

The **WITNESS**

JUNE 7, 1956

10¢



GOVERNOR GETS A LAUGH

FRANK J. LAUSCHE, governor of Ohio, gets a laugh from five bishops. Left to right, Bishop Werner, Methodist of Ohio, Bishop Kennedy, Methodist of Los Angeles, the Governor, Bishop Henry Hobson of Southern Ohio, Bishop Nelson Burroughs of Ohio and Presiding Bishop Henry K. Sherrill

THE GIRLS OF THE STREET

SERVICES In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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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 choral
except Monday.

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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.

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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
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The Church is open daily for prayer.

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The Very Rev. Francis B. Sayre, Jr.,
Dean

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ser. (generally with MP. Lit or proces-
sion) (1, S. HC); 4, Ev. Weekdays:
HC, 7:30; Int., 12; Ev., 4. Open daily,
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munion, 8:15. Thursday, Holy Com-
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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Thurs., 9; Wed., Noonday Service, 12:15.

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Holy Days: Holy Communion, 10:30.

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prayers, sermon 12:05; Wed., H.C. 7
a.m., 11 a.m., Healing Service 12:05.

Story of the Week

Russian Church Leaders Meet Enthusiastic Audiences

IMPORTANT CONVERSATIONS ARE BEING HELD
THIS WEEK AT SEABURY HOUSE

★ Two separate delegations of Church leaders from the Soviet Union are currently touring the United States. Five Baptists arrived on May 18th and will be here for a month.

The other delegation is composed of Orthodox and other Church representatives who arrived June 2nd, to return the visit of American Churchmen to Russia in March. The most important conversations, dealing with the international situation, will be held at Seabury House this weekend, between the overseas delegation and representatives of the National Council of Churches.

Alexander Karev, head of the Council of Evangelical Christians in the Soviet Union, told a large congregation at Calvary Church, Washington, D.C., that personal evangelism has been the key to growth of the Baptist Church in his country.

"We do not have evangelism as you know it, with large mass meetings or big audiences of people," he said through an interpreter. "Every Russian Baptist considers himself a missionary. In every one we have a little Billy Graham. Not a big one,

just a little one. We go to every street or alley and talk about Jesus Christ person to person."

Mr. Karev said there are "about 500,000 baptized members registered on our rolls," but he added: "we would have to ask each one how many persons they have personally led to Christ. Some would be able to say 50—I do not exaggerate—and others would say 30. The average would be at least 5 or 6. So we know there are 3,000,000 Baptists in the Soviet Union."

The main distinguishing characteristic of Baptists is their "spirit of personal Christian witness," he declared. Mr. Karev stressed that Baptist churches in the Soviet Union must be careful in administering the rites of baptism, and require a probation and preparatory period of at least three years before membership is granted.

"We want all new converts to be able to stand up to all the troubles that they will encounter in the Christian faith," he explained. "We want their roots to be deep."

Nikolai Levandanto, vice-president of the Russian Baptist council, and Ilya Ivanov, treasurer, joined Mr.

Karev in addressing two services at Calvary church.

Mr. Levandanto said that as superintendent of Baptist work in the Baltic republics of Estonia, Latvia and Lithuania he brought greetings from the growing Baptist churches there.

He told the congregation that "though we may visit you only once and then never see you again we shall meet once more on that glorious day and we shall be all together at the feet of Jesus."

Mr. Ivanov described his conversion at the age of 20 which took place in Moscow during 1918. He said he had spent his entire life in Baptist work in Russia.

At First Baptist church in Alexandria, Va., Miss Claudia Tyrtova, youth representative and only member of the delegation who speaks English, recounted the story of her personal conversion and of her desire to devote her life to Christian work.

Jakov Zhidkov, president of the All-Union council who shared the pulpit with her, said that Russian Baptists must memorize large portions of the Bible as part of their training.

He said Russian Baptists love Russia and all its people and are trying to go farther and "learn to love all the people of the world."

"We have people who are pleasant and those who are unpleasant in Russia," Mr. Zhidkov said, "and we must

minister to both. It is our duty to love them all."

The sermons were described by Baptist officials here as the first preached by Russian clergymen in American pulpits in nearly 40 years.

At Calvary Baptist church the congregation joined in singing "God Be With You Till We Meet Again" after the benediction, and waved handkerchiefs at the visiting Russians. A similar tribute was paid by a Moscow congregation to a delegation of American Baptist leaders last year.

Tears reportedly were in many eyes in Moscow as the Americans departed. Tears were seen in many eyes in the Washington congregation, too, after the Russian leaders finished their emotional message.

Assails Attack

The attacks upon the Russian leaders by the International Council of Christian Churches has been denounced by a number of American clergymen. One of the most outspoken was the Rev. Ralph G. Walker, Baptist of New York, who said that the Council, a fundamentalist group headed by Carl McIntire of Collingswood, N. J., is "numerically a very small and insignificant organization" and he denounced it for its "blatant campaigns of intolerance and bigotry, using slander and misrepresentation."

The McIntire group has been holding mass meetings in Washington and New York and running ads in newspapers in which they charge that "pro-Communist elements have been asserting themselves" in the National Council of Churches, which sent the delegation to the Soviet Union earlier, and invited the group now here from Russia.

Biblical City Of Gibeon Aim Of New Search

★ A party of American archaeologists left here to search for the ancient Biblical city of Gibeon this summer in the hope of shedding new light on Joshua's conquest of Palestine. Gibeon is mentioned 43 times in the Bible.

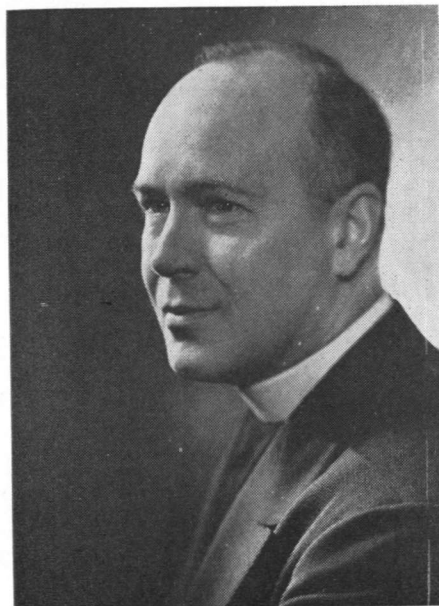
Sponsors of the expedition are Church Divinity School of the Pacific and the Museum of the University of Pennsylvania at Philadelphia. Cooperating is the American School of Oriental Research at Jerusalem.

The group of archaeologists includes three faculty members of the divinity school. They are James B. Pritchard, director of the expedition; Dean Sherman E. Johnson, who will be administrative director; and Mrs. Jean Johnson, his wife, who will serve as cataloguer. With them are Marcia J. Rogers of the University of Pennsylvania school of fine arts, architect for the expedition, and T. Hartley Hall of Richmond, Va., its photographer.

