hearts of men between humanistic materialists and those who believe in God and man's duty to him. In this struggle, the Churches in the Soviet Union may be counted upon as allies of our Churches here in the United States.

"The other is the political and economic contest between Russian totalitarian Communism and the free society of the West. In this latter contest, the Churches in the Soviet Union are not our allies and must be accounted as at least as loyal to their government as we are to ours.

"Furthermore, we have no assurance that they are free enough to differ with their government in these areas of concern, even if they wished

to. We cannot expect them to be a conscience to the Soviet Union as we believe we ought to be to our own nation."

Mrs. Leslie E. Swain of Craigville, Mass., former president of the American Baptist Convention, told the conference that Christians should use a cooperative rather than a denominational approach in Africa. She recently returned from a seven-month tour of that continent.

"I think it is positively criminal to go and preach just what my Church believes," she said, emphasizing that she was speaking only for herself and not for her denomination. "We are all Christians and should preach Christianity."

Mrs. Swain added that, theologically, Protestant Churches believe this but "they don't practice it."

★ Christian unity is making "unprecedented advances" in America, Europe and Asia, the Conference was told.

An increasing number of Churches are negotiating with others on ways to closer fellowship, intercommunion or merger, it was reported by J. Robert Nelson, secretary of the World Council's department of faith and order, with headquarters in Geneva, Switzerland.

Even more important, Nelson said, theologians, ministers and other Church members "are recognizing their responsibility in seeking the

(Continued on Page Fifteen)

RELIGION The Essence of Education

By PAUL C. WEED, JR.

The Rev. Paul C. Weed, Jr., is Headmaster, St. Luke's School, New York, and also Vicar, St. Luke's Chapel, and in *Religion the Essence of Education* he is concerned about God, Religion, Towards a Mature Religion, On Controlling Our Thoughts, About Living Together, Religion and the Intellect, Religion and the Affections and Our Attitude Towards the World. Parents and teachers will find this booklet of great help in developing Christian fellowship. \$1.25



A BIBLE WORD BOOK

Compiled by
RICHARD TATLOCK

The purpose of this little dictionary is to enable the ordinary reader who lays no special claim to knowledge of seventeenth-century English, to read and understand the Authorized Version of the Holy Bible Pocket size.

90 cents



ALSO THE HOLY GHOST

By a Religious of C.S.M.V.

The Bible at the Present Day, The Manner of the Spirit's Operation, The Twofold Word of God, The Spirit and the Word, The Maker's Mark, Knots in the Bulrush, On Knowing the Right Things, On Getting Down to it . . . these are the topics about which the author writes so convincingly. A new Mowbray publication. \$1.00



A LITTLE BOOK OF SAINTS

By MARGARET G. RHODES

A new children's book (8 to 10) on the saints: Andrew, Paul, Christopher, Alban, Nicholas, George, Patrick, Genevieve, Martin, Columbia, Gregory, Giles, Hilda, Swithin, Bernard, Margaret, Francis, Elizabeth. 90 cents

Postage Additional

MOREHOUSE-GORHAM CO.

14 E. 41st Street, New York 17
29 E. Madison Street, Chicago 2
261 Golden Gate Ave., San Francisco 2

EDITORIALS

Sigmund Freud 1856-1956

MAY 3 is the hundredth anniversary of Freud's birth. There will be public ceremonies; but the only suitable observance in honor of one who loathed ceremonies would be a greater effort than usual at self-honesty.

There have been three "emancipated" Jews who created the world we know. Of them Einstein and Marx can be viewed with detachment, because they reconstructed things exterior to us—the universe and society. But with Freud we must be either friend or enemy, because he touches us at a point where we cannot be indifferent; and if we are enemy, the adversary is probably the truth about ourselves which we would rather not have come to light.

These reflections are prompted by the first two volumes of Ernest Jones' biography of Freud: a book monumental, painstakingly accurate, and naively "orthodox." It is remarkable what orthodoxy Freud could almost casually engender, who with consistent ruthlessness revised his life-work every seven years. But the task is laid on us of overcoming, not only our internal resistance, but also the orthodoxy of the faithful, if we are to benefit from Freud's greatness. And we must benefit from it; for when a great man has lived in your midst, you can progress beyond him only by starting from him; otherwise you will spend your life just fighting against his insights.

It is not true, as Jones says, that Freud was the first man who in any full sense fulfilled the counsel of the Delphic oracle, "know thyself." It is probably true that he was the first man who learned to know the deep things of himself in wholly rational and scientific terms. But Freud himself was aware, infinitely more so than his followers, that rational and scientific knowledge is only one sort of knowing. Sophocles knew as deeply, and expressed as cogently, by very different means, Freud's first and greatest discovery: the primal rebellion of each man against the source of his existence, as symbolized in his father; which Freud after Sophocles named the Oedipus complex.

The narrative of Jesus' temptations, and the seventh chapter of St. Paul's letter to the

Romans, exhibit the same insight in an even more radical form. Rational and scientific terms are not the only, nor probably the best way, to express such things. But each age has its own tasks and needs; and for better or worse, the only way our age could thoroughly accept those truths was in the way Freud put them.

Freud's followers and opponents tend to agree in saying that his most important work was his analysis of the structure of the mind, and the therapeutic method that he developed step by step along with it. Probably they are both wrong, and the heart of his greatness is the method he worked by and the integrity with which he stuck to it: the convictions that every psychological fact permits an explanation; that the data which arouse most resistance are most likely to be important; that the experiences of the child continue to operate in the man, and the experiences of the childhood of the human race likewise. Those convictions all proceed from Freud's wholly original adventure of self-analysis, in the years 1897-1901; in fact an adventure which proceeded to the end of his life, for afterwards he spent the last half-hour of each day in self-analysis. During those first years he discovered, greatly to his surprise, that his dependence on his unworthy colleague Fliess was a relic of his childhood relations with his father. Simultaneously he discovered that in the most various ways the same connexion was at the root of his patients' neuroses, and was in fact universally hinted at by the poetry and folklore of all mankind.

