

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

Story of the Week

Church Should Learn Lessons From Hungarian Crisis

By Joseph L. Hromadka

*Theologian of Czechoslovakia and
Member of the Central Committee
of the World Council of Churches*

(Concluded From Last Week)

★ We cannot isolate the Hungarian events and judge them without a knowledge of the large and small interrelations in the world in general and in Europe in particular. The case of Hungary showed us with mortal clarity, that the difficult problems of individual nations can be resolved only in an atmosphere of general international trust and of peaceful co-existence. Everywhere we must make up for many mistakes. None of us can remain where we stand today. But the redress of shortcomings and the way to a higher level of justice, humanity and freedom is possible only if people cease to fear a new world conflict, when the threats and the base means of the cold war are replaced by mutual discussions and genuine competition. In the creation of such an atmosphere we, members of the Christian Churches and theological workers, have our mission to perform.

Dangers ahead

Let us not forget that in our endeavours for peaceful co-existence, we must not ignore the result of the second world war (and of the world revolution, beginning in 1914), and we must bring the inter-

ests of individual European and especially Central European nations into harmony with the economic, social and moral prerequisites for a new European society, as had begun to develop since the end of the last war. A desire to revive the prewar situation means to heap up explosives for a new conflict.

Only the way forward may make the situation better. Any way back (a reaction) will cause chaos and bloodshed. Just as freedom for the German nation must not mean a possibility of returning to the Nazi national program, in the same manner the liberties of no Central European nation can put into positions of leadership elements which helped on the way to the European catastrophe 18 years ago. This does not mean the suppression of true national liberty. Rather it means a strengthening of national freedom for service to all nations.

The Hungarian crisis signaled the danger that there would come to the surface that which would in a short while deprive their own people of genuine social progress and which would have created unbearable tension on the boundaries of Hungary. It is difficult to imagine how the situation would have looked in Central Europe, on the Czechoslovak frontiers, on the Rumanian and Yugoslav, if the "liberation" of the Hungarian

nation had been carried out according to the plans of those who had seized leadership in the week of October 28 to November 4th. Abstract judgments on the freedom and democracy of the nation which were raised in intellectual (and also ecclesiastical and theological) circles, and which ignored the complexities of the Hungarian situation, could not fail to deepen the difficult moral crisis in which European, but also non-European, public opinion found itself. It is not only a question of freedom (in abstracto), but of who would receive the freedom and for what purposes it would be used. Are our friends in the western countries aware of the fact that in the first days of the so-called freedom thousands of murders were witnessed, an anti-Jewish pogrom and restoration attempts of the most dangerous character? Are they aware of the fact that the whole of Central Europe could have gone through a senseless chaos in the course of which the most brutal passions of those would have been awakened who in 1945 were defeated and driven either into underground or exile?

Why The Joy

We return to what we have said about the cold war. The Hungarian tragedy showed the consequences of the anti-Soviet hysteria cultivated systematically in many parts of the western world. Will it be a lesson for the future? This in many parts of the western world. Will it be a lesson for the future? This

icant committees thereof. The president responded to every request for a meeting with Mr. Millet and/or his colleagues during the entire period involved."

Millet Reveals Charges

Following the President's address, Millet released a statement to the college paper in which he said; "Once again I find myself publically convicted of unspecified actions, serious enough to warrant my dismissal, but this time before a larger audience than that of any colleagues or faculty. Now, however I know what the charges against me are and even if the administration and trustees are reluctant to state them, I am in a position to do so:

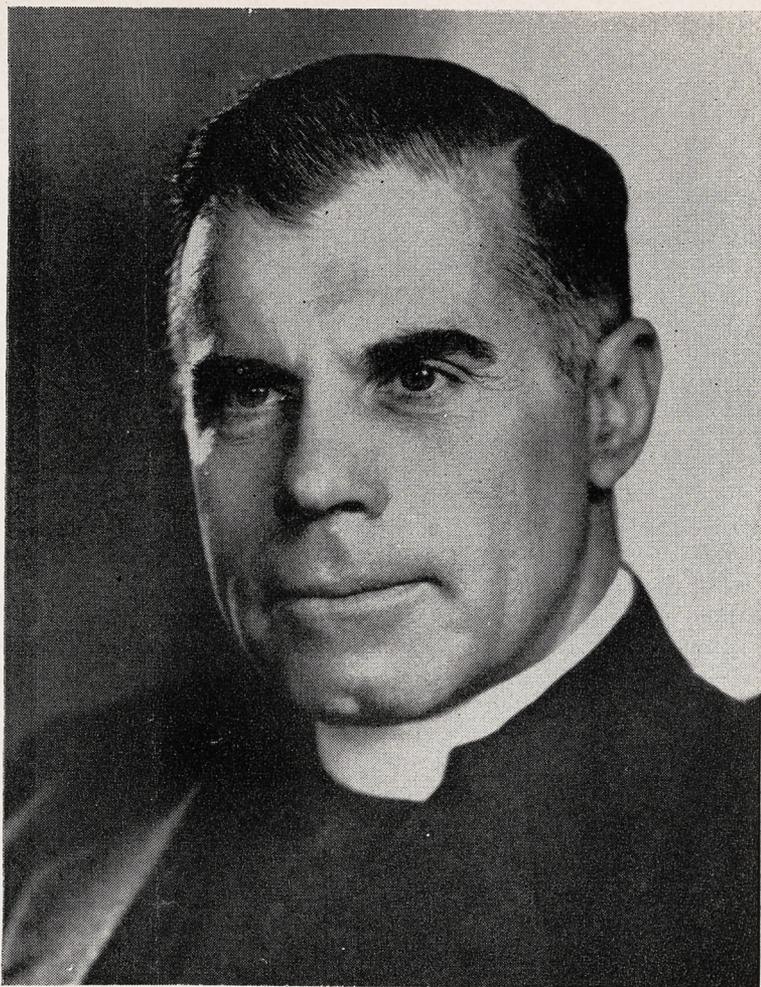
"I am alleged to have been a constant source of difficulty to Mrs. Enright, the lady who runs the college bookstore.

"I am alleged to have broken into a fraternity house and disrupted the life of the students.

"I am alleged to have written an official letter to an alumnus concerning a Hobart College football tradition.

"These charges are false. I do not accept 'one of these episodes'. I accept none of them.

"Neither I nor any colleagues have ever asked the board of trustees to do more than to reconsider their judgement on my fitness to continue as a member of this faculty, and to take into account, in reviewing their decision, the opinion of the only men who are competent to judge my fitness as a faculty member, namely, my academic superiors. Their refusal to accede to this request, their reluctance to make known the grounds for their decision, and the hostility towards me which was displayed by certain members of the board, leads me to the un-



PRESIDENT HIRSHSON

avoidable conclusion that the stated reasons for this action are not the real ones."

What Did Happen?

Just what the facts are behind the charges against the professor are currently a matter of speculation on the campus. But it seems to be established that Millet bawled out Mrs. Enright, who runs the bookstore, when she told students that a previous edition of a textbook, which she had in stock, was just as good as the one currently being used. Mr. Millet didn't think so, and told her so. He is said to have apologized later for blowing his top.

