

The WITNESS

APRIL 4, 1957

10¢



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The WITNESS

For Christ and His Church

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Holy Days: Holy Communion, 10:30.

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ten Noon-Day, Special services an-
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H.C. 12:05; Tues., Thurs., H.C. 8
a.m., prayers, sermon 12:05; Wed.,
H.C. 7 a.m., 11 a.m., Healing Service
12:05.

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

Story of the Week

Curb of Juvenile Delinquency Aim of Pending Bill

★ A novel experiment in Congressional lobbying has been reported by Daphne Hughes, executive director of the Youth Consultation Service in the diocese of Newark.

Miss Hughes was one of a group of approximately fifty leaders in teen-age work and juvenile experts who were invited to meet informally in Washington, D.C., to discuss problems of legislation on juvenile delinquency presently under consideration by the House committee on education and labor.

After a short briefing by the leaders of the meeting on "how to talk to Congressmen," Miss Hughes reports that the experts spread out over Capitol Hill and individually and personally called on their Congressmen and Senators and on members of the Senate and House committees on education to impress on them their feelings on the need for federal legislation on juvenile delinquency.

A number of bills have been introduced in this session of Congress in a bi-partisan effort to get federal assistance for state and local communities for juvenile delinquency control. All are identical to the bill which last year passed the Senate but failed to get House consideration.

Miss Hughes states that the consensus of Congressional opinion, which she encountered during the informal confer-

ence, on the failure of last year's bill to pass both Houses, lays the blame largely on local apathy on matters concerning juvenile delinquency. She urges Church groups and individuals to contact their Congressmen and make their feelings known on this subject.

On the first day of the current session a bill was introduced by Democrat Congresswoman Edith Green of Oregon. The administration's bill was introduced on March 4 by N. J. Representative Peter Frelinghuysen, Jr., an active Episcopal layman, whose wife is a member of the Newark Youth Consultation Service.

In essence, all of the bills provide that the programs would operate for the most part through the states by means of grants-in-aid. Areas covered by the bills are the strengthening and improving of state and local programs for the diminution, control or treatment of juvenile delinquency; the training of personnel for work in the field of juvenile delinquency; research for special projects in the field; and increased activities in the department of health, education and welfare by way of studies, technical assistance, dissemination of information and short-term training for the more technical aspects of work in this field.

Invitations to the informal gathering of juvenile experts were issued by Miss Fern M.

Colborn, Dr. Martha Elliot, Mr. Bertram Beck, and Mrs. Ada Baker Stough.

Miss Colborn is a member of the National Federation of Settlements and Neighborhood Centers. Dr. Elliot is retired chief of the children's bureau of the department of health, education and welfare, presently professor of child health at Harvard University School of public health. Mr. Beck is with the National Association of Social workers. He was formerly in charge of the juvenile delinquency section of the children's bureau. Mrs. Stough is legislative secretary of the American Parents Committee.

CONFERENCE CENTER FOR TENNESSEE

★ The diocese of Tennessee has purchased the DuBose Conference Center at Mont-eagle for \$50,000 which is described as "the bargain of the century," since the property has been valued at \$500,000. The sum of \$100,000 has been set aside for improvements of the property, including a new swimming pool which has already been installed.

TENNESSEE WOMEN STUDY MISSIONS

★ The mission of the church will be the theme of the meeting of the Auxiliary of Tennessee, held April 30 - May 2 at St. John's, Knoxville. Speakers will be Bishop Barth and Bishop Vander Horst of that diocese; Bishop Carpenter of Alabama and Bishop Swift of Puerto Rico.

Christian Peace Role Stressed By President of Indonesia

★ President Sukarno of Indonesia told delegates to the Eastern Asia Christian Conference meeting at Pematang Siantar, Sumatra, Indonesia, that Christianity has a vital role to play in helping to bring peace and justice to peoples everywhere.

The conference, largest ever held by Protestants in this part of the world, was ushered in with a monster open-air rally in Liberty Square attended by 100,000 persons. It was arranged by the Protestant churches of East Sumatra in welcome to 124 representatives from 24 countries of Asia and other parts of the world.

President Sukarno, a Moslem, said "we are living in the crisis of man" but "the spirit of man is never able to be caged." Indonesia, he stressed, is inspired by *pantjasila*, a philosophical system of five principles, one of which is belief in God.

He hailed the conference, sponsored by the World Council of Churches, the International Missionary Council, and the Indonesian Council of Churches, as "a living reality of the Asian churches." The president said these churches, "following the teachings of Jesus, would contribute to freedom, justice and peace among men."

Ceremonies greeting overseas delegates were among the most colorful and significant ever witnessed in this predominantly Moslem country.

They were staged at Lake Toba not far from where, in 1834, two American missionaries—Henry Lyman and Samuel Munson from the American Board of Commissioners for Foreign Missions — were slain for having dared to ven-

ture near what was regarded by the then savage Batak tribes as a holy lake.

Today, the Toba Batak Church has its headquarters at Pearadja, Tarutanga, near the lake. This Church claims more than half the 1,200,000 Bataks of Sumatra. Altogether in Indonesia there are now some 3,000,000 Protestants and 1,000,000 Roman Catholics.

Officials of the Batak Church acted as hosts to the delegates at the ceremonies held prior to the formal opening of the conference at Prapat, about ten miles away.

The gathering was modeled after the Church Day congresses held every year by laymen of the Evangelical Church in Germany.

The Rev. Kenneth Hein, representing the Episcopal Church in Japan, was the delegate for our Church.

The Rev. M. M. Thomas of the Mar Thoma Church in Travancore, India, warned the delegates that the Christian Churches are faced with revolutionary changes in Asian life and cannot afford to yield to the temptation to take refuge in "a pietist withdrawal" or to preach "an unrealistic utopianism."

"The two extremes are equally antithetical to effective evangelism," Mr. Thomas declared.

The mission of the Church in Asia, he stressed, is to develop a healthy nationalism in which foreign and indigenous values would be "in a creative relationship."

Discussing the spiritual tension which he said exists in Asian countries because of the dissension between "democratic politics" and an "authoritarian society," Mr.

Thomas urged that special attention be given to the middle class "on whose leadership democracy depends."

"Unfortunately the middle class man is the most homeless man in Asia today," he commented.

D. T. Niles of Ceylon, secretary of the World Council of Churches' department of evangelism, told the conference that unity among the Churches of Asia is a vital factor in successful evangelism.

"In practical terms," he said, "this means that the work of the means of bringing to this conference is to discover together the crying needs of Asia and the resources to meet them that exist abroad."

Other speakers stressed that while plans are being weighed to promote a regional unity and cooperation among the Asian Churches this should not detract in any way from the Churches' "world consciousness" or hinder their ties with Christians in other parts of the world.

An organization for continuing cooperation among the Churches of East Asia was unanimously approved.

CONVENTION OF IOWA

★ Dean Henry N. Hancock of St. Mark's, Minneapolis, is the luncheon speaker at a men's meeting held in connection with the convention of Iowa. He will address the women in the afternoon. The convention is held at St. Mark's, Waterloo, May 14-15.

