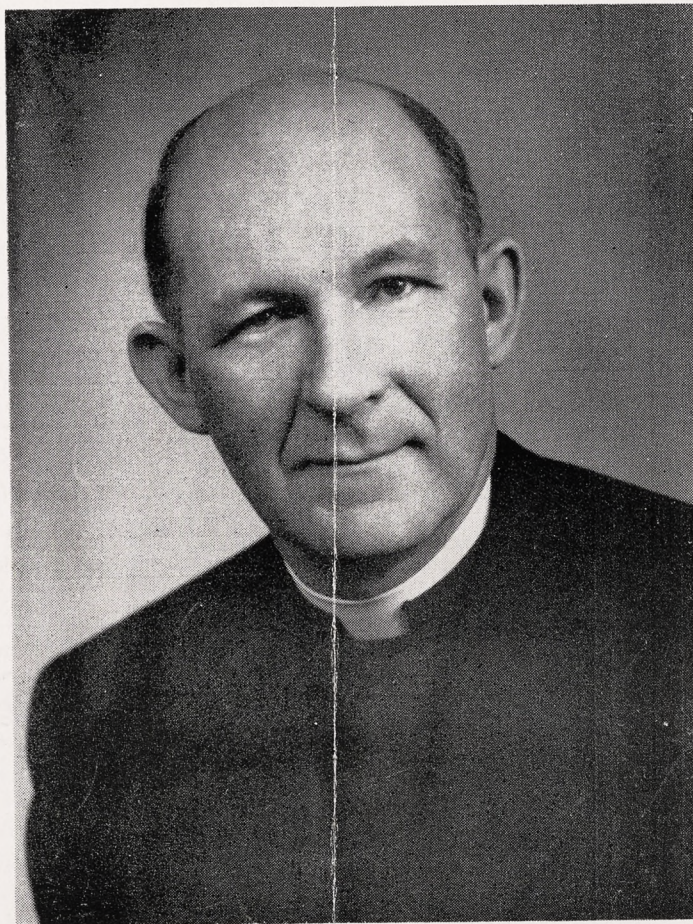


The WITNESS

MARCH 14, 1957

10¢



FREDERICK CHAPMAN

CHURCH MUSIC is the subject of his column to be featured at intervals. Now rector of St. Paul's, Gardner, Mass., we was previously organist and choir director of leading parishes

THE CHURCH OF SOUTH INDIA

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The WITNESS

For Christ and His Church

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Canon Mitchell Haddad; The Rev.
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H.C. 12:05; Tues., Thurs., H.C. 8
a.m., prayers, sermon 12:05; Wed.,
H.C. 7 a.m., 11 a.m., Healing Service
12:05.

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

Story of the Week

Marriage Canons Satisfactory Questionnaire Reveals

By Thomas N. Carruthers
The Bishop of South Carolina

★ Most of the bishops of the Episcopal Church are very well satisfied with the Church's canons on Holy Matrimony, last amended at the General Convention in Philadelphia in 1946. There is no general demand for a new canon. There are some requests for change but they are largely confined to minor points. Apparently the canons of 1946 are working out very well.

This was the conclusion reached by the joint commission on holy matrimony after studying the results of a questionnaire circulated among the bishops last year. The first question was, "Are you satisfied with the present canon? If not, what do you suggest?" Thirteen of the eighty-four replying did not answer this question, forty-seven said "yes," thirteen "no," and eleven made various answers, some saying that they like the canon better than the previous one but are not completely satisfied, and some suggesting minor amendments.

Those answering "no" had many different reasons. One objected to having the canon fenced in by a lot of impediments and suggested a general canon permitting the bishop to use his common sense. On the other hand, another bishop objected to the

canon because it gives too much power to the bishop as it is. Another thought that the canon should be rewritten for clarification and definiteness. Still another thought that baptism should be required of both parties. Two thought that the Church should require uniform procedure and practice in all dioceses. One bishop suggested the addition of a clause to Canon 17, Section 2, Clause b, to read as follows: "Or such circumstances attendant upon the marriage from the beginning that make a true Christian marriage unlikely or impossible." Two bishops thought that if a marriage has been annulled by civil authority, the bishop should not have to wait a year to declare nullity. Three believed that the principle of nullity should be definitely established in the canon, one suggesting that the words "to exist" (Canon 18, Section 2, paragraph b) be stricken out and that after the words "to have existed" there be added the words, "at the time of the marriage or previous thereto."

The Petitions

In the four year period from January 1952 to January 1956 there were approximately 3054 petitions for remarriage in the whole Church (petitions that actually reached the bishops). Approximately 2356 or 77% of these received favorable

judgments. This means that approximately 589 remarriages were granted each year during that period. Few judgments were requested where no new marriage was contemplated. Although the number of favorable judgments varied greatly among the dioceses, the variation was accounted for chiefly by size and membership, not by the theological positions of the bishops. Apparently, however, some dioceses are stricter than others. On the whole the ratio of favorable judgments to requests is much the same throughout the Church. Thus one diocese had 151 petitions during the four year period of which 133 were granted, another 65 of which 57 were granted, another 7 of which 5 were granted.

In nearly all cases petitions come to the bishop through the clergy, the clergy having done the first "screening." A large majority of bishops require applicants to fill out a prepared questionnaire. A considerable number think that a uniform questionnaire for the whole Church would be helpful, but many of these think that such a questionnaire should be available but not required.

Judgments are asked on all the grounds listed in the canons but apparently a large number are requested under impediment 9, "attendant conditions and . . . defects of personality . . ." One bishop answered our question, "On what ground are the judgments asked?" "Impediments 4 (insanity) 6 (impotence,

sexual perversion, venereal disease), and 9"; another, "six out of seven on ground 9 (personality defects)", another "pleading impediments 3 (mental deficiency) and 9, but most of them pleading the obvious non-existence of a marriage bond as the same is recognized by this Church and the impossibility of establishing such a bond with previous spouse".

A majority of the bishops said that they do not interpret attendant conditions to include any others than those listed. Twenty-one said that they do allow other conditions and named adultery, physical cruelty, alcoholism, broken spiritual union, and "whereas in the case of war marriages, no real home was ever set up before the man left for the army and where on his return nothing was left of the relationship."

Thirty-eight bishops replying to the questionnaire said that they use the nullity principle exclusively in making their judgments, twenty-one admit causes arising after the first marriage, and seventeen use both approaches.

Free Consent

One of our questions was, "How do you interpret the clause, 'attendant conditions which make free consent impossible'?" Some said that this section is not clear. One described it as unrealistic and another as dangerous. We quote a few interpretations given: "Pressure of war time marriages, undue parental influence, extreme immaturity"; "basically unstable or irresponsible personalities"; "abnormal behavior which indicates lack of knowledge of common decency, such traits of character as evince a mind lacking, before marriage, in a proper conception of Holy Matrimony"; "such conditions that if fully understood the parties would not have consented and which now make

even earnest efforts doomed to failure." One bishop wrote, "I value this subsection. I presume it could be misused but it does make allowance for the inability to legislate morals."

