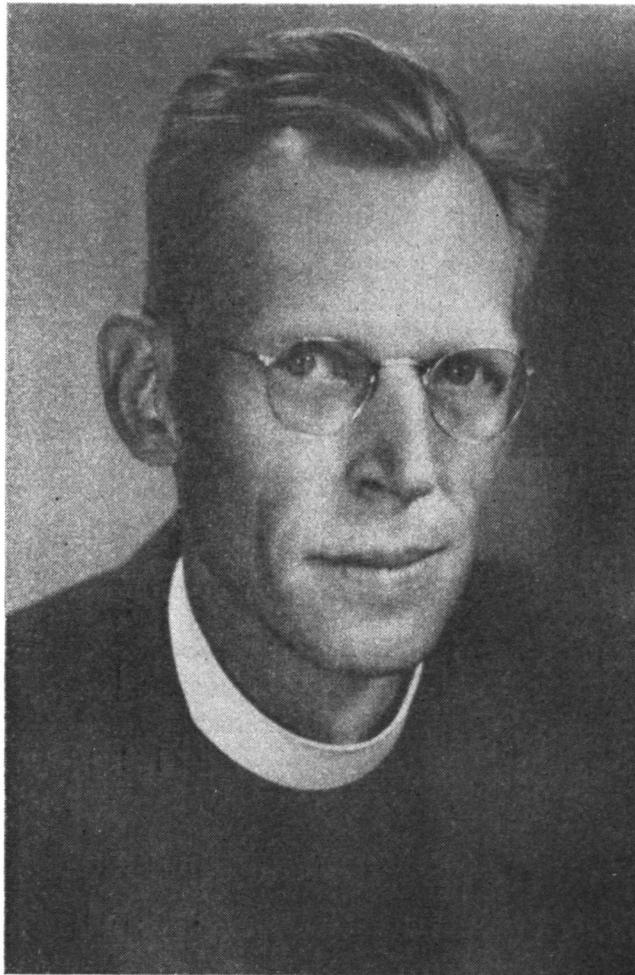


The **WITNESS**

FEBRUARY 14, 1957

10¢



THE BISHOP OF IDAHO

NORMAN L. FOOTE, former director of the Town-Country Church Institute at Parkville, Missouri, who is being consecrated this week at St. Michael's Cathedral, Boise

JUSTIFICATION BY DOUBT

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
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mon, 4.

Weekdays: Morning Prayer 8:30; Holy
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Evensong, 5.

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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.

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ser. (generally with MP, Lit or pro-
cession) (1, S. HC); 4, Ev. Week-
days: HC, 7:30; Int., 12; Ev., 4.
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Holy Days: 11; Fri. 7.

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munion, 8:15. Thursday, Holy Com-
munion, 9:30. Friday, Holy Com-
munion, 7.

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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

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Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
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Main & Church Sts., Hartford, Conn.
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munion: 9:30, Church School; 11
a.m., Morning Prayer; 8 p.m., Eve-
ning Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed.,
11; Thurs., 9; Wed., Noonday Ser-
vice, 12:15.

ST. PAUL'S MEMORIAL SAN ANTONIO, TEXAS Grayson and Willow Sts. Rev. James Joseph, Rector

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11:00 Service.
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Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

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In Leading Churches

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Thursdays, 7:30 a.m.

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Rev. Harry Watts, Canon
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Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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E. L. Conner
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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.

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12 N. HC; Evening, Weekday, Len-
ten Noon-Day, Special services an-
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The Rev. W. W. Mahan, Assistant
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p.m. Weekdays: Wednesday & Holy
Days 10:30 a. m.

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School. 4:30 p.m.: Canterbury Club,
7:00 p.m.

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

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Released Prisoners Receive Better Treatment

By Ruth Adam
Social Worker of England

★ It used to be said of the doctor that when he makes a cure, the sun sees it; when he fails, the earth hides it. Exactly the opposite happens with those who work among ex-prisoners.

If they succeed in setting a man on his feet again, he vanishes—lost—most happily—among the crowd of normal law-abiding citizens who do not feature in police-court news. Just as a happy marriage has no history, so a reformed ex-criminal has none.

“One has only to pick up the morning or evening paper to see how our failures advertise themselves.” The quotation is from the annual report of the Council of the Central After-Care Association of England.

Those people who work for prison reform of any kind are always an easy target for public attack. If a man or woman runs away from an open prison, there is an instant outcry.

If criminals are allowed “home leave” there is much head-shaking. If a Borstal boy, released under a supervision order, commits an offence, there are always plenty of people to point out that enlightened methods are now finally proved useless.

It is interesting to remember that it is now 123 years since our forefathers—men

not noted for their soft-heartedness towards the law-breaker—decided that something must be done to help the discharged prisoner on his release.

It was not kindness, in 1833, which inspired the justices to dole out clothing, money and the fruit of charitable bequests, to ex-criminals.

It was, on the contrary, no higher a motive than regard for the public safety. The criminal had proved he was a public danger. If you released him on to society, with no means of supporting himself and his family, he was, they observed, obliged to commit further crimes in order to keep himself alive.

A man does not learn how to live a law-abiding life merely by undergoing punishment. He has got to be taught to do it, as you teach a patient in hospital to learn to walk again. The testing time is when he is finally set free.

In 1955, 258 men, from various prisons, were granted “home leave.” This meant that they were allowed out in the world, in their homes, before their prison sentence was finished. It was a test, to see whether they could, so to speak, walk a few steps unaided. At the end of their leave they were required to go back to prison and complete their sentence. All of them

Borstal has this testing-time

as part of its regular treatment. Boys are released under supervision. If they seem to be in danger of returning to their old ways, they are recalled.

New Way of Life

After-care associations exist in order to help prisoners to settle into a new way of life. Some discharged offenders are obliged by law to keep in touch with an association, and at least to listen to—if not to follow—their advice. Others are under no legal obligation to accept help, but know they would be wise to do so.

The first problem which faces the discharged prisoner and his helpers is the inevitable, dismal problem of all social work to-day—the housing shortage. He must have somewhere to live. There is nothing more demoralising than homelessness or really bad living conditions.

The report tells how the association approached the Salvation Army and the Church Army to see whether they could extend their hostel service to help, and how the Magistrates' Association held a special conference to attack the problem of the homeless prisoner. It is hoped that “new and important developments” are on their way.

He must have a job—and quickly. Otherwise the habits he has formed and all his good resolutions may melt away before he gets settled into normal life.

Here the “home leave” scheme may prove to have been the greatest help to him. Men who have been given

home leave have often managed to fix themselves up with a job then, so that they can start working as soon as they are released.

On home leave, too, many of them have taken the opportunity of getting to know the after-care worker who would befriend them after release.

Women commit fewer crimes than men, but it seems that it is often harder for them to make a fresh start, after prison, than for men and boy prisoners.

For one thing, the girls often have babies. It is hard enough for a girl who has not broken the law to find a way of living which will include her illegitimate child; and harder still for one who has been in prison.

The report on the after-care of women and girls says that the worker in this field is "like the man with a pointer in the middle of Hampton Court maze, directing those who are lost."

