

# The **WITNESS**

JUNE 14, 1956

**10¢**



**CANON CHARLES RAVEN**

A Leader at Coming Conference of  
The Episcopal Pacifist Fellowship

## SERVICES In Leading Churches

### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam  
Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.  
Weekdays: Morning Prayer, 8:30; Holy  
Communion, 7:30 (and 10 Wed.);  
Evensong, 5. Daily Offices are choral  
except Monday.

### THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street  
Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days; Holy Com-  
munion, 12. Wednesdays: Healing Ser-  
vice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursday at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY  
Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 5.

### WASHINGTON CATHEDRAL

MOUNT SAINT ALBAN  
The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr.,  
Dean  
Sunday 8, 9:30, Holy Communion; 11,  
ser. (generally with MP, Lit or proces-  
sion) (1, S. HC); 4, Ev. Weekdays:  
H.C., 7:30; Int., 12; Ev., 4. Open daily,  
7 to 6.

### ST. PAUL'S

13 Vick Park B  
ROCHESTER, N. Y.  
The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

### ST. JAMES'

117 N. Lafayette  
SOUTH BEND, IND.  
The Rev. Robert F. Royster, Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursdays, Holy Com-  
munion, 9:30. Friday, Holy Com-  
munion, 7.

### PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Stephen Keeler, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

### EDITORIAL BOARD

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

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

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

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

## SERVICES In Leading Churches

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
Minister to the Hard of Hearing  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

### CHRIST CHURCH

IN PHILADELPHIA  
2nd Street above Market  
Where the Protestant Episcopal Church  
was Founded  
The Rev. Ernest A. Harding, Rector

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

### ST. PAUL'S MEMORIAL

SAN ANTONIO, TEXAS  
Grayson and Willow Sts.  
Rev. James Joseph, Rector  
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday - Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Com-  
munion; 9:30, Church School; 11 a.m.,  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed., 11;  
Thurs., 9; Wed., Noonday Service, 12:15.

### CHRIST CHURCH

CAMBRIDGE, MASS.  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
Weekdays Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH

INDIANAPOLIS, IND.  
Monument Circle, Downtown  
Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams,  
E. L. Conner  
Sun.: H.C. 8, 12:15, 11, 1st S. Family  
9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8, ex. Wed. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

### TRINITY CHURCH

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

### TRINITY CHURCH

Broad and Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverser, Associate  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N. HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

### CHURCH OF THE INCARNATION

3966 McKinney Avenue  
DALLAS 4, TEXAS  
The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. Alfred Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst. and  
College Chaplain  
Sundays: 9, 9:30, 11 a.m., High  
School, 4:30 p.m.; Canterbury Club,  
7:00 p.m.

### ST. PAUL'S CATHEDRAL

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

---

---

*Story of the Week*

---

---

## Church Progresses in India Without Interference

### GOVERNMENT PROTESTED POLITICAL INTRIGUE OF SOME AMERICAN MISSIONARIES

By Charles Raven

★ After three months in India and Ceylon spent in visits to Delhi, Calcutta, Serampore, Madras, Bangalore, Kandy and Colombo, in lectures and addresses (112 in 92 days) and in talks with members of the governments and with educational and religious leaders, it is perhaps worthwhile to attempt a summary of the results.

This is the more necessary since during that time it was continually evident that in Britain India was having a bad press and Ceylon a good one, and that I found, contrary to expectation, Indian opinion definitely friendly to Christianity and to Britain while in Ceylon Christians were very anxious as to the hostility of the Buddhist movement and the linguistic policy of the government.

Delhi where I spent seven weeks as the guest of Principal Raja Ram of St. Stephen's College is obviously the strategic centre of the sub-continent.

The magnificence of its ancient buildings, and of the modern city of New Delhi, the planning of fresh housing areas, hospitals and schools for the vast increase in its population and for the tragic

refugees who since 1947 have squatted in its outskirts, the zest and range of its cultural and political interests make it one of the most attractive cities in the world.

I was fortunate in having free access to all departments of the University, and to many of the colleges and schools, and also in having private talks with the Prime Minister and several members of his Cabinet and with a large number of leading British and Indian residents.

The first practical result of this was to clear up my anxiety as to the attitude of the government towards missionaries. We had heard that restrictions were being imposed, that newcomers were refused visas, and that even in educational posts no English would be appointed unless there were no qualified Indian candidates. This rumor was, as I knew, very seriously affecting recruitment.

It arose in fact out of the extraordinary increase of American missionaries, mainly from small and extreme sects, Pentecostals, Jehovah's Witnesses and Seventh Day Adventists who were getting missionary permits for the frontier areas, were indulging

whether unconsciously or deliberately in political intrigue and by their claims to replace medical attention by faith healing were becoming a threat to public health.

In addition there had been a glaring case of indiscretion if not of espionage by the head of a famous Christian school which had given opportunity to the small group of critics hostile to Christianity. In consequence restrictions had been imposed upon missionaries from outside the Commonwealth and from what a late bishop called "the Protestant underworld."

#### Not a Single Case

But I was challenged to cite a single case in which any newcomer, sponsored by a reputable Church or society, from a country of the Commonwealth had been refused admission or subjected to any kind of restriction. Indeed, President Rajendra Prasad said at the great public meeting on St. Thomas' anniversary (at which I also spoke) that "I can also give the assurance that there is no intention on the part of anyone to curtail the freedom of missionaries or in any way to come in the way of their true mission. If their true mission is the preaching of of Christ before our people, they are welcome."

Similar sentiments were expressed on the same occasion by Pandit Pant, the minister for home affairs, and by Mr. Krishnamachari, the minister for commerce.

This attitude was plainly

shown in the very many discussions that I had with Hindu leaders in the University and in political and industrial life. In India, unlike England, religion is a subject of universal concern and there is no hesitation about discussing it: even the toughest sceptics admit that it is an essential, and indeed, the primary element in human life, and are prepared to consider it with tolerance and sensitiveness.

### **Landslide on the Way?**

Add to this that in the present government and indeed throughout the major part of India the influence of Mahatma Gandhi, "Bapu," "the Father of our Country" is paramount and that it is universally recognised that he owed very much of his characteristic teaching to the influence of Christians such as his friend Charlie Andrews.

These two facts and the extent to which they color the Indian scene account for the prediction which I heard from several very influential people that a landslide into Christianity in the near future was by no means unlikely. Certainly one of the most impressive sermons about Christ that I have heard in recent years was delivered in the Ramakrishnan Mission in Delhi by Swami Ranganathananda.

The obvious points that arise deserve fuller treatment than a single article can give. It may be proper to mention them with a view to further discussion.

First is the question debated with me by two of the most distinguished of Indian Christians whether missionary policy should be directed mainly to infiltration or to direct evangelism.

Very few, if any, educated Indians think that the old methods of denunciation and charges of idolatry do anything but harm: they will lead to breaches of the peace

if not to a demand for the expulsion of foreign missionaries; and they outrage the feelings of the best Christians.

At the same time the real and basic differences between Hinduism and Christianity need far clearer examination and exposition than they have yet received. We ought not to be content merely to say that mystic experience whether Hindu or Christian is real and valid (which is to my mind true) and leave it at that: the contrast between non-attachment and "agape" or between the via negativa and inspiration needs to be understood and stated.

But when this is done, the evidence of the Christian life, its attitude towards this world and its suffering, its sense of the sacramental value of nature and of history, will remain the most effective evidence for the supremacy of Christianity; and the wholeness of life in Christ as expressing the example and equality of Jesus will be the converting fact.