Work is scheduled to begin June 17 and continue for 10 to 12 weeks at El-Jib, an Arab village eight miles north of Jerusalem, selected by Pritchard from among 39 places he surveyed last summer as the most probable site of Gibeon.

El-Jib, one of the few important Palestinian sites never before excavated, is atop a saddlebacked mound some 20 acres in extent rising 200 feet above the surrounding plain. What remains of an ancient city wall about five feet thick and three-quarters of a mile long encircles the mound's southern hump.

In a depression between the



Dean Johnson

saddleback's two knolls is a spring that supplies the present Arab village's water. From it a stepped, 200-foot tunnel runs upward through solid rock to a point inside the wall. Like similar tunnels at other Biblical sites, it afforded city dwellers a protected access to a water supply outside the wall.

Cut into the limestone hillsides are numerous large tombs many of which were looted by robbers centuries ago. A new tomb was discovered in 1950 and other undiscovered ones are believed to be there.

Pritchard said the tunnel from the spring will be excavated and a shaft sunk from the top of the south hill down through successive layers of debris to determine how many cities—and at what periods—existed on the site.

This work, he said, is aimed principally at confirming the belief that El-Jib is the actual location of Gibeon and "should help clear up prob-

lems" in the account (Joshua 9) of Joshua's 12th century B. C. conquest of Palestine after he took Jericho and Ai.

FREDERIC KELLOGG IS HONORED

★ A dinner was held at Christ Church, Cambridge, Mass., in honor of the Rev. Frederic B. Kellogg's twentieth anniversary as Episcopal chaplain to students at Harvard University and Radcliffe College. He was presented with a silver cigarette box and a leather-bound volume of testimonial letters. About 175 students and faculty of Harvard attended.

The Rev. Gardiner M. Day, speaking for the parish, said, "The major attribute of Frederic Kellogg's ministry has been the tremendous, whole-hearted devotion to the presentation of the message of Jesus Christ in the student world. Fred has felt that his vocation under God was the ministry to students and it has been his steady, persistent, imaginative, and devoted work that has contributed so much to the church."

In citing Mr. Kellogg, Dean Charles L. Taylor, of the Episcopal Theological School, called him a chaplain extraordinary and named him as the man who saw one thing needful and patiently and persistently persevered.

President Nathan M. Pusey of Harvard also paid tribute to Mr. Kellogg: "I am sure I speak for Harvard when I say that he has enriched the Harvard fellowship and community immensely during the twenty years that he has been here. I would like to say that I personally, as president of Harvard, am grateful to him for his deep sympathy and interest and understanding in the way he talks in the university community."

Sees Cool Attitude Between Religion and Psychiatry

★ The relationship existing between religion and psychiatry was described "as largely an attitude of 'we won't bother you if you don't bother us.'"

Dr. Alfred K. Bauer, superintendent of State Hospital, Fulton, Mo., was speaking at a session of the Church Conference of Social Work in St. Louis.

He quoted Dr. Finley Gayle, president of the American Psychiatric Association, as saying about this cool and polite relationship: "This way we will all be happy and from time to time we will have a get-together in which we express our mutual admiration, after which we return to our separate ways and distinct differences."

Dr. Gayle then "made a plea for the necessity of developing more active cooperation and communication between psychiatrists and clergy," Dr. Bauer said.

The Missouri doctor called attention to "the psychological similarity between the process of conversion and that of psychotherapy."

"If I recall my Protestant catechism correctly," he said, "the process of conversion went about like this. First there occurs the conviction of sin, then repentance for sin and a longing for grace, then forgiveness, salvation, which is finally evidenced by good works. In psychiatric terminology it seems to me that the conviction of sin may be called insight, repentance involves feeling of guilt, longing for grace equates with a desire for help, and salvation may be equated with cure. In successful psychotherapy good works are evidenced in a more ma-

ture behavior in our interpersonal relationships."

Dr. Bauer added that the "theoretical construct by Freud of the Id, Ego and super-Ego also have their counterpart in Judeo-Christian theology."

"What is the Id but the 'Old Adam' which we are constantly reminded of and exhorted to eliminate or control?" he said. "The Ego is the conscious eye and the super-Ego our conscience of 'the still small voice' within us."

Jay L. Roney of Washington, D.C., director of the Bureau of Public Assistance, Social Security Administration, stressed the "valuable" role of sectarian social welfare agencies.

"There will always be people who will prefer to seek help from the sectarian agency because of its closeness to them," he said. "Guidance and social welfare services, inherent in the duties of the ministry—the pastor, priest and rabbi—are to be expected and can be the more valuable because they are given by the church and under its auspices."

REPUBLIC FUND MAKES GRANTS

★ Churches have been granted \$642,550 from the Fund of the Republic since it was organized in 1953. All the grants were for work in the field of civil liberties.

The largest grant, \$326,000, went to the Friends Service Committee. The Episcopal Church was among those to receive a grant but for what purpose is not stated in the release by the Fund.

Archbishop of Canterbury Encouraged on Unity

★ The Archbishop of Canterbury, expressed satisfaction in an address to the Church of Scotland's General Assembly that conversations between the Scottish Church and the Church of England have reached "a new stage."

"This, of course, is viewed with alarm—as every new thing is—by some people in both Churches," he said. "But I am always an optimist when things are on the move."

"The only really perilous state is a static one, for the Holy Spirit has no chance to work in such a state. That is why I welcome the fact that our Church relations are no longer static."

Representatives of the two Churches agreed at a conference in London last January—attended by official delegates of the Episcopal Church in Scotland and the Presbyterian Church in England—on a draft report on practical ways and means of achieving "inter-communion leading to full unity."

The Church of Scotland is a Presbyterian body.

The Anglican primate acknowledged that there are people in both England and Scotland who ask "why bother about all these matters of Church relations?"

"To them," he said, "I can only say that there is nothing in the whole world so important to groups of men in the secular world as reconciliation and the opportunity it offers of living together in harmony and peace."

"And all I want to say about Church relations now is that we are all friendly. Thank God for that."

In reply, R. F. V. Scott,

moderator of the Scottish Church, said the Archbishop had "indeed encouraged us to go on in movement."

Scott, minister of St. Columba's church in London, was installed as moderator at the assembly meeting to succeed George D. Henderson, dean of the divinity faculty at the University of Aberdeen. He is the first pastor of an English presbytery of the Church to be so honored.

Dr. Fisher, who was seated beside Walter Elliot, Lord High Commissioner of the Queen, stepped down to the floor of the Assembly to address the meeting.

He drew a laugh with his opening remark that "now I know what Daniel felt like—this is a den of theological lions."

