

The WITNESS

FEBRUARY 21, 1957

10¢



MONEY FOR THE CHURCH

THE AUXILIARY of St. Luke's, Woodstown, N. J., operates a gift shop which has enabled the parish to completely pay for a new church and to erase a second mortgage on the property. Mrs. Thomas W. Davis, founder and general manager, left, looks over new cards with Mrs. A. F. Hartford Jr., active in the enterprise

THE BRITISH WAY OF LIFE

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
Communions 7:30 (and 10 Wed.);
Evensong, 5.

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.; Thursdays at 12:10
a.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;
Evening 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 pro-
cession) (1, S. HC); 4, Ev. Week-
days: HC, 7:30; Int., 12; Ev., 4.
Open daily, 7 to 6.

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

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

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

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Weekdays: Mon., Tues., Wed., Thurs.,
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Services of Spiritual Healing, Thurs.,
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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., 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 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

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Rev. Frederic B. Kellogg, Chaplain
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Weekdays: Wednesday, 8 and 11 a.m.
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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.

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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, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH

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12 N. HC: Evening, Weekday, Len-
ten Noon-Day, Special services an-
nounced.

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The Rev. Edward E. Tate, Rector
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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: Wednesday & Holy
Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI

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The Rev. Donald Stauffer, Asst. and
College Chaplain
Sundays: 9, 9:30, 11 a.m., High
School. 4:30 p.m.; Canterbury Club,
7:00 p.m.

ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

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

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

Story of the Week

Message of Zulu Chief Heard At Protest Meeting

★ A strong denunciation of South Africa's racial segregation policies was heard in a tape-recorded message from a Christian ex-Zulu chief who is president of the African National Congress, a Negro organization.

The occasion was a meeting organized by Christian Action of England, an interdenominational group of clergymen and laymen, which is sponsoring a fund in support of 156 persons arrested in South Africa early in December for alleged treason. The African leader, Albert J. Lutuli, is one of the defendants, all known for their opposition to apartheid.

His message was recorded two days before his arrest and smuggled to Britain for fear that his mail might be intercepted.

"I speak as one belonging to an oppressed group, the non-Whites, in the Union of South Africa, where discriminatory, oppressive laws, in growing intensity, are bearing heavily on non-Whites," the message said.

"We are witnessing a terrific onslaught by the apartheid policy of the Nationalist government on the limited civil liberties more or less enjoyed hitherto by the non-Whites.

"Disastrous displacements of people from their long established homes and the

muzzling and banishment of people who protest against these and other atrocious injustices are the order of the day.

"But we are not despondent. We are encouraged in our struggle for freedom by seeing our stand against apartheid vindicated by the justice of our cause and the undoubted growth of the freedom front in our country. It is also encouraging to us to find our cause attracting the support of such organizations as Christian Action."

Christian Action seeks to inject religious principles into national and international life. It has actively interested itself in race relations.

Canon L. John Collins of St. Paul's Cathedral, chairman of the organization, told the meeting here that the fund to aid the South African defendants, originally set at \$28,000, would have to be raised to \$56,000.

Bishop Reeves

★ On the same day, February 5th, Bishop Reeves of Johannesburg launched a "campaign for justice" against the implementation of the group areas act. The act provides for the segregation of South Africa's various racial groups in separate zones.

"It is no exaggeration to say that the implementation of this act is nothing less than

a process of despoilation and dispossession by proclamation," the bishop declared at a meeting in the Methodist Church hall in the Rosettenville suburb inaugurating the drive.

It was announced that the campaign would take the form of a series of protest meetings in the different Johannesburg suburbs during the next six weeks. Pamphlets drawing attention to the meetings and urging the government to halt the application of the segregation law "before too many are ruined" will be distributed in the suburbs prior to the meetings.

Bishop Reeves was joined on the platform by Mrs. Ruth Foley, national president of the Black Sash Movement. She said the movement is dedicated to opposing all forms of racial injustice, including laws which might have a legal force but are nevertheless immoral.

Members of this movement have been drawn from all shades of political thought. They have been giving free rides in their cars to African workers who boycotted buses here in protest against increased fares.

Donations for the defense fund, made either to The Witness, Tunkhannock, Pa., or Episcopal Fellowship for Social Action, Arthur Fawcett, Treas. P. O. Box, Annapolis, Md. will be sent to Canon Collins in London.

CLERGY

A bargain offer is Announced on the back page.

Young People Ask Hard Questions At Washington Rally

★ Harold E. Stassen, special assistant to President Eisenhower for disarmament problems, told a youth rally, sponsored by the Washington Federation of Churches, that "the greatest power for peace comes from prayers and work of people of goodwill."

Mr. Stassen was one of a group of adult lay leaders who were put through a vigorous evening at Constitution Hall by 3,000 teenagers at the rally which climaxed the observance of youth week in the nation's capital.

Asked whether the atomic bomb is a greater deterrent to war than prayer, Mr. Stassen said that while the bomb is a strong deterrent, in the building of real peace "we need the common denominator of fundamental religious beliefs."

General Lewis B. Hershey, director of selective service, denied that learning to kill in military training destroys religious beliefs. He said that "we have a need for what we call a Christian soldier."

"As long as there are other people who do not believe in God, we will need soldiers to protect us and our beliefs from extinction," Hershey said, "but no one becomes a soldier because he wants to, and we do not kill because we want to. We are a Christian army because we will fight only when we must."

President Mordecai Johnson of Howard University said that Americans must extend tolerance even to minorities with whom they sharply disagree.

Thomas Brown, director of medical research at George Washington University, denied that it is "necessary to

sacrifice religion to become a scientist."

He declared that "the more man seeks in the unknown the more he finds and knows the orderliness of God."

Stan Tinkham, coach of the U. S. Olympic swimming team champions, told the youth panelists that "learning to be good losers develops a great measure of tolerance."

Replying to the question: "Doesn't sharp sports competition develop anti-Christian enmities in athletes?" he said that the self-discipline of having to accept defeat graciously and victory modestly builds character. Tinkham added the old maxim that it matters not whether you win or lose but how you play the game is "applied Christianity in sports."

STUDENTS INTERESTED IN THEOLOGY

★ Many students are more interested in theology than they are in sex and marriage. Bryant Drake of Chicago, secretary of the Congregational Christian Churches, made this observation at a meeting of the denomination's Christian Educational Council.

"In campus conferences of Christian students, theology and the Bible invariably are first choice for study," he said. "The highest number of books sold are on these subjects."

Drake also said that campus movements seem less concerned with local denominational loyalties "and more with the Church of Christ," than do other Church groups.

"The word Church is used more frequently—meaning the entire Church of Christ they study in Biblical sources," he said.

Fred S. Buschmeyer of New York, associate secretary and director of the department of the ministry of the denomination's general council, stressed an urgent need for more ministers. He said that although more ministers have been ordained in the past year than in any other since 1903, "we now need twice as many."

