

# The **WITNESS**

MAY 24, 1956

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What are little boys—especially choir boys—made of? Richard W. Dirksen, associate organist - choirmaster of the Washington Cathedral, shares some observations for the training of a group of boys whose voices can add so much to a parish Church School service.

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## HOW TO START A BOYS CHOIR

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## SERVICES In Leading Churches

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112th St. and Amsterdam  
Sunday: Holy Communion 7, 8, 9, 10;  
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munion, 12. Wednesdays: Healing Ser-  
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sion) (1, S. HC); 4, Ev. Weekdays:  
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munion, 9:30. Friday, Holy Com-  
munion, 7.

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"A Church for All Americans"

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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

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## SERVICES In Leading Churches

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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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**Status of Women in Churches  
Debated at Conventions****METHODISTS GIVE FULL STATUS AS CLERGY  
TO WOMEN OF THEIR DENOMINATION**

★ Women's rights in the Church is in the news as a result of action taken at a number of conventions and conferences.

The General Conference of the Methodist Church, meeting at Minneapolis, approved full clergy rights for women pastors by a vote of 389 to 279. The unexpected action swept aside the "discrimination" which has existed between the sexes. It is a move also which will have an important bearing on the current conversations on unity between Methodists and Episcopalians (*Witness*, 5/10).

Meanwhile the convention of the diocese of New York, by a 2 to 1 vote, approved women for vestries and convention delegates. But a second approval will be required next year when it may be defeated, as it was in 1954 after the previous convention had approved.

This was the pattern also in Central New York where the convention defeated by a vote of 136-130 the proposal to allow women to serve on vestries, thus reversing the vote of 1955.

While these votes were being taken, three theologians of the Church of England

issued a report, presented at the convocation of Canterbury on May 15th, stating that there is nothing in Scripture which conclusively bars women from conducting Morning and Evening Prayer services and "preaching in case of need."

Those presenting the report were the Archbishop of York; Bishop Carpenter of Oxford; Prof. C. F. D. Moule of Cambridge University.

Asserting that they had made "a full examination of the relevant passages" in the New Testament, the theologians declared:

"Appeal to Scripture is so inconclusive as not in itself to bar the possibility of women, with the Church's authorization, conducting morning and evening prayer and preaching in case of need."

"There is sufficient evidence," they added, "that women prophesied in the apostolic age and that St. Paul gave a ruling as to their proper demeanor when prophesying and praying in assembly."

At the same time, the theologians said, "there is also evidence that he enjoined silence upon them in assembly and regarded this ruling as a

command of the Lord, and that he, or the author of the pastoral epistles, forbade women to teach."

The theologians concluded, therefore, that Scripture was inconclusive on the matter and did not of itself bar women from conducting the prayer services.

**Methodists**

The action by the Methodists means that women can apply as candidates for their ministry on the same basis as men.

Previously, the Church ordained women as "local preachers" and appointed them as supply pastors. They could administer the sacraments and perform all other functions of a male pastor. But they were not permitted to become voting members of annual conferences and hence could not "demand" an assignment from a bishop.

The question of full clergy rights for women was one of the most controversial issues to come before the General Conference. A total of 2,716 memorials on the question had been received.

The committee which considered the memorials proposed a compromise by a 40 to 32 vote of its members: That only unmarried women and widows who are ministers be given full clergy rights. A minority report recommended no change in the status of women ministers. This was defeated by a 425-310 vote.

After a flurry of amend-

ments and substitutes to the committee's proposals, the vital vote came on a proposal by the Rev. Zach T. Johnson, president of Asbury College, Wilmore, Ky.

Johnson described his proposal as "a positive program" which leaves the Church's annual conferences free to decide whom it will accept as ministers. Women could apply under the same provisions as men.

The Methodist Church now has some 350 women ministers serving as "lay supply pastors," which meant, in effect, that they got posts for which men preachers weren't available.

Bishop Edwin E. Voight of Aberdeen, S. D., said the action would be particularly helpful in overcoming the shortage of ministers in the rural church.

"With the new opportunities in the Church for young women," he said, "it will be easier to recruit and train them for the rural ministry.

"Then, when they marry ministers, as they probably will, we will have two fully ordained pastors instead of one. Together they can organize and serve larger parishes of four or five churches. It would double our working force."

A recent study showed there were 6,777 women serving as clergymen in Protestant churches, or 4.1 per cent of the total.

Denominations in which women currently have full-fledged clergy rights include American Baptist, Congregational Christian, Disciples of Christ, Evangelical United Brethren, Unitarian and Universalist.

A plan to give women this status now is in the final phases of adoption by the Presbyterian Church in the U. S. A.

## Prosperity Causes Changes In Social Creed

★ The Methodist Church has modified its social creed to warn against "the perils of prosperity."

"Our Lord has told us that we cannot serve God and mammon," declares the addition approved by the General Conference.

"As Christians we must examine earnestly before God both our personal and business practices, lest we unwittingly adopt the standards and assumptions of a materialistic society to the exclusion of our Christian stewardship.

"Since churches and their institutions as well as individuals own property, invest funds and employ labor, care must be exercised that all such relationships conform to the highest Christian standards. Any judgment upon society must 'begin at the house of God.'"

Another approved addition to the social creed deals with international cooperation. It asserts:

"We believe that the United Nations, as the agency and symbol of international cooperation, should be given our support. The issues before it merit our careful and continuous study. In the realm of international affairs, the United Nations is our best hope for peace.

"We believe that world peace is advanced by the United Nations and other international organizations and by more social use of our national resources. To missionary work, as in the past, we need to add new forms of international social cooperation."

A third addition adopted deals with urban life and declares:

"The city is a center of

power for good or ill, and its shifting multitudes desperately need the guiding and healing power of religion. The Church must recognize that the city exhibits great needs and offers amazing opportunities for Kingdom building."

The section on civil liberties warned that "areas of freedom of speech and thought are being narrowed all over the world."

"Everywhere there is increasing limitation of the expression of variant ideas and opinions and even of factual information," it said.

"Our role is not to suppress ideas, but to open channels of communication so that men can come to know the thoughts of their neighbors, and so that the best thoughts of all men can come to be possessions of all mankind."

In other sections of their statement, the delegates:

Affirmed "as the imperative goal for the effort of all nations a universal disarmament through the United Nations."

Urged discontinuance of nuclear explosions by all nations and recommended instead the further development of atomic energy for peaceful uses.

Reaffirmed "traditional Methodist opposition to any peaceful universal military training."

Reiterated "our unswerving opposition to the principle of militarism and any dependence for security upon the sword alone."

### GORDON CHALMERS IS DEAD

★ The president of Kenyon College, Gordon Keith Chalmers, died on May 8th at the age of fifty-two. He has been president of Kenyon since 1937.



