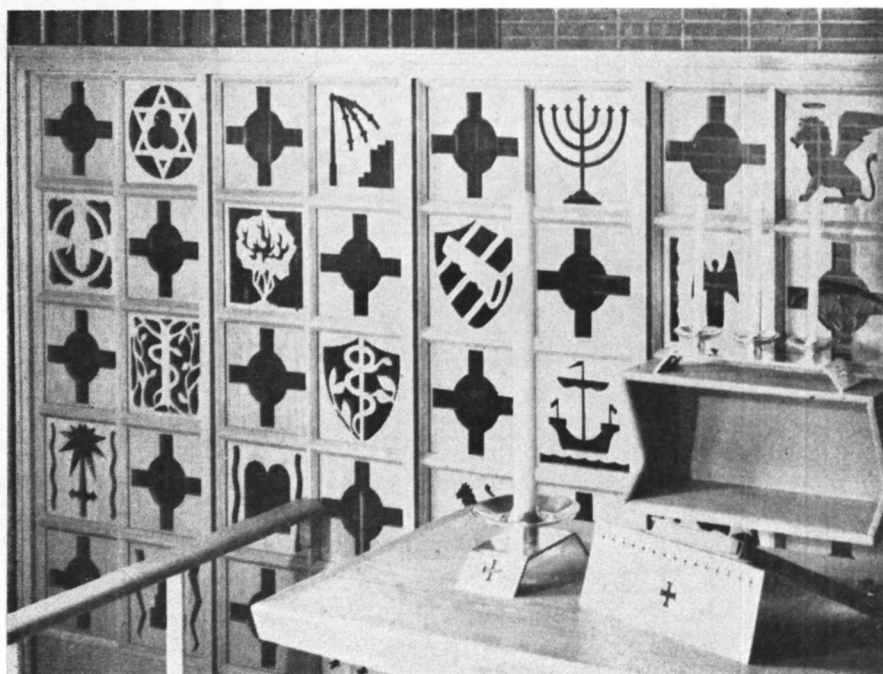


The **WITNESS**

MAY 16, 1957

10¢



ST. MATTHEW'S, LOUISVILLE

THE CHANCEL SCREEN depicts a story from the creation to the last judgement and was designed and executed by two communicants of the parish

Prayer Book Studies by F. C. Grant

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
112th St. and Amsterdam

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

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

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

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

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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

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

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY

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

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

**GENERAL THEOLOGICAL
SEMINARY CHAPEL**

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

Daily Morning Prayer and Holy Com-
munion, 7; Cho Evensong, 6.

**COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL**
NEW YORK

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

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

ST. JAMES'
117 N. Lafayette
SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector

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

**PRO-CATHEDRAL OF THE
HOLY TRINITY**
PARIS, FRANCE

23 Avenue George V

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

Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, *Religion and the Mind*; MASSEY H. SHEPHERD JR., *Living Liturgy*; FREDERICK A. SCHILLING, *Explains the Gospels*; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.



CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parson, J. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.



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



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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

Sundays: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS

Rev. James Joseph, Rector

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

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

Rev. Gardner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO

Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
BALTIMORE, MD.

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

Sunday: 7:30, 9:15, 11 a.m. Holy
Eucharist daily. Preaching Service—
Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC: 11 MP; 1st Sun. HC; Fri.
12 N. HC; Evening, Weekday, Len-
ten Noon-Day, Special services an-
nounced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS

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

**CHURCH OF ST. MICHAEL
AND ST. GEORGE**
SAINT LOUIS, MISSOURI

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

ST. JOHN'S CHURCH
Lafayette Square
WASHINGTON, D. C.

Rev. Donald Mayberry, D.D., Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9 a.m., Holy
Communion: 11, Morning Prayer and
Sermon: 4 p.m. Service in French;
7:30, Evening Prayer.

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

Story of the Week

Council Is Urged To Maintain Small Congregations

★ The National Council at the April meeting was urged not to "compromise with conscience" by shutting down small congregations in order to "throw all our resources into high potential" areas resulting from population shifts. The Rev. William G. Wright, director of the home department, made the plea.

In a report on Church expansion, Wright said that despite all the new "high potential missions" opened since 1946, the Church has lost 424 congregations in the last ten years and 1,293 in the past 40 years.

Church resources, he declared, should be administered in such a way that existing congregations can continue and new parishes can be helped.

He stressed that the Church is faced with a missionary task both in cities, where "fine old churches" have lost their congregations to the suburbs, and in the latter areas where population is increasing.

"With people concentrating in the outer areas of our cities," Wright said, "we must build churches, parish houses and rectories there if we are to stay with our people and if in the next generation we are still to have one Episcopalian for each 90 of our population."

Reporting that the Church had spent \$262,200,000 for building in the last decade, he estimated that \$708,000,000

would be required to "do the job at the same level" in the next twenty years.

The council appointed a committee to study Wright's report which will be the main item on the agenda of its next meeting in October.

ROBERT N. FULLER IS SEABURY EXECUTIVE

★ Robert N. Fuller has been named chief executive officer of Seabury Press by the National Council and the trustees of the press. His appointment became effective May 1 upon the retirement of Leon McCauley who had been manager since its founding in 1951.

Mr. Fuller has had wide experience in the publishing field.

RURAL WORKERS PLAN LIBRARY

★ The establishment of a town-country library, in memory of Wilbur and Caroline Cochel, donors of Roanridge, has been announced by the Rural Workers' Fellowship. The library, which will be located at the training center in Parkville, Mo., will be subscribed to by members of the fellowship and friends of the town-country movement in the Church. It will be of service particularly to students of the National Town-Country Church Institute, and regional centers, as well as to clergy

working in town-country jurisdictions.

In making appeals for the library, Bishop Lewis of Nevada, honorary president of the Fellowship, said:

"Many of us can remember the sad situation which prevailed in town and country work over a quarter century ago. Many who worked in such fields knew little of their needs, and the Church knew less of us. We sometimes felt she cared even less than she knew. A revolution has taken place in this work in the past twenty-five years; and Wilbur and Caroline Cochel have been among the most outstanding and generous leaders in the transformation. Today the Episcopal Church has a center for rural training which is recognized and used far beyond the geographic and ecclesiastical limits of our own Church.... It is most fitting that our Fellowship should undertake a memorial to the Cochels which will add further resources to the Town and Country Church Institute."

Donations to the Cochel Memorial Library may be sent to Miss Constance Vulliamy, treasurer of R.W.F., Park College, Parkville, Mo.

ANGLICAN SYNOD SERVES NOTICE

★ The synod of the Anglican Church of South Africa, meeting at Capetown, served notice that it would not comply with the proposed legislation giving the government the right to prohibit Africans from attending church in white areas.

International Problems Must Be Concern of Church

★ Editors of the Church press were urged to keep emphasizing the need "to throw the corporate forces of Christendom into the present world chaos."

The plea was made by O. Frederick Nolde, director of the commission of the churches on international affairs. He addressed the annual meeting of the Associated Church Press, organization of Protestant editors in the United States and Canada, meeting in Philadelphia.

Nolde told the editors to keep reiterating three principles: "Seek a peaceful settlement of international problems; press for the development of international law; recognize that there has to be a world community built on understanding and mutual respect."

He said the Church press is in a strategic spot to place before its readers the Christian approaches to the basic elements of current events.

He defined these "elements," on the political level, as the continuing tension between Soviet and non-Soviet centers of power, the complexity of problems in the Middle and Near East, the Cyprus situation, and divided countries, such as Germany, Korea and Indo-China.

The Church leader said the religious editors also should keep their readers informed of the Christian approaches to disarmament, technical and economic assistance, human rights, and the writing of new constitutions, urging that they contain safeguards to protect these rights.

He said that because of the threat of "catastrophic destruction," the international community is being forced to

reject recourse to military action as a solution to its problems, and is increasingly adopting as its own, solutions offered by the Church. In this connection he noted that world statesmen are now using the language of churchmen and like them are speaking of moral force and moral obligation.