KENTUCKY SEMINARY PRESENTS SPECIALISTS

★ Dean Ray Holder, of the Episcopal Theological Seminary in Kentucky, with the assistance of William D. Lipscomb, lecturer on psychiatry on the staff of the seminary, have provided a panel of lectures for the students in the senior and middler classes.

Geographically located in the center of the Blue Grass, Lexington, is also the center for things cultural, educational, and many interesting and learned men and women are in this vicinity, who have a tremendous knowledge of the problems of social welfare, mental health and religion.

The program of lectures held at the Seminary in February include Dr. Logan Gragg, superintendent of Eastern State Hospital, on commitment procedures to a state mental hospital; Rev. Thomas A. Steele, chaplain of the Kentucky state reformatory, on the work of a chaplain in a state reformatory; Judge W. Rodes Clay, juvenile court judge, on juvenile court problems.

In March Mrs. Lucille Williams, Kentucky state welfare worker, speaks on public assistance in Kentucky; Dr. Thornton Scott, Lexington physician will talk on the physician and the hopeless patient; Rev. Thomas O. Harrison, chaplain of Good Samaritan Hospital, Lexington, on the Protestant minister visits a hospital; Mrs. Julia Hahn, district supervisor

of children's services, on adoption, protective service, boarding home program, and the unmarried mother; Dr. Elizabeth Johnston, clinical psychologist, on anxiety in counseling.

SEGREGATED HOUSING CALLED SIN

★ Segregated housing was labelled a sin by the Ohio Pastors Convention at its annual meeting. The pastors also called for an end to race segregation generally—in churches, schools, public transportation and in community life.

The housing resolution urged the delegates "to end the sin of segregated housing by encouraging their church members, when they are selling their homes, to disregard the race of the potential buyer."

Another resolution commended the United Nations for "laboring successfully to put an end to armed attacks which might easily have led to a great war." It also urged churches to be generous to victims of war.

MARYLAND TO HAVE COADJUTOR

★ Maryland will have a coadjutor bishop elected at the 1958 convention. Bishop Powell made the request at the convention which met at the cathedral, Baltimore, February 5-6.

A budget for \$379,569 was approved, which is \$19,300 larger than last year.

Deputies to the General Convention of 1958 were elected: Clergy: Don Frank Fenn, Rex B. Wilkes, David C. Watson, Albert Lucas. Laymen: Harrison Garrett, Theodore C. Waters, W. Preston Lane, General Eric Maude.

Fenn was elected by acclamation as the first clerical deputy.

MICHIGAN ALLOWS WOMEN DEPUTIES

★ The convention of Michigan, meeting in Detroit on February 5-6, confirmed last year's action of allowing women to serve on vestries and as convention deputies.

A resolution empowering Bishop Emrich to invite the General Convention of 1961 to meet in Detroit was unanimously passed.

A resolution was also passed unanimously "to promote fellowship between all men in our communities and in the body of the Church and to encourage its parishes to care for the souls in the communities in which God has seen fit to place them."

STATE DEPARTMENT OPPOSES VISITS

★ The state department has indicated its disapproval of a proposal that a group of U.S. clergymen visit China.

Walter McConaughy, director of China affairs for the department, in a letter which he said was written for John Foster Dulas, thanked Clyde W. Taylor, a secretary of the National Association of Evangelists, for the efforts of that organization "to discourage travel by American citizens to the Communist-controlled mainland of China under existing conditions."

The Association of Evangelists is a fundamentalist group which has long opposed the National Council of Churches.

SEMINARY ENROLLMENT INCREASED

★ Enrollment in theological seminaries and schools of religious education increased 2.3 per cent in the 1956-57 academic year, the U.S. office of education reported. There was, however, a decline of 5.5 per cent in the number of first-year students enrolling.

Total enrollment in these

schools during the 1956-57 year is 35,190, compared with 34,407 in the same institutions a year ago. Enrollment of men increased from 28,016 to 28,821, or 2.9 per cent, but that of women declined from 6,391 to 6,369, a drop of 0.3 per cent.

The figures do not include theological or religious training schools that are part of the graduate divisions of major universities but only those separately organized as independent institutions.

First-year students enrolling in the fall term of 1956 numbered 4,701, as against 4,975 in the fall of 1955. The number of men enrolling was 2,879, compared with 3,137 a year earlier, a decline of 8.2 per cent. Women enrolling for the first time totalled 1,824, compared with 1,838, a drop of 0.8 per cent.

The office of education reported that 21 institutions formerly classified as liberal arts colleges have been reclassified as religious training schools. Enrollment figures for 1955 were adjusted upward to make for an accurate comparison.

Total college and university enrollment for all classes of institutions set a new record of 2,946,985, an increase of ten per cent over the 1955-56 figure of 2,678,673.

HADEN ACCEPTS ELECTION

★ Dean Clarence R. Haden of the Kansas City cathedral has accepted his election as bishop coadjutor of Sacramento.

COLLEGE WORK SOCIETY HAS NEW SECRETARY

★ The Rev. J. B. Shannon, rector of St. Andrew's, State College, Pa., becomes director of the Church Society for College Work on April 1st. Before entering the ministry he was an investment banker.

Common Ailments of Ministers Described by Canadian

★ A United Church of Canada clergyman listed "Shrader's Neurasthenia" as among seven ailments most common to ministers.

This sickness, wrote the Rev. J. A. Davidson in the Observer, official United Church paper, "is a listlessness and apathy brought on by prolonged meditation" over an article by Dr. Wesley Shrader entitled "Why Ministers are Breaking Down." Dr. Shrader is associate professor of pastoral theology at Yale Divinity School. His article appeared in a magazine last August.

Davidson's article was an obvious dig at claims by various writers that overworked ministers of all denominations are on the verge of nervous breakdowns.

Other common ministerial ailments listed by Mr. Davidson were:

"Parson's red-face . . . the result of wearing a clerical collar half-a-size too small and not of secret tipping, as some cynics suggest.

"The Dick-Gestetner syndrome . . . symptoms include ink-poisoning, hands blistered by constant cranking, twitching of the eyes caused by watching hundreds of sheets of white paper flit by . . . mucilage-induced toxic inflammation of the mouth and stamp-licker's tongue.

"Theologian's Strabismus (or squint) . . . comes from too much reading of italicized rubrics in old Prayer Books.

"Mark Tapley Neurosis . . . a strange state of persistent and sometimes violent jolliness.

"The Schegenheimer Compulsion . . . drives victims to speak and write gobbledegook.

Some victims . . . also suffer from the strange delusion that to be unintelligible in the pulpit is to maintain the prestige of the ministry.

"Saturday Night Thumb . . . the result of spending every Saturday night thumbing through back numbers of Pulpit Digest . . . the nothing-to-preach jitters."

Davidson said these ailments were bad, but not serious enough to cause a clergyman to consult a psychiatrist.

BARTH DEPLORES WORSHIP FORMS

★ A University of Chicago theologian said he was alarmed at "the increasing emphasis" churches are placing on sacraments, liturgy and "high church" forms of worship.