RECTOR RECEIVES HONOR

★ The Rev. Allan C. Lyford of St. David's, West Seneca, N. Y., has been named "outstanding citizen of the year" by the chamber of commerce. The award was given in recognition of his community service.

Jazz Mass Will Be Presented In Providence Cathedral

★ Should church music be written in the popular musical idiom of today?

The Rev. Geoffrey Beaumont, a Church of England priest, thinks so and he has composed "A 20th Century Folk Mass." Students at Brown University, Providence, R. I., where one of the first copies of the work has been received, describe it as a "Jazz Mass."

The copy was brought here by another Anglican clergyman, the Rev. Michael Fisher, who held a preaching mission for Brown and Pembroke students.

Fisher said the music will be used experimentally in the composer's South London slum parish in an effort to reach the "Teddy boys," a group comparable to this country's "zoot suit" teenagers.

He said the composer's idea in writing the "Mass" was "to communicate to 20th century teenagers in language they could understand."

Fisher said he heard the composition sung with orchestra at Cambridge, England, before it was published. Noting that it is cut up by repetition of virtually every phrase in antiphonal style between a cantor and the congregation, he said the repetition was deliberate "to achieve ease of acceptance of the music." He said it encourages, practically "forces," the congregation to sing.

In a forward to the work, the composer says:

"The music used at Holy Eucharist in apostolic days was normal music of the day and only became 'church music' when it arrived with definite Church associations in Western Europe where it developed itself into the plain-

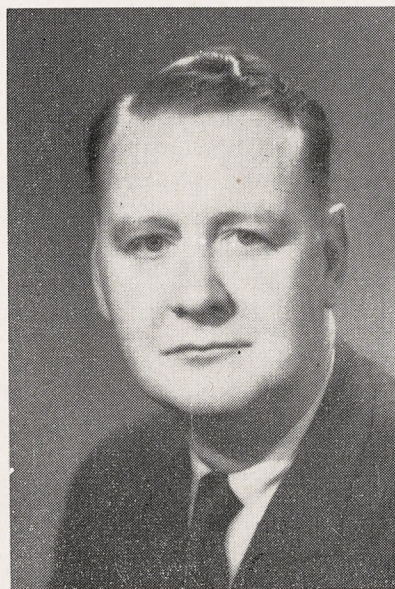
song we know. In the title, the word 'folk' is used literally to mean the normal every day popular type of music."

The forward also states that the piano accompaniment given is "solely to indicate rhythm and to suggest harmonies. It is not expected that it should be adhered to in detail, and it is hoped that it may be developed by small orchestras."

The Mass will be given a concert performance by Brown students at St. John's Cathedral, Providence, on April 28th, sponsored by Bishop Higgins. The orchestral accompaniment will be provided by a campus jazz combo.

McCAULEY RESIGNS FROM SEABURY

★ Leon McCauley, manager of the Seabury Press, trustee of the corporation, and officer of the National Council, has announced his resignation ef-



LEON McCAULEY

fective June 30, 1957. Mr. McCauley is leaving his present position to organize McCauley Enterprises, a sales or-

ganization which will operate in the east and midwest.

Mr. McCauley was appointed in 1951 to set up the Seabury Press. Established six years ago, with Mr. McCauley as the only employee, the press today has fifty-five employees and does a million dollars annually in wholesale and retail business. In its trade department, it has published nearly 200 titles in addition to an extensive line of Prayer Books and Hymnals, and in its curriculum department over 100 titles in the Seabury Series and other areas.

Its expanding program has placed the Seabury Press today among the larger religious bookstores and religious departments in general bookstores and department stores throughout the country. In Canada, Seabury Press books are distributed by Oxford University Press, and in England by the Society for the Promotion of Christian Knowledge.

Beginning in the spring of 1955, Seabury has produced 19 titles in The Seabury Series and a monthly magazine for Church school teachers. Eleven additional titles are scheduled for this spring, making the new courses for Episcopal Church schools complete from nursery school through grade nine.

REEVES SUPPORTS CLAYTON

★ Bishop Reeves of Johannesburg, preaching at St. Mary's Cathedral on March 24th, said that Church people cannot in conscience obey the proposed legislation which gives the state the power to prevent people with different colored skin from worshipping together.

He thus supported Archbishop Clayton whose protest was handed to the Prime Minister of South Africa after Clayton's death (Witness, 3/28).

Mission In Thailand Proposed By Asian Conference

★ As a result of the first conference of the southeast Asia Council of Anglican Churches, the Church in southeast Asia is well on its way to becoming an organized entity.

This report was received from a special observer at the conference, held early in February in Manila, the Rev. Charles H. Long, Jr., missionary to Hong Kong and far East representative of Yale-in-China.

In his report to the director of the overseas department of the National Council, Mr. Long stated that, although "The organization of a province is still far off due to the distances involved . . . in spirit this Church really exists and all western relationships to the area must be affected by that fact from now on."

A highlight of the Conference, which was attended by episcopal, clerical and lay representatives from the Anglican Dioceses of Borneo, Rangoon, Singapore, Hong Kong, Korea and the Philippines, was the decision to challenge the Church of Southeast Asia to undertake its own Asian mission to the people of Thailand. The Council will ask that the American Church underwrite the basic expenses of the mission in its early years, with the understanding that the dioceses of southeast Asia will contribute all they can from the beginning, and will take an increasing share of the budget as their own responsibility each year.

Mr. Long states that the delegates "were unanimous in feeling that this new work should not be begun in the traditional way as a Western

missionary enterprise, supported entirely by Western funds."

Initial plans call for a team of five workers including an Asian bishop, a doctor and nurse from the Philippines, a Chinese priest, and perhaps English and American members of the team. Work will be begun and centered in the Chinese community of Thailand, totalling over three million people among whom little Christian work is now being done.

ANNIVERSARY OF ALFRED PRICE

★ The 15th anniversary of the rectorship of the Rev. Alfred W. Price at St. Stephen's,

Philadelphia, was observed on March 24th. At his request the service was made "family Sunday," with people worshipping as family groups.

The parish has had remarkable growth under his leadership. A featured part of the program are the healing services held each Thursday which were attended last year by 8,427 persons. Other hundreds were reached by personal counselling in the rector's study where he meets people privately from nine in the morning until ten in the evening each Thursday.

NO WOMEN ALLOWED ON VESTRIES

★ The convention of Tennessee, meeting at the cathedral, Memphis, turned down a proposal to allow women on vestries. There was no debate and only a few scattered votes of approval.

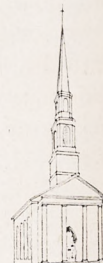
TODAY'S DOLLAR . . .

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EDITORIALS

God: An Embarrassing Necessity

WHAT is the reason for the embarrassment we feel if in mixed company someone brings up the subject of God? And why do the clergy talk about God either in a stilted imitation of Biblical language or in an imitation of children's language?—We can say at least that the two questions are really the same: the clergy are embarrassed at having to talk about God, like the rest of us at having to listen, and take refuge in using some language rather than that which comes naturally to them—so as to avoid committing themselves. But the main question remains, why are we all embarrassed?