# Diocese of Washington Shows Phenomenal Growth

★ "Our meeting here is a vivid reminder that in the Church we bridge one of the most stubborn and difficult separations in the human community," said Bishop Angus Dun of Washington, addressing the convention of the diocese which met at Calvary Church. For the first time the convention was held in a Negro parish.

"In the Church we are 'dearly beloved brethren' in the household of God. We are branches of one vine, we are fellow members in the one Body of Christ. This is the truth of our relationship in the sight of God. Our calling is to live out that truth in our relationships within the Church. In the measure that we live out that truth we shall be a reconciling leaven and light in the struggles and fears of the wider human community in which we are called to be witnesses."

Bishop Dun noted that capital projects just completed or in progress in missions and parishes of the diocese during the past year total over \$2,500,000. This is two and a half times the total amount expended annually for current operating expenses of all the parishes and missions of the diocese.

"The extent of these undertakings reflects the dramatic population growth and movement in our diocesan area and especially in metropolitan Washington, which exceed that of any major city east of the Rocky Mountains," said the Bishop. "It also reflects the highly favorable economic conditions of our times."

Referring to his illness last January, when he suffered a heart attack, Bishop Dun said

in his address, "Apart from the possibility of a more serious illness, the earliest normal date of my retirement will be 1960, at the age of 68. The mandatory date is 1964 at the age of 72. My present thought would be to plan for the election of a bishop coadjutor about two years prior to the time of my anticipated retirement. In the meantime my physician recommends that I shall lighten somewhat my regular confirmation schedule. To accomplish this I plan to make greater use of retired bishops now available for such assistance."

## INTEGRATION PROGRAM IN MASSACHUSETTS

★ The convention of the diocese of Massachusetts voted unanimously for an active program of racial integration.

The program approved in two resolutions was essentially that suggested by the Massachusetts Council of Churches in its Message last March.

James Garfield of Christ Church, chairman, said the resolutions committee accepted the council's message in place of three resolutions on integration submitted to it. He said the message "dealt more comprehensively" with the racial issue and offered "concrete suggestions on what to do about it."

"It recognizes that the South is not the only place with race relations problems," he said.

In one resolution, the convention said it desired "actively to participate" in the implementation of the council's message and urged that the diocesan department of social service "or such other group

as the Bishop may designate," be assigned to work with the council in carrying out the program.

The other approved "integration at all levels of the Church," specifying that "Negroes and those of other races be considered as clergy, wardens, vestrymen and other officers." The word "clergy" was substituted for the word "rectors" after a delegate asked "why limit the resolution to rectors — we might want a Negro bishop some day?"

## DIocese CREATES NEW POST

★ The convention of Southwest Virginia, meeting at St. John's, Lynchburg, created a new position: administrative assistant to the bishop. Bishop Marmion nominated the Rev. W. C. Henderson of Chickesaw, Alabama for the post and the convention elected him.

## TELEVISION PROGRAMS

★ Seventeen television stations have booked "Mission at Mid-Century", the first of a new series of films produced for television by the National Council. The series, which was released on May 1 for use on public service time, describe the Church's work abroad, in countries like Haiti, the Philippines, and Japan; in urban-industrial and rural areas of the United States; and among special groups, like American Indians, college students, and construction workers.

At a press luncheon, given May 7 in New York City by the National Council's radio and television division to launch the release of the new series, Bishop Sherrill, Presiding Bishop, expressed his belief that the technical excellence and artistic merit of the films would enable them to "stand on their own feet",

quite apart from their religious content.

He said that the films, "when shown, will be constructive and helpful and entertaining to a large group of people, far beyond the confines of the Protestant Episcopal Church", and that they would perform a service not only to the Episcopal Church but also to the "cause of all Christian Churches and to the spiritual well-being of all our people."

### ARCHDEACON PROPOSED

★ Bishop Warnecke stressed the need of an archdeacon in his address at the convention of Bethlehem, meeting at Trinity, Carbondale, Pa. He would aid in missionary work and also take over some of the administrative details of the diocese. It was also proposed that a director of religious education be engaged next year.

Bishop Warnecke reported that the diocesan budget is balanced; that about a million dollars in new construction is now underway; that missions have increased their self-support by more than forty percent since he became diocesan.

### NEW YORK PLANS EXPANSION

★ The convention of New York accepted a proposal by Bishop Donegan for a study of needs in the city of New York for new buildings and evangelistic efforts "in view of the city's dramatic population changes."

The diocesan council was asked to make the survey and report its findings next year. It also was instructed to engage professional counsel to plan for a fund-raising campaign in the spring of 1958.

"We are faced with the greatest evangelistic opportu-

nity ever known in this city," Bishop Donegan said, "for the religious resurgence in America has not made any notable impression here as yet. Today at least 60 percent of the population of the City of New York is unclaimed by any religious identification or affiliation."

"It will shock you, as it did me," he continued, "to discover that no new church for a newly-gathered congregation has been built in Manhattan for 35 years, in the Bronx for 35 years, on Staten Island for 69 years, in Dutchess County for 56 years, in Putnam County for 73 years, in Orange County for 33 years, and in Rockland County for 36 years."

### GRADUAL INTEGRATION IS APPROVED

★ The convention of North Carolina approved a resolution creating a committee to study the racial problem and recommended steps for gradual integration.

Bishop Penick proposed the resolution "to the end that our Church in this diocese may contribute its share toward the progressive solution of the present racial problem."

Saying that he "might fairly be described as a 'gradualist,'" the bishop said he believed "one of the quickest steps toward a right answer would be a bit of humility and a frank admission that no man to date has appeared with the wisdom and judgment to point the way we should go."

"It seems to me," he said, "that a human problem so vast in its dimensions, involving the welfare of millions of people, living over a wide expanse of territory, is far from simple and cannot, by its very nature, yield to a quick solution. To attempt a speedy answer, or even expect it,

seems to be unrealistic for it ignores the existence of history, including an era of tragic fratricidal strife.

"It does not take into account a massive psychological adjustment, affecting basic attitudes and traditions centuries old that, for good or evil, do actually at the present time make up the pattern of modern society."

Later the report of a special committee to study work among Negroes was adopted by the convention. The report recommended that the diocese establish a definite program for the recruitment of Negro clergy and formulate and vigorously pursue a program to increase interest among the Negro laity. It also asked that congregations which "give promise for the future" be assisted financially.

The committee urged that the diocesan division of camps and conferences "pursue the possibility" of conducting an interracial camp. Negroes will not attend a segregated camp at the present time, the group said it was told.