Markus Barth, associate professor of New Testament at the university's Federated Theological Faculty, addressed the annual ministers' week of Chicago Theological Seminary. He is the son of the Swiss theologian, Dr. Karl Barth.

"I'm afraid that we are trying to enclose ourselves within holy walls rather than to seek unity in our Christian testimony to the world," he said.

Barth, a Presbyterian, also criticized American Churches that practice infant baptism. He said he preferred the baptism of adults as "an antidote against superstitious ideas."

"When an adult is baptized the baptized person, the preachers and congregation engage in an act of witness to Christ," Barth said.

Albert T. Mollegen, of the Virginia Seminary told the 200 Congregational ministers attending the meeting that

modern minds have been alienated from age-old Bible symbols.

" 'Sin,' 'the demonic cosmic powers,' 'Satan,' and 'the wrath of God' are symbols from which the modern minds have been alienated," he said.

"Yet," he added, "the realities which these symbols describe dominate an increasing number of human lives with a terrible power. Translating the Biblical terms so that they describe our human situation and witnessing to Christ as the Redeemer is the task of the Church, and especially of its ministry, today."

BOSTON CHURCH BUYS A BANK

★ Holy Spirit Church in Boston has bought a bank. The church properties surrounded the branch office of the National Shawmut Bank of Boston for years. Now the congregation has moved in on the financial institution.

The unusual transaction was announced by the Rev. James J. Cosbey, the rector. He observed that while banks have sometimes repossessed heavily mortgaged churches, this was the first time in his knowledge that a church took over a bank.

Holy Spirit purchased the bank building after the branch office moved to another location. Funds for the purchase were provided by Miss Aimee Lamb whose mother bought the original site and had the church erected for the congregation in 1880. In the succeeding years the church acquired other property in the area around the bank site.

Mr. Cosbey said the bank will be razed and the area landscaped to conform with the church property. He said the Shawmut bank officials "cooperated generously" in the transaction.

EDITORIALS

Who Is Evaluating Whom?

OUR readers will already have seen in the issue of February 7th the recommendations on the Church of South India, presented by a special delegation to the joint commission on ecumenical relations of the General Convention. We await the delegation's full report with interest, but not with any expectation of discovering in it a fresh point of view. And our principal reaction to the recommendations is this: we are sorry that the Protestant Episcopal Church ever found itself in the position of having to send such a delegation.

Very briefly, the Church of South India was constituted in the following way. We write subject to correction by better authority or by recent changes. The Anglican dioceses of South India, the Methodist Church, and a united free Church combined to form a single body. The three Churches formally recognised the "validity" of each others' ministry, and no clergyman of the uniting Churches was required to be "re"-ordained or have his ministry further validated in any way. Likewise all lay members of the uniting Churches were regarded as full members of the new Church. But a "gentleman's agreement" was set up whereby no congregation would have imposed upon it a minister to whom it might make objection: e.g., no ex-Anglican congregation would be forced to accept an ex-Congregational minister who had not been ordained by a bishop. The old Anglican dioceses were split up, and new bishops consecrated for them by the ex-Anglicans—without however, we believe, any requirements that they be episcopally ordained deacon or priest first. It was set up as a general policy for the future that new ministers would be ordained by the bishops only. But no general policy was set up (so far as we know) regarding the recognition of the orders of visiting or missionary clergy from other Churches; nor regarding an extension of the practice of Confirmation by the bishop.

Now we should judge that to an impartial outside observer, the most remarkable feature of this union would be the extent to which the former "nonconformist" Churches had accepted the principle of episcopacy. Although

we understand that a system of presbyteries and a considerable congregational democracy have also been incorporated into the organization, the most obvious feature is still that Bishops stand at the top, consecrated after the old Catholic tradition, by their colleagues. And the mutual recognition of orders was almost the least concession that the Anglicans could have been expected to make to the principles of nonconformity.

The Episcopal Church, it is true, had no real option about sending the "evaluating delegation", which was urged by the Pan-Anglican Congress of Minneapolis in 1954. And as a matter of fact, the delegation itself had no great option in its recommendations; obviously it was restricted, and knew it was restricted, to producing a report which would not wholly alienate any influential body of opinion in the Episcopal Church. So that we are not deploring the action of the delegates, who may be regarded as having made the best of a bad job; but rather the state of affairs in the Episcopal Church which made that report inevitable. We cannot however any the less on that account regard the recommendations as deplorable.

The key provisions are these. (I) regarding the clergy of the two Churches. (a) It is recommended that bishops and presbyters of the C.S.I. "consecrated or episcopally ordained before, at, or after the inauguration of the C.S.I." be "acknowledged as true bishops and priests... in the Church of God"; and that they may celebrate the Holy Communion, according to either rite, anywhere in the P.E.C. with the permission of the local bishop. (b) "Bishops and priests of the P.E.C. who visit the territory of the C.S.I. may accept the hospitality of that Church for celebrating the Holy Communion within it". (II) regarding the laity. (a) "communicant members of the C.S.I. when temporarily within . . . the P.E.C. may be permitted to receive the Holy Communion in our Churches: provided, however, that those who desire to become communicant members of the P.E.C. shall be required to conform to the regular discipline of this Church,, (c.g., presumably, to be episcopally confirmed if they have not been). (b) "communicant members of the P.E.C. who

visit the territory of the C.S.I. may accept the hospitality of that Church for receiving the Holy Communion within it".

The Implications

Think for a moment about the implications of these proposals. One, The Episcopal Church - - as Churches seem always to do - - sets up herself in effect as the standard of orthodoxy. Clergy and laity of our communion are permitted to "accept the hospitality" of the Church of South India without restriction. But very definite restrictions are set forth on the extent to which the clergy and laity of the Church of South India "may" take part in the worship of our Church (no mention here of offering hospitality). Any clergy from South India who have not been episcopally ordained may not celebrate the Communion; any lay people who have not been confirmed by the bishop may receive Communion only on a temporary basis. It is perhaps to readily taken for granted that the Church of South India will offer its hospitality without restriction. But on this precedent it would have an equal right to debar from the altar any visiting clergyman of our Church who was unwilling solemnly to swear that he believed in justification by faith alone, or in immediate intergration of the races - - matters which other parts of Christendom take as seriously as we do episcopal ordination. And we judge that the Episcopal Church would be offended, and rightly, at any such attempt by outsiders to pick and choose among us: "Take us or leave us just as we are".

Two, even more seriously, by the proposed recommendations the Episcopal Church would be doing everything in its power to create schism in South India and redissolve that Church into its original components. Probably our power is not very great, but it is the will that counts. If the Church of South India sent us a visiting delegation of clergy, we would have to make it plain that we regarded some as real clergy and others not: we would be rejecting precisely the agreement by which the Church of South India came into being.

And it will not mend matters to say, with our delegation, "Our goal should be nothing less than full intercommunion with our brethren of the C.S.I. At the present time the C.S.I. is in process of formulating its faith and order, developing its Prayer Book and unifying its ministry. Therefore we do not now recommend full intercommunion."