### **South India Visit**

Secondly, we must be far more drastic in our attempts to encourage a truly indigenous type of Christianity. Our western discipline, if not also much of our western doctrine, is irrelevant and inappropriate.

Indian congregations singing Urdu or Tamil versions of English hymns to English tunes: Indian priests expressing their genius for contemplation and worship by reciting Anglican offices and the Prayer-book version of the 119th Psalm: British communities maintaining the segregated life of the old "Mission Compound": these are among the obvious failings of our attempt to enable India to make its own contribution to the building up of the fulness of Christ.

And if anyone still believes that the Church of South

India is in error, let him do what I did, and go from Calcutta to Madras or from Delhi to Bangalore. Even the most case-hardened ecclesiastic could not fail to appreciate the fact and significance of the contrast.

### **HAITI WILL EXPAND**

★ Through a grant of \$100,000 from the United Thank Offering, supplemented by a grant of \$63,500 from the National Council's overseas department, the missionary district of Haiti is negotiating the purchase of a large tract of very desirable property in Port-au-Prince. On the property will be erected a much-needed secondary school for boys and girls; part of the Church school missionary offering for 1957 will be designated for the erection of school buildings.

The overseas department is currently receiving applications for the post of a headmaster, to build and run the new school. A mature person, experienced in school administration, who is either a priest or a layman, is needed. A knowledge of French is desirable but not required, since language instruction will be given to the appointee. Inquiries from prospective applicants should be addressed to the Rev. Gordon T. Charlton, assistant secretary.

### **STINETTE TAKES NEW POST**

★ The Rev. Charles R. Stinnette, associate warden of the College of Preachers, Washington, is now associate professor of pastoral theology at Union Seminary, New York. He is also associate director of the program in the relations of psychiatry and religion, made possible by a grant of \$200,000 from a foundation for an initial period of five years.



# Bishop for the Armed Forces Urged by Milwaukee

★ The armed forces commission of the diocese of Milwaukee has again petitioned the House of Bishops to elect and consecrate a bishop for the armed forces. Such a request was made by the House of Deputies in 1955 by a vote of 343 to 218, which resulted in the following message from the Bishops to the Deputies:

The House of Bishops informs the House of Deputies that the matter of a bishop for the armed forces has been laid on the table and wishes to assure the House of Clerical and Lay Deputies of the continued concern of the House of Bishops for our personnel serving in the armed forces.

The Milwaukee commission has now written the Presiding Bishop as follows in its request that the matter be again considered when the House of Bishops meets this Fall:

Numerous letters we have received, items in the Church press, diocesan armed services commissions, and laymen throughout the country, bear out our contention that the Church's work in the armed forces is far below a desirable standard, and considerably below that of other religious groups. There is no question that this serious deficiency can be remedied by having a bishop for our armed services.

You are aware that 71% of our chaplains plead for a bishop; you are aware that two-thirds of the House of Deputies twice requested such an election; you are aware that the new Bishop of Coventry, Dr. Bradley, until recently suffragan to the Archbishop of Canterbury and in charge of the Church's work in the mil-

itary forces of Great Britain, has stated that the military bishopric now requires the full-time attention of a bishop appointed solely for that purpose. The fact that our services need a bishop is obvious when we compare our 3½ million military forces to Britain's 963,000 total—which is 28% of ours.

You will recall our survey results which showed that of the 3½ million men and women in our military, 4.2% or 110,000 are Churchmen; this constitutes a "diocese" larger than any in the Church except two, both of which require two bishops plus the usual diocesan organization to assist them in their work.

Probably the Church's greatest problem with regard to the armed forces is the lack of chaplains. The meager efforts to recruit more have been a dismal failure. We have no doubt that this difficulty can be remedied to a very great extent by a military bishop.

The amended Constitution of the Church, Article 2, Section 7, states that the House of Bishops may elect a military bishop in the event of a national emergency. Can it be that today's monthly draft of thousands of teenagers under the new reserve forces act does not constitute an emergency as morally and spiritually ominous as an actual declaration of war? Can it be that the Church is determined to continue ignoring the obvious missionary opportunity in the armed services? Can it be that the Church is determined to neglect its obligation to our own people in the armed forces? Can it be that the Church is once again awaiting

a "Pullman Car" condition in the armed services while chaplains of other faiths pioneer the way?

The need for, and the reasons for the election of a military bishop are overwhelmingly apparent. To date, no forthright reasonable excuse has been offered to explain the consistent failure of the Church to provide such a bishop.

## NIKOLAI PREACHES IN NEW YORK

★ The head of the Church delegation from the Soviet Union, Metropolitan Nikolai, preached on June 3rd at St. Nicholas Orthodox Cathedral, New York. The three-hour service was attended by about 500 worshippers.

He declared that "Holy Russia" would never die and he made no mention of any controversial subject. He was accompanied by two other members of the nine-man delegation.

Four others, two Lutherans and two Baptists, attended an ordination service at the Cathedral of St. John the Divine, where they were welcomed following the service by Bishop Donegan.

The Armenian bishop who is a member of the team attended service at the Armenian Apostolic Church.

## URGE END OF BOMBS

★ The General Assembly of the Presbyterian Church urged the United States government to continue negotiations aimed at eliminating weapons of mass destruction.

Another section of the report urged that an investigation be made of the effect of American hydrogen and atomic bomb tests on the peoples of the Pacific area.

# Complete Desegregation Aim Of Presbyterian Church

★ Presbyterians were called on to make a concerted effort to bring about complete desegregation in their homes, churches, communities and in the nation.

The call, issued by the General Assembly, was believed to be one of the strongest and most specific proposals on race relations ever made by a major Protestant body. It was the largest part of the report of the standing committee on social education and action, overwhelmingly adopted by the 910 commissioners at the Assembly.

Entitled "The Things That Make for Peace," the report pointed out that few, if any, Americans are untouched by the race problem.

"Nowhere in our land," it said, "can Negroes, and to a lesser extent other minority persons, escape the indignity of segregation or discrimination in one form or another."

The report warned against the complacency of the "community or church" which feels it has "no problem because there is no present crisis."

Stressing that "some churches appear actually to be opposing integration," the report enjoined "ministers and members of our churches" to "welcome people of all races in the life and work of their churches" and "to evangelize in the homes of nearby residents, without regard to race, with the purpose of bringing them into the fellowship of the church."

In the field of housing, the Assembly recommended that Christians preparing to sell their homes keep uppermost in

their minds "the need of minority families for equal housing opportunities and adequate housing, and make their houses available to all qualified purchasers regardless of race."

Church groups were urged to "bring Christians together in covenants of open occupancy which will stem the tendency toward panic selling and mobilize their neighborhoods on a non-segregated basis."

In business and industry, the report recommended that employers take all necessary steps to "break the pattern of discrimination in employment."

In politics, all Christians were called upon to "work for the removal of the poll tax and other resolutions which prevent many American citizens from exercising their legal rights at the polls and which affront the dignity of man."

Attention was focused in the report on wide-spread defiance in the south of the Supreme Court decision outlawing segregation in public schools. It noted that "at least six states" have committed themselves "to oppose absolutely or to delay" compliance.

Commenting on the formation of white citizens' councils, the report declared that "economic intimidation, social and political pressure are commonly used, while racial violence, bloodshed and murder are not unknown." Observing that some Christians have lent support to white citizens' councils, the report asserted it is impossible to apportion "degrees of guilt or innocence for a sin that affects the whole body of the church."

It further was noted that

those who supported desegregation "lost jobs, had their mortgages foreclosed, insurance policies cancelled, credit cut off, and wholesale deliveries of goods stopped." Support of integration, the report said, resulted in action that forced several ministers from their pulpits.