His Method

HIS most characteristic instrument in this analysis, both of himself and of others, was the close observation of dreams, slips of the tongue and pen, and spontaneous associations; things that ordinary people have always felt significant, not knowing why. A woman in love knows beyond possibility of disproof that her lover never "forgets" without a reason, whether he realizes it or not.

A characteristically "orthodox" view of the matter is Jones' statement that Freud's self-analysis, though a unique pioneering exploit, was necessarily incomplete, deprived as it was

"of the assistance of an objective analyst." But to the outsider, both his original colleagues and his later followers, seem conspicuously shallow in comparison; of which an important symptom is that the first never were analyzed, and the latter were content to be analyzed by one of their masters.

What we suggest is this: that Freud's self-analysis was the instrument of a profoundly original spirituality. All his great insights are directly connected with it; for like every great technique of spirituality it has the effect of releasing enormous energies and intellectual powers which in most men are completely inhibited. And the instrument is exquisitely adapted to its end: contrast Freud's ease and freedom with the unfortunate religious who must struggle with St. Ignatius' Spiritual Exercises, or some other second-hand regimen prescribed by authority. Most characteristic, finally, is the crusty and independent temper the self-analysis reveals; the one enterprise of Freud's he never commends to his colleagues was precisely this one by which his own greatness was attained.

When we feel we have begun to do justice to the heart of a man's work, it is time enough to decide what is secondary. And in fact most of the things for which Freud is most passionately praised and blamed strikes us as secondary. His philosophical materialism; his analyses at different periods of the structure of the mind; his isolation of the libido and the preservation of the self as the basic instincts; his characterization of religion as a "mass obsessional neurosis": these all reflect, in his own characteristic terms, the common assumptions of his nineteenth-century Teutonic background.

These all strike us as things he never really thought through, but presupposes with the utmost clarity. And the critic who attacks them is, as usual, attacking himself; that is to say, the presuppositions of a secular age present in his own mind, as in all our minds.

Greater Spirituality

ALL this is not in the least to suggest that the thing for us all is to set off on self-analysis: that would just be erecting one more orthodoxy in place of genuine spirituality and self-knowledge. What we must do is a harder thing: to use Freud's depth and integrity as a standard that we must try and live up to along our own lines. Or possibly even surpass. We

suggested before that even his self-knowledge was defective: it produces such resignation, clarity, and serenity as are possible to mankind, but plainly not such joy. But this is precisely what separates Judaism from Christianity; Paul's joy in the truth is what distinguishes him most sharply from Saul the Pharisee. Freud then is an authentic child of his race; and his work is an authentic translation into science of the myth of the expulsion from Eden. What his rationalism has dissolved is the hints of reconciliation which slips through in the poetry both of the prophets and of Sophocles.

That is to say, a greater spirituality than that of Freud is possible and demanded; which is not to say that it already exists. But now as in the first century, we suspect, the new must spring from the old, as the new Covenant was based on the old. There seems to be a deep sense in which Judaism is still necessary to the Church; certainly so long as Christian anti-Semitism exists (of which we have spoken before) the Church cannot be herself until she has made her peace with the Jew. But even more than that, our situation still seems to be that of Paul, who could not come to the Gospel except by means of the Law. So we may only be able to achieve the Christian spirituality which this appallingly difficult world requires, by swallowing the bitter pill: recognizing in the godless Jewish physician the most authentic representative of old Israel among us, and realizing that we must once again take our start from her.

A Blind Man Groping

By W. B. Spofford Sr.

CLAUDE C. MILLER, a New York professor, once issued bulletins called Propaganda Analysis in which he instructed subscribers how to read. I was reminded of it when I read the statement made last week by Eugene Carson Blake at the meeting of the World Council of Churches which you will find in this number.

He said, correctly, that "there are at least two major contests going on worldwide today" and he described one of them as "the political and economic contest between Russian totalitarian Communism and the free society of the West."

To speak of "Russian totalitarian Communism", Professor Miller would have reminded us, in the Name Calling Device whereby we form a judgement without examining the evidence on which it should be based. It is an appeal to our hates and fears by giving bad names to individuals, groups, nations, races, so that we will reject them.

The other part of that single sentence, "the free society of the West", Professor Miller would point out, is the Glittering Generalities Device wherein a person identifies his side with virtue. Freedom is but one of the words used in this technique — others are love, brotherhood, truth, liberty, loyalty, service — words that suggest shining ideals.

Just as Name Calling is a device to make us form a judgement to reject and condemn without examining the evidence, so Glittering Generality is a means whereby we are made to accept and approve without examining the

evidence.

Dr. Blake, of course, was not consciously using the techniques of the propagandist. The effect nevertheless in the same—freedom; believe in God; man's duty to God—these and other virtues are possessed by "the free society of the West". They are absent in "Russian totalitarian Communism."

In the April 5th issue this column stated that the Russian Church is not free under a government whose function it is to serve the interests of the dominant economic group, the workers. Neither do I believe that the American Church is free, for precisely the same reason—we exist under a government whose function is to serve the dominant economic group, financiers and management of big business.

The Church, that is, wherever it is, has to free itself of the controls and pressures of governments if it is to do its job.

THOMAS CRANMER: MARTYR

By Gordon Huelin

Canon of St. Paul's Cathedral, London

ON THE morning of March 21, 1556, Thomas Cranmer, England's Reformation Archbishop, went bravely to death at the stake in Oxford. His martyrdom marked the end of two-and-a-half years' imprisonment, and of a career that had been the very reverse of serene.

Following upon the accession of Mary, Cranmer with his two friends and former colleagues Nicholas Ridley and Hugh Latimer, had found themselves confined at first to the Tower of London. There, sharing a room together, they had remained until in April 1554, after Wyatt's rebellion, they were removed to the Bocardo, hard by the north gate of the city of Oxford.

