

The **WITNESS**

MAY 9, 1957

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ROBERT HUNT LEADS PRAYER

BEFORE a cross which the 103 colonists set up on the sand dunes before proceeding up the James River to found Jamestown, Virginia. This painting depicting the arrival of the first permanent English settlers in America at Cape Henry on April 26, 1607, is by the English artist Stephen Reid (1873-1948).

HOBART COLLEGE CONTROVERSY

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The WITNESS

For Christ and His Church

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Sunday Services: 8 and 9 a.m., Holy
Communion: 11, Morning Prayer and
Sermon: 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Hobart College Resignations Cause Controversy

By W. B. Spofford Sr.

★ When the Rev. Louis M. Hirshson became president of Hobart and William Smith Colleges at Geneva, N. Y. he inherited a difficult situation. H. Newton Hubbs, acting president before Hirshson was inaugurated last October, had recommended to the trustees that Stanley Millet be not retained as assistant professor of politics after teaching the subject at the colleges for seven years. The ground for the action, which was supported by the trustees, was "personal incompatibility", which was not spelled out.

This April two members of the faculty resigned over what is now the "Millet Case". One is Prof. Brooks Otis who, everyone at Hobart seems to agree, is the most distinguished member of the faculty. He issued a statement at the request of the students in which he said that "since the trustees and president have denied my request for what seemed to me the absolute minimum of justice in this case, I cannot continue to cooperate with them as a teacher and member of the faculty. It is with me a matter of principle." He went on to say that "judicial process" was denied arbitrarily or over-ridden in the case—hence his resignation.

The same week Norman D. Kurland, assistant professor

of history, resigned with a statement that "the manner in which the non-reappointment of Mr. Stanley Millet was handled constitutes an injustice to Mr. Millet and did a disservice to the interests of the colleges and the academic profession."

Kurland stated further that "I have been disturbed by the way members of the faculty who have given long and devoted service to the colleges have been treated by the trustees and administration."

Hirshson Speaks

President Hirshson therefore addressed the students on the matter on April 12th upon the request of the students for information concerning the dismissal of Millet. The typed address fills seven and a half pages. He stated at the beginning that "it is not the ordered policy of the trustees and administrations of colleges to submit their decisions to the student body, and it is not to be expected that the present meeting will establish a precedent". He then presented what he described as "a chronological record of the facts as I understand them, and shall even forego any attempt to evaluate them".

In the address he stated that "at the February, 1956, meeting of the trustees, Mr. Millet's name was introduced and he became the subject of discussion (as to whether or

not he would be reappointed). This is not unusual. The trustees asked Dr. Hubbs, the acting president, for his judgement. It was against making Mr. Millet a permanent member of the faculty. He brought no charges against Mr. Millet, but based his judgement on his appraisal of Mr. Millet's personality as it affected his relationship to the college community. As corroboration of his judgement, Dr. Hubbs referred to episodes involving Mr. Millet. It should be understood at this point that what we generally refer to as 'moral character' was not involved, but rather matters of personality, evidently serious enough in the minds of Dr. Hubbs and the trustees to make Mr. Millet's tenured continuance at the colleges unwise."

President Hirshson did not elaborate further on the "episodes".

He summarized his own address at the end by stating:

"1 - The trustees are, by state charter, under which the colleges operate, the sole custodians and dispensers of rights to tenure. It follows that the trustees bear the final responsibility for choosing the teachers to whom the colleges shall owe life-long tenure.