While religious editors should be aware of the favorable potentialities of this trend, Nolde said, they also should be alert "to the dangers which prevail when political leaders take over the language of churchmen."

He said these dangers were: "the erroneous belief that all you need is moral principle and you have a solution; ivory tower speculation which betrays the Christian responsibility of doing what is achievable, the cloaking of selfish interests with a moral political approach; abuse of the term 'moral'; and oversimplification."

Harry Seamans of Washington, D.C., state department liaison officer with religious, educational and service organizations, told the editors his department regularly studies the Church press to keep informed of the reaction of the country's religious forces to world developments. "Their opinions make a difference," he said.

SHELTON BISHOP HONORED

★ The Rev. Shelton Bishop is to be honored at a luncheon in New York on June 1. He retires as rector of St. Philip's on June 16th and the luncheon is in tribute to his outstanding contributions to the Church and the public welfare.

BARTH OPPOSES BOMB TESTS

★ Karl Barth, Swiss theologian, has called upon people in leading public positions to "take matters into their own hands" in regard to atomic and hydrogen tests. He urged them to "appeal to mankind and not be satisfied with political appeasing assurances."

Dr. Barth said these leaders "must use all possible means to make their governments and press understand they wish neither to exterminate nor be exterminated—neither in defense of the 'free world' nor in defense of Socialism."

"They should cry 'stop!'" he said, "to pierce the eardrums of men with responsibility in the West and East; halt preparations for war with weapons making it from the outset senseless for all taking part; halt experiments which clearly imperil us already in peacetime."

"People in West and East must oppose the current lunacy."

The theologian added that this matter was not one of principles, ideological systems or considerations of power but "a matter of life."

"Mankind must help settle the matter before it is too late," he said.

BISHOP BARTON HAS ANNIVERSARY

★ The district of Eastern Oregon observed the 10th anniversary of the consecration of Bishop Lane Barton when it met, April 26-28, at The Dalles.

Attending were Bishop Dagwell of Oregon; Bishop Foote of Idaho; Bishop Remington, retired bishop of the district; Scott Appleby of Washington, D. C., great nephew of Bishop T. F. Scott, first bishop of the district.

Churches Are Falling Down On Segregation Issue

★ Speakers at a Methodist interracial leadership conference in Detroit accused Churches of evading their responsibility to help end racial segregation.

The conference, one of a series of regional meetings, was sponsored by the Methodist board of social and economic relations. It was attended by some 200 white and Negro clergymen, lay leaders and women from Michigan and nearby states.

Dean James A. Pike of the Cathedral of St. John the Divine in New York, lashed out at the "complacency" of the Churches and of Christians in regard to segregation.

The Rev. A. Dudley Ward, general secretary of the board, warned the Churches that they cannot stay aloof from the problem of racial integration.

Prof. Donald C. Marsh of Wayne University, said the Church has lagged behind government, industry and labor unions in setting a moral pattern for integration.

Thurgood Marshall, chief counsel for the National Association for the Advancement of Colored People, said. "We have been waiting a long time for the all-out support of Church groups. After all, the Fourteenth Amendment is based on a Christian ethic—equality of men."

In his address Dean Pike said, "Too many Church leaders harp on drinking and gambling and other evils, but fold their hands in pious resignation when it comes to doing anything about segregation."

He called it ridiculous that Church conferences to promote interracial goodwill need to be

held in America and urged that churchmen work toward the time when they will not be needed. He said the Church, "speaking out boldly," helped mold public opinion that resulted in the Supreme Court decision on segregation. The decision, he said, was not just cold logic but the reflection of the thinking of Americans generally.

"Perhaps," he added, "our Churches are so deeply segregated that we don't know what to do."

He suggested that perhaps Christians have it too easy in America. "In South Africa today," Dean Pike said, "Methodist and Episcopal clergymen are being jailed for opening their church doors to all races in defiance of a government ban."

Mr. Ward said segregation was "on the conscience of the Church."

"As Christian leaders," he declared, "we need to support integration at all levels—education, employment, housing, health and welfare services—as well as in the Church itself."

He said many "sincere Christians are entirely honest in the opposition to integration," but added: "The solution lies in education and more opportunities for interracial fellowship in meetings such as this."

Prof. Marsh maintained that "evidence indicates the accuracy of the statement that the 'most segregated hour in American life is 11 o'clock on Sunday morning.'"

"How does it happen," he asked, "that the organization which most loudly articulates the brotherhood of man seems

to lag the most in the actual implementation of the value?"

He scored those Churches which moved away from areas into which Negroes were moving. He noted that "71 per cent of the white Protestant Church relocations to the fringe areas and suburbs took place between 1950 and 1955, just two years after the Supreme Court's decision making it illegal for local courts to uphold restrictive residential covenants based on race."

Earlier, Methodist Bishop Matthew W. Clair, Jr., of St. Louis said that racial adjustment will continue to be difficult until Churches begin to serve their communities.

Methodist Bishop Marshall A. Reed of Detroit warned that "the problem of integration is not simple and there is no easy solution in the Church or out."

"Even in our Church the issue is more than race," he said. "There are many sectional aspects and in every community, north and south, the problem is not exactly the same."

NEW CHANCELLOR IN PENNSYLVANIA

★ William White Jr., attorney of Philadelphia, has been named chancellor of the diocese of Pennsylvania by Bishop Hart.

He is a direct descendant of Bishop William White, first bishop of the diocese.

This spring he was recommended by the Secretary of the Navy, Thomas Gates, as assistant secretary. However the appointment was opposed by George I. Bloom, chairman of the state's Republican party, because White, a Republican, made a \$50 contribution last fall to the campaign of Senator Clark, a Democrat.

Congressional Committees Hit By United Church Women

★ The board of managers of United Church Women, in annual session, called on Protestant women throughout the country to press for reform of "unfair" congressional investigation committee practices and for U.S. participation in the United Nations atomic energy agency.

In other resolutions the policy makers urged the agency's constituency to support the stepped-up administration foreign economic aid program and help speed new legislation to aid refugees.

Earlier, the group endorsed features of bills pending in Congress that would give federal government leadership to combatting juvenile delinquency.

It adopted a record annual budget of \$817,000. About two-thirds of the money will be earmarked for missionary and relief projects in the United States and overseas.

Mrs. Theodore O. Wedel, Episcopalian of Washington, D.C., president, called on Protestant Church women to fight without fear bad housing, poor schools and discrimination. But she warned that the fight must be carried on "in a Christian way, by the power of love and concern."

Describing United Church Women as "the front line of the ecumenical movement," she said: "It isn't the World Council or the National Council of Churches, acting on world and national levels, that matters as much as what happens in local communities, when people of different Churches really put aside their differences and work and witness together."

"World and national pronouncements," she added, "will

only have effect as we do something about them."

Noting that United Church Women "is organized in more local communities than any other ecumenical group," she said they have a special responsibility in the movement of cooperation and inter-Church fellowship abroad in the world today.

DELINQUENCY BILLS SUPPORTED

★ The nation's Churches are eager to cooperate with schools, public agencies and voluntary organizations in the control and treatment of juvenile delinquency, a Church social welfare authority has told a committee of Congress. Testifying before the House committee on education and labor, William J. Villaume declared that the government should aim "to increase citizen participation on every level and seek to involve the whole community in the problem." He said he personally supported the general principles of pending bills known as the juvenile delinquency control act and the delinquent children's act of 1957.

Villaume is executive director of the National Council of Churches' department of social welfare.

The proposed creation of a federal advisory council is an important provision of these pending bills, he said, and suggested that such a council could share information which would be helpful to Churches and civic groups through annual reports to Congress.

Villaume also told the committee that he endorsed a provision for funds for training more people "to deal skillfully and understandingly with young people." He also voiced

his belief that grants-in-aid to the states might increase their sense of responsibility in this area.

"The prime impact, however, is made through the Churches," Villaume testified and stated that he thought the provisions in the pending bills would be welcomed by the Churches.