Marriage counselling is apparently taken seriously by

most of the clergy and many of the dioceses are making sincere efforts to assist their clergy with this responsibility. In many of them the matter is discussed at clergy conferences and in some experts are made available to give guidance to the clergy.

Hungarian Reformed Church Reported Reorganized

★ Nepakarat, trade union organ, hailed what it said was the collapse of efforts by "reactionary elements" to seize control of the Hungarian Reformed Church.

It was referring to a movement started in the Church at the height of the October revolt to weed out officials who had become known for their pro-Communist attitudes.

The paper reported that Reformed leaders opposed to the reactionary plans had distributed a circular declaring that the Church "must isolate itself resolutely from counter-revolutionary endeavors."

"Church leaders," the circular added, "cannot approve of movements in the Church which may be suspected of a counter-revolutionary tinge, or which have a political effect of this nature."

The Reformed Church is the largest Protestant body in the country, numbering some 2,500,000 members.

Nepakarat said the loyal churchmen had already purged the men who took over the management of the Church during the anti-Soviet uprising.

It specifically named Bishop Ladislaus Ravasz, Bishop of the Danubian district and ministerial president, and Dean Laszlo Pap of the Reformed Theological Seminary in Budapest. Both churchmen had

been especially active in reorganization plans.

The paper said Bishop Ravasz had retired from ecclesiastical activities and gone to the Leanyfalu health resort on the Danube, about 15 miles north of the capital, where he had been living for the past several years. This was before he was recalled from retirement and asked to take over leadership of the Church from Albert Bereczky. The latter was ousted by Church leaders in October for his cooperation with Hungarian and other Communist-sponsored peace movements.

Nepakarat said Dean Pap had resigned all Church offices except his professorship in the Budapest seminary. It added he had applied for leave of absence until the end of June for reasons of ill health.

The newspaper also said the General Convent, top body in the Reformed Church, had circulated a statement declaring that the Church must strive to have the counter-revolutionary label removed from it. In addition, the paper stated, a committee of clergymen and laymen had censured any movement within the Church that might have a similar coloring.

The presidency of the General Convent, the paper reported, had confirmed its attitude by revoking previously-

announced plans to hold general elections for new Church officials.

It said that changes of personnel in the Church had better wait until quieter times.

Nepakarat quoted a West German news agency report as stating that W. A. Visser 't Hooft, general secretary of the World Council of Churches, had been made aware that the Reformed Church's legal and democratic leadership had been solidified according to the wish of the majority of Church members. (Witness, Feb. 28).

Attack Cardinal

Nepszabadsag, leading newspaper in Hungary, made a new attack on Joseph Cardinal Mindszenty, Primate of Hungary. It was the paper's second attack on the prelate within a month.

In an article headlined "More About the American Legation's Strange Guest," Nepszabadsag repeated its previous charge that Cardinal Mindszenty violated his asylum at the U.S. legation here by engaging in counter-revolutionary activities.

It also repeated its former allegation that the cardinal smuggled out instructions which led to 18 democratically-minded priests being suspended by their bishops for cooperation with the government.

The paper criticized Osservatore Romano, Vatican City newspaper, for declaring that Nepszabadsag's attack on the cardinal marked the revival of religious persecution in Hungary. Osservatore pointed out that the American legation had already denied that Cardinal Mindszenty used the legation as a base for conducting "political or related activities."

"The cardinal's several acts while a guest in the United States legation displeased the bishops and the decent priests," the Nepszabadsag article said.

It added that Church circles did not approve of persecuting priests working in the peace movement.

Cardinal Mindszenty, freed from house arrest during last October's anti-Soviet revolt, took refuge in the United States legation when the Russians attacked on Nov. 4.



DEAN URBAN
"Retirement Has No Allure"

ministrative duties, one may have lost the hang of it, but one can at least try. I hope to secure a teaching position somewhere in the Church, or engage in missionary work in conformity with the regulations of the Pension Fund. I do not look upon this change of life as retirement. Retirement has no allure of any kind for me, and I trust the Lord will take me before its enticements creep up upon me. I look upon it as a change of jobs and of a kind of activity.

"I have been associated with the Berkeley Divinity School since 1923 as Lecturer in Theology, as Associate Professor, then as Professor in Residence, and for the last ten years as Dean, and I have enjoyed every minute of it. The Lord has permitted me to do what I wanted to do, and what I have always considered, and still consider, the most important specialized work in the Church, the training of its clergy. This is reward enough!"

Dean Percy Urban Speaks Piece About Retirement

★ Dean Percy Urban of Berkeley Divinity School is to retire as dean and professor in June, 1957, having reached the retirement age. He had interesting things to say on the subject in his report to the trustees:

"Obviously one approaches a change in life such as this with mixed feelings. Berkeley is in the thick of things, and it is natural that one would wish to see them through to completion. However, there is a law of compensation working

in all things. If I have to go out, it is better to go when the tide is coming in. Also, I shall have a kind of freedom that I have never had before. Relieved of all the pressures of a dean of a divinity school, especially in this last strenuous, if not indeed hectic, decade at Berkeley, I shall have more time for teaching somewhere in the Church, for preaching and speaking, and for writing. One of course can make no promises about writing. In the press of ad-

CHURCH DRAMA IN MARYLAND

★ The Guild Players of Baltimore are producing a three act play, "The Kingdom of God" by the Spanish dramatist, Martinez Sierra. The cast of 36 will first play it at Grace and St. Peter's, after which it will be shown in other eastern cities.

The play is the one chosen by Ethel Barrymore for the opening of her New York theatre. It is the story of a Gray Nun, who gives up things of the world in order to insure such a portion as she may get in this life of the Kingdom of God.

In the background of the ministry of the present-day Gray Ladies in social work, there is the long history of the Gray Nuns. These Sisters of Charity, chartered in England in the 18th Century, progenally devoted themselves to the care of the aged sick, later work expanded to include concern for children and women in need of rehabilitation. Unlike most religious, the Gray Nuns do not take perpetual vows. Theirs is an annual profession, and the sisters are free to leave the order at any time. Few of them do, however, for their work in the redemption of human lives is a compelling vocation.

The work of this order received world-wide attention at the time of the marriage of Queen Elizabeth and the Duke of Edinborough. The Duke's mother is a Gray Nun in the Orthodox Church. In the photographs of the royal family her simple habit stood out in contrast with the gowns of the other ladies.

LAFAYETTE YEAR IN FRANCE

★ A committee composed of Americans as well as Frenchmen has been set-up to sponsor a series of events this year in

the interest of friendship between the two countries honoring the memory of Lafayette. The chairman is the Marquis de Rochambeau, descendant of the admiral of Revolutionary War fame, aided by Henri Bonnet, former French ambassador to the United States.

This follows the widespread observance last year of the 250th anniversary of the birth of Benjamin Franklin, for which a special service was held at the American Pro-Cathedral of the Holy Trinity in Paris.

Mrs. Sturgis Lee Riddle, wife of the Dean, is serving on the committee of sponsors for Lafayette Year.