### CONVENTION OF NEWARK

★ Delegates to the annual convention of Newark pledged themselves to strive for the elimination of discrimination and segregation "within our own diocese, parishes and communities."

The adopted resolution labelled such discrimination "contrary to the mind of Christ and the will of God as plainly recorded in the Holy Scriptures."

"In a spirit of deep humility, fully conscious of the sins of separation within our own diocese," it said, "we express our own moral support for those Christian groups seeking a greater measure of racial integration throughout the country."

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# EDITORIALS

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## After Church; What?

THE clergy can often be found telling their parishioners: "Be careful what you hope for; you may have to have it some day". But this can be retorted with equal force. The clergy, not least among them various writers in these columns, are fond of defining what a real waked-up parish would be like. Suppose all of a sudden they found a parish like that dumped in their laps: what would they do with it? where would they go from there?

This question was occasioned by hearing a most remarkable man, the Rev. Ernest Southcott, vicar of St. Wilfrid's, Halton, in the dismal British industrial town of Leeds. His excellent little book on baptism\* is available; and on the cover you can find him in the Lincolnshire somewhat excitable figure with the flying black hair at the far right, supervising the front row of solid Yorkshire godmothers with their lace-swathed charges. Even the book however is far from doing justice to his presence or to the novelty and force of what he has done.

Which is to have reproduced, closer than anyone else we know, the Church of the Acts of the Apostles in the modern world. "Much of what goes on in churches stinks", Father Southcott says; and it is the stink he sets out to remedy. He finally decided that Sunday matins would not do: so the one church service on Sunday morning begins with the Ministry of the Word, symbolized by the solemn bringing-in of the Bible. Parts of matins and ante-Communion are fused, so that the sequence is approximately Venite, Psalm, "Lord have mercy", the Collect; the Old Testament prophecy, the Te Deum; the Epistle, and the Benedictus as gradual hymn; and so to the Gospel procession and Creed. At the Offertory along with the bread and wine and alms, a miner brings coal, a tailor brings a bolt of cloth, an engineer brings "a bit of a bus". Every Sunday is parish communion Sunday; there are no said communion services in the Church, and no non-communicating masses.

When Southcott arrived in Halton, he found that 70% of the babies born in town were

baptised "C of E", and that the matter almost invariably ended there. The font was in a side chapel with curtains where one could have "a real private do". Today it is at the crossing, and "it would take a bloody revolution to move it"; baptisms are four times a year, in the face of the full congregation, and the parents are carefully instructed. One of these four times the Bishop presides and confirms, and on the Sunday celebrates the Eucharist and preaches.

Likewise the monthly parish meeting is made a time when anything of common concern can be discussed; and somebody in Halton said "Nobody knows where the Church is going to break out next". Most remarkable and controversial of all is the recent system of "house churches", home meetings and communion services; "if the mountain won't come to Mahomet then we go to the mountain". Here the Church is brought to people of good will who cannot, for one reason or another, find the real Church in the church building; and the separation between "sanctuary and scullery" is broken down. A farmer told a Church lady, "Your hobby is Communion; mine's pigs" Southcott does not wish to have this a possible reproach of his ministry.

Here we have with a vengeance a breaking-down of what Southcott calls the Eleventh Commandment: "Thou shalt not change anything under any circumstances at any time". And the breaking-down strikes us as uniformly along the right lines; the picture of the Church which we discern through his broken sentences bears a real relation to the Church which emerges through the broken sentences of Paul's letters. When we have this then what more can we ask for? Isn't this the very point that we have been trying all along to reach?

The answer we suggest is this: in a parish like St. Wilfrid's, Halton, we have once again reached the point from which we can really go ahead to become what we were meant to be. We can only go back to Jesus through the Church of St. Paul and the Acts; because what we call his "Spirit" comes to us through that Church; but the form the Spirit took in that early Church is not the only form the

\**Receive This Child*, Mowbrays, 1951, 3/—.

Spirit can take, nor necessarily the most useful one to us. Milk has to come in bottles, but you have to get it out of the bottles to use it. And put very roughly, the difference we want to insist on is this: Jesus did the things he had to do; Paul (and the rest of the Church) conducted religious services: Jesus spoke with anyone who would listen about the things that concerned him most; Paul preached something he called the Gospel.

This is not for an instant to deny that the content of Paul's Gospel was derived from Jesus' speaking; nor that Baptism and the Eucharist were derived from the two turning-points of Jesus' life. We are just pointing to the reasonably obvious fact that what goes on in Church, whether it is the church-building or the home-church, however ecstatic or spirit-filled or powerful it may be, retains intentionally a large formal, conventional, and ritual element. Whereas Jesus' words and actions are throughout novel and adequate ways of doing the job he had to do; they were not liturgy, but the deeper level of being from which liturgy, as well as other things, makes its appearance.

### Doing The Job

AND we are not baptised "into the name of Paul"; our allegiance is not to Cephas or Apollos or some other ecclesiastical tradition. And to say, as we often hear it said, that we come closest to Jesus in the liturgy of the Church, is to commit once again the Church's universal heresy of thinking about Jesus as, after all, really different from us. For he was not most himself, so to speak, when he was worshipping in the Temple or Synagogue, occasions of which we know very little, and that not by the best tradition; but when he was with his pupils and friends, doing the things he had to do. The Last Supper would not have struck us as a liturgical occasion, if we had been there. And this means that we are most ourselves, and therefore closest to him, when we are doing the job we are meant to do; it is in our feeding of the poor that the presence of the Christ is most forcibly promised by the Gospels.

All that the soundest and most radical liturgical reform can do, then, is to clean the soot out of the ducts through which the Spirit was meant to breathe on us. It has nothing to say about what the Spirit will do when it arrives. The fossilizing power of the Church

has invented the word "vocation": and when we hear it, we see the Spirit systematically being diverted into channels of graduated depth. The biggest ones of course are those for Bishops, Priests, and Deacons, in that order; next, but distinctly smaller, are those for Sisters, Deaconesses, directors of religious education, nurses, medical missionaries; and then much smaller still a great series of tiny rills called "secular vocations".

But the only true vocation is to do something, or to do it in a way, that nobody ever thought of before and that needed to be done. That's the way Jesus worked and St. John's instinct is correct in having Jesus say that we were meant to do the works that he does, in fact greater ones. It is a correct use of the word to say, for example, that "D. H. Lawrence's God-given vocation was to write novels about sex".

Jesus' vocation was, finally, a universal one. His world was, like ours, old and sophisticated; there was nothing it had not questioned, and no answer that it had not tried. Jesus comes with a single message: "The urgency of right action is very great, because God's sovereign rule is very close". But that single message carries an implication for every department of life: through it Jesus defines for the first time and permanently the real meaning of marriage, of defilement, of a right motive, of beneficence; lays down the principle governing our conduct towards God and Caesar; states the true end of an economic system; creates poems which illustrate the meaning of history; discovers the great paradox of precedence in human relations.