On the fraternity house episode: Millet in a public address made a statement in

favor of mild treatment of American Communists. He began getting anonymous phone calls all night long. In the background he could hear the college radio station going; this narrowed it down to one of the fraternities, and finally he came to the conclusion which one it was. He went there, asked if he might see all the phones in the house; was allowed to do so, and noticed that one was on a table next to a radio. The phone calls ceased. An alumnus of the fraternity in Geneva is reported to have said that he was out to get Millet.

Football tradition: Art Kenney, a Negro of the city, is a Hobart football fan and since—as is often the case in

difficult. At some moments it seems as if we had not made a single step ahead in our ecumenical discussions. And still we must not succumb to bitterness and despair. The greatness of the Hungarian tragedy is for us a serious call for penitence and for prayers that we may all be given wisdom, patience and courage. I have intentionally not discussed the question centering around the Suez Canal, nor the figure of the Hungarian Cardinal who, in the beginning of November, became the symbol of European restoration. I directed

my discussion solely on Hungary, because it is that country's grave political and moral crisis which shows us the depth of the crisis of the whole Christian community and the almost unbearable task which awaits us all in future days.

But here I again repeat what we often recall. A time of God's Judgment is also a time of great promise. In many places we see proofs of the fact that God's promises remain valid and that there are many who are guided by them in their faith, love and hope.

Spiritual Healing Is Neglected Says Philadelphia Rector

★ Spiritual healing is the "neglected part of our religion," the Rev. Alfred W. Price of Philadelphia told the annual meeting of the Associated Church Press, an organization of editors of Protestant publications in the United States and Canada.

Price, rector of St. Stephen's Church, Philadelphia, has been practicing what he calls "sane Christian healing" in that church for the past 15 years.

One day a week, he said, is set aside in an endeavor "to do justice to the clear command of our Lord to heal the sick." He said doctors and psychiatrists send patients to the spiritual healing sessions "and some doctors even sit in the pews with their patients."

Price reported that "hundreds of cures of organic, functional and mental disease have been attested by laboratory and ex-ray tests, from colds to cancer, from arthritis to chronic alcoholism, from earache to epilepsy, from mental depression to mental derangement."

"We have discovered from our experience over the years,"

he said, "that there is no disease that is incurable, and no problem that cannot be solved when God is allowed to take over."

Price disputed the position taken by "many good people" that spiritual healing "is the cheap and easy way out of one's troubles and therefore there cannot be much to it." He also took issue with those who see in spiritual healing the danger of hysteric and exaggerated concern for merely physical health and with those who shy away from it "because they feel that sickness and disease are sent from God as a punishment for wrongdoing, and therefore it is wrong to pray for healing."

"There is nothing cheap or easy in fulfilling the essential conditions upon which healing depends," the clergyman declared. "Absolute relinquishment of self and personal ambition is not easy. The elimination of all reservations, wrong motives, all self-interest is not easy. It is not easy to lose one's resentment; it is not easy to make thankfulness a constant habit of our minds,

but that is what is required in order to create the proper conditions for spiritual healing."

"Yes it is difficult, but not impossible," he continued. "I have seen people go all out in these matters and, as a consequence, have had such a wonderful inner release that the healing power of God rushed in with the force of a Niagara river and literally re-created every cell, every tissue, every organ; the whole personality, body, mind and spirit."

Voicing his conviction that God is on the side of health and against disease, Mr. Price said: "He has implanted within each one of us marvelous remedial and healing agencies. He has implanted within us the mechanism to solve every problem, every difficulty, every circumstance that may come to us in our lifetime. These agencies must be released. They are locked up within us. The Kingdom of God is within you, said Jesus. All the healing agencies are buried within us, waiting to be released. This is the heart of the Gospel that the power of the Holy Spirit is within us, to heal, to inspire, and to give life, but it has become the neglected part of our religion. We forget that God is not only outside us, but he is also within us."

The clergyman said the real need of 50 per cent of those admitted to hospitals was "mental wholeness and true religion." He quoted the head of the Massachusetts General Hospital as supporting this assertion.

"A sick individual is not simply a machine gone wrong," Mr. Price continued, "he is a sick person. Only one treatment will do and that is the complete treatment . . . It is more important to treat the man than the disease."

Urging that medical science and spiritual healing go "hand-

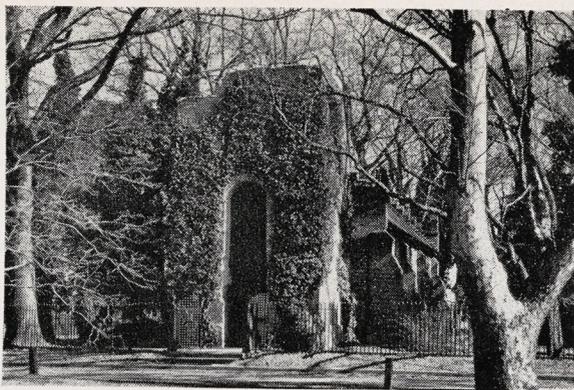
Writing of the Festival, Paul Green, teacher and Pulitzer Prize playwright, whose music-dramas, "The Founders" and "The Common Glory," will be given during the Festival, has said:

"Now, in the year 1957, a reverent and grateful country turns again to the place of its beginnings. The multitude of Americans who visit Jamestown during the coming months will do well to remember that the very soil beneath their feet is mixed with the mortal dust of thousands of men, women and children who perished there that a nation, our nation, might be born."

Episcopalians can take particular pride in the part that the Anglican Church played in the founding of Jamestown, the first successful English colony in the New World. As early as 1584, Sir Walter Raleigh secured the support of Queen Elizabeth for colonization, through the help of a young chaplain, Richard Hakluyt. He convinced the queen that it was her duty not only to maintain the Christian faith in England, but also to extend it. No permanent settlements, however, were made in America during the queen's lifetime.

When the first settlements were made, at Jamestown in 1607, and at Plymouth in 1620, during the time of King James I, both colonies had religious, as well as economic, motives for settlement; but their religious motives were quite different. The Pilgrims who settled Plymouth were dissenters from the Established Church of England. They came to this country to escape religious persecution at home and to advance the Christian Gospel, but not as the Church of England propagated it.

The settlers who came to Virginia, however, were mem-



Tower of old Jamestown Church is the one original structure that remains above ground and was built in 1639

bers of the Church of England and were not fleeing from persecution. In the New World they hoped to spread the Christian Gospel as interpreted by the Anglican Church.

In 1609, the London Company, the joint stock company which founded the Virginia colony, published a promotional brochure which set forth "The Purpose and Ends of the Plantation Begun in Virginia." The first was "To preach and baptize into (the) Christian Religion, and by propagation of the Gospell, to recover out of the arms of the Divell a number of poore and miserable soules, wrapt up unto death, in almost invincible ignorance, and to add our myte to the Treasury of Heaven."

When in 1606 the first colonists set out for America from England under the leadership of Captain John Smith, King James directed the Archbishops of Canterbury and York to cause sermons to be preached and offerings taken in all the churches for the furtherance of "the Godly project." Many of the clergy and laity gave Bibles, Prayer Books, altar cloths, and communion silver to be used in the church in the colonies.

The Bishop of London, in whose diocese the American colonies remained until the Revolution, created James City

Parish, the first American parish of the Anglican Communion. The Rev. Richard Hakluyt, famous as the author of the "Voyages," was given the honorary title of rector of the parish. As his vicar and the first Anglican pastor in the New World, the Rev. Robert Hunt came with the colonists to Virginia.

