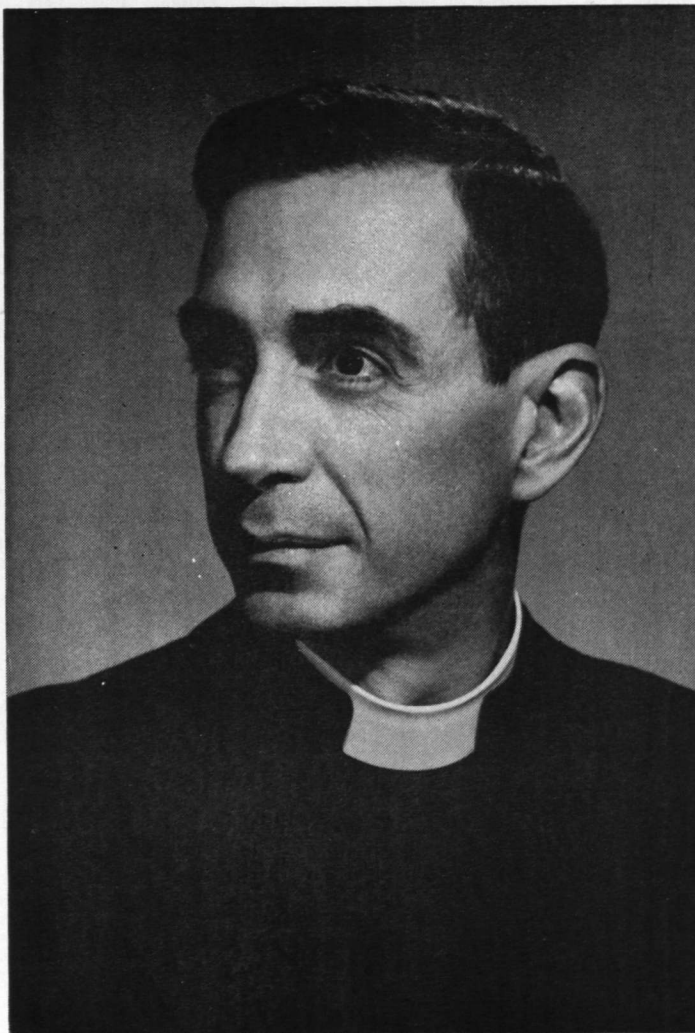


The **WITNESS**

JUNE 6, 1957

10¢



MASSEY H. SHEPHERD Jr.

MEMBER of an outstanding faculty that will teach at the Summer Conference on Church Music to be held July 9-18 at DuBose Conference Center at Monteagle, Tennessee

THE WEAK AND THE STRONG

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In Leading Churches

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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Holy Days: 11; Fri. 7.

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Eu. Saturday-Sacrament of Forgiveness
11:30 to 1 p.m.

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In Leading Churches

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Thursdays, 7:30 a.m.

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Rev. Harry Watts, Canon
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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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Ass't to the Rector
Sunday: 7:30, 9:15, 11 a.m. Holy
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Wednesday, 7:45 p.m.

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ten Noon-Day, Special services an-
nounced.

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7:00 p.m.

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Lafayette Square
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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.

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Story of the Week

Education Great Need In Haiti Declares Bishop Voegeli

★ Bishop Charles A. Voegeli of Haiti said at South Bend, Ind. that "regardless of the outcome" the political upheaval on the island would have "little immediate effect" on the Churches there.

The present unrest in the country, he said, will probably keep Haiti's leaders busy holding their own positions for the next several years and will take their minds off attempts to bring religious institutions under state control. He saw the country's poverty as a greater threat to the status of the Haitian Churches.

Bishop Voegeli, who was on a visit through the Midwest, is seeking financial support for Episcopal schools in Haiti.

"The country is staggering under the worst economic crisis since it won independence from France 153 years ago," he said. "The national treasury is virtually empty and the government owes \$18,000,000 to the National Bank of Haiti and \$40,000,000 in foreign debts."

Failure of the coffee crop, the nation's largest revenue earner, has resulted in critical economic conditions, Bishop Voegeli explained. Strikes which resulted in the ousting of President Paul E. Magloire last December also have produced damage to the economy which runs into millions of dollars, he added.

"One of the principal tasks

of the Churches in Haiti is educational," the bishop declared. He said that more than 90 per cent of the 4,000,000 population is illiterate and less than five per cent can be accommodated in the public schools.

"This throws the burden of education on the religious institutions of the country and we try to meet the challenge as energetically as we can with our limited resources," he said.

To meet this educational challenge, Bishop Voegeli reported, the Episcopal Church has set up 40 schools and 80 missions in Haiti, including a theological seminary and a school for handicapped children.

Despite the progress the Churches of the island have made in educating the residents, he estimated that 85 per cent of the population practices voodooism. "No one in the government will admit that the proportion is that high," he said "and individuals deny that they believe in black magic. But in spite of Church edicts and government controls the practice flourishes."

The bishop, a native of New Jersey, is the friend and confidant of several leading Haitian political figures. He said military control of the island was apparently the best possible arrangement to insure a free election.

Bishop Voegeli credited the island's middle-class, a comparatively new social stratum in Haiti, with providing the most strenuous opposition to attempts to set up a dictatorship. Numerically small, the middle class is made up of students, white collar workers, and professional people.

"The emergence of this middle class will have a most significant effect on the future of the nation," he said. "Politically, the rise of this group could be the greatest advance in the last century."

BISHOP SHERRILL VISITS CANADA

★ Presiding Bishop Henry K. Sherrill is visiting Canada, June 4-6, to address the synod of the diocese of Quebec. He will also speak at a dinner given in his honor.

DAY OF WITNESS IN NEW YORK

★ A rally and worship service, with parade, was held in New York on May 27th to pay tribute to Spanish-speaking Episcopalians in the U.S., Latin America and the Caribbean. It was sponsored by the Urbans Priests and Laymens Groups.

There were about 5,000 Episcopalians in the parade which ended at New York Cathedral where the service was held. The offering was given to the Spanish Episcopal League of the diocese.

Restrictions On Visits To China Hit By Bishop Higgins

★ The convention of Rhode Island asked the U. S. government to allow Church leaders greater freedom to visit Christians in China. The delegates also protested the state department's ban on newsmen to visit China as a "threat to the American tradition of a free press."

The action was taken after Bishop Higgins had criticized the ban.

"The present policy of our government forbidding visits of American news reporters to Red China seems to me to be incredibly short-sighted if not worse," he said.

"Even more inexcusable . . . is the obvious reluctance of the government to allow American Christian leaders to visit Red China for the purpose of praying, worshipping, and conferring with their fellow-Christians."