The worker can give help and good advice, but "they do not always take advantage of it; some because they are convinced they are clever enough to find their way unaided; some because they prefer the path which has led to their undoing, and some because they are not even aware they are in a maze."

Hospital Work

If the women have a home to go to, they can nearly always find work of some kind in their own district. If they have no home, there is one place which offers them good living conditions, good pay, wide opportunities for recreation and a warm welcome, because they are very badly needed.

This is the domestic staff of the hospital—the only domestic service which is to-day really popular with girls and

women. A great many of them are placed there.

The mothers with babies are much harder to set on the path back to self-respect and security. It is very hard for a girl alone to support a baby, and very easy indeed to get the baby adopted. But at the same time, you may be doing the worst possible wrong to both baby and mother if you encourage them to separate.

Sometimes a girl will settle down in private domestic service. There are plenty of homes, I know, which would most willingly take her and the baby. I have known the experiment tried, many times, but not any case in which it was a whole-hearted success.

It falls down, I think partly because it is too hard an assignment for a young woman—who is not in the least likely to be a strong character—to be tied to the house both by domestic work, which few of them like and which is still

the lowest-paid employment of any, and by the baby.

But I also think that it fails because the motives of her employer are not absolutely above reproach. They want to do a charitable act, it is true. But they also hope to get something out of it which they could not get out of a girl who was not handicapped by a prison record and an illegitimate child.

On the other hand, it is only fair to say that one of the cases listed in this report—a thief and prostitute—did settle down in a resident domestic job and has done "suprisingly well. Her genuine affection for her son has undoubtedly helped her to settle down."

After all, the declaration of principles adopted by the International Prisoners' Aid Association does say—"None should enter into this work . . . who is not committed to the principle that every offender offers hope of reclamation."

Okinawa Church Receives Help From Marine Engineers

★ The marine corps has again proven that they can perform any mission given to them. The engineer battalion of the 3rd marine division stormed Hecksaw Ridge and laid the groundwork for the construction of an Episcopal Church in Okinawa.

All Souls', the English speaking congregation of the Episcopal Mission in Okinawa is building the church. With funds granted by the National Council, friendly churches in America, and the efforts of its own congregation, All Souls' purchased a beautiful site consisting of a high bluff on Highway No. 1, overlooking Hacksaw Ridge and the China Sea, and plans were developed for the construction of a

church, a parish house and a rectory.

The location is most appropriate, for All Souls' has been named for all who lost their lives in the bitter battle for Okinawa during the last critical stages of the war. Over 20,000 Americans, 100,000 Japanese and an unknown number of Okinawans were killed in the struggle for what they believed—rightly or wrongly; and all Souls' will be dedicated to all these who have made the supreme sacrifice.

Although the church site is a beautiful one, it was found after its purchase that prior to any construction, a great deal of preparatory work had to be accomplished, involving movement of earth, blasting

and grading—due to the ruggedness of the terrain. The bishop's committee of All Souls', an appointed group of layman who with the priest-in-charge, directs the activities of the church, found that with the monies available, All Souls' had to either modify their endeavors, or project building of their church to some time in the future, in order to afford the cost of preparing the ground.

Canon Heffner, in charge of the missions in Okinawa, appealed to the marine division. The commanding general, at that time General Earnshaw and in turn, his successors, General Warnham, General Krulak and General Shapley, as well as General Shepherd, former commandant of the marine corps—all took a sincere interest in the endeavors of All Souls', and wholeheartedly contributed support to its efforts.

The engineer battalion was

the unit who carried the ball for the corps. When military commitments permitted, and many times during the off-duty hours of its personnel, both officers and enlisted, the engineers employed their heavy equipment and their skill in moving vast amounts of earth and coral, blasting, grading and readying three scores of land for construction of the church facilities.

The marines completed their task and in December, Col W. W. Fish, warden of All Souls', accepted the work for and in behalf of the bishop's committee, gratefully acknowledging All Souls' indebtedness to the marine division. Without this vital contribution to its building program, it would have been impossible for the church to erect its structures this year. Design of the structure, siting and utilities are now well advanced and it is expected to begin construction this spring.

can result from the forced imposition of any policy."

Bishop Hines had declared that Christian doctrine cannot sanction racial discrimination. He chided those who quote the Bible to support segregation.

The bishop also censured church-sponsored gambling, saying that he is "unqualifiedly opposed to raffles, card parties for church benefit—and of course, any form of bingo as a means of raising church funds."

He called for a commission to study faith and prayer "healing." Although he admitted that much good is done by some groups, Bishop Hines said there is "too much latitude for the bizarre and fanatical."

The council voted to establish a four-year liberal arts college in Houston, authorizing an expenditure of \$3,750,000 for facilities. It also authorized five diocesan homes for the aged with the first, St. James Home, to be erected in Houston.

TEAM ON EDUCATION TO VISIT ENGLAND

★ A staff of ten persons from the Episcopal Church here are to go to England this summer to conduct a laboratory on the Church and group life for English clergy and professional workers in education.

It will be held at St. John's College, July 8-20. On the team are the Rev. David R. Hunter the Rev. John Midworth and the Rev. F. W. Voelcker of the National Council division; Canon Theodore Wedel and Canon McGregor of Washington; Dean Bartlett of San Francisco; the Rev. A. M. Macmillan of Sharon, Pa.; the Rev. Charles Kearney of Washington; the Rev. Jack Malpas of Baltimore and Mrs. Harold C. Kelleran of Washington.

Texas Leaves Segregation Issue In Lap of Parishes

★ The council of the diocese of Texas called upon each church in the diocese to seek its own approach to the segregation problem.

There was only one dissenting vote. About 1,000 delegates attended the meeting in Galveston.

The action came despite the urging of Bishop John E. Hines that "a cautious but resolute" policy toward ending segregation be adopted.

A commission that had been appointed to study the problem reported that the Episcopal Church has never made any racial distinction, but added that it was "unwise to impose forced integration on the individual churches."

"Firmly believing the Christian fellowship exists best

where there is willing association," the report stated, "the only damage to our fellowship



Bishop Hines

California Organizes Society For Study of Missions

★ A central California chapter of the Overseas Mission Society has been formed at Grace Cathedral in San Francisco with Dean C. Julian Bartlett the chairman.

Dean Bartlett was executive chairman of the society when it was formed two years ago in Washington, D. C. It is composed of volunteers interested in increasing the scope of mission work.

Purposes to be sought by the new chapter include the study of the basic missionary theology of the Episcopal Church and the stimulation of concern and commitment on the part of individuals and congregations.

Another goal is the intensive study and discussion of Pacific basic mission problems, and the formulation of principles, strategy and recommendations.

Plans were made to hold luncheons and meetings, at which returned missionaries could speak frankly about their experiences. Conferences will also be held at various points within the diocese to promote missionary services.

The central committee of the new Chapter will act as a steering committee until a permanent organization with specific goals is formed.

Members of the central committee are the Rev. Messrs. Robert Clingman, Harold Kelley, Richard Millard, Edward Pennell, Massey Shepherd, William Sung, Lesley Wilder, Jr., and Walter Williams; Mrs. Milton Farmer, Miss Katherine Grammer, Mrs. Evans Hammond, Mrs.