The first thing the Jamestown settlers did when their ships moored in Chesapeake Bay on April 26, 1607, was to send a landing party ashore to erect a wooden cross on the promontory of Cape Henry. One of the first acts when the emigrants landed at Jamestown on May 14, 1607, was a worship service under an old sail hung between two trees with a bar of wood for an altar. On June 21, the Third Sunday after Trinity, 1607, the 104 Churchmen of the colony received Holy Communion from their vicar.

Today the Old Church Tower of Jamestown Church is the only standing ruin of the 17th century town of Jamestown. It is believed to have been constructed as a part of the first brick church, begun in 1639. The walls of handmade brick, three feet thick, have been standing for more than 300 years. The Memorial Church, adjoining the tower, was erected in 1907 by the Colonial Dames of

(Continued on Page Fifteen)

EDITORIALS

Memo to a Scholarly Church

THE most useful book that has come to our desk this winter has been a dictionary: "A Greek-English Lexicon of the New Testament and Other Early Christian Literature", translated out of the fourth edition (1952) of Bauer's great German dictionary. Up until now English-speaking students of the New Testament have had no complete dictionary except Thayer's Lexicon of 1886—made before the discovery of the Greek papyri in Egypt revolutionized our understanding of the New Testament, by showing that it was written in the ordinary Greek of uneducated people. Ancient literature (with a few exceptions like the slave-philosopher Epictetus) was otherwise so exclusively aristocratic that we had not known what popular Greek was. If then a student wanted to study the New Testament as a book of the people, he had no ultimate recourse but to struggle with Bauer's very concise German and probably with a very trying font of type.

Today any student or clergyman with a couple of years of Greek, if he is willing to spend fifteen minutes familiarizing himself with the new Lexicon's abbreviations, has at his disposal the key data now available to determine what the authors of our New Testament books really meant. We pride ourselves on having rejected any appeal to constituted authority. Well, if any person who once knew Greek has gone back to relying on the Revised Standard Version alone, he might just as well have gone over to Rome. Because the translators of the RSV had no crystal ball: for the meanings of Greek words they had basically the materials of Bauer, which now we have. But those translators, though the wisest available American scholars, were not infallible: often they were, rightly, uncertain, as their footnotes make clear; often (even when they have given no footnotes) other meanings or shades of meanings than their translation gives are possible. And in any case without Greek we are delivered over to their authority, right, wrong, or partial: clearly the last thing they would have wanted!

How has the new Lexicon come into being? As Dr. Grant has stated in these pages in his

review: In 1947, when the Missouri Synod of the Lutheran Church in America observed its centennial, a thank-offering was given by its members; and it was determined that a substantial part of that offering should go to Biblical scholarship. The translation of Bauer's Lexicon into English seemed to be the one most obvious need. Accordingly the services of a full-time New Testament scholar, F. W. Gingrich, and of a director, W. F. Arndt, were secured for six years. The thank-offering further saw the manuscript through the magnificent typography of the Cambridge University Press, through publication by the University of Chicago Press, and, we suspect, has considerably reduced the final price. In Arndt and Gingrich's words, "This dictionary in its English dress constitutes a gift of the Lutheran Church—Missouri Synod—to the English-speaking world, presented in the hope that the work may assist in the interpretation and dissemination of the Divine Word which lives and abides for ever".

A Notable Gift

WE CAN think of nothing any Church might have done that would speak more eloquently for its seriousness in its only task of preaching the Gospel. Plainly, if you wish to preach the Gospel, you must first find out what it is, and then speak of it with conviction. The fault of the preaching we have heard in the Episcopal Church is not so much lack of force or conviction, as of simple definition what in fact the Gospel is. It strikes us as beyond dispute that our friends—and we must now add, benefactors—in the Missouri Synod have started from the right end.

The Episcopal Church, however, we were always told, prides herself on being a scholarly Church. There are two ways in which this assertion could be made a reality. One would be for the rank-and-file clergy to take seriously Cranmer's great exhortation: "Consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause,

claimed clearly by the priest. Truth is not simply a matter of the priest saying "This is so because I as a priest say it". Rather it is truth when my heart assents to a new view or reality offered by this officer of the Church because it unites with the reality that I have known before. The possibility was then opened for the "Stranger" to bear witness to the truth more clearly than the preacher. If this happened it would be helpful in strengthening the purpose.

A New Experience

Actually what happened could be much less clearly described than the purpose can be stated. On the first day the congregation was quite excited, many people were worried. Some people felt anxious simply because this was a new experience and therefore, rightly, to be judged in the light of tradition. Others felt that great damage could be done to the spirit of reverence and the idea of the holy. Some felt that a violent argument could ensue and the congregation would divide into factions and visitors would be frightened away. Maybe some felt that it was time for the Rector to be taken down a peg or two and that the "Stranger" would be the man to do it.

The Rector himself was obviously caught up in the situation and the first sermon came out as a simple truth tied up in such a secure knot that the "Stranger" had great difficulty in breaking into it. The sermon was based on the story about a little girl who had broken a very valuable vase. In terror and fear of her parental reaction she stayed up all night, entreating God to restore the vase to wholeness. If He would do this she would give herself to God as a servant forever. What happened when the vase was not restored and the meaning of the child's relationship to God was the message. After the sermon was concluded the "Stranger" arose in the midst of the congregation and asked a simple question, "What had happened to the little girl in her religious training that she had been given this idea that God worked this kind of miracle?"

This question stimulated discussion in the coffee hour, in the homes and among the Church School teachers for many days afterward. People were so relieved that their fears about the possibilities inherent in this spontaneous dialogue were groundless, the relaxation of anxiety was so obvious, that many people's feelings were akin to inspiration. To

a great extent the purpose began to be fulfilled.

Another "Stranger"

The meaning of the remainder of the sermons is less clear. The "Stranger" chose to respond subjectively with his own personal feelings about how traditions of the Church bind people. They never allow themselves to be really known for fear they will do the wrong thing. The true character of the human situation is hardly ever revealed in the Christian fellowship, he believes, because people are so careful to observe conventions and hide the truth about themselves. He felt that God and the Sacramental Life of the Church had an aura of unreality because they seem to be dealing always with unreal people. During the fifth dialogue he chose to speak movingly and personally about his own and men's need for God and the fellowship of real people who could love one another in spite of their differences.

Just at the point when the "Stranger" could no longer be called a stranger because he was so familiar to the congregation and his feelings and attitudes were so clear that he was known among them, a new "Stranger" replaced him for the final dialogue. This "Stranger" accurately pointed to the other side of the truth in the preacher's message but remained so gentle in his treatment that the full impact of what he was stressing was hard to see. He moved from the critical realm to his personal feelings concerning men's aloneness and his need for an abiding love.

At the conclusion of each sermon numbers of people came up to the "Stranger" or to the Rector to confess to an almost overwhelming impulse. They could hardly restrain themselves from standing up and joining the dialogue conversation. This in itself was a clear witness to the effectiveness of the experience. Many people have toyed with the idea of rising from their pews and answering or challenging the preacher in their lifetime. Never were people brought so close to the point of actually doing so.

Something Important

In retrospect something important has happened. Certainly the preacher was more conscious than ever before of the necessity to sharply and simply communicate what he has to say. The drama of the occasions was un-

a great commentary on the New Testament from the texts of the late classical world, again by way both of contrast and comparison. The beginning has been made on the Continent for the publication of such a Corpus Hellenisticum, with its working headquarters now at Utrecht. But it could scarcely be completed without many nations and many years.