Bishop Higgins said this is probably the first time in U. S. history that newsmen have been forbidden to gather news in any corner of the world in time of peace.

"American newsmen as a whole are a highly competent group of professionals who can be trusted to observe life in Red China or anywhere else with an objective eye, and report back to us what they have seen and heard," he said.

"We Americans have a right to know at first hand what is transpiring in that huge area of the world with its teeming millions, and now because of present government policy we are obliged to get all of our information from sources more prejudiced than our free press."

The bishop added that he was "not now dealing with the problem of our recognizing

Red China or admitting it to the United Nations."

He said the government's "reluctance" to allow U. S.



BISHOP HIGGINS

Christian leaders to visit Red China "strikes at the very root of our fundamental liberties as Christians when it makes itself the arbiter of whether or not Christian Churches may have contact with each other. This is a very precious and hard-won liberty in the story of Christendom."

"A democratic government should not erect another curtain in the world, especially between Christian Churches," the bishop said.

Atomic Explosions

On the subject of atomic explosions, Bishop Higgins said;

"There has been increasing debate all over the world with regard to the continuance of atomic explosions and their probable long-range effect on life on this planet. While the answers to this question are not definitive, it appears that the continuance of atomic explosions will certainly do no good to life on this planet. Indeed, if these explosions are continued, they may result in permanently disastrous effects upon all living creatures. The

United States and Russia certainly have in storage today, a sufficient number of atomic bombs to gravely affect the whole world if they ever should be exploded. Christians should make every effort to urge the United Nations to work for effective international agreement and stop both the manufacture and the explosion of fissionable materials at least until considerably more data has been acquired as to the probable effects of the explosions upon all forms of life. It seems obvious that no nation will ever win an atomic war. History also teaches us that an arms race always ends in war; therefore, the present arms race should be terminated, just as much for Russia's benefit as for ours."

POSTPONE DISCUSSION OF UNITY REPORT

★ The convocations of Canterbury and York voted to postpone discussion of the report proposing Presbyterian bishops and Episcopal lay elders until after the Lambeth Conference next year (Witness 5/23 and 5/30). Both convocations however commended the report to the churches for study.

Official condemnation of the segregation laws of South Africa were recorded by both convocations, especially as they affect religion and education.

CONSECRATION IN SACRAMENTO

★ The Rev. Clarence R. Haden Jr. will be consecrated bishop coadjutor of Sacramento on June 14 at Trinity Cathedral. The Presiding Bishop will be consecrator and the co-consecrators will be Bishop Porter of Sacramento and Bishop Welles of West Missouri.

Bishop Mason of Dallas will be the preacher.

Philadelphia Quakers Support Of Librarian Gets Results

★ Support and use of a Quaker-operated library in Philadelphia has increased "very considerably" despite a two-year controversy over the continued employment of a librarian convicted of contempt of Congress for refusing to answer questions about alleged Communist affiliations, a study disclosed.

The study was made public by the civil liberties committee of the Philadelphia Yearly Meeting of Friends.

It was concerned with events following the hiring of Mrs. Mary Knowles by the suburban Plymouth Monthly Meeting for its library after she had been named as a one-time member of a Communist group and had invoked the Fifth Amendment before the Senate Internal Security subcommittee.

Mrs. Knowles was convicted Jan. 10 by the Washington, D.C., Federal District Court and is now free on bail pending an appeal from a 120-day jail term and a \$500 fine. Meanwhile, the five-member library committee of the Plymouth Monthly Meeting has consistently upheld the "justice" of her "cause" and resisted demands by local groups for her dismissal.

The report of the civil liberties group, which was accepted by the Philadelphia Yearly Meeting at its recent annual sessions, said the library has "far more of a place in the community than ever before," with the circulation of books showing an increase from 21,288 in 1954 to 28,290 in 1956.

It also said that the Plymouth Meeting Friends school is "flourishing with a record enrollment of 160 and a building program under way." Pupils from kindergarten

through the sixth grade, the report added, receive story hour or library guidance from Mrs. Knowles. And the Mi-quon school, a local private institution, continues to send students of all its grades to the library.

Allen S. Olmstead, 2nd, chairman of the Quaker group which made the study, said the findings were being published to help clarify the religious and civil liberties involved and to dispel widespread confusion about the controversy by providing accurate information.

The report said that Mrs. Knowles had originally invoked the Fifth Amendment, but at subsequent appearances before a Congressional committee she based her refusal to testify on a challenge to the committee's authority to investigate her beliefs and associations.

"Among the religious issues raised by the controversy," the report stated, is "the Christian belief in the power of truth to unfold in every human heart and in the possibility for every person to change and develop. This implies accepting individuals for what they are rather than chaining them to a past, alleged or actual."

The committee said another "crucial issue" raised by the actions of the Plymouth Monthly Meeting is the right of a religious body "to conduct its affairs without interference from any legislative investigatory committee."

"The challenges which have been offered to that right in this case," it declared, "have profound and far-reaching implications for all Americans."

DELAWARE ADOPTS RECORD BUDGET

★ The convention of Delaware, meeting in Wilmington, May 7-8, adopted a record budget of \$234,670. Bishop Mosley also reported that \$709,000 had been given or pledged for the advance and development fund.

Bishop Swift of Puerto Rico was the speaker at the banquet. Following his address Bishop Mosley proposed that Delaware become a "companion diocese" to Puerto Rico. He said that such a relationship would mean that Church people in Delaware will continue to study and pray for the Church's work in all missionary fields, but that Puerto Rico would have special attention; special prayers, special education and care, except for financial matters.

The convention later adopted a resolution calling for this relationship.

Bishop Mosley also paid tribute to St. David's Brandywine Hundred, which started as a mission in November, 1954, and has made such progress under the Rev. J. Seymour Flinn that it was elevated to full parish status at this convention.

MARYLAND OBSERVES FAMILY DAY

★ The diocese of Maryland observed its first family day on May 25th at Claggett Center. The children's offering, formerly presented in several areas, was presented by all the churches at an outdoor service. The altar, made from stones from each church of the diocese, was dedicated by Bishop Powell, who also blessed the crops and the cattle.

3,500 people were there, representing ninety churches. Before and after the service they ate, played ball and other games.

Women Have Big Responsibility To Support Church Program

Great Grandmother lived in subjection to her husband; she had promised to obey him. He handled the family finances, of course. When it came to money, he knew best.

Grandmother was given money of her own. If the children needed shoes she was given the amount needed to buy them.

Mother—she really broke the record. She and her husband had a joint bank account. They discussed family finance just as naturally as they planned a picnic.

