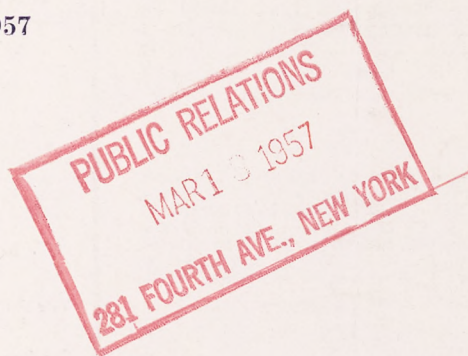


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The **WITNESS**

MARCH 21, 1957

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BISHOP SCAIFE

PRONOUNCES the Benediction at a service celebrating the founding of the Cathedral of the Polish National Church in Scranton. Story of the three-day observance in this issue

ARTICLE BY WARREN McKENNA

SERVICES

In Leading Churches

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The WITNESS

For Christ and His Church

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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.

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Story of the Week

African Clergymen Have Tasks That Require Talents

By Douglas Webster
Education Secretary of Church
Missionary Society, England

★ One of the hall-marks of a Christian home in Africa is family prayers. This is how every day began in each of the nine homes in which I was privileged to stay in Uganda. And it began at six o'clock, just as the dawn was beginning to break but while it was still too dark to see. The family would assemble quietly, and this would include the many members of an African household. The children would sit on the floor and they would all sing a hymn, unaccompanied, of course, and usually by heart. Then the pastor would read a passage from the Bible and offer prayer and praise.

Within a few minutes everyone would be occupied with various tasks: milking the cows, sweeping the house and the path, cutting the grass, tending the cotton, cooking the food, gathering wood, washing clothes. There was never any fuss; there were no orders; it just happened.

Most of the clergy live in quite small homes, built of mud, many of them still having grass roofs which are liable to be destroyed in a fierce tropical storm. There is a parlor onto which the front door opens, and off this are two or three smaller

rooms, some used for sleeping, some for stores. The kitchen is always separate at the back. Washing and washing up are generally done in the open air.

Sheep, goats and chickens have almost unrestricted freedom. Often there are one or two small huts at the back in which the boys of the family sleep. In the great majority of houses there was a picture of the Queen and also of the Archbishop of Canterbury whose visit to the diocese of the Upper Nile was enormously appreciated.

The clergy (but they are more appropriately known as pastors) have huge parishes, many of them the size of half an English diocese. For instance, one had a parish seventy miles in length and fifty miles across. His only means of transport, as in every case but one, was a bicycle. Visiting his people means that every African pastor has to be away from home for several nights at a time every month, sometimes every week. The rural dean of Toro told me he had 175 congregations. The average pastor has between thirty and sixty.

Although it is encouraging to discover how many Christians in fact there are, we should not be misled by statistics, Church membership and Christian discipleship are not necessarily identical. Nor are

they in England. But in Africa the difficulties and temptations are unbelievably greater and Christian morality sometimes seems unattainable. Many Christians get drunk on the local cheap gin.

Marriage in Church

The age-long habit of polygamy is only being broken very slowly. To have been "married in church" is something so significant as to be disclosed almost on introduction. Many quite devout Christians are polygamous, and for this reason of course cannot receive the Holy Communion. And there is the constant lure of the old pagan ways, as strong as ever even now, and specially forceful in times of illness and tragedy, because of the deep psychic fears in so many African hearts, which have not yet been uprooted because the Gospel has not gone deep enough.

These are the kind of people the pastor moves among as he sets off on his day's visiting and these are some of the problems with which he must deal. He has to uphold the Church's standards, to administer its discipline, and at the same time to meet the deep personal needs of his Christian flock.

Let no one think that this is easy. To combine firmness and gentleness requires great strength and maturity of character. African priests have to administer discipline in cases far more frequent and circumstances far more diffi-

cult than ever cross the path of most priests.

This round of visiting and these long-distance cycle rides are the daily lot of the pastors in Uganda. They may set off at 8 in the morning and reach the first village by 11 o'clock. The church will be assembled in the little mud building. The pastor will receive a very real welcome. It is as much an occasion for most African villages to have their pastor in their midst as it is for an English parish to have their bishop. A service will be held—usually a very long one, but African Christians are not oppressed by length in the way that we are.

This is an event: they make the most of it. The service will generally take the form of Matins. In the middle of it there will often be a Baptism service also, which may be preceded by catechising. Always there is a sermon. Holy-Communion will follow. The pastor may go on to question and examine the confirmation candidates who will have been prepared by the local lay-reader, a paid and full-time church official to be found in almost every village.

He will visit the school and talk to teachers and children. He may have to deal with some dispute. Almost certainly he will have to urge people to be more generous in providing money for the many needs of the church. He will probably meet the village elders and the head of the Christians to discuss some local problem, such as building a new church or a better house for the teacher. When all this is done and after a meal in someone's house he cycles on to the next village and does the same again.

Lonely Pastors

In the diocese of the Upper Nile, where I shared as much as I could in the life and work of these men, there are

seventy African pastors. They have a hard life. Many of them are very lonely and isolated. Only a few of them can speak English and this means that there is very little literature to help them in their work and especially in their preaching and teaching.

For the most part they are cut off from the world of thought and ideas, as well as from wider and more frequent Christian fellowship. Few of them have more than six books and those are almost useless. The Bible, the Prayer Book and the Hymn Book are their prized possessions and their sole source of spiritual inspiration. In many tribal areas only the New Testament is available in the vernacular and only a selection of services from the Book of Common Prayer.

One would have thought that Africa would have provided plenty of opportunity for quiet and privacy. It does not. The African clergy are just as busy and just as tied up with administrative duties as their English brethren—in some respects more so, as they have responsibility for church schools and for all the parish finance. They are too committee-conscious, alas. But we have only ourselves to blame for this! None of them has a study. All of them have callers and interruptions almost non-stop.

All of them have to grow much of their own food and sometimes cotton and other cash crops to supplement their meagre income. The basic wage of a pastor in the Upper Nile is \$25 per month. In addition to this there are a few small extras and allowances and in some parts of the diocese a recent scheme for augmenting clerical stipends is operating successfully and the position is being considerably improved.

This is part of the reason for the vicious circle in which all problems of the ministry are at present caught up. Most of these clergy have had very little education; very few have been to a secondary school. Only one has been to the University College of Makerere. The supreme need is for a better educated clergy, recruited from the higher forms of secondary schools in the hope that at least some of these will qualify for university courses.