Turning directly to the Presbyterian situation in the race issue, the report stated that a "significant number" of the denomination had been subjected to "indignities, intimidations, beatings, cross-burning and harassing litigations."

The Assembly gave members of churches and presbyteries thus affected assurance of the "corporate support of our church" and directed the stated clerk to "give them encouragement, counsel and other assistance as he may judge to be appropriate."

Another section of the report called on churchgoers to participate in and "prayerfully support" responsible persons and organizations that have "sought through the courts by legal means to secure constitutional rights for all citizens."

The report also urged Christians, individually and corporately, to "help bear the burdens of the church by sending gifts of money to Church World Service for the relief of persons designated as 'political refugees in our own country.'" The phrase "political refugees" referred to persons persecuted for racial reasons.

## E. O. W.

★ Is advertising language for every other week. As usual, that is our schedule from June 15 to September 15. Therefore the next number will be June 28th.

---

# EDITORIALS

---

## Commencement Notes

SPRING has been late in our part of the world this year, and Easter was early; but after all, the date of Easter is fixed by the Mediterranean spring. A much more dependable sign in our north-temperate latitudes is the college commencement. When you see men of learning giving up for a few hours their cigarettes, their sports jackets and dark grey trousers, to appear in satins and furs and embroidered gowns, in stiff square hats or round floppy hats, and in all the colors of the iris (who is named after the rainbow); then you can be certain that summer is at hand, and no mistaking.

Commencement fits exactly the sociologist's definition of a ritual: an act that nobody is enthusiastic about, but still gets itself performed punctiliously, year after year. In fact the commencement existed before the college: for its dress and ceremonies go back at least to the thirteenth century, when at Paris and Oxford and Bologna there were scholars and students, who wore cap, gown, and hood as their street dress to distinguish them from the members of other guilds; but dormitories, report cards, blue books, and football stadiums were unknown. And many universities, more conservative than the Church, retain the Latin of medieval Christendom at least for the giving of degrees, the act by which their existence is continued.

Colleges and universities exist for the preservation of learning; could it be preserved without them? The only answer you can give is that nobody has ever tried. The continuous tradition of learning and wisdom dating from the medieval renaissance has basically been preserved by the university alone. And today, when somebody discovers a new branch of learning like sociology or paleontology or nuclear physics, if they are really interested in having as a "science" (that is, real knowledge), they don't try and invent a new way of preserving its traditions; they endow a new chair in an old university, or start a new graduate school along the old lines.

But if the university is necessary for the preservation of learning, it is not sufficient.

Every really important advance that has been made in knowledge has been made over the dead bodies of the academicians; every great thinker from Copernicus and Newton to Darwin and Freud has been for many years a lonely man. And their discoveries are not taught in the universities until their initial explosive force has spent itself, and they can be fitted in somewhere in the course system.

The state of affairs is really very much like that in the Church, as we suggested at the beginning. Christianity could scarcely be propagated without the Church; and when (as at the European Reformation) the existing Church becomes intolerable, the reformer has no recourse but to construct a new Church after the pattern of the old. But with nothing but the institutional Church, you would scarcely have anything that could properly be called Christianity. For Christianity is simply the renewing of the new life which was first seen in Jesus, under the new conditions required by each generation. And just as in learning, every real renewal of life in the Church, from Paul to the ecumenical movement, has been made over the dead bodies of the hierarchy. And when the hierarchy take up the slogans of the new movement, you can know that it, in its turn, has started to fossilize and will need some day to be superseded.

It is often said that Christianity is our inheritance from Israel; learning from Greece; and for symmetry we might add, law from Rome. These things overlap a good deal more than that simple definition indicates, but it will do for a starter. And the institutions which are the executors of those inheritances are, respectively, the Church, the University, and the State. What is not so often said is that we should be almost equally suspicious of all three institutions; for all three are fatally prone to mistaking the forms which have been set up to preserve the tradition for the real thing.

This is in fact what defines Western civilization: that it keeps alive both the tradition of the past and the liberty to criticize the tradition. Other civilizations have had revelations of love, wisdom, and justice; but have not known how to renew them perpetually. Love is superior to both wisdom and justice because

it involves the center of a man and not just a part of him: Christianity stands above both learning and law. And what makes Christianity the ultimate religion is that it has been able to define that perpetual renewal and realize it.

St. John perhaps saw the truth as clearly as

anyone, in his tremendous pun on the Greek word Pneuma, which means both "wind" and "spirit": "The Pneuma blows where it will, and you hear the sound of it, but don't know where it comes from or where it's going; so is everyone who is begotten by the Pneuma".

## A VISIT TO MOLOKAI

By George L. Cadigan

*Rector of St. Paul's, Rochester, N. Y.*

MOLOKAI beckoned to us from the beginning. Our host's home, between Diamond and Koko Head, faced the lagoon and the sun seemed to rise right out of this barely visible island. Someone made us aware that Molokai, the Punchbowl Cemetery and Pearl Harbor stood judgmentally over us. We secured the necessary permit from Honolulu's board of health and flew to Molokai in a five passenger chartered plane.

We had been prepared for many unusual things in the Hawaiian Islands but no one had told us of the mountains! These multi-colored volcanic peaks rise precipitously from sea level to heights on some islands of ten thousand feet. The twenty-eight minute flight was like a dream of paradise. The colors of sea and beach, tiny craft white on green blue water, and mountain backdrop made me hold my breath. Down the headlands of Molokai to the little lonely landing strip on Kaluapapa. Strange and lonely it seemed at first and perhaps a twinge of self-consciousness when we first saw the colonists who smiled and laughed and waved.

The gracious medical administrator met us, drove us about the little village and answered our multitude of questions relative to Hansen's Disease. Hansen was a Norwegian who discovered in 1873 that leprosy was a bacillus. Today it is treated with sulphone and the results are fairly successful. The incubation period is ten years. Many cases are arrested and if they desire the patients may return to their homes. But many prefer to remain on in the place where they had found security.

Those well enough to work carry on at their trade and are recompensed with standard wages. The government allots each member of the colony ten dollars per week for food and other necessities.

The lepers live in little cottages not unlike

the summer bungalows which are familiar to many of us. They have their own gardens and they prepare their own food. The non-ambulatory members are cared for in a modern infirmary. Here we met a member of our Church who impressed us with her serenity. Here too, we met the young attractive missionary of our Church, the Rev. Edwin Bonsey, who hikes the four and a half miles through mountain passes to minister to our people.

The colony is organized like a New England village. The people choose their judge and their five policemen. There is a store, a jail, a recreation center, and a Church.

One of our ex-marines lives in Molokai. Because of his veteran's pension he is known as the millionaire. An Oldsmobile ferried to him on a barge is his proud possession and he drives it over the few scant miles of road.

Later in the afternoon a genial maintenance foreman took us on a further tour. With justifiable pride he showed us his two hundred head of Hereford cattle which supplies the inhabitants with beef. He conducted us to an old crater bed and to the high headlands of the original settlement. We were his wife's guests for tea.

### A Lovely Spot

IF YOU were to be isolated from your fellows you could not find a lovelier place to live than Molokai. It is a peninsula which runs out into the sea on the shores of which the surf surges ceaselessly. The cocoanut palms lean to the trade winds and always under foot are the lovely tropical flowers. Then the mountains again, the lovely mountains with varying shades of green, orange and red rise up behind not to cut you off but to make you lift up your eyes unto the hills.

On a quiet trail we came upon the original



church grounds and building all lovingly maintained. A century old, it was a place to worship. On the walls we found these words, "Thrust out by mankind these twelve women and twenty-three men crying aloud to God their only refuge formed a Church the first in the desolation that was Kalawas." Then was inscribed the names of the builders.

