

# The **WITNESS**

March 28, 1957

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## ST. FRANCIS CHURCH

**T**URLOCK, California, is a small church with a comparatively small congregation, but it is one of the most beautiful

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**NEW FEATURE BY DON LARGE**

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## SERVICES

### In Leading Churches

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

112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communion 7:30 (and 10 Wed., 9; Evensong, 5.

#### THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days; Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

8 and 9:30 a.m. Holy Communion, 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

#### CHURCH OF THE HOLY TRINITY

316 East 88th Street

NEW YORK CITY

Rev. James A. Paul, D.D., Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

#### GENERAL THEOLOGICAL SEMINARY-CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Cho Evensong, 6.

#### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL

New York

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday): 12 noon Sunday: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a.m.

#### ST. JAMES'

117 N. Lafayette  
SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

#### PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE

23 Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Keeler, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

### For Christ and His Church

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



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

## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

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

#### ST. PAUL'S

13 Vick Park B  
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

#### ST. PAUL'S MEMORIAL

SAN ANTONIO, TEXAS

Grayson and Willow Sts.

Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy Eu.  
Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

## SERVICES

### In Leading Churches

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CAMBRIDGE, MASS.

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

#### ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m., recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

#### ST. MICHAEL AND ALL ANGELS

20th and St. Paul

BALTIMORE, Md.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.  
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m. Easter Day—Holy Eucharist 5:30, 6:30, 8, 9, and 11 a.m.

#### TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9:30 and 11 a.m.

#### TRINITY CHURCH

Broad and Third Streets

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Rev. Robert W. Fay, D.D.

Rev. A. Freeman Traverse, Associate  
Rev. Richard C. Wyatt, Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

#### CHURCH OF THE INCARNATION

3966 McKinley Avenue

DALLAS 4, TEXAS

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

#### CHURCH OF ST. MICHAEL

AND ST. GEORGE

SAINT LOUIS, MISSOURI

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

#### ST. PAUL'S CATHEDRAL

Shelton Square

BUFFALO, NEW YORK

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

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

## Story of the Week

### Churches In South America Led by Young People

★ Religious young people in Latin America are both the creators and leaders of a major social revolution there, a world Christian youth leader said.

Bengt-Thure Molander of Geneva, Switzerland, executive director of the World Council of Churches' youth department, reported on a tour of South America. He led a five-nation World Council team of Christian youth leaders in a ten-week visit to 14 countries.

He said the group found a "tremendous enthusiasm" for the Church among Protestant young people. This enthusiasm, he added, is reaching across church loyalties and boundaries.

Molander was joined at a news conference by Charles Boyles of Jackson, Miss., leader of an American group of the United Christian Youth Movement that visited Central America and Caribbean countries at the same time. The UCYM is a related agency of the National Council of Churches.

Mr. Boyles, chairman of the council's youth department, cited "widespread evidence" that Protestantism is expanding its work in Latin America.

"There is a growing awareness within the younger leadership of Protestant Churches in the area," he said, "of their role in the realiza-

tion of a responsible society and their role in the Church."

Both touring youth groups, working in cooperation, participated in the Latin American Youth Congress held recently at Barranquilla, Colombia, the first such meeting in ten years.

Molander said his group attended six youth leadership training institutes, made 42 youth rally speeches, preached 30 sermons in five languages and sat in on seven youth conferences.

He recommended setting up more ecumenical work camps in the South American countries.

"These young people," he said, "are eager to study in the United States and abroad, but it is just as important for American and European youth to live and work with them."

More northern young people should learn Spanish and Portuguese "if they are to be successful in stretching out the hand of fellowship," Molander said. "This business of building closer contacts also includes providing more and better Christian literature in the two languages," he said, "to meet the growing demand for books in the churches and schools in those countries."

The World Council youth leader described several interesting church projects under way in South America. In Sao Paulo, Brazil, he said, a

group of Brazilian students live and work in a factory district, gaining the confidence of the workers and talking with them about religion, "must like the French working priests."

Several rural missions sponsored by United States and Canadian churches also are helping raise living standards in many areas, Molander reported.

He pointed to four ways in which the churches in the United States and abroad can assist the young Churches of South America:

Take seriously the fact that Protestantism is a force in those countries.

Make available educational literature in Spanish and Portuguese and provide objective information about other world Churches.

Strengthen the seminaries and send more qualified teachers to South America.

Expand leadership training to help Latin American young people re-think their tasks as Christians in a changing world.

"The hope of Protestantism in South America and its strength," Molander said, "is in its young people. They no longer respect the class differences which still influence their elders and they are not as bound by nationalistic concepts."

#### STUDENT CENTER IN COLORADO

★ The diocese of Colorado is building a chapel and student center at the University of Colorado at a cost of \$65,000.



# Metropolitan of South Africa Makes His Last Protest

★ The last document signed by Archbishop Geoffrey Clayton of Capetown, before his death at the age of 72, was a letter protesting proposed legislation to give the government control over church services attended by both Europeans and Africans. He was Metropolitan of the Church of the Province of South Africa.

His letter was addressed to Prime Minister Johannes G. Strijdom and handed to him after the Archbishop's death. In it he gave notice that he could not in conscience obey the proposed law nor counsel his people to do so if it went into effect. He appealed to the Prime Minister "not to put us in a position in which we have to choose between obeying our conscience or obeying the law of the land."

Under the proposed measure, a section of the native laws amendment bill, permission would be required from the minister of native affairs for multi-racial services in churches or other institutions established since 1938. Government approval also would be required for all urban meetings, religious or social, to which Africans are now admitted.

"The Church cannot recognize the right of an official of the secular government," Clayton wrote, "to determine whether or where a member of the Church of any race (who is not serving a sentence that restricts his movements) shall discharge his religious duty of participation in public worship or to give instructions to the minister of any congregation as to whom he shall admit to membership in the congregation."

He also noted that the con-

stitution of the Church of the province of South Africa provides that clergymen and laymen shall be represented in synods "without distinction of race or color."

The proposed law, he said, would make the holding of such synods dependent upon the permission of the minister of native affairs.

"We recognize the great gravity of disobedience to the law of the land," the Archbishop wrote. "We believe that obedience to secular authority even in matters about which we differ in opinion is a command laid upon us by God. But we are commanded to render unto Caesar the things which be Caesar's and to God the things that are God's. There are, therefore, some matters which are God's and not Caesar's."

The Anglican prelate expressed his solemn belief that "the matters dealt with" in the proposed law belonged to God.

Clayton was an outspoken opponent of the government's apartheid (segregation) policies. At a mass-meeting of religious groups two years ago he called on South Africans to "repent before God" for permitting their country to adopt its segregation laws.