But the very conditions of a pastor's life make no appeal to the great majority of the brighter and more ambitious boys who reach the higher forms of the few secondary schools. On the one hand these conditions must be improved and alleviated: that is gradually in hand. On the other hand the almost unheard of notion of Christian vocation must be set before the minds of boys in secondary schools.

The idea that education is a privilege which leads on to the yet greater privilege of Christian service hardly exists in the thoughts of African school-boys. Education is seen as opening the door to wealth and importance, power and success. We are called to understand and not to judge or to apportion blame. The idea of voluntary service did not grow up in Britain until Christianity had been in our midst for centuries.

The need for more English teachers in secondary schools and training colleges is immense—if they are Christians with the right ideals of service and humility. And the need for English clergy to do pastoral work alongside the African clergy is equally great. When there are more of each, perhaps the vicious circle may be broken. If not, the educated African will find little help in the Church.

Clergy Appeal To President To Act Against Mobs

★ Bishop Angus Dun of Washington was among six Church leaders to appeal to President Eisenhower to exert stronger leadership in quelling anti-Negro activities in the South.

The statement deplored the "recrudescence" of the Ku Klux Klan, movements organ-

time its full political responsibilities, that our government was indifferent to the situation of its own Negro citizens."

The statement expressed admiration for the "courage and truly Christian spirit" of "clergy and laity, white and Negro alike, who are working for peace and better understanding in the troubled areas of the South."

"Their efforts have already borne more fruit than the nation at large is aware of," the northern clergymen declared. "We are convinced that their attempts to solve the difficult problem of their own communities in their own way should have the support of the people of the entire nation. The keen distress of the moment does not quench our hope that the justice and charity of our Saviour's Gospel will in the long run prevail."

Other signers were Eugene Carson Blake, president of the National Council of Churches; Dean Liston Pope of Yale Divinity School; Reinhold Niebuhr of Union Seminary; John LaFarge, an editor of a Roman Catholic weekly; James H. Robinson, pastor of the Church of the Master, New York.

ADVANCE PROGRAM IN OLYMPIA

★ Fourteen new congregations in the Seattle-Tacoma area was adopted by Bishop Bayne and his council at a meeting March 7th. No detailed estimates of costs involved for land or construction have been made. However the program will represent an initial investment of a million and a half dollars by the diocese and the congregations.

Proposals for a campaign to supplement existing funds will be made at the diocesan convention in May.

"With this program", said Bishop Bayne, "the diocese is now abreast of itself and its mission. No planning is ever completed, certainly not in a dynamic and expanding society like ours in western Washington. But we have caught up with ourselves; we have laid out our work for at least five years to come. We have not, I hope, bitten off more than we can chew. But we have taken a prodigious bite, and I have no doubt that we've got the teeth to chew it with, if our vision and doggedness are what pioneers should have."

Diocesan growth has paralleled that of western Washington, the Bishop pointed out, with Episcopalian membership at an all-time high of more than 38,000, compared with 16,000 in 1945. Parochial clergy now total 70, as against 36 ten years ago, and confirmations in 1956 included nearly a thousand adults in the total of 1875. Since 1950, membership in the Episcopal Church in western Washington has increased approximately four times as fast as the total population for the area, underlining the necessity for the large advance program adopted by the diocese.

SHATTUCK SCHOOL HOST TO LAITY

★ The annual conference of Episcopal laymen in Minnesota will be held at Shattuck School, Faribault, March 22-24.

In charge of arrangements are Dr. Howard Shaw, Lowell M. Canfield, and Robert P. Boblett, all of Minneapolis. The Rev. H. Ralph Higgins, rector of St. Mark's Church, Evanston, Ill., will be the principal speaker. Canon William B. Key of Minneapolis, diocesan director of education, will be the conference chaplain.



BISHOPS DUN & BAYNE

Figure in the News this week

ized for "spreading high-power white supremacy propaganda," and the dissemination of printed material calculated to arouse hate and incite to violence.

"We feel that the proper authorities, both state and federal, should look much more closely into this disturbing situation," the clergymen said. "The emergence of violence and hate is a problem that concerns the entire nation."

"Now that our Vice President is extending the greetings of the American people to the newly born Republic of Ghana (Gold Coast)," the clergymen said, "it would be unfortunate if the impression was conveyed to this Negro nation, assuming for the first

Chinese Protestant Leader Critical of Government

A top Chinese Protestant leader criticized Communist authorities on the China mainland for not carrying out "the government's policy of religious freedom at all levels," the Peiping radio reported.

It said the criticism was voiced in a talk before the Chinese consultative council in Peiping by Dr. Wu Yao-tsung, chairman of the general synod of the Church of Christ in China. He also heads the national committee of the Protestant Churches for self-administration.

Dr. Wu praised the government for "giving the people religious freedom," but he demanded that directives be issued to government officials of all grades "who often work counter to official policy."

He complained that local officials interfere with religious freedom under the pretext that religious observances upset industrial production plans.

"Frequently such officials even occupy churches for storage purposes," he stated, citing "cases of confiscation of Bibles and hymn books."

Dr. Wu further complained that government publications frequently publish anti-religious articles and "made absurd charges against believers."

In his talk, as quoted by the Peiping radio, the churchman underlined his praise of the government for its "religious freedom" policy by thanking it especially for helping the Protestant Churches to "free themselves from the control and influence of foreign imperialists."

"Religious life is on the increase in China, despite difficulties—and these difficulties should be ironed out

gradually," Dr. Wu declared.

"We Chinese Christians will not be deluded by imperialist propaganda. We love our bright, new China and its leaders, the Communist Party and Chairman Mao Tse-tung. We will establish our churches and devote our maximum strength to our country's socialist construction.

"Meanwhile, we will unite closely with all Christians in the world who love justice and peace and strive for the noble goal of world peace and progress."

Dr. Wu said he knew "the imperialists would try to use his speech to slander China." But he added: "They will gain nothing from it."

POWELL SUPPORTED BY CHURCHMEN

★ Bishop Robin Chen, presiding bishop of the Church in China, is among nineteen Chinese Protestant leaders who have denounced the sedition trial in San Francisco of John W. Powell and his wife.

The letter was addressed to Powell, who was editor of the English-language China Monthly Review until he returned home three years ago. The sedition charges are based on the printing of allegedly false reports aimed at hampering the success of the United Forces in the Korean war. One of the printed reports alleged that U.S. forces had engaged in germ warfare.