Daughter always had a mind of her own. She married before he was established. She kept her job two years as they planned. Both worked and both had a pay check. They talked things over with the children and have a family council on spending the family money.

Christian stewardship in the home is not an isolated practice apart from all other attitudes toward money and its uses. The practice of Christian stewardship in family finance indicates that the family is striving for the beauty of Christian living, and its attitude toward money is one of the facets that reflect the light of a happy relationship.

In American culture men and women share certain responsibilities in the social order and at the same time perform the functions peculiar to the male and female species.

Will the Christian woman assume her Christian responsibility in the use of wealth?

Looking at a few staggering statistics one takes time to recover from amazement.

Women:

Own seventy per cent of the

privately held wealth of the U.S.

Dominate eighty per cent of the nation's buying power.

Make eighty-five per cent of the retail purchases.

Have sixty per cent of the savings accounts.

Inherit eighty per cent of the life insurance policies.

Own half or more of the stocks and bonds of large corporations.

Own forty per cent of our homes.

Purchase twenty-seven per cent of men's furnishings.

Fifty-five per cent of boy's clothing.

Fifty-nine per cent of girl's clothing.

Ninety-seven per cent of women's toilet articles.

Ninety-eight of women's clothes.

Seventy-four per cent of the groceries.

Men like jokingly to pass over a near-truth—that they carry their religion in their wife's name. Now, if the wife refuses to take that religion seriously in its economic implications, where do we turn next?

The above material is taken from the book "Financing Faith" by Harriet Harmon Dexter for five years editor of "The Church Woman," magazine of the United Council of Church Women. It's interesting reading!

CATHOLICS OF HUNGARY PLAN PEACE GROUPS

★ Roman Catholic Bishops in Hungary announced in Budapest that they will set up an organization devoted to peace. It will affiliate with the National Peace Committee which is sponsored by the government.

The Reformed and Lutheran

Churches already have peace committees within the framework of the government group.

APPROVE COMMUNION FOR REMARRIED

★ The lower house of the convocation of Canterbury, meeting May 23 in London, voted 58 to 24 to admit to Holy Communion persons who have remarried after divorce, provided they have the consent of the bishop.

MINNESOTA BACKS CHURCH STAND

★ The diocese of Minnesota, at its convention held at St. Paul, sent congratulations to the Church in South Africa for its stand against segregation.

Bishop Kellogg and the council of the diocese were requested "to take whatever steps they deem appropriate to interpret this resolution and make our support of the Church of South Africa more than merely lip service."

BISHOP OF MEXICO TO RETIRE

★ Bishop Efrain Salinas y Velasco of Mexico is to retire at the end of this year. He has headed the district since 1934 and reaches the retirement age next January.

HOME FOR AGED IN ATLANTA

★ Bishop Clairborne of Atlanta announced on May 20 that a fund of \$115,000 had been made available to the diocese to establish a home for the aged.

CAPITAL PUNISHMENT LAW SUPPORTED

★ The convention of the diocese of Quincy, meeting at Rock Island, Illinois, requested the state legislature to approve proposed legislation to end capital punishment.

EDITORIALS

The Weak and The Strong

ST. AUGUSTINE, in the nineteenth book of the "City of God", raises the question whether a judge should continue to sit even when the laws under which he must operate are unjust—in particular, the questioning of witnesses under torture. Yes, says Augustine, he must sit, because it is his duty to Caesar; but he still must not say that the law is just when it isn't. From that day to this Augustine's question has continued to be raised in different forms. Sometimes it is clear that the judge should not sit: under the Nazis for example; or when Seneca the philosopher persuaded himself that for the good of the state he should continue as Nero's counsellor, even when it meant writing the speech in which Nero excused and applauded himself for murdering his own mother. How are we to decide at precisely what point we should stop cooperating with Caesar and the City of this world?

Exactly the same question arises with the Church. If the state is tempted to identify itself with the City of God, much more is the Church—although Augustine himself does not seem to have fallen into this temptation. But certainly, when a Church asserts that its dogmatic decisions are unquestionably correct, when the building of a new parish house or the launching of a new revival is unambiguously identified with furthering the "Kingdom of God"—we are well on the way to making the fatal identification. How long can one remain in a Church that is showing such delusions of grandeur?

Well, what is the alternative to belonging to a nation or a Church? Belonging to a different nation or a different Church! Even the Ethical Culture Society, which was formed in protest against all existing forms of Christianity and Judaism, will be seen having services on Sunday morning and, to the sociologist's eye at least, behaving very much like any other Church. Obviously there are occasions when one must move out of a particular nation or Church: if one becomes convinced that the Papal claims are false, one must really leave the Roman church; when a German became convinced that Hitler really

meant what he said, he had little choice but to leave Germany. One could choose to become a citizen of the Union of South Africa only as a desperate measure of protest, with the firm expectation of being jailed or worse.

But this only underlines the impossibility of getting along without Church and state: if one moves a little colony to Melanesia one will still have to set up some rudimentary government; the most isolated and hard-shelled Baptist reformer inevitably will create a little sect in his own image and likeness.

You Are Stuck

IF YOUR Church and nation are not absolutely impossible, then, you are stuck with them: you will not have the wisdom or foresight to found a new Church freer of temptations; you will be likely to find pretensions equally galling in whatever nation you emigrate to. Furthermore, you owe a certain debt to "your" nation and Church; they brought you up, and you can't be brought up differently; if you disagree with them, in part they taught you the very principles on whose basis you disagree; you belong there, and anywhere else you would always feel a little unnatural. What attitude are you to take when they start asking you to render to them what belongs only to God?

Refuse, of course; but to say this does not always take you too far. Sin and pride you will find everywhere. If as a historian one tries to dissect why a war began; or if one has ever been involved in a first-class parish dispute; or if one has seen brothers and sisters contesting a will—the analysis is endless. Every foolish action, every bitter word, every irrevocable step is the product of a whole inheritance of bad feeling and resentment working on motives which might otherwise have been decent ones.

After you think about the whole mess for ten minutes you will conclude that you can only explain it by beginning, "Now once upon a time there were a man and a woman living in a lovely garden with a lot of friendly animals; when all of a sudden one day . . .".

All the ills of our unhappy planet are interconnected and go back to a common source.

But if this is so, one would almost feel that every human institution as equally sinful, and there is no possibility of making distinctions. But this is just to turn Church and state over to the devil. Somewhere one must make a stand; but where? What cause can one take up that will not automatically turn us back to hypocrisy and self-congratulation?