The covering letter of the joint commission

on ecumenical relations is more perceptive in saying that the Church of South India "has deliberately enclosed anomalies". If it has permitted what we regard as anomalies in the past, acting on the same principles it is likely to do so again in the future. We appear to be awaiting for the end of the interim when the last ex-Protestant minister in South India has died. But interims have a way of lengthening themselves, like that before the second coming in the expectation of the early Church. How long, incidentally, did it take the early Church to "develop its faith and order"? And are we to regard the Church of Athanasius and Jerome as in every respect a higher-class Church than that of Ignatius and Palycarp? No, the Church of South India has every right to say: "Take us or leave us; we cannot promise to be better in the future than we are now".

Return Valuation

It might be well for us to toy with the suggestion of a visiting delegation from the Church of South India sent to evaluate us. They would presumably be too polite to; and if they found anomalies in us they might not even whisper them abroad. Plainly they would not care two straws about investigating the pedigree of our bishops (again set out in loving detail in our new Episcopal Church Annual 1957). What would they seek anxiously to find as the appropriate twentieth-century criterion of a "standing or falling Church?" "I will provoke you to jealousy with that which is no nation . . . I was fond of them that sought me not . . . All the day long did I spread out my hands to a disobedient and gainsaying people".

It is evidently futile to point out that on every precedent of Biblical history the Church of South India is far more likely to be the true Church of our God than we: she is poor, few in numbers, under fire, struggling to come to grips with a culture of high spirituality; we are rich, many, content, heirs of a largely played-out culture which we are doing little to renew.

We are afraid that we see in the report before us the same sort of pussyfooting that appeared in the Bishop's Pastoral Letter, which severely censured the Soviet invasion of Hungary and expressed its perplexity at the Anglo-French invasion of Egypt. Our allies are (we believe) better than the Russians; but not that much better! And we confess that if one of our non-Christian friends were to ask us, "Who the devil do you Episcopalians think you are to go around evaluating other Churches!", we would

be a little at a loss to produce a theologically sound answer.

We shall take the present occasion to point out -- maliciously, we are well aware -- that adherents of Eisenhower Christianity in our Church are missing a golden opportunity. Think how wonderful it would be for the next General Convention solemnly to announce: "We are happy to welcome our brethren of the Church of South India into full communion; and to express the hope that they will lead their great nation, as we endeavor to lead ours, into a fuller appreciation of our common democratic Christian heritage; and that we may stand together in defense of the free way of life against atheistic communism". Perhaps it is just as well.

We hope in some other place to define at length what we understand to be the real meaning of the Church and her ministry, and why

we regard the whole notion of "validity of orders" as theologically inadmissible. However there is no need to raise those questions here. We have no doubt that the recommendations of the delegation to South India were meant in complete good faith as the farthest that we could at present go. But they are not good enough; and we trust that continued discussion will bring about the conviction that proposals which were meant as a charitable invitation really turn out to be an intolerable condescension.

We should wish naturally simply to recognize the Church of South India, period. But there seems no possibility of that; and the next best thing is to leave the question in its present limbo. If we cannot say something without saying the wrong thing, then our only course is to say nothing until the Spirit of God again appears among us.

This Order and God's New World

By John A. T. Robinson

Fellow and Dean of Clare College, Cambridge

ONE of the most ancient of the gods worshipped by the Romans was Janus, who, because he was the spirit of the doorway, was often depicted with two faces looking in opposite directions. Now, a great many Christians living in the 20th century are like that. We find ourselves looking both backwards and forwards

We look back to events that happened 2,000 years ago, when Jesus of Nazareth was killed on a cross and rose from the dead. And that seems a very long time ago. And we look forward to a time when God's kingdom will finally come on earth and the whole of creation receive him as Lord. And that seems even more remote.

Meanwhile the world goes on around us, and it is not obvious how these events in the past or promises for the future are much help in coping with the present.

In this predicament we can do a number of things. We can, by an effort of the imagination, so live ourselves back into the events of the past that the Jesus who lived and died in Palestine can still be made to serve as our example and inspiration.

Or we can look to the future, and see the point of life and the Kingdom of God as lying

beyond this world and what is going on in it.

Or, like so many, we can cease to look to either pole of the Christian faith, casting up our eyes to heaven in pious escapism, or muddling through with such remains of Christian morality as may still appear relevant.

But all of these solutions—which are really solutions of despair—come from having let slip one thing, the linchpin that in the Christian faith and practice holds together both the past and the future.

For within the present life of the Church, there is a point where past and future meet, where the cross and the consummation, no longer lie over the horizon, but enter dynamically into the here and now. And that is the point where the Gospel is made present in the sacraments.

The foundation events of the Christian faith are indeed separated from us now by an ever-lengthening interval of history. But in the sacraments those acts of God are, as it were, lifted out of the dead past and made contemporary for us through the action of the living Christ.

Christian Hope

EQUALLY, the Christian hope, for each one of us and for our world, still seems as far

as ever beyond the horizon of time. But in the action of the sacraments we cross that boundary—or, rather, the new world comes to us and its powers are released to work within this one.

The Christian is not simply left looking away from the present, to the Christ who once came to this earth or to the Christ who one day shall come. He looks to the Christ who comes, whose power is even now streaming into the present, bringing to bear upon its sin and confusion all that he has done for his world and all that he is going to make of it.

For here is the gateway perpetually open between this order of things and God's new world, and the point where the one impinges creatively and transformingly upon the other.

Let me try to illustrate this from each of the two Gospel sacraments, first, briefly, from Baptism, and then from the Holy Communion.

In Baptism, says St. Paul, we die and rise with Christ. Put the other way round, that means that in Baptism the death and resurrection of Jesus cease simply to be events belonging to the dead past, events that have happened outside us. They become true of us and in us. All that Christ has done for us begins to take effect within us, as, by Baptism, we are brought into that body in which he suffers and lives today.

Before Baptism we are external to the Gospel events, and they to us: after Baptism they become part of our life-history; for the life that we live begins, in however small degree, to be Christ living in us.

New World

AND it is not only the past that thus becomes part of the living present. "If any man is in Christ," says St. Paul again, "there is a bit of the new creation." That man has already started to live his eternal destiny. The future, like the past, has closed in upon him and the new world has become his world.

But there is nothing in the least magical or automatic about this, we have still to become what through Baptism we are — men and women in whom the resurrection life has begun. "Dying and rising with Christ" is not something done once and for all. It is letting the new order of Christ's way of life, of Christ's values, of Christ's plan for us and our world, take deeper and deeper possession of our lives.

And that is no more something we can do by ourselves than being born into it in Bap-

tism. It can happen only as we let ourselves constantly be brought within the forgiving and quickening powers of what Christ has done for us, and as we are built up with others into that wholly new order of life which is his destiny for the world.