Among those signing the letter were Dr. Wu Yao-tsung, chairman of the national committee of the Protestant Churches for self-administration; Dr. Wu-fang, vice-chairman of the committee; and Tu Yu-ching, general secretary of the national committee of the YMCA in China.

The signers expressed deep concern over the "unjust indictment" against Mr. Powell after his "brave stand for truth and justice and friendship between the Chinese and American peoples."

"We all feel it our duty as Christians," they wrote, "to register a strong protest against the flagrant infringement of human rights and civil liberties."

EPISCOPAL BISHOPS JOIN JUBILEE

★ Bishop Scaife of Western New York and Bishop Warnecke of Bethlehem joined in a three-day observance which marked the 60th anniversary of the founding of St. Stanislaus Cathedral in Scranton. Also taking prominent parts in the celebration were Bishop Julian Pekala of Warsaw, head of the Polish National Church in that country, and Bishop Leon Grochowski, primate in the United States.

The service at the massive cathedral on the morning of March 10th was a pontifical high mass, in which Bishop Scaife, a leader of the Episcopal Church in the ecumenical movement, took part. In the afternoon the huge auditorium of a Scranton high school was packed to hear two speakers praise the work of the late Bishop Francis Hodur, organizer and founder of the Polish National Church in this country. Bishop Warnecke extended the greetings of the Episcopal Church at this mass meeting.

On March 11th another celebration of the Holy Communion was held at the cathedral at which about 3,000 worshippers received.

Also taking part in the observance were Bishop George Luxton and Bishop George Snell of the Anglican Church in Canada.

Hold Tight, Love

By Warren McKenna

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

WE CAME to the east end of London last year just as the Davy Crocket craze had crossed the Atlantic to continue the process by which England sucks up the successful cults of her American partner. Including Liberace—something for everybody—a whole host of American idols have plied their trade with success on these shores. Currently, as the result of Bill Haley's "new look", you can now buy a Bill Haley spit curl for a shilling.

While we understand that in America Calypso is growing more popular, we are still in the midst of the "rock and roll" craze. From the sedate "Times" to the "Daily Worker" serious attempts are made to evaluate and take sides.

Doing more than talking, a few churches have attempted to cope with the situation. A neighboring church recently opened its doors to the young people who wanted a rock and roll session, and now caters to about three hundred teen-agers each Sunday night after the evening service. Dancing Sunday evenings after Evensong has a long tradition in the Church of England which Puritanism has not altogether succeeded in eliminating. It is a long way from folk dancing to rock and roll, however, and this may account in part for the publicity this church received by both radio and TV.

Closer to the truth, however, is the fact that it is still news when one of the many half filled churches in these parts succeeds in relating itself to a live and controversial issue. This particular church sets a condition for attendance at the dance. They all must go to the service first. Interviewed on the radio, some of the "Teddy" boys and girls were frank to admit that they didn't much care for the service or the vicar, but knew they were caught if they wanted to dance. It is a tribute to the vicar and people of that church that they have shown such tolerance for all that goes with an east end crowd of youngsters, including lighting up their cigarettes in church while waiting to file out to the church hall!

I'm closer to our own rock and roll which also takes place Sunday evenings after Even-

song. Service attendance is not a requirement here and, as would be expected, less than a dozen give it a try. The pattern is the same. They pour in. Groups of either sex congregate together in sections of the hall. The more enthusiastic and able take to the floor, but more hang around, beating time, laughing and joking, trying to get up courage to join the more skilled. A good quarter of them don't intend to dance, but come because it's a place to meet. Some are in their Sunday best. A few shine in their Teddy boy outfits (Edwardian style jackets, tight trousers) but most are dressed as you would expect in a working class area.

After an hour and a half of shrill and din and the unheated hall has become tolerably warm and blue with smoke, it all ends at nine o'clock. As they pile out of the hall leaving—we hope—a contribution of three pence (to buy a gramophone) the street outside looks for a few minutes like the exodus of the local cinema. In ten minutes all is quiet and a look up and down the "turnings" reveals no evidence of where these two hundred have come from or gone to.

Great Tragedy

THERE is great tragedy in all this. Rock and roll and the other similar cults which preceeded and will follow it are not healthy or creative phenomena on any reckoning. Yes, it keeps the "kids off the street", but that is no real argument. The pros and cons of this or any other craze can't be argued meaningfully in terms of whether it is good or bad in and of itself. The whole point is what it represents to those who indulge in it, and promote it, and the society out of which it springs. In both cases it spells decadence, frustration and an abysmal emptiness.

But whatever we think of it and of those who are its victims, these young people are the next generation who in a very few years will be voting. It's no use comforting ourselves with the view that we won't solve this situation until "something is done about it" on higher levels of authority. Those "higher ups" whether of Church, state, political

parties, or voluntary associations just don't know what to do.

The key to this situation lies with these kids themselves. They may be "victims", but they are also the "saviours." If any change is to be made, they and their ilk—because they are the majority—are going to have to do it. As you watch them on Sunday nights, or on the corners, or getting out of school, and think of this, it seems an overwhelming task. I'm convinced the Church has the means to do it.

Do what? Take these young people as they are and through trial and error and the development of techniques, move them to see their life situation and to take responsibility

themselves for it. Of course it's easier said. But it's most important to be able in the first place to say (i. e., theorize) the correct thing, before moving on to ways and means. Someone, some Church group, has got to make a start. From this point of view it doesn't matter whether it's rock and roll to begin with.

The question is where you hope to end up. For the Church the end has already been defined. We have some of the means at hand. At least a few churches around here have been jolted into action. They haven't moved very far yet, but every Londoner is familiar with the words of the conductor as the bus takes off—Hold tight, love.

Preserving Our Inheritance

By Terence J. Finlay

Rector of St. Bartholomew's, New York

THESE words lift the veil on a stirring scene long before the days of Christ. It was in the reign of King Ahab, whose name has come down in history as one of the most dissolute kings. He had married a princess from a foreign country, Jezebel—an evil and corrupt woman. By the time of this incident, they had persecuted the prophets of Jehovah, torn down his altars, and driven the priests into hiding. The immorality of the life of the court became a byword, and the abuses in public life rose like an offense to heaven. Ahab, probably at Jezebel's suggestion, conceived the idea of moving the court from the city to the country, where they might pursue their corrupt ways, far removed from the eyes of his people. Beside the spot where the king planned to build, a man of God, called Naboth, had a vineyard. The king desired to purchase this vineyard from the owner so that there might be no obstacle in his plans. The king was amazed when Naboth courageously refused to sell his land, answering Ahab in the words, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." We can easily understand the reason for his refusal. Naboth was a man of God. He deplored the conditions he saw prevalent among God's people; and he would not give up his in-

heritance to this evil man and his wicked wife that they might continue in their ways. Naboth stood fast to his inheritance.