"Thrust out by mankind - - -" An hundred years ago these brothers of those whose wounds Christ bathed were thrust out. They were pulled from their homes, counted as dead and herded onto Molokai to shift for themselves as best they could. No doctor, no teacher, no priest came to minister to them. The world was afraid and it turned its back upon them.

But you will remember, of course, Joseph de Veuster. The first non-leper he came to these "thrust out" as Father Damien. For ten years he identified his life with theirs. He bathed their ulcerous sores, he built a water system, a school, a cemetery.

Father Damien built a chapel too. We found it in a cool grove looking toward the sea. It was an holy place and we said prayers here. Do you remember? Damien aroused the conscience of the world but it was a bitter struggle and it was all wrapped up in sorrow and blood.

### Father Damien

IT WAS during his tenth year on Molokai. In the dawn, before the celebration of the divine mystery, he was shaving before a bit of cracked glass. His elbow, by accident, tipped over the kettle. As the hot water slithered down his leg he paused and meditated for there was no sensation from the burn. It was very plain to him and more thoughtfully than ever that morning he began to read the service of the Mass. When he turned to preach to his people he began with these words, "My fellow lepers," for he now was one with them.

It would have been understandable if Damien had sought refuge and peace for the time that was left. But he was a muscular Christian in spirit and body and he worked harder than ever and the help began to come.

Some months later in a twilight time he sat with Brother James under a pandanus tree. Dana Thomas writes that their conversation went something like this:

Brother James said, "Do you have any

regrets about coming out here?"

Damien said, "Regrets? Why should I have any regrets for the happiest years of my life?"

Then Damien began to muse of other years: skating on the canals of Belgium, the copper kettles in his mother's kitchen, the seminary days, his brother who could not come as a missionary, and of the nausea that overwhelmed him when first he landed on Molokai.

Damien spoke further: "I am looking forward to this Easter Day with the greatest of expectations."

James said, "Why?"

He said, "Because I expect to celebrate it with my risen Lord."

During Holy Week 1879 he fell asleep in Jesus. But his spirit still blesses his leper brothers and because of him they no longer feel "thrust out." This is true. We felt it.

The blood red sun was setting behind Pearl Harbor and the shadows were deep around Punchbowl Cemetery (where other heroes sleep) when we returned to the dissonance of Waikiki. I'm glad we didn't say it but I know we were thinking, "- - - love is of God: and everyone that loveth is born of God, and knoweth God."

## A Blind Man Groping

By W. B. Spofford Sr.

A REPORT of a recent event may be worth passing on since it makes for a bit of encouragement in these still drab days.

For the first time in two decades four men of widely varied opinions sat on a platform together in New York for a panel discussion of "America's Road to Democracy and World Peace." Roger Baldwin, formerly director of the American Civil Liberties Union, was chairman and opened the affair in well-filled Carnegie Hall as "an old-fashioned occasion." He also introduced the speakers as representatives of "the Socialist way, the Communist way, the Pacifists way—and Dr. DuBois."

The meeting was sponsored by the Fellowship of Reconciliation, with its retired head, A. J. Muste, one of the speakers. The others were Norman Thomas, Socialist; Eugene Dennis, head of the Communist Party who just got out of prison under the Smith Act, and Dr. DuBois, the venerable anthropologist.

The cheerful thing about it was that Baldwin could announce, quite correctly, that the four disagreed with each other on many things but "everybody on the platform is for democracy and peace" and "none supports American foreign policy today."

Here's the story as picked up from the National Guardian, figuring that few readers of this journal see that weekly.

For years each group had talked to itself and won an easy ovation from those who came prepared to cheer. Last week's meeting was an ice breaker, a declaration that no one on the left was an untouchable. That was its biggest achievement.

All four speakers agreed on the need for peace, on the momentous struggle of the Negro people in the South, the evils of the Smith Act, the rights of all Americans to express their views, the hope that more such meetings would be held.

The disagreements were spectacular and heated but not as basic as the agreement. Is Soviet Russia a socialist state? Dennis said enthusiastically, Yes. Thomas emphatically said, No. Muste said No because he felt Russia was not free of exploitation, not controlled by the workers, not advancing human freedom and dignity. Dr. DuBois reminded the meeting that the subject was America's path and that when one got off the subject one found mainly "noise and fuss."

Muste seemed to stand alone in demanding unilateral disarmament. All stood for co-existence but defined it differently. All but Thomas unqualifiedly favored the admission of China to the UN. He laid down two prior conditions: a peace treaty, not a truce, in Korea and a non-aggression treaty between China and Chiang Kai-shek on Formosa.

Until Norman Thomas spoke there were only passing references to recent events in the Soviet Union. (Muste said he was not going to help the Communists self-criticize.) Thomas denounced the CP for following "a rigid, secular religion," cited decades-old texts to prove a loyalty to the Soviet Union, charged Stalin with genocide and said that neither Bulganin nor Khrushchev had asked "forgiveness of God or man." He called on Dennis to urge that the Soviets end "totalitarianism and the one-party state"; rehabilitate the Kalmuk people who he said had been dispersed; release

political prisoners; agree to controlled disarmament under inspection; repudiate resolutions of the Sixth Congress of the Communist International.

The white-haired Socialist fumed at Muste and at moderator Baldwin for seeking to steer the talk away from such stormy channels, turned to Dr. DuBois and bitterly reminded him of a letter he had sent Thomas 24 years ago, when Thomas was running for Mayor of N. Y. DuBois had said, Thomas told the audience, that he would vote for Mayor Walker because he had put up street lamps in Harlem. Dr. DuBois nodded reflectively in mild astonishment.

When he spoke in rebuttal Dr. DuBois said he did not understand Norman Thomas. "He gets terribly excited and hysterical. He yells and what he's talking about I really don't know."

Dennis said he believed if there were any political prisoners held solely for their views in socialist countries, they should be released. He said that many socialist countries had more than one party and he predicted that would be the case in the U. S. He favored incorporating the Bill of Rights in any socialist constitution for the U. S.

Dennis called for a "revitalized, chastened and strengthened" American left taking common action on certain issues. Thomas wanted Communists first to repent their past. Muste thought joint action possible, though he added: "When confronted by a new zig, we are entitled to ask evidence that there is not going to be a zag."

In the end Muste summed up by asking that the "co-existence" demonstrated on the platform be carried over into political life. The crowds streamed out of the hall and into cafeterias to carry on as they had 20 years ago. Few had changed their minds during the debate, few had had their questions answered, but all found it most wholesome to talk again with those who disagreed.

---

## AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

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

10c a copy

— \$4 a hundred

THE WITNESS

Tunkhannock, Pa.

---

# BEGINNING HERE AND NOW

By B. M. Washburn

*The Bishop of Newark*

I SPEAK of one particular area in which fundamental moral and ethical principles are certainly involved. What I have to say grows out of events with which we are familiar: the indictment of Negroes following a boycott of buses by people of their race in Birmingham, and the denial of the application of a young Negro woman to be admitted to the University of Alabama. Part of the background of these and similar incidents is the active opposition in some states to a decision of the Supreme Court in 1954 which ordered racial integration of the public schools "with all deliberate speed."

Reactions to this decision ranged all the way from jubilant approval to threats of active resistance to its enforcement. Sectional lines were crossed. In the south as well as in the north many recognized its fairness. A summary of editorial comment throughout the nation, made by the New York Times, revealed editorial comment of twenty-five papers in the segregated states, with eighteen papers approving or accepting the ruling as against seven papers opposing it. School authorities in several cities, including Washington, Baltimore, and Greensboro, North Carolina, successfully undertook voluntary compliance with the decision. Educational, social welfare, civic, and labor groups throughout the country brought influence to bear in the effort to secure compliance.