Most men do not have a universal vocation; but every man's vocation is meant to be as universal as it can. For to have seen the truth anywhere and then to have shut our eyes to it is unquestionably the offence against the Spirit of which Jesus speaks. And all those insights of Jesus have largely been lost; to reawaken them would bring about great resistance from the world and the Church; if we said them effectively we would be "brought before synagogues and investigating committees, presidents and kings" (Mk 13.9).

The Church is not being so brought; because it is not saying those things effectively, that is, not really saying them at all. And this is the job that the Spirit, whenever it is released, will be trying to lead us to.



# "Sugar 'n Spice" or "Puppy-Dog Tails?"

By Richard W. Dirksen  
*Associate Organist-Choirmaster  
of the Washington Cathedral*



PRE-ADOLESCENT children derive much benefit from strong and successful group activity. The Scout movement, Police Boys Clubs and Youth clubs of all kinds bear witness to the success of such endeavors among the elementary school groups.

One of the most obvious reasons for their success is the segregation of sexes. This principle of separating boys from girls in special training at the pre-adolescent age can be the basis for developing a strong Church School music program in our parishes. Educators generally are of the opinion that the more ideal practice would be to segregate this age group in the classroom as well as on the playing field and in the club. For church choir groups it is almost a necessity.

The age group for developing a boys (or girls) choir will fall between nine and fourteen years. At younger than nine, the word reading skill is not developed enough for effective singing leadership. Over fourteen is an adolescent group requiring different techniques of selection and training.

## Sugar and Spice

Boys and girls are not ready to mix socially at the same age but this readiness is arrived at earlier by girls than by boys. Girls do not tend to assume the responsibilities of a group activity with as great a degree of allegiance or enthusiasm as boys at this age. Perhaps this is because they are maturing more rapidly and are earlier concerned with themselves as individuals rather than members of a group. Young boys normally travel in packs, whereas girls form strong attachments for one or two others. Finally nursery tradition early teaches that little girls are made of "sugar and spice, and everything nice," as opposed to "snips and snails, and puppy-dog tails," those radically different ingredients of little boys.

Just how different they are, only one who has taught both separately can know. Boys

are of metal composed, malleable but hard. The reamer, the hammer, metal-lathe and torch are tools of the good teachers. Girls are better thought of in the traditional metaphor of clay. Far different tools are needed in their shaping and used with a different touch and direction.

If there are fifty intelligent and active boys of the 9-14 age group in a Church School, an excellent boy choir is entirely possible for any parish. If such a choir is limited to twenty-five this provides competition for entrance—one of the strongest inducements for boys to enter anything.

## Leadership

Now the thought of handling twenty-five boys, when first put to that woman in charge of the Church School music of a parish, will be so abhorrent as to cause her to threaten to resign. This may be a chance long awaited. If, however, she really is a wonderful person and gives unstintingly of herself and to the full limit of her musical ability, she can be sharpened up for the job at hand. Her personality should be positive and strong, not vacillating; firm but not unyielding; loving but not sentimental. Most certainly she must like boys. Needless to say, a qualified man who has the time and desire to do the job is so hard to find that the task usually falls to a woman.

Upon the leader will depend ultimately the success or failure of a choir project. The musical requirements are simple enough: to play a hymn smoothly and musically, to be able to make a musical judgement between a good sound and a bad one, and to be willing to learn a few simple conducting techniques.

The first announcement of such a new Church School project should be in a formal letter to all parishioners. A second and more important letter should follow to the parents of each boy between the ages of 9 and 13. The first should include general plans, the second specific details on auditions, date of



opening rehearsal, service schedule and transportation plans (which might include a Mother's Committee.) Length of season should be from September 15 through June 1. Church schools cannot compete with summer vacation schedules and the group shouldn't perform on a half-steam basis or it will cool off rapidly.

Equipment of cassocks, cottas, hymnals and psalters should be furnished by the church—black shoes by parents. Stress the limited membership and outline both the responsibilities of the group and the hard work involved. It is good to include plans for recreation at intermission of rehearsals and for an annual choir service. Also a picnic and trips to hear other Boys Choirs perform.

### Pay Scale

A pay scale is helpful—five cents weekdays, ten cents Sundays, payable bi-monthly during the season. There also should be rules for absence, tardiness and other infractions of discipline. Boys should be paid for absence, when ill; fined once for unexcused absence and placed on probation for any further offenses. Psalm copying can be used for tardiness.

The first letters of introduction can be effective to get parents solidly behind the effort. It is unwise to proceed until their cooperation is assured. A month to six weeks should be allowed for auditions with organization day and first rehearsal set far enough in advance to assure that the full complement (or close to it) will be eager and impatient to start. This is a professional approach and will insure a strong beginning.

In selecting choir members consider in each boy his musical ear, vocal quality and tone-reading ability. Reject those who cannot reproduce a true pitch (very few). Also those with extremely thin scratchy voices when singing the syllable "loo" and those who cannot read words clearly and with some confidence.

Also consider personality and reject any with serious personality problems. Knowledge of the family will prove invaluable here. A strong boy choir for Church School singing leadership is being developed—not an adjustment course for the disturbed misfit. But "hard to handle" boys should not be rejected without a trial.

They often prove most effective singers and leaders. Get the good athletes for they have the competitive spirit and drive to succeed in any activity.

For each first Sunday, consider using a service of Ante-Communion with collect and decalogue, and a choir anthem or hymn after the epistle. This gives the choir an opportunity to lead the whole school in sung responses to the decalogue and in the gloria tibi. On Christmas and Easter the choir could sing more elaborate services and also appear at the main church service, not only with the adult choir but with at least two special parts for the boys alone.

### Choir Concerts

In the late spring the boys should plan a concert for the entire parish. This can include hymns, anthems, a plainsong mass and a solo or two. Formally presented, with a little reception afterwards, this can prove a real parish event. It could be a musical service in the late afternoon or evening with the adult choir present but only to sing on the processional and recessional hymns. During the service there should be presentation of awards, crosses and cash prizes or savings bonds for greatest musical ability, strongest leadership and best example of Christian character.

Last, but most important of all, make a service an event of each rehearsal. Boys, like the rest of us, love to perform rather than rehearse. Often the shabbiest excuses are offered for failure to attend rehearsals of junior choirs—"no time"; "television," "church is downtown and can't get boys." This is a sure indication of lack of interest.