I make no apology for bringing this story to your attention, for I believe that I am speaking to those who are proud of their inheritance, who cherish those principles that have come down to them from their ancestors. In other words, I would like you to think of your inheritance as a vineyard. You have only to look back, or to look around you, to realize the wonder and the glory of this vineyard. But let us be sure that this pride does not become mere sentimentalism. Let us cherish our inheritance. As we look at some of the sections of this vineyard, let us not forget that there are those who threaten our inheritance in this twentieth century.

Materialism

THERE are those who are disciples of materialism, who would seek to take away from us those principles of honesty, decency, and uprightness, which have come down to us through the centuries. There are those who say that it does not matter how the vineyard is desecrated, as long as their materialistic ends are attained. There are those who would destroy our belief in God by their atheistic philosophy. They would say that our faith is a relic of the past; that it belongs to a bygone era. The materialist, the atheist, and the Communist are clamoring at our gates,

And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.—I Kings 21:3

with the suggestion that they can give us a new and better way of life. But let us beware of these suggestions. Let us hold fast to our inheritance.

Today I would have you think of three sections of our vineyard. First, we are aware that here is freedom—freedom for people to live and work together in the vineyard, and to enjoy the fruits of their labors. Often we take this freedom too much for granted. People who come back from other countries tell us that we should be thankful that we live in this freedom. We realize that there are faults in the democratic system of government, but we believe that this democratic system is the finest in the world. We do not insist that it should be the only form of government for all peoples in the world; but as far as we are concerned, we like this system, and we are not going to sell out our inheritance.

I shall never forget the story of Robert Voegeler, who, you may recall, returned to this country after fifteen months of imprisonment behind the Iron Curtain. His ordeal had changed the once self-controlled, alert American business man into a nervous wreck, frequently incoherent and afraid to let anyone stand behind him. This is what he said, to you and to me: "I feel that every individual American should realize that what happened to me could happen to anyone. We should all band together and destroy these enemies of individual freedom and independence and liberty and the right of a person to go where he wants, without hindrance by authority or police, and be able to go to bed with an easy feeling, not thinking he will be taken away in the middle of the night from his family to a prison. You never appreciate freedom until you have lost it. That is the mission God gives us to perform, so we can live in peace and happiness."

The Home

GLANCE now at another part of the vineyard, where we see our homes, our loved ones, and the development of family life with its allegiances. We are all too prone to forget that the true unit upon which any nation becomes great is the home. We read a great deal about the natural resources of our vast country, but the greatest resources we have are the boys and girls developing into youth, manhood, and womanhood in our homes. The

true worth of any country depends upon the character of its people; and the characters of our boys and girls are colored by the lives of their parents. We must put into actual practice in our homes the principles for which we stand. Patriotic societies can do much to stimulate a rightful pride of country—not an arrogant, boastful pride, but a patriotism that is truly worthwhile. Let us try to develop in our young people a true sense of values, so that they may treasure their inheritance, even as we do.

The Church

TIME would fail us to enumerate all the blessings that we have in this wonderful vineyard, but let us not forget that much of the glory and blessing comes to us because of the influence of Christianity and the Church. It is a privilege to travel up and down this country, visiting the places where the first settlers lived, and to see their early houses of worship still standing. I am always reminded that these people faced with all the difficulties of settling in a new land and without any of our modern aids, found time to build churches. They knew that it was not enough to have food, clothing, and shelter. They needed something more—the opportunity of worshipping God according to their own particular custom. When you have the privilege of visiting a colonial church or chapel, remind yourself that you are looking at the soul of the people who have helped make this country and who have given us freedom of worship.

We are so busy today, doing things which after all are not the important things, that we do not have time to support and keep these churches which have been given to us as our heritage and as witnesses to our people's faith in God. Churches are not of much use as ecclesiastical museums; they need worshippers to make them come alive. So I ask you, when you go out from a church service, that you do not feel that it has just been another observance. Will you not feel in your hearts that it rests upon your consciences to keep alive the beauty and the glory of this part of our vineyard.

Let me close by allowing John Bunyan to speak for me. You may remember that in "Pilgrim's Progress" he tells us the story of the Christian Pilgrim who was shown by the Interpreter a beautiful place, with lovely grounds, similar to the vineyard of which I

have been speaking. Then said Christian: "May we go in thither?" when the Interpreter showed him a door leading to the palace, and near the door, a man sitting with a book and his ink horn before him, to take the name of him that should enter. But he saw also that in the doorway stood many men in armor to prevent any entrance. Then was Christian dismayed. At last, when every man started back for fear of the armed men, Christian saw a man of very stout countenance come up to the man that sat at the table, saying, "Set down my name, sir." Then he drew his sword, put a helmet upon his head, and rushed toward the door, where the armed men attacked him. But this man was not at all discouraged and fought back. So, after he had received and given many wounds to those that attempted to keep him out, he pushed forward into the grounds, and they heard a voice saying,

"Come in; come in.

Eternal glory thou shalt win."

Then Christian smiled, and said, "I think I know the meaning of this."

Do you realize the meaning of this? Do you know the meaning of perserving your vineyard?

The Unforgotten

Kenneth Ripley Forbes

Book Editor

THE Unforgotten is one of the most amazing, thrilling and spiritually rewarding books that this reviewer has read in years. It is the simply told life story of an heroic German Jewish woman who accomplished, for some of her people under the Hitler tyranny, feats of which there is no record that anyone else ever succeeded in doing. This part of the story provides the thrills, but the entire book is a spiritual Odessey, depicting the growth and flowering of a vivid religious awareness.

The author is the daughter of a Jewish religious leader whose synagogue in Berlin was a beautiful structure which captivated the imagination of the young daughter. She always thought of it as "My House". When she was thirteen, she had an experience in school which conditioned her for the struggles to come. The teacher, a bitter Jew-hater, insulted and bated his young pupil and she responded so militantly in defense of herself and her fellow Jewish pupils that she was

threatened with expulsion. Instead of taking the threat meekly, she appealed to the top school authorities, with the result that she remained in school and the teacher was dismissed.