Theodore Sorg; and laymen to be appointed.

Preceding the formation of the committee, a special service for the cause of Christian missions was conducted by Bishop Bayne of Olympia. He said that although the society is already supported by the diocese, a smaller group was needed because "what is everybody's business is often nobody's business."

"It is the hope of the Overseas Mission Society to offer to us a chance to think, work, pray and bear witness together for central truths; to share our concern and lead others to the same understanding so that we may set free deep and clear ideas."

CONSECRATION IN IDAHO

★ The Rev. Norman L. Foote, formerly director of Roanridge, is being consecrated bishop of Idaho today, February 14th, at St. Michael's Cathedral, Boise. The Presiding Bishop is the consecrator and Bishop Rhea, retired of Idaho, and Bishop Horstick of Eau Claire, the co-consecrators.

Presenting bishops are Bishop Welles of West Missouri and Bishop Walters of San Joaquin. Bishop Gesner of South Dakota is the preacher.

OHIO APPROVES FUND DRIVE

★ A record three-year \$1,235,000 fund drive to strengthen existing churches and organize new ones was approved unanimously at the convention of the diocese of Ohio.

The delegates voted down,

143 to 116, a resolution that would have given women the right to serve on parish vestries.

Some \$700,000 of the proposed fund would be allocated to help individual parishes with land acquisition and building problems.

The fund also would provide \$300,000 for a new diocesan house, replacing the present antiquated structure; \$100,000 for a conference center in a rural area; and \$75,000 to provide additional facilities for the aged.

The remaining \$60,000 would go toward estimated expenses for the campaign.

PHILADELPHIA ALUMNI MEET

★ A record breaking number of alumni were present at the mid-winter reunion meeting of the graduates of the Divinity School in Philadelphia on January 24. Since the school is celebrating its centennial this was the first of a series of centennial events.

The chapel service was conducted by Dean Gifford and the preacher was the Rev. Kenneth E. Heim. Heim is at present the special representative of the Episcopal Church in Japan and this year is on the faculty of Virginia Seminary. At the luncheon meeting in the new refectory, known as Bishop Hart Hall, the presiding officer was the Rev. Albert Holloway, president of the associate alumni and rector of Trinity Church, Oxford, Philadelphia. The speaker was Governor Theodore R. McKeldin of Maryland, who gave a most entertaining and inspiring message. Dean Gifford and Bishop Hart also gave short addresses.

The preacher at the evening service was the Rev. Thorne Sparkman, rector of the Church of the Redeemer, Bryn Mawr, and lecturer in homiletics at the school.

Justification By Doubt

THIS afternoon, in our now extended dusk, we were almost bumped into by a small boy sloshing home and doing arithmetic problems on his way in a dogeared textbook. And as such things sometimes happen, we had a momentary hallucination of what must have been almost our very first arithmetic-book: the look of the page, the feel of the cover, the smell of the ink, the font of the numbers; and above all, the overwhelming impression of the mysteries to which we were being introduced in adding two numbers to get a third. We could not form a clear visual image of the book now or at the time, in a way the recognition was too deep for that. Since these days we have made a few soundings in mathematical physics; but never so far as we can remember with the same overwhelming sense of discovery. Which is perhaps as it should be; and we like to think that in the mathematical child there was recapitulated the shock that Pythagoras experienced, when he discovered that similar stretched strings whose lengths were in simple proportion to each other produced the fundamental "chords".

A few days before, during our January thaw, we had a parallel hallucination of the arrival of spring; and out of a few square inches of black earth the snows melted over ranges of hills to the Pacific, and we saw our new store-bulbs and their wild cousins sending up their tentacles to the warmth. We are perhaps too analytical, or too little passive, to enjoy any more intense visions; but we rejoice that the organ with which the poet and the prophet apprehends the universe is not wholly atrophied in us. We find it not blankly impossible to put ourselves in Blake's frame of mind when he wrote, as we find in a review of a recent edition of his letters, "I look back into the regions of Reminiscence and behold our ancient days before this Earth appear'd in its vegetated mortality to our mortal vegetated Eyes".

Why incidentally has there been no intense post-Darwinian apprehension of prehistory in our poets? We can think offhand only of D. H. Lawrence's botanically most acute description of New South Wales: "The country has an extraordinarily hoary, weird attraction. As you get used to it, it seems so old, as if it had missed all this Semite—Egyptian—Indo-European vast era of history, and was coal age,

the age of great ferns and mosses. It hasn't got a consciousness—just none—too far back. A strange effect it has on me. Often I hate it like poison, then again it fascinates me, and the spell of its indifference gets me. I can't quite explain it: as if one resolved back almost to the plant kingdom, before souls, spirits and minds were grown at all: only quite a live, energetic body with a weird face".

We bring up these personal notes, perhaps chiefly of interest to ourselves, because some valued correspondents, and not least our friend and co-columnist Mr. Miller, are disturbed from time to time at what they feel to be our excessive analyzing, questioning, and scepticism. Some people likewise feel that Greek art is too intellectual and patterned; but it is so just because the Greeks had so lively an apprehension that formlessness was just before re-establishing its dominion over them—that the reign of Old Night would return, that the "dull welter" of the hosts of Persia and Carthage would triumph, that the centrifugal forces in the city-state would destroy it (as they did), that the Centaurs would enslave the men. We admire the perfection of form in Sophocles or Pheidias chiefly because of their obvious feeling of audacity at attempting it in so misshapen and askew a world.

We are far more Hellenic than Hebrew; and (*magnis componere parva*) are likewise driven to question and analyze just because we feel ourselves in so great danger of being submerged by the affective, the earthy, the infantile, the archaic, and the atavistic. At even the most modest performance of the liturgy of the Church, we are liable any Sunday to discover to our horror and "fascination" (in Mr. Lawrence's sense) that every Protestant and Renaissance meaning of the action has departed, and our individuality is being swallowed up in the medieval and per-Catholic and even pre-Christian archetypal rite. That monument of eclectic good taste, "The Hymnal 1940", contains even a perfect specimen of pagan agricultural religiosity in the melody of the Easter sequence, "Victimae paschali" (No.97). The plainsong tune immediately was taken up again by the vernacular tradition out of which, we presume, it arose; and to this taste at least, is redolent of what the medieval Easter had become; the yearly commemoration in a static society and an unchanging seasonal

cycle of the ever-renewed and ever-lost victory of new life over death.

The Middle Ages were indeed radically different each century from the one preceding; but the Middle Ages were totally unaware of that difference, much less of the events of Jesus' life as an irreversible happening in history. For them Christ is as mythical a figure as was Mithras to their ancestors, the semi-barbarian legionaries on the Rhine frontier in the third century AD. And just because Christ had in effect become mythical for them, his victory is only a mythical victory; every Easter is followed by a Good Friday; and beneath the bright historical orthodoxy of the text we hear the dark mode of the inescapable natural cycle of life and death.