ST. BARTHOLOMEW'S NOONDAY SERVICES

★ Bishop Coleman of Canada opened the noonday services at St. Bartholomew's, New York. On successive weeks through Lent, Monday-Friday at 12:15, the preachers are Dean J. Burton Thomas of Canada; Bishop Higgins of Rhode Island; Bishop Stokes of Mass.; the Rev. John L. O'Hear of Cleveland; Dean John O. Anderson of Canada; the Rev. Frank H. Smye, formerly vicar of a church in London, England.

The rector, the Rev. Terence J. Finlay, is to conduct the Three Hour service on Good Friday.

LENTEN PROGRAM IN COLUMBUS

★ Trinity Church, Columbus, Ohio, launched a fine Lenten noonday program on Ash Wednesday when the preacher was the rector, the Rev. Robert W. Fay.

Other preachers during the season are J. Walter Sillen, Baptist of Columbus; Ralph W. Sockman, Methodist of New York; W. L. Steffens, Methodist of Columbus; Bishop H. G. Werner of the Methodist Church; Thomas V.

Barrett, Episcopalian of Lexington, Va.; Dean H. H. Kruener of Denison University; Charles U. Harris, Episcopalians of Highland Park, Illinois; Dean J. B. Thompson of the University of Chicago.

Bishop Hobson will preach at the services April 15-18 and Dr. Fay, rector, will conduct the Three Hours on Good Friday.

RELIGIOUS SURVEY OF LEGISLATORS

★ There are 12 Senators who are Episcopalians and 48 Congressmen, according to a survey made by the Library of Congress. Methodists have the largest number, with 18 Senators and 87 Representatives.

With 11 Senators and 84 Congressmen, the Roman Catholic membership is larger than at any time in history.

There is one Hindu, 12 members of the Jewish faith and 7 Mormons. Four members refused to disclose their religious affiliation and 20 others designated themselves merely as Protestant.

DEDICATE CHURCH AT EMMAUS

★ A new church and parish hall were dedicated recently at St. Margaret's, Emmaus, Pa., by Bishop Warnecke. The church has a free standing altar. A community service was held later in the week in which ministers of other churches participated.

JAMAICANS MIGRATE TO ENGLAND

★ Bishop Gibson of Jamaica announced at the synod meeting at Kingston that a Jamaican clergymen will be sent to England to minister to migrants from the West Indies. Since 1953, more than 43,000 Jamaicans have migrated to England with an additional 7,000 from other West Indian islands.

EDITORIALS

Where Is Wisdom To Be Found?

THE gas company and a couple of boys are tearing up our street, where snow and mud strive for mastery; and on our desk letters, things to be written, and bills to be paid reflect the confusion outside. Everybody is at home with a cold; Mr. Eisenhower has been reading sermons again to Mr. Ben-Gurion; the number of the whooping cranes is diminishing; people at the parish are not speaking to each other; our local airbase has received its stockpile of nuclear weapons (under "elaborate precautions" for safety); and three nights ago our hosts turned on the TV during supper.

You will be happy to know that we are resisting the impulse to sound off on some or all of these topics. One dreams about decelerating and reconstituting one's life in a much larger country house in the South; one even saves up money towards it. But in the meantime, what is one to do about the mounting tale of just complaints, annoyances, and above all of duties—urgent or marginal, external or self-devised or simply neurotic? Obviously sooner or later one must call a halt: "I will not forever be tyrannized over, least of all by my bad conscience". One must take time out and ask, "What am I doing in this mess? and what is to be done about it?". Unless one is careful in fact, one will end up looking for wisdom.

We suppose we are not exceptional in having daydreams of finding wisdom—or even of accepting a superior substitute, such as Marilyn Monroe. We have succeeded in persuading ourselves that the Hollywood figure—or any figure which would consider even for a moment wearing slacks—is unnatural and inconvenient for women; and has become popular only because modern man, for some reason, wishes to make the momentary mistake of imagining that the trousered figure preceding him down the street is a member of his own sex, before coming to the delicious realization that it is not. We have not, however, succeeded in persuading our daydreams of this. But we digress, the usual accompaniment of the search for wisdom. Once again

(this is the only way!) let us resolutely put behind ourselves February and its hangers-on, and return to our starting point.

We suppose then that others besides ourselves have imagined hearing rumours that a new understanding of things had made its way into the world—in a cave in the Himalayas, perhaps, or in Singapore. Pilgrimage has been taken from us, and we feel the loss. No doubt we have not been alone in hanging around bookstores, hoping that a new volume smelling of the press, before the world had rubbed its bloom off, would bring to us the news we had been waiting for. Some of our happiest memories are of books bought and read while that expectation was still warm. We also remember an air corps corporal in a bar in Dayton, Ohio, devouring in one winter evening the yellow-bound "Smyth report" on atomic energy, hoping and fearing to find there some tremendous final revelation of the heart of things.

The Great Mistake

AND we raise no question but that ever since there have been cities, youth as yet without a master has wandered out among the works of man after dark, just on the off chance that in some casual encounter, or spread flaming across the sky, there would be spoken to him the all-illuminating word. Perhaps a few, here and there, have in fact heard it. But most youth go ahead and find themselves or are given a master: a profession, a family, a dogma, or a living human master. Certainly it does not usually speak to them that word; but as certainly they stop pricking their ears to hear it.

Perhaps here is the great mistake. How often have we heard the complaint that the freshness of youth is lost before the experience of age is gained? But even when we are fettered to the wheel of the world, the search for the word is not denied us. We may no longer feel within us the certainty that it is waiting for us somewhere. But we once felt that certainty; has anything happened to dis-

prove it that had not happened before? No, except that we are older and tired. But why should we not trust the instinctive belief of youth, and try to work it out in the light of our hard-won experience?

After all, if there is such a thing as wisdom, it cannot be reserved for a fortunate few. One tends to imagine that the philosophic quest would be much facilitated if one possessed at the same time good health, a taxfree income of twenty thousand a year, and a manor overlooking the sea. But obviously it would not be right that only such a man could find wisdom; and if it is not right it cannot be true. Therefore wisdom can be found, if at all, in spite of sore throats, oil bills, and committee meetings; for these are the common lot of mankind. Perhaps, we might wildly hazard, wisdom can be found precisely because of them; for should not wisdom have something to do with the common lot of mankind?

However that may be, we can only start from where we are. And plainly dishonesty, as we have said before, cannot be expected to smoothe our path. Therefore the first essential is that we should in our own minds fudge nothing about our real circumstances, our real desires, our real motives. For wisdom must have something to do with the way things really are; but all we know is how things are where we are. And the great advantage that balding Experience has over Youth is that it has been forced on his attention how deeply other people deceive themselves. From this it should be no great step, recognizing his likeness to others, to conclude that the same process is operative in him. And this discovery, disconcerting at first, should in fact be the first revelation; for it explains why so few people obviously ever acquire wisdom.