After leaving school, she prepared herself for a career in the theatre and was remarkably successful. At the peak of her success, a young policeman assigned to the theatre asked her favor in getting seats for his mother and sister. She not only did as she was asked, but gave the two women the time of their lives by putting on a gala after-theatre supper for them. The young policeman was tearfully grateful and assured her that he hoped he could do something for her some day. One of the many strange incidents of the story is the author's meeting with a prostitute who mistook the young actress for one of her own sort. This extraordinary girl took the woman to a restaurant, learned her story and for a long time kept in touch with her, learning in the process how much genuine good there was in her. As she writes: "My associations with prostitutes and the demimonde provided me with more insight into human make-up than many courses and books on psychology."

When Hitler was established in power and the drive against the Jews intensified, Ilse's theatre work was no longer possible. Her cousin's husband had been taken to a concentration camp and the young actress determined to try to get him released. She went directly to the headquarters of the Gestapo, knowing well that she was risking her life. And here begins a saga of "Bread Cast Upon The Waters". The first Gestapo man she met was her old policeman friend Fritz, who proved to be as good as his word. A conspiracy was planned and her cousin's husband was the first of over 400 persons which this pair succeeded in snatching from the horrors of Gestapo camps. The story of this period is a thriller equal to the most lurid fiction. After the burning of the Jewish synagogues—including her own beloved "House"—Ilse escaped with her seven-year-old son before the hounds of hell caught up with her. They reached America where the rest of the story unfolds.

Establishing herself after a fashion in theatre and radio work, her one ambition was to have some part in the redemption of her native land. She saw clearly that hatred of enemies was the cardinal sin and that only by

acting and teaching the power of love could any success ever be gained in post-war reconstruction. After V E Day, she visited the Pentagon and pleaded with some higher-ups there to be sent back to Germany as an ambassador of peace and a teacher of the way of fellowship. This, of course, did not fit in with the foreign policy of this country. The final section of the book describes the long range plan which she has drawn up for unofficial activities in Germany looking toward fellowship. She calls this plan "The Bridgebuilders". and is beginning to get influential backing. Dr. George Schuster, president of Hunter College, was her first sponsor and he has written an introduction to this book.

One may hope that the general public will hear more and more of this remarkable woman and that her plans for her native land will be given wide support and cooperation. Devotees of T V are familiar with her through her appearance on the show "This Is Your Life". There are few books today more thoroughly worth while reading than this life-story of Ilse Stanley. It deserves to be a best-seller.

The Unforgotten by Ilse Stanley. Beacon Press. \$4.95.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 3rd Sunday in Lent

St. Luke 11:14-28

"He that is not with me is against me."

A comparison of these Lukan verses with their parallels in the Gospels of St. Mark and St. Luke reveals the fact that we have here three originally separate parts: verses 14-23, the Beelzebub Controversy; 24-26 the Return of the Evil Spirit; 27,28 the Blessedness of Those who Hear. With their combination into one paragraph the Prayer Book intends apparently not to recall the Beelzebub controversy and the self-defense of Jesus, but rather to fasten attention on the man who was restored, and on the sequel to his healing. Beelzebub and Satan are used synonymously, whatever their original meaning may have been. That others perform these healings is not questioned. Their permanence, however,

is the final proof of reality. The "finger of God" is St. Luke's personal touch; in St. Matthew (12:28) it is "the spirit of God". Verse 20 is the ridge of the passage. Preceding this sentence is the act of Jesus, following it comes the description of what the healed man's resultant life should be; and, lastly (v.28), so to speak the preacher's admonition.

In the demand for a sign from heaven Jesus saw again the approach of his satanic assailant and through his words echoes are heard of that great conflict. The lesson he urges is exactly the one he had adopted as the working principle of his own life.

The case is one of a man who could not help himself, but was fortunate to be met by one who could read his condition and could do something about it, and did. It has a moral significance (the Prayer Book's intention). It stands as a parable of moral healing, though, of course, the original case was a mental cure. In many individuals both are related. In the mind of Jesus and of the evangelist it was a case of God's power vanquishing devilish power. The vanquished power was an "unclean spirit", disorderly, disruptive, disintegrating. The victorious power was the spirit of cleanness and sanity (it gave to the man his speech, v. 14), and responsibility.

The healed man becomes a strong man, but never wholly equal to the enemy. Therefore, he needs an ally in the defense of his house. In alliance with his rescuer he can hold the fort against the return of the expelled evil spirit. Alone, the man cannot hold out. Alone he is certain to become a colony of the devil (v.23), and is, therefore, when alone potentially arrayed against God and his kingdom. The lesson is clear. Permanent restoration requires on the part of the healed patient a conscious and active alliance with the one who set him free.

In a sense the cure is a change from one possession to another: from Satan's to Christ's. The story's accent is on the second state. In this state the man's own sane mentality exercises its responsibility. Before, he hadn't been responsible, he is now, and must use his new-gained power in a deliberate commitment to his Saviour. If not, his relapse will be certain and into a far worse, possibly incurable, state.

This lesson applies to all cases of conversion. Being cleansed and good is not enough. That by itself is just as it were an emptiness,

a receptiveness for something else. The old saying applies: one must be good for something, not merely good. How to be truly good by being good for something is indicated by the reference to "being with" and "gathering with", that is, serving with the champion in the champion's cause. That is **the strongest defense pact known.**

The evangelist reiterates Jesus' assertion: this is the kingdom of God. This is a sign from heaven, though you don't recognize it as from God because it occurs in a person instead of as a portent in the sky. The Kingdom authenticates itself visibly in the personality of a man. The essence of God's reign is moral power, the power that transforms, sets free, orders, cleans, equips for useful action.

The decisive note is, of course, "the finger of God casting out devils". Jesus was the finger of God that made the healing contact. These healings still take place in innumerable instances and in varying degrees of moral and mental impotence. This is good news. How they take place is not the necessary witness, but that they do, is. In these moral restorations the kingdom of God is very real on earth. Here is the greatest power in the universe. What other evidence is needed, or would be convincing, than the fact of permanent cure? On this there must be clear thinking (v.28), and the rejection of any inclination to demand signs of God in the form of spectacular manifestations, which Jesus had refused to demand for himself and to yield to the demand of others.

The moral cures have evidential significance of the highest value and should be given the fullest emphasis again, especially in these days of renewed demands for spectacular and abnormal phenomena. Finally, every one who has felt the touch of God's healing hand or has seen it at work should become not only a witness to its operation but verily God's finger, a conductor of God's power to others. That is "gathering" with Christ and "hearing and keeping" the word of God in this vital lesson.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Twelve

Talking It Over

By W. B. Spofford Sr.