Monday and Friday at 3:30 p. m. are a good time for rehearsal so they won't interfere with a boy's precious Saturday free time. Have the boys vest and enter the church with their own appointed crucifer at 3:55 p.m. This service with a short psalm, one lesson and canticle can last from 15—20 minutes. Your congregation may consist of some mothers waiting for their sons or a few interested and devout parishioners free at that time. But the impact of this short service on the morale of the choir will be exceeded only by the benefit the leader and the boys derive. For it becomes an offering to God of their best work at every meeting. My own choir of 30 probationers always try

harder when they process into Bethlehem Chapel and find not a single person present (as occasionally happens.) They understand why they are there and eagerly accept the entire burden of worship.

This regularity and discipline of service, coupled with the polish achieved through

routine singing of versicles and responses, Creed and the Lord's Prayer, psalms and hymns, makes each meeting far more valuable than just a rehearsal. An immediate service to sing provides the boys with an immediate reason for each rehearsal and a constant measure of achievement.

## THE DEAD SEA SCROLLS

By William S. Hill

*Rector of St. Stephen's, Wilkinsburg, Pa.*

THE so-called Dead Sea Scrolls have aroused a profound interest in all parts of the world where the Jewish and Christian Scriptures are read; and coupled with this interest have been fears and concerns that the material in these documents might in some way undermine present day religious faith. It is a good thing, therefore, to consider the facts about the Qumran Manuscripts, popularly referred to as the Scrolls from the Dead Sea.

One thing which can be stated flatly and dogmatically is that the Dead Sea Scrolls bring out nothing that was not known in a general way long ago; what the scrolls have done is to provide details about certain things which previously had been known only in outline. For example, students of Hebrew history have always been familiar with the Jewish sect known as the Essenes; but the Dead Sea Scrolls have made an enormous addition to our knowledge of this sect.

It is true that the Scrolls have endangered certain scholarly theories; indeed, it is because of these theories that a measure of controversy has raged about the documents. For a long time, as an illustration, scholars have had definite ideas about the development of the Hebrew language, and the Scrolls from the Dead Sea have made it clear that some of these ideas must be drastically revised.

But while the Qumran Manuscripts have upset the suppositions of students of language, they have not affected any fundamental religious doctrine, either Jewish or Christian; the Scrolls themselves have not in any way unsettled a single major article of religious faith.

THE story of the original discovery of the Scrolls has been told many times, but it bears repeating:

In the spring of 1947 some Bedouin boys were smuggling goats from Transjordan into Palestine, and in order to avoid detection by the authorities they took a route through the desolate and rocky region of the northwest shore—the Qumran area—of the Dead Sea. In a long-abandoned cave, the Bedouins found some clay jars containing manuscript scrolls of leather wrapped in linen; these were the first of what were to become the famous Dead Sea Scrolls.

The Bedouins removed the Scrolls from the cave, sold some to Metropolitan Samuel of the Syrian Jacobite Monastery in Jerusalem, and the others to Dr. E. L. Sukenik at the Hebrew University. News of the Scrolls quickly got around, and it wasn't long before scholars had organized scientific expeditions to explore the Qumran area of the Dead Sea. Sensing the chance to make a profit, the Bedouins soon began carrying on informal expeditions of their own, making the work doubly difficult for the archaeologists who followed them. In any case, as a result of all this, numerous other ancient documents were brought to light, and the ruins of Khirbet Qumran—a building which served the Essenes as a combination headquarters and monastery—were completely excavated.

By a fortunate chance, then, the original discovery of some young Bedouin smugglers, together with the followup expeditions which this discovery evoked, has thrown a new light on the language of the Bible and on the thoughts and activities of people living in the biblical period.

### Why Important

ARCHAEOLOGISTS and explorers are regularly uncovering documents that were written many centuries ago, and this litera-

ture helps to deepen our understanding of mankind's past. The Dead Sea Scrolls are particularly significant because of their antiquity, their voluminousness, and their direct association with the time of Jesus.

To begin with their antiquity:

For the past three thousand years and more, Hebrew scribes have been producing scrolls, most of which could be classed as religious literature. However, it was thought that except for a few fragments, all of the Hebrew manuscripts prepared in the first two thousand years of Jewish writing had been lost forever. Scholars were acquainted with tiny scraps; but no one in our time knew of any Hebrew scroll written before the ninth century A. D.\*

There were many reasons for this: scrolls deteriorate like anything else; parchments long exposed to the air crumble into dust. Again, scrolls receiving hard wear were discarded and replaced by newer copies, much as we today replace a dog-eared lectern Bible. Then, too, it was a long-time custom among the Jews to bury a scroll at the funeral of a rabbi. Moreover, numerous Hebrew writings were destroyed by pagans and so-called Christians in campaigns of persecution against the Jews. All in all, the earliest Hebrew scrolls available to modern scholars were only a thousand years old; and nobody believed any earlier scrolls were in existence.

The Qumran Manuscripts, then, dropped as a bombshell into scholarly circles; the Dead Sea Scrolls provided scholars with Hebrew manuscripts at least nine hundred years older than any which had previously been known to exist. It has been definitely established that none of these scrolls was written any later than 70 A. D., and that some of them were probably written as early as 50 B. C. This dating, by the way, has been established by the paleography (that is, the style of script) in the manuscripts, by the dates of coins found with the documents in the cave, and by the carbon-14 process.

In a word, the Dead Sea Scrolls have placed in our hands writings that are distinguished for their antiquity; available to scholars now

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\*A few manuscripts of Greek translations from the Hebrews date back to the second or third century B. C. But the Hebrew originals of these translations have long since been lost.

are Hebrew manuscripts written some two thousand years ago.

THE Dead Sea Scrolls are distinguished not only for their antiquity, but also for their voluminousness. Indeed, so much has come to light in the Qumran area that one scholar has called it a "gusher" of archaeological material.

In the cave discovered by the Bedouin goat-smugglers there were found a complete copy of Isaiah—the oldest manuscript copy of any book in the Bible—and various writings dealing with the beliefs and practices of the Essenes. All but one of these scrolls have long since been photographed and translated. In the one exception, the leather was in such an advanced stage of decomposition that it has only recently been unrolled. Found in another cave were two bronze scrolls so badly oxidized that scientists are still at work trying to unroll them.

Other caves in the Qumran area have yielded great numbers of manuscript fragments. At present these fragments are being sorted and classified in the Palestine Museum, and within the next five years or so will be photographed and published. Already recovered are fragments of most of the books of the Old Testament, as well as portions of the Apocrypha and of other Hebrew writings which were never included in the Bible itself.

By their very abundance, the Dead Sea Scrolls are a boon to scholars, for they provide sufficient material for checking and cross-checking, for comparison, and for weighing one document against another. Usually archaeologists have to limit themselves to one or two small fragments; with the Qumran Manuscripts they have a whole library to work from.