URGES WEST END TESTS

★ The Rev. Alan Walker, Australian Methodist evangelist, said in a sermon on Boston Common that "a new beginning in international affairs will come when some nation takes the initiative and declares it is halting all hydrogen experiments."

"The Christian West has the greater responsibility to take this step because it claims to be Christian," he said. "A Christian conscience demands that hydrogen tests be stopped now."

Walker, who is holding a series of weekly Christian demonstrations on Boston Common, said "America has the highest standard of living but probably the lowest standard of satisfaction in the world."

He said the return to religion in America "is a protest of millions against many features dominant in the present way of life."

"Millions are sick of sex, weary of competitive criticism which goes by the name of capitalism, fearful of the monster atomic warfare which science and fear have conjured out of hell," he declared.

"God, who sets up desires even in lives that have forgotten or repudiated him, is making modern Americans hunger and thirst after righteousness. The Christian Church faces its greatest opportunity in American history."

EDITORIALS

Animal, Vegetable & Mineral

WE ARE great admirers of Prof. Henry Higgins, but we cannot agree with him in asking: "Why can't a woman be more like a man?". No. Why, on the contrary, can't a man be more like a woman? Women do not form legislative bodies and pass laws about the segregation of races in church; the woman who discovered radioactivity used it for medical purposes; women bear the sons that absurd generals fight with.

You will gather that we have been reading the papers again. We see that Senator McCarthy has died: and acting on the principle of "de mortuis" we shall say only that the Senator may very possibly actually have believed the things that he said. But what in hell—if we may be pardoned the expression, which the careful observer will note has a certain relevance—what in hell is wrong with the men who currently run our world?

The Japanese government sent a Christian college president to ask people in the West what their plans were about atomic explosions in Japan's front yard; and Mr. Dulles and Mr. Butler announced that their tests would continue on schedule. You would think that this would be enough to send Japan over to the other side; except that the other side sets off its own explosions in Japan's back yard, on no schedule at all. Only the Bishop of Rome paid any attention to the Japanese protest; and (as we have noted before) people ignore the Bishop of Rome except on theological matters, where he is no expert.

Two dwellers on the continent of Africa, Dr. Albert Schweitzer and Bishop Ambrose Reeves, are the only people who are currently taking a sensible point of view. It seems that one way to avoid the insanities of civilization is to live with people who have not been exposed to its benefits. It has real benefits, which other dwellers in Africa need; Dr. Schweitzer is disinfecting sores, and Bishop Reeves is preaching the Gospel. But if you take civilization as a whole, it would seem almost as if it was producing poisons and hatreds faster than it could cure them.

Mr. Willard F. Libby, of the Atomic Energy Commission, told Dr. Schweitzer that tests of

nuclear weapons were not yet, so far as he could tell, endangering human health. However it is not certain that Mr. Libby can tell. Some of his colleagues at Oak Ridge were dumping safe quantities of atomic wastes in a river. But a certain waterweed turned out to have a hither to unrecognized affinity for certain chemicals; it strained them out. And a certain muskrat had a particular affinity for that waterweed; and he too strained out the chemicals, and died of bone cancer.

No doubt tributes will come in from all over the world when Dr. Schweitzer dies. He would prefer people to pay attention to common sense while he is alive, and so would we. Bishop Reeves of Johannesburg has, illegally, put up a large sign in front of his cathedral saying that it is open to all people, of all races, at all times. It looks as if the Bishop's life expectancy were being reduced; at the least he is no doubt looking forward to some quiet time in prison. He says that he is confident of the support of the Anglican Communion throughout the world. Nothing so far has been said in our local churches, but Bishop Reeves can count on our personal support. Our local churches, not including many Negroes, tend rather more to anti-Semitism.

This And That

THE duck-billed platypodes (a classical friend informs us this is the right plural) in the Bronx Zoo celebrated their tenth anniversary recently. They don't like to be picked up by people, and who can blame them? They eat a great many worms, and are generally regarded as being quite low in the animal kingdom, and lacking in affection; but it has never been recorded that they tell malicious rumors about the muskrats to the visitors. We have a stuffed platypus living with us in the house currently, and we may say he is a universal favorite.

Recently we managed to get out into the country to inspect the progress of spring. Our friend Mr. Thoreau used to do it while he was alive, and we try to keep it up. We were welcomed by a small brown snake. We had not been in this part of the country before in

spring, and were gratified for the first time to see the large white trillium (*T. grandiflorum*). It was also new to find the umbrella-leaves of the may-apple (*Podophyllum peltatum*) common everywhere. But familiar were the nameless little bell-flower (*Oakesia sessilifolia*) which we used to call "wild oats"; true and false Solomon's seal; the wood anemone; and a whole spectrum of violets. They did not obtrude from the roadside; they were minding their own business, and doing very well at it; they have not progressed since we last saw them, and it is difficult to imagine what improvements might be suggested.

Sin and Freewill

AN OPTIMISTIC young theologian was assuring us the other day that human sin, while not positively a good thing, was an inevitable accompaniment of free-will, which was the only thing that made us superior to the animals and plants. We ourselves at most times firmly believe that human beings are in some sense superior to other living creatures. But if the muskrats or the *Trillium grandiflorum* asked us in precisely what sense, we might have some trouble finding an answer. It is reliably reported that some of the native peoples of Australia are under the impression that their grandfathers were platypodes or kangaroos. On the whole, as T. H. Huxley said in refuting Bishop Wilberforce, we would

rather have a kangaroo as a grandfather than a man who says one thing and means another. A small boy who spends some time at our house is firmly convinced that he is a tree-bear who subsists entirely on eucalyptus-leaves; and we do not think any the worse of him for it.

Let us face it; as Paul said quite a while ago, the human race is a bunch of stinkers, and improvement is only possible where somebody is willing to recognize this fact. We know things about ourselves that would make all respectable people shun our company worse than radio-strontium, if they found out. But they won't, because they reckon us as being respectable too, and our public protestations of guilt are regarded as merely conventional Christianity—where after all hypocrisy of one sort or another is expected!

In fact they are partly right, because we wouldn't say we were sinners if we expected to be taken at our word! Self-righteousness is universal; perhaps its most dangerous form is to have contempt for those who have not yet discovered their own self-righteousness. It would almost seem as if there was no way out; and if so, we would be well advised to go back to the animals.

As a matter of fact, there is a way out; but it is certainly not a heavily-traveled highway, least of all among Christian folk.

Prayer Book Studies, VI & VII

By Frederick C. Grant

SINCE 1950, the Standing Liturgical Commission of the General Convention has been issuing a superb series of Prayer Book Studies (published by the Church Pension Fund), including Baptism and Confirmation, the Lectionary, the Ministration to the Sick, the Eucharistic Liturgy, the Litany, and now Morning and Evening Prayer and the Penitential Office. These publications contain suggestions for the further revision of the Prayer Book, the 1928 revision having been halted before it was completed, in order to publish it for use at once—after fifteen years of discus-

sion! The proposals are for study and general discussion outside the General Convention, not for immediate use; not even for trial use. The chairman of the commission is Bishop Goodrich Fenner; the chairmen of the sub-committees on the Daily Office and the Penitential Office are Professor Massey Shepherd and Bishop Arthur Lichtenberger.

Let me say at once that it seems to me the proposals contained in this latest volume are most excellent, on the whole, and the few criticisms of details which are likely to arise are minor as compared with the general improvement. For one thing, the services are either shortened or made to seem shorter, e.g. by omission of unused parts, such as the *Gloria in Excelsis* and the Nicene Creed, which most of us never use at Mattins or Evensong.