Perhaps this will help us to understand. Our embarrassment possibly is even greater if the compositor makes a mistake and prints god thus, without his capital G. Why? Is it because we are afraid that god, so reduced, will be offended, and come and burn our house down or give us measles or egg the Russians into dropping something on us? Not exactly, we suspect. We are embarrassed if we should forget to call our minister Reverend Jones or Father Jones or whatever the local form is; or if we should slip and speak of Premier Eisenhower. Not because we are afraid it would get back to them; but because we are afraid of losing status among our friends. Because the parish or the nation is held together by the convention of giving one man certain authority, with a certain title; and if somebody slips and gets the title wrong, it is an indication that he is starting to sit loose to the authority, if only subconsciously.

So, we take it, a large part of life is held together by the convention of agreeing to talk about God in a certain way. And when somebody starts to talk about God we are embarrassed (a) for him, in case he should fail to use the proper language, and show that he didn't really subscribe to the whole business; or (b) for ourselves, in case the speaker should get carried away and talk as if God was something more than a convention. That is why we feel happiest if people confine themselves to conventional phrases, "God willing", "By the mercy of God", "God rest his soul"; here

we are on familiar ground, we are certain not to go wrong.

Some of us, it is true, have determined to banish "God" from our vocabulary—not to get into the difficult question of what it means to "deny the existence of God". If then in that determination we hear other people talking about God, what happens? Are we indignant, or scornful, or amused, or filled with proselytizing zeal, because they still cling to the old superstition? Not at all. We are if possible the most embarrassed of all—because obviously they don't know where we stand, and when they find out, they in turn will be embarrassed because they have offended against our private convention. That is to say, the "godless" person also testifies that "God" is not in fact any more a mere invention of superstition than he is a Something Way Out There; "God" is a convention of speech which for various reasons he must deny himself, but which he has trouble getting along without. Thus, all of us, believing or atheist, godless or godly, really agree to use or not to use "God" in much the same way: and we all likewise find "God" a necessary embarrassment, or an embarrassing necessity—we are not fully happy with him, and we are not fully happy without him.

Our Common Lot

IT MAY be objected that our analysis of the believer's difficulties is cynical and carping, and that our analysis of the unbeliever's difficulties is secretly proselytizing. But what we hope to show is that the way a man thinks cannot be changed by so simple an expedient as adopting or denying a Creed. And we are not trying to reduce other men to a common level so that we may tower above them in Olympian wisdom. The utmost wisdom we would claim is that of Socrates—awareness of our own ignorance—and we do not claim a monopoly on it. We share the common lot of humanity: we also have been asked to speak to a Church group, and lo! foolishness has proceeded from our mouth; and we in our turn have writhed at the foolishness of others.

Our only insistence, for which we can claim neither merit, nor originality, nor uniqueness, is that we will not permit the facts to be covered up.

That the facts as they stand are unsatisfactory should require no proof. For believing people hold formally that God should be something more than a convention of speech; but they do not act or talk in practice as if God were more than a convention. Further illustrations will readily come to our reader's mind, and do not need to be rehearsed by us. But everybody agrees that action and belief should correspond. We all know that there have been people in time past who both formally believed and practically acted on the basis that God was something more than a convention. Time has maintained the formal belief intact, but has reduced the practical action to a useful social convention. To be consistent we must either carry out Time's work completely and erode the belief also; or else reverse Time's work and reconstitute the action. Which shall it be?

This is a question nobody can answer for anybody else. If you honestly feel that Time, which has unquestionably made Greek astronomy and what passed for Hebrew astronomy obsolete, has also rendered Greek and Hebrew poetry largely irrelevant, nobody can absolutely show that you are wrong. It will make it hard for you to claim as of first importance Shakespeare and Milton, who certainly did not think they were doing something altogether different from the ancients, and who in fact we believe were not doing something altogether different. If someone is bored both by Homer and by Ecclesiastes, by Aeschylus and by Isaiah, all we can say is that we cannot talk with him. But if you are moved by Aeschylus and Isaiah, or by Plato or Paul, you have got to make sense out of what they say about God. For plainly to them it is no convention. You may use the poets to restore a reality to the convention; or you may use them to get rid of "God" completely from our vocabulary and replace it by a better word; but in any case you have got to come to terms with the poets.

The Important Point

NOW here is the important point about the old poets, among whom we include the authors of the books of our Bible; a point which bears equally on modern orthodoxy and

modern humanism, on Godly and godless alike. It is perfectly true that the poets received from their environment the idea of god or gods, and for the most part accepted it. Homer and Ecclesiastes largely rejected it, and in fact their greatness, of which perhaps we shall speak at another time, lies in that rejection. But they accepted it—here is the great point—because it made sense to them, and not out of any uncritical attachment to tradition or dogma. And the idea of God made sense to them in that by it they could express their vision of man in his world. But if the old poets speak to us—if they hold up a mirror in which we can see ourselves—then their vision of man in his world must make sense to us. And therefore their idea of God, through which that vision is expressed, must correspond to something that we already know in our own experience. For otherwise they would not speak to us! What does it correspond to? Obviously to something which is important to us, and might at least serve some day to unite and express our vision of man in his world. And therefore not to what we mean by "God"; which is not like that, but is rather something conventional! So we come to the conclusion, which might seem trivial, but really is often not at all understood: What we mean by "God" today has little to do with what the seers of the old world meant by "God".

This is not a new conclusion. Each generation of Greek philosophers and poets found it necessary to criticize the crudities of the idea of the Divine held by their fathers. Each new step in the belief of Israel is marked by a new name for "God", to emphasize the difference from the past. At first he was called by a sort of proper name with four consonants, YHWH, whose very pronunciation was later forgotten. Then he became "the Lord". For a later prophet he is "the Holy One of Israel"; for Jesus mostly, perhaps always, "the Father". So it is not without precedent when we say that if God is to be found anywhere in the world today, it will probably not be under the name of "God".

Find the Reality

WHAT this means is that everybody has the responsibility of going off and finding God for himself, and not allowing himself to think that because he has the name he has the reality. Where are we to find the reality? In our own experience: there is nowhere else that

we are able to look. And to a certain extent our experience is a matter of our own choice: if we subject ourselves exclusively to easy, standardized experiences, we have no right to expect that something corresponding to God will be found in them anywhere at all! And nobody else's experience will do, except to the

extent that it has become ours, that we have shared it imaginatively.

No name, no dogma will help us at all, as we have said before, unless it corresponds to something in us that is more than a name or a dogma.

(To be continued next week)

The Drama and The Dogma

By J. Burton Thomas

Dean of Rupert's Land, Canada

DOROTHY Sayers, who for many years wrote mystery stories, and who has produced a great radio drama about the life of Christ, has written many books and articles in her conviction that the Christian dogma is the great drama of life here and hereafter; and as in all drama, so in the dogma of the Church, there is tremendous human interest, exciting narrative, astounding truth, and, above all, mystery—the mystery of a power, the mystery of a presence, the mystery of a personality.