NORTHERN MICHIGAN EXPANDS

★ Further expansion of the diocese of Northern Michigan was agreed upon at the convention upon receipt of a preliminary report from the Rev. Norman Foote of the department of town and country of the National Council. As a first step in this expansion program a new mission, the Church of the Nativity, at L'Anse was officially admitted to the diocese.

Bishop Herman R. Page, stressed the importance of the small missions as "feeders" for larger churches not only in the diocese, but throughout the country.

Red Barber, sportscaster, was the principal speaker at the Convention.

Bishop Page also reported that in the last ten years, the diocese has increased its

giving to the National Council some 400%. In that same period giving to the Church's program has increased from \$7,713 in 1945 to \$21,047 in 1955.

HIRSHSON ELECTED PRESIDENT

★ Dean Louis Hirshson of Christ Church Cathedral, Hartford, Conn., has been elected president of Hobart and William Smith Colleges, Geneva, N. Y.

He is to be succeeded in Hartford by the Rev. John H. Esquirol, rector of Trinity Church, Southport, Conn.

STERLING ELECTED IN MONTANA

★ The Rev. Chandler W. Sterling, rector of Grace Church, Chadron, Nebraska, was elected bishop of Montana on May 16th. He has accepted the election.

COMMENCEMENT AT CAMBRIDGE

★ Commencement is being held today, June 7th, at the Episcopal Theological School, Cambridge, with thirty-one men graduating.

Bishop Nash is the preacher at the commencement service and Bishop Campbell, suffragan of Los Angeles, the preacher at the alumni service.

The alumni association, whose president is the Rev. George L. Cadigan, rector of St. Paul's, Rochester, N. Y., will hear the new archdeacon of Boston, the Rev. John M. Burgess, at the dinner in the evening.

EXECUTIVE SECRETARY FOR DELAWARE

★ Henry I. Brown Jr., layman of Greenville, Delaware, has been named for the new post of executive secretary of the diocese. He has had wide experience in business.

EDITORIALS

What We Can Hope For

PERHAPS you never can be sure what somebody else really hopes for, unless he is a poet; perhaps he can't be sure himself. But thinking over what people seem to hope for, we venture on a generalization: ministers hope for the Resurrection of the Body; ordinary Christian people hope for Life after Death.

Ministers have to hope for the Resurrection of the Body, because it is in the Apostles' Creed and they are official guardians of the creed. It is in the creed because Jesus and the earliest Church believed in it; they believed in it because all orthodox Jews did. At the time of the Maccabean rebellion, 165 BC, the reaction against the first religious persecution in history, many Jews were killed for their faith; and their survivors had to come to terms with the problem of the death of the righteous. They solved it by the idea of the resurrection of the righteous, thought of in the most concrete terms (cf Dan. 12.2f, written about this time). They had to solve it in some such terms, because they never thought of making the Greek distinction between "soul" and "body"; they saw correctly that no new life for man would be worth bothering about unless it involved his whole being, physical as well as spiritual.

The doctrine of the Resurrection of the Body, then, involves a true insight: but the clergy have by and large funk'd the job of making that doctrine plausible to their people. That is, there is currently available no symbolism or even superstition about the place of our bodies in a new life which would be acceptable to ordinarily intelligent people. This is the reason why most Christian people continue to recite "the resurrection of the body" in the Creed, and continue really to believe in Life After Death, or the Afterlife. And what they mean by that is the Greek idea of the immortality of the soul; when their body dies there is something somewhere about them that goes on living regardless.

This is of course just the idea that the doctrine of the Resurrection was meant to guard against; basically the idea of the soul itself

is incredible. Think of yourself: and take away from yourself the games you like to play, the music you like to hear, the books you like to read, the place you like to live, the daily schedule you have worked out, the people and places you love. These things are all involved with your body, which will die; with your emotions, which will fade; with your mind, which had to be formed and some day will get tired. All these things have to be stripped away to get at your supposed soul; and when they are stripped away what is left of you? Is that all that God is able to preserve of the creature he made and pronounced good?

Both ideas, then, of Resurrection and Immortality, at least as they are commonly presented to us, are alike incredible. That is why so many intelligent people simply couldn't take Christianity less seriously; they have never seen the Christian hope presented in terms that strike them even as barely plausible. And in fact the two ideas, again as they are commonly presented, share a common inadequacy: they both seem to think of the new life as something that will take place in time, "after" this life.

Creatures of Time

BUT we are creatures of time, products of our own time. We say of some men that they go beyond their own time; but we mean by this that they have so thoroughly accepted their own time, so well understood the ideas or institutions or men through which they had to work, that they have done something of permanent value. We can say even, "of eternal value": but the question that Socrates asked, (for example), have eternal value just because Socrates saw so well what questions must be asked, could be asked only by him, nor by nobody else at any other time.

Exactly the same is true of Jesus. We saw last week that he had no consciousness of having "existed before" with God. He was a man of his age, like all of us; if he hadn't been, he wouldn't have been a man. He didn't foresee what the Church named after him would be like in all future ages. And this is why many of us have such trouble in taking literally the Gospel accounts of his Resurrection. For if his presence continued in some

recognizable way with his followers for a few weeks, why not for millennia? There is no difference in principle. But that would make him an anachronism, someone out of his own time; and the eternal meaning of his life lies in the fact that he did so perfectly the job that his own time and place asked of him.

Why did the first Christian converts believe in the Resurrection of Jesus, anyway? St. Paul never writes of the empty tomb, whether or not he had heard the story; only once does he refer to the resurrection appearances of Jesus (I Cor 15.3-11)—and then in terms which would allow us to conclude that they were all of the same nature as the appearance to himself. But he constantly refers to the moral change in men which, by the resurrection of Jesus, was made possible in the Church. That is why he expected his churches to believe in the resurrection and presumably he was right; those first converts understood the real strength of sin, that it could not be overcome by man, that it had been overcome in the Church, and therefore that the Church must be a creation of God and not of men.

The accounts at the end of our Gospels are then not the source of our belief in the Resurrection of Jesus; they are attempts to explain it. If you ask a happily married couple how they first came to know each other, you will not get the same story from each of them; and probably neither of them really knows how it did happen. Such things are hid very deep, and the attempt to explain them will be much more symbolism or a literary convention than history. But happen it did, because here is the marriage going on! It was the same way with the Church.

The closest we can come to reconstructing what happened historically is back from some of the Resurrection stories in Luke and John, particularly that of the two travellers to Emmaus. The essential thing in these stories is that Jesus' followers are gathered together after his death. Mostly they are eating and drinking—what else is there to do when people get together?—and, whether from a memory of what was done at the Last Supper or at earlier suppers, they become aware that what Paul calls the Spirit of Christ is living within them. And it is in the strength of that awareness that sin is overcome among them, and they are made into a new community.