Prayer Book Studies: VI Morning and Evening Prayer; VII The Penitential Office. The Church Hymnal Corp. 20-W Exchange Place, New York 5, N. Y. 80¢

On the other hand, the Benedictus is given in full, as the shortening of it to four verses seems "a mutilation of a Gospel canticle." Those who use the office most frequently are probably the ones who will favor the retention of the canticle in full. But the commission has not looked with favor on the proposal to cut down the offices themselves to a bare skeleton. This seems wise. Those who want a purely optional framework of devotion for use at "popular" services, e.g. on Sunday evening, can just as well, I believe, drop Evening Prayer altogether and devise some service of song, prayer, and scripture reading nearer to their heart's desire, without mangling the liturgical office. Why call it Evening Prayer? Why not Evening Prayers (plural), as in many colleges? Finally, the commission has dealt with certain archaic terms and phrases which most people nowadays do not understand—or even gravely misunderstand. Of all usages in a religion, the language of worship ought to be filled with deep but transparent meaning, even where the meaning trails off eventually into unutterable mystery and leads like a golden cord to the footpace of the heavenly throne. Worship must mean something to be real.

Details

ON MATTERS of detail, now. It seems to me that the longer series of opening sentences is a great improvement, with sentences for Saints' Days and National Days, excellently chosen. The Exhortation is vastly improved too, though the initial sentence seems to me to require some further study. The archaic phrase, "are come together", is partly from the Marriage Service; but I believe "have come together" would be better; alternatively, "are come together here." The sentence as it stands seems to me to lose some of the ancient music! The proposal of a moment of silent prayer and confession of sins is good. And so is the omission of "There is no health in us" an improvement; for it has always been misunderstood by most persons. (Years ago, at G.T.S., Dr. Tenney tried to get us past the difficulty by emphasizing "us"! It means "saving health"; but even that is not likely to be understood. The words are better omitted, as the commission proposes. I would suggest that perhaps "henceforth" would be better than "hereafter", at the end of the Confession; it would sharpen both the volition-

al affirmation and the petition. "Hereafter" is spoiled in modern use by the vague term, "the great Hereafter"—abhorrent word!

The supplying of Jubilate as an alternative to Venite is surely good and will be welcomed. And upon further reflection the radical proposal to shift the Te Deum to follow the second (the N. T.) Lesson, not the first, is an improvement. It is far more appropriate after the latter, as it celebrates the Christian revelation and redemption. It is also suggested that a cento of passages from Isaiah 60 may be used as a canticle. Of this I am not so sure. The whole chapter is one of the most jingoistic messianic passages in the Old Testament, and no amount of mystical interpretation can make us forget the fact. Further, the title should be "illuminare", not "illuminator." Moreover, the reader has to wait until v. 5 or 6 to learn who or what is addressed. Some will perhaps think it a prophecy of the U.S. or the U.N.—or Utopia. Surely it will be so interpreted! Finally, in v. 2, why not "peoples" (plural—as in the Venite (p. 35)? I still wonder if the discarded "Benedictus es" should not have been retained, at least for those who want it.

The introductions to the Lessons surely ought to read: "The **First** Lesson is from the Book . . ." and so on. This is far better than "Here beginneth the . . . verse of the . . . chapter," and so on. The Collect for Grace now reads better, both in style and theology. But I believe the style of the latter part would be still better if more of the old wording were retained, e.g.: "Grant that this day we fall into no sin, neither **run into** (or come into) any kind of danger—(we don't as a rule **fall** into danger),—"and" (rather than "but") that, being ordered by thy governance, we (note shift) may do always what is righteous (or right) . . ."

The Prayer of St. Chrysostom is also bettered, but can still be improved. I suggest, "Fulfil now . . . as may be best for them . . ." The expression "most befitting" is misleading, and implies our "just deserts!" The term "best" is like the ancient Greek "most advantageous", used in prayers for two thousand years. No one can misunderstand it.

The Evening Versicle and Response (p. 51) is also an improvement: "O God, make clean our hearts, And renew a right spirit within us." The present petition, "Take not thy Holy Spirit from us," is bad on three counts: it is abominable theology—for if God withdrew his

Spirit we should perish, and the whole universe as well; it implies an abhorrent idea of God (something overlooked in much old-fashioned theology!), as if God might do anything of the sort; and it is invariably read "from us", rather than with accent on **Holy Spirit**. The new is better, by far; and as a fourth count, it sticks closer to the biblical original. (Incidentally, it is a pity something is not done with the sentence, "The Lord be with you"—p. 41. In Latin the emphasis is right: *vobiscum*; in Greek it is unmistakable: *meth humon*. But ninety-nine of every hundred clergy say "with you," which is a very wrong emphasis.)

Penitential Office

THE Penitential Office is greatly improved, and will be much more widely appreciated and used, if the new form is adopted. I marvel at the skill displayed by the revisers—both here and in the Offices. The Self-Examination is superb, positive, clear, not suggesting unknown sins and not pussy-footing over the known ones; and listing them is far better than running them together into long sentences.

The provision for the use of the Confession and Absolution in private is first-rate. Many will welcome it. But I do wish the archaic term, "thy Divine Majesty," had been improved. That language is simply out of date and not understood here in America. We do not think in such terms today. No one has any idea of offending or injuring the honor of a "majesty", either divine or human! We do not think of God as a monarch, absolute, remote, easily offended, slow to forgive, surrounded by subservient ministers who carry out his threats of vengeance and administer tortures or penalties to the offending subjects. But the term "divine Majesty" still carries the ancient overtones. If I were a parish priest once more—as I sometimes wish I were—I should boldly experiment with this prayer, and ask my congregation to share with me. I would ask them to substitute other terms, once in a while, until we found the best one. Why not say, "Against thy divine Goodness," or "Thy divine Love", or "Thy fatherly Compassion"?

Liturgical composition is no easy art, either to master or to practise. The remoter implications of terms used, and the music or lack of music in the words (which carry even theolo-

gical overtones, at times!), and the inferences people are sure to draw, e.g. as to the character of God and his purposes for man—all this is involved in liturgical composition.

All the more praise is due, therefore, to the able scholars who have given us this report. My few simple suggestions are not meant in criticism, but only as a modest effort to carry still further what has so ably and successfully been done by this eminent commission.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 4th Sunday after Easter

St. John 16:5-15

"The Spirit of truth.... will guide you into all truth."

What we call Christianity is nothing finished. For him who has come to know it it has still higher truths. Between crucifixion and Pentecost Jesus' disciples had to learn about resurrection and ascension. They had to learn the truth about Jesus as a spirit person, raised from mortality and divested of physical body. After Pentecost they had to learn the relationship of the recent events to the expectations which the prophets had expressed regarding the missionary purpose of their people and how they, the disciples, were to continue that preaching.

Basic in that lesson was the explanation of Jesus' own person in relation to prophet and God. As the days passed the insights gained on these themes necessarily enlarged to include the meaning it all had for other nationalities. The very effort to interpret these convictions to people of non-biblical backgrounds led to new facets of the original truth of Christ. Finally, even after three presentations of the historical Jesus had been circulating a fourth appeared with the tacit claim of being the self-revelation of the exalted and glorified Jesus, the personal Logos speaking to all the world. New interpretations of the Eternal Jesus caused not a little anxiety among the faithful as to whether the faith once delivered was not being stretched too far. The attitude of such was static, related to the past, an emotional reacting ("sorrow", v. 6) instead of a reasonable search ("where are you going?").

But like messages from new prophets this Gospel was validated by its own attitude and message: the Spirit of truth is leading today as in the Pentecostal days of the Twelve.

This nature of the entire Gospel justifies completely the post-Easter location of these Johannine lessons. Their full intended meaning and use would, however, be largely missed if we did not read them as a completely modern Gospel speaking courage to those who have the honest conviction that there is still truth for Christians to learn. The expanding horizon of human thought does not outstrip the reach of the spirit of truth.

The phrase, spirit of truth, describes this directive spirit as truthful, true, relevant, and therefore, in search of truth. It has a face, and that face is the face of Jesus. That means that it is the spirit, the attitude and mind of Jesus (v. 14), and we know him by the testimonies of his earliest acquaintances and followers (e.g. the contributors to and writers of the first three Gospels, see also St. Paul in 1. Co. 2:16). The spirit of truth is not, therefore, a nebulous sentiment nor indistinguishable in conflicting claims for authority (see e.g. Phil. 2:5; Acts 19:15).