This is Lent, when the shadow of the Cross looms before us; and we make our Lenten pilgrimage within that shadow, which ends in the glory of the Easter dawn. I want to take you back to the first Good Friday night. That day, as all days must, is drawing to a close. The great Adventurer, who brought nothing into this world but love, has already been laid in a strange new tomb. The hill of Calvary is still. It is finished; and the night engulfs all in its silence. But if you linger in the shadows, you may be able to discern two figures by the empty central cross; and if you are quiet, you may even hear them speak. The first figure is that of Mary, the mother of Jesus, loath to leave the place where her Son died; and the other is Longinus, the Roman centurion, who, shaken by the experiences of the day, utters his almost involuntary exclamation: "Truly, this was the Son of God."

Through his responses to Mary's questions, the centurion reveals that he has glimpsed something of the meaning of Jesus' life and death, as he says: "I am a soldier, and I have never known any other trade but bloodshed and murder. That is how empires are made. But this Son of yours, shamed, despised, spit upon, has built a kingdom this day that will never die. Something has happened up here on this hilltop that will shake all our kingdoms of

blood and fear to the dust. The earth is his, and he made it."

The Dogma

OUT of the drama comes the dogma. "In the beginning, God." This is God's world. He has made it; he has entered upon it; he has redeemed it; and he will not let it go. He will not let it down. And he will not let it off. The earth is the Lord's and all the fulness thereof. A man who once thought he owned a part of it heard the voice of judgment and of doom: "Thou fool, thou pitiful fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast acquired?"

In Winnipeg I heard of a man who was offered a proposition by which he stood to gain a great deal. After listening very carefully, his answer was: "No, my firm tries to do business on Christian principles." When the other man exclaimed, "Don't tell me that you try to mix business and religion," he replied, "I have discovered that it is only when you do mix business and religion that you prove your religion and improve your business."

If "the earth is the Lord's and all the fulness thereof," then it inevitably follows that all business is God's business; all constructive and creative human activity is part of his great purpose and his great plan; and it is foolish for us to go on separating as we do the spiritual and the material, the secular and the sacred, divorcing religion from daily life, ruling God out of any department of human endeavor. John, in his great vision, saw on the head of the Lamb of God many crowns, which simply means this: that in all business of daily living, he must be crowned; in all our parliaments and our politics, in our law courts,

and our school rooms, he must be crowned; in all the statesmanship of his own world, he must be crowned; and in the Church, of course, first of all and above all; and then never to rest until he is crowned by all the human race, till "all the crowns of empire meet upon his brow"; till "the kingdoms of this world become the Kingdom of God and His Christ; and He shall reign forever and ever. Amen."

The Kingdom

HOW shall this Kingdom come? When an old Negro was asked what was wrong with his community, that less than fifty per cent of its people had any affiliation with the Christian Church, his reply was: "Well, it's this way. The good ain't able, and the able ain't good." It is only when the able in any community rally to the cause of the Christian Church, that both they and the community can become good; and it is only when the good folk link up their goodness with the goodness of others in the fellowship of the Church that they can find the ability and the resources whereby and wherewith they can get God's will and God's work done in the world.

We in the twentieth century have separated life into two water-tight compartments—the secular and the sacred. Between the Church with her divine principles, and the business of daily life with its pagan practices, there is a great gulf fixed. Lincoln once said of America, "This nation cannot long endure half slave and half free." I say to you this morning, this twentieth century world of ours cannot long endure half sacred and half secular. It is bound to become more and more of either one or the other; and which one it will be, depends upon you and upon me, and our full participation in the life of the divine community, the Church, which alone can bridge the gap between the sacred and the secular, and become herself the leaven which leaveneth the whole lump.

The poet says: "Here is the heart of man swinging between hell gate and heaven gate." That is the drama—a drama that never ends; and out of it comes the dogma—"In the beginning, God." How can you escape from him? That is the one thing you never will be able to do. The Psalmist has said it for us: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of

the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I make my bed in hell, behold, thou art there."

T. S. Eliot sums it up for us in his magnificent free verse:

"The Church and the world, and the heart of man
Shivering and fluttering between them:
Choosing and chosen;
Valiant, ignoble; dark and full of light,
Swinging between hell gate and heaven gate,
And the gates of hell shall not prevail."

Don Large

NEGLECTED ART OF LETTER-WRITING

CONVALESCING after a serious operation, a parishioner found himself bored by the heavy hanging of time on his hands, and asked for suggestions as to how he might best fill the dragging hours. I suggested writing a few letters to some unlikely people. Unlikely, that is, in the sense that almost nobody ever thinks of them, and almost everybody takes them for granted. I reminded my fretting friend that all of us like to know that we're needed and wanted, and that "taken for granted" is the last thing we're happy to be taken for!

"But I've already written all my thank-you notes for the flowers, the fruit, and the candy," he protested. "Whom could I conceivably write to?" Conceivably, I told him, he could drop a line to the very souls I was talking about—the people about whom nobody thinks twice. Whereupon I gave him a small list, which I'd now like to share with you. But please don't wait until you're ill before you start using it.

To begin with, have you ever written a note of appreciation to your garbage collector? There stands the world's least heralded man. The poor fellow is as quickly forgotten as the trash which you threw out and which he picked up. It isn't a very nice job, but it's a mighty important one. He's the lad who controls the epidemics. And if he didn't keep that task under regular, faithful, and efficient con-

trol, you and I wouldn't be alive long enough to write him that note of thanks.

Or what about that long-suffering teacher who has presided over the same classroom for forty years—and often under as many adverse conditions as you've got fingers on your two hands? Have you ever sat down to tell her how much you and the rest of us owe her? As an added impetus to taking your pen in hand, don't forget that when you are completely fed up with uncoordinated Johnny, she's got fifty or sixty Johnnies to contend with all day long. It's fun to write to an unsung heroine. Try it!

And don't forget that your clergyman always stands ready to hear from you and to answer you promptly. This letter, of course, need not necessarily be one of appreciation. Your rector is the man to write to when you're angry with yourself, for example, but don't want to admit it. Or when your guilty conscience is none too gently jabbing you, and you don't want to face the implications of needling. In short, he makes the ideal scapegoat, and he's been trained to live the part.

It's not cricket to compose a critically sizzling letter to your doctor or your lawyer or your grocery clerk. If you do, it might be politely suggested that you seek another physician or attorney—or shop elsewhere. But the pastor makes the perfect pincushion, for he's been carefully constructed to absorb all the needles an irate man can ram home when in need of blowing off steam.

In any event, I profoundly regret that the art of letter-writing has well-nigh become a lost one. So I beseech you, in all Christian charity, to take up the pen which has long lain neglected. Just write to somebody, likely or otherwise, but the more unlikely—the better. It needn't be a letter composed for the eyes of posterity. It is enough to dash off a note that will serve to lift a man's spirit for the day which lies ahead. St. Paul didn't write with all of history in mind. He wrote only to greet a brother at the dawn of a new hour. And that was enough to make history! So won't you gladden an unsuspecting heart before the sun goes down this evening?