Sin Is Overcome

WHAT do you need then to believe in the Resurrection of Jesus? Certainly not the sort of faith which might be called "believing facts on insufficient evidence". You need to see (1) that sin is everywhere and that man can't escape from it by himself; but (2) that where the Church is what she was meant to be, sin is overcome. These are just the points that Paul is concerned to make in Romans. Then the "resurrection of Jesus" is just the name the Church gives to the action of God, quite mysterious and quite inescapable, by which she came into being.

There is no need then to imagine the life of the Jesus of history as prolonged in some mysterious manner either backwards or forwards. We do the historical record of his life an injustice if we wish to supplement it with an imagined past or future. His life itself is the revelation of what a man was meant to be; and even the Gospel account of the resurrection is simply the attestation of his followers that the pattern and promise of his life is true and not illusory. The fourth Gospel, unhistorically but in a true interpretation, represents Jesus himself as constantly aware of that fact. "And I, if I be lifted up, will draw all men unto me". In the ambiguity of "lifted up" John means us to understand that the symbolic story of the Ascension has its historical basis and meaning in the Crucifixion; what to human eyes looks like being humbled, in God's eyes is exaltation.

If then we are not to find the real meaning of Jesus' life in some pre-existence or post-existence, but simply in itself, much more so with our own lives. And this is after all the whole point of his teaching: "The Kingdom of God has come upon you". Why did we value the Resurrection or Immortality anyway? Not in themselves, but because the new life which we associated with them would be life with God.

But Jesus says something much more important: that our life here and now can be life with God. The whole urgency of God's demands and the whole fulfilment of our being in God is crammed into every moment; "Wherefore be ready; for the son of man comes at an hour you don't suspect". Every right or wrong action is itself the day of judgement and its own reward: "because you

did it to one of the least of these my brothers, you did it to me". "Rejoice and be glad, for your reward is great in heaven".

Therefore the Christian hope, which we symbolize under the pictures of the Resurrection and of Immortality, is not something that lies ahead of us in time in any ordinary sense. The new life with God can be all the time if we wish it to be. That is not to say that we see it so all the time, any more than Jesus did. In one sense there "will" come a time when we shall see clearly that it was so, as now we see only in a mirror. But that "will" is not really a future; it is the lifting up of our lives out of time into eternity.

In Mark's account of the Transfiguration of

Jesus we seem to have Peter's recollection of a time when the disciples saw the whole meaning of Jesus' whole life in an instant, as God always saw it. Something like that is waiting for us: being taken to a vantage point where we see our whole life transfigured in the presence of God; and seeing at the same time that it is our life, that we are still living it in our bodies, in time. It is not something really that you can imagine: and we are writing to try and deliver our readers from inadequate imaginations of it.

Paul's understanding is more absolute than we think: "those things no eye has seen, no ear heard, no man's heart imagined, that God has prepared for those who love him".

THE GIRLS OF THE STREET

By Ruth Adams

Social Worker of England

A PUBLIC conference held recently in England on the legal and social implications of prostitution opened with greetings and good wishes from the Archbishop of Canterbury. It was also attended by a thick sprinkling of representatives of Church associations.

But it seemed to me—though this was entirely a private personal impression and in no way an official description of the conference—that it fell into two distinct schools of thought.

One was absorbed in the larger issues—getting the law changed was the main one. The other was concentrated on the question of how you can get individual women out of the way of earning their living on the streets and back into normal life.

The interesting thing was that the frank and fearless and outspoken ones were the distinguished old ladies in a place of honor on the platform. There they were—with their long record of selfless public service, and their honorable awards for it and the letters after their names—in fighting mood still.

Whose Responsibility?

IT WAS one of them who startled the young representative of the British Medical Association considerably by attacking him for a statement alleged to have been made in their report to the effect that it was (as often as

not) a drunken young man with no previous immoral intentions, who ended by consorting with a woman of the streets. But these veterans of the struggle against prostitution have always believed that it flourishes because all the responsibility is laid on the shoulders of one sex.

It was Josephine Butler—founder of the Association which organised the conference—who first saw that there will never be an end to prostitution as long as there is one group of society labelled "Prostitutes" so that men have no sense of responsibility towards them or about them—and so long as other women feel the same way. In these days social evils are the currency of polite conversation. In Josephine Butler's day, they were not.

But now, the fashion is to think in terms of welfare, and the young workers of to-day are perhaps a little bewildered when they find the battle for women's rights—which they inherited, without having to join the fight—is still, in fact, raging.

It is still—so the dogged, distinguished old ladies told us—not over. The law still discriminates between the prostitute and the man whose money creates the prostitute. She is fined; he is not even reprimanded. Until the two are equal before the law, prostitution will still flourish.

Out of Sight

I SAID there were two schools of thought about it, and if there were only two—one concerned with the overall picture and one with the individual—we should be well off. But there is a third represented—though sparsely, it is true—at this conference.

This is the school of thought which I can only describe as the "Clean-Up-the-Streets" brigade. Their most violent objection to prostitution is that they can see it. There was one clergyman who complained that he had to tell his congregation to take a special route to church in case they should see the "picking-up" process going on. "Beware of the 'purity workers' " said Josephine Butler, in 1897.

I know that those who talk of cleaning up the streets usually back it up by some reference to children. But it is the first step on a very slippery slope. Once you begin to think in terms of keeping prostitution out of sight, you are half-way to establishing a "red-lamp district." And once you have that, your figures of vice immediately take a great leap upwards. (The ridiculous suggestion of official "houses" made recently by someone who evidently had not troubled to examine the problem first illustrates the logical conclusion of this way of thinking.)

But, as the doctor who spoke on the medical aspect of the problem pointed out, there is a far more serious objection to disguising what is going on from the public eye. Once you do that, you make it just that much harder for the young girl just starting on the life, to be noticed and reclaimed. Prostitution, after all, matters—not because it offends the public, but because it is so wretched and degrading for the prostitute.

Not Economic

G. B. SHAW, in "Mrs. Warren's Profession," made the charitable assumption that it was only economic need which made a woman take to this way of earning a living. Time and prosperity have—alas—proved that he was wrong. Economic necessity does not drive women to-day—but there are still plenty on the streets.

It was interesting to hear from the various welfare workers who spoke, what sort of girl takes it up and for what reason. The head of a clinic for the disease spread by promis-

cuity told us something about the type of girl he comes across.

They are, he said, often of a low intellectual standard—some more or less mentally deficient. They usually have a history of minor delinquencies, both at home and at school. They are frequently victims of broken homes, and almost invariably of homes where they had no religious or moral instruction.

He surprised everyone (and I may say gratified some of us immensely) by adding a plea for denominational schools, which alone, he said could implant the kind of values lacking in the young men and women who came to him as cases. He also blamed the "lustful suggestions" of to-day's advertising. (Maybe those who want to clean up the streets at all costs could make a start on this.)