Identified with Jesus, the spirit of truth is also one with God (v. 15), for the glorified Jesus and the Father are one. The movements of the spirit of truth are also in harmony with creation. There are no essential separations between the realms of knowledge. He who advances into further truth, in the spirit of Jesus, may know that his search is sanctioned by God. This comforting message is addressed to "you", the Church.

The spirit of truth has a moral core. It exercises a moral judgment upon all and in this action it is described with the legal term, "advocate" or "counselor" ("comforter" is unsatisfactory). Before there can be advance in more truth there must be moral conviction and moral integrity. The advocate addresses himself concerning this especially to the world because this is the world's primary need. The scene is a spiritualized judgment. The Christian's advocate will prove that their accuser, "the prince of this world," and that means concretely, the hostile world, is guilty of 1) sin (v. 9), because it rejects Jesus and his moral code. 2) He will convince the world of righteousness (v. 10), that is, will prove that God is righteous because Jesus is vindicated by his resurrection and ascension (1. Jo. 2:1). 3) He

will convict the world of judgment (v. 11) by showing that the world's guilt is established and condemned.

The Church took—and takes—to itself the declaration of judgment as well as the promise of advance in truth. These basic lessons were learned only after the Christians and the world could see their Lord in heavenly dimensions (v. 7), for then they could also see the oneness of Creator-Father, Jesus, Spirit (1. Jo. 2:1; 2. Co. 3:17) and themselves as "heirs of God and fellow heirs with Christ" (Ro. 8:17; St. Jo. 16:15) in the advance toward **the comprehension of things as yet unknown** (v. 14).

Don Large

The Misuse of Theology

THIS delightful item appeared not long ago in an issue of *The New Yorker* and is worthy of comment. "May I give you a text?" an elderly lady asked us politely on the corner of Madison and Forty-third the other morning, offering one of a pile of scriptural leaflets she carried. We said no, thanks, we already had the whole book, and walked on. As we were crossing Fifth Avenue, the light changed, and we heard a screech of brakes behind us. There was the old lady skipping through the traffic, cars whizzing all around her, her blue wool stockings flashing in the sun. She avoided the last taxi by no more than two inches, made the curb, and saw us staring at her in awe. "Doing the Lord's work," she said. "Never been hit yet."

So much for the item. Now for the comment. I'm sure the old lady is one of God's saints. But, apart from the fact that she is thoughtlessly giving New York taxi drivers nervous breakdowns, her theology is rocky. She is unwisely presuming on the character of the Lord. There is nothing in the Bible which states that the doing of the Lord's work is any guarantee against being hit by a taxi—especially if it guarantees immunity to the changes and chances of this imperfect life, even when his servants do observe the law.

It isn't always the good boy who gets the peppermint stick! The Christian doesn't claim to be a child of special privilege. Nor does he automatically expect to be given the inside

track in the race of life. The point is not "Lord, may I by-pass pain," but rather, "May my pain be usable and fruitful." The point, again, is not "May I avoid heartaches," but rather, "May I have the courage to face my heartaches and achieve a Christian victory over them." Not "May I blithely skip all suffering," but rather, "May the sense of my weakness, Lord, add strength to my faith."

But the dear old lady of the story is no farther afield in her misuse of Christian theology than a certain Parisian milliner about whom I recently heard. As you well know from even a casual perusal of the ads, designers of women's clothing and other accoutrements will stop at nothing. Well, Monsieur Albouy, the milliner referred to, has made his bid for the Hall of Fame.

This French designer of female chapeaux recently created an ecclesiastical number called the "Holy Year Hat." It is a lacquered violet Panama beret, and it coyly resembles a bishop's hat. I suggest that a smart girl might don this episcopal beret—add a touch of Ave Maria perfume behind the ears—and thus be safe against all adversity.

As a matter of fact, I can picture our dear old lady scurrying across Fifth Avenue and tripping madly into Saks to buy one of these churchly headgears. And as I see her flit out again, narrowly missing another taxi fender, all I can murmur is, "Holy Hat!"

Church Music

By Frederick Chapman

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

AT A recent clergy meeting I was asked to suggest textbooks dealing with the interpretation of Plainsong. There are many, but if I could have only one it would be "A New School of Gregorian Chant" by the Reverend Dom Dominic Johner, O.S.B. of Beuron Abbey. It is published by Frederick Pustet of Barclay Street, New York. This is the textbook used in the classes of the late Canon Charles Winfred Douglas when I studied with him some years ago. Other excellent books on the subject are "The Teaching and Accompaniment of Plainsong" by Francis Burgess (Novello) and "Plainsong Accompaniment" by J. H. Arnold (Oxford

University Press). Mr. Arnold's book deals very thoroughly with the principles.

A remarkable pamphlet called "Wedding Music" has been published by the Augustana Book Concern of Rock Island, Illinois. It is by Regina Holmen Fryxell in conjunction with Blackhawk Chapter of the American Guild of Organists. After an excellent introduction entitled "What is Appropriate?", the book lists suitable recital music, processional, recessional, vocal music, materials in hymnals (lists eight), music for the reed organ, music for various combinations of instruments (with and without organ), and music for the reception. The price of the booklet is not given, but I believe it is 50¢.

Organists not especially gifted in improvisation often seek suitable music to be played while the congregation receives during Holy Communion. To those looking for such music I suggest "Two Communions" by Everett Titcomb, based on "Adoro Te Devote" and "Ave Verum" and published separately by the B. F. Wood Music Company of Boston. Also very useful are the "Three Liturgical Improvisations" by George Oldroyd (Oxford University Press). These numbers are published in one volume. "Six Chorale Preludes" (Set 1) by Healey Willan (Concordia) are useful and beautiful. "Fifty Elevations" by Dom Benoit (J. Fischer) have a very mystical quality and are extremely effective. Garth Edmundson's Prelude on "Pange Lingua Glorioso" from his "Seven Modern Preludes on Ancient Themes" (J. Fischer) is a great favorite with many organists. You may also like the other numbers in this volume for the same purpose. I shall have something further to say along these lines in the future if you find these suggestions helpful.

Some years ago, in the church where the writer was organist, we suggested to the congregation the possibility of giving memorial anthems instead of memorial flowers. The idea was warmly received and resulted in the addition of much fine music to our choir library. Each anthem was bound in heavy manila with the name of the church on the front. We then had a special "In Memoriam" stamp constructed which contained a blank line for the insertion of the name of the person in whose memory the anthem was given. One word of caution if you adopt this idea. Don't suggest "the favorite anthem" of the deceased. It might be something you

would not want sung in your church even once. The idea proved to be a good one for us, but it never increased our popularity with the florists.

Some choirs that bind their own anthems are not aware that it is possible to buy long armed staplers that will bind anthems in such a way that they lie flat when opened. It is much more economical to bind your own anthems and with a little practice most librarians can do an expert job. Printers will cut your manila covers to any size and score it for easy and accurate folding. Single hinged linen tape, a roller moistener and the long armed stapler complete the work in professional style. There are many good hand stamps for printing the name of your church. Better still, your printer will do this when he cuts the covers. The names of anthems on the outside covers are unnecessary. A number in the upper right hand corner is much better, especially when dealing with children's choirs.

For those of you who are still wrestling with the problem of good, short settings of the Benedicite, I recommend one in G Minor by T. Frederick H. Candlyn. It is published by A. P. Schmidt. Be sure to get the latest edition which conforms with the Prayer Book Revision of 1928.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

How often, when I have been preaching, I have felt the sweetness and receptiveness of the congregation. They wanted to hear of the love of God and of the city that hath foundations, the city whose builder and maker is God. Within the walls of the church there was peace and in the eyes of the people was the vision of holy things. They would go away refreshed and strengthened to stand firm against the world, the flesh and the devil.

Sometimes I wondered whether I should preach rather as a watchman sounding the alarm than as a shepherd feeding the flock. The world was so savagely full of conflict. The free world and Russia, the Arabs and Israel, India and Pakistan, bombs and guided missiles. There were the multitudes of the

hungry. Could it be right for us to know this peaceful hour? This blessed hour in church when our minds were turned to the things of Heaven. Were we "fleeing reality?"