What happens to Religion

THAT cycle is the natural condition of every son of Noah; its expression is the theme of all but the very greatest art; and very often we are tempted to feel that it is all the truth there is, and that the most radiant achievements of Apollo will ultimately go under to it. Perhaps everything that a sociologist would properly call "religion" is an attempt to come to terms with it. And we have a lot of religion in our marrow. We should like, in our less sober moods, to see "Urban Region No. 1" (the Eastern seaboard from Boston to Washington) bulldozed to the ground, the lovely farmland reconstituted, and great stone churches arise into which processions would bring the fruits of the earth till the end of time . . . But we are always aware that that would not be Christianity.

Nothing can be plainer than that Jesus and Paul were under the impression that a radically new element had been in their days introduced into history, as a result of which the old cycle had been permanently decommissioned. And on the whole, for Jesus especially, the principal symbol of the now outmoded order of things is Religion. Lucretius is thought to be a severely anti-religious writer;—"tantum relligio potuit suadere malorum"—but his poem is an occasional performance as compared to the great anti-religious poem preserved in Matthew xxiii, composed largely, we are convinced, out of things Jesus actually said. "They love the high table at the banquet, and greetings on the main street, and for people to call them 'Reverend Sir' . . . Woe to you, for you shut up the dominion of Heaven from

men . . . you compass land and sea to make one convert, and when you make him, he becomes twice as much a child of Hell as yourselves . . . you strain out the gnat and swallow the camel . . . you are whitewashed tombs, within full of dead bones and corruption".

And this also is true; this is what happens to religion whenever it gets the upper hand. The incredible paradox is that even in Paul and his contemporaries we see the words of Jesus being converted into supports for a new religion; which a century or so later is full-blown, and has continued so almost until the present day. It was only with the revelation of the means and the reality of historical study, now only about a century old, that anybody came to see that the real views of Jesus were radically opposed to any current ecclesiastical version of them.

Hence our dilemma. Three things in us attract us to traditional "religious" Christianity: (1) the pagan in us; (2) the unthinking Catholic in us; (3) the sceptic in us, who yet in his old age or his superstitious moods shuts his eyes and embraces the most reassuring myth.

Two things in us turn us against it: (1) the Lucretian rationalistic anti-cleric, acutely aware of the close kinship between bigotry and cruelty; (2) the New Testament theologian, who is from time to time persuaded that the promise of the Kingdom is indeed a reality. "I came not to bring peace but a sword: five in one house shall be divided, three against two and two against three". In the conflicts of our own heart we see a microcosm of our divided world.

Should we perhaps not have come into the Church at all, being no surer of our belief than this, and at our best no more orthodox; but rather like our patron saint, Simone Weil, remained suspended between Heaven and Hell? O you Defenders of the Faith who still "compass land and sea to make one proselyte", would you not have accepted us as a convert on much unsurer a footing, in the hope that we would "grow into the faith"?

Our favorite theologian is Dr. Tillich, and our favorite text from him is, "Now by works a man is not justified, but by Doubt".

You hoped we would grow, and we have grown into Doubt; our doubts you must therefore put up with; in the mercy or in the judgment of God we may yet both survive to receive some benefit from them.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for Septuagesima Sunday

"I will give unto this last, even as unto thee."

Generosity is at its best when applied to the underprivileged. This is equally true, if not more so, in the moral and religious realm. Generous dealing is God's way, in his reign generosity prevails. This is the truth which Jesus asserts and illustrates in the story of the landowner who hired men for his vineyard. He hired all the men he could find and paid them all alike. This is how the kingdom of heaven operates.

Three textual details need clarification at the outset. The last clause, "for many be called, but few chosen", does not belong here. Overwhelmingly the textual witnesses rule it out. The preceding clause, "so the last shall be first, and the first last", is probably the moral drawn from the parable by the early Christian preacher, possibly the final writer of the Gospel. The phrase, "mine own" in verse 15, refers not to money or property but to people, the men working in the vineyard. They are all the householder's men. That's the key to the understanding of his action.

The central figure is the owner of the vineyard. This is obvious, but since the obvious is too often lost sight of among puzzling details it must be emphasised here especially. The unexpected element is his equal treatment of all workers. The complaint of the veteran workers is natural, goes unpunished, and is only gently rebuked. These men reflect the minds who see here only a human situation. From that point of view the story is of course most bewildering, because it lauds an unfair practice. To remove this apparent inequity much rational effort has been applied with resultant violence to Jesus' purpose. Typical of such exposition is the parallel in the Talmud, written several centuries after the Gospel, in which a king honored the man who accomplished more in two hours than the others had done all day. But this is just human common sense, actually trivial, and lacking entirely in Jesus' daring creativeness.

Jesus is talking of something radically different from normal socio-economic affairs. He said that he was describing the kingdom of heaven. In this kingdom, he insists, God treats his people on the basis not of justice or right (e.g. the day's wage), but of generosity. Another word for this attitude is grace. His procedure transcends far the human, pedestrian law of equity. Yet equity is not violated. Everybody is given the agreed wage. But the penny wage is only a token incident to the scene. Actually, the reward was the employment in the vineyard, the being the owner's men. That men who had been idle all day should be taken into this relationship as late as the 11th hour is the evidence that God is "good" (v.15), all grace, all love. Here the thought of the parable moves in the eternal realm where distinctions of hours and rank do not exist. To be engaged in the vineyard, to be God's men, is enough. There are no degrees of salvation. It is the same for all. What more can God give?

But why should he give this generous admittance to people who have not borne the burden and the heat of the day? Who know why they didn't? Jesus says that it was not their choice that they had not been enlisted. When the call reached them they responded and God treated them as though they had been a member of his realm all the day. At any rate, he assumed the responsibility, went in search of them, and took them on. That is his nature. In some way or another God is everywhere and always in search of people to employ them in his causes, to make them his own.

The immediate force of this description of God's ways is felt when we realise that this parable appears in St. Matthew's Gospel as a part of Jesus' 11th hour instructions. He had just told the parable of the Rich Young Man (19:16-30), and followed the story of the vineyardist with his 3rd prediction of passion. Shortly thereafter he entered Jerusalem. It wasn't too late to join his forces, and the original disciples should not begrudge him the right to admit late-comers into his confidential circle with equal standing. In fact, the charter members of his following were altogether too obsessed with ideas of preferment. In the kingdom they were expecting, they should know, there would be no such superior

privileges for them and no corresponding subordination of freshmen members.

"The last will be first, and the first last" does not mean a reversal of positions, but rather an equalization. There will be neither first nor last, all will receive the same grace at God's hands.

This is exciting news about God as a **God who is generous with men**. One cannot help but hear in it a lesson for Church members who have entered the communion in various years and who rate each other accordingly.

God's Long Way Around

By **Terence J. Finlay**

Rector of St. Bartholomew's, New York

IT SEEMS to be the custom for clergymen to attend certain movies and report on their findings to their people; and while this is not my intention this morning, it was my privilege recently to attend a showing of "The Ten Commandments." Although this is a magnificent film, with many spectacular scenes, I was rather disappointed that it spent so little time in showing us the wanderings of the people following their escape from Egypt. It was, of course, during this time that they received the Ten Commandments from God through the hands of his servant Moses. We do know that they spent forty years of wandering and travail, in what they described as "this great and terrible wilderness," before they came into the land of Canaan—the Promised Land.