PENNIES don't buy much these days.

Where I live you can park for ten minutes by dropping one in a meter but I understand they are about to charge over to a nickle. Still Mr. Wrigley sells enough gum for a cent to keep a crew busy in the Grand Central Station digging off the tile the hunks people spit out. And he made enough out of his penny sales to buy a major league and a class A minor league ball club.

So maybe Mrs. John Sawyer, who is president of the Auxiliary at Trinity, London, Ohio, has hit pay dirt. To date, there has been forwarded to this office seventeen of her form letters, together with an equal number of stamped envelopes addressed to the Auxiliary treasurer, Mrs. H. H. Hume. The letter:

Dear Madam President and Auxiliary Members:

You and we have joined in supporting many of the Church's missionary projects. As Episcopal Churchwomen we share a firm belief in the extension of Christ's Kingdom at home and abroad.

We think you will want to help extend the Town and Country program of our parish by the building of an adequate Church for this small rural community.

As a tribute to the work of all the Women of our Church we would like to include in our new Church building a niche containing a Roll of Honor recording the name of every woman in the Episcopal Church.

To join in this witness, please write the full name of each woman in your Parish on the back of this letter (legibly, please!). Include 10¢ for each name, and return in the enclosed envelope.

With kindest regards and many thanks,
I am,

Faithfully yours,
Ruth D. Sawyer (Mrs. John)
President
The Woman's Auxiliary

The Church Annual reports that there are 7,224 parishes and missions, so the ladies of the Ohio parish invested \$216 in postage alone,

THE WITNESS — MARCH 21, 1957

to which has to be added the cost of processing the form letter and the envelopes, going and coming.

On the other hand there are 3,114,623 Church members, so assuming that half of them are women, the appeal would bring in the tidy sum of \$155,731 if all the sisters throughout the country responded. That niche for the roll of honor would have to be a sizeable place to record the names of a million and a half women, which might require a few changes in the new church, but the parish could afford that if the response is good.

Anyhow I have written Mrs. Hume with the hope of finding out how they made out.

Meanwhile a rector with about 1,500 communicants, who is asked to write on the back of Mrs. Sawyer's letter ("legibly, please") the full names of about 750 women and send in his check for \$75, has this comment to make: "I think of all the letters a rector gets this one takes the cake. As if, in any but a very small parish, one could write all the names of the women on the back of a letter—let alone time and energy wasted in doing it. It has about sold me on 5¢ postage."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

I THINK I read too much Church literature even though, as literature, it is not literary. It gives me a sort of spiritual indigestion. And I was delighted when gruff old Mr. M. Battley said that he never read the stuff.

"Do you mean you don't read Forth?" I asked, happy and horrified.

"Don't read anything," he snorted.

"But how do you keep abreast of missions?"

"I don't. I put my money in the red side and I reckon it gets there somehow."

"But aren't you interested in the new Seabury series?"

"My goodness, young man! You surely don't think any one my age would be, do you?"

"But the rector is so enthusiastic!"

"Well, why shouldn't he be? He thinks

he's found a dog with two tails. Much better than fearing he's found one with no tail."

"Well what about this revival we hear about, more people on the church rolls and more money in the plate?"

"Never believed much in revivals. Certainly not in the Episcopal Church."

"But in these troubled days don't you think people need the strength that comes from a firm faith?"

"Don't remember any days that weren't troubled."

"But this is an age of technology. Naturally there is much doubt."

"Doubt of what?"

"Why, of the Christian faith."

"That's not new. People don't bother to pretend to faith now. Time was when it wasn't safe not to."

"But oughtn't the Church to be bearing witness?"

"What to?"

"Why, to the love of God revealed in Christ Jesus, to the way of love in daily living."

Mr. Battley fixed a cold eye on me.

"And how, young man, do you propose the Church should go about it?"

"Why, by following the way of Christ, always, everywhere, at any cost."

"Is that what you do?"

I hesitated. It sounded lame indeed to say that I often wanted to and really would some day but at the moment

"Is it?"

"Er . . . no."

"Perhaps you'll come to it," said Mr. Battley. He looked more quizzical than cold, now.

"I can try," I said.

"I suppose you can. I can't say I've been too successful myself. You may do better. But dear me, I can't stand here talking," and he stumped off.

Those hardened old Battleys just don't see the great strides we have made and they don't suspect that we have problems they never knew, I thought. But they do seem a lot surer of themselves than we do. I shouldn't really doubt the value of Church literature.

Finding God Through Marriage

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

There is a divine concern for every home and family. God has never created anything and then turned his love away from it. Just as he made man and loves him with an "everlasting love", so Christian marriage is "Instituted of God" and fashioned from the same pattern as the Kingdom of God.

Jesus' presence at the wedding feast of Cana needs to be viewed in the light of his concern for every family.

Christian Marriage is a lifetime covenant. "They have no wine" may be symptomatic. Is such an oversight in the middle of a feast indicative of the inadequate preparation these two young persons have made for their life together? How imperative it is that husband and wife know each other fully as possible before undertaking their joint venture! What are their beliefs, hopes, ideals? What value judgments do they make? What sacrifice is each willing to make for the happiness of the other?

Christian marriage involves relationship with others. Its only exclusiveness needs to be at the point of fidelity. We pray in the marriage service that mutual love will enable their home to be "a haven of blessing and of peace". Jesus was concerned for these wider relationships—that friends might be properly received and welcomed; that an interest be maintained by husband and wife in the affairs of community and in the lives of others. Many a family has impaired its happiness because of clashes over friends, in-laws, neighbors. Many a marriage has been jeopardized because of failure to broaden its circle of interest.

Christ offers to every home the miracle of joy. Studdert-Kennedy once said, "Joy is the wine that God is pouring into the souls of those who strive for him . . ." Christ's gift at

Cana and to every home and family is the fulfillment of that joy. Christian marriage is sacramental. Its physical expression is the outward evidence of the true spiritual union. Human love is endowed with the fruit of God's love in the gift and heritage of children. Christian marriage is a spiritual covenant. Like a partnership, it accepts from husband and wife their respective liabilities as well as their assets. It works not from perfection, but toward it, with God's help. Christian marriage is a means of grace. It provides God with the opportunity to deal with human inadequacy. Common love of him is the only emotion great enough to convert self and bring about true maturity.

Cana was for you. Fill the vessel of your togetherness with the best you have. Then offer it to Christ. And the miracle of joy will occur in your family life.