And precisely that is what is offered in the Holy Communion. Here again the past and the future converge to become present realities for us. Calvary in all its power comes to us—the body and blood of Christ broken and given for us.

We do not have to strain to see how an atonement made two thousand years ago can still be relevant; for here it is, in all its present potency, restoring and recreating our lives. And here too, in the New Testament's phrase, we "taste the powers of the age to come."

A Pledge

WEEK by week, on the Lord's Day—itsself a pledge of that Day of the Lord when the kingdoms of this world shall fully have become the Kingdom of God — the baptised come together to be built up into the Body of Christ, the colony of God's new order within this old world.

This is again what St. Paul says. The Holy Communion, he explains, sets forth the entire sweep of the Gospel in present action. "As often as you eat this bread and drink the cup you proclaim the Lord's death until he comes." "The cup which we bless, the bread which we break, is it not a participation in the blood and in the body of Christ?" In other words, in this action the whole of the work of Christ is being presented, from the cross in the final consummation.

Participation

YET it is not being presented, as it might be in a passion play, as something external to us, conjuring up the past to our minds and emotions. It comes to us in such a way that we ourselves actually participate in the sacrificial death, that is the blood, of Christ and the resurrection of life, that is the body, of Christ. They become ours now, to redeem and transform our present life and to deal creatively with its evil and frustration.

There is no more dismal misunderstanding of the Communion than to think of it as a mere memorial service. On the contrary, it brings the past out of the past—and the future out of the future — and makes them both

present and operative in the here and now.

Perhaps the easiest way to see this is simply to consider what happens in the Communion. It starts from where we are, with the material things of this world. The bread and wine Jesus used at the Last Supper he used because they lay to hand, there on the table as they were eating. They represent, as it were, a cross-section of our ordinary, everyday life. They are the basic raw materials of God's creation as we have worked upon them, the bread and the bottle by which men live.

But behind the loaf stands not only a vast and complex network of honest labor, but everything in that process that makes bread the symbol also of our penury—a great deal of laziness and graft, profiteering and price-rings, a world distribution which brings plenty to some but malnutrition to millions more. And the bottle, as well as providing the wine of life, is a byword for some of its most tragic forms of degradation and corruption.

All this Jesus took, and in this action done at his command he takes it still. He takes it, and over it all he says the astonishing words: "This is my body, this is my blood." He identifies himself with it, and claims it for that order of life to which he himself belongs.

But our lives can be one with his life, this world remade for God's rule, only through the cross. Our bread must be broken in his hands, our lives poured out in sacrifice with his, if they are to become the carriers of his risen power.

And so he takes, he blesses, he breaks—and he gives: gives himself, gives us back our lives restored as members of his body, all the corrupted and sinful relationships of this world knit up into that holy community, which is both the pledge and the instrument of all creation's destiny.

All Life

The pledge and the instrument: for what is here fashioned by the hand of Christ has got through us to be made true of every area of life. The bread and wine we use in church are samples only—and that is why we insist in this college upon an ordinary loaf from the college kitchens and an ordinary bottle from the college cellars.

And the community we know round this table cannot be confined to this table: it must break out till it sweeps away all in our social

life that denies it. The Holy Communion is the most materialistic action to which the Church sets its hand and that with the greatest social and political consequences. For here is a new world in birth.

This action is the pattern and power-house of all Christian action, the sharing of this bread the sign for the sharing of all bread, this fellowship the germ of all society renewed in Christ.

Such is the place of the breaking of bread within the Christian proclamation. It is the manifesto of all that Christ has done and is doing to change this world, the notice of the new order served upon it. It is the point where the Church itself is built up into his life-giving body, the instrument of his present action. It is something dynamic, corporate, and central to everything for which the Church exists in this world, the supreme meeting-point of all its members.

Early Church

AND such for centuries it was. Anyone from the early Church coming into our Church life today would find it unbelievable that it could have been pushed to the edge of Sunday, and pushed to the edge of life, in the way it has—not the weekly rendezvous of the whole congregation, the hub of the Gospel in action, but an occasional extra for the pious individual.

No wonder that for so many, with the lynch-pin removed, the Christian faith and life falls to pieces and loses its power to meet the present. But we have no need to turn our eyes away from the present to the past or the future, no need to escape from it or get bogged down in it.

For in the Gospel sacraments we have here and now entry into a new and transforming order, and, even more important, that order has entry into this.

Here the sin and suffering and confusion of our world are met by the living Christ, about his saving work. Our lives are taken up into his life, his death, his resurrection, his glory.

And all that is transmitted to us—but not for us alone. For from this focal point we are sent out into this racked and anxious world, to be his present body within it, the body of his suffering and the body of his risen power.

The British Way of Life

By Warren McKenna

Clergyman of Massachusetts who is presently on the staff of Holy Trinity with St. Philip, London

We have at last - after nine rather decisive months - moved into a place of our own, furnished by gifts and loans from church and friends. We thus begin to settle down to the English style of living which means smaller rooms with doors to each always closed because only the room you are using is heated - either by a small unflued (oil) stove or by coal in the 1½ foot fireplace. We are fortunate - and exceptional in this area - to have a bathtub and inside toilet and instant hot water. Nevertheless, we still dress in a cold house and I continue to shave with my suit coat on! Praise be for electric blankets which mean that sometimes the only really warm place in the whole of England is in bed!

There are no cellars, except a space for coal, and all houses are built of brick with the plaster laid directly over it. Consequently, dampness is constant and the walls-especially kitchen and bathroom-sweat and run whenever they are heated. British "builders" i.e. decorators, plumbers, contractors, etc., are incredibly incompetent, fraudulent, and slow - a post war phenomena I am told. This house was bought in June and we could have moved in July except for the above characteristics. The same has applied to extensive work done at church and from what everybody testifies. The building inspector came the other day and remarked that he knows a thousand builders and could not recommend one. They cheat and lie and patch up in the most barefaced manner. One of our good friends happens to be a builder and it must be confessed that he is no different. It is almost a way of life. He recently did a room and where the windowsill was rotten, he dug out the rotten wood, filled it with plaster and painted over it; it would last until he got off the job!

Already in this house the paper is coming off the kitchen ceiling, brown spots showing on the bathroom walls, and mildew is breaking out on the paint in two rooms. This in addition to serious defects the inspector found. I am, of course, speaking from the East End of London which is a world of its own, with a long history and culture of its own, including Cockney traditions, the docks, and a pre-war poverty

which would equal anything in the industrial world. The West End of London, which we would call "downtown", is another world and includes the big shopping center and middle-class and upper class areas.