I wonder how many of us realize that this long journey through the great and terrible wilderness was not geographically necessary. If you will look at a map, you will find that the most direct route was along the coastline directly to Canaan. At most it would not be over three hundred miles, and two weeks of hard marching would have brought them into the Promised Land. Yet it took them forty years to do it. We may well ask the question, "Why?" A partial answer is given to us in the words: "God led them not through the way of the land of the Philistines, although that was near."

The Philistines were a war-like people, and to have brought the Israelites into conflict with its well-trained army, would have driven them back into Egypt and into a life of slavery again. God led them by the pillar of cloud by

Their thinking is not God's thinking. Even to the thief on the cross he promises the same paradise in which he is himself. Who can fathom the depth of God's mind? Begrudge not his generosity.

There is also a sobering overtone here. The reign of God operates through people who are gracious and generous as he is and in that spirit go forth at all hours of the day, as it were, to enlist others. Surely, Jesus wishes his disciples also to adopt this example for themselves.

day and the pillar of fire by night all through this tremendous round-about, until he brought them in sight of the Promised Land, a disciplined, hardened, God-fearing people. We have only to read the Book of Exodus or Deuteronomy to know something of the hardships, the sorrows, and the temptations of those forty years. The Israelites themselves frequently complained in the bitterest terms. Once they asked their leader, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Today we can look back and see the purpose of God's round-about. They lived so close to it that it was beyond their comprehension.

Our Pilgrimage

IT WOULD seem to me that here we may find a lesson of comfort, strength, and guidance for ourselves as we make our life's pilgrimage. We do not go very far along the way before we discover that there are many things which we cannot understand, and we often find ourselves asking rather bitterly why this has to happen to us. All too frequently we lose faith in God and turn away from his Church, seeking some help wherever we can find a faint gleam of light. One of the reasons may be that we are living too close to the events themselves, and that in the days to come we shall understand the reason for this round-about.

It is difficult for us living in the twentieth century to appreciate the fact that God does not always work at what we consider to be the modern tempo. The Bible reminds us that

“one day with the Lord is as a thousand years, and a thousand years as one day.” We cannot understand this, because we want results now; we want God to act in a limited time. Do you recall the story of the little girl who lost her favorite dog? She was a religious little girl and had been brought up to say her prayers; and she made the loss of her pet a matter for God’s attention. She knelt by her bed and described the dog in detail so that God could not make any mistake, and also the exact place and time when the dog had disappeared. Then came the climax of her prayer: “And now, God, I will give you just a week to find him; and then I will go and look for him myself.” When the dog returned home to her within a few days, her faith in prayer was definitely established. She had great respect for a God who did not need to take a whole week!

There are a great many people who have been brought up to prayer, and yet, when some loss has come to them or they have been confronted with a great difficulty, their prayers have apparently gone unanswered. I am quite sure that many of us in our prayers work on the same theory as the little girl. God must produce results in the time limits we prescribe. But unfortunately for us God does not seem to work that way. And again we may ask, “Why?”

Here, I think, we may obtain another clue from our story of the children of Israel in the wilderness, for those forty years must have seemed an eternity. Yet God had his plan and his purpose for them. They became, in a very real sense, his people, dependent upon him, acknowledging his will. When they were ready, he brought them into the Promised Land.

I am quite sure that this is what God is seeking to do for you and me in this life. He seeks to make the best out of us, not as an indulgent Father but as our great Creator. He is seeking to develop in you and in me the kind of character that he wants developed. It would not be well for us if all our prayers were answered immediately. It would not be well for us if it were always summer. His plan for us is not one of short-cuts; he is leading us home in his way—the round-about way.

Our Lord’s Example

WHEN we have any feeling of resentment with regard to God’s way, we must

remember that our Lord himself was faced with the temptation of taking the short way rather than God’s round-about, as he began his ministry. What were the temptations that came to Jesus in the wilderness but suggestions from the devil to take a short-cut in the winning of men’s hearts? It would have been so much easier to work miracles and feed people, to use his power in a sensational way, and to ally himself with the kingdoms of the world; but he knew that this was not God’s way. Jesus came out of the wilderness to take the long way round, to live such a life of love, compassion, and sacrifice that he would win the hearts and the following of men and women. It is still the only real way to win the allegiance and devotion of people.

Before we leave this story of God’s round-about, let us be quite sure that we are not confusing it with the ordinary circus type of round-about, where you continue going in circles and finally arrive back at the place from which you started! God’s round-about leads somewhere. In the case of the Israelites, it led them into the Promised Land. Moses, their great leader, had grown old in this long and tortuous journey; and now it would seem that he had reached his goal. And yet God did not permit him to enter into that land. I shall never forget that great scene in Marc Connelly’s “Green Pastures,” where the aged Moses bids his people goodbye, and as the leaders of the tribes come up to him, each places his hand on Moses’ shoulder. Last is Joshua, his successor, and then he is gone, to take the people into a new chapter of their history, and Moses is alone. But only for a moment, for as he sits on the hillside, looking over into the Promised Land, he feels another hand on his shoulder and he hears the voice of God saying, “Moses, you have been a good man. You’re going to have a promised land. I have been getting it ready for a long time. Can you stand up?” Slowly the two figures move up the hill, and we hear “de Lawd God” say, “I’m going to show it to you, Moses. Look. It’s a million times nicer dan de land of Canaan.” Moses was home!

So it will be with you and me if we hold fast to our faith in God’s plans and purposes. If we commit ourselves into his keeping, he will lead us home.

The Family's Job As Teacher

By Mrs. Harold C. Kelleran
Director of Education of Washington

SOMETIMES I think that Episcopalians have so often said, "As it was in the beginning, is now, and ever shall be, world without end," that we get the idea that this is a description of the Church rather than an ascription to the Holy Trinity. When we think about it, we recognize that the Church changes mightily from time to time, though it uses the same ancient words in its services and preaches the same saving Gospel from its pulpits. Each new age, or even each new stage of history, demands that the Church speak to its particular condition, and in words and other symbols which the particular age can understand. It is our good fortune to live in one of the periods of substantial change in the Church. Some of us were reared in one period of its life and now live in another, and we are the ones who are likely to be confused by the changes we see around us.

I will not go into the historical and theological reasons for them, but I would like to recall some of these changes. In our time we can see, and indeed feel, that the Church is asking itself some questions which cause it to reexamine its doctrine of the Holy Spirit: what does it mean to be a spirit-filled community? This sends it back to a more fundamental inquiry into the doctrine of the Church: is it possible for a congregation or parish, or indeed a body of people all of whom call themselves Episcopalians, really to be a community in this divided, broken, busy world? And this in turn pushes us back to a new proclamation of God's revelation and how it occurs nowadays. Have we depended too much on the doctrine to carry the Revelation, and too little on the life of the community which has really known Christ?

Lay Ministry

If these be the deep questions that are stirring the depths of our life, we can see evidences on the surface that there is movement. One of these is the very obvious renewal of emphasis on the importance of the laity. This is the recovery of the ancient idea of the lay ministry, a manifestation of the priesthood of all believers to which we are clearly called. This isn't a matter of getting

people to work for the Church; it is helping them to be the Church in all the relationships of their lives. It has resulted in a looking objectively at the life of our parishes—their endless meetings, their busyness, their inversion, to use a somewhat technical term that describes their self-perpetuating concerns. It also involves an objective assessment of the people in our parishes who are not heard or met or helped by what we dare to call our "common life in Christ."