The Churches have not been silent. Our own synod of the province of Sewanee, which includes all the southeastern states, called upon its department of Christian social relations to take steps "to create a positive and receptive atmosphere for the decision and its forthcoming enactments." A pamphlet published by the similar department of the diocese of Mississippi called the decision "just, right, and necessary." The Bishop of North Carolina was forthright in his support of the decision.

## Two Convictions

SUCH attitudes were based on two convictions. The first was that the prestige not only of the Supreme Court but of the

federal government itself was at stake. The due processes of law; the maintenance of public order, and a recognition of the sanctity of our courts of justice are essential to the preservation of democracy.

This is certainly an important consideration, but Christian people are moved by a weightier truth. The Old Testament is the story of a covenant which God made with a single race and nation. With the coming of Christ there came into existence an all-inclusive covenant relationship, transcending all racial and national differences. In him there is neither Jew nor Greek, Scythian nor barbarian, bond nor free, for God has made of one blood all nations and kindreds and people and tongues. A basic principle of Jesus' ministry was his supreme respect for human personality. He loved men just because they were men. All of them were sinners, yet he loved and wanted every one of them. Because they needed him each of them was his neighbor. Because he accepted them they were to accept one another.

For this basic principle we must contend if we are to be true Christians. We must contend with courage. We must contend also without hypocrisy. None of us can complacently thank God that he is not as other men. We may be grateful to the Newark News for a recent series of articles in which are discussed areas of racial discrimination in Essex County. Among the areas included are housing, school systems, and employment practices.

## The Church

WHAT is to be said about the Church and us who are its members? General Convention has made strong pronouncements against the evils of discrimination. Brave words are not enough. There must also be brave action. We must have deep sympathy for those who suffer from discrimination. We may deplore intolerable situations which exist elsewhere, but our immediate responsibility lies nearer home. What is the situation in our own diocese?

One Sunday afternoon in February under the sponsorship of Trinity Cathedral and the

department of Christian social relations a service of worship was held followed by supper and group discussion on racial tensions, their causes and their cure. A similar conference took place two weeks ago at St. Philip's Church in Newark. Both were of great value in so far as in a bi-racial atmosphere they led those present to more sympathetic understanding. I am grateful for the progress in racial integration made at Grace Church, Jersey City, and more recently in Newark at Christ Church and the House of Prayer. With some degree of shame it must be admitted that at times these efforts have met with bitter opposition.

In many parishes there are one or two Negro families. How far is there a sincere desire to welcome them into every area of the life of the parish family? We have a few strong parishes nearly all if not all of whose members are Negroes. We also have some small missions all of whose members are Negroes. I propose to ask the department of missions to make a study of each of these latter congregations. Should they continue to exist by themselves with only limited facilities for work and worship? The time may come for us to consider the possibility of integrating them into the life of other parishes. No decision will be made without the advice, counsel, and cooperation of clergy and laity of both races in the missions and parishes which may be concerned. We must ask God for both charity and patience.

Many of us read and heard with sympathy, and perhaps with fear, of what was happening in Alabama. Issues are far from settled, but we thank God that thus far passive rather than active resistance has prevailed. I have no desire to discuss at length the situation in the south. Sometimes the problems in race relationships may seem to be of such proportions as to make us doubt that there is anything we can do about them. Hence we do nothing. Actually each of us can do something, and the total of the somethings may be a great deal.

### Examine Yourself

**F**IRST, each of us can examine his own behaviour in the light of the Christian gospel. Not only in interracial but in all relationships, have we the readiness, as Christian individuals, to be brotherly? Are we doing all that we can do to promote a sense of community in the several relationships which are

ours, and, above all others, in the Church? Do we truly seek to rise above dislikes and prejudices? Searching self-examination will lead us to both individual and corporate repentance.

We shall ask God's forgiveness for our lack of imagination and of Christian love. True repentance then moves us to the amendment of our lives. Thus we shall work to create and strengthen genuine Christian fellowship between races in our own congregations.

As parents we shall set an example to our children that they may grow up free from prejudice and ill-will.

In our living day by day we shall not lag behind that which is implied in the laws of the state, and much more in the word of God and in the doctrine of the Church.

Secondly, we must beware of wholesale condemnation of people, who live in other areas of our country where a long tradition makes change difficult. Both those who suffer from discrimination and those who themselves have never known such suffering need our prayers. At the same time we must calmly but clearly bear our own witness to the truth taught in Christ and by Christ when others, mistaking prejudice for sound judgment, state their views.

A few years ago there appeared a book entitled *A Man Called White*. In this autobiography of a Negro named Walter White he writes, "As my father lay dying in a Jim Crow hospital . . . he put into words for my brother and me the faith which had sustained him throughout his life. 'Human kindness, decency, love, whatever you wish to call it,' he said, 'is the only real thing in the world. It is a dynamic, not a passive emotion. It's up to you two and others like you, to use your education and your talents in an effort to make love as positive an emotion in the world as are prejudices and hate. That's the only way the world can save itself. Don't forget that. No matter what happens, you must love, not hate.' "

So God loved the world that he gave his only-begotten Son that whosoever believeth in him should have everlasting life. If God so loved us, we ought also to love one another. This is the Gospel which gives us sinners cheer. It is the Gospel we ourselves must live. It is also the Gospel which we must seek to spread throughout the world beginning here and now.



# Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

I WAS thinking of my vestryman, Joe Brookes, and what a good fellow he was and how little of the Creed he believed. I often wondered why he didn't go Unitarian.

I asked him once and he said, "You know, parson, I was brought up Episcopal and I guess I kind of like the Church, its service and all that."

"But, Joe, the whole service centers on the Incarnation."

"That's all very well for you parsons but I had a scientific education and it's made it very hard for me to believe Jesus is the Son of God who took our nature upon him. Wasn't that what you said this morning?"

"Yes, but Joe?"

"Yes."

"You know a lot and you do wonderful things. You drive your car or ride a plane or watch TV but you can still get mad?"

"Sure."

"And frightened?"

"Well, sometimes."

"And malicious?"

"Now you're getting personal."

"But the Christian faith is intensely personal. It asks you to live like a saint and as I see it the only justification it can offer for asking so much is the love of God that is in Christ."

"I don't know much about saints," said Joe. "I just try to be halfway decent. Do I need more than common sense to justify that?"

"You do to be all-out decent. You need the enabling power of God."

Joe looked as if he wished I would shut up. But I didn't often get Joe even to listen.

"You look at miracles," I went on, "and you say 'Impossible.' You think of God taking our nature upon him and you say, 'Fantastic.' What you don't look at is Jesus."

"I'm a busy man."

"Your father was a busy man but he had time for his religion."

"I'll say he did."

"Well, what I think is he passed some on to you but you never thought it out for yourself."

"You may have a point there," Joe admitted.

"I've another. It is that the best way to know about things like miracles or resurrections or atonements is to look hard at Jesus and even imitate him."

"My goodness," cried Joe. "A man has to be reasonable. I'm a vestryman, not a saint. Do you want saints on your vestry?"

Joe's question bowled me over. If I had twelve saints on the vestry I'd be out of a job and heading for the mourners' bench. I reckoned I had better not be too vocal. At least, not until I was ready to follow through.

## Loneliness

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

LONELINESS, one of life's heaviest burdens, finds many shoulders inadequate. Never do we feel quite so helpless or so sorry for ourselves as when we conclude that "no-body cares."