"2 - Though the trustees did not accept the recommendations of Mr. Millet's colleagues, they were seriously and frequently regarded. Three meetings were held in common and Mr. Millet's case became the primary concern at four meetings of trustees or signifi-

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:

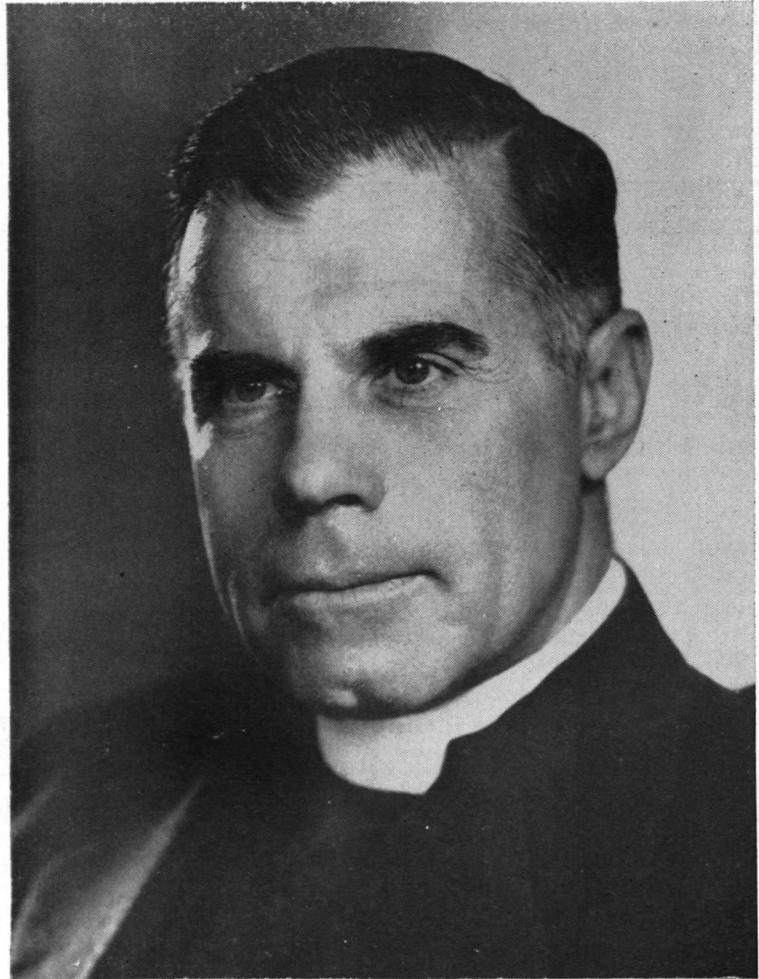
"I am alleged to have been a constant source of difficulty to Mrs. Enright, the lady who runs the college bookstore.

"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 judgment 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

town-gown setups,—there are not too many of them, he has been elevated into a sort of mascot, and was so honored by being presented with a football sweater by the Hobart alumni of New York at a luncheon in 1955. He was further distinguished at a game last fall by having a varsity "H" pinned on the sweater by the alumni secretary, Henry Zimmerman.

Kenney is "Art" to everybody at Hobart, but everybody at the college is "Mr." to him. Millet, along with others at Hobart, think that Kenney has been taken advantage of, and that the college has turned him into an Uncle Tom. Millet is alleged to have said as much in a letter to an alumnus. Actually he is represented as having said that he did not write the letter but that he holds the view.

Present Situation

President Hirshson's stated purpose of giving his address in order "to eschew argument and provocation" hasn't worked out that way at this writing.

Immediately after the address, Prof. Ignacy Aleksandrowicz, who is Millet's immediate superior, issued a statement in which he said: "The whole procedure was in my opinion arbitrary and should not have been possible in a country like the U.S.A., in an institution like ours."

As for the charges against the ousted professor, he said: "I must state quite clearly and definitely that it has been my considered opinion that these grounds are so insignificant, so flimsy and unimportant that I wonder how they can be quoted seriously. Can we call such a procedure 'legal' or 'right'?"

On the matter of responsibility, he stated: "It is true and correct that President Hirshson found this situation

when he came to these colleges. But it is also true that at the joint meeting between a delegation of the faculty members and the committee of the trustees, he was given by the trustees the authority to decide whether our proposal for a temporary appointment of Mr. Millet, and a new investigation of this case, should be adopted. He had the opportunity to change the whole situation, to amend an injustice resented by a large number of faculty members for personal reasons and for reasons of principle. I am not informed what and how it happened, but we were informed in a short and rather perfunctory way that a review of the Millet case had been rejected by the board of trustees."