Crime of Heresy

THIS miserable, filthy and stinking prison, intended mainly for drunkards, harlots and the lowest kind of criminals, was thought suitable to house devout men whose chief fault was that they had not only themselves chosen to accept the religious teachings of Protestantism, but had also been instrumental in leading others to the new ideas. But in that age few crimes were worse than that

of "heresy," and men were willing to resort to any lengths to bring back those who had separated themselves from what was regarded as the only true fold.

And when all the disputations and arguments had proved of no avail; when for those who had held the high office of a bishop in the Church, the traditional ceremony of degradation, with its crude and humiliating features had taken place, there was still one last hope that, where all else had failed, the torments of fire might even yet bring a last-moment change of heart.

From a tower at the top of the Bocardo, Cranmer had been permitted to watch the burning of Latimer and Ridley. The horrible sufferings of the latter cannot but have deeply afflicted the ageing man, and have so preyed upon him as to be partly responsible for his temporary weakness in penning the recantations. Not unnaturally, the question had arisen in his mind: "Was it possible that the Queen might yet have pity and forgive?"

Thomas Cranmer, Theologian, by G. W. Bromiley, referred to by Canon Huelin, is published by Oxford University Press, 114 Fifth Avenue, New York 11. \$3.25

No Mercy

FOR his enemies, there could have been no greater victory than to secure the recantation of the former Archbishop of Canterbury. But even though Cranmer might recant, he soon discovered that there was to be no mercy for one whom Mary regarded as having been for so long the prime cause of both her own and her country's misfortunes.

Many people have been only too ready to condemn Cranmer for his weakness, but none has been a sterner critic of his conduct than was the martyr himself. To demonstrate his repentance for having yielded to temptation, as he stood bound at the stake and the fire began to burn around him, he stretched out his right arm and held the hand which had signed the offending documents in the flames, in order that it might be the first member of his body to be consumed.

Foxe, the martyrologist, tells us that "his eyes were lifted up into heaven, and oftentimes he repeated 'his unworthy right hand,' so long as his voice would suffer him; and using often the words of Stephen 'Lord Jesus receive my spirit,' in the greatness of the flames he gave up the ghost."

Pathetic Details

AS IF to add pathos to the melancholy spectacle, John Strype has set down details of the various expenses involved: "For a hundred faggots 6s.: for a hundred and a half fir faggots 3s. 4d.: for the carriage of them 8d.: for two labourers 1s. 4d." And when the embers had died down, and the poor charred remains had been removed, it must indeed have seemed that the martyr's cause was an irretrievably lost one.

Cranmer's death seems to have made no great stir at the time. The majority of those to whom that for which he had died meant anything, were then far away in continental cities like Frankfurt, Strasbourg and Zurich. Over Thomas himself, there were few left to mourn: his wife had fled to Germany, and afterwards sought consolation in other husbands. The one who might have gloated, Stephen Gardiner of Winchester, had died the year before. He of all men, had been Cranmer's bitterest rival.

Yet, paradoxically enough, it was to Stephen Gardiner that Cranmer owed his position. One

has to look back a quarter of a century to that day when Henry VIII paid a chance visit to Waltham in Essex, and the very house in which Thomas the then Cambridge don, had sought refuge from one of the periodic outbreaks of plague in his university town.

Though Cranmer did not meet Henry he had a meal with the king's servants, his old acquaintances Gardiner and Fox. In course of conversation he put forward the suggestion that Henry's divorce from Catherine of Aragon—at that time the king's "great matter"—might most easily be solved by seeking the opinion of the universities of Europe. Gardiner with some diffidence, reported this to the king, not failing to mention Cranmer's responsibility for it.

No one can have been more surprised than was Cranmer at the enthusiasm with which Henry adopted his suggestion, or at the marks of favour which speedily fell upon himself, culminating in his sudden and, as far as he was concerned unwelcome, elevation to the see of Canterbury, vacant by the death of William Warham. Thus began the career that was to end in both tragedy and triumph.

Three Great Ventures

IT WOULD nevertheless, be a mistake to regard that career as an altogether unhappy one. Looking back over the years during which Cranmer held the primacy, one may select three incidents wherein the Archbishop found contentment.

The first, the publication of an English Bible and the Book of Common Prayer, not only satisfied his desire for reform, but also provided him with an opportunity of displaying those powers for writing perfect English of which he was a master.

As early as 1534, Cranmer had been pressing for a Bible to be produced in English, so that it might be delivered to the people for their instruction. He must have rejoiced therefore, when five years later, the order went forth that a copy of the "Great Bible" should be placed in every church. To the second and subsequent editions of this Bible, he himself contributed a preface that led to its being known as "Cranmer's Bible."

The Prayer Book

HIS own literary and liturgical skill was to show itself shortly afterwards, in the

production of the Litany, and then on a larger scale, in the Prayer Book as a whole. Here we find him combining the ancient offices of the Church to form Morning and Evening Prayer, transforming the Mass into the Order of the Holy Communion, and bequeathing to us a golden treasury of Collects and prayers which for beauty of language, rhythm and dignity have never been surpassed.

Such phrases as "erred and strayed like lost sheep," "we are not worthy so much as to gather up the crumbs under thy Table," "now in the time of this mortal life" have become a very real part of our priceless English heritage.

Even a writer who was anything but an admirer of the Archbishop, found himself compelled to admit that he "provided a substitute for the noble Latin rhythms on which the soul of Europe had been formed for more than a thousand years, and he gave to the Church of England a treasure by the aesthetic effect of which more than by anything else her spirit has remained alive, and she has attached to herself the hearts of men."

The second occurrence which brought pleasure to the Archbishop, was the chance of welcoming as guests at Lambeth scholars and reformers from the continent, and of being able to engage with them in theological discussions. Here one has a picture of "Thomas Cranmer, Theologian," an aspect of his work that has hitherto been only partially, and often rather mistakenly dealt with, but now receives a fresh and illuminating treatment in G. W. Bromiley's recent work of that title.