When he laid the foundation stone for the new nave of St. Alban's Cathedral, Pretoria, in 1955, he told a large gathering including the Prime Minister that it would be "intolerable to suppose there can be a different gospel for every race."

"The gospel for South Africa cannot be different from that for England, the Netherlands or the United States," he said.

## NIEBUHR ISSUES WARNING

★ Prof. Reinhold Niebuhr of Union Theological Seminary, said the Protestant Church "is always tempted to reduce itself from a community of grace to a community of neighborly chumminess."

The theologian said that in the Christian religion "there is always a conflict with the Christian gospel and idolatrous religion. There is a natural inclination for a minister to equate what he wants to do with God's will."

Niebuhr addressed some 105 students from 35 colleges attending a conference on the ministry for college men. The meeting, held at the seminary, was designed for college men who are undecided about their vocations.

He pointed out to the students some of the dangers and opportunities of the Christian ministry.

In this world of "great scientific achievement," Niebuhr said, there is a temptation to regard the Christian story "as something of a past generation irrelevant to this age."

"It is the minister's challenge to relate the perennial truths of the Gospel to the new truths of each new age," he added.

Paul Tillich, a member of the Harvard Divinity School faculty, told the students that Americans today have a tendency "to settle down, to accept the middle of the road, to be afraid of asking radical questions."

He said business leaders complain that if they get applications for higher positions, the question "How can I get ahead?" is not asked. Instead, he said, applicants want to know "What is my retirement contract?"

Tillich warned that "this kind of world" can corrupt



religion into a tool to be used for accommodating oneself to the prevailing order and groups in society.

"When I hear a phrase like 'we need religion in order to undergird our culture,' some-

thing in me explodes because then religion is by definition abused," he said. "It is used for something else which is not religion and which results in its destruction or perversion."

## Protest of Atlanta Clergyman Lands Him in Jail

★ An Atlanta minister arrested for interrupting a segregationist meeting to preach brotherhood refused offers of bail or legal counsel and remained in jail. The Rev. Ashton Jones, a Quaker, was evicted bodily by police at a meeting of the Seaboard White Citizens Council, in Miami, Florida.

The clergyman said he was not guilty of any wrongdoing. He explained he was present at a meeting advertised as open to all, and made no effort to create a disturbance or resist officers.

"I told them they would have to remove me bodily," Mr. Jones said. "They were only doing their duty. That's my training—non-violence and non-cooperation with things I believe are unjust. I have been arrested 14 times in five states—most of them in the South."

The 61-year-old minister has spent recent years touring the world in a "Brotherhood Car," a trailer mounted on a truck chassis and painted with symbols of friendship between races. He said he has spoken on brotherhood in 19 countries.

At the White Citizens Council meeting Mr. Jones interrupted Fred B. Hockett, lieutenant of segregationist John Kasper in the Clinton, Tenn., race riots, as Hockett harangued a crowd of about 300.

Hockett had just finished a description of Booker T. Washington, whom he described as a "credit to the Negro race"

but a man "raised by a white man—the only kind that amount to anything."

Mr. Jones raised his hand and asked, "What about Ralph Bunche?"

"You keep quiet!" Hockett said, pointing at the minister. "You'll get your chance to speak."

The minister persisted with questions and Hockett shouted "well, as long as you have poked in here . . . I want you people to know this man, the so-called Rev. Jones, long-time member of the NAACP . . . who lives with a Negro Reverend (Edward T.) Graham!"

The crowd began to shout and hoot as Mr. Jones arose and denied he lived with Mr. Graham. "I am a member of the NAACP," he said, "but I am an ordained minister...."

He started to speak of brotherhood but his words became lost in the babble of shouts. Several cried out, "you better go home . . . get him outta here before he gets killed"

Finally, two police officers grabbed Mr. Jones by his shoulders, picked him off the chair and, amid wild cheering from the crowd, carried him out of the yard and into a police car.

He remained in jail until he was sentenced to 30 days, which was however suspended. He announced that he would continue to attend pro-segregation meetings to preach brotherhood.

## FELLOWSHIP AWARDED TO THEOLOGIAN

★ The Rev. Charles Taylor, former dean of the Episcopal Theological School and now director of the American Association of Theological Schools, announced on March 20th grants of fellowships to twenty-two theologians.

The grants total about \$80,000 and are made possible by a gift of \$500,000 from a fund of the Rockefeller Foundation which will be used over a five year period.

Each recipient will spend a year in study and research away from his home area. The men will go as far as India, Formosa, Switzerland and Germany.

Their projects will include such diversified subjects as the place of the layman in the Church, the Evangelical Church in Germany under Hitler, the motives and emotional make-up of candidates for the ministry and the role of the Church among Negroes.

The men chosen represent twelve denominations. They were nominated by their respective schools and selected by a commission of the Association.

Taylor explained that the overall purpose of the fellowship program is to help faculty members improve the training of men for the ministry.

## PAUL MOORE ACCEPTS DEANSHIP

★ The Rev. Paul Moore Jr. has accepted the deanship of Christ Church Cathedral, Indianapolis. He is presently at Grace Church, Jersey City, where for the past eight years he has pioneered in urban work, particularly in intergration. He served for a number of years on the editorial board of The Witness.

He begins his new job in September.

# Episcopal School Association Has Permanent Council

★ A conference of Church-affiliated schools, sponsored by the Episcopal School Association, held in early March at Seabury House, brought together 65 principals, headmasters, and headmistresses representing more than 50 parish day, boys' and girls' preparatory schools from all parts of the country.

As a result of the two-day conference, the first at which all three kinds of Church schools were represented, a permanent council for the Episcopal School Association has been formed. In addition, the results of the conference discussions are being evaluated and, according to the Rev. Clarence W. Brickman, executive secretary of the association, will become the basis of future action by the organization.

Among the leaders who participated in the conference were: the Presiding Bishop; Dean James A. Pike of the New York Cathedral, the Rev. David R. Hunter, director of the department of Christian education, and Mr. Brickman, who is also executive secretary of the National Council's unit of parish and preparatory schools.

The Episcopal School Association had its beginnings in 1939 when a small group of the heads of the Church's schools for girls met informally in connection with the annual meeting of the Headmistress' Association. In January 1949, a group of representatives of parish day schools organized the Episcopal Parish School Association. Later, joint discussions took place between these two groups which resulted in the establishment of the Episcopal School Association.

Among the aims of the Association, as stated by Mr. Grant, chairman of the Council, are "to strengthen existing schools; to assist new schools in finding their rightful place; and to provide the opportunity for all of the Church's schools to relate themselves to the Church's life and work and to each other."