Professor Brooks Otis likewise issued another statement following the president's address, in which he declared that "the injustice of the original action of the trustees is quite clear from the record. By failing to consult the faculty before their original action, they violated both proper academic procedure and elementary justice."

Prof. Norman Kurland, another who resigned over the issue, stated that "the presi-

dent cannot evade responsibility in this matter by foregoing judgement. If injustice was done to Mr. Millet, the president's position imposes upon him an obligation to see that justice is done."

He also deplored the small regard that Hirshson and the trustees have "for the considered opinion of senior and other members of the faculty."

Finally, Prof. Neil Bartlett, head of the department of psychology, said that "as I have heard and understood the charges, I can come to no conclusion except that they are not made public because their insignificance would be apparent to any thinking person. The faculty, as was emphasized by the president, moved only on legalistic grounds. The move was on legalistic grounds because the faculty was sure that, once the grounds were aired, the case against Mr. Millet would collapse."

The Witness will keep readers informed of any further developments in what appears now to be a celebrated case involving academic freedom at one of the colleges which is generally regarded as being closely connected with the Episcopal Church.

Episcopal Church Is Prominent In Jamestown Festival

★ The Archbishop of Canterbury cancelled his projected visit to the U.S. to take part in the Jamestown Festival. He was to have arrived in New York on April 24th and gone, with the Presiding Bishop, to Cape Henry on the 26th. Illness, following influenza, compelled him to cancel the visit.

Bishop Sherrill took part in the ceremonies as scheduled. On April 26, he attended a re-

staging of the English landing at Cape Henry. On April 28, he conducted a service commemorating the first act of the English settlers: the raising of the cross on the beach at Cape Henry, and delivered an address at historic Bruton Parish Church in Williamsburg. Bishop Sherrill also conducted a service and dedicated a memorial cross in Old Jamestown Church on April 29.

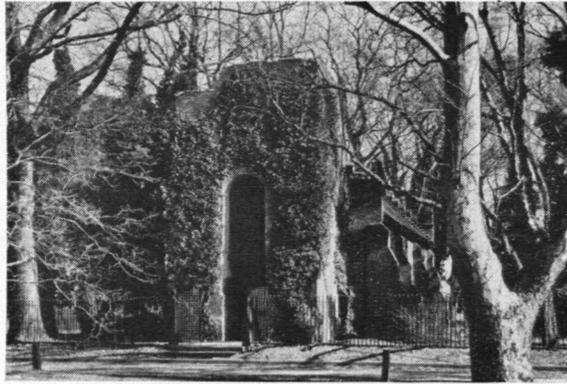
Writing of the Festival, Paul Green, teacher and Pulitzer Prize playwright, whose music-dramas, "The Founders" and "The Common Glory," will be given during the Festival, has said:

"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)

The Stranger Comes To Church

By William B. Baxter

Rector of St. Mark's, Washington, D. C.

THE following notice appeared in the weekly bulletin of St. Mark's Church after Epiphany,

"DIALOGUE SERMONS will commence on Sunday, January 27. The "Stranger" will, at the conclusion of the Rector's sermon, rise and challenge or support the points that the Rector has sought to make in his message. Sometimes he will be the devil's advocate, and sometimes the Christ's. The congregation will have to decide."

Six such sermons have been given. The "Stranger" has been identified and a second "Stranger" has appeared.

When the member of the congregation was chosen to take the challenge role, he and the Rector sat down together to clarify as far as possible the purpose of his treatment of the Sunday sermons. Dialogue Sermons have been preached before, indeed even Trialogue Sermons, but these were to be different. The traditional Dialogue Sermon usually involves two clergymen reading prepared texts and the dialogue had the character of a play, the answers had been built into the questions.