This volume which has a great deal of material packed into its one hundred and thirty pages, should be of considerable help to Reformation students. Dr. Bromiley has written of Cranmer that "with his alert and not too rigid or dogmatic mind, and his genius for the right formula, Cranmer would have been an invaluable chairman in the ecumenical discussions which he attempted to convene. But circumstances did not allow him to deploy his learning and talents in this sphere as he might have done in a happier age."

Four Centuries Later

NEVERTHELESS, in the gatherings of continental theologians which he held at Lambeth, the Archbishop anticipated a movement which has no parallel until this present

century, and the occasion which these meetings afforded him of adding to his scholarship, as well as of exhibiting his own somewhat hidden theological powers, must have been particularly congenial to him.

Nor is a point that Dr. Bromiley mentions to be overlooked, namely that it was an Italian, the reformer Peter Martyr Vermigli, Regius Professor of Divinity at Oxford from 1547 until 1553, who perhaps of all Cranmer's contemporaries understood him best, and was most completely in sympathy with him in his later years.

The accession of Edward VI was the third event that delighted the Archbishop, for then at last, he saw himself in a position to introduce and bring to fruition the changes that he had for so long cherished at heart, but had been continually thwarted in his attempts to promote. The young king educated in the Reformed tradition, and determined to forward religious matters in that direction, even if it meant taking them into his own hands, seemed to offer endless hopes and possibilities.

Small wonder that Cranmer and those around him should look upon Edward as a second Josiah. Speaking at the coronation in February, 1547, the Archbishop said: "Your Majesty is God's viceregent and Christ's Vicar within your own domain to see with your predecessor Josiah, God truly worshipped and idolatry destroyed: the tyranny of the Bishop of Rome banished from your subjects."

The Godly Prince

AS EVENTS turned out, the king's uncles, especially the unscrupulous Northumberland, were interested in the English Reformation chiefly for their own material profit. It must be said that Cranmer had no delusions as to the Duke's true character. It was solely his loyalty to the dying Edward—the loyalty to the "godly prince" which had throughout both the reigns of Henry VIII and Edward marked and moulded his conduct—and his concern for the future well-being of his country and her religion, as he saw it, that finally persuaded him, unwilling though he was, to add his signature last of all to the fateful document proclaiming Lady Jane Grey as England's Queen.

Conditions however, had not been such as to endear the religious innovations to Englishmen. Anglicanism would only gain its rightful place

through bloodshed and fire. For a brief space the tables were to be turned, and we find ourselves where we began, with Cranmer as a prisoner awaiting death.

Many and diverse have been the judgments passed upon Thomas Cranmer. Whilst to the staunch Elizabethan, he was "the late most reverend and godly father" whose works were "monuments of great price and estimation," and his biographer John Strype readily ascribed to the opinion that "such was his singular modesty, rare prudence, exemplary piety and innocence, that it even eclipsed that extraordinary learning that all acknowledged to be in him," certain later writers have seen in him little more than a man "blown about by every wind of doctrine from the Rhine," or else a time-server, an Erastian, and a coward.

Such criticisms are easily made, and very often serve to tell us more about their authors than about the object of their attack. A century ago, the very men who were so ready to pour scorn upon the Archbishop who gave his very life for the Church of England, were to show their own deep attachment to that Church by leaving it!

Since those days, we have perchance learned to be wiser and more tolerant in forming our opinions, and once more we take pride in numbering amongst our great ecclesiastics of the past, one who bequeathed to his Church a priceless legacy, and who by sacrificing his body for her faith on that cold, wet March morning four hundred years ago helped to ensure that she should live.

The Weapons Tests

By Edward L. Parsons

Bishop of California, Retired

HERE are a few comments on the fact that in spite of the protests from Japan and from the Islanders, the United States is going to carry out its proposed tests of new weapons in the Marshall Islands.

The first comment is that this action is an exercise of sheer power. The United States' mandate is a trusteeship and it certainly had in view assistance to the Islanders in every way. They will of course be well taken care of; but they already have seen one of their islands completely destroyed.

There can be no doubt of the sincerity of the

President when he said that the action is in the interests of the free world. But in spite of that, it is an action which the United States would not dare to undertake in a populated area of its own. Even in Nevada people are becoming uneasy about what has been going on there.

And that is again an evidence of the way in which power distorts values. We honestly believe in the Bill of Rights but apparently we don't feel we must meet its requirements when we are dealing with helpless Islanders or with a nation which we have recently defeated in war. Our power as such does not help our position as the leader of the free world. Of course one may note in passing that "free world" is a little confusing when it includes dictatorships like Portugal and Spain. But whether or not the free world is entirely free, it is obvious that the exercise of power and the complete ignoring of protests from a nation like Japan can hardly strengthen our claim to be a nation that really believes in freedom. The recent warning by the Premier of Egypt only sums up criticisms from all over the world. We lose our standing because we seem always to depend more on force, less on principles.

But there is something that goes much deeper than any of these previous comments. It is the serious question as to whether any Christian can face what is happening in regard to these nuclear weapons without bitter shame. In little more than a generation we have sunk from an ethical code which required that in war only military objectives should be destroyed and civilians should always be treated with consideration, to a code which seeks definitely the complete destruction of civilian life, together with the loss of the accumulated treasures of past ages. We need not say "Oh, but it is the Germans or the Russians who made or make it necessary." We, ourselves, made and used the first of these nuclear weapons. Twenty-five years before that we had failed to support the League of Nations. We have, it is true, spent much in aid to nations wrecked in the last Great War, but what is it that stands first in our international policy? Where do we use our brains and the bulk of our money? What about our newly awakened "trust in God?" Does the Pentagon count more in our thoughts than the words of the Pope or the efforts of the World and National Councils of Churches?