Another welfare worker said that she had found girls were attracted by what seemed a short cut to making more money, although they could earn enough for their actual needs at their daily job. "They can buy what they need, but not all the things they want." I must say that I think that the high-pressure salesmanship of to-day is the worst possible influence for young people and children. They cannot glance at a magazine or pass a hoarding—let alone turn on television—without being assured that they need to buy something or other to make them draw level with the rest of their contemporaries. When you are young and uncertain of yourself anyway, this is insidious.

Another said that she thought the word "prostitute" was enough to discourage a girl from trying to start again, once she had done wrong. "It has such a hopeless and shocking connotation," she added. "From then on the girl is irretrievably labelled in her own eyes."

But even a girl who has conducted an immoral life for years will often stop short, suddenly, and if there is someone at hand to help her, can "pull out of it" altogether. Sometimes the break comes at about eighteen years of age; and sometimes at twenty-five or so. Then she begins to want a proper home, "I'm sick of lodgings," and a regular, satisfying way of life of her own.

WHAT were the main conclusions, with which one went home, after a day and a half of closely-packed speeches on this subject?

I think my main one was that our only hope of destroying prostitution altogether lies in realizing that the prostitute herself matters more than anything else about the problem. It exists so long as there is a despised outcast group in the community. It could not exist if the group was not there.

Every time we class them together contemptuously either in a "redlamp district" or in police-court phraseology, coined for them alone, we strengthen the system.

Every time we insist they are individuals, with exactly the same rights as ourselves, we are one step nearer the solution.

OUR INVISIBLE FRIENDS

By Austin Pardue

The Bishop of Pittsburgh

WE LISTEN to the service of Holy Communion week after week and hear the great climax assert that we are about to worship with "angels, archangels and the whole company of heaven" but it means little to most of us. Then why say it? Isn't it psychologically disturbing constantly to attest to things we do not believe? What is more, when the mighty words of union with the unseen are uttered, and we then join in the magnificent words of the Sanctus with the heavenly hosts, we often have little or no thought of actually associating with these unseen powers.

Why not assume that these wonderful creatures exist—just as we assume that the prescription of our doctor (which we do not understand) will help us? The case history evidence, over a span of many thousands of years, from varied religious sources, is certainly greater than that of modern medicine.

Belief of Henricus

I HAVE a close friend, Henricus, who feels the way I do about angels. He is an executive with great responsibilities, having some eighty plants under his leadership, involving about 34,000 people. He has rare talents and corresponding weaknesses; great virtues and is shockingly unable to withstand temptations. He is well aware of the fact that his far flung responsibilities are larger than his physical and intellectual capacities can cope with. He was led to believe in angels, which to him are not fluffy winged women in flowing clothes who look as though they could not possibly get off the ground (as depicted in our gay nineties ecclesiastical glass), but are alert spirits especially designed by God and assigned to assist earthly people in

multiple problems which often lie in the realm of the unknown where these celestial creatures are wise and intuitive.

Henricus has tried to figure out what they look like but he has given that up—deciding that since he can't see them with his physical eyes anyway, he might as well forget outward appearances. But he believes in them, talks with them, reads about them in the Bible and asks many favors of his own particular assistant who he is convinced has been assigned to him. He always refers to his angel in conversation as "friend," which seems to suit both.

Henricus Sums It Up

HENRICUS swears that, in spite of his sins and shortcomings, his faith in God, devotion to worship, service to humanity and friendship with his Angel all combine to make his life far more successful than he can possibly deserve. I know Henricus well and I am convinced that he has summed up his situation correctly.

Henricus says, "How can I lose? Belief in angels is as old as religion itself and since billions of people have benefited by them, why shouldn't I? If they don't exist and I think I am helped, why should I complain? If they do exist, as I am most certainly convinced, and I don't seek their help—I'm foolish."

Incident In Airplane

HE ASKS for help with great sincerity when he is faced with major problems. But he also muses and converses with his friend over seemingly small concerns such as a fantasy he visualized the other day. He was flying from Washington to Pittsburgh in some

bad weather, incoming planes were stacked up over the city, and they were going to be late landing. Henricus turned to what seemed to be an empty seat beside him and said, "Friend, it looks like bad weather. Can't see a thing down there. I don't think we have more than a few hundred feet of ceiling, I'm a little worried." The angel replied, "It does look a little messy outside—I think I'll go out and take a look—I'll be back in a moment." With that, he dove through the roof of the big Constellation like a television picture slipping through a brick wall.

Out there in the murky weather he was completely in his element, diving down below the ceiling, then bounding up and circling the aircraft. In another moment he was back inside the airplane saying to Henricus, "It's a bit messy out there but we can make it, I think. When the pilot gets clearance, I'll go up and give him a hand." Henricus nodded a "thank you" but blurted out, "Listen, Friend, what really bothers me is that my wife is down there waiting for me in the car. I'm overdue now and it will be some time yet before we make a landing. She gets jittery sometimes and probably has some chores to do at home for the kids."

The angel answered, "I don't blame her, I'll go down and give her a nudge and whisper a good 'no worry hunch'—see you in a moment."

He took off again, this time directly through the deck. The Connie began to descend and the flaps were lowered as they circled into the flight pattern. Back again bounced the angel, saying, "Everything's all right, Henricus, she was there in her Ford, looking worried, but she sensed the message and settled down to her crossword puzzle."

"Hearken, behold," said Jesus. And then he drew a picture, told a story with his creative imagination for the purpose of building faith and teaching the truth. We hearken, we behold—but the wrong things. We build fantasies all right, but out of fear and all too often they come true.

The Bible teaches us to build fantasies out of faith; they, too, may come true. Why not begin to see visions and dream dreams in Christ's name, why not begin to stretch our imaginations? Why not pray to believe that in Christ all things are really possible.

Awful Dilemma

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

THE significant thing that stands out in my attendance at the National Council meeting, has nothing to do with the business of the Council which was largely routine this time. Rather, as often happens at such meetings, it was a bull-session with a clergyman and two laymen from the South which impressed me most.

I have never seen more troubled men. They could think or talk little else than segregation and I judge that this is true throughout the South. Of course these were reasonable, Christian men and not the extremists the newspapers would lead us to believe are in the majority. Their anxiety arises from the awful dilemma men of good-will are in in seeking a solution; because the extremists on both sides have made it doubly difficult to approach the problem without emotion.

For example, in many southern dioceses, church meetings, conferences, and conventions have been de-segregated for years. It has been no issue at all, but now both white and Negro churchmen are self-conscious and in one instance at least they are dreading the approaching annual convention for fear some incident will happen to hurt the fellowship. As a result there is a mutual conspiracy of silence in church circles. They talk about the issue everywhere else, but not as churchmen.

Equally tragic to my southern friends is the increasing lack of communication between churchmen of north and south. They sought this discussion with me as chairman of the department of Christian social relations because of their feeling that most of us northerners have closed minds comparable to those of many southerners. Feeling as you know I do on the race issue, it was pretty enhumbling to me to have them assume I would listen with some sympathy.