Spontaneous Dialogue

At St. Mark's on these occasions the dialogues were to have spontaneity, on one side, at least, of a conversation between a layman and a clergyman. This put heavy demand on the layman. His role was to sit somewhere in the congregation. At the conclusion of the sermon, following the dedication, when the congregation sat down, he would remain standing. At this point he was to respond simply as a person who had listened to a proclamation intended to move him closer to God and deeper into the meaning of fellowship in the Church.

His response could be intellectual. If he felt that the sermon failed in its analysis of the human situation and did not logically move to the proclamation of the gospel, he could criticize the theological inadequacy. He could charge that the scriptural references were unrelated or spuriously identified with the problem. He could attack the theological premises as being in conflict with what he had always understood the Church had said. He could

attack the theology on the basis that modern education or common sense indicate other answers as being more relevant and helpful. Of course, in order to be responsible to the total idea of the dialogue he would have to give reasons to support and strengthen his position.

Subjective Response

Another form of response that the "Stranger" could give was simply a subjective one; he could express the feeling that he was left with a sense of futility. He might feel angry because an idol or a truth which he cherished was threatened. He might even be inspired to a new way of looking at things. He might feel that he stood condemned and that God's love was cut off from him. Whatever his subjective response, he was to try to identify with whatever feelings the congregation might have or do the opposite. If he felt that the congregation was being lured into too easy agreement with the words of the preacher he might seek to present an opposing position to the Rector with as much clarity and forcefulness as he was able.

Another necessary element in the dialogue was the rule that when both participants had had their say, one, the priest, for fifteen minutes, and the other the "Stranger" for five to ten, that would end the discussion between them. There would be no rebuttal or comment of any kind, even at the coffee hour following the service. The purpose of this was to place the point or the tension of the subject of the day within the hearts and minds of the listeners. It was felt that perhaps they would pick up the discussion among themselves, carry it home with them, wrestle with the questions and the answers given. The hope was that by doing this, the issue of one's own personal faith and judgment in matters religious would be dramatized.

One of the main ideas was that such a procedure might help make the point that the authority of the "religious expert", namely the clergyman, had validity only when inward assent is given by the listener. Authority could be understood as not residing simply in the office but more in the truth when pro-

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-

mistakable. The situation has heightened people's emotions and the ability to feel. The freedom in the dialogue will always threaten people's attitude about the holiness of the Sunday hour. It will often be questioned whether this freedom and the anxiety that always comes with freedom is counterbalanced by the rewards that come with taking this risk. It of course depends to a large extent upon what you seek when you go to church. The judgment expressed by the dialogue

carried a vigor of Old Testament propheticism which can disturb as it renews insight and truth. It dramatizes the place of the laity and vests them with an authority which itself may be questioned by many. As this experience will be evaluated and lived with through the year the question will be, "Should this kind of dialogue take place at every preaching service or shall we reserve the experience for stated periods in the Christian year?"

Commitment, Communion, Companionship

By Anson Phelps Stokes, Jr.

The Bishop of Massachusetts

THERE are three elements in our religious living which might well be stressed. The first of these is the need for every Christian to make a commitment. While watching the inauguration of President Eisenhower over the television in January, I felt that the essence of that inauguration was a man standing in the presence of the people whom he would serve and in the presence of God under whom he would serve, and solemnly committing himself to a task. I am very sure that as the problems, the burdens, and the responsibilities of his office press upon him, a certain strength will come in looking back to that commitment, for commitments are always strengthening things. In marriage, the solemn commitment which is made in the presence of people and in the presence of God, is the added strength that again and again reminds us of our duty when emotions waver or temptations come.

In talking with a Baptist minister friend of mine, in a group which met to discuss the matter of Church unity, he stressed that in his Church a man as a mature individual must personally make his decision for Jesus Christ, and must make it publicly. In our Church, Confirmation represents the public commitment of a person who has been baptized, to follow Jesus Christ as his Lord and Master. If the Christian religion is really to be a strong force in any one's life, there must be this element of commitment.