It does not matter then how sinful or even distracted one may be—if for example one must recognize that one is really thinking of his investments while making love, or of his vacation while urging a student to confess that he has cheated. The one thing necessary is to take cognizance of the distraction: one is then back in touch with reality; one is on the right track.

Does Dogma Help?

WILL Dogma help us towards wisdom? Presumably not. For dogma is either the name for a reality which already exists in

us, or not. If it is, we have the experience, and can dispense with the name; if not, it is either a lie or an irrelevancy. More precisely, the dogma which one officially holds will be the thing most likely to lead him astray from the truth. For nobody really holds his dogma with absolute firmness. Scratch the most consistent rationalist, and you will discover a streak of superstition; hidden in the most devout churchgoer is a vestigial scepticism. Those traits must have had a very stubborn hold on the man to have survived in spite of his beliefs; therefore they must express a most important truth. So we can lay down the general principle: "Treasure the sentiments you find in yourself which are the most opposite to your professed beliefs; they are your best clue to the side of reality you have missed".

Nothing else that we can think of, in fact, will help us towards wisdom except History. Our present existence is a good cross-section of reality: but like most cross-sections it leaves out the worst and the best of which reality is capable. History then extends the range. But we could not believe, nor understand, history if it did not overlap with what we already know; we must always come back to that. A good deal of the Lent things we are told to do, now upon us, seem on the other hand like ways of trying to convince ourselves that we really believe the things that we are supposed to believe. This will not do at all. Next week we shall have something to say about the Witness's Lenten Book; but for the meantime we can only repeat this. Nothing you have done in the past can either take the place of absolute honesty in the present, or hinder you from it. No set of beliefs or lack of belief will absolve you from the awful daily necessity of trying to understand what you are all about, and what the universe is all about. There is no such thing as spiritual progress: any ground you have gained in the past will have to be gained again in the present.

The only habit that will do you any real service is to accustom yourself always to begin once again from the beginning.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

More On The Church of South India

By Bishop Lichtenberger

One of the questions which was in our minds when we came to South India was this: How well is the Union understood by the average layman? We see now that this question would not have occurred to us if we had had any familiarity with the Church of South India or with the people who are its members. About 85% of the members of the C.S.I. live in villages or rural areas. Only 35% can read and write; they have little understanding of the theological issues involved. What we should have asked is this: How does the Union touch the lives of the ordinary member of the C.S.I.? In some ways, not at all, but certainly walls of partition have been broken down; there is a deep and growing fellowship.

Two great unifying factors (among others) are having their effect. One is the Liturgy, little used in some places still, it is true; infrequently used in the villages, because there are not enough Presbyters; but nevertheless the Liturgy of the C.S.I. It is their common worship, it is not Presbyterian or Methodist or Anglican, it has come out of the liturgies of Christendom and found expression in Indian form. It seems quite evident that this act of worship will strengthen and deepen the Union that was inaugurated in Madras in 1947.

The other unifying power is the bishop. Power is perhaps the wrong words to use. The bishop in the C.S.I., as the moderator has said, has an authority which is spiritual rather than financial or administrative. Being relieved of administrative authority, C.S.I. bishops are able to be real shepherds of the flock of Christ. Wherever the bishop goes he is the symbol of union and a representative of the Catholic Church.

This was evident wherever we went. The presence of the bishop says to the people in the most remote congregations "You are not an isolated gathering of Christians, self-contained; you are part of the one holy, catholic, and apostolic church." It is my own observation that the bishops of the C.S.I. are not only symbols of union to their people and effective instruments in strengthening that union, they may very well, quite unintentionally,

teach us in the older Churches in the West what a bishop in the Church of God is really meant to be.

By Gardiner M. Day

It is impossible to appreciate the Church of South India if one imagines it set down in the environment of New York or some other part of the United States. It is hard to conceive of two countries so different in so many ways as the U.S.A. and India. Therefore, I should like to speak briefly of the environment of the Church of South India, in order that you may have greater appreciation of the tremendous difficulties which the C.S.I. or any Christian Churches faces in witnessing to our Lord in India. These difficulties are so many and so devastating that I can only speak of a few.

First on the list must be hunger. The food supply is insufficient. Consequently, most of the people in South India have little reserve strength.

Second on the list is poverty. One could not attend a service in an Indian village and see the generosity of these people who scarcely know where the next meal will come from without realizing that whatever we give individually, relatively speaking we give out of our abundance while these Indians give, like the widow Jesus saw offering her mite, out of their poverty.

Thirdly, it is hard to make vivid the seriousness of overpopulation. India is a country four and one-half times the size of Texas with fifty times as many people. Add to these the enervating heat, the fact that 80 per cent of the population are illiterate, and the 20 per cent that are literate are divided by numerous languages and dialects. The divisions caused by caste is hard to portray. The textbooks say there are four major castes, but we found there are some 3,000 subcastes.

In recent years, Hindu nationalism has become steadily stronger and more vocal in its

Summaries of addresses of three of the delegates sent by General Convention on a special survey of the Church of South India last summer, made at a special conference for the clergy of New York, held under the auspices of the diocesan committee on ecumenical relations and the dean and chapter of the Cathedral on February 26, at which Bishop Donegan presided.

Nina

opposition to Christian missions. This was made evident by the issuing of the Niyogi Report of a committee appointed by the government of Madhya Pradesh to investigate missions. These nationalistic Hindus would have the government expel Christian missionaries from India and take over all the educational and medical institutions conducted by the missionary movement. They see all missions as symbols of Western imperialism and as tools of the Western nations for combating Communism.

There are a number of reasons for the Niyogi investigations at this time. One of them apparently was the increase in the number of foreign (including American) missionaries since India achieved her independence. This was amazing to us as the older Churches, such as those represented in the C.S.I., long ago adopted the policy of decreasing the number of foreign missionaries and of stepping up the training of native leaders.

We found, however, that this increase of foreign missionaries was largely among the Pentecostal and other sects, who apparently have entered India in large numbers since 1948. This creates a special problem inasmuch as the missionaries of these sects rarely convert non-Christians but rather prey upon members of the established Christian congregations and strive to wean them by telling them that they have not been taught the true interpretation of the Bible or of Christian doctrines. Everywhere we went, we were asked what can be done about these sects. To this question we had to confess we had no answer. We could only express sympathy in that we are similarly troubled by them at home!

Fortunately, Prime Minister Nehru, professedly an unbeliever, appreciates the contribution which Christianity has made to India and has steadily resisted all the pressures put upon him to obstruct the missionary movement. In the brief interview which we were privileged to have with him in Delhi last August, he went out of his way to observe that Christianity was indigenous in India and had been in India centuries before it reached many countries of the West. Nehru's policy has been to have the government treat all religions on the basis of equality but with fairness.

The missionaries whom we met were unanimous in their praise of Nehru's attitude toward the Church and in their admiration for

him as a leader. They repeatedly told us that no one else could possibly hold India together as Nehru has done and is doing. At the same time the missionaries know that no one can tell when some political shakeup may occur which will give the nationalistic Hindus control and easily result in the foreign missionaries being summarily expelled.