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 5th Sunday in Lent

St. John 8:46-59

"If a man keep my saying, he shall never see death."

This assertion is probably the lesson which the Prayer Book intends to emphasize on this Sunday. It is, however, in the Johannine Gospel subsidiary to the argument about the nature of the Christian's Lord. This argument reaches its pinnacle in verse 58, "Before Abraham was, I am". Abraham was born and died. Jesus is always. Jesus is superior to Abraham. Jesus is timeless, eternal; therefore, whoever keeps his word has eternal life.

The Jesus who is speaking here is the Evangelist's Jesus. The Jesus of Galilee did not speak this way. It is the Jesus seen in his Glory (1:14). The conversation, more monologue than dialogue, which is characteristic of this Gospel, is a literary vehicle to give the answer of Christian faith to post-resurrection problems, especially late in the 1st century, which arose out of controversies with Jews in and out of the Church. Against the clinging to Old Testament authorities as superior or at least equal with Jesus, the Evangelist St. John is striving once and for all to establish the utter transcendence of the Risen Jesus. In earlier chapters he took up the theme of Jesus (Christianity) vs. Moses (the Religion of Torah). Now it is Jesus vs. Abraham, the patriarch of the covenant, with which topic the Evangelist is probing into the primitive roots of the Hebrew-Jewish system.

The suggestion and the materials for this construction the author drew out of his own clashes with slanderers and controversialists, the Jewish lectionary for Tabernacles, the writings of St. Paul, and the other Gospels; for example, the charge of devil possession (St. Mk. 3:22), disciples not to taste death (St. Mt. 16:28), Jesus' sinlessness (2. Cor. 5:21), Jesus in Abraham (Gal. 3:16; Ro. 4), Jesus' pre-existence (Phil. 2:1-11), Jesus as Lord, the Yahweh of the Old Testament (Phil. 2:11), the day of Abraham's rejoicing (Gen. 17:17, read at Tabernacles, for whose counterpart St. John is publishing his own lesson, 7:2-10:21). Our Gospel lesson is a section

of the theme, "Jesus vs. Abraham" (verses 30-59), which in turn is a part of the larger dialogue, "Jesus Breaks with Judaism" (9:12-59). This complete framework explains the emphasis of verse 58.

"Before Abraham was, I am." The contrast between the clauses of this sentence appears more sharply when the verb, "was", is more correctly translated, "became" or "was born". The sentence is not grammatical. Its meaning cannot be expressed by simple grammar. The clause, "I am", is much more than a temporal predication. It is the "I am" of the Old Testament, designating the God of the patriarchs and of Moses, the one without beginning and end, the timeless one, the Eternal. The Evangelist is making the most daring theological equation of all time for the Risen Lord (implied, of course, in 1:1-17), but, of course, he has the Risen Lord himself make the claim, and since it is so radical, he proposes it with a doubling of the single oath-formula, "Amen, I say to you," which the historic Jesus used on occasion, to "Amen, Amen (Verily, Verily)", i.e. "With a double oath I (the Risen Lord) say to you, Before Abraham was, I AM."

Then, in breathless surprise comes the end of the dramatic disclosure. "Jesus hid himself, and went out of the temple." He is a great mystery. The Lord who had appeared to Abraham and had spoken with him (Gen. 17,18) appeared as Jesus in Galilee and Judea, and the same person who spoke to and through patriarchs, Moses, the prophets, the apostles and evangelists is speaking still. There is no beginning and no end. This is incomprehensible, an offensive type of thinking. The "Jews" pick up stones to throw at him. But he eludes such missiles. The temple of such people cannot hold him. At this point in St. John's drama Jesus leaves the temple for good.

Conventional cultus and theology are shaken by the full realization of what this equation of the Eternal Jesus with the Eternal Yahweh means. The implications go far beyond the intended use of this lesson on this day. But inescapable is its challenge to the Abrahams and the temples of Church history to which time and time again the Lord Jesus has been subordinated, and terrifyingly ominous sounds for their devotees the judgment, "Jesus went out of the temple."

There is, however, a comforting promise, deriving from the nature of the Risen Jesus:

"If a man keep my saying, he shall never see death" (v. 51), also introduced with the double, assertive "Amen". To "keep" is to know (see verses 52,55), to observe, to live by. His "saying" is his word, teaching, spirit, his person (14:23;15:20;17:6). But the rendering, "shall never see death", is incorrect. Jesus saw and tasted death. (Remember this is "Passion Sunday".) He died. But his death did not last. It wasn't "into eternity" or "for ever". That is what is meant here—and what the Greek literally says. United with the Risen Jesus, man when he dies, will not remain dead. He will rise with his Lord (5:21-27).

In the words of Archbishop William Temple, **"Death becomes an incidental irrelevance"**. The surety of this is found in that quality of life which is the "keeping" of Jesus' words.

Talking It Over

By W. B. Spofford Sr.

PUBLIC relations people—meaning those who get well paid to send releases to papers with the hope of getting free advertising for their clients—come up with staggering stuff.

One has just come in from a manufacturer of choir gowns which would take about a page in this magazine if we went to the considerable expense of putting it in type and printing it. What the president of this company wants you to know is that the color of choir gowns should harmonize with the color of walls, ceiling, woodwork and floor. An architect is quoted to back him up. Then the gentleman wishes us to inform you—for free of course—that his firm makes gowns in thirty-four colors. Also if none of them harmonize with your church, it will be a simple matter for his firm to make up a special batch of gowns that will.

Or maybe it would be better to have robes of many colors on hand. Then your choir can select the one that harmonizes best with the flowers on the altar for that particular Sunday.

Here's another of even greater length from a manufacturer of pews and chairs. Accompanying the three page story is a mat which, if cast into a halftone (about \$10 out of our pocket) would take about half a page.

This document is a lecture by the president

of the company on Church history. During the early Christian era, he says, the only people who were allowed to sit in church were bishops. But democracy has changed all this, which he explains in some detail.

Pages two and three of the story deal with the "trend toward modern living" which has now developed to the point where those who specialize in making things to sit on, first study the human anatomy. This is particularly true for those who made pews, because if there is any place in the world where a person must be comfortable it is in church.

A bit about "The comfort of the American public" and a couple of paragraphs on how "color has played an important role in religion" and the head of the firm, through its press agent, comes up with the shattering news that his outfit, after all these years, finally has just the ticket. "Exhausting research" went into it, with due regard to "body-contoured curves", "color" and various other things "associated with worship down through the centuries."

It is possible of course that they have overdone it a bit. With such stress on comfort, it occurred to me, in reading it a second time, that it would probably be a lot simpler to stay in bed on Sunday morning.

After all, mattress makers don't spend all their time snoozing on their own products. In their awake hours they do "research" too—as you know from their ads in the magazines.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THE Deanery had met but something most unusual had happened. Nearly everybody had come a little early! So we happily talked shop. Somebody said that this new marriage canon might be all right but he would sooner folks who needed it just got the Methodist or Baptist minister to marry them and then quietly come to church. "Who would raise a question?" he asked. "Save a lot of red tape."