This commitment needs to be made over and over again. That is what we do whenever we come to the Holy Communion. No experience of worship is fully valid until and unless there

is that element of commitment, of self-giving, of surrendering our lives to the authority and lordship of Jesus Christ.

Communion

YET the Christian religion is not just a matter of the action of our will. The Christian religion is chiefly a matter of what God does for us. Our strength is not the strength of our commitment alone; our strength is the grace of God. What is the grace of God? It is simply our communion with God. The power that God gives to men is not some sort of injection put into the veins; the power that God gives to men is the kind of power we find in human friendship at its greatest, raised to a divine degree.

The whole heart of the Christian message is that our God does not dwell apart from men, but that in Jesus Christ he took human form and came to share every aspect of our lives. Theologians may differ in their interpretation of just how this occurred, but the essence of it is universally accepted: God in Christ held deep and personal communion with his people. Indeed the joy of it is that communion never ends. The full measure of that communion is the suffering and death which our Lord endured, and which he conquered for us. But he is still with us, for in the Holy Spirit, communing with us in the life of his Church, God is there to strengthen us with his grace. Indeed, this is the great value of sacramental worship. A strong Christian is a person who again and again commits himself to God and his service and who continually renews that divine companionship, in all the various ways in which that communion is made possible.

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

see, now we don't?" The question isn't answered as expected because it expresses the wrong concern. The essential thing to remember is that "I will see you again".

The original rhythm is broken by the clause, "because I go to the father", in verse 16. But it doesn't belong there. The best manuscripts do not have it and the RSV correctly omits it. However, it does stand in 1. 17. There the word, "because", translates the Greek, "hoti", which sometimes means, "because", sometimes is only a quotation mark. Here it is a quotation mark: "What is this he says . . . 'I go to the Father?'" It isn't referred to in the answer of verses 20-22. It is not material to the meaning of this passage, though it lays the foundation for v. 23. Of course, behind the whole scene is the reassuring consciousness that Christ, though out of sight, as it were, is in the place of the Father-God. More certain, than ever, therefore is his seeing his child wherever he is.

The words of St. John's Jesus (also of the Prayer Book Jesus) are not what he once had said, but what he is saying now—when the Evangelist speaks, when this passage speaks today. Because this timeless quality of the Gospel is so often disregarded passages like this one undergo a great variety of application. When the time reference is asked for the application is made to a succession of events: the death ("Ye shall not see me."), the ascension ("I go to the Father."), to the return ("I will see you again."). The first and the second of these explanations have probably prompted the use of this selection at this midway point between Easter and Ascension. But when St. John published his great Gospel message that was no longer the problem. He didn't claim the disclosure of conversations between Jesus and his disciples whether before or after the resurrection (the structure of the Gospel gives no clues to such settings). Rather, he lets the Glorified Jesus speak to the troubled hearts of the end-of-century Church (ch. 14). For seventy or more years they have been waiting for his return. How about this "little while" until he returns? We have been told that he would not tarry (Hebr. 10:37), but he does seem to be tarrying. Times are getting harder for us. We've heard that with him a thousand years are but a day (1. Pe. 3:8; cp. 1. Thess. 5:2), is that how we are to understand the timing of his return?

The question is on the element of time. The "little while" is disappointingly long. Hardships ("weeping and lamenting") make it seem so. But the answer is not directly to that question. The answer is "I will see you again". You are not lost sight of. I see you all the time. Turn away from your present troubles, your oppressions and perplexities. Look forward. Remember, **the joy that follows creative effort** (cf. the birth of a child and the prior labor, v.21). Give yourself to such labor. That is my answer to you. Out of such action will come to you joy, joy supplanting sorrow, and joy that is enduring. With such experience in the presence of Christ the "how long" is not urgent.