Perhaps this most ambitious project would

be the most fruitful of all. For not only would it require Christian scholars to collaborate with everyone who is interested in the ancient world: but every serious current view of the world which differs from Christianity has its roots ultimately in the classical world; and it may be that our differences in belief can only ultimately be resolved by going back to the roots from which they grew.

You, The Child and God

By Mrs. David Tappan

Communicant of St. Paul's, Rochester, N.Y.

WHEN asked to do this article, I questioned our director of education as to the meaning of the title. This was really more a bid for time than because I was seriously interested. His answer was, firstly, how can we explain the concepts of sin, of redemption, of grace to our children; and secondly, how can we help our children to grow to an adult conception of God. I was not sure I knew the answers to either of these questions so, at this point, I said I was awfully busy. He sounded unimpressed so I told him our house was knee-deep in workmen who were replacing all our bathroom plumbing. His retort was that he was more interested in souls than in bathrooms; thereby implying that I should be too, even if I obviously were not. So here I am, still not sure I know the answers, only hopeful that you will be charitable.

In considering the question of how we can explain the concepts of sin, of redemption and of grace to our children, my immediate problem is how do I explain them adequately to myself. Secondly, in considering this "you" and this "child" in the title, who are they? The "you" is you, the parent, you the teacher, and equally important, you the Church member—the member of the body of Christ. The "child" in the title is all the children of this world. This "child" is the concern of all of us, whether we be married or single, parents or childless, old or young.

In the face of this, the only thing that frightens me as much as the poverty of my knowledge to explain God to this child, is the immediacy and the scope of my responsibility. This "child" is many and he is here and he is now—not in theory but in actuality. He is here, putting lighted matches under church

thermometers, (figuratively as well as actually), sitting stolidly through sermons, singing in choirs, carrying crosses, wondering, doubting, fearing, questioning, needing.

So, all arguments to the contrary, there is God, there is the child, and there is you—and the finger is on you, even if you spend a self-righteous lifetime peering in the direction toward which the finger is pointing instead of at the point. Even if you plead that you are unequal to the challenge, in one way or another, for good or for ill, you will.

There are many ways in which this you explains God to this child. I would like to share a few examples with you.

We have a 26-year old woman living with us who helps with the housework and baby-sits in exchange for room and board. She is very much loved by our two sons and by my husband and me. Recently she came to me, deeply troubled by a conversation she had had with our eight-year old son. She had put him to bed the previous evening when my husband and I were out. When he had finished saying his prayers and before she had kissed him goodnight, he had asked her three questions; if she knew what heaven was like; if she knew that God loved her; and if she knew he would forgive her when she was naughty. Her reaction to these questions was one of shock and loving concern. She said to me, "When I was Jay's age I already knew the answers to those questions! By the time I was eight I had had to learn my catechism!"

I was discussing one of the children in my 7th grade Sunday School class with his mother and attempting to explain to her what we were trying to achieve in our teaching and learning together.

Last of all, I would remind you that the Christian religion is not only a matter of our individual actions, nor indeed—though it is the most important element,—that of God's action on our individual lives. The Christian religion is also a matter of human companionship. In our old house in New Haven, one of the things that delighted my boyish heart was an old powder horn, hanging over the fireplace; this powder horn had been carried by a Private James Meldrum, of the 42nd Highland Regiment, in the French and Indian Wars. Years later my father, travelling in Scotland, found himself in a compartment with a young Scottish soldier, who said that he had just joined the 42nd Highland Regiment, commonly known as the Black Watch. My father mentioned to him the powder horn which hung in a house thousands of miles away and which had been carried by a soldier of the same regiment. The soldier replied that he knew all about it—that when he had joined the Regiment, they had been told of its whole history, its victories, its battles, its honors. That boy was a stronger soldier because he was not alone; he was a member of an ancient company, and in that company he had the continuing companionship of the living and the dead, of those who had set the standards of devotion and self-sacrifice by which he was strengthened.

Our Heritage

YOU and I are members of a far more honorable company than that of any regiment that ever fought for any human sovereign; and in our heritage are saints, apostles, prophets, and martyrs, people who have hazarded and given their lives for that which you and I sometimes take all too casually. The job of a bishop is partly to represent in scattered congregations—sometimes very weak ones, sometimes very self-centered ones—the fact that we are part of something far larger, part of a heritage that goes back to the time of our Lord, something that extends all around the world. Recently in one of our churches I met a Chinese girl, who attends there regularly with her husband; and I found that her father is a bishop of our Church in China, behind the "Bamboo Curtain," facing problems and difficulties greater than any you and I can imagine, but he is carrying on his work as best he can.

You and I do not find the Christian Church

only as a means to help us to be Christians. A phrase that occurs over and over again in the service of ordination is that the purpose of the ministry and of the Church is the edification of the Body of Christ. How weakened that word "edify" has become. We think of it as a process in which an individual seeks self-improvement; but it is a word that does not deal only with individuals. We see it in the word "edifice." The edification of the Body of Christ is not just a matter of polishing up nice bricks; it is a matter of constructing a glorious edifice. That is the task of the Christian, to take his part in the building of a world-wide and age-long fellowship, through which the spirit and the power of Jesus Christ can reach other men, and build in the ages still to come a world which shall be in peace and in unity, because it is made up of men and women of different heritages, who have found each other and a common loyalty in Jesus Christ.

May we, by acts of will and discipline, commit ourselves more fully to Christ and his service. May we open our hearts more fully to the inflooding of his presence and his power through communion with him. And may we, living close to the great, world-wide Christian fellowship, do all we can to strengthen the human company through which Christ works today.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 3rd Sunday after Easter

St. John 16:16-22

"I will see you again."

Several readings of this passage will reveal its arrangement and meaning. Its structure is that of a series of negative and positive promises set over against each other. "Ye shall not see me. . . . Ye shall see me." "Ye shall weep and lament. . . . Your sorrow shall be turned to joy." "A woman in travail . . . sorrow . . . she is delivered . . . for joy." "Ye have sorrow Your heart shall rejoice." The painful rhythm ends with "I will see you again (v.22)". This is the answer to the perplexed cry, "What is this; what does it mean? Why this recurring, 'now we

teacher. As crutches, they are just as often used to replace the irresistible contagion of personal faith.

Depending on Tools

SINCE we do not know how to teach, we concentrate on what to teach. In our spiritual poverty, we trust that the "whats"—the tools—will do the job alone. Our children, we say, ought to be exposed to these "whats", and somehow, we trust, exposure will do the job. The meaning within these tools, which we did not grasp, will somehow touch their understanding. And if it doesn't, well, we've done our duty. At least we've tried. "You can lead a horse to water—", as the saying goes. And there goes another generation of horses—so-called educated Christians, human souls, whose religious training has graduated them with a terribly usual attitude toward God. They have a vague sense of value for the tools of their faith that is so vague, it borders dangerously on superstition. There is almost an assumption that there is magic in the tools themselves—that man can get religion merely by exposing himself to them. Far from it!