It all raises still another final question. No sensible American save a dedicated pacifist would, I am sure, advise such a thing as unilateral disarmament. In London they are now trying to find a way to stop this perilous competition. Russia, Britain and the United States each has a program. These programs are all compromises. But is there not another possibility, not of a compromise but, on the part of the free nations, a definite step? Is there not a reasonable middle way? Is it not possible that the NATO nations, for example, might with firmness and dignity say to the world, "We have made clear that we will defend ourselves, and if called on, so far as possible other parts of the world against aggression. We have a vast stockpile of these new and dreadful weapons. No nation could attack us or would think of doing so without recognizing what would happen as a result. We have decided that this attempt to get ahead of any potential enemy in these weapons is needless. We shall therefore no longer add to our stockpile except as necessary replacement and minor changes may be made. We shall turn in a vastly larger sum of money to help lift the standard of living of new nations seeking that goal. We shall use the best brains that we have in continued negotiation to bring about steady disarmament, the use of atoms for peace, and a world order of justice. We shall support the United Nations. But we will no longer give our best brains to developing further destructive weapons."

Does that seem to be just an idealist's dream? Does it not touch the world where men live, and somehow respond to a world-wide longing in what are tangible and practicable ways? Such action, while it is far from the goal of a world at peace and law-governed, would in no way hamper other efforts, and it would lighten the burden on the Christian conscience.

Thomas Murray of the Atomic Energy Commission and Adlai Stevenson made suggestions along similar lines since this article was written. Also the tests were postponed, with no future date set for them. Letters to the President urging that they be abandoned are in order.

Is It Practical ?

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THE A. D. world had a tremendous decision to make. Was it to go on living in the

same way it had always lived? Or did it dare to take a chance on the claims and promises of the allegedly risen leader of the little Christian group?

There were those who laughed in derision. There were others who opposed. Still others questioned. Into the gentile world of logic and reason the new Church came, bringing to its members suffering and persecution, but also joy and peace.

As the years passed, the aging John must have been asked many times by earnest seekers: "It sounds good—but Is the Christian life practical? Is it logical? Is it worth while?" John remembered the discourses of Jesus about these very questions. He countered with his Lord's stupendous claims: "I am the way, the truth and the life."

Why would anyone make such claims as these? Human need, misery and unhappiness impelled them. Intellectual quagmire cried out for sharp clear answers about God—about life. Christ made these claims because He could back them up.

These are the same questions many are asking again today. A suffering, aimless groping civilization wants to know—"Is the Christian life practical, logical, worth while?" Unhappily it must turn away from numerous theoretical Christians for the answers. It must look once again to Christ.

Christianity is practical because it leads somewhere. It offers a goal for life — and more — a means of attaining it. It leads a man to God by a way he can understand and is free to choose. It offers him the collective experience of every sort and condition of man in all ages, under every conceivable circumstances telling him again and again that Christ lives and God's promises are true.

Christianity has a plan for me. It is the time-tested plan used by men in all walks of life, and for many a cause, "I give myself in renunciation, dedication and trust. I take the harvest of that investment and use it for others."

Christianity is practical in that it offers me resources: a guide and pioneer who is the way; the assurance of hope for my own achievement; and help for my undertaking. I need no capital but faith in God. I need neither diplomas nor credentials, but simply an eager heart and an open mind. I take no risk; for I have everything to gain and nothing to lose.

What am I waiting for?

Don't
Miss!

on TV!

THE EPISCOPAL CHURCH

Presents

Mission at Mid-Century

**Dramatic Documentary Programs on
the Church's Life in Strategic Areas**



THE NATIONAL COUNCIL • 281 Fourth Ave., New York 10, N.Y.

CHRISTIAN UNITY

(Continued from Page Six)

reconciliation of divided Christians."

While hailing these developments as "encouraging," he voiced concern over the prevalence of "mere lip service to unity."

"Endorsements of the desirability of unity are only tokens of hypocrisy when Christians who make them remain content in denominational or parochial isolation," he declared.

He said a major cause of this attitude is "the ignorance of Christians as to the basis of Church unity in Jesus Christ."

"What unity we have now exists only because he has willed it and given it to us," he said. "Acquiescence in division is contrary to his will for the Church because it denies and hinders his reconciling work in the world."

Study groups of the Council's faith and order commission, he added, are working out the implications of this faith.

Nelson stressed prayer as the "most neglected activity" and the "most important" for the cause of Christian unity.

"The search for visible oneness in Christ is better carried on in the sanctuary than in the committee room," he declared. "Jesus Christ himself prayed earnestly for the unity of his disciples. How much more ought we, the disciples, to pray for God's guidance."

Plans for the North American conference on "The Nature of the Unity We Seek," to be held at Oberlin, Ohio, Sept. 3-10, 1957, were outlined by Samuel McCrea Cavert, United States executive secretary for the World Council, and Prof. Paul Minear of Andover Newton Theological Seminary.

Cavert is secretary of the Committee on Arrangements and Dr. Minear is secretary

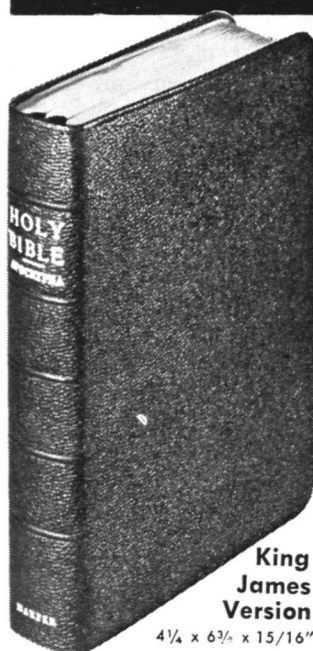
for Study and Program of the conference, which will be attended by 400 representatives of more than 30 denominations.