Certainly this answer comes also to a recurring experience on individual levels, in the distress that disturbs the heart over many things, in the time when God is obscured and we do not seem to see each other. Yet,

....."His eye is on the sparrow

And I know He watcheth me."

Let us not be impatient. Let us not count time. Let us not draw back the curtain and force God's appearance. Let us rather give ourselves to our tasks and bring forth new life for him.

Yes, Lord, we believe. We know ours are the anguished labors of a woman in child birth and you are the attending physician. Our eyes are dimmed so we see you not. But you are there and we know there will be joy.

"A little while . . . and again a little while . . . but I will see you again." The view opens and closes, but you are always there. That is joy for me.

"The night is gone;

And with the morn those angel faces smile,

Which I have loved long since, and lost a while."

Don Large

The Most Important Sermon

THE Association Press recently honored me with an invitation to contribute a section to a forthcoming book on the subject, "The Most Important Sermon I Have Ever Preached." But the more I thought about it and the more I prayed about it, the more

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

last he said, "I think the trouble is that a whole new generation has grown up. In the old days she was a tower of strength, or so I've been told. Now she's a back number. She no longer feels needed and so she is always looking for some evidence that she is important. We must make her feel valued."

"Yes, but how? You know how she puts people off."

"I don't know how. Perhaps I'll get an inspiration."

The rector went into his study and worked on his sermon and then he drove over to Miss Smigly's. He parked his car, and rang the bell and was shown in.

"Miss Smigly," he said. "I need your help."

Miss Smigly was taken by surprise.

"Yes. I need your help. You are one of our oldest members. You have been active in this church from its beginning. No one knows its tradition as you do."

"Mine is a long and close association," said Miss Smigly proudly.

"It is, and that is why I turn to you. New people come into our church and we are glad they do. But sometimes they feel shy. They need to be made welcome. I want you to be our official greeter."

"A greeter? We never had a greeter."

"We do now and you are it."

"But what does a greeter do?"

"You watch for new faces. You speak to them. You might even call on them. You would make them feel welcome, draw them into our fellowship. Now do say you'll do it."

The rector felt that Miss Smigly was pleased but none the less he devoted an hour to persuading her and at last she consented. So on the next Sunday she was in the vestibule before and after the service with a word and a smile for all.

"What a nice old thing that Miss Smigly is," said Mrs. Oates who had just moved into the parish.

"Isn't she?" agreed Mrs. Joranson. "So friendly and kind."

Are You Attracted?

By Philip H. Steinmetz

WHAT draws you to Church membership? Is it the people who are there? Or the sermon? Or the music? Surely you can see the people, hear the sermon and music with-

out becoming a member. What draws you to Church membership?

Perhaps you are not drawn and have not become a Church member. Perhaps you think it is unnecessary or even undesirable to be one. If so, what is it that repels you?

We will not each give the same answer to these questions. We will have a great list of things which we think are decisive. And we will be right as far as we are concerned.

But what should attract you and at the same time give you pause to count the cost and danger of putting your life in his hands is the person of Christ standing before you, suffering in love because of the sins you are repeatedly adding to your past record of selfishness.

Unless you are attracted by him, you will be disappointed after you become a member for he dominates the Church and all you will really gain by membership is deeper communion with him. And the only really valid ground for rejecting membership is your preference for some other life than his.

Have you stopped often and long enough in the mad scramble of your life to get acquainted with the Lord Jesus? Does something in you really respond to him in love so that you find yourself saying, "That's the way I want to be. That's the man I want to follow."

What draws you to Church membership? Are you really attracted by Jesus and eager to find yourself increasingly under his control? Think well of your answer before you make or reaffirm your vows as a Christian.

CONFIRMATION INSTRUCTIONS

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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 Hallett 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. Trueman Dicken. 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.

JAMESTOWN FESTIVAL

(Continued from Page Six)

America over the foundations of this early brick church.