BUT antiquity and voluminousness only add to the value of the Dead Sea Scrolls; their real significance arises from the light they shed upon the development of the Hebrew language, and even more from the illumination they give to a group of people living in the time of Jesus, the sect known as the Essenes.

Scholars have long known that at the time of Christ there were within Judaism three parties—Pharisees, Sadducees, and Essenes—though only the first two are mentioned in the New Testament. The Dead Sea Scrolls make it clear why this is so:

In the Gospels, the Pharisees and Sadducees

make their appearance in episodes of conflict with Jesus. He did not share their outlook on religion; he took the Pharisees to task for obeying the letter, rather than the spirit of the law; and he frankly told the Sadducees that they erred in their over-worldly outlook on life. In other words, the Pharisees and Sadducees were openly hostile to Jesus and his teachings; and on his part, Jesus had little in common with them, spiritually.

With the Essenes, however, it was different. From what we can deduce from the Dead Sea Scrolls, Jesus was spiritually at home with them. He spoke their language; and they, his. He was in general sympathy with their aims. The Essenes were determined above all things to obey and serve God; and to do this they were willing to give up everything—family, property, and fellowship with the world. They withdrew into out-of-the-way places and adopted a life of extreme simplicity. They gave their highest respect not to a person of wealth or position, but to a teacher of righteousness. With all this Jesus was obviously very sympathetic; and the Essenes are not mentioned in the New Testament because—unlike the Pharisees and Sadducees—they were kindred spirits.

Nevertheless, Jesus himself was not an Essene; in several respects his teachings were very different from theirs. Within the Essenes there was an exclusiveness, a hardness and inflexibility that were quite foreign to our Lord's own attitude. For instance, the Essenes believed it their duty to love one another and to hate outsiders; they were so rigid and strict they had scant place for forgiveness in their doctrine. On his part, Jesus believed in love and forgiveness for all. No, Jesus was not an Essene; and if, as some maintain, John the Baptist was an Essene, he left the order before he began preaching to all sorts and conditions of men.

There is no doubt, however, that after the death of Jesus, when the newly-formed Christian Church was being established, the Christians borrowed ideas from the Essenes. The custom of a ritualistic meal in which the faithful participated; an attitude toward property approaching a form of communism; the administration of the whole group by a council of twelve—these are among the elements which the early Christian Church had in com-

\*e.g., *Luke* 16:8, *Romans* 3:20; *II Corinthians* 6:14-15, *Galatians* 2:16.

mon with the Essenes. It is not surprising, therefore to discover Essene literature quoted in the New Testament.\*

The Dead Sea Scrolls, then, give us all kinds of insights into Christ's own ministry and into the origins of the Christian Church. True, the Scrolls give scholars a deeper understanding of the Hebrew language, but their value to most of us is that they help us to become "Contemporaries of Christ."

Back in the year 70 A.D., the Essenes learned that the Romans were sacking Jerusalem and that various scouting parties from the Roman army were going out on forays of devastation. They knew that as soon as the Romans got wind of their monastery, it would be singled out for destruction. And realizing that they could not save the monastery, they determined to save their library; so they wrapped their scrolls in linen and sealed them in jars which they hid in nearby caves.

The Romans came; the monastery was demolished; the Essenes were scattered. And the books—the manuscripts we know as the Dead Sea Scrolls—went untouched for twenty centuries; they remained unknown until the day when Bedouin goat smugglers came across what Professor Albright of Johns Hopkins has described as "the greatest manuscript discovery of modern times," and what Edmund Wilson calls ". . . without any question the most precious discoveries of their kind since the texts of the Greek and Latin classics brought to light in the Renaissance."

## A Blind Man Groping

By W. B. Spofford Sr.

THERE is generally pressure from the pew when a clergyman takes a stand on any social issue. Thus when people of all sorts and conditions honored the Rev. Kenneth R. Forbes for his "long service on behalf of peace, better race relations and civil liberties", some of the vestry of Christ Church, Philadelphia, were "shocked and surprised" when they learned that the meeting was held in their parish house. They thought, apparently, that such a meeting should not be held at the "Religious Shrine of the American Revolution." Officials of the diocese likewise expressed "off-the-record disapproval", but as near as we can learn the rector of the parish sticks to the long practice of the



parish that all and sundry are privileged to meet in its Neighborhood House.

All of which is by the way of introduction to a piece on pressure of a different sort. Most Negroes, even when they are Episcopalians, are under-privileged. A number of Negro clergy have told me that their people demand action from them on social issues; that is, they experience just the opposite pressure that a white clergyman feels.

The case of the Rev. Henry L. Parker of Orangeburg, South Carolina, is a case in point. Here is a young deacon, fresh out of seminary, in charge of a congregation of Negroes in one of the hottest spots in the country on this integration business. Nearby is State College for Negroes, with a high percent of Parker's congregation connected with the college. Here are a few of the things that happened there in recent weeks:

Students discovered that the owner of a laundry that served the dormitories was a member of the White Citizens Councils. So they are getting their sheets, pillowcases and towels from home.

They learned that a bakery and a dairy supplying both the college dining room and nearby eating places is owned by a member of the Councils. So the college students are getting packages of food from home. And even the high school kids refuse to drink the milk supplied them at school.

They learned that an ice cream and soft-drink business in town belonged to Mayor Jennings. So they have stopped eating ice cream and drinking coke.

One evening the students received their plates of food as usual. They stirred it into a mess that couldn't be served again and then marched out of the dining room, there to hold a protest meeting when they hanged in effigy a state legislator who was author of one of the bills directed against the National Association for the Advancement of Colored People.

White-supremacists first declared all-out economic war on Negro and white supporters of the Supreme Court ruling. Negroes in business went bankrupt. Negro farmers could not borrow from banks. Negro workers lost their jobs.

So now there's a counter attack. As one student put it: "We're fighting those firms which are backing the White Citizens Councils, because the Councils, while they live

on the rest of us, are fighting some of our people."

Or as put by another student: "One thing's certain: nobody can make us buy what we don't want."

So there is pressure in South Carolina: White on a bishop; Black on a young deacon.

We'll know presently whose doing the better selling job as far as the Episcopal Church in Orangeburg is concerned.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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"Are you a Communist?" a worthy clergyman was asked. He looked horrified. "I am a servant of the Lord Jesus Christ," he said, "and I believe in God."

"Are you a Capitalist?" his questioner went on. He smiled. "My bank balance is \$31.64," he said, "and I own no stocks though I do have an insurance policy."

"Are you a bourgeois or a member of the proletariat?"

"In the Church there are neither."