BOOKS RECOMMENDED FOR LENTEN READING

ANGUS DUN writes

The Harper Book for Lent, 1957

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LAMBETH CONFERENCE LIMITS ATTENDANCE

★ The Lambeth Conference in 1958 will be restricted to diocesan bishops, and will not, as formerly, include suffragans and assistant bishops. The consultative body points out that in 1948 the total reached 326 and states that it is too large a gathering for effective work.

A limited number of special invitations to other than diocesan bishops may be issued by the Archbishop of Canterbury after consultation with his fellow-Metropolitans.

CHURCH AND FREEDOM CELEBRATION

★ The first of the Church and Freedom celebrations, financed by a grant from the Fund for the Republic, will be held at the New York Cathedral on May 5th. Others will be held in fifteen or more cathedrals across the country.

These services are for three purposes: to interpret the religious roots of freedom as grounded in the doctrines of Christianity; to consider the application of Christianity to current problems and issues; to consider what the Church can do to further freedom in special fields.

Panel discussions will also be held in New York as part of the celebration, on the following topics: "Man and his law", Dean Pike, chairman; "Man and his faith", the Rev. Leland Henry, chairman; "Man and his labor", the Rev. John M. Mulligan, chairman; "Man and his mind", the Rev. John M. Krumm, chairman; "Man and his news", the Rev. John Turnbull, chairman.

JERRY VOORHIS ON POLITICS

★ A former Congressman told churchmen they could help promote good legislation by active participation in party politics.

Jerry Voorhis, Episcopalian, who served five terms in the House from California, addressed a seminar on state government sponsored by the Iowa Methodist boards of social and economic relations and the social relations committees of the Woman's Society of Christian Service. It was held at Wesley Methodist church near the state-house in Des Moines.

"Our political life operates on the party system—which is a pretty good system," Mr. Voorhis said. "If a person is a fairly well committed Democrat or Republican, he ought to be active in the party."

Mr. Voorhis, who is now executive director of the Co-operative League of the United States, also declared that anyone ready to do "really unselfish political work" could wield "a good deal more in-

fluence than he may think before he starts in."

The former legislator warned against "indiscriminate" letter campaigns as a means of influencing legislation.

"A lot of letter writing campaigns are phonies and they know that," he told ministers and laymen at the seminar. "You have to find the people in the legislature who agree with you and who are natural leaders. You also find others who are on the fence and you work with both of these groups. You don't waste time on people you know are going to be against you."

KENOSHA BUILTS NEW CHURCH

★ St. Andrew's, Kenosha, Wisconsin, is building a new church between the parish hall and rectory. The cost is about \$90,000.

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JOHN HEUSS TALKS ABOUT LENT

★ The purpose of Lent is "to stir up a commotion by focusing attention sharply on Jesus," said the rector of Trinity Parish, New York, the Rev. John Heuss.

"The call of Lent is to lessen worldly concerns and join the throng going to see the



JOHN HEUSS

Lord pass by," Dr. Heuss said. "Nobody can get close to Christ and not become a better person.

"Never permit obstacles to blot out your hope that God will help you. Everyone has unused capacities of which he does not dream, but we have to make the first great effort to get close to God.... What we receive is limited not by God's capacity to give, but by our capacity to receive. To know what we really need and to have faith in God's ability to give it are the secrets to the answers to our prayers."

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BUNS AND COFFEE IN BETHLEHEM

★ Dean Benjamin Minifie and the Rev. Merrill M. Moore, both of Bethlehem, Pa. joined in a Moravian love-feast in that city on March 12th. The ceremony carries out a Lenten tradition that dates back more than 200 years. The lovefeast was part of the denomination's 500th anniversary which Moravians throughout the world are observing as a "Year of Dedication."

Sacristans of the Moravian Church served more than 700 members of three denominations the traditional buns and coffee.

The lovefeast, which in the Moravian Church commemorates various seasons and events in the Church year, was originated by Count Nicholas von Zinsendorf around 1727. Following the 20 years' war which all but wiped out the Moravian Church, founded in Bohemia in 1457, remnants of the denomination migrated to Saxony and built the town of Herrnhut on the count's estate, thus restoring the Church.

It was during this period that Count von Zinsendorf, following a meeting of Moravians in his home, served re-

past. The idea of brotherhood and fellowship in the lovefeast service has been continued since then.

Other lovefeasts are planned during the quincentennial celebration with various Protestant denominations invited to participate.

SEDWICK CALLED TO BOSTON

★ The Rev. Harold B. Sedgwick, rector of St. Thomas Church, Washington, D.C. for the past nine years, becomes rector of Emmanuel Church, Boston, on May 1st.

THE PARISH OF TRINITY CHURCH Rev. John Heuss, D.D., 1

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

ST. PAUL'S CHAPEL
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Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Week-
days: HC 8 (Thurs. also at 7:30 a.m.)
12:05 ex. Sat.; Prayer & Study 1:05 ex
Sat., EP 3, C Fri. 3:30-5:30 & by appt.
Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays
HC daily 7 & 10, MP 9, EP 5:30, Sat 5.
Int 11:50; C Sat. 4-5 & by appt.

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

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scamell)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish),
EP 5, Thurs., Sat. HC 9:30, EP 5.

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THE WITNESS — MARCH 21, 1957

JAPANESE CHRISTIANS OPPOSE BOMB TESTS

★ The National Christian Council of Japan adopted a resolution at its annual meeting urging the British government to call off hydrogen bomb tests scheduled for this month near Christmas Island in the South Pacific.

The council also urged the abolition of nuclear weapons, and asked that adequate provision be made for farmers dispossessed from their lands in Okinawa to make room for new military installations in the U.S. administered island.

One reason for the council's concern over the hydrogen bomb tests was the fact that Christmas Island lies in a Japanese fishing area.

Premier Nobusuke Kishi meanwhile told the Japanese cabinet that he was considering sending a Christian religious delegation to London to protest against the bomb tests.

It is reported in Tokyo that

Bishop Yashiro, presiding bishop of the Anglican Church, declined to cooperate with the government's plan.

CRITE LECTURES ON ART

★ Allan Rohan Crite of Cambridge, Mass., whose drawings have been featured on covers of The Witness, lectured on religious art and its use in worship in Providence, R. I., March 18th.

PARISH CUTS SIMNEL CAKE

★ At St. Peter's, Springfield, Mass., they cut a simnel cake on Mothering Sunday, which is the fourth Sunday in Lent and this year is March 31st.