Of one thing I am sure. There are men of good-will south of the Mason-Dixon line and by God's grace they mean to remain so. In all our concern for political, social and religious equality of all men we need to remember that thousands of our white brethren in the South are faced with a problem the magnitude of which we in the Northwest know little. They

need our prayers, our sympathy, and our understanding even as our black brethren need them.

And further, the best way we can contribute to any ultimate solution is to set our house in order. In every major northern city including Seattle the Negro is too often treated as a second-class citizen. It is our problem — less acute to be sure and thus more easily overlooked — but real enough to cause us to take second thought before we brand the Southerner as less Christian than we are. "Let him that is without sin among you cast the first stone."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"THE atom," said Mr. Himmlek, "is really something. It has made a difference. It has made available to mankind something like the energy of the sun and it has given him the power of destroying life, not least his own."

"You talk of the atom," I said, "as if it were a person."

"That is only a manner of speaking. I should, of course, have said, 'man's new-found knowledge of the atom.'"

"But won't it depend on man, or at least on some men, how he uses this atom?"

"Without doubt."

"And do you think man will use it for life or for death?"

"I would like to say, 'for life,' but I very much fear he might, in a moment of folly, use it for death."

"I fear that too. We can so easily find ourselves at war and peace is never secure."

"But what can we do?" asked Himmlek. "We do not make our circumstances."

"We can control our actions. We could strive to bring our thoughts captive to Christ."

"What on earth has Christ got to do with it?"

"In the Church's view, in my view, everything."

"Oh no," laughed Himmlek. "That is all very well to say but even if Christ were what you think, would you act like him?"

"Mr. Himmlek," I said, looking him straight in the eye, "Would you judge me by my hopes or my failings?"

Himmlek was a little embarrassed.

"You make it so personal," he said.

"Then I'll put it this way. Should I live and act by my faith and my hope or by my doubt and my fear?"

"What metaphysics! Under your cassock you're really like everybody else."

"Oh yes, in the everyday sense. But nobody who lives by the Spirit of God after the pattern of Christ is like everybody else."

"But who does?"

I threw up my hands. Himmlek was a determined sceptic. He not only doubted God; he doubted man.

"I have known some who do," I told him. "I think you have too. But you are determined to know, not Christ and him crucified, but Science and it exalted?"

"But what's wrong with that?"

"It's a distortion of life. It leaves no room for human values."

"Human values are subjective."

"Rubbish! They are no more subjective than your science."

To Himmlek, this was heresy.

"My dear fellow," he exclaimed in annoyance. "You must not put popular beliefs and ideas on the same level as the carefully verified facts of Science."

"I don't," I said. "I don't put them on levels at all. But I do say that when it comes down to it Science knows very little about living."

"You know even less," said Himmlek rudely.

"I think I know more. For I have some ideas as to how man should use Science and Science has no ideas as to how to use man."

"It is perfectly hopeless to discuss anything with you parsons. Because of your absurd beliefs you rule out the objective approach. But you will have to come to terms with Science."

"You mean accommodate myself to its discoveries?"

"Yes."

"But that merely throws me back on my idea of God's purpose in my creation."

"I've never found much purpose in yours or anybody else's creation, if indeed they were created."

"Then why come to terms with Science?"

"So you can live better, or at least help humanity to do so."

"But to what purpose?"

"You don't need any purpose to live better."

"Oh, don't you? I think it needs a strong and determined purpose. It needs a supreme belief in the goodness of life. It needs a grasp of truths that Science ignores."

Himmlek snorted.

"I know very well what you're dragging in," he declared. "You're going to drag in God and all the rest of your credulous beliefs. I won't have it."

"I don't think God can be left out."

"And I refuse to have him brought in."

Questions To Face

By Gardiner M. Day

Rector of Christ Church, Cambridge

IT IS evident that three questions have to be faced in the years ahead more realistically than has been the case heretofore:

Can we convince the people of the world that we sympathize with and will support them in their struggle for self-government and freedom?

I think it is fair to say that too often, particularly recently, our government policy has not been determined by a special regard for the principles of human freedom and equality, but rather by strategic considerations and expediency. How sensitive the Asian is was made unmistakably clear by the outcry in India in protest against the statement of Secretary Dulles relative to Goa and the fear that we would support Portugal in her desire to retain control of that province.

Can we convince the people of the world that we believe that colored people should have the same rights as white people?

This will be answered not so much by what the missionaries do on foreign fields, but rather by what we do here at home. James H. Robinson, the minister of the Church of the Master in Harlem who was sent by the Presbyterian Church to visit its missions in Asia and Africa, wrote recently in the *Christian Century*: "The greatest liability to the spread of the gospel in Africa is racial discrimination and segregation, whether in Africa, Europe or the United States. . . . In

the mind of the African, racialism is identified with white people, and white people are identified with Christianity. Communists and Muslims and many of the Nationalist leaders (in Africa) undercut the influence of African Christian leaders by charging that they perpetuate white racial patterns."

Can we convince the people of the world that Christ and his Church will be a reconciling and harmonizing influence in their countries, rather than the cause of division and strife?

The history of the Church shows that it is almost always true that the Churches on the mission field and the so-called younger or indigenous Churches, are much more eager and ready to unite than are the Churches at home, and that efforts to achieve Church unity on the mission field have frequently been prevented by the influence of the home Churches.

Therefore, it is important for the people of our Churches in this country to be informed concerning the situation on the mission field, in order that we may use our influence to support movements toward a united witness for Christ, rather than thwart and obstruct such efforts.

God's Word

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

WE NEVER know just how far or in what way the word of God may be spread. St. Paul wrote to St. Timothy that "the word of God is not bound." It is not limited only to certain people, or to certain customs, or places.

God's word may be found in unexpected places. He may be working in the lives of, to us, very unlikely people.

The Christian religion is full of surprises when we genuinely yield ourselves to Christ. These words of the old hymn are very true:

God moves in a mysterious way,
His wonders to perform.

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By Robert S. Trenbath

Rector of St. Alban's, Washington, D. C.

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THE WITNESS

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SEABURY-WESTERN GRADUATION

★ Graduation exercises are being held at Seabury-Western, June 6-7, with the dedication of the new \$175,000 auditorium-library a feature.

Bishop Carman, coadjutor of Oregon, is the speaker at the alumni dinner and the Rev. Leslie S. Olsen of Elkhart, Indiana, the preacher at the service.

Richard B. Kahle, business man of Houston, Texas, long interested in theological education, is the commencement speaker.

GRADUATION AT BERKELEY

★ Canon Theodore O. Wedel of the College of Preachers, Washington, gave the address at the 100th commencement on June 5th of Berkeley Divinity School. The preacher at the alumni service was the Rev. Charles W. Wilding, rector of St. Martin's, Providence, R. I.