In the Future

In India some 8,000,000 Christians, about half of whom are Roman Catholic and about half of whom are non-Roman, are set down in the midst of 309,000,000 Hindus out of a population of approximately 377,000,000. If the Church is to move into the future with any strength—indeed if it is to survive—these things are essential.

It must make an even greater effort to develop native Indian leadership in every phase of the Church's life, and it must hand over more rapidly than it has in the past the administration and control of the Church to Indians.

I am particularly glad to report that the transfer of leadership from foreign hands to Indians has been moving forward rapidly in the Church of South India. At the present time there are only 90 foreign presbyters and deacons. There are only 65 foreign lay evangelistic workers in the C.S.I. as against over 3,500 native evangelistic workers. The bishops are now evenly divided, there being 7 native and 7 foreign bishops, but it seems likely that only native bishops will be elected in the future.

The Church throughout India must strive to achieve a united Church even more rapidly than it is doing. Present negotiations in North India seem to be moving very slowly although Ceylon apparently is making greater progress. One of the recommendations of the Niyogi Report was that an independent Christian Church be established in India which would cut itself off completely from any foreign support or from any foreign influence or control.

The foreign missionary boards must be at pains to send only missionaries of first-rate caliber, and they must be men and women with special skills that will be sent to work in the indigenous Church, be it the C.S.I. or some other, rather than to head up the work of the Church, be it parish, school, hospital, etc.

Above all, the primary emphasis of every missionary going out in whatever capacity

must be service. What apparently converts the Hindu is not so much preaching, teaching or even medical work as it is seeing the Christian way of life lived in terms of unselfish, sacrificial service that exemplifies the saying in Jesus' parable, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This is the greatest and most convincing contribution that the Christian Church can make to India today. I am happy to say that I returned from India convinced that the C.S.I. is making just this contribution in a truly remarkable way.

By Clifford P. Morehouse

Among those in the delegation visiting South India last summer, it was my particular task to visit villages of low-caste Christians remote from the cities. In these, living conditions are very primitive. Often the Christian village lies outside the higher caste Hindu village, and the Christians are not allowed to associate with the people in the main village or to use their village well and other facilities. The Christians in these areas are peons who work in the rice and sugar fields owned by the Hindus, and who are often unemployed.

I turn now to consideration of some parts of the delegation's report, particularly those dealing with worship, theological education, and the training of lay leaders. As the only lay member of the delegation, I was particularly interested in the question of lay leadership which I would describe as tremendously important in a Church of one million members with only about nine hundred ordained clergy. There are more than ten thousand catechists and lay workers in the Church of South India. These are taught to conduct fellowship classes with such a variety of themes as Bible study, social problems, our duty to the community, and the answers to the teachings of Communism.

On the pastoral side, attention is given to such practical matters as pastoral calls, visitation of the sick, encouragement of family prayers, advice on family matters, conduct of the Sunday School, preparation of children for confirmation and preparation for Christian marriage.

Young women are given similar instruction, plus home-making and principles of village sanitation and hygiene. They are trained to be Bible women or the wives of village catechists.

Since the pastor often has twenty to thirty villages under his supervision, he can visit them only occasionally to take them the sacraments. Between these meetings, the burden of carrying on the Christian life is laid upon the lay leaders who thus have a tremendous responsibility.

Summing up my impressions, I would say: Nature is hard on India. In the north we saw floods that destroyed crops. In the south we saw unbelievable drought—no crops, baking sun on dried-out desert, village wells from which not more than a pint could be drawn at a time. Both conditions cause famines and indescribable suffering. Yet we were greeted with garlands, limes and plantains. The latter we gave back to the children, who grabbed them so eagerly that they almost snatched our hands off. But always the people were docile, resigned, and basically friendly.

The Church of South India is hard to assess. It is heavy on institutional work—schools, hospitals, etc. With the departure of the British, it is increasingly hard to staff these. Many foreign missionaries remain, but they no longer remain in key positions and they know their days are limited. Yet the Indians are sadly lacking in leadership, and few of them have any financial ability. It is a sad commentary on 150 years of intensive missionary work, that so little native leadership has been developed.

As to unity, there has been more difficulty in uniting the two Anglican factions—CMS (Low Church, no crosses, etc.), and SPG (old-fashioned High Church)—than in assimilating the Congregationalists, Methodists, Basel Mission Germans. It is overwhelmingly Protestant, Puritan, and fundamentalist, though with a surprisingly Catholic liturgy and, among the leaders, a real ecumenical outlook. But in the villages the union has made little change; they are about as one might imagine first-century slave communities in the remoter parts of the Roman empire.

Along with other members of the delegation, I felt that the Christians of this country, and particularly members of the Episcopal Church, should extend the fullest amount of fellowship to the Church of South India, consistent with the faith and order of their own Church. The difference between them should not be minimized, but I do express the hope that ultimately the problems of the Church of

South India would be resolved in such a way that full intercommunion between the Episcopal Church and the Church of South India might be possible.

This, I feel, can not be done until the Church of South India develops its own Prayer Book and becomes more unified, with an episcopally ordained ministry, and a commonly accepted form of Baptism, Confirmation, and Holy Communion. I hope that this might be accomplished by 1977, the end of the "trial period" of thirty years from the establishment of the Church of South India, during which time various differences and irregularities might be ironed out.

In the years that lie ahead, India is the key to the situation in Asia, and Asia is very largely the key to the problem of the future of the world. It is of vital importance that Christianity should play an increasingly large part in the Indian scene, and American Christians ought to do everything in their power to help strengthen the hands of the Christians in India.

So far as the Episcopal Church is concerned, this can best be done through the Anglican Church in the north of India and through the Church of South India. I hope very much that this will be in the hearts and minds and prayers of all of us.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 2nd Sunday in Lent

St. Matt. 15:21-28

"O Woman, great is thy faith."

This is one of the more intimate scenes from Jesus' ministry. He and the woman confront each other alone. The daughter who is the cause of the dialogue is not there. The disciples make only a brief appearance. Jesus and the woman have the stage to themselves. It could just as well describe any troubled person in conversation with the Lord and how the answer to prayer is won. There is the request, the period of testing, the acknowledgment of insufficiency, the reiteration of the prayer—a kind of wrestling with God—and, finally, the favorable answer.

Jesus' reaction to the woman seems harsh, yet we can understand it. Historically, his

mission was primarily to Israel. When she addressed him as "Son of David" she acknowledged his responsibility to the Jews and his right to be exclusive in the exercise of his beneficenses. Jesus' silence is thus in the character of the "Son of David" as she thought of him. Strategically, Jesus had deliberately withdrawn northward to be alone with his disciples away from the distracting crowds of Galilee. Doing for this woman what she wanted would at once stir up just the kind of excitement he was trying to avoid at this time.