The only possible answer we can think of is: "the cause of the weak against the strong". And obviously taking up this cause will not automatically put us in the right. The narrator of Camus's "The Fall" discovered that his central sin was the pride he took in his real benefits to widows and orphans. But it will not automatically put us in the wrong. This is not to say that the weak are always or usually innocent or deserving. But when one takes up the cause of the weak there is always a possibility of upholding the right principles. When one helps the weak they will not immediately start robbing or killing; they are not strong enough. More than that; among the weak there may really exist injured innocence—a child abused, a girl taken advantage of, a prophet stoned, a poor man brought to court.

Justified Support

THAT is to say, we feel that the United States really warrants our support to the extent that she refuses to use her power: to the extent that she honors her treaties with the Indians: that she ties no strings to foreign aid: that she refuses to do business with dictators who say they are on her side: that she is really concerned with the wronged Negro at home and abroad.

Likewise we feel that the Church warrants our support to the extent that she makes her central concern preaching the gospel to the poor: that she is sensitive to root out signs of anti-Semitism in herself: that she is anxious to avoid proselytizing: that she refuses to let bishops or clergy or vestries make themselves little popes: that she will not let fund-raising organizations high-pressure the uneducated or simple.

This you know; we have often said it before; and you can judge as well as we how far your nation or Church fits the description.

But the hardest thing to remember is that the weak do not always stay weak. Because

the weak are the people who are at the bottom of the ladder, and who are therefore the toughest, able to get along on the least. So when a turning-point in history comes, they are likely to come out on top; and the fact that they have been poor will not necessarily make them better when they are strong. Marx was moved at least in part by the human misery of the industrial proletariat; but look what has become of Marxism! The Christ was moved by the misery of the Hellenistic proletariat, the "sheep without a shepherd"; and look what has become of Christianity! The time when everyone starts coming into the Church, when Constantine makes the Gospel of the poor an official religion, is actually the time when one must start getting ready to move out of the Church.

Our Example

AND in fact it is very hard to find a case of complete injustice to throw oneself into heart and soul. Presumably some of the Africans whose cause Michael Scott has taken up can be cruel or superstitious. If a housewife is being persecuted by some local investigating committee because she subscribes to the New Republic, you may still find that she has around her a little clique of bitter and opportunist supporters. The secular reformer does not wish to believe this, because every man needs a visible symbol of the good.

Christians here are better off, because the records of Jesus' persecution show no trace of wrong motives on his part. Whether a wholly innocent victim can exist in history, as Christians believe, is a debatable matter; but the belief that it did prevents one from whitewashing over the elements of sin in other victims.

The one reason for the existence of Christianity is to offer for the world's worship the suffering of Jesus; when you come right down to it, the only holiday worth keeping is Good Friday.

Endless is our power of self-deception, of persuading ourselves that the cause of the weak is our cause. But we have been warned; and we have always the Christ as example and warning. We may then gladly (and unexpectedly!) support Church and state whenever—even if accidentally, even if only for a time—they take up the cause of the weak. And whenever they take up the cause of the strong we have again to begin resisting, to dissociate ourselves from them, to point at

inevitable Nemesis, to raise before them the example of Jesus.

Mostly they will not pay much attention to us. We will do well not to be too beholden to

either of them; Paul's tentmaking was a useful thing to fall back on.

We shall be lonely; but it will be such loneliness as is appropriate to the human condition.

Why People Do Not Go To Church

By Terence J. Finlay

Rector of St. Bartholomew's, New York

DURING the last weeks some of our newspapers reported that a recent poll taken throughout the country indicated that church-going has reached its highest level in many years. The paper I read drew a comparison between church-going in this country and in Great Britain; it showed that, whereas over fifty percent of our people attend church, the figure in Great Britain was only ten percent. While we may feel some sense of satisfaction from this sort of comparison, I think it is well to realize that we have no cause for complacency when we realize that almost fifty percent of our people attend church rarely, if at all. Easter Day is a clear-cut revelation to us of the fact that our present church buildings would be entirely inadequate to hold the people who really could come to church if they made that extra effort. How thrilling it would be if, from the point of view of attendance, every Sunday were like Easter. Let us, then, for a few moments look at some of the reasons for the non-attendance of this vast multitude.

First, we must admit that there are many people who, like the man described by the Psalmist, have very little belief in a God at all. "The fool hath said in his heart, there is no God". Will you note that it does not say "professes with his lips" or "writes with his pen", but "the fool hath said in his heart, there is no God"? Crowds of non-church-goers are to be found in this group. They would not go so far as the atheistic Communist and make their denial of God revealed by Jesus Christ. They probably would not even be heard openly admitting their atheism. But in their heart, they are to all intents and purposes practical atheists.

Many people rationalize with themselves and say that while they do not actually oppose the Church, and are not connected with any Church, after all they do believe vaguely in a Supreme Being. No thinking man would really declare that he has no belief in God. The

great trouble is that so many of these people are quite respectable; in fact, you may number many of them among your friends and acquaintances. What they fail to realize is that God has created them, just as he created you and me; that he has given them hearts and minds and souls. Through our worship, we try, however inadequately, to make contact with the one who created us. Those who neglect their attendance at the Church of God may stimulate their minds through reading and discussion groups; they may feed their hearts with love and other emotions; but they are slowly starving their spiritual being, for unless the soul is fed, it shrivels and dies. Those who find no meaning in going to church have lost their sense of contact with God. They are perishing—even though it may be in a most respectable manner.

The Challenge

RIGHT here we have a challenge confronting us. Those who gather in church move in all walks of life. We come in contact with many of these—if I may so term them—"respectable atheists." I think that it is up to those of us who believe in the Church, who feel that it has a vital role in the community, to say so. Ours is the opportunity of witnessing for Christ and his Church, in our day and generation.

I would be the first to admit that one of the reasons some people do not come to Church may be found within the Church itself. There may be the feeling that the Church has lost its relevancy to the present-day world; that its language is archaic and outmoded; that the clergy use words and phrases which have little meaning for their listeners. We should remember that some of the words that fall so glibly from our lips—such as Incarnation, Grace, Redemption, Salvation—have to be interpreted in modern language to this genera-

(Continued on Page Twelve)

BOOKS . . .

Kenneth Ripley Forbes
Book Editor

Unity in the Faith by William Porcher Du Bose. Seabury Press. \$3.00

There comes to us in this book a collection of the most refreshing theological essays. Written by a profound student of theology and Biblical exegesis, they are expressed in language so unlike the technical jargon of most theological treatises that the wayfaring man, though a fool, shall not fail to have some clear understanding of the deep realities they set before us. These essays were originally published in *The Constructive Quarterly* from 1913 to 1920. They are a fair and adequate summary of the author's teaching in his earlier and longer books.