One sees this change too in a new relation between clergy and people, where their purposes are shared and common, and where the differences in their ministrations are in degree rather than in kind. We have come to recognize, and not from armchair logistics, but from the despair of our situation, the validity of ancient truth lived out and known in the life of the early Church, and clearly operative in the great periods of its history. This is the fact that the experience of what for want of a better name we call the Christian community—real Church—comes before doctrine and dogma. They are its product. With this fact of our common history we cannot disagree. Along with it goes the one which is the other side of the coin. That is the experience that doctrine and dogma cannot and do not produce Christian community. They have a place in it, but they do not produce it. As Archbishop Temple has said so well for us, the life of faith is not the acceptance of Christian doctrine.

The Family is the Teacher

With such a shift in our corporate emphasis, it is easy to see the vastly changed relation of Christian Education, now seen as a function of the parish, rather than a job of the rector or some specially dedicated people. Its subjects and objects are no longer children who are taught these doctrines, though this remains part of the job and an important one. But what is much more important is interpreting to the whole parish this concept of the Church as truly Body of Christ, in which each member has his function but where the whole life is much more than a total of the functions. This view recognizes the family as

the real teacher of the young. It recognizes the power of worship, especially of our liturgical worship, as teacher. It recognizes a church school teacher as not so much a teacher of facts as a witness to the power and reality of the Gospel. Clearly Christian Education in this focus is within the life of the parish, and clearly it makes the reorienting, and sometimes the conversion, of adults a primary objective of Christian Education.

This is why you will hear much today about adult education and about some of the depth work we do with young people. This is why we need a diocesan conference center, where groups of adults can get away from their ordinary demands and experience community as they try to think through its problems. This is why we spend most of our weekends, and endless hours of Saturday and of evenings, trying to get below the surface of things-to-do to the level of what we are doing.

Department Work

Our diocesan Department of Christian Education has its work arranged in three divisions, often overlapping and sometimes indistinguishable. These are the areas of adult work, youth work, and children's work. In each of these three divisions we really carry on about three areas of work. One is service to parishes, of necessity pretty largely confined to staff work. Then we have an area of diocesan programs in each division, in which we take people out of parishes into area or diocesan meetings where we can do more economically something that needs doing. The third area is an important one in which we carry out programs of our national church, or of our community obligations with other departments of the diocese or with other churches. All these activities are, we believe, important, or we would not do them. But all of them are means to an end. They could become idolatrous if we just did them to continue a good work or to start something new. They are judged on one chief basis: do they help interpret and carry forward the purposes of Christian Education? That is, do they help people of all ages to see God confronting them as individuals in the life of this particular parish community, in ancient and time-tested truths which have meaning for their lives right now?

Problem of Leisure

By August Heckscher

Director of the Twentieth Century Fund

We have seen a great change occur in the institutions and the ideas of American life. A society that had taken for its standard "We live to work" has now taken that other standard: "We work to live". We work, it might be added, to live well—or, if one reads the current magazines and advertisements, to "live graciously". The job is important because of what it brings, not alone in terms of wages but in terms of free time.

Now all this can be greatly to the good. The promise of modern technology is a life freed of much of its drudgery and cheerless routine; and the promise of democracy is that such rewards shall be spread equably through the whole of society. The question remains, however, whether men and women make good use of the time that is given them.

Leisure, in the understanding of the great moralists and philosophers, has never been simply the opposite of work; it has never been an empty and idle existence. It may, to be sure, have degenerated into ritual or been distorted by luxury. But rightly seen it has always been essentially creative. The scholar and the artist in the midst of their own toils, the explorer and voyager, the citizen giving time to public affairs, the wise individual cultivating the spirit of independence—these have been the men of true leisure, and they have given to their own ages such marks of greatness as they have had.

If the new age in America is to have its own greatness, the free time of all the citizens must recover something of the purpose and meaning which in the past has belonged to the leisure of a very small and privileged group. In this process the Churches must play their part. But what are we being told on this subject? We are being told that the Churches, and especially the Protestant churches, stand outside these new developments and that their insights provide little guidance to the individual in the choices and opportunities he faces.

The Protestant ethic, we hear, was the ethic of total work. Men and women in turning to new dreams of leisure, therefore, turn to other sources than Protestantism for their inspiration. They turn to the prevailing social

group, to the great corporation, to the lords of commercial entertainment, or perhaps to the nation with its organized and drilled recreation. The inner man, who had once found salvation through work, is not now expected to find salvation at all.

Unless the Protestant ethic can show its relevance to the new choices that open before men and women, unless it can sanction the humane and—in the best sense—leisurely use of time, it will find its influence declining where its need and opportunity is the greatest. A man's own time is just the time when he should be hearing the voice of spiritual enlightenment and inner counsel, when he should be finding the insights that give meaning and beauty to his life. To reassert their persuasiveness over the areas of leisure, to make Protestantism mean to the younger generations something more than the ethic of cold duty and total work—this is surely one of the great tasks confronting the Churches today.

Summary of address at dinner of the Church Club of New York, January 21st.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT WAS far easier to think of the round world made so sure that it could not be moved than to think of the complex motion it actually has; it was easier to picture the firmament when it seemed solid as a molten mirror than to grasp the complexities of modern astronomy. On the earlier, simple, almost child-like view we could well believe that man was the crown of creation. It is not so easy today. Yet, if we are worth "more than many sparrows," if we are worth something so astounding as the Incarnation, why then we can be sure that humanity matters, that each man matters; and matters, not only to man, but to God.

That surely was what Jesus taught, that man mattered to God, and that God mattered to man. So if Jesus is right, our task as his ministers is of surpassing importance.

"That is what I thought in seminary," said young Alfred Gore. "But out in the parish I seem to be sunk in detail, and none of my parishioners think that a sermon may be of surpassing importance."

"Do you think it may be?" I asked.

"I think it ought to be."

We were in the club when we exchanged these remarks and Joe Brookes overheard us.

"I often doze off at sermon time," he said jokingly.

"Then you cannot think it of any importance."

"No, but then I'm not a parson."

"Do you have to be a parson to think the sermon important?"

"You won't be offended if I say yes?"

"I won't be offended. I will be worried."

"Dear me, I don't mean it like that. I wouldn't hurt your feelings for the world."

"What would hurt would be your feeling for the world."

"Why, how ridiculous. Whatever do you mean by my feeling for the world?"

"I mean that you have great respect for its opinion; you won't dream of going against its conventions. You would use its method and its power."

"What's wrong with that? Wouldn't you?"

I would liked to have uttered a ringing No, but I knew I had an uneasy respect for the the world, a respect mingled with fear and touched with cupidity. So I said,

"I quite likely would, Joe. But I would have a most uneasy conscience."

"That's all right," said Joe. "That is something a parson can have. I like them better when they've got it."