The post war full employment has meant that the working man is better off than ever before, but from the American point of view living conditions are primitive - refrigs, toasters, washers, vacuum cleaners are luxuries, the enthusiasm (and, thus, talk) about clothes and home furnishings are completely absent. Milk, meat, fish, butter and all are bought from unrefrigerated counters. With one or two exceptions there are no supermarkets and most shopping is done in small local shops (this is indeed a nation of shopkeepers). Queuing in stores is still maddening, as employers are cashing in on the war-acquired habit of not employing sufficient help. Meat, vegs, fish and chips (great favorite) will be handed to you wrapped in newspaper, and eggs in a small bag. Much can be explained and understood by the fact that, while the average wage is somewhere around 9 pounds a week (\$25), we find that prices generally speaking as high as at home, pork and chicken higher, bread (probably the best in the world) much lower. Rents are low, but gas and electricity much higher, Admissions and haircuts are lower, but average and cheap quality goods are same as home. It adds up to a very high cost of living for the average Britisher (Who was it said we ought to live within our means, even if we had to borrow money to do it?)

Fruits of Capitalism

THE point is that American capitalism can produce things cheaper and at the same time provide the working man with more money to buy it. It takes more money here to buy the same things as at home and we have less to do it with. From this amateur's observation it seems quite clear that the British workingman never has shared in the fruits of capitalism to the extent that his American brothers have. The fruits of Empire have been doled out in much smaller proportions. In a different vein, I must say that an American becomes quite conscious of the increased class character and

consciousness here. A young man - or older - with little interest in specific politics, will, nevertheless refer to himself as belonging to the working class and set over against the "others". We also note as coming from this a strong tradition of "authority" and formality in which there is often a telling lack of initiative and spontaneity. Almost unconsciously, things are expected to come from the top down.

My wife and I have been serving tea on the sidewalk to the mothers who wait for their school children. They have shown their (English reserved) delight at this, but not a single one has offered to help in any way, in spite of our subtle and otherwise attempts to involve them. For those enamoured of the "great approach", I add that we started this only after six months hanging around the women and now and then suggesting it would be nice to have tea - tea in this situation is not an upper class matter.

I spoke to a couple of teachers at school about an "exchange", since they seemed to have ideas of America derived from the movies. Their reply was that they would get much more money in the U. S. but they wouldn't have the "status" they have here. The war changed a lot I am told but the old tradition of authority, status, position, etc., is obvious to an American in many ways. My vicar, as many of you know, is outstanding for his democratic principles, but I am sure he is quite unaware of how little the laity in the church are being trained to accept responsibility.

The great danger for the likes of me is that I may speak out of turn, laugh in the wrong place, or fail to be quite serious in a matter of form. The great sin seems to be rudeness or impoliteness. I reiterate that England is the place where things are done "properly" and "in order." This is of course, part of the same tradition out of which comes their strong sense of fairness and justice which is world renowned (British builders excluded!! - and kindly forget Suez since "natives" and the lesser breeds are without the law.)

The Church

JUST a word or two about the Church. The West End may be attending church, but very few do so in the East End and have little regard for the Church beyond Baptism and marriage, the other one a matter of custom and the other legal, since Church of England clergy act as a marriage bureau, i.e. no license is required from the state when the Banns are read out in church and the rite performed by a C.

of E. parson. I haven't had a single funeral yet, since whatever "service" is held at the cemetery, and given by a chaplain there.

A church nearby has usually three people at the morning service and two at the evening. This is not general nor is it exceptional. All the churches are two-thirds empty, struggling, dim and dismal, but usually manned by hard working parsons who are now among the lowest paid people in the land. I am paid the London average of \$1400. My rent is paid in addition but vicars are not only given huge 14-room affairs to cope with, but must keep them in repair out of their own pockets.

Stanley Evans runs this church along very typical English lines, although in content and with some additions, it has become a unique place. Our parish program is complete enough to satisfy a thousand people but in reality our attendance at anything is not more than 50, 75, or rarely, a hundred, and at times drops to twenty. We have "rock and roll" Sunday evenings after Evensong, midweek forums with Zillicus, Driberg, Belfrage, etc., street meetings, dialogue sermons, imported musical programs.

At Christmas we had a service of blessing of the mistletoe, part of which was held at the local train station where people are coming and going. This is not a fussy ceremony, but one filled with historic content concerning peace, justice and freedom.

On New Years Eve we had an annual traditional feast which cost 5 shillings (60¢). It began with Brawn (something like hogs head cheese), then eel pie, then chicken, turkey, goose, duck, pheasant, plum porrage, some was-sail drink, coffee and God knows what else. Between the courses there was entertainment. This year we had Alfie Bass, TV star, and his friends who agreed to give us a show, and the Hackney borough official pearly king - the local king of the barrow boys - street hucksters - who wore a costume with pearl buttons sewed all over it - Liberace take note! This latter is an East End product and as typical to the area as is the corner stand selling prawns, jellied eels, mussels or chestnuts.

Every program at church includes tea and biscuit, the former always served with milk - never lemon - and my wife and I alone remain as people who drink it neat. At larger functions, I have often seen the tea poured into all the lined-up cups without halting for each cup - course it's messy and the saucers (if you get one) are filled! The last time I saw this on the grand scale was at the Bishop's garden party,

for which I had to pay 6 shillings. (When I applied for a second cup, I was told I could have it "on payment".)

I could say more about the church, Stanley, Russian lessons and the day Al Capp (Amesbury, Mass.) came to see us just as we were serving cocktails to some Russian sailors (shown on U.S. Camel Caravan soon after we got here) - but all that must wait upon another day. Yes, the Dean of Canterbury has been around - once on schedule and once by mistake (the wrong day of the wrong week of a cancelled meeting) when he ran into the Bishop robing for a confirmation. The latter probably presumes we haul out the Dean on all occasions.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for Sexagesima Sunday
St. Luke 8:4-15 -

"They, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience."

With this parable of the sower Jesus is characterising the people in his audiences. Some he warns, others he commands. He wants his listeners (including the disciples) to see themselves in the types of soil, and he wants his disciples to know what kind of people they would meet in their own evangelism. They understood later (v.9, 10), especially in the school of their own efforts.

This parable had better be called "the Parable of the Soils". Of course, the sower is the primary actor, but attention is deliberately directed to the patches of land on which the seed falls, especially, of course, upon the fertile soil (v.15). Verses 4-8 describe the sower and the soils, verses 9-10 are a parenthetical in explanation of the use of parables; verses 11-15 give the interpretation. The theme, **How to Receive the Word of God**, is vitally important because preaching, or teaching, is the means of establishing the reign of God (v.10).

This is one of the most important of Jesus' parables. It most clearly illustrates his teaching methods and insights into the human scene. The Gospels of St. Matthew and St. Mark record it, as well as St. Luke. All have it in Jesus' Galilean ministry, but St. Matthew and St. Mark present it in a collection of Parables of

the Kingdom, whereas St. Luke places it shortly after the Sermon on the Plain (6:20-49, words of Jesus which St. Matthew includes in his Sermon on the Mount) which he says Jesus really addressed as foundation instruction to the men he had just called to be his Twelve (6:12-16). His soil analysis is a practical sequel to those introductory lessons. St. Luke's version of this parable is also the shortest and the most beautiful. His artistic, Hellenic, touch appears especially in the key verse 15. One should read it in the Greek. The "honest and good heart" is the classical ideal of the "kalos k' agathos", "the beautiful and good", here, then, literally, "a heart beautiful and good".