Professor Pittenger of the General Seminary is the editor of these remarkable essays and he expresses the conviction that Dr. Du Bose "was the only important creative theologian that the Episcopal Church in the United States has produced". Referring to the present collection of essays, he says: "Here is a living thinker, much more living than many who happen to be physically alive at the present day. His thought is as vital, as relevant and as theologically impressive now as it was thirty and forty years ago. And it is my opinion that when the 'neo-orthodoxy' which is now having its day comes to an end, and men and women are looking once more for some intelligible and believable theological orientation, Dr. Du Bose's work will be there for them to study."

Particularly valuable and enlightening for the average reader are the essays entitled "Resurrection", "The Church" and "Evangelical and Catholic". Churchmen should be grateful to Seabury Press for giving us this long overdue volume.

Ten

Torch Books Harper & Brothers
Harper's Torch Books is a series of theological classics in reprint form at moderate prices. The six latest titles which have come to our desk are all of permanent value for masters or students of theology.

They are: *The Word of God and the Word of Man*, by Karl Barth (translated by Douglas Horton), \$1.65; *The Influence of Greek Ideas on Christianity*, by Edwin Hatch, with a foreword by Frederick C. Grant, \$1.45; *Paul*;

Jamestown . . . is our best les overseas missio



Above is shown the seal of the Virginia Company of London which was, in truth, a joint stock corporation. The Virginia Venture was a truly national enterprise with hundreds of stockholders, some large, some small, in nearly all parts of England. It was this company, with private capital, which made the first investment in America.

Of course the Church came to the New World along with those who were primarily engaged in a commercial enterprise. That's the point! The Bishop of London, who then as now had responsibility for the missionary work of the Church of England, saw the Church's responsibility for taking the love of Christ wherever the flag of England was carried. Otherwise, the Reverend Robert Hunt would not have been numbered among the small band that established the first permanent colony at Jamestown; otherwise nineteen clergy would not have come to Virginia during the first eleven years of colonization. But more important, had not the Bishop of

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281 FOURTH AVENUE, N Y

THE WITNESS — JUNE 6, 1957

a *Study in Social and Religious History*, by Adolph Deissmann, translated by William E. Wilson, \$1.45; *The Beginning and the End*, by Nicolas Berdyaev, \$1.35; *Christian Faith and Natural Science*, by Karl Heim, \$1.25; and *What is*

Christianity, by Adolph Harnack, translated by Thomas Bailey Saunders, \$1.35.

For those sensible folks among theological scholars who do not scorn paper-back reprints, these books will be welcome additions to their libraries.

The Sources of the Synoptic Gospels by the late Wilfred Knox. Vol. I. *St. Mark* (1953). Vol. II. *St. Luke and St. Matthew* (1957). Cambridge Univ. Press, \$4.00 each.

The Dean of the Queens' College, Cambridge, Dr. Henry Chadwick, has performed a labor of devotion in editing the work of the late Dr. Knox. The author was troubled by the results of Form Criticism, and undertook to show that between the original oral tradition and the finished gospels there was a stage during which brief collections, "sources of sources"—or "tracts," as he called them—circulated in the Church. This is a most probable theory, though some of the evidence may be interpreted by experts in a different way. Slowly the conviction is spreading among scholars and students that the gospels were not literary creations by individual authors but "traditional" books, and belonged to the Church from the beginning; they used the Church's tradition, and were written down for the Church's purposes of instruction, worship, polemic, and propaganda or evangelism.

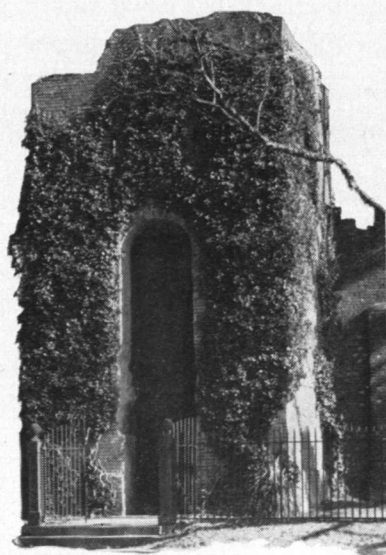
—F. C. Grant

Sermon Outlines on the Lord's Prayer. By Iran Pettitt. Morehouse-Gorham. \$.50

One need not be a preacher to find this little pamphlet of value. It is a simple and sound instruction in the art of Christian prayer. It is something like a simplification of that profound book of Evelyn Underhill's, *Abba Father*, and that is high praise.

Saints and their Flowers by Gladys Taylor. Morehouse-Gorham. \$2.75

This is a book, illustrated with curious and interesting pictures, which deals with legends of the saints, major and minor, and with entertaining stories of the traditional connection of many of our common flowers with this and that saintly person. Lists of flowers and of saints serve for the index of the book.



The Church of Jamestown

NATIONAL COUNCIL OF
EPISCOPAL CHURCH

W YORK CITY, NEW YORK

DR. FINLAY'S ARTICLE

(Continued from Page Nine)

tion. I am quite sure that sometimes our preaching is beyond the average person in the pew. There is no doubt that some people do stay away from church because they do not understand what it is all about.

Adeline Patti described the location of her home in Wales as being "twenty miles from everywhere and very beautiful." The latitude and longitude which she gave would seem to locate many of our sermons, for they are at least twenty miles from any definite point on earth. Possibly there may be some question at times about their beauty, but there is no doubt whatever about the distance! The preacher should remember that he has to reach the hearts and minds of people who have not passed through the doors of a theological seminary.

We now come to another oft-repeated reason for the lack of church attendance. This is that some church member at some time has done us a wrong. We felt that this was unworthy of what he represented, and therefore we have stopped attending any place of worship. We must take this to heart for in a very real way Christ has committed his cause into our hands. When we do something that is unworthy of our Christian calling, we let him and his Church down.

There seems to me a weakness in the argument of those who declare, "I will have nothing to do with the Church because I know some one—clergyman or member—who has committed a fault." This is all wrong, for it is like saying, "I believe my doctor to be incompetent. Therefore I shall not seek good health any more." It is just as ridiculous as saying, "I will have nothing more to do with music because the girl next door cannot play Beethoven's Sonatas." The Church is made up of men and women like ourselves; and Christ has committed this treasure to earthen vessels. There will always be people who will let the Church down. But that is no reason for condemning Christ or the Church which bears his name.

Then there are those who have lost any desire to come to Church until they are stabbed awake by some great event in their lives. It may be the baptism of a child or grandchild; it may be the wedding of a friend or a mem-

ber of the family; or it may be to pay their last respects to a business associate or a loved one. They do go to church, not because they really want to, but because they feel it is their duty to their friends or their family. But they should remember that they belong to a greater family—the family of God who created them!