No. I did not think so. I felt that the more we put on Christ the more would we have, not only peace of mind, but the pain of tension. The fiercer would be the struggle both within and without, and if we were to fight as Christ's faithful soldiers and servants we needed the hour of refreshment in the fellowship of worship.

For most of my congregation, life was not easy. Indeed, it was hard. The young faces were unlined but life had written its mark on the old.

Not for a small thing would I now trouble the peace of Jerusalem.

MUSIC PUBLISHERS

British-American Music Co.
235 South Wabash Ave.
CHICAGO, ILLINOIS



Harold Flammer, Inc.
251 West 19th Street
NEW YORK 11, N. Y.



Concordia Publishing House
3558 S. Jefferson Ave.
ST. LOUIS, MISSOURI



Hall & McCreary Co.
Park Ave. at Sixth St.
MINNEAPOLIS 15, MINN.



E. C. Schirmer Music Co.
221 Columbus Ave.
BOSTON 16, MASS.



Oxford University Press
114 Fifth Avenue
NEW YORK 11, N. Y.



The H. W. Gray Co., Inc.
159 East 48th St.
NEW YORK 17, N. Y.

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

The Holy Fire by Robert Payne.
Harper & Brothers. \$5.00

The author of this book is perhaps the most versatile of living historians, a man of genuine scholarship and, withal, a writer with an extraordinary gift for popularizing. He has written several books on China which show a keen, first-hand knowledge of the country and its people. He has produced an important translation of Kierkegaard and a treatise which is biography and history in intimate combination, on *The Fathers of the Western Church* and he now follows this up with the present book which is the story of the Fathers of the Eastern Church.

The introduction gives a clear idea of the quality of the chapters that follow. "We shall not understand the Eastern Christians unless we see them, as they saw themselves, in the light of the Apocalypse or the blaze of the Transfiguration. They lived at white heat, when Christianity was still fresh as the morning dew, a thing which had come to birth only a few moments before".

"Cyril and Methodius conquered the Slavs for Christ. The profound impress of the Eastern Church on the Russian mind, extending over a thousand years, has not ceased; and even now, though Russia is officially godless, we shall understand the Russians better by understanding the springs of their religion, in which early Christian communism and the ruthless laws of the Basilian monastic system have always had a place."

"I have endeavored to show the Fathers against the background of their times. I have attempted to show them as dramatic characters in the long drama of Christianity, and to strip them of the pedantry which is too often associated with the examination of Christian origins".

Ten of the Eastern Fathers are pictured here, the most familiar

names to Western Christians being Athanasius and John Chrysostom. The life-long conflicts with Emperors and Bishops over the basic dogma of the Christian faith, involving banishments and imprisonments, is the story of Athanasius' career and Robert Payne has told it faithfully and eloquently, with clear awareness of the vital import which the triumph of the Trinitarian doctrine had for the Christian fellowship and for nations and peoples feeling their way toward what we today call "freedom" and "democracy". John Chrysostom, nicknamed "Golden Mouth", was an orator, *par excellence*, a passionate upholder of Christian thought and behavior and a courageous challenger of the evil works of the mighty, including Emperors and Bishops.

The first two vignettes of the Eastern Fathers show the reader Clement of Alexandria and Origen. The story of Clement is one of the most appealing and altogether too little known today to Western readers. He was the teacher of Origen, whose Biblical studies and theological treatises were almost incredibly vast. He was the pioneer in what we know today as Textual Criticism and the Higher Criticism which came to full flower only in the late nineteenth century.

This is an invaluable book for the libraries of the parish clergy who have neither time nor competence for research in the voluminous sources which depict the lives and doctrines of these Ante-Nicene Fathers.

World Christian Books. Bishop Stephen Neill, General Editor.
Association Press. \$1.25 each.

This is a valuable series of little books dealing with fundamental Christian beliefs from the standpoint of and in language understandable by the average layman. Each volume is written by someone especially qualified to do so. To date there have been printed or announced sixteen titles, of which six have come to The Witness desk. *Christianity and Science* by Canon Charles Raven, is one of the best and *Religious Liberty* by Giovanni

Miegge, Waldensian professor, does a good job on a difficult subject these days.

The remaining four—all worth reading—are *The Cross Is Heaven* by A. J. Appasamy, editing the life and writings of the late Sadhu Sundar Singh; *Who Was Jesus Christ?* by Bishop Stephen Neill; *A Letter of Wise Counsel* by Edward A. Maycock and *From Brahman To Christ* by Lakshmi Tilak.

Personality and Religion by Paul E. Johnson. Abingdon Press.
\$4.50

This is a long, detailed study of the nature of personality from the point of view of modern psychology. The author, who is the professor of the psychology of religion at the Boston University school of theology, describes and analyzes the teachings of Freud and others in arriving at his own conception of what the mature human being must be. In illustrating his thesis he uses a number of biographical case studies. Such mature persons, he assures us, can find the ultimate solution of the problems of living through the religious consciousness by which he faces the supreme fact of the eternal creative person of God as the source of his inner life and the creator of a divine community in which his children can live serene and redemptive lives.

This is a book primarily for psychologists. It will be difficult reading for anyone else.

We Want to Know by Dora P. Chaplin Morehouse-Gorham.
\$3.50

The author of this book is full-time lecturer in the department of pastoral theology at the General Theological Seminary. By education and experience she is well equipped to write this book on the problems of teen-agers. It consists of a series of questions which have actually been submitted to the author by young people and her answers are sound and helpful. The book should be of value both to young people and to parents and teachers.

British Churches Take Steps Towards Cooperation

★ Presbyterian bishops and Episcopal lay elders are proposed in a report suggesting changes in organization to allow closer relations between the two groups.

The report covers conversations that have been going on between representatives of the Church of England, the Church of Scotland (Presbyterian), The Presbyterian Church of England and the Episcopal Church in Scotland.

Among the proposals are: A system of bishops in Presbyterian Churches. The bishops would be chosen by each presbytery from among its own members and consecrated by bishops of one or more of the Episcopal Churches.

A lay eldership system in Episcopal Churches similar to the Presbyterian eldership. Episcopal churches should give lay people appropriate participation in Church government at all levels—parish, diocesan, provincial and national.

The Archbishop of Canterbury said in a foreword that so far as the Church of England is concerned it would be desirable to place the report before the 1958 Lambeth Conference. He said the report should be considered at Lambeth, along with other aspects of interchurch relations, before the Convocations of Canterbury and York are asked to debate it.

Episcopal and Presbyterian leaders responsible for the report stressed that the pro-

posals are put forward tentatively and urged prolonged consideration of them by all members of the Churches involved. It was considered unlikely in London that any positive action on the report would be forthcoming for a long time.

CHURCH SHOULD SEEK CHANGES

★ "There were better men than we who, a century ago, were suffering from the illusion that human slavery could be maintained in a world which was growing away from it," said the Rev. Charles G. Hamilton, Episcopal radio

minister of Booneville, Miss., during his visit in Boston.

Some things are inevitable, he said, and we must learn to cooperate with them. We do not have to cooperate with evil, injustice, and sin, but we must cooperate with desirable changing social conditions.

"I'm beginning to think Yankees really do work hard," remarked Hamilton during his whirlwind week which included giving addresses at St. Cyprian's Church, speaking to a meeting at Freedom House, Roxbury, and a group sponsored by the American Friends Service Committee in Cambridge. He also lead discussions with students at Trinity Church and the Episcopal Theological School; gave an interview over WBZ radio, and conferring with top Church leaders.

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.



MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

PEOPLE

CLERGY CHANGES:

M. MORAN WESTON, sec'y of the division of Christian citizenship of the National Council, becomes rector of St. Philip's, N. Y. C., June 16.

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

ARTHUR E. BELLO, formerly vicar of Christ Church, Baltimore, Md., is now rector of Christ Church, Bridgeport, Conn.