Buffers said that the Canon was bad enough, but if a priest of the Church could advocate such a course he was not only unworthy of his

calling but had very little respect for the General Convention.

The Dean hastily intervened.

"I'm sure we all wish to see these difficult questions happily settled," he said. "I myself would prefer to revive the forum domesticum of the Bishop, and in a sense this is what the Canon does."

"But all these forms we have to fill out," groaned Tompkins. "And all the interviews!"

"I don't suppose many of our people will bother," said Thompson. "I should think only the most devoted who feel that their course in remarrying is right and want the Church to bless it."

"We should never recognize divorce," declared Buffers. "An annulment is all right but divorce is all wrong. I don't think even adultery is a sufficient ground."

"Most civil statutes recognize more grounds than that," said Gilbert.

"We are talking of Christian people, Church members," Buffers returned. "My stand is that the Church should not recognize divorce, but the General Convention has seen fit to provide for exceptions to this simple rule and departures from this high standard."

"My goodness, Buffers," I said. "What century are you living in? I don't deny that divorce is the evidence of failure but if there is no divorce there will be more annulments and more extra-marital relations."

"You are nothing but an apostle of the expedient," Buffers told me. "You argue that recognition of a wrong makes a right."

Buffers was certainly swinging his blade pretty widely and if it mowed me down he would be very happy. But I didn't want to be mowed down.

"I don't do that at all," I said. "I simply think that there are cases where divorce is the only way out of an intolerable situation. Are the people involved in such cases to be excommunicated?"

"They excommunicate themselves."

"You really take the Roman view, Buffers," said Tompkins.

"I take the Catholic view."

"And the General Convention, what view does it take?"

"I cannot say what view it takes," said Buffers. "I think it desires to avoid too rigid a stand."

"Don't you approve of its canon?"

"Certainly not. I shall decline to celebrate a marriage for a divorced person. I believe that right at least is left to us."

"It is," said the Dean. "In the light of his beliefs Buffers will naturally claim it. But I think most of us will feel that those of our parishioners who wish to take advantage of

the canon should have our help and countenance."

Buffers looked his disagreement, but he said no more. He felt we had little of principle and less of religion. He was really a very pleasant fellow when he wasn't standing up for his principles, but I did not see why the rest of us had to take his standing up lying down.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

The Church, The Ministry and Reunion by W. Norman Pittenger. Seabury Press. \$2.75

This is an extremely valuable and timely book. It is the sort of volume which we have come to expect from Prof. Pittenger,—scholarly in the sense that it shows a profound knowledge of Christian theology; popular in the mode of its presentation. It eschews the use of theological jargon, so that Christian folk who are not scholars can read it with understanding and profit. Its timeliness consists in the fact that it was written as the author's contribution to the three-year study of the Church of South India which was ordered by the General Convention of 1955. Dr. Pittenger believes that a careful study of the nature and functions of the Christian ministry must be the basic issue in any such discussion for it is "the stumbling block which remains after other obstacles have been cleared away."

He sets forth in clear detail his conviction that it is the nature of the Christian priesthood, its nature and function, rather than the Episcopate which remains the central fact and problem in all ecumenical studies and discussions. He therefore devotes a large proportion of his study to the development of the Church as the Body of Christ in which alone the fact of priesthood appears, being derived from the High Priesthood of the living Christ. Having thus prepared what he believes is a firm foundation, he

goes on, in his concluding chapters, to deal with the *Historical Ministry and the Problem of Reunion*.

This is both a provocative and an illuminating study. It raises questions which will be hotly debated by both of the schools of thought in the Episcopal Church. Some of his conclusions will be taken exception to, I venture to say, by his brethren of the Anglo-Catholic persuasion, as well as by Evangelicals. And this, in the long run, will be all to the good. This careful, scholarly book will, one may be sure, have strong influence on the studies of the General Convention's commission on ecumenical relations. The Church at large should be grateful to Prof. Pittenger for his valuable contribution.

Atoms for the World by Laura Fermi. University of Chicago Press. \$3.75

This remarkable, illuminating and exciting book was written by Laura Fermi, the widow of Enrico Fermi, the brilliant nuclear physicist. Mrs. Fermi acted as the historian for the U. S. Atomic Energy Commission at the international conference on the peaceful uses of atomic energy which met in Geneva in August 1955, and this is her story of it. The book is remarkable because, although dealing with one of the most controversial subjects of all time, it is written with complete objectivity by a woman who is no stranger to the mysteries of atomic science. It is illuminating because it holds the attention of even

the most prosaic reader by the refreshing humility of the author, coupled with her genius for making word-pictures which compel attention even to the most recalcitrant subjects. It is exciting because of Mrs. Fermi's highly-developed dramatic sense which makes one see this conference on a background of a new world era.

This international conference idea was the immediate result of the President's speech before the General Assembly of the United Nations in December 1953. It was conceived by Admiral Stauess, chairman of the Atomic Energy Commission and Professor Isidor I. Rabi of Columbia University and during the year and eight months between the President's U. N. speech and the opening of the conference, hundreds of scientists, technicians and administrators devoted themselves to preparing for the conference and, later, to making it the immense success it was. Mrs. Fermi describes vividly and at length both the intensive preparation and the doings of the conference itself. And between these two extended descriptions, she has the amazing temerity to sandwich in a chapter just 18 pages long on the subject "What is This Atomic Science?" And she really gets away with it! This reviewer—who is probably even more ignorant than the average of the details of atomic or any other physical science—can testify that the author succeeds in giving some quite definite glimmerings of the nature and doings of nuclear science. Short as it is, this chapter is one of the key accomplishments of the book and sets the background for all the descriptive matter that follows.

Besides initiating the conference, the United States made two major contributions to its success; the

THE WITNESS — APRIL 4, 1957

reading of brilliant papers on every phase of the peaceful uses of atomic energy to the sessions of the conference and the construction of a special reactor of the most up-to-date type which it sent by air to Geneva. This latter accomplishment was an extra-ordinary feat because of the short time in which it had to be done and Mrs. Fermi describes it all in a chapter of absorbing interest.

Two chapters of the book are of especial significance, one dealing with the Russian scientists at the conference who made valuable contributions and were frankly co-operative and the other a discussion of "Radiation Hazards". It is evident in this chapter that even in the peaceful use of atomic energy there are still persisting dangers, chiefly in the problem of the disposal of radioactive wastes, which are not yet satisfactorily solved.

The Geneva conference which this book so adequately describes was a notable landmark in the progress of mankind in controlling this new source of power for the peaceful economic uses of all nations and peoples with especial relevance for undeveloped countries which largely lack resources such as coal and oil. Lay people, as well as scientists, should read it with live interest and gratitude.

The Books of the Old Testament by Robert H. Pfeiffer. Harper, \$5.00

Professor Pfeiffer of Harvard University has written one of the best introductions to the Old Testament. It is in use in many colleges and seminaries, here and abroad. It is one of the standard works on the subject. It is not merely a summary of modern research, but a fresh rethinking of the whole subject, and contains distinctive contributions such as his theory of the source S, in addition to the usual J E D and P. Furthermore, the book is thorough, and deals with every possible problem.