"But why? I'd have thought you preferred a parson with an untroubled conscience."

"They're more comfortable, but I have a feeling they ought to make us a little uncomfortable."

"But why?"

"Oh, I don't know. But that high ideal they have—I fall short, but at least while they have it there's something to fall short of."

It seemed to me that while Joe was on excellent terms with the world it did not satisfy him. He felt there was a more excellent way, and he wanted the parson to walk in it. It was a tribute and a challenge, and no parson can accept the one without meeting the other.

BROTHERHOOD WEEK IN ROCHESTER

★ Members of St. Paul's, Rochester, N. Y., where the Rev. George L. Cadigan is rector, are to be the guests of the Temple Beth-El on February 19 as a part of the brotherhood week observance in the city. Rabbi Araham Karp is to be the host. The Rev. Shelton Hale Bishop, rector of St. Philip's, New York, is to be the speaker.

It is expected that next year the people of St. Paul's will be hosts at a similar dinner, with Jewish congregation as their guests.

CALIFORNIA BISHOPS TO RETIRE

★ Bishop Block of California and his suffragan, Bishop Shires, are both to retire in 1958. Bishop Block asked the convention, meeting in San Francisco, January 29 and 30, to approve the election of a coadjutor a year hence. The convention did so and a nominating committee is to be appointed by the standing committee.

Bishop Shires retires in June and Bishop Block in December of next year, under the canons on retirement at 72.

Bishop Block told the convention that rapid growth in the diocese had speeded plans for a \$400,000 expansion program for student centers at Stanford and the University of California.

WEST POINT CHAPLAIN

★ A bill is before Congress to increase the salary of the chaplain at West Point from \$5,482 a year, as now fixed by law, to \$10,330. The bill also calls for an assistant chaplain at \$6,450 a year.

Since 1896 the chaplain has always been an Episcopalian. Also the Episcopal service is the order of worship in the

academy chapel at which attendance is compulsory, though Roman Catholic and Jewish cadets are excused to attend their own services.

There has been considerable objection from Protestant leaders to the fact that the chaplain is always an Episcopalian. There is therefore another bill before Congress which would take the appointment out of the hands of the President and give it to the Secretary of the Army.

DEAN CORWIN ROACH AT EVANSTON

★ Dean Corwin Roach of Bexley Hall, a Witness columnist, is delivering lectures this week at Seabury-Western Seminary, Evanston. He is giving two lectures on the relevance of the book of Genesis for today.

CONFERENCE ON EDUCATION

★ A conference on education is being held this week in Cincinnati under the auspices of the National Council of Churches.

Episcopalians on the pro-

gram are Prof. Norman Pittenger of General Seminary; the Rev. J. B. Midworth and the Rev. F. W. Voelcker of the department of education; Prof. Reuel Howe of Virginia Seminary; Avis Harvey of the Auxiliary.

BISHOP REEVES SUPPORTS BOYCOTT

★ Bishop Reeves of Johannesburg joined others in a plea for the 63,000 African workers who boycotted buses following a fare increase.

He said he agreed that the government should be held responsible for the boycott because it refused to alleviate economic conditions among the Africans.

Some boycotters, women as well as men, have been walking 20 miles a day to and from their jobs.

ALABAMA CONDEMNS LAWLESSNESS

★ The convention of Alabama, meeting at Birmingham, condemned recent home and church bombings, cross-burnings and other lawless acts.

YOU MAY KNOW

The Episcopal Church Needs
Trained Women Workers

DO YOU KNOW

About The Opportunities
For Training
?

For Information Write To:

Windham House
326 West 108th Street
New York 25, New York

Saint Margaret's House
1820 Scenic Avenue
Berkeley 9, California

SCHOOL OF THEOLOGY OF LONG ISLAND

★ A building to house the newly organized School of Theology of the diocese of Long Island, is now being built. It is made possible by the gift of an unannounced sum by Mrs. Helen B. Mercer of New York City and is to be a memorial to her late husband.

The school prepares older men for the ministry and to serve as layreaders. Bishop DeWolfe stated last week that fifteen older men had entered the ministry from the school, which has been meeting at the cathedral in Garden City, and that fifty-five men are now being trained for orders at the school.

BISHOP BROWN URGES PAROCHIAL SCHOOLS

★ Bishop Brown of Arkansas told the convention of the diocese, meeting at Fort Smith, that he thinks parochial or day school should be developed.

"It is my considered opinion that there is great spiritual as well as academic value to be had from them," he told the delegates, "I trust that more and more of our congregations will find it possible to enter this field of education."

CONGREGATION MEETS IN CEMETERY

★ An infant congregation at Lebanon, Indiana is beginning its life in a cemetery. St. Peter's mission, newest in the diocese of Indianapolis, wanted

to resist the immediate pressure for a new building. To insure this, the mission made an agreement with the Lebanon cemetery to use the stone chapel in the middle of the cemetery grounds as a meeting place. The agreement calls for use of the chapel for at least the next two years.

The chapel is spacious and well-equipped, with a sexton and all utilities provided at a nominal fee. St. Peter's boasts of having "the largest churchyard in the diocese of Indianapolis."

The diocese also tried a new experiment through its department of publicity by placing an advertisement in the Lebanon paper announcing the beginning of the mission and the schedule of affairs.

HISTORIC CHURCH RESTORED

★ St. Luke's Church, Smithfield, Virginia, is to be completely restored as the result of a gift from William G. Mennen Jr., of Morristown, N. J. The amount of the gift was not stated.

The church, known as the Old Brick Church, was built in 1632, and is the oldest Prot-

estant church in the country.

Dedication ceremonies will be held May 15th as a part of the Jamestown festival.

ADVENTIST LEAD IN RELIEF

★ The Seventh-day Adventists gave aid valued at close to \$24-million to more than six million persons throughout the world last year.

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 (Thurs. 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, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

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BOOKS . . .

Kenneth Ripley Forbes
Book Editor

Beauty and Bands, and Other Papers, by Kenneth E. Kirk. Seabury. \$3.50

The exemplary Bishop of Oxford was a prodigious and practical scholar, and a great pastor as well. These excerpts from his diocesan magazine show why that publication was read by clergy and some informed laity all over England. I doubt if he were read much by outsiders. This selection includes defenses of the Virgin Birth, the Established Church, vestments, and Sacraments; and well-reasoned attacks on pacifism, on the ordination of women, and on too much enthusiasm for church unity. There is no mention of the great university, full of bewildered agnostics, at the heart of the diocese. When the great minds of the English Church are so conservative in their interests and attitudes, it is no wonder that Billy Graham had such a thunderous welcome.