"But what do you think of Marxian Communism or its supposed modern derivative and what do you think of Capitalism as we often call our economic system?"

"I think," said the good clergyman, "that both systems, if you can call them that, are of the world. I could not bear Communism for it denies God and gives little freedom to man. I can get along with the Capitalist because so far he has left me free to believe in God. If he would win me to his views he uses blandishments, not force. But it is God whom I worship and serve."

"And do you avoid entangling alliances?"

"With the Communist, it is easy; with the Capitalist, we try to; we serve man best when we most serve God."

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### THE BISHOP AND THE PASTORAL RELATIONSHIP

By Edward L. Parsons

*Bishop of California, Retired*

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## FOUNDATIONS STAY AT MINNESOTA

★ Three student centers at the University of Minnesota, whose property was threatened by the expansion program of the university, have been notified that they may build new centers at their present locations. St. Timothy's House, run by the Episcopal Church, is one and the others are centers of the Presbyterians and the Congregational-Christians.

Earlier, the university had notified the Presbyterian and Episcopal foundations that their property would be condemned. The nearby Congregational foundation was expecting similar notice.

But the regents reversed the announced policy after hearing from representatives of the three foundations and the university's council of religious advisers which represents Protestant, Roman Catholic and Jewish chaplains on the campus.

In a statement, the regents said they are "fully mindful of the high purpose and commendable programs of the religious foundations to meet the spiritual and related social needs of the many students of their particular faiths."

The regents said they "recognize especially that well-equipped, well-staffed and centrally located student centers constitute a valuable asset in achieving the purposes held in common by the religious foundations and the university."

## CATHOLIC SURVEY ON INTEGRATION

★ A nationwide survey sponsored by the Catholic Digest has found that the white people of the United States are evenly divided on whether the white and Negro races should be brought closer together.

Forty-two per cent of the

whites wish the two races kept apart, 48 per cent want them brought together and ten per cent have no opinion, according to the survey.

But 90 per cent of the Negroes wish the races brought together; only six per cent desire them kept apart and four per cent have no opinion.

Where a white man lives makes a lot of difference as to his views. Only 32 per cent of northern whites want the races kept apart, the survey showed, while 74 per cent of southern whites want them kept separate. Southern whites who had college education were most in favor of ending segregation.

The poll discovered there was little difference between Protestant and Roman Catholic attitudes.

Asked by the Catholic Digest to comment on this finding, the Rev. Walter LeBeau, chairman of the religion department at St. Thomas College, St. Paul, said: "The newspapers have claimed, time and again, that Catholics are taking the lead in improving race relations. This may be true of Catholic leaders, but the Catholic Digest survey shows that Catholics as a whole, both in the north and the south, have the same attitudes on race as their Protestant neighbors. I am surprised that Catholic teaching on the Mystical Body has had so little effect."

## WOMEN ON VESTRIES DEFEATED

★ The diocese of North Carolina rejected a proposal that women be permitted to serve on vestries.

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## METHODISTS LOSE APPEAL

★ The Methodist Federation for Social Action lost its petition for a court ban on the distribution of a report by the Internal Security Committee, headed by Senator Eastland, which labels the Federation as a "religious front" of the Communist Party.

The first printing was for 6,500 copies and Congress has now authorized the printing of an additional 75,000.

## MICHIGAN PLANS CHANGES

★ Joseph G. Standart Jr., an executive in a Detroit advertising agency, has been assigned the job of studying the functioning of the diocese and making recommendations for possible reorganization.

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## LAWRENCE ELECTED SUFFRAGAN

★ The Rev. F. C. Lawrence, rector of St. Paul's, Brookline, Mass., was elected suffragan bishop of Massachusetts at the diocesan convention. If he accepts he will take office when Bishop Stokes becomes diocesan on October 31st.

## HUDDLESTON AT ST. PAUL'S

★ The Rev. Trevor Huddleston, who recently returned to England after heading the Community of the Resurrection in South Africa for twelve years, said at St. Paul's Cathedral that the South African native has become "a displaced person in his own country."

Father Huddleston, an outspoken foe of the South African government's apartheid policies throughout his stay in that country, said the doctrine of racial supremacy has been "given a new and evil twist" there.

"If you accept the doctrine of white supremacy as a guiding concept of government in the country," he said, "you make it impossible for the African ever to achieve fulfilment of the human skills, abilities, talents and destiny for which God created him.

"While the state must demand allegiance, loyalty and service from those it protects certainly no one has more generously, more patiently, or

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## PHILIP JENSEN DIES SUDDENLY

★ The Rev. Philip J. Jensen, 68, rector of St. Thomas, Owings Mills, Maryland, died May 7th following a heart attack. He held many position in the diocese and was a deputy to many General Conventions.

## CONSTRUCTION IN CHICAGO

★ The sum of \$1,734,500 has been spent in the diocese of Chicago on new churches, parish houses and rectories in the past fifteen months.

## CENTRAL NEW YORK MEETINGS

★ Daisy Kitchens of the Church Army was the headliner at five area meetings of the Auxiliary of Central New York. She has worked with the Indians of Utah; tackled

inter-racial problems in Cincinnati and Detroit and is at present on the staff of St. Cyprian's, Roxbury, Mass.

## LAY EVANGELISM STRESSED

★ Responding to the convention address of Bishop Peabody, the diocese of Central New York requested that he appoint a commission on lay evangelism.

## CHURCH CONSTRUCTION HOLDS STEADY

★ New construction by churches held steady during April after five consecutive months of decline, the departments of commerce and labor reported.

The April total was \$53-million, the same as in March and only \$1-million short of the record for the month established in 1955.

In the first four months of this year church construction totalled \$219-million compared to \$215-million in the same period a year ago. Government economists are doubtful, however, that this lead over last year's record will hold up for the balance of 1956.

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# THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

*Chaplain of World War One*

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# EQUAL STATUS AND OPPORTUNITY FOR RACIAL GROUPS

THE EPISCOPAL FELLOWSHIP FOR SOCIAL ACTION, at its annual meeting this year, adopted a new program within the scope of its purpose, "to bring together for prayer, study and action those who seek to apply the principles of Christ to society."

EQUAL STATUS AND OPPORTUNITY FOR RACIAL GROUPS is a part of this program, with a committee organized to work to this end, with the Rev. Joseph F. Fletcher, professor of Christian social ethics at the Episcopal Theological Seminary, the chairman.

PRAYER, STUDY — and ACTION, with an important part of Action being support of those who are struggling in the field, against great odds, for Equal Status and Opportunity. Father Trevor Huddleston has so struggled for equality in South Africa. Carl and Anne Braden, Episcopalians of Kentucky, have so struggled in their state. Members and friends of the Episcopal Fellowship have contributed generously for the work of Father Huddleston and the Bradens.