The Soldier

AT THE close of the last war, just before the Christmas season, I called on a returned soldier, who had been a prisoner of war in a camp in East Germany under a harsh commandant. When we were alone for a few moments, he mentioned the previous Christmas, when their padre, who had been captured with them, requested permission to hold a Christmas service. He was told that he could hold the service only if it were in the open air, as the commandant felt that the bitter weather would deter them. But the prisoners cleaned their old uniforms and patched their worn boots, and, he said, "We went to our Christmas Day service as if we were going on parade. As I stood there in the snow and heard the words of the Christmas service, I resolved that if I ever got back home again, I would be in church on Christmas Day, and at other times as frequently as I could."

Christmas Day came, and I looked for him at church in vain. That evening I stopped by at his home, which was just down the street; and when he saw me he was so mortified that he buried his face in his hands. Then he looked up and said, "I went out with some of my friends last night, and I got drunk. When I woke up, it was almost noon; and I had missed my Christmas service. I feel so ashamed." "How could you forget so quickly?" I replied.

How can over fifty percent of our people forget God's blessings? How can they forget the God who created them? How can they forget and stay away from his house?

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Don Large

The Church's Bull Pen

"Now that the baseball season is on again and the joyous sound of wood against horsehide is heard over the land," says Halford Luccock, "I recall the talk I once had with the manager of a major league ball club. We talked of curves, knuckle balls, and Texas leaguers, and finally reached the subject of the bull pen.

"Now, the bull pen, as everyone except Aunt Matilda knows, is a space in the corner of the outfield, to which reserve pitchers are sent to warm up in view of the possible collapse of the pitcher when he can't find the plate or when he's being hit all over the lot. I asked the manager what effect it has on a pitcher when he sees another pitcher warming up to take his place.

"He said that some pitchers get more jittery than ever and begin dealing out bases on balls with generous abandon. Others tighten up and sail the ball over the plate with the deadly aim of an Annie Oakley. It must be a tough spot for a pitcher to be in—hearing the thump of the ball in the catcher's mitt out in the bull pen, and realizing that any pitch may be his last for that game."

If, without irreverence, we could apply the bull pen idea to the Church, the results would be certainly thought-provoking. It might be good for a preacher if he knew there was another parson warming up in the parish house, ready to take over the pulpit as soon as the starting preacher's sermon began going wide of the congregation! An ecclesiastical bull pen might be the means of parochial salvation.

It wouldn't be the first time it had happened in history. The first-century-Jerusalem Church practiced racial and cultic discrimination and segregation—and by the year 70 it was a dead and by-passed Church. By the same token, St. Paul gave young John Mark a golden chance to be a gallant missionary. But when Mark flinched in the face of opposition and couldn't stay in there pitching with cool courage and conviction, Paul lost no time sending him to the showers. Mark fortunately made a comeback before it was too late, but that was the end of that particular contest—and who knows how the Christian enterprise may have suf-

fered as a result of that early defection?

You and I are in charge of that same Christian enterprise today. If we fail in zeal, faithfulness, and alertness of spirit, God will not be mocked. It may even be that a "rookie" group on the outer fringe of Christianity may be showing a more disciplined control of Christ's Word than we or the Presbyterians or the Methodists or the Roman Catholics, for example, are displaying. And in that case, the Lord will certainly lose no time in replacing us! Thank God for the threat of being sent to the showers, and for the presence of the bull pen. They both remind us that, in the Christian contest, Christ has room for none but first-string contestants!

NOW HEAR THIS

By Frederick A. Schilling

The Gospels for Whitsunday

St. John 14:15-31; St. Luke 11:9-13

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

The association in the Prayer Book of St. John 14:15ff. with Acts 2 makes this Johannine selection a commentary on the Lukan account. This is entirely in harmony with the nature and purpose of this Gospel in its entirety. It is the extension into the present of the inner elements of past events. The age of the spirit had its impressive inaugural on Pentecost but its quiet inception in Jesus himself, in his character, his words, his acts. So, Acts 2 is the fulfillment of the mind of Jesus.

St. John understands the author of Acts (St. Luke) perfectly. The Lord has returned as spirit, and has equipped his disciples to make proclamation of his reign, and from here on he is by their side as counsellor (the Greek, "paraclete"; Latin, "advocatus"; cp. Socrates' "daimon", the monitor within him). The Evangelist St. John is an exhibit of this function as he interprets and construes the original events and as he actually speaks in the role of the risen and present Lord. St. John does not glorify himself, but he throws the spotlight constantly on **Jesus the Counsellor** ("Comforter" in the AV). He is the advocate

who intercedes for us, but also the spirit that informs and guides us. This is the doctrine of this Gospel selection.

The last sentence of verse 31 has been omitted: "Rise, let us go hence." This has been variously explained, but the simplest meaning is suggested by the connection between chapters 13 and 14. The former stands, narratively, in the location of the other Gospels' account of Jesus' last supper. Chapter 14 reads as conversation on that occasion. When it is finished, Jesus bids them to rise and go out with him (14:31, cp. St. Mt. 26:46). It all looks to the future, the age of the New Testament. Actually, it is there already. The Evangelist reads his contemporary experiences as implicit in Jesus' mind. The exalted Lord of the Evangelist's day has gathered up into himself the figure of the historic Jesus, as the historic Jesus of that night has already living in the future. We can see that quite clearly when we notice how, for example, the description of the counsellor had its seed thought in words of Jesus transmitted by the earlier Gospels about the spirit that would speak to the disciples when on trial (St. Mt. 10:19, 20; St. Lk. 12:11, 12; St. Mk. 13:11).

Certain details of the passage are especially significant. The "comforter" in verse 16 is spoken of as "another" in contrast with the historic Jesus, but in v. 18 he is definitely identified as Jesus now in spirit form "in you" (v. 17). "I live" expresses the essential fact. It is really not the Jesus of past history, but the Spirit-Jesus speaking through the Evangelist, and always speaking in the spirit of truth. "That day" (v. 20) had therefore come already. However, St. John's spirituality is not a mysticism devoid of ethical teaching and action. It has commandments which must be kept. These are the words of Jesus transmitted in the earlier Gospels and enlarged in the new. St. John is reiterating their importance (verses 15, 21, 23, 24, 25, 31). The Spirit is not something vaporous, but truth that is known, read and heard from Jesus' authorship. Therefore, Spirit and exalted Jesus are one. This is the spirit that will lead to more profound revelations (cp. 1. John 3:2).