Within the walls of the Memorial Church are the foundations of an earlier church which, besides being the scene of the wedding of Pocahontas and John Rolfe in 1614, housed the first representative legislative assembly in America which convened there on July 30, 1619.

These beginnings of Anglican Christianity in America which played so large a part in the birth of the nation will be in the minds of all who visit Jamestown during the eight-month celebration of the Jamestown Festival, the 350th anniversary of its founding.

Saint Peter's Church

Among the important events to be held in connection with the Festival is a service on June 2nd at St. Peter's Church, New Kent County, Virginia, which will be known as "Martha Washington Day" throughout the state, and will commemorate her birth on June 2, 1731. St. Peter's, built in 1701-03, is called "The First Church of the First First-Lady".

This famous landmark, presently being restored by the St. Peter's Church Restoration Association, headed by Attorney Richard C. Richardson with postoffice address at Tunstall, Va., has made provision for a congregation of 1,200 persons for the June 2nd service at 3:30 p.m., to be conducted by Bishop William Brown, the retired bishop of Southern Virginia. However services are held regularly at the church on the first and third Sundays of the month at 3:30. Also the church is open daily during the Festival from 10:30 to 4:30.

Copies of the famous portraits of George and Martha

Washington by Gilbert Stuart, done by Joseph T. Harris in 1835, have been presented to St. Peter's and will be dedicated at the service on June 2nd.

Illustrated pamphlets containing a brief history of the church, a detailed report of the Washington-Custis marriage, and a comprehensive road map of highways leading to the church can be had for the asking by writing Mr. Richardson at Tunstall, Va.

First Lady's Day

Mr. Richardson, incidentally, believes that there should be a national holiday to honor all presidents' wives, and suggested recently in an address to the Federation of Women's Clubs in Washington that it might be called "First Lady's Day" and celebrated on Martha Washington's birthday. He stated that she is of special significance because, aside from being the first first-lady, "she didn't sit at home with her knitting, but followed her husband when he needed her and contributed her own money to the revolutionary cause."

Richardson plans to submit his idea to President Eisenhower, to the governors of all the states, to national representatives of women's organizations and to historical societies.

Other Events

On June 16, proclaimed Jamestown Sunday by the House of Bishops, Bishop Goodwin of Virginia will conduct services in Old Jamestown Church celebrating the first recorded Communion service at Jamestown by the Rev. Robert Hunt, the colonists' pastor.

Also at Jamestown Church, on July 30, 1957, congressional, state, and English parliamentary representatives will attend ceremonies marking

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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.

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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

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

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
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three and half years the problem of radiation resulting from hydrogen bomb explosions.

"The material collected, although far from complete, allows us," he said, "to draw the conclusion that radiation resulting from the explosions which have already taken place, represents a danger to the human race, a danger not to be underrated, and that further explosions of atomic bombs will increase this danger to an alarming extent."

Posing the question why the United States, the Soviet Union and Great Britain did not come to agreement to stop the tests, Dr. Schweitzer said he believed the reason was that there has been no public opinion asking for it—Japan being the only exception.

Accordingly, he said, "I raise my voice, together with those of others who have lately felt it their duty to act, in speaking and writing, as warners of the danger.

"My age and the sympathy that I have gained for myself through advocating the idea of reverence for life permit me to hope that my appeal may contribute to the preparing of the way for the insight so urgently needed."

Dr. Schweitzer stressed that not only was the health of the present population threatened by internal radiation but also that of future generations.

"When public opinion," he said, "has been created in the countries concerned and among all nations, an opinion informed of the dangers involved in going on with the tests and led by the reason which this information imposes, then the statesmen may reach an agreement to stop the experiments.

"A public opinion of this kind stands in no need of plebiscites, or of forming committees to express itself. It

works through just being there."

The missionary concluded by saying that the end of further experiments with atom bombs "would be like the early rays of hope which suffering humanity is longing for."