L. BARTINE SHERMAN, formerly rector of St. Peter's, Charleston, S. C., is now rector of St. Philip's, Durham, N. C.

MARION J. HATCHETT, formerly rector of the Incarnation, Gaffney, S. C., is now rector of St. Peter's, Charleston, S. C.

KARL C. GARRISON Jr., formerly in charge of St. John's, Henderson, N. C. is now rector of St. Bartholomew's, Hartsville, S. C.

EDWARD PRICE, rector of St. Mary's, South Portsmouth, R. I., becomes rector of Calvary, Conshohocken, Pa., June 15.

PAUL A. BANKSTON, vicar of the Good Shepherd, St. Louis County, Mo., becomes ass't at St. Paul's, Arkon, Ohio, July 1.

G. STANLEY SCHWIND, formerly rector of St. George's, Mt. Savage, Md., is now rector of St. Luke's, Baltimore.

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

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handbook.
Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75
No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P. O. Box 221, Larchmont, N. Y.

H. M. P. DAVIDSON, formerly ass't at Trinity, Princeton, N. J., is now rector of St. John's, Frostburg, Md.

FRANCIS W. HAYES Jr., formerly rector of the Fall Church, Falls Church, Va., is now rector of St. Timothy's, Catonsville, Md.

A. M. BARRENGER, formerly chaplain in the Marines, is now vicar of St. Andrew's, Pasadena, Md.

LEWIS F. COLE Jr., formerly rector of St. Luke's, Church Hill, Md., and associated churches, is now rector of Emmanuel, Bel Air, Md.

HENRY M. O'CONNOR has retired as rector of St. Luke's, Baltimore, Md.

RODDEY REID Jr., formerly rector of Emmanuel, Bristol, Va., is now rector of Immanuel, Wilmington, Del.

ORDINATIONS:

WILLIAM E. STARK was ordained priest by Bishop Kirchhoffer, March 16, at St. John's, Mt. Vernon, Ind., where he is vicar.

RICHARD W. INGALLS was ordained priest by Bishop Crowley, May 4, at Christ Church, Dearborn, Mich., where he is ass't.

CLAUDE L. JOHNSON was ordained deacon by Bishop Lewis of Salina, April 10, at All Saints, Austin, Texas. He will have

HOLDERNESSE

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.

charge, June 15, of churches at Anthony, Harper, Medicine Lodge, Kansas.

DEATHS:

MIDDLETON S. BARNWELL, 74, retired bishop of Georgia, died May 5 in Savannah. He was a field sec'y of the National Council before being elected bishop of Idaho in 1925. He became coadjutor of Ga. in 1935 and diocesan the next year. He retired in 1954.

JAMES PAUL, 50, rector of Holy Trinity, New York City, died suddenly May 3rd. He was secretary of The Club, discussion group of clergy of the Metropolitan area, for many years and was a member of the Witness Advisory Board and a contributor to this paper.

BAYARD HALE JONES, 69, professor at the seminary of the University of the South, died April 27. He was considered an authority on the Prayer Book and was the joint author with Bishop Parsons, retired of California, of *The American Prayer Book*.

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 & 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 Gagner 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.

BISHOP KENNEDY IN FAR EAST

★ Bishop Kennedy of Honolulu is completing his visit to the Far East. He had a confirmation service at Guam where he was also honored at a reception by military leaders.

At Taiwan he ordained Mark Ma as deacon, the first Chinese from Nationalist China to be ordained since the work was started there. Another ordination to the diaconate took place on Okinawa where Paul Nakamura became the first native to enter orders.

BROADCASTS TO SPAIN

★ Many years' experience in religious broadcasting in South America may soon be applied to bringing the Protestant message to Spain, a Church radio expert declared last week. On the eve of his departure for Germany, to attend the meeting of the world committee for Christian broadcasting, the Rev. Garrido Aldama of Peru reported that he is taking with him a series of taped radio programs in Spanish.

Mass communications experts from all over the world will be meeting for a week at famous Kronberg Castle, near Frankfurt.

Stating that the radio station in Tangiers, which broadcasts some Protestant programs, has received more than 400 letters from Spanish listeners, Mr. Aldama added that other Protestant programs are also being beamed to Spain from Radio Luxembourg and Monte Carlo. "I am looking forward to talking over broadcast possibilities for programs similar to those we conduct in South America," he said.

Mr. Aldama directs radio workshops in Argentina, Bolivia, Chile, Paraguay and Uruguay under the auspices of

the overseas broadcasting agency of the National Council of Churches. The agency operates 17 broadcasting stations around the world, he said, six of them in South America.

"Our programs in Spanish are centered in evangelizing," Mr. Aldama said. "The time we have on the air in South America is so short, we must concentrate on bringing the Protestant message to as many as we can." He estimated that the 100 per cent increase in church membership in Peru since 1940 is typical of all South America except for Colombia.

PSYCHIATRY CALLED AID TO CHURCH

★ The Church's ability to understand and reach man can be furthered by psychiatry, psychology and social work, said Gerald J. Taylor, psychiatric consultant for the Episcopal Service for Youth.

"If the Church has the charge to help man know and love God then it has the obligation to use all resources available to achieve this goal," Dr. Taylor said. He is psychiatric consultant for Trinity Parish counseling service and the Cathedral counseling service in New York.

Sibley Higginbotham, executive director of the Episcopal

Church Home Society of Boston, led a panel discussion on the family amid the stresses and changes in the world today.

Another panel on religion and social work was led by the Rev. John A. Bell, rector of the Church of the Incarnation. He said social work is an "expression of the Church's sensitivity to the needs of others, not to its own needs."

Bishop Charles L. Street, suffragan of Chicago, was re-elected president of the group.

JAPANESE VISIT CHINA

★ Eleven Japanese Protestant leaders were honored at a farewell dinner in Tokyo before leaving for a month's goodwill tour of China.

Tsunetaro Miyakoda, secre-

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND

American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

DOUBLE YOUR MONEY!

Sell Repel-O-Stik, the original insect repellent in stick form. It keeps flies, mosquitoes, gnats and chiggers away. It is not a messy liquid . . . it is not a sticky cream. It is clean and easy to use. Every outdoor person is a customer.

Make money for yourself or for your church or for your favorite charity. For every dollar you invest in Repel-O-Stik, you get back two dollars when you sell the sticks.

Send \$1.00 now for two 60c Repel-O-Stiks and complete details of our plan to double your money.

REPEL-O-STIK CO., INC.

Dept. W
35-28-149th Place, Flushing 52, N.Y.
P.O. Box 548

tary of the Japan Bible Society, was chairman of the dinner which was held at the Young Men's Christian Association. Some 60 Christian leaders and public officials gathered to honor the departing delegation who took off immediately afterwards for Hong Kong.

Tetsu Katayama, former Premier, was the principal speaker. He expressed hope that the visit might further "unity in Christ and Christian cooperation."

The delegation is headed by the Rev. Junichi Asano, minister of the Mitake church, Tokyo, and chairman of the International Relations Committee of the United Church of Christ in Japan (Kyodan).

The churchmen are visiting China at the invitation of Dr. Y. T. Yu, chairman of the Church of Christ in China and of the so-called "Three-self Reformed Committee" (self-administration, self-support and self-propagation of the Gospel.)

The idea for the China visit originated in 1954 when Mr. Asano organized a committee to discuss the project. The plan crystallized last June when Mrs. Kiyoko Cho, assistant professor at the International Christian University, visited Peiping.

The National Christian Council later approved the project as a means of strengthening fellowship between Japanese and Chinese Christians.

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.



MISSIONARIES RETURN TO POSTS

★ The Rev. Roger N. Whybray has returned to Central Theological School, Tokyo, following a furlough in England where he has been doing graduate work.

Gertrude I. Selzer, following a furlough, has returned to Holy Trinity mission, Zamboanga, Philippines.

Walter W. Hannum has also finished his furlough and returned to his post at St. Stephen's, Fort Yukon, Alaska.

CHARITIES APPEAL IN LONG ISLAND

★ The diocese of Long Island is currently conducting its annual appeal for \$200,000 to support diocesan agencies and institutions. Part of the fund is also a discretionary fund for the bishop to aid students, new missions and the clergy in emergency situations.