In answer to the conventional question in v. 22 it is reaffirmed that the revelation of the ascended is ethically conditioned. The Holy Spirit and the Spirit-Christ are further equated by the phrase, "in my name" (cp. 1. John 2:1; Ro. 8:34), and by the specification,

the logical corellary, that further teaching will be in harmony with previous teachings of Jesus. Here is the principle and criterion of a living tradition. The farewell in v. 27 is only relative. Peace is the constant gift. There is a continuing rhythm: "I go . . . I come", like the movement of light waves. "In me" the prince of this world has no power (v.30). This is for us. In communion with him, in his place as in a city of refuge, there is safety, because he is beyond the devil's reach. Jesus in his day had already seen Satan fall (St. Lk. 10:18).

This Gospel lesson shows how the inner reality of Acts 2 is permanent in the genuine Christian fellowship of love and faithfulness without the temporally conditioned external phenomena of that Pentecost. Ethics rather than ecstasy is the area of God's residence (v. 23).

The Lukan Gospel selection urges Christians to seek consistently and earnestly to have this indwelling Holy Spirit. It is God's gift, not man's production. God does not jealously keep it for himself. Man needs it, and God gives it to him who seeks as naturally and gladly as a father gives food to his hungry child.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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THE WITNESS

Tunkhannock

— Pennsylvania

Without The Cross

By Benjamin Minifie

Dean of Cathedral, Bethlehem, Pa.

WHAT should be the Church's attitude toward religious movements such as Christian Science, Unity, Positive Thinking, etc., which have influenced so many people both in and out of the traditional Churches? We put them together here because they all stem from what is known as "New Thought", they all promise health, happiness and success (even in a material sense) to their devotees who have learned to pray rightly.

New Thought is Christianity without the cross, it has been said. Our general protest against these groups is that they offer troubled souls a half-truth. Admittedly joy and health and peace are promised to God's faithful ones, but this is not the whole story of the Gospel. It is joy, health and peace in spite of the tribulations of this world. Indeed, Jesus makes it rather clear that those who really take him at his word can expect to have

a hard time of it in this life. It is still a world that crucified Christ and is in rebellion against God. The Gospel is not a success story, not in any sense that the Positive Thinkers would have us believe. It ends in an invincible hope, with an immortal victory—but only after a terrible cost and sacrifice. True religion loves and serves God for his own sake. It does not aim at using him to get prizes and favors.

We should point out that Unity teaches the spirits of the dead are re-incarnated, made blood and flesh in new form. Mary Baker Eddy's theory that all sickness and suffering are errors of the mortal mind is entirely contrary not only to the Bible but to the evidence of mind and senses.

It is a terrible error to say that "one religion is as good as another." That is to say that truth does not matter. To be tolerant does not mean that we should not have a good understanding of and commitment to what we believe and what our Church believes and practices. We should be tolerant of people, but not tolerant of error.

Seminaries close for the summer, BUT---

the preparation of those who are called to the Sacred Ministry does not cease on that account.

A thousand, and more, young men go out during these summer months to gain practical experience in pursuits related to their future responsibilities. Clinical Training in hospitals, missionary work at home and overseas, service in camps and institutions the country over, are all regarded as part of their theological education.

To their "book learning" are thus added the test and practice of Christian truth in life.

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PEOPLE

CLERGY CHANGES:

ANDREW B. JONES, rector of Epiphany, Baltimore, Md., becomes rector of St. Paul's, Stockbridge, Mass, June 15.

ROBERT C. RUSACK, vicar of St. James, Deer Lodge, Mont., and associated churches, becomes a student at St. Augustine's College, Canterbury, England, Sept. 1.

PEYTON REED, formerly ass't at St. Thomas, Terrace Park, O., is now rector of St. Paul's, Logan, O.

J. LYON HATFIELD has retired as rector of St. Stephen's, Bridesburg, Philadelphia.

DONALD L. JACKSON, formerly ass't at St. James, Wichita, Kans., is now rector of Christ Church, El Reno, Okla.

DONALD L. RHAESA, on the faculty of Shattuck School, is now rector of the Holy Spirit, Missoula, Mont.

CLOUD C. RUTTER, formerly rector of Grace Church, Lake City, Pa., is now rector of St. Barnabas, Marshallton, Del.

HUNSDON CARY Jr., formerly rector of Grace Church, Sandusky, O., is now rector of St. John's, Youngstown, O.

WILLIAM G. WORMAN, formerly at Bexley Hall, is now rector of St. Andrew's, Mentor, O.

ELLSWORTH B. JACKSON, formerly rector of All Saints, Toledo, O., is now ass't at the Incarnation, Cleveland.

STEWART J. LABAT, formerly at the Ascension, Gaithersburg, Md., is now rector of St. Paul's, Marion, O.

ARTHUR W. RUDOLPH, formerly vicar of Trinity, Madera, Cal., is now vicar of Christ Church, Victorville, Cal.

MARVIN A. NORDMEIER, formerly vicar at Victorville, Cal., is now rector of St. John's, Worthington, Minn.

REYNOLD B. BODEN, formerly associate rector of All Saints, Pasadena, Cal., is

now on the staff of St. Alban's, Los Angeles.

E. PHILIP DIGNAM, formerly rector of St. Athanasius, Los Angeles, is now rector of Holy Trinity, Covina, Cal.

CHARLES H. DOUGLASS, formerly rector of Trinity, San Antonio, Texas, is now rector of St. John's, Montgomery, Ala.

GERALD G. GIFFORD, formerly rector of St. Stephen's, Hawaii, is now rector of St. John's, Worthington, O.

PAYTON G. CRAIGHILL, formerly ass't at the Redeemer, Baltimore, Md., has accepted appointment to Okinawa.

WILLIAM P. WEEKS, formerly rector of St. Peter's, Pasadena, Texas, is now rector of St. Peter's, Kerrville, Texas.

JAMES I. DAVIDSON has resigned as rector of St. Andrew's, Chicago, to do graduate work at the University of California.

FREDERICK W. FIGGE, formerly curate at St. Paul's, Syracuse, N. Y., is now rector of St. Peter's, Westfield, N. Y.

ORDINATIONS:

FREDERICK S. BURFORD 3rd was ordained priest on May 25 by Bishop Mosley.

He is curate at Calvary, Hillcrest, Del.

JOHN R. SYMONDS was ordained priest on June 1 by Bishop Mosley at St. Stephen's, Harrington, Del., where he is vicar.

EMMET SMITH will be ordained deacon by Bishop Burroughs on June 14 at St.

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DEATHS:

W. CLINTON BILLING, 52, ass't to Bishop Bloy of Los Angeles, died suddenly on May 8. He was instrumental in establishing 25 new missions in the diocese during the past six years.