## CHURCH IN POLITICS IS URGED

★ A Denver attorney said that churchmen should participate in partisan politics and broaden their interest to cover all facets of legislation rather than confine themselves to "moral issues" such as gambling, liquor and discrimination.

Roy Romer addressed the fourth annual legislative seminar of the Colorado Council of Churches attended by legislators and churchmen from various parts of the state. More than half the members of the Colorado legislature were present.

Mr. Romer, who did special work at Yale Divinity School on the relationship of Christian ethics to law and politics after graduation from law school, discussed "Christian Responsibility in Political Decisions."

"Church groups could offer little when asked about laws governing water consumption; but much on the subject of liquor consumption," he said.

"Churchmen would have little to offer on the subject of just tax structures except opposition to financing government by race track or other gambling revenues."

The lawyer said the legislator could justly conclude that Christians are mainly interested in questions of liquor,

gambling, corruption and discrimination.

"He could conclude that the Christian faith just doesn't have any relevance to the other questions," Mr. Romer added.

He said churchmen have "tragically narrowed" their "field of interest" in government by concentrating on a few issues and leaving critical policy decisions to others.

## ST. PAUL'S OFFICIAL GOES TO LONDON

★ The president of St. Paul's University, Tokyo, went to London last week to plead for the suspension of Britain's tests of nuclear bombs near Christmas Island. He is Masatoshi Matsushita who took the assignment at the request of Premier Kishi after a ten-minute talk.

## STAINED GLASS



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# EDITORIALS

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## About A Number of Things

WE TYPE these lines in our bathrobe, having succumbed to our customary Lenten virus. A good few mea culpa's have been piling up in our spiritual in-basket, and we take advantage of the season to work them off all at once.

One, we do not retract anything we have said about Mr. Dulles' policies in the past. But we wish to go on record as noting that where, as in the Israel-Egypt quarrel, the problem facing him has been simply how to keep peace, he has showed remarkable patience and firmness in diplomacy. It will be another matter if the United States does not in fact abide by her moral commitment to Israel; but we assume and hope she will. We like and admire Israel, like other small spunky free nations who are keeping up archaic languages, and we are glad Mr. Dulles has kept her our friend.

Two, a sympathetic but severe correspondent asks if by our disapproval of the proposed limited intercommunion with the Church of South India (Witness, Feb. 21) we are not playing into the hands of the extreme Apostolic-Succession people, who wish to have nothing to do with the Church of South India. We should be very sorry if our remarks have that effect, and believe we could have guarded against it more carefully. May we put in a different way the point we were trying to make?

We regard the theory of the Apostolic Succession as historically unverifiable and theologically irrelevant; and we are certain that a prerequisite of any real union involving Anglicans is its abandonment. We obviously cannot defend that thesis in detail at the present time. But granted that we hold that thesis, it seems to follow that any official Anglican statement which in reality upholds the theory of the Apostolic Succession will delay real reunion, not further it.

Now the proposed recommendations on the Church of South India in effect say that the Episcopal Church recognizes the C.S.I. just so far as the C.S.I. can be fitted into the theory of the Apostolic Succession—a theory which the C.S.I. however itself plainly rejected by

her act of union. Therefore we can only regard the recommendations as being a further assertion of the theory which stands in the way of reunion, and not as an olive branch at all. But we are certain that they were not proposed with that intention.

Three, last week we promised an announcement, and review, of our recommended Lenten book. The announcement is easy: it is Albert Camus' new novel, "The Fall". We have been trying for ten days to write a review, and nothing has come. So all we have to say is, we hope you will read it. (a) Because we learned from it that the accomplishments on which we most pride ourselves are in fact manifestations of pride. The great sin which the lawyer-hero spends all his life expiating is to have derived satisfaction from defending the fatherless and widow without charge. (b) Because in it we are brought face to face with a person (for whom we personally have great sympathy) who loves Jesus because he is honest and merciful; who cannot abide the Church because it is not honest or merciful; and is unhappy about the account that most partisans of God give of God. (c) Because in spite of all this, the hero proposes as his great spiritual discovery that we must—forgive the Pope!

Four, we ourselves are not terribly happy about Lent. Fasting in particular, we suspect, is a Latin discipline unsuitable to our Northern latitudes, where a good many calories must be taken on at breakfast just to keep the inner fires stoked against sub-freezing temperatures. Of course if one can drive around all day or take the subway that makes it easier; but we are obliged to walk. Furthermore in the Mediterranean world March gives some hints of spring and new life; but with us it is the tag-end of winter, resistance to infection is at its lowest ebb, and the last thing we need is a sustained spiritual effort. Must we confess the dreadful truth?—as long as we can remember, Lent has been the time when we cut chapel oftenest, succumbed to colds with the fewest protests, puttered most with our



photograph album, didn't take on large scholarly projects, and arranged to take our girl friend to some plays and forget about the slush.

But having said this, we promise our readers that we shall not recur to the matter. They will remember that we had some qualifications about the keeping of Christmas; which we felt in duty bound to express, in spite of remonstrances from our mail, just because we like Christmas so much and felt bound to be on our guard against it. But Lent is something nobody likes: to a certain extent we have gotten over Lent, but we are still Puritans, and if we see somebody keeping a good Lent we are rebuked by his example in spite of ourselves, which is undoubtedly very good for us. So we shall say nothing to him, even at the probable risk of encouraging him in dreadful spiritual pride.

Five, yet another correspondent—we all write more letters to the editor when we are feeling punk—reproaches us for being long-winded. We had thought of explaining to him what is perfectly true, that it is sheer laziness on our part; it is easy enough to write a nice long piece, but Purgatory or even Hell for an editor to apply the blue pencil to himself.

But then we thought of a clever way out; which we proceed to take, forthwith —We trust your snowdrops come up quicker than ours seem to be doing.

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## Don Large

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### THE NEATLY BALANCED TIE!

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THE Dean-emeritus of the Yale Divinity School is always quotable. But once in a while he says something which literally cries out to be quoted. And I'm not one to let such a cry go unheeded. The good dean was speaking about ten-year-old Junior who, as he came in dejectedly from the playing field, was asked the question, "How was the game?" Junior tried hard to keep back the tears, but with a stiff upper lip he told the sad news. "It was lousy. Tie score. And a tie score is always a punk game."

The dean points out how right Junior was: "Out of the mouths of ten-year-olds is wisdom

ordained. For the people who go through life with a tie score carefully kept, so that things are in perfect balance—so much for so much, tit-for-tat, a perfectly balanced economy—life is a punk game. This is not my discovery. It was made some time ago by a keen-eyed Observer who asked, 'If you salute only those who salute you, what is there special about that?' The answer is, 'Nothing. It is a tie score and a dull game.'