START NEW BUILDING FOR HOSPITAL

★ A new building has been started for St. Barnabas Hospital in Minneapolis, the first hospital in the city. It was started in 1871 by the Rev. D. B. Knickerbocker, then rector of Gethsemane, in a rented building that provided twelve rooms.

The new building is six stories with 396 beds. The

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.

ground breaking ceremonies were conducted by Bishop Kellogg.

CONVENTION OF OREGON

★ The convention of Oregon refused to express itself on the question of capital punishment. During debate it was pointed out that every Episcopalian in the legislature had voted to refer a proposed anti-capital punishment law to the voters next fall.

A fund drive for Church expansion was approved.

BISHOP PARSONS HONORED

★ Bishop Parsons, retired bishop of California, has been named a vice-chairman emeritus of the national committee of the American Civil Liberties Union.

CATHEDRAL COLLEGE CHARTERED

★ Cathedral College has been chartered by the Rhode Island legislature. Discussion of plans will be a chief item of business at the diocesan convention this month.

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

BACKFIRE

Walter Mitchell

Retired Bishop of Arizona

I read the letter from the Rev. Mr. Lloyd in the last issue with interest. I would like to ask him this question: Assuming that the Chancellor of every jurisdiction "were correctly vested in his academic robes", just how much would that advance our Lord's way of life in the world?

Ralph A. Weatherly

Rector, Grace Church, Kingston, Pa.

Why do churches insist on keeping booby-traps for visiting preachers? Seeing a tall parson bump his head on a pulpit-cover meant to amplify (shaped incidentally like a frog's mouth) brought horrible memories to me. One mission chapel I had was heated by a stove so near the pulpit that not only were the winter sermons hotstuff but the preacher sweated with fear that his flanks be broiled. Another mission had such a small sanctuary that one could easily step on one of four acolytes. A nearby church has an infernal arrangement at the prie-dieu planned to break an unsuspecting leg. Not far away is a lectern so narrow that the reader stands safely on one foot only, the other foot at times suspended over a two-foot platform resembling an abyss. My crowning experience was some years ago in a church that has great pride in some ways, and some of it in a wooden eagle lectern presumably symbolic of St. John. It rested on a platform that tottered giddily. When unsuspecting I ascended to

read the lesson I had to reel with the eagle. I got the impression that it and I were taking off like the bird in Arabian Nights.

Seldom does a pulpit-light work. Stray cushions lie around like golf bunkers.

These conditions rouse the innate profanity in one. Can something be done?

Mary Church

Churchwoman of New York

The covers of the Witness generally are good and carry a message. However I saw no point in the Korean dancer you had pictured May 2. And I would not even agree that she is a pretty girl, as your caption stated.

Luther D. White

Layman of Waterford, Conn.,

We have been told that the Fatherhood of God and the Brotherhood of Man are at the foundation of the Christian religion. If this is true, and most of us believe it is, how far we now are from those foundations. It seems as though we are farther from the Brotherhood of Man than ever before. We can hardly take up a newspaper without breathing in the atmosphere of hatred which it exudes.

Unfortunately our own country does not set a very good example. If the people of other countries have other political beliefs from our own they *ipse facto* become our enemies, according to our Secretary of State. And therefore we are engaging in

the greatest armament race in history. The admonition of the Master, *Love thy Neighbor as Thyself*, seems entirely forgotten. Let us return to it before it is too late.

Arthur C. Penman

Layman of New York

The Witness is to be congratulated in continuing to bang away on the subject of bomb tests. The May 9th issue has just arrived with the account of Dr. Schweitzer's broadcast. Also the excellent statement on the subject by the Chaplain of Columbia.

If enough voices are raised in protest, governments will be compelled to stop these tests.

It was significant, doubtless, that Dr. Schweitzer's appeal was not broadcast in the United States.

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 co-operative 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 BLOY
President of Board of Trustees
ROSAMOND E. LARMOUR, M.A.,
Headmistress

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.

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

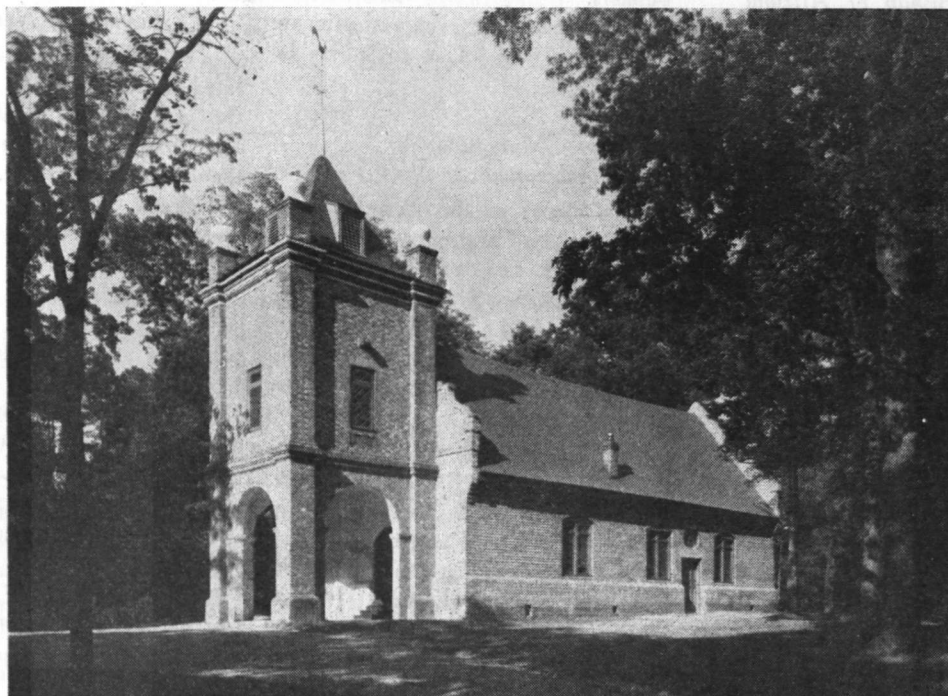
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

ST. PETER'S EPISCOPAL CHURCH

New Kent County, Virginia

"THE FIRST CHURCH OF THE FIRST FIRST-LADY"



The Church as it Appears Today

Construction on historic Saint Peter's Church was started in 1701 and completed in 1703. Here Martha Washington attended church during her childhood and youth, and here she was married to George Washington on January 6, 1759. Her father, Colonel John Dandridge, and her first husband, Colonel Daniel Park Custis, were among the early Vestrymen of the Parish and Wardens of the Church.

The Saint Peter's Church Restoration Association (interdenominational) is now in the process of restoring the church, and up until the present time has completed approximately one-third of the restoration work.

During the Virginia Jamestown Festival of 1957, which will portray important Historic events in Virginia, between 1607 and 1782, Saint Peter's Church has been designated as the principal place of Historic interest in New Kent County. The Church will be open to visitors daily from April 22nd through November 30th, from 10:30 A.M. to 4:30 P.M. The State Commission for the Festival has designated Sunday, June 2, 1957, as "Martha Washington Day" throughout the State of Virginia, in commemoration of the date of her birth, at "Chestnut Grove" in New Kent County, on June 2, 1731. There will be worship services at Saint Peter's Church on Sunday, June 2, 1957, at 3:30 P. M., at which time there will be a commemoration of Martha Washington's birthday. Seats will be available for 1200 persons.

Illustrated pamphlets containing a brief history of Saint Peter's Church, a detailed report on the famous Washington-Custis marriage, and a comprehensive road map of highways leading to the Church will be mailed upon request. These pamphlets provide interesting material for a Church group program.

St. Peter's Church Restoration Association

(Member National Trust for Historic Preservation)

P.O. TUNSTALL, NEW KENT COUNTY, VIRGINIA

St. Peter's Church is located 22 miles east of Richmond and 33 miles west of Williamsburg, just off the Richmond-West Point Highway, Virginia Route 33.