But since it was his nature to give what was truly needed there seems also to have been the psychological factor, so often operating in his reactions, of challenging and testing the petitioner for her own sake. She knew that the whole scheme of thought revolving around the "Son of David" notion implied the inferiority of non-Jews to Jews, as dogs to masters. Did this actually express a deep-seated resentment in her? Was her own disturbed inner state a factor in her daughter's mental illness? If so, when she humbly assumed this position and expressed appreciation even for indirect favors, the waste, as it were from the rich Jewish system, she had made a healthy adjustment which showed that giving her her wish would not be a wasted grace. (Note for example St. Mark 7:29 in the RSV language.)

The woman's faith was declared to be great because it was a **modest faith**. She was truly unselfish. She wasn't asking for herself and she wasn't asking for much. Most of us would not have called that a great faith. Indeed, in the common view faith is something assertive, aggressive, demanding, large-scale, and brought to bear upon God like a stream of pressure. Such, for example, was the popular Jewish demand for Messianic banquets and political empire. This woman in her request acknowledges her own need and is willing to accept a mere crumb. This attitude Jesus calls a great faith.

The woman's faith was great also because it was intercessory. The daughter had no faith of her own. She was not in her right mind. She could not pray. The mother's faith substituted for her. She prayed not only on behalf of her daughter, but also in her place. To do that with sincere hope of healing truly is great, heroic faith. Her prayer was effectual.

Does it need to be said that such prayer, such faith, is very much needed today in personal and group relations? Perhaps, however, a radical revision of what is thought to be faith, at least, great faith, is necessary before intercessory prayer can become effectual like this pagan woman's. Too much intercessory prayer is in the spirit of superiority over those who are prayed for, and lacking in the elements of acknowledged need and vicarious suffering.

A modest faith is a receptive faith, and it evokes the answering faith of God. Jesus' response showed his confidence in the woman, a pagan, to use his gift rightly and to become a disciple in her own land. It must have been refreshing for Jesus to meet such a person. It was a rare occasion. He must have felt a real kinship with her for it was just such a modest faith in God on which he had decided to base his ministry.

Following the Gospel for the previous Sunday with its lesson on faith, this selection adds this particular: Let your faith be modest. Be willing to accept gratefully mere fragments from God's hand. In that spirit you will be fit to receive the greater things that God wants to give you.

Church Music

By Frederick Chapman

Rector of St. Paul's, Gardner, Mass.

AT A recent clergy meeting I was asked to suggest a list of sequence hymns to supplement the much over-worked Hymn 249. Many churches use the hymns suggested in the liturgical index, which begins on page 804 of the Hymnal 1940, but I believe my brother clergy were looking for a list of general sequence hymns which fit any season, and which have a first verse that is especially appropriate. With this in mind I submit the following list. Hymns 153, 253, 260, 298, 299 (For a Saint's Day), 377, 385, 399, 400 (to tune of 386), 402, 403, 439, 466, and 485. Hymn 195 is also a possibility, and this hymn also makes a fine substitution for the Gloria in Excelsis during penitential seasons as a relief from 209 and 335.

About Books

ON MY desk I have several books that I believe should be in the library of every choir director. One is "Steps Toward A Singing Church" by Donald D. Kettring (Westminster Press). Dr. Kettring, a very gifted organist, director, writer, lecturer, composer and ordained Presbyterian minister, has packed more useful information in this volume than I have ever found before between the covers of one book. Some years ago Dr. Joseph W. Clokey wrote an excellent little pamphlet called "In Every Corner Sing". It is published by Morehouse-Gorham, who also furnish a mimeographed list of choir and organ music which is designed to supplement the book. In 1954 H. W. Gray published a book by Everett Titcomb called "Anglican Ways". This is a valuable addition to any library, and especially helpful to those whose churches normally use a good deal of plainsong.

A standard work on choral methods that has held its place for many years is "Choral Technique and Interpretation" by Henry Co-

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ward. Novello is the publisher. In 1935 Walford Davies and Harvey Grace wrote a book called "Music and Worship". It is as valuable now as it was then. It is an H.W. Gray publication. Every church musician should own copies of The English Hymnal and The Oxford Book of Carols, both Oxford Publications. Oxford also publishes "The Church Anthem Book", edited by Walford Davies and Henry G. Ley. This is a collection of one hundred outstanding anthems, including composers from the fifteenth century to the moderns. Finally, we should all have copies of "The Hymnal 1940 Companion", which gives a wealth of information about the contents of our current hymnal.

The joint commission on church music is now issuing newsletters to the chairmen of diocesan music programs. Paul Allen Beymer, secretary, asks that you be informed about a new book by Dr. Leo Sowerby called "Ideals In Church Music". It discusses the history, quality and standards of church music, and is published by Seabury Press for sixty-five cents.

Mr. Beymer's letter also says the commission recommends "The Oxford American Psalter" (the psalms and canticles pointed and set to Anglican chants) by Ray F. Brown of General Theological Seminary, published by Oxford University Press. For small choirs desiring help in studying the music in the service part of the Hymnal we recommend the 12" L. P. Columbia Record ML-4528 with Anglican Chants by Harold Gilbert and the Plain-song by Ray Brown.

In looking forward to Lent, one of my favorite anthems is "Wash Me Thoroughly" by S..S Wesley (Novello O.A. 186). Another of less difficulty is Attwood's "Turn Thy Face From My Sins" (H. W. Gray M.T. 155). The list of fine Lenten anthems is unlimited. You doubtless have your own favorites. Two splendid unaccompanied anthems that have held my interest through the years are Noble's "Go To Dark Gethsemane" (Gray) and Philip James' "A Ballad of Trees and The Master" (Oliver Ditson). Both require excellent singing.

(Next: Palm Sunday and Easter)

Talking It Over

By W. B. Spofford Sr.

GALLEY PROOFS can be read, then stone proofs and finally press proofs, and yet I'll always miss errors. Any one of these proofs can be read by my wife and she always spots the mistakes I miss. Why this is so will have to be explained by someone besides me. It just happened that part of this paper was not read last week by her—hence the boner in the book review of Fred Grant's "Epistle to the Hebrews". We had it "Episcopal to the Hebrews", which is pretty shameful, especially when it happens to a friend like Fred Grant. There is only one advantage in the error—it

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AT ALL BOOKSTORES



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gives us a chance to call attention to the book again and to tell you all that you better buy it.

We are starting a new feature this week, conducted by the parson whose picture is on the cover. Frederick Chapman is now the rector of St. Paul's, Gardner, Mass. and started doing these pieces at the request of Bishop Appie Lawrence for the clergy and choir directors of his diocese. He wrote that they ought to have a wider reading and so Mr. Chapman kindly agreed to let us run them in *The Witness*. We are sure they will be helpful to organists, choirmasters, clergy and others.

Before ordination Mr. Chapman was organ-

ist and choirmaster at St. Peter's, Albany, N.Y.; Christ Church Cathedral, Hartford; St. Peter's, Charlotte, N.C. His organ teachers were Caspar P. Koch, T. Tertius Noble, Clarence Dickinson and Clarence Watters. He also studied Church music with Charles Winfred Douglas, H. Beckett, Frederick Schlieder, Hugh Porter and others.