On this day it used to be an old English and French custom for an apprentice who had been bound out to service to be allowed to go home, and to take a cake to his mother, to free her so that they could go to church together. This

cake was called a simnel cake. After attending church, the apprentice was free for the rest of the day to visit his family and friends.

BISHOP SWIFT TELLS OF PUERTO RICO

★ Bishop Swift of Puerto Rico is filling a large number of speaking engagements this month in the diocese of Western Massachusetts, telling about the work in his district.

JAMAICA CHURCHES DAMAGED

★ Four Anglican churches in Kingston, Jamaica, were extensively damaged by the recent earthquake which left hundreds homeless.



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Seminaries Report to the Church -- With Thanks

Parish offerings for Theological Education in 1956 exceeded those of 1955 by nearly fifty thousand dollars, reaching a total of \$474,066.59 from 5008 parishes.

While these offerings go to support the current operations of the eleven seminaries, they are in a real sense capital investments, safeguarding the supply and training of the Church's future leadership.

The 1957 offering is in the making; every parish in the Church has an important interest in the result.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

The Sacrifice of Christ by C. F. D. Moule. Seabury Press. \$1.25

This is a remarkable little book on one of the most controversial subjects in Christian theology. The author's approach to it is both humble and irenic, so that the atmosphere of the book predisposes the reader to agree with the thesis which the author presents. He examines scriptural material in considerable detail and expresses the belief that the life, death and resurrection of Christ is the complete and final Sacrifice by which the Perfect Man, in his obedience to the will of the Father, has thus redeemed the world.

If, however, this redemption is to be appropriated and made vital in the individual soul in the Church which is Christ's Body, it must be a unique deed, continuously in action, reconciling men to God, a Sacrifice that is time-less. As the author says: "The uniqueness and finality of his action in Jesus Christ is not the uniqueness of discontinuity nor the finality of a dead and static

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thing."—This "unique incarnation is found to be the the centre of history—not discontinuous; a great flowing stream, not a separate draught of water."

In his final chapter, Professor Moule deals with the thorniest aspect of all,—the Eucharistic Sacrifice—and in doing so identifies himself as both Evangelical and Catholic. The whole of this little book should be read with Bible in hand to check the interpretation of the author, for it is a microcosm of profound thought on one of the greatest of the Christian mysteries.

One can regret that the publishers has overpriced a paperbacked book of 58 pages, for it deserves a wider reading than it is likely to get at the price charged for it.

When I Became a Man by Theodore Parker Ferris. Oxford University Press. \$3.75

Dr. Ferris has been the rector of Trinity Church, Boston, for the past 14 years and during that time has come to be recognized as one of the really notable preachers in this country. In addition to this distinction, he has written four books—before this one—which have brought him literary fame. There are few preachers, however able or famous, who succeed in writing as effectively as they preach.

The material in this book is derived from the sermons and instructions delivered in the course of the writer's ministry. The first part of the book deals with the important things which Christians believe and the second part with the personal

implications of these beliefs. Dr. Ferris writes quite frankly as a liberal Evangelical, but not at all in a partisan spirit. In fact his attitude in dealing with controversial subjects is singularly humble. One wishes that all theological dissertations were imbued by the same spirit.

The first and central fact in Christian belief and its implications is the Resurrection of Christ as the assurance that he continues to live today in us and for us. The author makes no attempt to explain the mode of the Resurrection, although that is a subject which has concerned Christian apologists from the beginning. And much the same attitude is taken with the matter of the New Testament miracles. The two chapters on prayer are particularly valuable and convincing.

There is much in this book to which many sincere Christians will take exception to as being inadequate for a clear and sufficient understanding of Christian faith and doctrine, but it is a wholesome treatment of religious realities and very much worth reading.

John Henry Newman: Autobiographical Writings. Edited by Henry Tristram. Sheed & Ward. \$4.50

For Anglicans and Roman Catholics alike, this is a valuable and revealing book. It contains all the autobiographical writings now extant (with the exception of his famous *Apologia*) of the leader in the Catholic Revival in the Church of England who was subsequently a Cardinal of the Roman Catholic Church. This voluminous collection of diary entries was originally written over a period of seventy-two years, from 1812, when Newman was 11 years old to 1844, when he was eighty-three.

For students of Church history of the era in which Newman lived, the contents of this book is an invaluable source for historical and biographical research. Theological and general public libraries cannot afford to be without it.

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BACKFIRE

CLIFFORD C. WATKINS
Rector, St. Andrew's, Flint, Mich.

The Witness of 28th carried a letter by Owen Lloyd, Grace Church, Anthony, Kan. He evidently took care of Ben Minifie, at least to his own satisfaction. It was not the kind of letter one would anticipate from a rectory, it lacked in courtesy, kindness and reason. True, our blessed Lord instituted the sacrament of his body and blood, the Holy Communion. It is also true that the celebration took place after an evening meal, and be it noted that fasting, the celebration to be before noon, confession to a priest before participation was not in vogue, the wearing of eucharist vestments not practiced, the signing of the cross during consecration, the elevation of the elements, reservation in tabernacle or aumbry, the sanctuary red light, genuflections, the five minutes fuss in consuming the elements after the service, all these were conspicuous by their absence, they too are man made!

Massey Shepherd, being the man he is, would not claim papal infallibility. There is the secret of his influence. He can afford to smile at both Minifie & Lloyd. In my book, matters of communion lie between the penitent communicant and his Lord, no priest has the right, or commission, to foist his fads and fanaticisms on the humble worshipper in the pew. The Prayer Book service is adequate, the rubrics clear, and any priest who meant what he said when he was ordained will be subject to them.

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Clergyman of Booneville, Miss.

Just exactly what the Church has to do with Alexander Hamilton is not clear. When Franklin proposed prayer at the constitutional convention, Alexander objected that he wanted "no foreign interference." And God remained foreign to Alexander, the immoral and indecent illegitimate (he was not a Hamilton), whose public career was a succession of swindles and whose memory is revered by every thief who had heard of him. There was in him no mercy, no kindness, no love of God or man. Neither the constitutional convention nor our government have much connection with the half-ettered West Indian who never understood our land.

MRS. SAMUEL C. HIGGINS
Laywoman of Hammond, Indiana

I was horrified to read in the Witness that two bishops of the Episcopal Church supported a bill to turn helpless animals over to the horrors of vivisection.

If that is the teaching of theological seminaries I do not see how a

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—DR. WILLIAM WILSON MANROSS "*The Church in Virginia*" in
Historical Magazine of the the Episcopal Church, XVI, 132.

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