It reminds one of the young grade-school boy who was puzzling over a bank statement, trying to make some sense out of it. Scratching his head in despair, he finally blurted, "Look. It says here, Assets \$4,278,403.27 and then it says, Liabilities also \$4,278,403.27; I don't get it. What's the point, if it's always a tie?"

How often you've heard Mrs. Smith say, "Of course, I won't invite that Jones woman to tea again! I've had her here at least three times, and she's had me there only twice!" That's right, Mrs. Smith. If you want to guarantee yourself a thoroughly dull life—with a stale flatness in place of a spontaneous bubbling—just go ahead with that kind of tit-for-tat bookkeeping.

Mrs. Smith is unhappily part of that great company in whose life love has been replaced by mathematics. They belong back in the more primitive pages of the Old Testament, with their "Eye for an eye and a tooth for a tooth." Their statistics are in fine shape, but they hang like tattered scarecrows in a field from which all life has long since departed.

These are the same people who carry their adding machines to church with them. In righteous indignation, you hear them cry, "What? Pray for him? Has he ever prayed for me? Why, I wouldn't pray for him, if he were the last man in the world. The bald truth is, I hate that man!"

The bald truth is, whether you hate him or not, he's still your brother and you're both the children of a common Father. And, as a matter of fact, if he's really hateful, then he stands in desperate need of your prayers. If your opinion of him is justified, there's no one on earth who requires the power of your petitions more than he does. Nor is he likely to rise above his hatefulness, until some mighty patient prayers are said by some mighty sacrificial people. Meanwhile, the tit-for-tat crowd have apparently forgotten that there's not a syllable in the New Testament

about what people do to you. The Gospel is exclusively concerned with what you do for them.

In any event, when all the scores are added up, I'll wager the Lord will deal more kindly with the sinner who—despite his many sins—has lived a life of outgoing love, than he will with the cold clod whose game of life has ended in a neatly balanced tie!

## Church Music

By Frederick Chapman

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

THE forward looking choirmaster, now making plans for Palm Sunday and Easter, will be interested in reviewing W. Glen Darst's "Come, Faithful People" (Gray C.M.R. No. 2449). It is straightforward and simple, rather like the same composer's "Ride On, Ride On In Majesty", which is also published by Gray in three and four part arrangements. Also, look over T. Frederick H. Candlyn's two settings of the same words. The first (Carl Fischer C.M. 6468) is more difficult than the one published by Concordia. Those of you having small choirs should certainly consider Thatcher's "Come, Ye Faithful" for Easter (Oxford E 11). I know of no more practical anthem. Marion Conklin Chapman's "I Heard Two Soldiers Talking" (Galaxy) is worthy of your consideration. Dr. Candlyn's "This Joyful Eastertide" and "The Strife Is O'er" (J. Fischer & Bro.) are both splendid and practical anthems. Each has an optional tenor part. If your tenors are weak, or non-existent, look these over. For the small or average choir, I also like Bairstow's "The Day Draws On With Golden Light" (Oxford E 1), Thiman's "O Christ, The Heaven's Eternal King" (Novello).

Since my last letter such a flood of beautiful music has come from the presses of Concordia Publishing House that it will take several letters to do justice to it. Today I shall only mention the numbers which fall into special classifications. For Lent there is a two part work by William Boyce called "The Sorrows Of My Heart" (98-1380). It may be sung either by the sopranos and altos or by the tenors and basses. Healey Willan has a

lovely and simple setting of the Chorale "O Lamb of God, Pure and Holy" (98-1383). It may be sung by sopranos and altos or two soprano parts and alto. "O Perfect Life of Love" is a fine, short Lenten anthem for S.A.B. by S. Drummond Wolff (98-1150).

Dr. Willan has a fine two part Ascensiontide anthem "The King Ascendeth Into Heaven". Either the ladies of your choir or your junior choir would enjoy this.

There are two excellent and practical new Easter numbers. One is "Sing Praise to Christ" by Bach, arranged by Adolf Strube (98-1377). This is in four parts, and could be for general use as well as Easter. The other Easter anthem is "Christ The Lord Is Risen Today", based on the Welsh tune "Llanfair", in a setting by S. Drummond Wolff (98-1376). This is for soprano, alto and baritone and would make a fine introit for Easter Day.

The same composer has an excellent anthem

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for Ascension or general use called "A Hymn Of Glory Let Us Sing" (98-1357). It is based on the chorale "Lasst Uns Erfruen", is in four parts and should be most effective.

Those looking for a Confirmation anthem might like "Thine Forever, God Of Love" in a setting by Joseph Roff (98-1376). It is in four parts. S. Drummond Wolff's two part anthem "Come, Holy Spirit, Come" (98-1356) could be used for the same purpose or for Whitsunday. Finally, there are two good numbers for your junior choir. One is Healey Willan's "Glory To The Father Give" (98-1382), the other Wolff's "Saviour, Like A Shepherd Lead Us" based on "Picardy" (98-1358).

I must also tell the organists about two very practical volumes of organ music that have just arrived from Concordia. They are

parts seven and eight of their series called "The Parish Organist" edited by Erich Goldschmidt. Part seven contains music for Lent, Palm Sunday and Holy Week. Part eight covers Easter, Ascension, Whitsuntide and Trinity. It is all music of high quality and capable of performance on organs of limited resources. The periods covered range from the fore-runners of Bach to contemporary composers. Some of the music is written on two staves, the rest in conventional organ scoring.

I hope you will send me (92 School St., Gardner, Mass.) any suggestions for making these articles more helpful.

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This material is from a longer letter with items of interest only to Western Massachusetts deleted.

## Some Reasons For Keeping Lent

By Terence J. Finlay

*Rector of St. Bartholomew's, New York*

I WONDER how many of you have heard Jacob Riis' fable of the ambitious spider who, looking down from his lodging in the roof of a cave, decided that he was missing a great opportunity of developing his business. He thereupon dropped down to the entrance and began to weave his web in great anticipation. The spider was correct in his judgment, for many flies and moths fell into his web. He grew fat and contented. One day he looked up to his former dwelling place and saw the cable extending from himself to the web in the roof of the cave. Deciding that he did not need this ugly thing any longer, he severed the connection. As soon as this was done, our spider died, for he had committed suicide.

I said at the beginning that this was a fable, for no spider would be so foolish. It is only man who continually seeks to live without a cable or connection between himself and his Creator. This is one reason why we should do all in our power to make the best possible use of this season of Lent. The deepening of our spiritual life is our life-line between ourselves and God.

I realize that there are many people who feel that Lent is a carry-over from the medieval past and fail to see any necessity for its continued observance by people living in

the twentieth century. Let me give you very briefly three reasons why I think we should keep Lent.