Before these tools can be used creatively, so much has to be learned by the child about himself, his parents, his friends, his neighbors, his world, and God. Only after faith and trust and love and forgiveness have been experienced on a simple, personal scale, is there any point in trying to experience them on a divine scale. Religion is not developed solely by the use of the intellect. If it were, what would be the need for Christ? Why would it be necessary that God, in man, be made manifest? Man learns of love by being loved, and by loving—not by reading philosophical treatises about love, or by searching through Bibles or dictionaries.

On a lesser scale, how many of us must admit that God's impact has shaken our souls more through people, dedicated, faithful, saintly people, than through any other means? First things first! Simplicity, please, before complexity!

When I attempted to explain to the parent of one of the students in our 7th grade Church School class that we had spent half our school year discussing freedom and law, her retort was "When are you going to teach the little heathens to be Episcopalians?" All of which proved that she had never learned herself!

This is not unlike the poor kindergarten teacher who, having bragged to a parent that her students were learning to group blocks in a regular series, was asked when she was going to get down to cases and start teaching them arithmetic! First things first!

How could I tell this Episcopalian parent of the wonder of twelve-year old minds? They had discovered for themselves that law is a necessary corollary of freedom, in the home, in the world, and in their relationship to Almighty God. They had discovered that laws are inspired by caring, and by love. They had discovered that the need for forgiveness, when you had broken a law, was a very real need. They had discovered that you can be free only within the law. They had discovered that, because we all break laws all the time, you can be free only if you can ask for, and receive forgiveness. I could never have taught them this. I learned it with them.

Joy of Childhood

THE joy of children is that they revel in discovery, and the wise teacher learns to listen a lot and talk little. Listening sympathetically, listening lovingly, this is 1,000% more creative than talking.

In her book, "An English Year", Nan Fairbrother observes that "There are many disciplines in being a parent besides the obvious ones like getting up in the night and putting up with the noise in the day. And almost the hardest of all is to be a well of affection and not a fountain; to show them we love them not when we feel like it but when they do."

Mrs. Rockwell Stevens, who was for 12 years associate professor of education at Wellesley College, sums up her magnificent attitude toward childhood by saying something like this: "A child is a divine and not a human creation. The obligation of the adult, parent or teacher, is to exercise the privilege of husbanding, bulwarking, respecting, loving this God-given creation for a span of years often as short as 12 to 14."

This attitude suggests, superficially at least, a passiveness. Basically it is anything but. Rather, it points the way toward a truly creative relationship between children and parents, or children and teachers.

I have recently had the privilege of reading part of the manuscript of Reuel L. Howe's new book, "The Child from Forty to Sixty, or, Escape from Youth". Two paragraphs seem

clearly did I come to the conclusion that the subject was a virtually impossible one.

How can a man possibly ascertain which sermon—out of hundreds and even thousands delivered across the years—was the most important one he ever preached? By what standard do you objectively arrive at a sure judgment as to the most important anything you ever said or did?

What was, beyond any shadow of doubt, the most significant day of your life? Are you quite sure? How do you know? On whose scales do you measure and weigh the relative importance of your days? Yours or God's? For it was he, remember, who quietly said, "Your ways are not my ways."

Who has avoided the embarrassment of ultimately discovering that the event which he thought was most nearly worthy of the Hall of Fame was the very event which, as year inexorably succeeded year, turned out to be utterly unable to stand the abiding test of time? Conversely, it is a most humbling and therefore salutary experience to discover with abashed reluctance that a certain deed (of which, perhaps, you were scarcely conscious at the moment) has turned out to be the very deed whose ever increasing influence haunts or blesses your own path or the pathway of some friend or stranger.

Some years ago, it was my solemn privilege to attend the funeral of a venerable priest whose entire ministry had been spent in small rural parishes many miles from New York. Once, in my younger days, our paths had chanced to cross and he had compassionately helped me over a rough spot in my life. He may long since have forgotten that incident, but I could never forget it and was everlastingly grateful to him.

This inconspicuous pastor had never, as the world judges such things, "arrived." He had never been called upon to play on the first team. Except for his immediate parishioners, he was virtually unknown. I was therefore surprised, as we stood around the open grave, to note the presence there of a nationally famous figure. My look of surprise must have betrayed me, for he said to me afterwards, "You wonder why I'm here. It's very simple. This old gentleman we've just buried probably never knew it, but a chance remark of his changed the entire course of my life. Years ago I was stuck here one Sunday between trains, and went to church. He

preached a sermon straight from the heart. Something he said—and the way he said it—unlocked something way down deep inside me. And I firmly and gratefully believe that whatever blessings now enrich my life I owe to this old pastor . . ."

On the way home I thought to myself, "That Sunday years ago may have been the one on which the preacher thought he'd missed the boat. It may have been the sermon he may have torn up sadly and self-critically. Yet it had been the very sermon which had brought out a greatness that, until then, had lain dormant in a locked heart!"

So I'm declining the publisher's invitation with thanks. If I picked what I thought was the best sermon, I'd surely chose wrongly. Let's leave the question of what's most important in our lives where it belongs—in the hands of God!

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

Mr. Joranson was the new rector of St. Simonides and he was having breakfast with his wife when the telephone rang.

"Oh dear," he said. "I have a feeling that when the 'phone rings at breakfast it's going to be a troublesome day."

He answered it, and his wife heard a long series of "Oh that's too bad Yes No Oh you mustn't think that . . . Yes, I'll come round. Yes, this morning."

The rector came back to the table.

"Was it Miss Smigly?" asked his wife.

"Yes. Her feelings are hurt again."

"What about this time?"

"There were strangers in her pew yesterday."

"She shouldn't mind that."

"No, but she does."

"Really, I think she is psychopathic or something."

The rector was silent.

"I think she should see a psychiatrist."

"My dear! I wouldn't dare suggest it. She'd be furious. There must be other ways."

"What other ways? I'm sure we do all we can."

The rector was silent quite a while. At

Don Large

A Life Without Pain

to each other as are father and son (v.15). He lives with and for his sheep. The first consideration is not that he dies for them, but that he puts his life at their disposal; interposes himself between them and danger (in contrast with a false shepherd, v. 12). He saves their lives. He certainly does not spare himself at their expense. If he loses his life in so doing that is only an episode. The sheep need him and he will live for them. Here, particularly, Jesus is the perfect shepherd because he lives again (v.18) and continues the shepherding of his sheep. Parenthetically it should be remarked that the choice of this Gospel selection for this post-Easter Sunday is particularly excellent because it is the glorified Jesus, the one who has been known to be leading his Church for many decades, who is speaking here in the words of his Evangelist.

The other characteristic of the true shepherd is that he pioneers. Of course, he labors to assure the healthy growth of his own flock. But other shepherds do that, too. Commonly they become exclusive in their concern for their own sheep, and with that become competitive, and strife develops over coveted pastures. The good shepherd, Jesus, extends his perfect concern over other sheep. He goes in search of them. He lives for them all (n.b. v.11 does not say, "for his sheep").

Jesus' resurrection was not for the benefit of his disciples only. They soon learned that. Perhaps the later generation of St. John, under the pressure of increasing worldly hostility, was in danger of closing itself to the outside. At any rate, wherever such cultic tendencies appear there belongs this corrective of the Good Shepherd who lives for others as well. There is only one true shepherd (v.16) and for him, therefore, also only one flock. The "others" is only relative.