With the column, for your convenience, we give the addresses of most of the music publishers he mentions. If you did not find the address in that list send a postal to *The Witness*, Tunkhannock, Pa., and we'll send it pronto.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Walking with God: A Devotional Miscellany. Edited by Frederick Ward Kates. Church Historical Society. \$.50

One owes the Church Historical Society a vote of thanks for publishing this booklet made up of hitherto unpublished material from Bishop Brent's diary and meditations. These excerpts cover the periods of his life from the Philippine Islands days to three days before his death. The excerpts are all too few, but they reveal much of the spirit and quality of a much-loved bishop.

The Single Eye by Austin Pardue. Morehouse-Gorham Co. \$2.50

Bishop Pardue sets forth in simple and concise language the ideal aims of the priesthood. The author's ability to weave together the psychological facts of life with the deeper understanding of the life of Jesus is forthright and direct. He does not leave any room for miscalculating the risks involved or misunderstandings. The statement, "If thine eye be single, thy whole body shall be full of light," is brought out to be the secret of the life of the man dedicated to God in the sacred ministry.

The first eleven chapters deal with the consecration of self to Christ in order to overcome the

many vicissitudes and obstacles which bedevil the man consecrated to God's service. This is by no means a hopeless task, though an exacting one. The man of God must be fired by "Imagination, Vision and Faith," which will strengthen his weaknesses and build a strong character. The author demonstrates in no uncertain terms the truth of the words, "Without me ye can do nothing." Familiarity and absolute understanding of the life and character of our Lord, as contained in the New Testament, is the essential ingredient for the full round life of God's pastors if they are first to help themselves and bring others to the Master's side.

The second and final section deals with the all-important aspect of prayer and all its ramifications, as well as its pitfalls. He points

out that no man can be a man of God without the deep spiritual life which only prayer can bring. No pressure, no matter how great, should deter a man from praying regularly, systematically and sincerely. He deals with some helpful suggestions on "What to pray for," the different kinds of prayer, the necessity of pencils, posture, etc., which all leads to the greatest prayer of all the making of one's Holy Communion, and the dynamic act the prayerful communion has on one's life.

The Single Eye is refreshing reading from the much publicized controversial material which frequently comes to one's desk these days. The book deals exclusively with the way and means, in a practical way, of deepening the spiritual life of the man of God. In no way can it be said it is a treatise or series of lectures on the subject of the inner life, but a simple and direct accounting of the everyday experiences of prayer life.

While it appears that the author is thinking out loud it is not a series

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—Benjamin H. Wood

Protestant Preaching in Lent by Harold J. Ockenga. Wm. B. Eerdmans Publishing Co. \$3.95

Here is a book that ought to be useful to parsons everywhere who are Lenten preachers in their own parishes or elsewhere. It consists of seven series, each containing from four to eight quite full sermon outlines. Whether one actually cribs these outlines intact for his own sermon or not, they will prove of value for their suggestiveness and their fund of Biblical material.

These outlines were originally the skeletons of sermons preached by Dr. Ockenga in the old Park Street Church in Boston on "Brimstone Corner". That term was once, long ago, a quite descriptive one, but is so no longer. Protestants and other Christians have learned much in the past 150 years about the nature of the God of love whom we preach about and try to understand.

In the Gray Rain by Hazel Severson McCartney. Harper & Brothers \$3.75.

This is a unique and, in every way, a charming book. It consists of a series of short chapters, each one giving a vivid picture of what Japan was like in the four years immediately after the close of World War II. These pictures have to do with the common people, many of them destitute, all of them suffering from the terrible ravages of war. There is nothing on the political

plane, nothing of the problems of the American occupation.

It is an unpretentious narrative of the courage, dignity and determination of simple people beginning to emerge from the horrors of a war that had left their land desolate. No one with a heart can fail to be thrilled with admiration for the characters that live in the pages of this book.

That the author was well qualified for her task is indicated by the biographical notes that accompany the book. Born of Norwegian immigrants to the United States, she spent her childhood in Wisconsin. Before she was 20 years old, she went to Japan as secretary to a Lutheran missionary and stayed for three years. Returning to America, she completed her college education. At the beginning of the war she went to work in the welfare department of a concentration camp for Japanese in the Colorado desert. There she met and married Mr. McCartney and went with him to work in the Tule Lake segregation center. At the end of the war the young couple went to Japan where they spent four years teaching in Lutheran mission schools.

No small part of the fascination of this book are the exquisite illustrations that adorn each chapter. They are done by Michico Honjo, a friend of the author and her language teacher.

Harper Torchbooks.

This is a series of "paper backs", reprints that bring within the range of the ordinary person, and especially the student, certain outstanding books which have been long out of print and available only in libraries.

Among them—the first of the new series — are Evelyn Underhill's *Worship* (\$1.75), Martin Buber's *Eclipse of God* (\$1.15), Blakney's translation of Meister Eckhart's writings (\$1.45), Ludwig Feuerbach's *Essence of Christianity* in George Eliot's translation, with an introduction by Karl Barth and a foreword by Richard Niebuhr (\$1.45), Austin Farrer's *The Core of the Bible* (selections from the A.V., 95 cents), George Santayana's *Interpretations of Poetry and Religion* (\$1.45).

This is a grand beginning, and we wish the publishers (Harper and Brothers, New York) much success with the series.

—F. C. Grant

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SOUTH AFRICA DENIES VISA TO CARPENTER

★ The government of South Africa has denied a visa to the Rev. George W. Carpenter, Africa secretary of the International Missionary Council with offices in New York. A government spokesman said that no explanation was required, but it is assumed by Church leaders that it is because Carpenter once criticized working conditions for Negroes in South Africa.

His visit was to be preparatory to the next assembly of the Council to be held on the Gold Coast later this year.

CONFERENCE FOR VIRGINIANS

★ Canon Albert J. duBois, director of the American Church Union, is to conduct a conference for Canterbury Clubs in the three dioceses of Virginia. It will be held at Roslyn, April 13-14, and the theme will be "the Prayer Book on the campus."

YOUTH DIVISION TO HAVE VISITORS

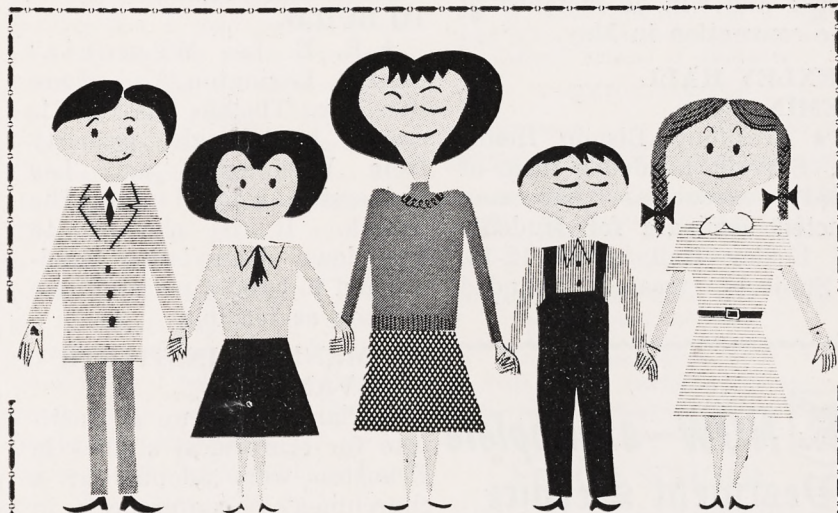
★ A new project sponsored by the youth division of the Church's department of education, which will bring from five to ten students from overseas Anglican Churches to live with Episcopal Church families in the United States, won the enthusiastic support of the youth planning committee, at its consultation at Seabury House.