The first is a direct answer to those who feel that this season belongs to the past. It did begin in the very early days of Christianity, when a fast was observed before Easter. The present mode of observance, by which Lent begins on Ash Wednesday, was stamped with the authority of Gregory the Great toward the close of the sixth century and appears to have been generally followed in the Western Church. Thus for over fourteen hundred years the Church has been keeping Lent, and I do believe that there is something to be said for a custom or practice which has been followed by devout people for that length of time—people who have found immeasurable spiritual benefit to themselves and to the Church at large.

### The Commemoration

THE original intention of this fast before Easter was probably to commemorate the forty days which our Lord spent in fasting in the wilderness and it may also have commemorated the forty hours of gloom and sorrow, which intervened between the Crucifixion and the Resurrection. But sorrow over



the passion and death of Christ was wisely connected by the Church with sorrow and penitence for the sins which caused the sacrifice of the Cross. In this way the period of fasting, which might have been productive of little more than unprofitable indulgence in idle emotions, was converted into a period for careful self-discipline.

This brings me to the second reason for keeping Lent. It can become a period of definite discipline, a time of spiritual refreshment and training for every one of us. We live in an age which dislikes the idea of discipline. Many have tried to break away from it, and like Prodigal Son in our Lord's parable, they find that living unrestrictedly, gratifying every passing desire, leads only to unhappiness. Instead of being free, they end up as slaves of their own desires. A life without discipline can only end in chaos. It is only when we "come to ourselves and return to our Father," that we realize our true heritage and our true place in life.

There are many who set up for themselves certain rules, and although they keep them diligently, never really keep Lent. We hear people asking one another what they are giving up for Lent, and in many cases it seems some quite trivial thing. I am afraid Lent will be a fruitless season if we only give up things that are easy for us to do without. On the other hand, if we have some habit which is evil or which is rapidly becoming our master, then Lent is a splendid time to break ourselves of this habit. In his Epistle to the Corinthians, St. Paul uses the illustration of the Christian athlete, going on to say, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Here, then, is something we can do during these six weeks to become better Christian athletes, for out of this period should come a quality of life that is definitely higher in Christian service.

### Take Stock

THIS leads us to the third reason for keeping Lent. During these forty days we have the opportunity of taking spiritual stock of ourselves—I really mean ourselves, for we are so prone to criticize others that it comes as rather a shock when we turn that critical gaze within. Here is something positive to do, for Lent is really a time for action. In the words of an old rhyme:

"Just stand aside and watch yourself go by;  
Think of yourself as 'he' instead of 'I.'

Pick flaws, find faults, forget the man is you,  
And strive to make your estimate ring true."

Let us ask ourselves where we are going; or have we allowed ourselves to drift aimlessly? The longer we go on with life, the more mysterious it becomes. Some, like the writer of the Book of Ecclesiastes, see nothing but monotony in the daily round, and would echo his words: "Vanity of vanities; all is vanity." Others of us go muddling on, secretly conscious that we are not doing the best that we could with our lives.

We live in a world which seeks to attract our attention and loyalty. We try to make the best of both the material and spiritual worlds, and fail miserably. Can we not during this sacred season start to put first things first? Will we not realize that we can only contain so much, and that we have been crowding out the things that really matter by things that do not matter so much? It never was so easy to fail in this way, as it is today. Today the currents of life are swift and the demands absorbing. There are more things to do than we shall ever have time for. Life cries to us from every side: "Attend to me here!"

The material world is so much with us; its voice seems to predominate. Jesus gave us the clue to help us in our decisions, when he said: "Seek ye first the Kingdom of God and his righteousness; and all these other things shall be added unto you."

They fall into their proper place, if only we have the right perspective. We should thank God for this opportunity of coming apart with him, of joining those who down through the centuries have found in this season such wonderful opportunities of spiritual refreshment. Let us resolve to face the challenge of spiritual self-discipline; and endeavor more fully than ever before to keep Lent as it should be kept.

The Romans had a motto: "Carpe diem." "Seize the day." We need to seize each day, for it is all we can count on. Let us seize this day and make it an offering acceptable unto God.

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## CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

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The WITNESS — Tunkhannock, Pa.

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# Ears To Hear

By Philip McNairy

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

THE other day while driving in my car I switched on my radio. In a moment I was listening to a series of allegedly musical sounds which I found unpleasant. One push of the finger brought me another station, and recordings that were melodious and inspiring. This is life. We hear what we want to hear—what we must hear. We listen to what pleases us, to what is convenient and necessary. A mother with a sick child hears every tiny sound that emanates from the nursery. On the other hand, a child absorbed in a project is deaf to a multitude of sounds around him, including his mother's voice, summoning him to his duties. Thus our tastes are formed and our characters are shaped.

The ear is one of the most selective of all the organs of the body. Yet to make it the servant of our whim or bias, the slave of our selfishness, is to make scant use of it and in the end, to do ourselves a disservice. The ear is the instrument of learning, the receptor of love, the organ of concern and protection, the means of enjoyment, of friendship, of education, of inspiration. It is one of God's great gifts of awareness. It is a symbol of the freedom with which he has endowed our lives. It is the instrument whereby we may come to know him or shut him out of our lives. As with the radio, we must be tuned in, receptive, attentive. We must hear him "in the deep heart's core".

It was at the conclusion of one of Jesus' parables of teaching that he perceived the listeners who were not listening and was reminded of the fact that this would always be so. There would be those who for one reason or another would turn a deaf ear to his voice or to the voice of his Church. On several occasions he cried, "He that hath ears to hear, let him hear!" We need this reminder during Lent. Most of us will be a little more diligent in our church attendance, and therefore a little more frequently exposed to the opportunities of spiritual growth. The question is, will we make use of these opportunities?

There is no benefit from preaching for the critical ear, waiting to be pleased, unwilling to be disturbed. There will be no virtue acquired by mere physical presence. What happens to

us will depend upon our receptivity. Are we "tuned in"? Likewise, faith is not a matter of the mind alone, but of the will. Wisdom is not a matter of knowledge alone, but also of will. Truth is meaningless until it reaches the heart.

Religion as a philosophy is dead until it comes alive in action and attitude. "Ye shall seek me and find me when ye shall search for me with all your hearts." "He that hath ears to hear, let him hear."

## Comments on Lent

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

I CONFESS that I have some misgivings as to what Lent really means to us moderns. Geared to the more leisurely pace of another and different age when people had and took the time to give their spiritual lives priority over other interests for so long a period, I am always aware of the difficulties for an age like ours which believes in getting things over with quickly.

Because we are used to concentration and high pressure even in spiritual things, it is not easy to maintain the proper pitch of discipline and devotion for so long a period. We see this clearly in the tendency to begin Lent with enthusiasm only to have that enthusiasm evaporate in mid-Lent until the final concentration of Holy Week. The time between the first week of Lent and the last is, if we are not careful, just another five weeks of the year as far as our religious activities are concerned.