Minear reported "vigorous interest everywhere" in the combined and simultaneous study of theological and non-theological factors. "The feeling among some Christians that ecumenical affairs are the business of the top echelons alone is being dissipated," he

said. "It has not been hard to enlist a high proportion of able leaders who have had little part in previous ecumenical studies. Many of these leaders are laymen."

A highlight of the sessions was the dedication of a plaque in the library of the Buck Hills Inn commemorating the holding there of the provisional committee meeting for the World Council in 1947.

For the graduating seminarian . . .
a gift of life-long usefulness



King
James
Version

4 1/4 x 6 3/4 x 15/16"

HARPER'S FAMOUS CLEARBLACK BIBLE with APOCRYPHA

Both marked for pronunciation

"For type and binding it would be hard to beat. Lucky is the person who gets this Bible for a present!"

—Living Church

"Certainly the most beautiful and the most readable small Bible I have ever seen. If one wants an edition of the King James Version, this one is not simply good; it is perfect."

—Christian Century



TYPE SAMPLE

gold, with horses and cattle, rest of their council, and the
and with very many free gifts judges that are in Cē-lō-
of a great number whose sŷr-j-ā and Phē-nī-çē.
minds were stirred up thereto. 18 Be it now known to the
10 King Cyrus also brought lord the king, that the Jews
forth the holy vessels, which that are come up from you to

Choose your gift from this list of unrivalled Bibles with Apocrypha:

No. 1441xA — Genuine leather, India paper, gold edges...\$11.00

No. 1477xA — Genuine Morocco, India paper, gold edges...\$14.50

No. 1440xA — Same as above in Red 11.50

No. 1480xA — Same as above in Red 15.00

No other gift will be so welcome and of such day-by-day usefulness. A Bible he will cherish and use with delight! Beautifully clear type, handy size, superb binding and the only Apocrypha available with pronouncing marks — making it ideal for study use. All styles come in a handsome blue and gold GIFT-PAK box.

At your bookstore

HARPER & BROTHERS, Publishers, New York 16, N. Y.



A new perspective!

J. B. PHILLIPS

"... a top favorite in the field of religion." —*Christian Herald*

New Testament Christianity

J. B. Phillips explains how New Testament Christianity can reappear today with its power and joy and courage. Delightfully and imaginatively he tells how angels might view the human scene. Their view gives a new perspective on life—a refreshing picture of the whole core and essence of the Christian faith.

Behind the angels' point-of-view is Phillips' deep conviction that the same ingenious energies man applies to the physical world can be powerfully applied to his spiritual world. **\$2.25**

The clergyman offstage!

GEORGE HEDLEY

The Minister Behind the Scenes

"The minister is a public person, and so of necessity he is an actor. Many are the roles he is called upon to play." But it is the way he spends his time when not in full view of his church and community that concerns the author. Here is the same directness, humor, and understanding that characterize Hedley's *Religion on the Campus* and *The Superstitions of the Irreligious*. **\$2.50**

Simple, workable faith!

LEWIS L. DUNNINGTON

Power to Become

Using silent affirmations and illustrative stories, Lewis L. Dunnington supplies practical means for the release of power, for peace and success. He believes that the New Testament is not a fear-based religion but is based on love and is "deeper than doctrine, deeper than logic—not a belief about God but an experience of God." This author has given comfort and happiness to many through such books as *Keys to Richer Living*, and *Inner Splendor*. **\$2.95**

at all bookstores

The Macmillan Company

60 FIFTH AVENUE, NEW YORK 11, N.Y.

THANK OFFERING GRANTS

★ The executive board of the Woman's Auxiliary, meeting April 20-23, granted \$10,000 toward a religious center at the University of Tennessee; \$6,000 for improvements of the parish house at St. John's, Northampton, Mass., which ministers to Episcopalians at Smith College; \$1,700 toward cars for women workers in Nevada and San Joaquin; \$2,000 toward enlarging St. James, Tanana, Alaska; \$2,500 toward a house for a staff member at the medical college at Vellore, India.

PREFERENCES STRESSED

★ The convention of South Carolina voted 94-43 for a resolution asserting "there is nothing morally wrong in voluntary recognition of racial differences" and that "voluntary alignments can be both natural and Christian."

TOMKINS SPEAKS ON UNITY

★ The Rev. Floyd W. Tomkins, member of the faith and order commission of the World Council of Churches, was the speaker May 2 at the annual meeting of the Auxiliary of Newark. He spoke on the unity already obtained as a step toward the full unity that the Churches seek.

KERSHAW LEAVES OXFORD

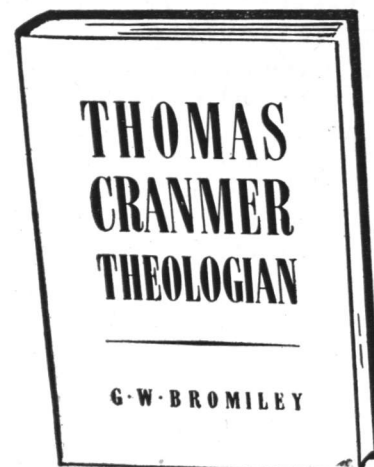
★ The Rev. Alvin L. Kershaw of \$64,000 question fame, has resigned as rector of Holy Trinity, Oxford, Ohio, to do graduate work at the Harvard Divinity School.

MILLER TO LEAD CONFERENCE

★ The Rev. Randolph Crump Miller of Yale Divinity School, who contributes articles regularly in the *Witness* on religious education, is to be the headliner at a conference for adults, sponsored by the diocese of Michigan, June 12-16.

Marking the 400th anniversary of his martyrdom . . .

Thomas Cranmer, THEOLOGIAN



by

Geoffrey W. Bromiley

Key figure in the English Reformation, architect of The Book of Common Prayer, Thomas Cranmer met his death at the stake in 1556. In commemoration of his martyrdom, Oxford is proud to publish this distinguished study of his life and thought. In a full-scale review of Cranmer's main theological positions, Mr. Bromiley evaluates his permanent influence on the Anglican tradition. His doctrines of Scripture, Justification, the Church and Ministry, Baptism and the Eucharistic Sacrifice and Presence are successively considered. The author's fresh and illuminating approach makes this a book which the clergy, students, and all thoughtful laymen will find both enlightening and absorbing.