—Hugh McCandless

He That Cometh by Sigmund Mowinckel. Abingdon Press. \$6.50

This magnificent work of almost 550 pages, written by the veteran Old Testament scholar at Oslo and ably translated by G. W. Anderson of St. Mary's College, St. Andrews University in Scotland, should be required reading for all teachers, preachers, and students of the Bible for the next generation. Somewhat

parallel to Klausner's recent book on the subject, and Volz's (untranslated) *Eschatology of the Jewish Communities*, this work pricks a number of favorite bubbles of those who have never taken the trouble to study the Old Testament or the old Jewish literature before offering their imaginative expositions of the New Testament. For example, there was *no* use of the title, Son of God, as applied to the Messiah, in Judaism. The terms Son of Man and Messiah were *not* identical in range of meaning. There was no Jewish doctrine of the atoning death of the Messiah. The term Son of Man and the ideas related to it did not originate in the Old Testament, but in the old oriental conception of the Primal Man. This was also reflected in Paul's teaching, though he never uses the term Son of Man, and in the current Hellenistic myth of the Anthropos. In the final chapter, Dr. Mowinckel attributes the combination of the ideas of Son of Man and Servant of the Lord to Jesus: but many scholars think the combination was due to the early Church. This is the only point on which serious objection may be taken of his presentation. The book is a massive assembly of facts and interpretations, summing up the research of the past two generations with brilliance, clarity, and sound judgment. It is one of the best books of the year in theology.

—Frederick C. Grant

Through Troubled Waters by William H. Armstrong. Harper & Brothers. \$2.00

This little book is an exquisite poem on death and transfiguration.

It is an account and an interpretation of the author's own tragic experience in the sudden death of his wife, leaving him with three small children and the ensuing problems that beset both the father and the children. It is, however, very much more than this. It is the poignant story of the testing of a family's religious faith, of the temptation to let it go and the ultimate recovery of belief and serenity mediated through the awareness of the spiritual presence of a saintly and devoted mother. It is a book that brings tears and grateful wonder to the reader.

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PEOPLE

CLERGY CHANGES:

VALENTINE G. LOWERY, formerly superintendent of Resthaven, St. Augustine, Fla., is now in charge of the Church of the Holy Comforter, Crescent City, Fla.

EDWIN JOHNSON, having reached the compulsory retirement age of 72, has resigned as minister of Trinity, Bellaire, Ohio. Other clergy of Southern Ohio to retire in January for this reason are: GROVER C. FOHNER, rector of Christ Church, Ironton; WAYNE SNODDY, rector of Our Saviour, Cincinnati; EDMUND OXLEY, rector of St. Andrew's, Cincinnati; HERBERT W. SMITH, rector of St. Philip's, Columbus.

JOHN A. GREELY, formerly rector of Grace Church, Toledo, Ohio, is now rector of Calvary Church, Stonington, Conn.

EDWARD F. MASON Jr., formerly ass't at Our Saviour, Akron, Ohio, is now rector of St. George's, Newport, R. I.

THEODORE W. BOWERS, formerly ass't at Emmanuel, Cleveland, is now rector of Trinity, Fostoria, Ohio.

FREDERICK W. LEECH, formerly rector of St. Paul's, Marion, Ohio, is now rector of the Incarnation, Cleveland.

JAMES H. CLARK, ass't at St. Paul's, Akron, Ohio, becomes rector of the Ascension, St. Louis, March 1.

SAM MONK, formerly rector of St. Luke's, San Antonio, Texas, is now rector of St. Michael's, Hays, Kansas.

JAMES C. SOUTAR, formerly rector of Grace Church, Cuero, Texas, is now canon of the cathedral in Kansas City, Mo.

HENRY H. RIGHTOR Jr., formerly rector of Christ Church, Charlotte, N. C., is now rector of St. Thomas, Garrison Forest, Md.

GUY E. KAGEY, vicar of St. Katherine's, Baltimore, Md., retired January 1. Other clergy in Maryland to retire on that date: WALTER B. MCKINLEY, rector of

St. Mark's, Lappan's Cross; J. GEORGE CARL, in charge of St. Mary's, Franklinton; L. O. FORQUERAN, in charge of the Church of the Holy Cross, Baltimore.

ORDINATIONS:

CLARKE K. OLER was ordained priest by Bishop Tucker on Dec. 19 at St. John's, Youngstown, Ohio, where he is ass't.

ROBERT J. ELLIOTT was ordained priest by Bishop Burroughs on Dec. 23 at Grace Church, Galion, Ohio, where he is rector.

LAURENCE H. LARSON was ordained priest by Bishop Tucker on Jan. 5 at St. Paul's, Cleveland Heights, where he is ass't.

THEODORE G. S. WHITNEY was ordained priest on Jan. 6 by Bishop Burroughs at the Ascension, Lakewood, Ohio, where he is ass't.

JAMES W. SEIBEL was ordained priest on Jan. 7 by Bishop Tucker at St. James, Cleveland.

RICHARD L. HICKS was ordained priest on Jan. 12 by Bishop Burroughs at St. Andrew's, Cleveland, and is serving in Liberia.

DEATHS:

ARTHUR DUMPER, 84, dean of Trinity Cathedral, Newark, N. J. from 1918 until he retired in 1941, died Jan. 17. He was tutor to the late President F. D. Roosevelt and toured Europe with him when the future president was 14 years of age. Dean Dumper was a staunch supporter of The Witness.

ARTHUR L. KENYON, retired clergyman

of Ohio, dies in Calif. on January 20.

THOMAS B. K. RINGE, 55, a leading layman of Philadelphia and a former member of the National Council, died Jan. 21 of a heart attack.

FLORENCE H. TATE, 82, died Jan. 20 at Harrisburg, Pa. Among the surviving children are Mrs. A. C. Lichtenberger of St. Louis and Paul A. Tate, principal of St. Paul's School, Camaguey, Cuba.

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If Massey Shepherd wants to make a case against Sunday Morning Prayer, let him not take as typical a church service in which Psalm 22 is deliberately chosen! Let's be fair, at least, and look at Sunday Morning Prayer as it's conducted imaginatively as well as reverently in numerous parishes. It offers variety week by week (if the Prayer Book is intelligently used) and it offers too all the essential elements of Christian worship.

As Percy Dearmer once said, It's very much the same service on which Jesus himself was nurtured, with, of course, the precious addition of the Good News Those who want to make the Holy Communion the principal service every Sunday are not realistic, I sometimes feel, about the inadequate prayers so often found, nor are they about the length of the Prayer for Christ's Church and the Prayer of consecration which invite wool-gathering and put the laity off.

WARREN McKENNA
Clergymen of Holy Trinity, London
Surrounded as we are here in London by hugh monuments of what were once packed churches, and now only echoing shells of a past "return to religion", I see what could happen in the USA in a few generations.

I am more aware than ever of two things: one, more Gospel and less hot-air is the only thing to save the situation. Two, for the most part the Church doesn't really

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know what the Gospel is all about.

The prophetic voice of the Rev. Kenneth Hughes of Cambridge, Mass, is one of the voices in the wilderness. The Kingdom of God on earth is the Gospel and it should not be abandoned to give the insecure middle class some "peace of mind".

We've known all these things. My present situation in London only emphasizes their truthfulness.

MRS. JAMES L. MANNING
Churchwoman of New York

The Witness for January 31st seems to me to top them all. It is truly a magnificent number. I especially rejoiced in the article about the Polish election. It thrilled me that Roman Catholics could show so much common sense and humanity and real Christianity. And Bertrant Russell's article is just precious.

And how the Quakers always face the truth and teach us the Way!

Please send ten more copies of the number which I want to send to old friends and others, with little notes calling attention to these articles.

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