The "secrets (mysteries, in Greek) of the kingdom of God" are not metaphysical, speculative abstractions. They are the ways or the operational principles of God's reign. Jesus is both teaching them and giving them new acceleration. To his followers he could set them forth in direct indicative sentences (v.9)-though the evident slowness of mind displayed by the disciples on so many occasions makes Jesus sound more hopeful than realistic in this case. The last half of this verse, however, clearly shows that Jesus' words have been shaped by experiences of a later generation. In those later years the contrast was distinctly marked between those in the Church and those outside. The simple teachings of Jesus had for many become like the mysteries disclosed to initiates and deliberately concealed from the uninitiates. At least, the fact that so many were not won to his cause was explained by this theory of predestined confusion. Most people wouldn't have understood anyway, so it was thought. Whether this attitude produced the wording of the last half of v.9 or was influenced by it will probably not be answered conclusively. The fact is that Jesus' whole ministry proves that, in stark contrast with the abstruse teaching of rabbis, his lessons were simple and pictorial for the very purpose of enlightening people and not of keeping them in mental and religious darkness. He held that they were perfectly capable of comprehending the essentials of the Kingdom.

The conjunction, "so that" (v.9), is a mistaken rendition of Jesus' Aramaic relative pronoun, "di", which simply meant, "who" (see C. C. Torrey's "The Four Gospels"), though it was frequently ambiguous. St. Matthew preserves some of its meaning when he renders it, "because". Jesus simply says that the general public would not perceive the spiritual truths of the Kingdom unless they were presented

to them in the form of pictures. That is still true, and always will be.

Jesus describes three kinds of undesirable people, or frames of mind: the hard, the shallow, the distracted. But these sterile kinds can be changed into the fertile kind. That is what he means by saying, "he that hath ears to hear, let him hear". He put the responsibility on his listeners. Lent is the season for this self-examination and this reclamation and improvement.

In contrast with these unproductive soils is the ideal kind. The thought of the parable moves dramatically from the discouraging facts to focus on the positive ideal (v.15). The fruitful soil is the more abundant, and the person it typifies is diagnosed perfectly. His is a heart (character) that is "beautiful and good". This is the necessary presupposition: he is sincere, open, honest, good, in sum, cleanly receptive. Then he is attentive ("having heard the word"), retentive ("keep it"), productive ("bring forth fruit"), and durative ("with patience"). He abides under adversity and stress. This essential character is maintained. He is constant.

Jesus knew the people around him. There was much obtuseness and even hostile resistance. The sight of the Galilean peasant scattering the seed on his land must have brought him a real encouraging note. It should to us as well.

In 2nd paragraph, the word *commands* should be *commends*.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WHEN we say the Lord's Prayer we add the words "For thine is the kingdom and the power" It seems to us that the power is God's. "By the might of his power he upholds the world."

We can go further and say, "In his power is our peace" and "in his peace is our power." But if we do, we have cast aside all worldly power for his peace is "not of this world."

These were the opening sentences of my talk to the church discussion group and I noticed that two or three nodded approval. Mr. Cissleton did not. He drew his brows together.

"Would you agree, Mr. Cissleton?" I asked.

"In general, yes. But I do not see how we are to cast aside all worldly power."

Quite a number nodded approval.

"I don't see how we are to myself," I said. "Our nation has power and we all share the responsibility for its use."

"But could we not use our power 'under God?' " asked Miss Sykes. "Power is a responsibility we cannot throw aside. Yet you seem to suggest that if we want the peace of God we must do just that."

"I feel I'm in a dilemma," I told her. "I recognize that in our limited way we do have power. We must use it only as God would have us use it. But how many of us are so close to Christ that his Spirit would inspire us so to use it? And even if we were, do we not share this power with men who love it for their own sakes?"

"That's exactly it," said Mr. Cissleton. "I've often thought it was one thing for Jesus to have no where to lay his head and quite another for me to be in that position. Or for you, rector. Just suppose you had no rectory."

"I hope you'd take me in."

Mr. Cissleton looked rather doubtful.

"We couldn't take everybody in," declared Mrs. Trappel. "Why we couldn't even take in evacuees if there was a bomb."

It was like a cold breath of air.

"The managing editor of that paper you write for, the Witness, I think, doesn't want any bombs to go off. He doesn't even want us to test them." This was from John Leavitt, the president of our young people.

"Of course we have to have bombs," said Mrs. Brimes. "It's all very good to believe in peace and I'm sure no one tries harder than I, but I do say we must be prepared."

"Quite right, Mrs. Brimes," said Mr. Cissleton. "God has richly blessed this nation. He has made it, strong and powerful. I have no patience with those who would apologize before they fired a gun."

"Would you have them apologize after?" asked Jenny Black.

"Of course not. We wouldn't fire unless it was the only thing to do. We are a peace-loving nation."

I thought I had better take a hand.

"We pray that we may be," I said. "As I see it, God has permitted us to have what the world calls power. But for its use we are under judgment. Would you accept that?"

Several nodded, but Mrs. Brimes said, "In that case we had better get out from under."

"No one can, ever," I said.

NERVOUS BREAKDOWN RECOMMENDED

★ A "good, healthy nervous breakdown" might aid ministers who have never learned to enter into the problems of their parishioners, clergymen attending the annual Minnesota state pastors conference were told.

The Rev. Granger Westberg, professor of religion and health at the University of Chicago, said he "almost wished" that every pastor could have a nervous breakdown or a "crisis experience" for the opportunity it gives one to "wrestle with the basic facts of life."

"All of us should go through some kind of spiritual experience like a nervous breakdown if we want to go to the depths of our people," he commented.

Westberg said that a nervous breakdown is not a "psychotic episode" but rather that point at which "a person becomes so tense by pressures upon him that he loses the ability to look at life objectively."

He denied that ministers are "cracking up" more than people in other professions and said a recent magazine article which made this conclusion was "not factual."

He said a minister is in a unique position to observe the development of human personality and one of his important tasks is to prevent nervous breakdowns by helping to get at defects before they occur.

He urged denominations to provide their clergy with pastoral counselors at the district and conference level.

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CLERGY AND WIVES HAVE RETREAT

★ Oklahoma clergy and their wives has a quiet time and get-acquainted party at the state university on February 13-15th. It was led by the Rev. George W. Barrett, rector of Christ Church, Bronxville, N. Y.

RELIGIOUS LANDMARKS AS SHRINES

★ Two Episcopal Churches in Philadelphia are including in plans now before Congress whereby grounds of six historic churches in the city will have their grounds improved, thus making them more of an attraction for tourists. They are Christ Church, founded in 1695, and St. Peter's, founded in 1761.

SEMINARIANS

A bargain offer is announced on the back page.

CLEVELAND CHURCH TO BUILD

★ A new \$150,000 nave and sanctuary is to be added to St. Mark's, Cleveland. According to the rector, the Rev. Charles H. Evans, the new structure will be erected in front of the present building, which will then be remodeled into an educational building.