When that moment comes, if we were to look closely we would discover one beside us who knows what it is like to be lonely. This was one of our Lord's constant battles. The crowds left him. His disciples "forsook him and fled" at the cross. His own pain was in solitude. However, it could be said of him, as it has also been true of the Christian saints, they were "Persecuted but never standing alone". The conqueror of devastating loneliness says to every believer, "Lo I am with you always even unto the end of the world."

Nevertheless some are broken by loneliness. A sense of rejection hardens the heart and makes an ugly caricature out of love. Discrimination warps one's judgment. To be hurt by loved ones leaves a deep inner wound. Such victims may withdraw from all social encounters, determined never to risk being hurt again. Behind alcoholism, mental breakdown, and nervous ailments such as frustration, fear and anxiety, frequently stands loneliness as the cause.

Out of similar solitude has come strength. A man says, "God created a world which is utterly impossible for any one individual to meet and face alone." Dr. Whitehead once said "A man's religion is what he does with his solitariness." The soul of the missionary is saturated with the conviction that man

needs more than anything else the sense of the presence and companionship of God to enable him to vanquish loneliness.

Christ gave us the formula for such a victory. He prayed; and through his agony of soul came peace to withstand the worst his enemies could do. He sought men, loved them, forgave them, brought them into new relationships through himself. Those who seek Christ unselfishly, adoringly still find the joy of this togetherness.

Christ left the Church to be the guarantee that loneliness might never be our undoing. Ideally the same resources are there with which he endowed and equipped his Church: Grace for man and wife in Christian marriage so that our human capacity to alienate need not wreck our homes; baptism and confirmation so that the circle of concerned, caring persons may the better serve in the upbringing of children; healing and the assurance that God has not cast us off is ours through the Church; Christ offers the Holy Communion as a means whereby we may come face to face with our inadequacies and offer them, such as they are, for his transformation.

If there be any fault or defect in the Church today, if it fails to be such a resource, we are at fault, not Christ. Still he says to us, "Go ye into all the world." . . . into the hearts and lives of others as joyous ambassadors of my love; and you will never again walk alone.

## Nurture Corner . . .

By Randolph Crump Miller  
*Professor at Yale Divinity School*

CANON Theodore Wedel has written that the Bible can be taught to children if "the language of relationships" is used. The Bible, says Professor Robert Dentan, is a record of God's mighty acts in history. Dean Bernhard Anderson has written "The Unfolding Drama of the Bible" (Association Press), which presents this view for college students.

The Bible is a record of how God revealed himself by doing things. He created all that is, he sought to draw men into a right relationship with him through the covenant. When this ended in "All is futility," he provided a redemptive relationship in a new covenant through Jesus Christ, and by the gift of the Holy Spirit he gave us the Church; and now

we face the consummation of our own personal history as we stand under judgment.

Take an infant: he has been created, he has experienced the covenant of law as he has been fed or not fed, he has felt separation from his mother as he fails to perform and has been redeemed by the grace of God working through her, he has been baptized into the congregation of Christ's flock, and he knows judgment and could die at any moment. The whole drama of redemption is working in his relationships for good or evil before he can hear a word of the Bible.

The question is not, "When is Biblical religion valid?" for it is meaningful at every moment of our lives. Our question is, "How can we communicate the validity of Biblical religion at various ages?" "What words can be used when to share our Biblical faith with pupils of all ages?"

The trouble with most Bible teaching is that we have asked the wrong question.

## Hearing An Opera

By William P. Barnds  
*Rector, Trinity, Ft. Worth, Texas*

A GENTLEMAN was commenting about opera music. He remarked "almost anything is worth three or four hearings before you form an opinion". He meant that a music lover should not be hasty in forming an opinion about a piece of music until he had really listened to it, and that it takes more than one hearing to be in a position to form a judgement about it. The listener would become aware of new values as he listens repeatedly.

This principal of being careful in forming estimates may properly apply in other than musical matters. First impressions may be lasting but they may not be correct. Some people make a good first impression, but it fades upon further acquaintance. There are others who's first impression may be average, but who bear acquaintance and wear well.

Surely it is well to be sure of the facts before forming an opinion about many matters. It is easy to jump to unwarranted conclusions simply because one does not take the trouble to get the facts. The person who does this is like the man who forms his opinion of a piece of music after hearing it only once.

# Grass Roots Movement Needed To Bring Church Unity

★ Dean James A. Pike of the Cathedral of St. John the Divine in New York declared that Christian unity is "deadlocked" at the top.

He addressed an interdenominational mass-meeting in connection with the General Assembly of the Presbyterian Church in the U. S. A., meeting in Philadelphia.

He told the 910 commissioners and several hundred visitors that the "difficulty is that most of the efforts have been at the top level."

"Real unity can come only as the rank and file come to take a positive view of the special emphases of the various traditions," he said, "and

come to yearn for a unity that is not a lowest common denominator but an adding together of all of the special insights which the various traditions of Christianity have espoused."

He listed the following "special insights" which, he said, added together might make up a united Christendom:

The sovereignty of God as emphasized in the Presbyterian-Reformed tradition.

The special Lutheran stress on justification by grace through faith.

Local responsibility as exemplified in Congregationalism.

Baptist emphasis on separ-

ation of Church and state.

The continuity of the Church and the presence, "here and now" of the "communion of saints" in Episcopalianism.

The Methodist stress on sanctification.

The "discipline and loyalty" of Roman Catholics.

The "mystery and awe" of the Eastern Orthodox.

The "quiet waiting on the Holy Spirit" of Quakers.

"We all need all these things," Dean Pike said. "To grasp them and to appreciate each other we need more interrelationships on the local level. But, at the same time, it is important that each group hold fast to the emphases which have made it great, not only for its own service, but for its contribution to the coming great Church."

## Three ways —

to reduce expenses — to aid clergy pensions

### 1. The Church Life Insurance Corporation

for clergy, lay officials and workers

### 2. The Church Fire Insurance Corporation

for fire and certain casualty coverages of church properties

### 3. The Church Hymnal Corporation

for church editions of the Hymnal and Book of Common Prayer

all affiliated with **the Church Pension Fund**

20 EXCHANGE PLACE • NEW YORK 5, N. Y.



## RHODE ISLAND MAKE CHANGE

★ The assembly of the Rhode Island Council of Churches went on record, 114-9, "as being in agreement with" the preamble to the constitution of the National Council of Churches which affirms that Christ is "Divine Lord and Saviour."

The action was taken at the council's spring meeting after an hour of debate.

In a prepared statement after the vote, the Rev. Lawrence L. Durgin, council president, hailed the action as putting the group in "the main stream of the historic faith" and taking it out of "the self-defeating eddy where a minority of Protestants lay presumptive claim to ecumenical representation and program."

He said the council will continue to work with Unitarians and Universalists "at those points at which, in their conscience, they can participate."

Mr. Durgin predicted that groups which have remained outside the council will soon begin coming into it while others will "test our good faith over a period of time."

Eventually, he said, the burden of responsibility for a divided non-Roman Christendom in the state will fall upon those who are presently outside the council.

These include the Episcopal Diocese of Rhode Island, although two Episcopal parishes are council members; all Augustana Lutheran churches and some Presbyterian churches. All of these denominations are members of the National Council of Churches.

## INSTITUTE ON ALCOHOL

★ An institute on alcohol is to be held, June 18-22, at North Conway, N. H. Bishop Hall is to speak on whether or not a clergyman should drink.

Others on the program are Father John C. Ford, Roman Catholic; Dr. C. R. Hooton of the Methodist board of temperance; Dean Pike of New York.