KRUMM URGES END OF TESTS

★ The proposals by Albert Schweitzer to ban further tests of nuclear weapons were supported by the Rev. John M. Krumm, chaplain of Columbia University, in his sermon at St. Paul's Chapel on the campus, as "consistent with the Easter attitude toward life which overcomes the caution and too narrowly calculating hesitancy of the world."

The Columbia chaplain argued that nuclear tests create a sufficient danger, by the testimony of at least some distinguished scientists, to justify the alarm of Dr. Schweitzer, the Pope, the Japanese government, and others who have urged the ban of further tests.

"When the future health and soundness of the whole human race is in question," Krumm added, "quibbling among scientists as to precisely what amount of danger is involved is beside the point. Should not the United States, which professes to be motivated by Biblical ideals and Biblical values, make a venture of faith at least as daring as that proposed by the Soviet Union and sit down to discuss this single question which hangs so ominously over human life?"

"Of course, there are some risks involved in making such a decision", said Krumm, "but nothing will do much to lift the level of human life that takes counsel only of our fears. If life is what Easter proclaims it to be, the scene of God's victory over the sin and

stupidity of men, then the believer's response will be a new boldness and a new confidence". Much of the dynamic adventuresome spirit of Western civilization, the chaplain argued, can be traced to the Christian faith in the Resurrection. "The new frontiers of life today," he said, "are in the field of human relationships—between white and non-white, between East and West, between Judaism, Christianity and Islam." The Christian ought to be able "to tackle these new

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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.

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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*

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

THE WITNESS — MAY 9, 1957

BACKFIRE

Giralda Forbes
Churchwoman of Boston

I have just read the Post-Easter Thought (4/25) editorial, and it would be nice if the writer would further clarify his views as to what the resurrection of Jesus really was. It could not have been physical, though that was what Jesus seemingly promised. Did certain circumstances make it impossible?

Careful reading of the account of what followed the crucifixion given in the 28th chapter of Matthew, 11th to 15th verses, obliges us to think that the priests bribed the soldiers to take the body from the tomb, and burn it to prevent resurrection.

The Gospel tells us that when the "elders had taken counsel," they gave large money to the soldiers and told them to say that "His disciples came by night and stole him away while we slept."

What did the elders take counsel about, and for what purpose did they bribe the soldiers and tell them to say that? They moreover promised the soldiers that whatever it was they were asked to do, they, the elders, would explain it, if it came to the ears of the Governor, and they, the soldiers, would not get into trouble. The story goes on to say that they took the money and did as they were taught.

May we not suppose that the soldiers were bribed to take the body and burn it on the dump on Calvary, where the bodies of all criminals who were crucified, were burned by Roman law? Jesus'

body would have been burned along with those of the thieves, had Pilate not made an exception in his favor because a place of burial was provided.

It would be helpful to hear what other construction can be put on this story in the Gospel, and the fact that Jesus' re-appearance was not in the flesh, but in that finer material which enfolds the spirit, through which Thomas could pass his hand. He could not have thrust his hand into flesh body, because flesh resists flesh. Another proof is, that no one recognized Jesus, because it was not the bodily appearance they were used to.

It is not improbably that the priests greatly feared that this Jesus, who did such marvellous things, might become alive again, in his crucified body, and so they burned it to make that impossible. Jesus would have come forth in it, had he had it to come forth in, because his sacrifice was not for sin alone, but to prove that man, being spirit, is deathless, and can revive even his body of flesh, if he lives according to its law.

S. R. Williams
Layman of Chicago

You devote a good deal of space to the racial situation in South Africa, which is as it should be. We need to pay more attention to the same situation here. I am not faulting the Witness in this regard for you surely have done so. But I wish people generally would realize

the truth of Mr. Nixon's statement that it is our greatest fault in the eyes of other nations.

Mrs. Jane Hart
Laywoman of Philadelphia

Thank you for giving us the story of Bishop Binsted of the Philippines being honored by our Church in San Francisco. He is one of our great people about whom we have heard too little.

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—Book of Common Prayer, page 530.

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