SOUTH CAROLINA is today the scene of an equally important struggle for Equal Status and opportunity for Racial Groups. One of the leaders in this struggle is a young Episcopal clergyman, the Rev. Henry L. Parker, whose story was told in this journal for May 10th by the Rev. Kenneth Hughes of Cambridge. Those who read that account, we hope, will wish to contribute to the committee to aid Negroes which Mr. Parker heads. Those who did not read the account will be sent a copy as long as the limited supply lasts.

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## LONG ISLAND CANONS

★ The convention of Long Island on May 15 voted to amend canon 23 so that if a rectorship becomes vacant, and the vestry is unable to find a clergyman acceptable to the bishop within a year, the bishop can appoint a temporary acting rector.

It was recommended by the committee on canon, and opposed by a number of laymen who, prior to the convention, sent out a letter in which they maintained that "if we grant such sweeping Episcopal powers as these, vestries and parishioners will surrender all those obligations which, as Episcopalians, we try to discharge as free Christians in a non-authoritarian Church."

The Rev. William H. Melish, acting minister of Holy Trinity, Brooklyn, proposed to the delegates that neither the pro-Melish delegates nor the anti-Melish delegates be seated. The proposal was rejected after which the anti-Melish group was seated.

## SALARY INCREASE FOR BISHOPS

★ Salaries of active Methodist bishops were increased from \$10,000 to \$12,500 a year by action of their General Conference. Allowance for a residence was set at \$3,000; office expense, \$5,000; plus a sum for official travel expenses.

A move to limit the tenure of a bishop in an area to two or three terms of four years each was defeated.

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# PEOPLE

## Clergy Changes:

TRACY H. LAMAR JR., formerly rector of St. James, Alexandria, La., is now rector of St. John's, Knoxville, Tenn.

FREDERICK W. KATES, formerly dean of St. John's Cathedral, Spokane, Wash., is now rector of St. Paul's, Baltimore, Md.

FRANCIS ALLISON, formerly rector of St. Paul's, Montrose, Pa., is now executive director of the new conference center of the diocese.

HIRAM BENNETT has resigned as rector of Christ Church, Towanda, Pa., to retire.

C. ROBERT SUTTON, formerly rector of Christ Church, Denton, Md. is now rector of Christ Church, Towanda, Pa.

WALTER S. POND, rector of St. Barnabas, Chicago, since 1921, retires from the active ministry July 1.

REMPFER L. WHITEHOUSE, assistant at the Epiphany, Chicago, becomes rector of St. Barnabas, Chicago, July 1.

CONRAD W. MYRICK has returned to St. Andrew's, Manila, Philippines, after a furlough in the States.

CHARLES A PARK, vicar of St. Peter's, Plymouth, Pa., becomes

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rector of Christ Church, Stroudsburg, Pa., July 1.

IVAN E. MERRICK JR., formerly rector of Christ Church, Washington, D. C., is now rector of St. John's, North Adams, Mass.

WAYLAND S. MANDELL, dean of St. Andrew's Seminary, Manila, Philippines, has returned after a furlough in the States.

JOSEPH E. MAZZA, formerly vicar of All Souls, Gurnee, is now on the staff of the Cathedral of St. James, Chicago.

## Deaths:

CAROLINE FULLERTON missionary in China from 1910 to her retirement in 1937, died on May 4.

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Broadway and Fulton St.

Rev. Robert C. Hunsicker, v

Sun. HC 8:30, MP HC Ser 10. Weekdays: 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

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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

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.



# BACKFIRE

J. EARL GILBREATH

Rector of Emmanuel, Athens, Ga.

The article in *The Witness* of May 3, *South Carolina Case Raises Pulpit Freedom Issue*, leaves the impression with me that at Orangeburg Bishop Carruthers is acting wisely, for the best interest of Mr. Parker, and the mission, and for the future of right race relations.

Writing as a minister who is in favor of integration, I think your article is harmful to the cause of integration in that it stirs up feeling and makes more difficult the task of those who are grappling with the problem in areas where the tension is high.

Moreover, I don't see that the issue of *pulpit freedom* is raised in this case.

LUTHER D. WHITE

Layman of Waterford, Conn.

An important issue confronting the Church today is that of segregation. Since the historic Supreme Court decision was rendered it has invaded almost every sphere of activity including public transportation, housing, schools and churches. The Church must face the issue squarely and uncompromisingly. Jesus died for all men and that includes the black and yellow races as well as the white.

Despite the activities of the White Councils in the South there must be no compromising with the situation. Many Southerners do not seem to realize that the Civil War was fought to free the Negroes and still want to treat them as an inferior race. This is in direct contradiction with the word of God and should not be condoned.

It is not often that the Roman Catholic Church takes the leadership in moral matters but the Archbishop of New Orleans has

come out strongly against racial segregation as sinful. We Protestants can hardly do less than agree with this attitude and put it into practice in our churches and in everyday life.

MARIE TURNER

Churchwoman of Raleigh, N. C.

The editorial of May 10 refers to the "case of an obscure Negro deacon of Orangeburg, North Carolina."

There is not an Orangeburg in North Carolina. It should have been South Carolina, where there is a Negro college.

D. E. WALTERS

Layman of New York

The *Witness* for May 10th was marvellous. The article by Kenneth Hughes about the Rev. Henry Parker was a corker. It is unanswerable, though I presume it will not convince those who do not want to be convinced.

The editorial on Liberty of Preaching by Bishop Parsons is

perfectly sound and the article by D. Wallace Bell on *Minorities in England* has much to teach us here in the United States. Also I want to thank you for recommending the book by Corliss Lamont and telling the story of the defection of the American Civil Liberties Union.

A. F. GILMAN

Layman of Palatine, Illinois

Has it ever occurred to you that what you are fighting against in the actions of Bishop DeWolfe and Bishop Carruthers stems from the worship of God under the form of Christ the King, instead of under the form of a servant as portrayed by Christ himself?

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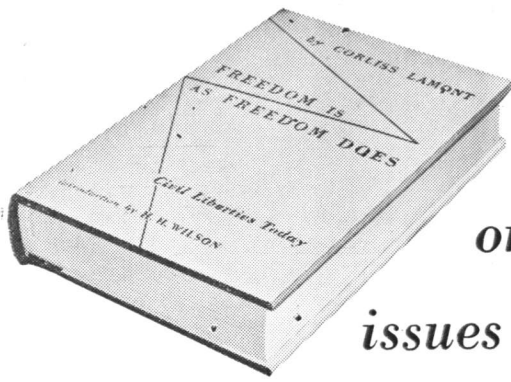
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