## PRESIDING BISHOP AT LEHIGH

★ The Presiding Bishop is to give the baccalaureate sermon at Lehigh University on June 17th. The headliner at the commencement is Henry Cabot Lodge Jr., U.S. representative at the UN, who is also an Episcopalian.

## PLAN SEMINARY IN NIGERIA

★ The Anglican Church in Nigeria, holding its synod at Lagos, May 23rd, voted to establish a theological seminary. It will be at Ibadan, capital of the western region and the site of the country's only university.

### THE PRAYER BOOK

**It's History and Purpose**

By BISHOP IRVING P. JOHNSON

25c a copy

**The WITNESS**

**TUNKHANNOCK — PA.**

WANTED: White Christian lady to live in nice home to aid young widower in training children and managing household. Daughter age six and son four. Have full time maid. Write The Witness, Eox W. Tunkhannock, Pa.

ASSISTANT WANTED for suburban parish, share in all phases of parochial life with emphasis on Youth Work, Prayer Book Churchman, married or single, opportunity to study in New York. Address Box F. The Witness, Eaton Road, Tunkhannock, Pa.

### "THE NORTH STAR"

CASTINE, MAINE

Private convalescent home for clergymen. Approved by the Bishop of Maine.

For Details Write

DR. ALICE M. NORTH

CASTINE

MAINE



Our aim is to present material that will supply knowledge and history of the Church and a love of the Sacraments as practiced in the Episcopal faith.

The books are printed attractively, illustrated, and include

well-executed hand work. Pages and type are large, clean and uncrowded; they cover 33 lessons plus suggested reviews. Based on the Episcopal Book of Common Prayer. The cost, by reason of generous subsidy and production in large quantity, has been kept within reach of all Churches and Missions. Following is the list of Courses:

- |                                    |                                 |
|------------------------------------|---------------------------------|
| I The Lord Jesus and Children      | VI The Lord and His Servant     |
| II Jesus, Lord of Heaven and Earth | VII The Lord and His Church     |
| III Friends of The Lord Jesus      | VIII The Lord Jesus Reveals God |
| IV The House of The Lord Jesus     | IX How God Prepared for the     |
| V Christian Virtues                | Coming of Jesus                 |

#### CURRENT PRICES

Pupils Work Books 90 cents. Teachers Manuals, I, II, III 50 cents.

Teachers Manuals, IV-IX 75 cents

Checks Must Accompany Orders. No Books Sent on Approval.

All orders will receive prompt attention. Write for information

**ST. JAMES LESSONS** Box 221, Larchmont, N. Y.



## CANADIANS VISIT SOVIET UNION

★ Three leaders of the United Church of Canada are to visit the Soviet Union for a ten-day stay beginning August 6th. It is a return visit of three Russian Orthodox leaders to Canada last year.

## AMERICAN BISHOPS DENOUNCED

★ Bishop Zacarias de Vizcarra, spiritual adviser to Spanish Catholic Action, charged that Protestant activities are an increasing threat to Roman Catholic unity in Spain. He accused government authorities of being overly tolerant towards these activities.

He criticized especially what he called the excessively large distribution of Bibles by Protestants in view of their comparatively small numbers.

He said that Gibraltar "has long been a convenient channel through which international Protestantism has been accustomed to support its creatures in Spain."

The reference to Gibraltar was in connection with the recent consecration of Dr. Santos Molina Zurita as Bishop of the Spanish Reformed Episcopal Church. He said Dr. Molina was "a renegade monk who had renounced his vows."

In writing of the consecration of Bishop Molina, the Catholic bishop said that neither he nor the three bishops who consecrated him are "true bishops" of "true churches," not being in the direct line of apostolic succession.

(The consecrating bishops were Bishop Keeler of Minnesota, Bishop Mallett of Northern Indiana, both of the Episcopal Church in the United States, and Bishop James McAnn, Anglican Bishop of Meath, Ireland.)

He said that Bishop Molina joined the "Isis and Osiris" Masonic Lodge at Seville in 1928 and eventually became its chief chaplain under the title of "Moses." The prelate added that the Protestant leader was condemned to 12 years' imprisonment at the end of the Spanish Civil War under a law of March 1, 1940, for the suppression of freemasonry.

## CHURCHES CLOSED IN COLOMBIA

★ Thirty Protestant churches were closed during April in Colombia, South America, according to a report presented by the foreign missions committee of the Presbyterian Church. The report, presented at the General Assembly meeting in Philadelphia, also said that seven were jailed while others were fined for holding services.

## GLENN GIVES INVOCATION

★ The Rev. C. Leslie Glenn, former rector of St. John's church, next-door neighbor to the new labor headquarters building, gave the invocation as President Eisenhower dedicated the new structure that will house the administrative offices of the labor organization.

Msgr. George G. Higgins, director of the social action department, national Catholic welfare conference, delivered the benediction.

The new union building was erected on land that formerly was the St. John's churchyard.

Since 1889 LEADING DESIGNERS and CRAFTSMEN of

### STAINED GLASS

CHURCH FURNISHINGS & BRONZE TABLETS

### PAYNE-SPIERS STUDIOS, INC.

48-54 EAST 13th ST. • PATERSON 18, N. J.

## Choose the Quality of Cuthbertson

## Vestments and Accessories



## for the Clergy

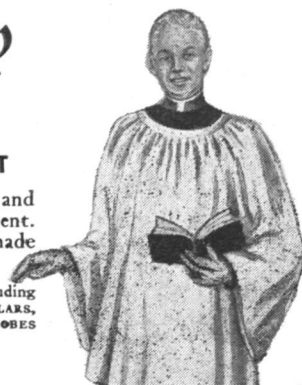
### Finest Fabrics

#### CUSTOM TAILORED FOR PERFECT FIT

Careful selection of materials plus accurate cutting and skilled tailoring enable us to guarantee every garment. Enjoy the *extra* quality that gives a CUTHBERTSON-made vestment perfection for sacred service and wear.



Send For New Illustrated Catalog including CASSOCKS, SURPLICES, RABATS, COLLARS, CLERGY HATS, CINCTURES, SHIRTS, ROBES and CAPES.



## J. THEODORE CUTHBERTSON • INC.

Manufacturers of Ecclesiastical Vestments  
2013 Sansom Street • Philadelphia 3, Pa.

Please send me illustrated catalog and cloth swatches (where possible) for items checked below:

☐ Clergy Vestments ☐ Choir Vestments ☐ Stoles  
☐ Eucharistic Vestments and Copes

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_

NAME OF CHURCH \_\_\_\_\_

DENOMINATION \_\_\_\_\_ W-66

Mail This Coupon  
Now For  
Catalog and  
Cloth Swatches

# BOOKS...

*The Clerical Directory.* The Church Hymnal Corp. \$8.

Perhaps the highest recommendation I can give this book of nearly 500 pages, that are the type size of this paper, is that my wife refused to let me take it to the shop when it arrived. Instead she neglected her house work to spend a couple of hours going through it; fascinated by the pictures, and having a lot of fun picking out the many she knows or reads about week after week, since she has to read *The Witness* whether she wants to or not, being our proof-reader.

The publishing of so many more pictures I would say is the biggest improvement over the 1953 edition. Here you have the National Council staff; the faculties of all the seminaries; the clergy of all the dioceses and missionary districts, overseas as well as at home. They are good pictures too for even with the large delegations, like New York, Long Island, Los Angeles, Massachusetts, Michigan, New Jersey and others, it is easy to identify those you know.