Finally, this is a missionary lesson. It is the picture of a shepherd who (like old-world shepherds) is at the head of his flock, protecting them and straining to bring the other sheep under his protective care. Equally, it calls to the flock to follow him loyally and obediently in this expanding life.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

"Some babies 'never cry.' In this case, it was almost literally true. Beverly Smith didn't cry when she fell down; she never cried when she bumped her head. She didn't even cry when she burned her hand on a hot stove."

With that paragraph, Time magazine starts the scientifically startling story of a human being who is really "painless" as the result of a defect in her nervous system sound like a blessing. Hemmed in by trouble on all sides, we might be tempted to run Beverly's risks. If only life could be completely painless! But listen to the way Time ends the story.

"Last week Beverly's mother . . . took the baby home with a lot of advice from the doctors. She must watch Beverly constantly: the baby might break a bone and continue using it until it could not be set properly; she might develop appendicitis without nature's usual warning of pain. Spanking her to make her more careful about hot stoves and knives would do no good; she wouldn't feel it. A life without pain will be a perpetually dangerous life for Beverly."

Let's look at that last sentence. A life without pain will be a perpetually dangerous life for Beverly. And not just for Beverly either. A life without pain would be a perpetually dangerous life for anybody. Of course, Time is talking about lack-of-pain scientifically. And the story is concerned only with physical welfare. But as so often happens, a spiritual truth lies at the heart of scientific observations. Little Beverly's problem is primarily physical, especially at her stage of life. But Beverly's absence of pain is a tragic loss. For her, as for all of us, it usually takes physical pain to teach a moral, an ethical, or a spiritual lesson.

More than one man has succeeded in cutting down on his drinking because he got tired of living through the painful hangover which came after the party. It is from a bed of pain, rather than from a bed of roses, that a man rises with a new insight on the gifts of adversity. It is the dark night of suffering which enriches our thankfulness for the blessings of the day. Until your heart-ache over injustice around you is an actual ache,

BOOKS...

Kenneth Ripley Forbes
Book Editor

Report on Blacklisting by John Cogley. Fund For The Republic. \$2.50

Here is a mammoth factual job, sponsored by The Fund For The Republic, on the subject of blacklisting in the motion-picture industry (Volume 1.) and in the radio-television field. (Volume 2).

This is the first report, so far as I know, on any one of the many aspects of the witch-hunt decade which is exhaustive, documented and rigidly factual. As the movies were among the first to feel the effect of the anti-Communist hysteria, it is appropriate that this massive report should be in large degree devoted to them. The report was directed by John Cogley, a Roman Catholic layman, formerly executive editor of Commonweal. Beginning in January 1955, a staff of ten reporters and researchers spent eight months in collecting facts in Hollywood and New York. Almost 500 persons were interviewed. The result of this investigation of a multitude of facts and of the points of view of the industries concerned as well as the beliefs of radicals and conservatives alike is most impressive.

Not least among the reasons why the report should command confidence is the fact that the director, John Cogley, has not acted as an interpreter of what he has brought to light, but has confined himself to setting forth the massive data he has assembled. As the chairman of the Fund for the Republic, Paul G. Hoffman, states in the foreword, "Mr. Cogley has tried to give a detailed picture of a situation as it exists. He has brought in no indictments and has offered no recommendations". The board of the Fund for the Republic has followed Mr. Cogley's lead and states that "progress in resolving the conflicts of interest, viewpoint and principle involved must and will come in the first instance from the industries affected. But even this progress

must ultimately turn upon public knowledge and understanding of the actual situation and its problems."

An incidental fact that this study has brought out is that the theatre has had no part in the blacklisting, either of actors or of playwrights. Impressive evidence of this is the experience of the House Committee on Un-American Activities which held hearings on Communism in the Broadway theatres. Twenty-three witnesses were called and twenty-two of them—as the Cogley report states—"invoked the First, Fourth, Fifth, Sixth, Eighth, Ninth, Tenth and Fourteenth Amendments to the Constitution. — But the Broadway performers who refused to co-operate with the Walter Committee simply went back to work. In one case, an actor who had invoked the Fifth Amendment had his contract torn up—and was given a new one at higher pay and for a longer period of time. The actor was not being rewarded for his 'unfriendliness', he was being rewarded for his professional ability. And it is ability that still counts on Broadway."

This two-volume study is well worth reading for anyone who is concerned with the matter of civil rights in America.

The Golden Day; A Study in American Literature and Culture by Lewis Mumford. Beacon Press. \$1.45

The New Society by Edward Halliwell Carr. Beacon Press. \$1.25

These two quite notable books are both re-prints; the first one, by Lewis Mumford, published just 30 years ago; the second, by Edward Carr, originally in print 5 years ago and originating as broadcasts on the British Broadcasting Company. It is a public service to have re-issued these books in moderate-price paperback edition, especially as the authors of each have written a special introduction for the new edition.

Lewis Mumford needs no introduction nor comment for American readers who have long recognized him as a keen analyst of American civilization and an intellectual and moral leader of the first rank.

Nothing he has written is ever "dated". Edward Carr is an Englishman reared in the British Foreign Office. In his writings he has specialized in studies of Russia and the revolutionary ferment of our times. What he has to say in this book is suggestive, provocative and of value.

Living With God by E. W. Truman Dickenson. Morehouse-Gorham Co. \$1.25

This is an altogether wholesome little book, unfortunately too rare in the popular devotional literature of today in this country. It comes to us out of the Church of England, written by one of her priests. It is a very straight-forward instruction in the nature and art of prayer and avoids successfully both the soporific and the technical. Anyone in earnest about his religion will profit by reading and mulling over the contents of this book. It is unfortunate that the publishers have felt obliged to over-price the booklet, but that is the trouble with imports and there seems to be nothing that anyone, except tariff-makers, can do about it. These chapters were originally given as radio broadcasts over the B B C in London last year.

The Reluctant Abbess by Margaret Trouncer. Sheed & Ward. \$3.75

This is an authentic and interestingly written biography of a remarkable woman who played a considerable part in the controversial affairs of the Roman Catholic Church in Europe during the early days of the 17th century. The background of her personal story gives a vivid picture of the low moral estate of the Church of that part of the world.

The subject of this story became the Abbess of Cistercian Convent of Port Royal when she was not quite eleven years old (her age being faked for Rome's deception). She grew up to be a dominating character and her convent became the centre of the Jansenist heresy and she and her nuns were described as "Pure as angels and proud as devils". She died just in time to escape excommunication.

CONDEMN BOMB TESTS

(Continued from Page Six)

rid of these beastly weapons. To blame the government for taking agonizing decisions about this, will not get us anywhere."

Opinion Divided

The amendment was put to the vote. Clauses one, three and four were carried unanimously, but clause two was carried by a vote of 39-32, with five abstentions. Geoffrey Fisher, the Archbishop of Canterbury, who was Chairman of the meeting, remarked on the vote. "This shows we are very much divided, which does no good to anybody."

It was decided that a letter would be written to the National Christian Council of Japan, conveying the substance of the debate and also the very divided character of the Council on this matter.

KOINONIA FARM SUPPORTED

★ A spot check survey showed that councils of Churches are rallying to the support of the embattled Koinonia Farm Community in Georgia. The interracial Christian project, near Americus, has been suffering from violent attacks and economic boycott organized by Georgia segregationists.