\$3.25 at your booksellers

OXFORD

UNIVERSITY PRESS

114 Fifth Avenue, New York 11

KENNETH FORBES HONORED

★ The Rev. Kenneth Forbes of Philadelphia, a member of the editorial board of the *Witness*, was honored at a reception held April 27th in the neighborhood house of Christ Church.

Speakers were Dr. W. E. B. DuBois of New York; the Rev. William H. Melish of Brooklyn; Earl Robinson, distinguished composer.

The sponsoring committee was headed by Elizabeth Frazier, Episcopalian, who called attention to Father Forbes' "long and worthy record of service on behalf of peace, better race relations, defense and extension of our civil liberties and protection of the rights of foreign born Americans."

Among the sponsors were the following Episcopalians; Bishop Moulton, retired bishop of Utah; Dean John W. Day of Topeka; Prof. Fleming James, former dean of the seminary at Sewanee; Guy Emery Shippler, editor of the *Churchman*; the Rev. John Pairman Brown, editor of the *Witness* and the Rev. W. B. Spofford Sr., managing editor.

EMRICH ASSAILS DEARBORN MAYOR

★ Bishop Emrich of Michigan issued a forthright statement on April 19th assailing Orville L. Hubbard, mayor of

Dearborn, for declaring that no Negroes can live there because of an "unwritten law." Emrich declared that the views expressed by the mayor were "directly opposed to the teachings of every great section of the Christian Church."

He further charged that the views of the mayor were opposed to the U. S. Constitution; that the logic of the official's position "is the destruction of all law and all rights"; that the views play into the hands of Communists through "our own short sightedness and stupidity" on the matter of race relations.

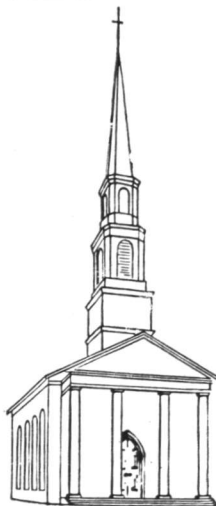
UNITY TALKS IN AUSTRALIA

★ Action aimed at promoting talks on closer relations between Presbyterians and An-

glicans in Victoria state was taken by the ecumenical affairs committee of the Presbyterian Church of Victoria, Australia.

It recommended that the next General Assembly of the Victoria Presbyterian Church initiate an approach to the Church of England in the state.

Noting that conversations have been going on for several years between the Church of England, the Church of Scotland, the Presbyterian Church of England and the Episcopal Church in Scotland, the committee said the way should be prepared for the creation of a body here to study and, if possible, implement any statement or recommendation resulting from these discussions.



INSURING CHILDREN

Premium costs or uninsurability so often frustrate the purpose of those who wait too long to purchase sorely needed insurance.

A child, aged 15 to 21, is as physically fit to qualify for insurance as he or she will ever be again and for insurance in adult amounts.

For a child between the ages of 1 and 15, insurance in small amounts suffices to financially fortify the family, should anything happen to the child.

Our Corporation now issues insurance beginning at Age 1 (nearest birthday). We invite your inquiries concerning plans of insurance suitable for your children.

the **CHURCH** *Life Insurance Corp.*

Affiliated with the CHURCH PENSION FUND

20 Exchange Place • New York 5, N. Y.

CHAPLAIN WANTED July 1 for State prison and T. B. Hospital. Also to help develop a new church ministry to older people in nursing homes including the use of lay volunteers. Chaplain's work is coordinated with resources of a multiple service church agency. Good salary, housing and car allowance. Special training may be provided if necessary or desired. Write to Philadelphia Protestant Episcopal City Mission, 225 South Third St., Philadelphia 6, Pa.

REACTOR FOR JAPAN IS CONSIDERED

★ Members of the joint commission on the peaceful uses of atomic energy met at Oak Ridge, Tenn. to consider the feasibility of presenting an experimental atomic reactor to St. Paul's University in Tokyo, Japan.

Officials declined to comment on what decision was reached.

The meeting was attended by Dr. Matatoshi Matsushita, president of St. Paul's. The school was founded by the Episcopal Church.

The Rev. William G. Pollard, executive director of the institute of nuclear studies, presided.

The reactor under consideration is the swimming pool type, similar to the one displayed by the Atomic Energy Commission at the international conference for the peaceful uses of atomic energy in Geneva last summer.

It draws its name from its cooling system—immersion of the reactor in a tank of water resembling a swimming pool.

The joint commission was formed at the General Convention in Honolulu last September. Members include Bishop Hart of Pennsylvania; Bishop Warnecke of Bethlehem and Canon Charles S. Martin of Washington, D. C.

GREAT BARRINGTON PLANT IS USED

★ The Rev. Richard Mortimer-Maddox, rector of St.

HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth New Hampshire

James, Great Barrington, Mass., believes that the adequate and expensive plant should be used every day.

So there is a room for a nursery school five days each week. Also meeting there each week are an acting group; scouts; Rotary; Alcoholics Anonymous; a sewing guide; a bridge club; two choirs; a dancing class.

In addition banquets and meetings of a number of local organizations are held there at intervals.

Result: the Episcopal Church is loved and respected by the people of the community.

MILES L. YATES IS DEAD

★ Prof. Miles L. Yates of General Seminary died April 5th at the age of 66.

He was rector of Christ Church, Cooperstown, N. Y. for fifteen years and was later a professor at Bard College. He went to General as chaplain and an instructor in 1940 and became a professor in 1953.