PRIZE WINNERS VISIT WEST

★ Sixteen young Episcopalians, ranging in age from eleven to sixteen, will leave from Omaha, Nebraska, on June 21, for a first-hand view of two of the Church's mission areas which are being aided by the church school missionary offering of 1956. The youngsters, who come from fifteen States, are winners of an essay contest held in conjunction with the Offering. The Offering itself has been divided among the Church's missionary work in Liberia, in the Missionary District of Spo-

kane, and among the Indians in South Dakota.

The essays were judged by committees in each of the Church's eight provinces, which together represent the entire United States.

The group will spend two days at the Niobrara Convocation of the Sioux Indians at Mission, South Dakota. Here they will see and visit some of the Indian schools and villages and meet the Presiding Bishop who will address the Convocation.

From Mission, the youngsters will travel to Spokane, Washington. They will take a three-day tour of the Columbia River Valley, visiting towns and people, churches and church schools in this rapidly-growing area and will see the Grand Coulee Dam.

DENVER PROJECT FOR AGED

★ St. John's Cathedral and St. Barnabas Church are among the twenty churches in Denver to form a corporation which will build a housing project for the aged, costing a million and a half.

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PEOPLE

CLERGY CHANGES:

FREDERIC A. SCHILLING has resigned from the faculty of the Church Divinity School of the Pacific to accept the rectorship of St. Paul's, Bakersfield, Cal.

WILLIAM O. HANNER, rector of St. Stephen's, Miami, Fla., becomes rector of the Holy Comforter, Kenilworth, Ill., July 1.

LELAND H. DANFORTH, rector of the Holy Comforter, Kenilworth, Ill. since 1923 retired July 1.

CHARLES A. SCHMIDT JR., senior at Virginia Seminary, is to be curate at St. James, Greenfield, Mass.

CHARLES E. LANGE, senior at Cambridge Seminary, is to be ass't at St. John's, Williamstown, Mass.

EDWARD R. McCRACKEN, senior at General Seminary, is to be ass't at All Saints, Worcester, Mass.

ROBERT R. READ, formerly rector of Holy Trinity, Ukiah, Cal., is now vicar of St. Paul's, Crescent City, Cal., which he organized eight years ago while rector of Christ Church, Eureka, Cal.

JOHN G. MILLS JR., rector of Christ Church, Ontario, Cal., becomes chaplain and teacher at St. Mary's School, Peekskill, N. Y. in the fall.

DAVID B. MULFORD, formerly curate at St. John's, Yonkers, N. Y., is now rector of St. Paul's, Georgetown, Del.

RICHARD O. HARIG, ass't at St. Paul's, Cleveland Heights, Ohio, becomes minister of St. Mark's, Canton, Ohio, August 1.

GERALD P. LOWETH, formerly curate at St. Mark's, New Britain, Conn., is now vicar of Holy Apostles, Hilo, Hawaii.

JOSEPH N. BARNETT has resigned as vicar of St. John's, Springfield, Ore., and is now doing supply work in the diocese.

JOSEPH TATNALL, formerly vicar of St. Philip's, Oreland, Pa., is now rector of St. Paul's, Rock Creek, Washington, D. C.

WILLIAM F. STATON, rector of Trinity, Vineland, N. J., becomes

executive ass't to Bishop Scaife of Western New York on Sept. 1.

MANUEL A. FOWLER, formerly rector of St. Paul's, Wilkesboro, N. C., is now rector of St. Thomas, Croom, Md. and vicar of the Incarnation, Brandywine.

ROBERT F. HAYMAN, recently ordained deacon, is now curate at St. George's, Rumson, N. J.

FREDERICK S. WANDALL, recently ordained deacon, is now curate at Christ Church, Woodbury, N. J.

JOHN F. SALMON JR., recently ordained deacon, is now on the staff of Trinity Cathedral, Trenton, N. J.

DAVID A. STOWE, recently ordained deacon, is now curate at Trinity, Collingswood, N. J.

CLARENCE G. SCHOLL, recently ordained deacon, is now vicar of St. Stephen's, Waretown, N. J.

RICHARD E. BARRETT, recently ordained deacon, is now vicar of St. Mark's, Waretown, N. J.

JUNIUS F. CARTER JR., recently ordained deacon, is now vicar of St. Alban's, New Brunswick, and St. Augustine's, Elizabeth, N. J.

RICHARD A. KIRK, recently ordained deacon, is now vicar of St. John's, Maple Shade, N. J.

VICTOR S. PRELLER, recently ordained deacon, is now curate at Holy Cross, North Plainfield, N. J.

ORDINATIONS:

CARL W. F. MOYER, vicar at Standish and Omer, Mich., was ordained priest by Bishop Crowley, May 19 at St. Timothy's, Detroit. For 25 years he was an executive in a Detroit motor company.

THEODORE E. GAETZ JR. was ordained priest May 25 by Bishop Peabody at Zion Church, Rome, N. Y., where he is curate.

HARRY E. SHELLEY JR. was ordained priest May 12 by Bishop

Powell at the Guardian Angel, Baltimore, Md., where he is ass't.

ROBERT F. BUTEHORN was ordained priest May 15 by Bishop Powell at Trinity, Long Green, Md., where he is ass't.

JAMES D. MEHRING was ordained priest May 15 by Bishop Doll at the Good Shepherd, Ruxton, Md., where he is ass't.

LESLEE E. SCHWINDT was ordained priest May 18 by Bishop Powell at St. Peter's, Lonaconing, Md., where he is priest-in-charge.

DIBELIUS APPEALS TO CARDINAL

★ Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, has asked Joseph Cardinal Frings, Archbishop of Cologne, to help remove "difficulties" being experienced by Protestants in Spain.

The most recent incidents were the confiscations of Bibles, devotional books and hymnals at the Madrid office of the British and Foreign Bible Society and at a printing shop where the monthly newsletter of the Spanish Evangelical Church was being printed.

On Jan. 23, Spanish authorities ordered the Evangelical Theological Seminary in Madrid closed. The police seals were later removed but negotiations reportedly are still taking place for resumption of the seminary's activities.

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BLAKE ANSWERS CRITICS

★ The Rev. Eugene Carson Blake, president of the National Council of Churches, took issue with critics of the two-way visits of American and Russian Church leaders, in an address to the General Assembly of the Presbyterian Church.

Referring to charges that the nine Americans were "pro-Communist," he declared:

"This is no more the truth than that President Eisenhower is pro-Communist because he was willing to talk to Bulganin and Khrushchev at Geneva last summer."