Among numerous messages of support reaching Koinonia's founder and director, Clarence L. Jordan, was one from the executive board of the National Council of Churches' division of home missions. Signed by executive secretary George Nace, it said in part: "We want you to know that you have our concern and our prayers as you and your colleagues of Koinonia Farm witness to the inclusive gospel of Jesus Christ, despite the violence and boycott to which you are subjected."

The indictment last week by a Sumter County grand jury,

which declared the community to be a "Communist front," was strongly denied April 8 by a group of 23 Georgia clergymen in a letter to fellow ministers.

Meanwhile Church councils are urging members to counter the Koinonia economic boycott by supporting a Christian brotherhood insurance pledge "to provide insurance which cannot be secured commercially." Under this plan 2,000 persons would underwrite up to \$50.00 each, providing a fund to help cover losses suffered through fire, gunfire and economic boycott.

In the face of continuing pressures and threats, Jordan announced plans this week to establish a branch of the 14 year-old community in Somerville, N. J., "to provide a

northern outlet for Koinonia produce and to give member families occasional respite from those pressures."

Jordan declared however: "Koinonia wants to maintain its home in Georgia. We have broken no laws. We are not trying to force our views on anyone. We ask only the right to hold our own beliefs and maintain our community unmolested under protection of the law."

RETREAT FOR WOMEN IN RHODE ISLAND

★ The Rev. Michael Fisher of the Society of St. Francis, Cambridge, England, conducted a retreat for women of the diocese of Rhode Island on April 26th. It was sponsored by the department of education of the diocese.

Do Your Present Policies Serve Your Insurance Needs?

Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.

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

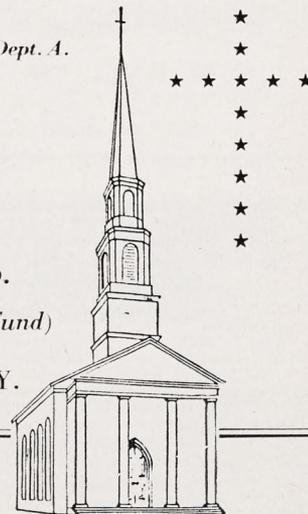
The **CHURCH** Fire
Insurance Corporation

and

CHURCH Agency Corp.

(Affiliates of The Church Pension Fund)

20 Exchange Place, New York 5, N. Y.



the anniversary of the first legislative assembly in the New World, which met there on July 30, 1619.

Chaplain of the Jamestown Church for the duration of the Festival will be the Rev. Churchill J. Gibson, who is retiring as rector of St. James' Church, Richmond, where he has been rector for twenty-nine years. Mr. Gibson, in carefully authenticated garb of a 17th century parson, will plan and officiate at services of the Church for visitors to the Festival.

Outside the Jamestown area, the Festival tourist will also find a warm welcome throughout Virginia. On May 15, in Isle of Wight County, near Smithfield, ceremonies will mark the dedication of St. Luke's Anglican Church, the oldest standing church in America of English foundation and the only surviving original Gothic structure in this country. St. Luke's Church will be dedicated as a national shrine.

The dioceses of Southern Virginia, Southwestern Virginia, and Virginia will hold open house for visitors for the duration of the Festival.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES - CHOIR VESTMENTS
All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the yard. "Kits" for
Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.
TEL. CH 4-3306

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold in 1954 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
Established 1915 COMONS, N. Y.

Sixteen

Dr. Schweitzer Gives Warning On Testing of Bombs

★ Albert Schweitzer, medical missionary, philosopher and musician, in a message broadcast to 50 countries, called for "the end of further experiments with atom bombs."

The 82-year-old missionary's message was addressed to the Norwegian Nobel Prize committee and read by Unnar Jahn, chairman of the committee. The initiative for the broadcast came from Dr. Schweitzer, winner of the Nobel Peace Prize in 1952.

Dr. Schweitzer warned that the human race was heading for a catastrophe unless nuclear explosions were discontinued.

"There can be no question of doing anything else," he said, "if only for the reason that we cannot take the responsibility for the consequences it might have for our descendants. They are threat-

ened by the greatest and most terrible danger."

Dr. Schweitzer's message was beamed in translation to countries throughout the world, including most of those in Europe. But it was not heard in the United States. It was broadcast 15 minutes after a report of recent radioactive rain over Norway caused by Soviet nuclear explosions.

Dr. Schweitzer said that representatives of the physical and medical sciences have been studying for the past

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

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.
ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

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

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

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

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE
2243 Front St. San Diego 1, Calif.

THE WITNESS — MAY 9, 1957

HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth New Hampshire

CARLETON COLLEGE

LAURENCE M. GOULD, President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
CARLETON COLLEGE

NORTHFIELD MINNESOTA

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.
Please address

THE SISTER SUPERIOR, C.S.M.

New Hampshire Town Takes Step in Church Cooperation

By Herbert W. Prince
Retired Priest of Tamworth, N. H.

★ This is the story on the Tamworth plan to find an Episcopal clergyman to be pastor of three Tamworth churches—Congregational of Tamworth village, Baptist of Chocorua village, Episcopal in Whittier, all in the town of Tamworth.

Since I suggested the plan back in July let me give a brief of the proceedings. Since St. Andrew's Church, Tamworth (Whittier) had no appointed vicar I offered to keep the mission going until a priest was appointed; this has not been done and I have conducted services there ever since, though not continuously.

The above suggestion was made because at the time both Congregational and Baptist churches were without a pastor. The idea took hold at once, with unanimous agreement to accept an Episcopal clergyman Bishop Hall would appoint. The Bishop and the state leaders of the Congregational and Baptist Conferences in Concord, N. H., endorsed the proposal with enthusiasm; a general meeting of the three congregations called and held, attended by the three leaders just mentioned; the proposal was voted unanimously by the combined group and a skeleton agreement outlined.

An appointed committee worked out the details of the agreement, which called for the creation of an Interchurch Council as an operating committee for the whole; submitted it to the trustees of each of the three churches and then to the Concord Church officials, all of whom approved the agreement.

The plans calls for an Episcopal clergyman to have

charge of the three Tamworth churches named above, each church maintaining its present status, its lay officials, its regular Sunday services, its property, its own financial obligations. The minister is to conduct services in all three churches according to the rites and formularies of each, the hours of services to be mutually arranged. The congregations are free to unite for the services and meetings by mutual agreement, for example, on Sunday evenings and other occasions during the Christian year, and even on Sunday mornings in winter when inclement weather would make it impractical to hold service in each church. Parochial organizations may be condensed into single units to serve all three churches.

The salary and other expenses are to be equally shared; an excellent parsonage in Chocorua is ready for occupancy. Bishop Hall is scouting for the clergyman to fill this challenging position and the hope is to have the plan in operation by early summer this year.

How is this for a starter? Phil Steinmetz has successfully accomplished this kind of union between the Episcopal and Congregational Churches in Ashfield, Mass., and is a most helpful guide to us in our determination to make this venture successful. It springs from the grass roots, which augurs well.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1957
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Everything for the CHURCH

- Altars Pews Organs
- Flags Lighting Fixtures
- Visual Aids Bibles
- Folding Chairs and Tables
- Sterling and Brass Ware
- Stained Glass Windows
- Books of Remembrance
- Bells, Van Bergen bells from Holland

Check above items in which you are interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. Capital 7-2150

problems with imagination and courage, sustained by the Easter victory of love over hatred, of faith over anxiety."