Now comes the abridgement, in the present work: *The Books of the Old Testament*. It is based on the original work, and shares its fine qualities. It is readable, and it

contains outlines and descriptions of the actual contents of the Bible. It should prove a vastly useful guide to students and general readers.

—F. C. Grant

Be Not Anxious by Randolph Crump Miller. Seabury, \$3.25

Popular but not pap. Not much that is new, but a great deal that is newly expressed: solid, modern Christianity, without tranquilizing opiates, winningly written. (But that rumble from up-Hudson might be Alec Cummins; he would not like the journalistic use of "protagonist" as a synonym of "champion".) Give this to intelligent friends who are fumbling; while the manner is that of the peace-of-heart books, the material is really nourishing.

—H. McCandless

The Book of Revelation by J. B. Phillips. The Macmillan Company. \$2.00

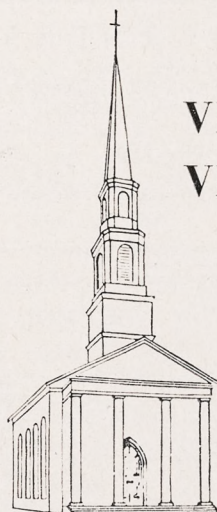
This volume completes the work of fresh translation of the books of

the New Testament which the author undertook, beginning some years ago. The Revelation of St. John the Divine, as the King James version calls it, presents an infinitely difficult problem for the translator whose purpose is to bring some manner of understanding of this apocalyptic essay into the minds and hearts of average readers of modern English. The author describes some of his difficulties in his interesting Preface. His principle has been to present the "Revelation" for what a large part of it really is,—a majestic and thrilling poem concerned with the ultimate issues of human life and written down by the seer while he was still in the power of his mystic's vision, seeing things which no man can express save in gorgeous imagery.

This new translation is well worth reading and—to the Greek scholar—worth following at the same time the usual Greek text.

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PEOPLE

Clergy Changes:

KEITH KREITNER, formerly vicar of Trinity, Kirksville, Mo., is now rector of Trinity, St. Charles, Mo.

E. PAUL HAYNES, formerly rector of All Saints, Portsmouth, Ohio, is now rector of Calvary, Cincinnati.

CHARLES H. PERRY, rector of St. Stephen's, Hollywood, Cal., becomes rector of St. Mark's, Altadena, Cal., May 1.

JEROME L. WILSON, vicar of Grace Church, St. Louis, becomes ass't at St. Matthew's, Evanston, Ill., April 22.

CHARLES W. FOX Jr., formerly rector of Trinity, Charlottesville, Va., is now vicar of St. Matthew's, Baltimore, Md.

PHILIP A. M. RIGG, formerly rector of St. John's, Matthew, Va., is now rector of Severn Parish, Md.

WILLIAM F. CHRISTIAN, formerly rector of Holy Apostles, Oneida, Wis., is now vicar of St. Katherine's, Baltimore.

WALTER E. EDWARDS, formerly vicar of Trinity, Athens, Pa., is now vicar of St. John's, Erie, Pa.

GEORGE H. ZIEGLER, formerly arch-deacon of Oregon, is now vicar of St. Mary's, Lakewood, Wash.

FREDERICK Q. SHAFER, professor of religion at Scripps College, Claremont, Cal., has become the first rector of St. Ambrose church in that city.

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HAMILCAR B. HANNIBAL, formerly rector of St. Luke's, New Haven, Conn., is now vicar of St. Luke's, Los Angeles.

LUTHER O. ISON, formerly rector of St. Mary's, Napa, Calif., is now rector of Trinity, Escondido, Cal.

LON M. PRUNTY, formerly canon of St. Paul's Cathedral, Oklahoma City, is now rector of St. Andrew's, Lawton, Okla.

JACK C. WHITE, formerly ass't at the Ascension, St. Louis, is now locum tenens of St. Andrew's, St. Louis.

FORDYCE E. EASTBURN, formerly rector of the Epiphany, San Carlos, Cal., will be chaplain of St. Luke's Hospital, San Francisco, following six months of clinical training.

EDWARD A. WICHER Jr., formerly rector of St. James, San Francisco, is now rector of the Epiphany, San Carlos, Cal.

ARCHER TORREY, vicar of St. John's, Athol, Mass., has accepted an invitation of the bishop of Korea to start a theological seminary in Seoul.

HARRINGTON M. GORDON, formerly curate at All Saints, Providence, R. I., is now rector of St. Mark's, Warren, R. I.

THOMAS A. VANDERSLICE, formerly curate of St. John's, Flossmore, Ill., is now rector of St. Martin's, Chicago.

S. A. SEATON-ELLIOTT, formerly vicar of St. John's, Hallock, Minn., is now vicar of Grace Church, Pontiac, Ill.

WAYNE L. DUGGLEBY, formerly vicar of

Grace Church, Pontiac, Ill., is now vicar of St. Paul's, Dekalb, Ill.

JACK LEATHER, formerly rector of St. Paul's, Stockbridge, Mass., is now rector of the Transfiguration, Buffalo, N. Y.

WILLIAM P. PEARCE, recently ordained deacon, is now curate at St. Matthew's, San Mateo, Cal.

THOMAS C. CHESTERMAN Jr., recently ordained priest, is vicar of St. Edmund's, Pedro Valley, Cal.

DEAN R. UNDERWOOD, recently ordained priest, is curate at Trinity, Hayward, Cal.

OLIVER NIXON, recently ordained priest, is vicar of St. Aidan's, San Francisco.

GERALD A. SKILLICORN, recently ordained priest, is curate at St. Mary the Virgin, San Francisco.

JARRETTE C. ATKINS, recently ordained priest, is curate at St. Agnes, Miami, Fla.

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THE WITNESS — APRIL 4, 1957

CHURCH CONTROL BILL IS MODIFIED

★ Strong opposition by religious bodies throughout South Africa has caused Minister of Native Affairs Hendrik F. Verwoerd to modify a section of the native laws amendment bill that would give him control over church services attended by both Europeans and Africans (Witness, March 28).

The minister reworded the controversial section to provide that while he may still prohibit Africans from attending churches outside native townships, he must first get the concurrence of local municipal authorities and give specific reasons for his action.

As first drafted, the section gave the minister exclusive power in the matter.

Another revision makes defiance of the minister's authority an offence by the individual African concerned and not by a church. If an African

defies a notice from the minister prohibiting him from worshipping with whites he is liable to a fine of \$40 or two months in jail.

Church leaders have not been placated by these changes and indicated they will continue to oppose the measure.

Among the first to comment on the Minister's rewording of the disputed section was Msgr. John P. Galvin, vicar general of the Roman Catholic Archdiocese of Capetown, who said the measure seems to remain substantially the same.

"We particularly don't like," he said, "that the onus has been placed on the African. We would have preferred it to have rested on us."

The Rev. W. D. Eva, a Seventh-day Adventist minister, declared that "the fundamental principles of Christian liberty are still not fully recognized in the reworded section."