The biographical sketches of the clergy tell you everything you want to know about them; in some instances perhaps, more than you want to know. But this is not the fault of the editors since the clergy sent in their own sketches and some haven't omitted anything they have ever done or written. You can't hop on the editors for being generous but another time it might make for a better book if they sharpened up a couple of blue pencils.

But it is a good eight dollars worth and is a book that all church people will enjoy as well as find extremely useful, and to some, like an editor for instance, indispensable. —W. B. S.

*The Right to Read*, by Paul Blanshard. New York. Beacon Press. \$3.50

The author, who needs no introduction to WITNESS readers,

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

**J. M. HALL, INC.**

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

writes here as a "literary war correspondent," describing the twists and turns of censorship (both official and officious), through laws and pressure groups. Without letting it dull the edge of his writing, Blanshard uses his legal training to go to the heart of the questions raised by his account of the battle for freedom to read in our schools, libraries, papers and magazines, and book publishers. In his lexicon the censorship of the written word is "the final crime against intelligence" and democratic freedom.

He wastes no time and evades no facts in tracing this crime to industrial magnates, Roman Catholic and Puritan churchmen, professional patriots, the advertising offices of newspapers. He finds that our cultural reputation abroad, on this score, "has never been worse." His special concern over censorship of periodicals is justified because only 17 per cent of Americans read books (as compared, e. g., with 55 per cent in England). In a short

review we cannot even begin to sample the colorful and shocking story in this book. Perhaps the thing to highlight is Blanshard's warning (p. 29) that we are telling only a part of the story when we say America was founded on a tradition of intellectual freedom. Our settlers and their English ancestors only "believed in freedom for themselves; they were not anxious to preserve it for their opponents." He shows that we are still in much that same frame of mind!

—JOSEPH FLETCHER

## LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster  
LENOX, MASSACHUSETTS

Write us for

## Organ Information

AUSTIN ORGANS, Inc.  
Hartford, Conn.

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

#### TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, v

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

#### ST. PAUL'S CHAPEL

Broadway and Fulton St.  
Rev. Robert C. Hunsicker, v

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

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v

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

#### ST. LUKE'S CHAPEL

487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt.

#### ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)  
Rev. C. Kilmer Myers, v

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

#### ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
Rev. William Wendt, p-in-c  
Sun 8, 10, 8:30; Weekdays 8, 5:30.

## KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunity and Fine Arts including Ceramics (See illustration). All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.



Write for Catalog.

BOX WT Kenosha, Wis.

## CHAUTAUQUA

NEW YORK

A gathering of intelligent, educated people enjoying a summer program of fine entertainment. Stay at The Cary Hotel, central location, American plan. Write for rates and complete information.

8 BIG WEEKS

Rise Stevens  
Jerome Hines  
Symphony  
Opera - Plays  
Lectures  
Recreation

J. M. Bussey, Manager

The Cary Hotel

Chautauqua, New York

# BACKFIRE

WOLCOTT CUTLER

Rector, St. John's, Charlestown, Mass.

I have been led by the May 10th installment of *A Blind Man Groping* to read Corliss Lamont's recent book, *Freedom is as Freedom Does*. I admired the obvious sincerity and devotion to principle that shine throughout the volume; and I agree with his criticism of the tendency of a small monolithic executive group not to listen to the voices of the membership at large; but I find myself troubled by one aspect of Mr. Lamont's creed, namely his assumption that in order to defend freedom of speech and press and liberty of belief, one has to include members of Fascist or Communist or other totalitarian parties in one's board of directors. To me this fails to make sense.

For example, we read in the *Christian Century* for May 23 that in Colombia a government decree issued in January, 1956, forbids Protestants to worship in private houses, and forbids the inclusion in any evangelical sermon of anything which might be construed as "attacking the official religion of the nation—Roman Catholicism." It is asserted that thirty Protestant churches were closed in the fortnight preceding May 7 and seven Colombian pastors thrown into jail.

Without implying that all Roman Catholics believe in such high handed procedures, would it be reasonable to include on the governing board of an American Civil Liberties organization all ardent Roman Catholics who happened to believe in freedom in present day United States, whether or not their politics include belief in the ultimate dominance and world control of an all-powerful Church?

In the case of adherents of Soviet

Communism, there seem to me to be two dangers in admitting to the governing bodies of our liberal organizations all comers, irrespective of their political commitments. In the first place, we have experienced too many unfortunate cases of the packing and taking over by party members of non-Communist groups for Communist programs. It is not pleasant to speak of such a danger in the case of the A.C.L.U.; but one cannot blink facts, nor always avoid the unhappy contentions that international and ideological conflicts introduce to what should be purely local and limited causes.

In the second place, even in pursuit of the principle of civil liberty, there is always the problem of public relations. In Rome, the most effective defense for a suspected foreigner would have to come, not from his foreign associates, but from respected and trusted Roman citizens. Similarly, if what we all want most in the United States

is to be free to speak and write our convictions, our most effective defense really will be found to come from a civil liberties organization composed of the most widely respected and trusted American citizens, not from a body associated in the public mind with leftist tendencies or Russian sympathies.

In saying this I am not intending to disparage my own leftist loyalties or the Russian sympathies of certain respected friends. I would merely face frankly what I feel that Corliss Lamont in his zeal has overlooked among the important facts of life.

## HOLDERNESSE

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

DONALD C. HAGERMAN, Headmaster  
Plymouth New Hampshire

## THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

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

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

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

ROSAMOND E. LARMOUR, M.A.,  
Headmistress

## THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

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

College Preparatory  
Grades: Five to Twelve

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

REV. CHARLES W. SHREINER, D.D.  
Headmaster  
Post Office: Box 662, PAOLI, PA.

## ST. BERNARD'S SCHOOL

1900

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

DONALD R. WILLIAMS  
Headmaster  
GLADSTONE, NEW JERSEY

## CARLETON COLLEGE

LAURENCE M. GOULD, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.  
Address: Director of Admissions

CARLETON COLLEGE  
NORTHFIELD MINNESOTA

## Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

For catalogue, apply to

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



FOUNDED 1858

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

Write

CANON SIDNEY W. GOLDSMITH, JR.  
Rector and Headmaster

457 Shumway Hall  
SHADDUCK SCHOOL FARIBAULT, MINN.

## DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 through 12. For information address Box "A."

MORISON BRIGHAM, M.A., Headmaster  
LAURESTON L. SCAIFE, D.D.,  
Pres. Board of Trustees

# Episcopal Pacifist Fellowship

Founded 1939

*Honorary Chairman*

The Rt. Rev. William Appleton Lawrence

*Chairman*

The Rev. Eric M. Tasman

An organization of members of the Protestant Episcopal Church who seek to emphasize Christ's way of love and reconciliation in international, economic and social issues, and who subscribe to the following statement:

**In Loyalty to the Person, Spirit and Teachings of Jesus Christ, my conscience commits me to His way of redemptive love and compels me to refuse to participate in or give moral support to any war.**

Membership applications and requests for information are welcomed

## ANNUAL CONFERENCE

Seabury House, Greenwich, Connecticut, August 28 to 31

Among the leaders will be

DOUGLAS STEERE

CANON CHARLES RAVEN

### SUGGESTED READING

*New Testament Basis of Pacifism* by G. H. MacGregor

*Dagger and the Cross* by Culbert J. Rutenbar

*Ways and Power of Love* by Pitrim Sorokin

---

### EPISCOPAL PACIFIST FELLOWSHIP

9 East 94th Street

New York 28, New York

- ☐ I wish to receive further information about the E. P. F.
- ☐ I subscribe to the above statement and wish to become a member of the Episcopal Pacifist Fellowship.
- ☐ I contribute \$..... to the work of the E. P. F.