I also have misgivings as to the traditional approach to Lenten observance, from the things we "give up" to the multiplication of services which is the accepted pattern in most parishes. Having had to undertake some disciplines of mind and body in these past months, I have a new and first-hand awareness of the values of self-discipline. Most of us eat too much, work too hard and play strenuously because we are not by temperament a self-disciplined and temperate people. There is undoubtedly a value in a bit of self-discipline for six weeks out of the year, but what troubles me is how it is to be satisfied in a sort of synthetic way with undertaking for six weeks that which, for both soul and body, we



might undertake more profitably all the time. To treat Lent as a sort of experiment in discipline without incorporating its disciplines in the ordinary business of living the rest of the year is to lose much of its permanent value. Therefore, I think each of us ought to discover something each Lent which can be permanently added to our all-too-few self-disciplines.

The same is true of extra devotions. If it is good to read a religious book or to become better acquainted with the Bible in these six weeks, it is good the rest of the year. If there is value in making one's communion in mid-week between Ash-Wednesday and April 21, that value is worth conserving afterwards. If it is worth the effort to attend a service on the Sundays of Lent then the call to prayer on the Lord's Day is a compelling call the year around.

The Church suffers much from seasonal Christians. Either this thing we profess more consistently during Lent is valid at all times and seasons, or it isn't worth much in the long-run. Each Lent should add something of abiding value to our religious experience or it is nothing more than a shot in the arm, a bit of religious benzedrine giving us a false sense of enthusiasm which passes away until the pill of next Lent is administered. I pray God that something of real and permanent value may be part of your Lenten experience in 1957.

## NOW HEAR THIS

By Frederick A. Schilling

### Gospel for 4th Sunday in Lent

*St. John 6:1-14*

"This is . . . that prophet that should come into the world."

At first glance this feeding of 5000 men looks just like the kind of action which Jesus had repudiated in the first temptation. This impression is strengthened by the conclusion (v. 14) drawn from the act concerning his identity. However, since neither this statement nor anything like it is given as from the people in the accounts of the other Gospels, it appears to be a part of the Johannine interpretation of the event and must be understood in that light.

St. John agrees with the other Gospels that

Jesus did not perform this miracle for his own advantage, i.e. either to satisfy his own hunger or to authenticate himself to the people. It was purely an act of compassion without ulterior motives. St. Luke has no sequel to the episode, but St. Matthew and St. Mark record a series of incidents and conversations following the feeding in which there is a recurring reference to food, loaves and leaven (see especially St. Mk. 6:52; 7:18, 19; 8:11-13; and the parallels in St. Mtt.), and in which Jesus expresses his concern for the reaction of his disciples, namely, that bread, the edible substance, should cease to be a vital issue for them (St. Mk. 8:14ff.). Of course, they should have bread to eat. But to insure that was not his specific function. He had said, "You give them something to eat" (St. Mk. 6:37). The Gospel of St. John agrees with this. The whole chapter 6, of which our selection is but the introduction, repudiates the shallow preoccupation with material food. Jesus' action was, therefore, not a doing of what he had rejected as a part of his mission.

The Johannine version uses the incident actually as a lesson in **living by the Word of God**. It enlarges the lesson implied in the Markan sequel (8:14ff.; cp. St. Mk. 6:52), and composes a liturgy with initial narrative followed by didactic dialogue and responses. Verse 14 appears thus as a Christian affirmation in this liturgy. The men who had seen the miracle (v.14, the RSV renders better, "the sign", as St. John means, "the meaning of the act") were neither the crowd nor the original disciples, but Christian people of a later time who had come to understand, and, primarily of course, the Evangelist St. John himself. When we recognize this sentence as the specific Johannine lesson we have the clue to its meaning and the purpose of the selection for this day.

Jesus is the prophet of whom Moses had written (Jo. 5:46; cp. Dt. 18:15). He is the one who like Moses would come speaking forth authoritatively the instructions from God. But this whole event of the 5000 in the hills contrasts with and transcends the Mosaic situation. This is not the Jewish Passover (v.4). This is a new Covenant Meal with a New Israel. The bread is material. Moses, too, had given such bread, the manna. That merely establishes a likeness (as do verses 2 and 3). Now real bread from heaven is what



the Risen Lord is giving (5:32, 33). His bread is something for the mind (contrast "the leaven of the Pharisees", Mk. 8:15). Moses and the nation had thought of a Leader to come who would stand on the same level with him. But now we understand that the prophet who was to come would be far superior to him and would offer transcendent and unlimited nourishment.

Jesus' words are bread. He is the Word (1:1), and therefore, the Bread of Life (v.35). Let his words suffice. They are superabundant. Do not continue on the lower level of demanding material bread as the miracle from heaven (verses 15,27). That is what "Jews" demand. (The word, "Jews", being in this Gospel secondarily a designation of people in the Church who in this respect are sub-Christian.) Jesus is the Prophet of God because the words which he has spoken and is speaking "are spirit and life" (v. 63). Disciples are people who give themselves as agencies for the distribution of his words. Of this timeless truth the story of verses 1-14 is the significant parable, but the whole of the chapter must be taken into account in order to understand it.

As the Forty Days were for Jesus a season of intensive scrutiny of religious expectations and notions, so our Lent is by this Gospel, and the others in this season, plainly indicated as a time for the clarifying of our thinking concerning traditions and doctrines and popular pious expressions and their correction by the mind and spirit of Jesus (n.b. for example, the shallow notion of this day as "Refreshment Sunday").

Have we his mind or are we still Jews, sub-Christians, in these matters? Jesus, not a scholastic philosopher, is the prophet given to us, the New Israel, by God. He is the authority on these things.

## THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

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The WITNESS — Tunkhannock, Pa.

## Talking It Over

By W. B. Spofford Sr.

ONE of the reasons Red Smith is my favorite columnist is because he gives his space from time to time to some letter-writer.

Seminarians, I am told, are beating their brains out these days over Existentialism and don't consider themselves much unless they can hold up their end in discussing Kierkegaard, Jespers, Sartre, Buber, Tillich, Barth and similar sluggers in the theological league.

It was therefore refreshing to get a letter from a lad of the midwest, now in seminary, which I want to share:

Just got back from a retreat lead by a West

## BOOKS RECOMMENDED FOR LENTEN READING

ANGUS DUN writes

The Harper Book for Lent, 1957

The Saving Person

A fresh consideration of the heart of the Christian faith — the way of salvation through Christ. Bishop Dun, in simple, direct language, shows the importance of Christ at every level of man's needs today. Here is a new work of devotion that inspires long after the book is closed.