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ST. PAUL'S CHAPEL

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Rev. Robert C. Hunsicker, v

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

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ECUMENICAL INSTITUTES THIS SUMMER

★ Twenty-five Christian leaders from many parts of the world will participate in a series of summer ecumenical institutes in the United States and Canada, it was announced at the World Council of Churches' American office which is arranging the series.

Theme of the institutes, available to both clergy and laity, will be the ecumenical movement and the local church.

Most of the foreign churchmen scheduled to lecture at the institutes will be in this country to attend a meeting of the central committee of the Council at Yale Divinity School in August.

Among them are Bishop George K. A. Bell, of Chichester, England; Martin Niemoeller, president of the

Evangelical Church of Hesse-Nassau, West Germany; Bishop Lesslie Newbigin of Madhurai-Ramnad, Church of South India; and Metropolitan James of Melita, representative of the Ecumenical Patriarchate of Istanbul at the World Council headquarters in Geneva, Switzerland.

Prominent Asian Church leaders listed for the summer courses include V. E. Devadutt, past president of the Baptist Union of Pakistan, India, Burma, and Ceylon; Lutheran Bishop Rajah B. Manikam of Tranquebar; the Rev. Russell Chandran of Bangalore, all of India and the Rev. Andrew Thakur Das of West Pakistan.

Among the Council staff members who will be lecturing are W. A. Visser 't Hooft, general secretary; Leslie E.

Cooke, associate general secretary and director of the division of inter-church aid and service to refugees; and Elfan Rees, permanent representative in Europe of the commission of the Churches on international affairs and adviser on refugee affairs to the Council.

Institutes will be held at Dallas and Fort Worth, Tex., Chicago, New York and Philadelphia. In some of these areas the institutes are to be sponsored jointly by the seminaries there.

NEW TV STUDIO IN SOUTH

★ The new TV studio of the Protestant radio and television center in Atlanta, Ga., was dedicated February 18-19th. It is owned jointly by five denominations, including the Episcopal.

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Literature will be sent on request, refer to Dept. A.

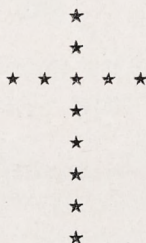
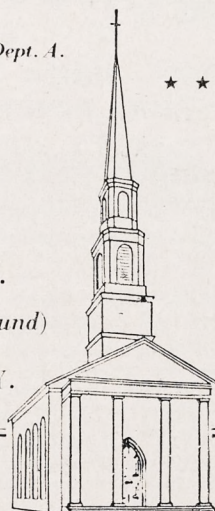
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BOOKS...

Kenneth Ripley Forbes
Book Editor

The Prayers of Kierkegaard by Perry D. Le Fevre. University of Chicago Press. \$3.50

This is a book of two parts of equal importance. The first consists of over a hundred prayers of Kierkegaard which show the profound quality of his spiritual life. The second part is "An Interpretation of Kierkegaard's Life and Thought".

The importance and rare quality of this book is best indicated by the comments of the Rev. Walter Lowrie, D.D., a priest and scholar of the Episcopal Church, who has long been the chief exponent of Kierkegaard and who has translated more of the Danish theologian than all others writing in English. He has this to say about Dr. Le Fevre's book:

"It is the best book on Kierkegaard which has been written in English—or in any other language. There is no other book on the theme in any language. Small selections of Soren Kierkegaard's prayers have been published, but here they are complete. The book is directed to a wide circle of readers—far wider than the professors and theologians who are interested in Kierkegaard as a philosopher."

Kierkegaard was an iconoclast, a

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breaker of ecclesiastical and social images. For Christian folk who would know something of his inner and outer life and of his message to the modern world, this book is invaluable.

Past Finding Out by G. R. Balleine
Macmillan. \$3.00

Readers of this book will range from serious students of Protestant Christianity to psychiatrists and psychic researchers. All alike will find it of absorbing interest. The author is a priest of the Church of England who spent nearly half-a-century ministering in the poorest parts of London. He has written various books on English Church history and this, his latest book, is a detailed account of the remarkable life of Joanna Southcott who was possessed of strange psychic powers and who believed herself to be a Christian Prophet, in the direct line of Old and New Testament prophets. She and her immediate followers remained loyal members of the Church of England and continued to live the sacramental life,

even as John Wesley and his Methodists did throughout his life.

Joanna's successors, however, founded a strange, weird variety of apocalyptic sects which continued their work throughout the nineteenth and well into the twentieth century. The present "Jehovah's Witness" has much in common with them, though not a lineal descendant.

Even as entertainment, this book is highly readable and for those seeking authentic knowledge of eccentric brands of Protestant Christianity it will prove rewarding.

BOOKS RECEIVED

The Following Feet by "Ancilla".
Seabury Press. \$2.75
In Perilous Paths by John Taylor.
Seabury Press. \$1.75
A Book of Prayers by John Heuss.
Morehouse-Gorham Co. \$2.00

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BACKFIRE

WALTER MITCHELL
Bishop of Arizona, retired

Having just read the article in the Witness of Jan. 31st about *Infection from the Communion Cup*, (about which you may get a flood of letters), the answer to what the doctor says would happen, is to consider what actually happens, and that is that ministers are notably good insurance risks and long lived. According to this doctor, those of us who have spent years ministering to people where there are so many suffering from t.b., as in Arizona, should die early. Somehow, we do not and, I suspect, nothing miraculous is involved.

JAMES W. KENNEDY
Sec'y, Commission on
Ecumenical Relations

Many thanks for your excellent coverage of the Joint Commission meeting in your February 7 number.

ALFRED BAKER LEWIS
Layman of Mt. Vernon, N. Y.

We are fond of referring to our side of the cold war as the free world in contrast to the Communist-dominated nations. But now we see our President putting himself to great trouble to greet personally at the airport King Saud of Saudi Arabia, and to welcome him here. What a mockery that makes of our talk of the "free world!" For King Saud is an absolute monarch; he is a slave owner in a nation where human slavery is legal; the hundreds of millions of dollars paid him annually by the American oil com-

panies are his personal property which he does not have to use to benefit his subjects; and he is as anti-Semitic as Hitler.

Including such a character among our allies is certainly giving the Russians and the Communists everywhere a wonderful propaganda stick to hit us with.

Also, I wonder how the Negroes who voted for Eisenhower feel when they see our President greeting eagerly an owner of Negro slaves.

ARCHIBALD CRAIG
Layman of Oxford, Pa.

War has put property interests above justice and kindness, but the original brotherly love has persisted among working people, to whom war is not a profitable business. It was notable among the labor guilds of Rome, Greece and Judea, and after they became Christian churches it was known as Christian charity.

If we are less smug about the excellence of our religion, we can offer kindness to the world as the stable basis of peace. But war, and its product, riches, will have to go. Only working people can make brotherly love the standard of conduct. The kingdom of God belongs to the poor.

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