URGES UNITED CHURCH IN GHANA

★ An Anglican churchman declared here that the estimated 700,000 Protestants in Ghana, new British Commonwealth country, should unite into one "Holy Church of Ghana."

The Very Rev G. E. F. Laing, provost of Holy Trinity Church, told students at the Gold Coast University College that the existing denominational divisions are "silly."

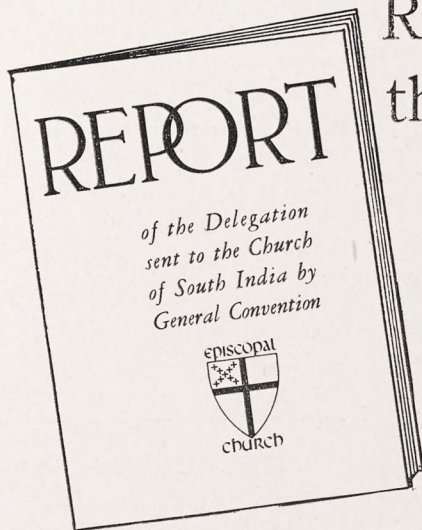
Denominational groups in Ghana include Methodists, Presbyterians, Anglicans, Seventh-day Adventists, Evangelical and Reformed, and Assemblies of God.

Laing also urged that the Church in Ghana be given full liberty "to develop its own manner of worship, indigenous architecture, art and music."

He said that tribal customs that were old in the Dark Continent when Christianity had

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scarcely arrived in the world are going to be brought into the Christian Church in Ghana now that the country has her independence.

QUAKER MINISTER GETS SENTENCE

★ The Rev. Ashton Jones, Atlanta minister, reported here last week as having received a suspended sentence in the city court of Miami for preaching brotherhood at a pro-segregation rally, got a sentence after all.

A unique 30-day jail sentence was later imposed. The clergyman may get Sundays off. He will spend half his sentence with white prisoners and half with Negro prisoners. And Mr. Jones sentenced himself to taking no meals while serving his term.

To make the sentence even more unusual it was imposed after Jones was found innocent in city court of assault and battery charges brought by Fred B. Hockett, lieutenant of segregationist John Kasper in the Clinton, Tenn., race riots, following an incident in front of a Negro's home.

But in finding him innocent the judge said that because Jones lent himself to activities which might have created a

dangerous situation he was revoking the suspension of a previous 30-day sentence against the clergyman.

The latest incident occurred as Mr. Hockett and others were picketing the house of Frank Legree, Negro entertainer who moved into a white neighborhood.

ADVENTISTS MAKE BIG GAINS

★ Seventh-day Adventists, who delight in making converts of members of other Churches, made tremendous gains in Africa in 1956. They are now launching a missionary crusade in South America.

The church's missionaries use 731 languages in 185 countries. Sale of literature in 1950 totalled over \$20-million, which was a gain of nearly \$3-million over the previous year.

KING TO RECEIVE FELLOWSHIP AWARD

★ The Rev. Martin Luther King, Jr., leader of a year-long Negro protest movement against segregation on Montgomery, Ala., buses, will receive the National Fellowship Award of the Philadelphia Fellowship Commission on April 2.

He will be honored for his leadership of the Montgomery Improvement Association which directed the bus boycott.

Edmund F. Higgins, com-

mission official, said the Montgomery group showed that the fight for desegregation in this country can be won on a non-violent basis.

Last year, five white and Negro leaders were honored by the commission: Gov. T. R. McKeldin of Maryland, an Episcopalian; Sidney Hollander of Baltimore, who is a member of the Witness Advisory Board; Mrs. Dorothy Tilly of Atlanta, Ga.; James M. Hinton of Columbia, S. C.; and George S. Mitchell of Atlanta.

INDUSTRIAL CHAPLAIN EXPLAINS JOB

★ A Methodist industrial chaplain told the Kiwanis Club of Newburyport, Mass. he has never met a labor leader who is an atheist.

The Rev. Emerson W. Smith, labor-management chaplain for the Boston Area of The Methodist Church, described the roles he is called upon to play as a conciliator. He said these are:

A humanist who recognizes the part tempers and personal feelings may play in upsetting labor-management relations.

A confidential listener to the grievances of both sides in an effort to help both parties agree on terms.

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Mr. Smith said the great failure on the part of both labor and management was their inability to see the interests of the rank and file in their own organization.

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BACKFIRE

Dr. F. P. von Wimmersperg
Layman of Detroit

Your article *Psychiatry—Enemy of Religion* by George Christian Anderson has just come to my attention. The subject, psychiatry and religion, or, more exactly, psychoanalysis and religion (I am a psychoanalyst) is one that interests me deeply, and is a field in which I have worked in the course of my ten years of psychoanalytical practice, arriving there over this pathway: a Christian and an Episcopalian. I became interested in psychoanalysis through social work, which I did for three and half years after my graduation from the University of Wisconsin in 1922, and through having a favorite aunt who was a psychoanalyst trained in Vienna, Austria. With her help, I went to Vienna and studied medicine and psychoanalysis, graduating with an M. D. degree in 1933, and finishing my psychoanalytical training in June 1937 (last six months in Berlin). My Christian training and convictions were in no way threatened or shattered by my psychoanalytic training, but the two went along side by side for a while without any synthesis between the two. Then, I found increasingly that my patients needed help in the field of religion, that their neurotic difficulties often penetrated this field, and to go still further, that no one with unresolved conflicts with authority could possible have a satisfying relation with the Great Authority, or God.

Conversely, I found patients after

the resolution of these conflicts able to have a satisfying religious life for the first time. Freud the scientist comes into this in that he laid the foundations for understanding how the individual develops a feeling for God in the first place. Freud the agnostic left the matter right there, not following up the functions of this natural relationship through life.

Your author, George Christian Anderson, points up aims and principles that are parallel in Christianity and psychiatry. There are others that he did not touch upon. Also other material pertinent to the subject.

I am a member of St. Paul's Episcopal Cathedral, Detroit, and have done psychoanalysis here in Detroit for the last nine and a half years. I am also a member of the Christian Medical Discussion Group, of St. Paul's, composed of doctors and social workers, which meets with our Chaplain Bloy to consider the Christian religion and illness and healing.

Alfred Goss

Layman of San Mateo, Cal.

I applaud your editorial on the report of the delegation to the Church of South India . . . though this applause does not extend to your crack about "Eisenhower Christianity." You spoke with closely reasoned words that appeal to the mind and heart.

The issue involved in this question of full recognition of the Church of South India is just this, which



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comes first, Christianity or churchmanship? There is a kind of churchmanship that is just a rationalization of vanity, pride and selfishness. It soothes us by making great words just form and ritual so that we can say the words and take credit for the deed. Philips Brooks had a phrase for this, "Impotent impudence and impudent impotence". That phrase, to my mind, characterizes this entire report.

Another great Christian, William Temple, once said that the more of a Christian he became, the less of a churchman he was. That is what we must grow toward; not that we should love the Church less, but that we should love Christ more.

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