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## The Parish Comes Alive

By Ernest W. Southcott

Vicar of St. Wilfred's Church, Halton, Leeds, England

"The Bishop of New York Book for 1957"

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Park guy and I have never been so frustrated in my life. The whole approach was that we were separate from the rest of the world and that all we have to do is pray about seventy-five times a day and we will become holy. He thumped the tub for the liturgical movement and explained how the whole emphasis should be on worship and adoration. If we do this we will become perfect.

Well in the first place I don't think that God is so damned conceited as to want us to spend our whole lives sitting around adoring him, and I don't like "this works" theology—doing certain things which in time enable us to be perfect. The underlying thing under this whole view is; "Look at me; I'm doing these things and I am pretty far along the road to perfection."

Also this business of going into a closet to find God—hell, what I want to find is a closet someplace where I could get him off my back.

Pardon me for airing my gripes, but I see

so much of this retreat idea that it gets me down. We are living in a complex world, so most people try to find a womb of some sort to crawl back into or they try to find a "daddy" figure to protect them or solve their problems. Eisenhower or God fulfills this function.

I enjoyed the editorial about Percival, the Seminarian, mainly because the author was talking about me most of the time. I suppose it is hard for older people to put up with seminarians, or just after they get out of school. Anyhow I don't think a seminarian is any good unless he wants to change the whole show. My kick is that the guys I know, for the most part, don't want to change the right things. But we do have a little bunch meeting to discuss Christian social action and I get a boot out of that.

Here endeth the Epistle—and a salute to our new columnist, the rector of the Church of the Heavenly Rest, New York.

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## BOOKS...

**Kenneth Ripley Forbes**  
*Book Editor*

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*The Core of the Bible* Arranged by  
Austin Farrer, Harper &  
Bothers. \$ .95

Here is the gist of the Bible in 150 pages. But it is considerably more than that, for the principle on which these selections from Holy Scripture are made is clearly explained in the Introduction and the explanation makes sense. Some few quotations will show the principle the editor is driving at. "The Bible is not a book, but a library of books. It comprises in one volume almost all that survives of the literature of Israel" in the 750 years before the coming of Christ, and of Christian writing in all of the 1st Century A. D. "The Old Testament pieces which we have put together are not an anthology of the most uplifting passages the ancient scripture contains. They are—"rather, simply—"the background to the New Testament mind." "We have hoped to give the reader some idea of what is meant when—the Risen

Christ recalls to his disciples 'all things written in the Law of Moses and the Prophets and the Psalms' concerning himself".

The *Core* of the New Testament, according to this editor, consists of the two earliest of the Epistles of St. Paul, which he prints almost entire, the Gospel according to St. Luke and its sequel in the first portion of Acts; also further discourses of Jesus found in St. Matthew and St. John and the visions recorded in Revelation.

This is a valuable book of reference for the Christian individual's library and a careful study of the brief introduction will be enlightening.

*Community Journey* by George Ineson. Sheed & Ward. \$3.25

This is primarily a personal history of the intellectual and spiritual life of the author, but it is at the same time an account of a unique community in two stages of its career. It is in an English setting, but it reminds one of the Brook Farm or the Oneida Community experiments here in America. A group of individuals and families just before the first world war, of varied tastes and backgrounds,

started the community experiment. Most of them were ardent Pacifists, members of the Peace Pledge Union, started by Dick Sheppard. Formal religious commitments few of them had. Thus far it was Brook Farm anglicized.; and so it remained, with various ups and downs, until several years after World War II.

The author then relates his own tortuous spiritual path which finally led him into the Roman Catholic fold. He proved to be a pioneer and most of the remainder of the community followed him into the Roman Church and the community became transformed into a religious centre, organized pretty closely on the Benedictine pattern of manual work and prayer.

The story is well told and should be of interest to many with forward-looking social convictions and to genuine mystics to whom religion is an intimate reality which should dominate personal and political life.

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### THE PRAYER BOOK

**It's History and Purpose**  
By BISHOP IRVING P. JOHNSON

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The WITNESS  
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## OLYMPIA CHURCH GETS AWARD

★ St. Epizabeth's Church, Burien, Washington, received a top honor from the Church Architectural Guild for churches seating less than 300. It was made at a conference held in St. Louis that was attended by about 1,000 architects, building officials, artists and clergymen.

For the third consecutive year modern designs won the prizes in all classifications. No example of Gothic or Colonial design was cited.

The problems of old city churches in changing neighborhoods were discussed at two conference workshops.

The Rev. G. Paul Musselman of New York, director of urban-industrial work for the Episcopal Church, warned that when a church is to be rebuilt or remodeled there must first come "real study of the congregation."

"Usually the wrong programs are planned for the wrong people," he said. "Some communities populated by more old people than young get athletic programs, for example."

Howard F. Allender, architect of St. Petersburg, Fla., said that every major city in the United States will be forced to redevelop its "core area" or downtown shopping district in the next few years to insure economic survival. Spiritual activities must be planned for those reshaped sections, he said.

"As a city neighborhood changes," Mr. Allender said,

"it may be zoned for an entirely different use—for instance, for industrial, commercial or low-cost housing. That may leave an old established church isolated entirely from its congregation."

## MADISON GOES TO ANNAPOLIS

★ The Rev. James Madison, rector of St. Paul's, Holyoke, Mass., becomes rector of St. Anne's, Annapolis, Maryland, May 1.

Incidentally, the Witness has fallen behind in the "People" department but will catch up next week.

## HEAVENLY REST PRESENTS BACH

★ The Passion According to St. Matthew by Johann Sebastian Bach will be sung by the Canterbury Choral Society on Good Friday, April 19th, from noon to 3 o'clock, in the Church of the Heavenly Rest, New York. The chorus of over 100 voices, conducted by its founder, Charles Dorsley Walker, will be divided into

two separate choruses for this work, as specified by the composer, whose original orchestration, calling for two complete orchestras, will also be used.

Admission will be free, as is customary at all services of music given by the society.

## CHURCH CONSTRUCTION SETS RECORD

★ Church Construction set a new record in February of \$65-million, which was \$10-million over 1956. For the first two months of the year it ran 18 percent over the same period last year when an all-time high was established.

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

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

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# American Church Union Leader Blasts South India Report

★ A warning that proposals looking toward partial inter-communion between the Protestant Episcopal Church and the Church of South India might lead to "serious rifts" if adopted, was sounded by Canon Albert J. du Bois, of the American Church Union.

He told a meeting of its governing board, held in New York on March 20th, that he was referring to recommendations made by the official Episcopal delegation after completing a six-week study of the Church of South India.