He also cited the bus boycott in Montgomery, Alabama, under the leadership of the Rev. Martin Luther King, as "the kind of experiment in creative social action which the Easter faith suggests and fortifies."

CONTEST WINNERS IN NEW YORK

★ Four young Episcopalians, winners of the 1957 Episcopal Church School essay contest, spent a week in New York beginning May 2 as guests of the National Council.

The winners, whose names were announced by the department of promotion, are Sharolyn Lusk, 12, of Madison, Wis.; Jill Salinger, 12, of Durham, N. C.; Michael L. R. Donnelly, 15, of Terre Haute, Ind.; and Jimmy Hester, 17, of Vicksburg, Miss.

Highlight of their visit was an appearance on the program, Lamp Unto My Feet. They also will have lunch with the Presiding Bishop and Mrs. Henry K. Sherrill at Seabury House.

Subjects for the contest were the three projects which will benefit from this year's Church School missionary offering—Church Schools in Haiti, the Church's Ministry to Negroes, and Chapels on Wheels.

SMUGGLING PROBE AT SAN QUENTIN

★ Chaplains at San Quentin, state prison of California, are involved in an investigation of the smuggling of a manuscript from death row. The district attorney is trying to find out how the manuscript of a book by Caryl Chessman, who has received nine reprieves from execution over a period of eight years, got out. He has published two books in addi-

tion to the one recently smuggled to a publisher.

Every person with access to death row, including doctors, lawyers and chaplains, are being investigated. One chaplain has taken a lie detector test and the others are to be asked to take one. The Jewish chaplain has refused; the Roman Catholic chaplain hasn't made up his mind; the Episcopal chaplain, the Rev. T. W. Ewald, said such a test "wouldn't bother me."

HOLY TRINITY ELECTS

★ Holy Trinity, Brooklyn, N. Y., held its annual parish meeting on April 22nd when 157 votes were cast for candidates favorable to the church's minister, the Rev. William H. Melish.

Dr. Phillips Brooks, a Negro dentist, who retired after three years as a vestryman, was elected warden. Also re-elected to the vestry were DeWitt Ramel and John Burke. These three men had protested the installation of the Rev. Herman Sidener as rector in March of last year, later ruled illegal by the state's Supreme Court.

RESIGNS AS HEAD OF ST. ANDREW'S

★ The Rev. Walden Pell has resigned as headmaster of St. Andrew's School, Middletown, Delaware. The resignation was for reasons of health.

Write us for Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CHURCH LINENS

By The Yard

Fine Irish Linens made for us in Belfast.
Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES

Mary Fawcett Company
Box 25W MARBLEHEAD, MASS.

WARFIELD HOBBS IS DEAD

★ The Rev. G. Warfield Hobbs, for many years head of the publicity department of the National Council, died in Baltimore on April 24th. He was an executive of a number of newspapers before taking his Church post, where he started as a layman but was later ordained.

BISHOP DEWOLFE ANNIVERSARY

★ The 15th anniversary of the consecration of Bishop DeWolfe of Long Island was observed on May 1st. He was the celebrant at a service at the cathedral in Garden City with a reception held that evening, when he was presented with a purse, raised by congregations throughout the diocese.

SEMINARIANS VISIT CHAPLAIN SCHOOL

★ Twenty students at the General Seminary, New York, visited the Army Chaplain School at Ft. Slocum, N. Y., April 12. They conferred with three Episcopal chaplains on various aspects of the work of a chaplain.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

Assistant Secretary of the Overseas
Department of the National Council

Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

25c a copy \$2 for ten

THE WITNESS

TUNKHANNOCK PENNSYLVANIA

THE WITNESS — MAY 9, 1957

BACKFIRE

Ralph A. Weatherly

Rector, Grace Church, Kingston, Pa.

We were not amused when Dean Minifie was ridiculed for his defense of Morning Prayer and for suggesting that the Order for Holy Communion can be well shortened. Morning Prayer can be made interesting, instructive and inspiring, depending on who conducts it and his knowledge and ability. It is based traditionally on the framework followed in the Jewish Church which Jesus followed and led. It is the norm of Protestant services since the Reformation and is being adopted almost wholly by modern churches with millions of worshippers. The early Churchmen in America used Morning Prayer and not much else. In those days when it was compared with services in Protestant Churches with long prayers and longer sermons and dismal nasal music, Morning Prayer was probably fascinating in variety and substance.

Those generally who insist on Holy Communion only are the neophytes thrilled by the priesthood and ill-digested medievalism. One wonders if those who surround with haloes of perfection the medieval doctors, masses, economic and sanitary conditions, can have read Gibbon, Lecky, Draper, an unbiased encyclopaedia or even Mark Twain. I gather from these neo-theological pessimists overcome by post-war European leaders, that Christ himself composed the Mass, and maybe our Order for the Lord's Supper. I have difficulty in understanding their

nebular expositions of their mental efforts, however.

It would be excellent to have an Order of Holy Communion lasting about twenty minutes, rid of Old Testament and Protestant accretions and redundancies. Some years ago our Church Commission proposed such an Order. What has become of it? Will it be lost sight of at the next General Convention in the mazes of finance, desegregation and publicity?

Peter Commons
Layman of Miami

The Easter Number was excellent in many ways but the articles surpassed the news section I thought. I liked particularly the article by Dr. Finlay about Judas Iscarot and also the piece by Don Large whose column is a real addition to your excellent paper.

The news about Canadian Churchmen being outraged over the suicide of Ambassador Norman, however justified, seemed a bit out of place in an Easter number. Likewise I am getting weary of reading about the conflict in South Africa over segregation, particularly since we have so much of it here at home, as I rather suspect leaders of the Episcopal Church will discover when they hold the General Convention here next year.

Charles Hamilton
Clergyman of Mississippi

A Charles Masland, a Quaker who is speaking in Canada and this country under the Philadelphia

Friends Committee is interested in contacting any Episcopal pacifists. He was one of the group who went to Russia last year. His mail is forwarded from 20 south 12th, Philadelphia.

Mississippi is at least physically safer to live in than some of its neighbors.

C. K. Barrett
Layman of New York

I like the Witness too much to get just half a copy. My paper for April 18 has eight completely blank pages. I will be grateful if you will send another copy.

Note: Occasionally two sheets go through the press at once and when this happens one side is blank. Usually they are caught by the operator of the folding machine. Sorry; here's another copy.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School

LA JOLLA, CALIFORNIA
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.
ART - MUSIC - DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.
THE RT. REV. FRANCIS ERIC BLOX
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.
College Preparatory
Grades: Five to Twelve
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., Headmaster.
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.



FOUNDED 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
757 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

AT THE SEASON OF ORDINATIONS

TAKE HEED that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

—Book of Common Prayer, page 530.

Our Bishops, the country over, will make this charge in respect to about 400 young men to be presented for ordination to the Diaconate within a few weeks.

The Seminaries are the Church's main agencies for guaranteeing that this grave responsibility is fulfilled. Support for these Schools is a crucial need in the Church's life and work.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

PRINTERS

EXCLUSIVELY FOR

THE EPISCOPAL CHURCH Magazines-Parish Bulletins-Pamphlets

A complete job from receipt of copy to delivery, including mailing according to Post-office regulations for publications with second class entry.

STATE YOUR PROBLEM FOR A PROMPT REPLY

Episcopal Church Publishing Co.

TUNKHANNOCK

PENNSYLVANIA