CASSOCKS
SURPLICES — CHOIR VESTMENTS
EUCCHARISTIC VESTMENTS
ALTAR HANGINGS and LINENS
All Embroidery Is Hand Done

J. M. HALL, INC.

14 W. 40th St., NEW YORK 18, N. Y.
TEL. CH 4-3306

CATHEDRAL STUDIOS

Silk damasks, linens, by yd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns, drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53c. CATHEDRAL STUDIO, 3720 Williams Lane, Chevy Chase 15, Md.

CHURCH LINENS By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES

Mary Fawcett Company

Box 25W, MARBLEHEAD, MASS.

INTERNSHIP PROGRAM FOR SEMINARIANS

★ Seminarians will receive practical training in pastoral duties under an internship program to be launched this fall in Pittsburgh. They will observe and participate in the running of a congregation; conduct evangelistic meetings; hold conferences with pastors; meet working men in industry; address high school and col-

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.

Rev. Robert C. Hunsicker, v

Sun. HC 8:30, MP HC Ser 10. Week-days: HC 8 (Thur. also at 7:30 A.M.) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3, C Fri 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

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

Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs, Sat HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. William Wendt, p-in-c

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

BOOKS...

The Church in the New Testament Period by Adolf Schlatter. Tr. by Paul Levertoff. Macmillan.

This book is somewhat "dated" by the fact that it first appeared in 1926. But Professor Schlatter of Tübingen was so great a scholar that the material he gathered, and many of his interpretations, are sure to stand up for many years still to come. His great contribution was the correlation of New Testament thought, language, attitudes with those reflected in ancient Jewish literature, which he knew profoundly well. Hence though he died in 1938 his work is still worth reading and study. Paul Levertoff was a converted Russian Jew—converted, it is said, by someone handing him a copy of St. John in a public park in 1896—who devoted his life to a rapprochement between Jews and Christians. Ordained an Anglican priest in 1912, he continued his mission to his own people, in Great Britain, until his death in 1954. The book is a fine legacy from two great Christian scholars.

FREDERICK C. GRANT

Sex in Christianity and Psychoanalysis, by William Graham Cole. New York: Oxford University Press. \$4.00

In a way, the most significant feature of Professor Cole's book is its historical side: for he flatly, and rather persuasively, challenges the notion that the anti-sexual attitude in Western ethical idealism came out of Christian sources. Indeed, he traces it instead to Greek

culture shaped before Christ, and accounts for its presence in the Christian tradition by claiming that it came in with the confluence of Hellenism and Judaism, in the theological architecture of builders like St. Augustine. The author's thesis, of course, is that the Biblical view of sex is a positive and accrediting one, and that the contemporary Church had better throw off the old Oriental dualism of body versus spirit, and get back again to the Biblical basis! This he calls the "naturalism" (he is rather free with the terms he uses) of Jesus and St. Paul.

A shorter section of the book deals with the positive interpretation of sex to be found in depth psychology, especially Freudian theory and practice, and then he ends with a synthesis of the Christian and Freudian "naturalistic" evaluations of sex. It is written with considerable learning, high good humor, much intellectual independence and emotional security, and represents a plus-value in the present torrent of books on the subject.

—JOSEPH FLETCHER

CARLETON COLLEGE

LAURENCE M. GOULD, President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address Director of Admissions
CARLETON COLLEGE
NORTHFIELD MINNESOTA

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408



FOUNDED 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

The Old Testament Since the Reformation by Emil Kraeling. Harpers. \$5.00.

This is a quite detailed, nevertheless readable, history of the interpretation of the Old Testament since the days of Luther. In the first period of Protestantism, a biblical orthodoxy developed which in time had to be demolished as unhistorical. At the same time, or later, a tendency grew to treat the scripture apologetically. Today, the historical view is widely accepted, even where not always understood. And the question today—with which the book ends—is stated in a chapter title: *Toward a Biblical Theology?* I should answer, Yes, but not in the old-fashioned manner.

FREDERICK C. GRANT

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for boys whose mothers are responsible for support and education.

College Preparatory

Grades: Five to Twelve

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.
Headmaster

Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITTMAN, Principal
ALBANY NEW YORK

THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress

ST. BERNARD'S SCHOOL

1900

Episcopal college preparatory school, grades 7-12. Located in Somerset Hills, 40 miles from New York. Small classes, supervised study, all athletics, work program. Scouting, music, rifle, camera clubs. Boarding and day students.

DONALD R. WILLIAMS
Headmaster
GLADSTONE, NEW JERSEY

The CHURCH HOME AND HOSPITAL

BALTIMORE 31, MARYLAND

A three year accredited course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

Furthering the work of the diocese ...

Results of recent diocesan fund-raising campaigns

Diocese of CENTRAL NEW YORK

The Rt. Rev.
Malcolm E. Peabody, Bishop

GOAL	\$300,000
PLEDGED	\$607,000

Diocese of NORTH CAROLINA

The Rt. Rev.
Edwin A. Penick, Bishop

GOAL	\$500,000
PLEDGED	\$550,000

The diocese needs funds to conduct its vital programs of youth work, college activities, and conferences. In addition, diocesan aid in building new churches, rectories and parish houses helps extend the effectiveness of the Church.

To finance these many worthwhile activities, the diocese—more and more often—turns to the professional fund-raising firm for the experience and trained guidance needed to conduct a successful campaign for funds.

The combination of self-sacrificing volunteer leadership and skilled professional direction by Ketchum, Inc. brought notable victories in two outstanding diocesan fund-raising efforts in Central New York and North Carolina.

Ketchum, Inc. is proud of the part it played in these successful campaigns. We invite your inquiries on the particular fund-raising problems of your diocese or parish.

Consultation without obligation



KETCHUM, INC. *Campaign Direction*

CHAMBER OF COMMERCE BUILDING, PITTSBURGH 19, PA.
500 FIFTH AVENUE, NEW YORK 36, N.Y.
JOHNSTON BUILDING, CHARLOTTE 2, N.C.