Canon du Bois was especially critical of a recommendation recognizing the validity of the ministry in the Church of South India.

"May I remind you," he said, "that the Church of South India is a group which does not require assent to the Creeds from its members, a group which intends to remain in perpetuity in communion with non-conformist Protestants (who deny the fundamentals of sacramental teaching), and that, further, the Church of South India is a group which leaves its doctrine much to individual interpretation; is vague about the purpose of baptism; has an optional liturgy for the Communion Service which is alien to Catholic tradition; has presbyters and not priests and nowhere defines the eucharistic doctrine it holds or the pur-

pose for which the eucharist is celebrated."

He further warned the board members to evaluate the South India recommendations "against the background of a growing spirit of lawlessness inspired by the so-called 'liberals' in the Episcopal Church."

As "evidence" of this movement he said "open Communion" is being practiced in many parishes "with almost no effort from the Church's hierarchy, pledged to uphold discipline, to stop the practice."

He also said a growing number of "interdenominational" or "united" congregations are being sponsored by certain Episcopal bishops "in complete opposition to the doctrine, discipline and worship of the Church which they have solemnly promised to uphold."

"Peace by all means; unity by all means," Canon du Bois

concluded. "No aim can be closer to our hearts. But the hollow truce of apathetic compromise is no real or lasting peace; and a nominal unity, temporarily affected by the watering down of vital principles, and by the ignoring of fundamental verities is not a substantial reality."

## CHRISTIAN LIFE AND WORK

★ A congress on Christian life and work is being held this week, March 26-28, in Seattle as a part of the observance this year of the 10th anniversary of the consecration of Bishop Bayne.

Speakers include Bishop Dun of Washington; President Hirshson of Hobart College; President French of Washington State College; Canon Wedel of Washington; President Sterling of Stanford University; Michael Budzanoski, officer of the United Steelworkers; William Allen, head of a manufacturing firm; the Rev. William G. Pollard of Oak Ridge, Tennessee.

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## HONOLULU CATHEDRAL RAISES FUNDS

★ St. Andrew's Cathedral, Honolulu, raised \$400,000 in 48 hours to finance completion of the building. The job was done with little publicity, no high pressure and no professional help.

Work on the cathedral will start in April and will be completed in time for Christmas services.

## JOHN YAMAZAKI HONORED

★ St. Mary's church, Los Angeles, sponsored a testimonial banquet in honor of the Rev. John Yamazaki, veteran general missionary to Japanese-Americans, who will conclude a 43-year ministry this month. The banquet, which was held March 3rd, was attended by almost 500.

Since his ordination in 1941, Dr. Yamazaki has served as

priest and pastor to countless numbers of young and old of the Japanese colony of Los Angeles. During the first period of his ministry he guided the new residents from Japan, the Issei, who were making their initial adjustment to western ways.

As the Issei families grew, his major concern was with the native-born Nisei. The mission which he started is now a full parish of the diocese.

During the war years, he followed his people into exile from their Los Angeles homes and worked to encourage and fortify them and returned with them at the end of the war to Los Angeles to rebuild the Japanese community.

The church which he had started was passed on to his son, the Rev. H. M. Yamazaki, its present rector. Dr. Yamazaki then became general missionary and has continued active during the past ten years in that work.

year "motion pictures produced in Hollywood show a ratio of almost 4 to 1 of pictures produced on a Protestant theme over that of Roman Catholic."

He stressed that he did not cite the comparison in any spirit of rivalry, but simply to show that Roman Catholics no longer enjoyed what, he said, was once considered by Protestants a favorite position in Hollywood.

## LABOR CONTRIBUTES TO CATHEDRAL

★ Washington Cathedral has received a contribution of \$54,000 from organized labor for stained glass windows which will memorialize three labor leaders: Samuel Gompers, William Green and Philip Murray.

There will be two windows to epitomize "labor's role in the religious life of the nation."

## TV SERIES FOR CHILDREN

★ The first national religious TV series produced expressly for children had its premiere from New York March 17. Sponsored by the National Council of Churches, it will tie-in with this year's Sunday school theme which is devoted to the Indian American.

The series is being presented in various parts of the country under the auspices of local church councils. It is expected that 200 stations will carry the 15-minute program by June.

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## MILLION BUDGET FOR BROADCASTS

★ A 1957 budget of \$1,170,930 was adopted by the board of managers of the National Council of Churches' broadcasting and film commission at its annual meeting.

George A. Heimrich, director of the commission's west coast office, reported that last

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THE WITNESS — MARCH 28, 1957



# BACKFIRE

NORVIN C. DUNCAN

*Clergyman of Asheville, N. C.*

Every time that I decide to discontinue *The Witness* and save a little money, you come up with an article like *The Necessity of Being Honest*, and there goes another four dollars.

The lack of understanding between clergy and people creates a tragic situation. Retired for many years on account of disability, and later by age, people somehow regard me more as a layman than a clergyman, and really open up. The most tragic aspect of it is the young fellows just out of the seminary, full of enthusiasm for the theological world from which they have just emerged, ready to impose it on a congregation—most often a mission—whose experience is far from that of the young cleric—and generally closer to the truth about life. So many expressed to me their sorrow that their ministers have been of so little help with their problems and needs. But the answer from the cleric side is generally—"the people are ignorant and need to be taught." The reverse is closer to the truth.

May I add a hearty Episcopalian Amen to Dean Minifie's remarks about Morning Prayer. A critic suggests that our Lord instituted the Holy Communion, and not Morning Prayer, and that the latter is man made.

It is true that our Lord instituted the Lord's Supper, but what man has done to it! Take a look at

the service itself, its history, with all the interpretations and forms which have grown up around it and you will find more man made things than you can find in Morning Prayer—much of which is Holy Scripture, plain and unadorned.

WALTER H. CLARK  
*Dean of Hartford School  
of Religious Education, and  
communicant of Grace Church,  
Windsor, Conn.*

Thank you for the article on infection and the Common Cup with the reactions printed in Backfire. We need more open discussion of this question in the Church.

Another issue even more important in my opinion is the use of wine instead of grapejuice in the Communion Service. According to a recent survey one American out of every 25 is an alcoholic. This means, unless we think that they all belong to other denominations, that taking Communion is an extremely hazardous process for many communicants afflicted in this way. Even though the use of wine is an ancient piece of traditional symbolism, is this considerate and wise?

RAYMOND K. FENNING  
*Layman of New York*

May I congratulate you on picking up Frederick Chapman to write a column on Church music for *The Witness*. I have known him for a number of years and I have also thought, for a number of years, that a good column on Church music by

a competent person is needed in our religious magazines.

Kenneth Forbes' book review column is also a refreshing section of *The Witness*.

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