The consultation brought together two clergymen and two high school-age youth leaders from each of the Church's eight provinces. They were led by the Rev. Richard L. Harbour, executive secretary of the youth division and his wife, who is editor of publications for the division.

Participants heard addresses by Bishop Sherrill and the Rev. David R. Hunter, director

of the department of education; evaluated and tested program material put out by the youth division by "acting it out" in youth group situations; held a panel discussion

on how to observe Episcopal Young Churchman's Sunday, and participated in a series of recreational leadership workshops, conducted by the Rev. Rue I. Moore of Decatur, Ga.



LAST year, the children of the Episcopal Church gave more than \$400,000 for direct assistance to missions in Liberia, South Dakota, and the Spokane district. This year the Church School Missionary Offering will help provide Christ-centered schools in Haiti, Chapels on Wheels, and ministry to the Negro people.

Haiti suffers severely from illiteracy, with nine out of ten people unable to read or write. The Episcopal Church now operates 39 parochial schools, however, in which 2,300 Haitian children are enrolled. The 1957 Offering will help build new schools for 18,000 to 20,000 children.

Chapels on Wheels have already rolled up a fine record of evangelism in several states. More Chapels are needed, to carry the Gospel and the Sacraments to remote ranches, to temporary workers on great construction projects, and to hundreds of new villages all over this mushrooming nation.

A lack of money still prevents the building of churches in many rural areas with large Negro populations. Money is badly needed also to train young Negro candidates for the priesthood, and young women for Church educational work.

Every cent given by our church school children will go directly to one of the three missionary objects described above. None of the children's money is used for overhead.

The Church School Missionary Offering
281 Fourth Avenue, New York 10, N. Y.

STEVENSON MADE ARCHDEACON

★ Dean T. Stevenson, dean of Leonard Hall, pre-theological residence for students at Lehigh, has been appointed archdeacon of the diocese of Bethlehem by Bishop Warnecke and will be installed at the convention in May.

BEXLEY HALL SEMINARS

★ Presiding Bishop Henry K. Sherrill headed a team of "281" executives that conducted seminars for students of Bexley Hall, March 12-13.

Subjects treated included

education, work of auxiliaries and laymen's committees, and the activities of home and overseas departments. Bishop Sherrill also discussed methods by which the activities of the Church are integrated.

LEXINGTON PARISH TO BUILD

★ R. E. Lee Memorial Church, Lexington, Va., where the Rev. Thomas Barrett is rector, has bought property from Washington and Lee University, adjoining the church. It is planned to tear down the existing building and to build a parish house as soon as feasible.

ECUMENICAL INSTITUTE AT EVANSTON

★ Plans to set up an institute for ecumenical studies in Evanston were adopted at a churchmen's conference in Northwestern University. It was attended by 25 theologians, pastors and laymen.

Envisioned is a conference center similar to that maintained by the World Council of Churches in Bossey, Switzerland, according to Otto J. Baab, chairman of the meeting.

"It will continue the enthusiasm engendered here by the World Council's assembly in 1954," said Baab, a professor of Old Testament at Garrett Biblical Institute.

Sponsors hope to open the proposed center in 1958 for laymen's conferences "on the relation of the ecumenical

gospel to their various vocations," he added.

The conference would be designed to help laymen apply Christian teachings to social and physical sciences, business, psychology, politics, art and labor relations, Baab explained.

Among groups who will be asked to cooperate in the institute are ten Protestant seminaries in this area, the American Association of Theological Schools, the World Council, the National Council of Churches, the Church Federation of Greater Chicago, and the Evanston Council of Churches.

Application for a state charter was approved at the conference.

Baab was elected executive chairman of a board of incorporators. Others elected were: H. Ralph Higgins, rector of St. Mark's, Evanston, chairman of the committee on program and structure; Arthur Cushman McGiffert, president of the Evanston church council; and the Rev. Ralph Dunlop, Northwestern University chaplain.

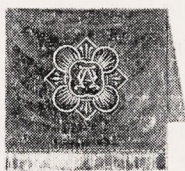
BERKELEY SHOWS RAPID GROWTH

★ When Percy Urban became dean of the Berkeley Divinity School ten years ago there were 32 students. This year there are 124, the same number as last year. They come from 42 dioceses and from 79 colleges.

New buildings, costing \$475,000, are being built and also three houses given to Berkeley by Yale are being moved to the seminary site.

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BACKFIRE

CHARLES L. McGAVERN
Rector, Christ Church, Macon, Ga.

It is perfectly obvious that Mrs. C. H. Dawson has given serious thought to the matter of the common cup, but it seems to me that there is an unwillingness to acknowledge the tremendous meaning of the common cup as a symbol of our Christian unity. In a time when we are terribly divided, it would be a tragic loss to remove from our midst the common cup. It is obvious, of course, that with intinction the chalice is still used in the celebration, but the common cup which no longer serves as a common cup for the membership loses its essential meaning.

Surely the common cup is worth maintaining at some cost to ourselves. I find it very difficult to believe that awkward mechanics and aching backs ought to be sufficient reason for doing away with the common cup, and as far as nervous people are concerned if they are nervous they will be nervous receiving the wafer as well as the cup.

I wonder sometimes why it is that when we approach the question of the common cup we give evidence that we are seeking an antiseptic world. Certainly we spend our days walking through crowded stores and exchanging spittle in our conversations. In our amorous moment we exchange kisses. Our children rub their hands on all manner of public things and then put their fingers in their noses and in their mouth. If the common cup were the only means where we mixed one with another physically, then there might be good

reason to do away with the common cup. I still have not seen statistics which indicate that there is any proof that the common cup is a danger any more than normal living is a danger.

It seems strange to me that in a day and time when studies seem to indicate that a good portion of our physical disability comes from emotional factors that we are so obsessed by and with germs. More than ever men and women need the Christian religion in its fullness and they need to understand that the Christian religion holds a truth that is above and beyond and more powerful than all germs. This is not to suggest that if one goes to church he will not suffer the ills of mankind for I believe our religion is greater than our ills. But we simply must hold on to the greater values and the higher truths and not lose them for lesser values and lesser truths. Unfortunately, there are parents who, in order to protect their children from any physical harm, warp their minds and their souls and this is what I fear many good people do in their obsession with the common cup and the possi-

bility of spreading disease by means of it. There is a greater truth and we must hold to it and not lose it.

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