To charges that the Soviet churchmen were "all Communist stooges," he said:

"One thing that is entirely clear from our Moscow visit is that, limited as is the freedom of the churches in the Soviet Union, nevertheless those churches are resisting the

essential atheism and materialism of the Marxist philosophy. And though it may be difficult for us to understand how a Soviet churchman can be a loyal citizen of his country and at the same time be in any sense a Christian, the fact is that there are millions of Christians, many more than there are Communist party members, in the Soviet Union — Orthodox, Roman Catholic, Lutheran, Baptist, Reformed and Methodist."

NO WOMEN FOR ALBANY

★ The convention of the diocese of Albany voted against allowing women to serve on vestries. Laymen favored by a vote of 30 to 23, but the clergy defeated it 61 to 35.

Delegates authorized Bishop Barry to go ahead with plans for a new diocesan house in Albany.

COMMUNION BREAKFAST WELL ATTENDED

★ About 4,600 laymen attended the annual communion breakfast in Boston, after services in churches of their denominations. Bishop Nash was present, following the service for Episcopalians at Trinity Church.

LITURGICAL MOVEMENT IN EUROPE

★ The Rev. Alfred R. Shands has resigned as curate at Calvary Church, Wilmington, to spend a year in Europe doing research in the contemporary developments of the liturgical movement.

The study is sponsored by the New York Cathedral.

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THE REV. NED COLE TO BE DEAN

★ The Rev. Ned Cole, rector of Grace Church, Jefferson City, Missouri, has been elected dean of Christ Church Cathedral, St. Louis. He will succeed Dean Sidney Sweet when he retires on September 1st.

Cole, who is 39, was elected by the chapter upon the nomination of Bishop Lichtenberger.

NEW DEAN FOR PANAMA

★ M. J. Peterson, arch-deacon of Colon and rector of Christ Church there, has been elected dean of the Cathedral of St. Luke, Ancon, Panama.

He succeeds Dean M. R. MacDonald who is now rector of Grace-St. Luke's, Memphis, Tenn.

DAY OF WITNESS IN NEW YORK

★ Several thousand Episcopalians marched from All Souls' to New York Cathedral for the annual day of witness sponsored by the Urban Groups.

Money realized from the event, held May 26th, will go to support Christian witness against segregation and discrimination.

PASTORAL CARE CONFERENCE

★ A school of pastoral care is to be held July 9-14 at the Procter Farm under the auspices of the department of evangelism of the diocese of Southern Ohio.

Leaders are the Rev. and

Mrs. Edgar Sanford, who run a healing center in Massachusetts, and Dr. James A Stringham, psychiatrist.

The Rev. Kenneth E. Clarke, rector of St. Thomas, Terrace Park, Ohio, is chairman and announces that there is room for ten more people and that those outside the diocese are welcome. Registration fee is \$5 and the cost is \$2.50 a day.

INTERRACIAL COMMITTEE

★ A special committee on interracial relations was created by the convention of Olympia.

FEWER CO'S JAILED LAST YEAR

★ The federal bureau of prisons reported last week that fewer conscientious objectors were jailed in 1955 for violating the selective service act. Of the 214 men con-

victed, nearly half were Jehovah's Witnesses. In 1954 there were 342 jailed.

At the same time the national service board for religious objectors charged in Washington that CO's are receiving heavier sentences from federal courts than those who defy the law merely to evade service. The board represents 32 Churches in dealing with the government on problems of conscientious objectors.

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Rev. Paul C. Weed, Jr., v

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Rev. C. Kilmer Myers, v

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

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BACKFIRE

MRS. CHARLES S. McMILLAN

Churchwoman of Wayne, Pa.

It seems strange that you devote so much space in your May 10th issue to what amounts to an attack on the American Civil Liberties Union. One reason for this appears to be that they required a so-called loyalty oath of their governing board. Now I have never seen that such oaths did any good, but neither do I feel that they deserve the abuse and indignation they often receive.

Any private organization should have the right to make restrictions on its membership. The Church itself demands oaths—or solemn promises and vows of its members, regarding their beliefs and intentions, at Baptism and Confirmation, and of its officers on their Ordination. And this is quite proper, although it may lose the Church many worthy and religious people.

The editorial on Freud, May 3rd, and the article on the Dead Sea Scrolls, May 24th were unusual and excellent.

E. WALKER DUVALL

Layman of Cheraw, S. C.

I am a retired businessman who has been an Episcopalian all my life and active in the work of parish and diocese for fifty years, serving on the standing committee for years and attending two national conventions. I helped elect Bishop Carruthers and have served with him closely in his work for the diocese for eleven years and have found him very zealous for the advancement of the Negroes in our diocese and two years ago, under his earnest leadership in my own parish church, St. Davids, Cheraw, South Carolina, our diocesan convention granted the Negroes full equal rights in our councils. Bishop Carruthers has

been untiring in his efforts for their advancement.

Knowing these facts and knowing Bishop Carruthers to be a broadminded Christian leader with the welfare of all his people the main object in his devoted life, I am shocked beyond measure to read the two bitter personal attacks on him in your issues of May 3rd and 10th. His critics acknowledge his rights to ask for the transfer of Rev. Henry Parker from his diocese and the question seems to be whether Bishop Carruthers or his two critics know what is best for the members of the Episcopal Church in the diocese of South Carolina and in the United States.

I am not wanting to get in an argument through the pages of your paper and will not attempt to answer further criticism of my Bishop or of myself but hope you will give this statement space in your paper.

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At a festival Evensong St. James' Parish of New Castle, Indiana, heard from a newly-formed children's choir for the first time. The children and the adults who worked with them wanted some vestments for the occasion. The parish did not have any so—and here is the twist—they borrowed choir vestments from the local Friends' Meeting. When the Episcopalians start borrowing vestments from the Quakers, Christendom is indeed in ferment!

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SUPREME COURT UNDER ATTACK

THE SUPREME COURT'S decision in the Steve Nelson sedition case in Pennsylvania was a significant victory for civil rights. The Court declared in effect that state "sedition" laws were invalid, as the Federal Government exercises exclusive jurisdiction in this field. This decision has application to cases in other states, including Carl and Anne Braden in Kentucky, communicants of the Episcopal Church, and Dr. Willard Uphaus in New Hampshire, a leader in the Congregational Church.

AS MIGHT BE EXPECTED, there is a determination on the part of many in Congress to circumvert this Supreme Court decision by an Act explicitly authorizing states to take legal action in the field of "sedition." Up to a week ago, no less than seventy such bills has been introduced, and Senator Eastland of Mississippi, chairman of the Judiciary Committee, has stated that he "is going to try to get a bill out as quickly as I can."

NO ONE OF THEM should be allowed to reach the Senate floor. Telegrams or letters protesting against reporting such a bill out of committee should be sent at once to the Senate Judiciary Committee, Senate Office Building, Washington, D. C. We urge such action on the part of all Church people who wish to do their part in defeating this attempt to nullify the important decision of the Supreme Court. Every individual message will count, especially in this Presidential election year.

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