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Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

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

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

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THE EPISCOPAL CHURCH

What I Found

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The WITNESS

THE WITNESS — JUNE 6, 1957

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CHURCHMEN TESTIFY ON FOREIGN AID

★ A number of Church leaders testified May 28-29 on the moral and spiritual base of our foreign aid policy before the foreign affairs committee of Congress.

Bishop Dun testified on May 28th and the following day another Episcopalian, Mr.



BISHOP DUN

Harper Sibley of Rochester, N. Y., appeared before the committee.

The hearing is to be continued on June 5th, with five Church leaders appearing, including Mrs. Theodore Wedel, Episcopalian who is appearing in her capacity as president of United Church Women.

FINDLAY PREACHES IN WASHINGTON

★ The Rev. Terence J. Finlay of St. Bartholomew's, New York, was the preacher on May 26th at a service held at the Epiphany, Washington, D. C. commemorating the 115th anniversary of the signing of the treaty fixing the Canadian boundary westward of the Rockies. Dr. Finlay is a native of Canada.

The rector of the Epiphany, Charles Kean, said the event

was a world peace service since it called attention to the ability of English-speaking peoples to peacefully negotiate.

BLUE JEANS ARE DANGEROUS

★ The Rev. Thomas P. Duffy, Roman Catholic priest of Nashville, Tenn., has told parents and teachers that sending boys to school in jeans "has a communistic tendency."

The wearing of jeans, he stated, "if not directly fostered by an anti-Catholic mode of thought, is certainly in line with the philosophy of those who would impose the proletarian viewpoint upon us all. In other words, the dressing of our children in the costume of manual laborers has a communistic tendency and influence whether we realize it or not."

OSCAR SEITZ WINS FELLOWSHIP

★ The Rev. Oscar J. F. Seitz of Bexley Hall has been awarded a fellowship by the American Association of Theological Schools. He is to take a year's leave of absence to explore the possible relationships between early Christian literature and the Dead Sea Scrolls.

RETREAT HOUSE IN FLORIDA

★ Bishop Louttit of South Florida has given permission to the Order of St. Francis, to open a retreat house in the diocese. It is expected that two priests and two lay

brothers will soon occupy the former deanery in Orlando.

They will be available for teaching missions and other spiritual exercises throughout the diocese.

CONNECTICUT HAS RECORD BUDGET

★ The convention of Connecticut adopted a record budget of \$393,518. It also voted to set up a committee to compile facts, estimate financial requirements, prepare plans and to report to a special convention concerning the future needs of the diocese.

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CHAPLAIN KRUMM AT KENTUCKY

★ Chaplain John M. Krumm of Columbia University was the speaker at the graduation at Episcopal Theological Seminary in Kentucky. The service was held at the Good Shepherd, Lexington, May 29th.

There were five men in the graduating class, four of who are already ordained and in charge of churches.

MINISTERS DRAW UP FUNERAL STANDARDS

★ Simple services with emphasis on privacy and dignity were recommended by a committee of Protestant clergymen appointed by the Denver ministerial alliance to draw up a set of standards for funeral procedure.

The committee's report was adopted unanimously by the alliance at a meeting attended by more than 100 ministers.

Recommendations of the committee included:

Use of flowers at funerals be discouraged. In place of flowers, sympathizers may send "some gift to the church or cause in which the deceased had an active interest."

Public viewing of the remains be discouraged. A private viewing for relatives might be arranged if it would offer comfort.

Church, military and lodge funerals should not be intermingled.

Modest appointments be made for the disposal of the corpse.

No funeral arrangements should be made until the officiating minister has been consulted.

The alliance urged individual churches to adopt the standards and give them wide dissemination.

The committee opposed public viewing of the deceased because it "tends to emphasize the mortal and material rather

than the triumph of the spirit."

It also said that a funeral presided over by the clergy "should be a distinctly religious service" and therefore no funeral arrangements should be made before seeing the officiating minister.

The clergymen urged that private services be held before burial or cremation. Later a memorial service may be held in a church, they said.

RACE RELATIONS IN THE SOUTH

★ Speakers at a conference on Christian faith and human relations voiced cautious optimism over the progress and the future of race relations in the South.

Herman H. Long, Nashville, race relations director for the home missions board of the Congregational Christian Churches, said the most widespread and general change in the religious field since the 1954 Supreme Court anti-segregation decision has been the formation of interracial ministerial associations.

He said such associations have been organized in 20 Southern communities, among them Richmond, Va., Little Rock, Ark., Charlotte and Asheville, N. C., and Knoxville, and Cleveland, Tenn.

The Rev. James Barnett, associate professor of Christian ethics at the Episcopal Theological Seminary of the Southwest, Austin, Tex., said:

"The southerner takes his religion seriously. When he

says that Jesus Christ is Lord, he means it. He can be led to see that Jesus is Lord over all human relations.

"He can be led to see that his ultimate loyalty is not to Jim Crow but to Jesus Christ. The truth spoken in Christian love will bear its anticipated fruits. To that end we are called to self-dedication."

The theologian said the local minister must take the lead in changing "un-Christian attitudes on the subject of race."

But he added that such grass-roots "Christian social action" will be greatly enhanced by interdenominational cooperation. Barnett said such cooperation should include "the spokesmen of Judaism and the Roman Catholic Church."

URGE END OF BOMBS

★ A resolution urging UN and the major powers to ban atomic weapons was adopted at a peace meeting in Budapest on May 26th, sponsored by the Reformed and Lutheran Churches of Hungary.

The resolution quoted statements by the second assembly of the World Council of Churches; Albert Schweitzer; Karl Barth; Bishop Hans Lilje of Germany; all urging the end of atomic weapons and disarmament.

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BACKFIRE

Frederick C. Grant
Professor at Union Seminary

I wish someone could tell us why so much religious writing is so insufferably dull—"flat, stale, and unprofitable." People write about religion, sometimes, as if all the sparkle and vitality had gone out of it; as if they no longer enjoyed it, had no further enthusiasm for it, and only kept on going through the motions as a matter of habit! You remember that L. P. Jacks wrote a book, years ago, on *The Lost Radiance of the Christian Religion*. He must have been reading some of the stuff I refer to!

But the *Witness* is a great exception. It has always been a bright and interesting paper from the first issue when Bishop Johnson founded it. There is an open forum in its pages. No punches are pulled. One can say his say, and will not be debarred from getting his ideas off his chest (see for example the correspondence page). We have been accused of being pink, and of being reactionary; of being high Church and being low—and broad; we have been socialistic and also anti-social. All the while the reason has been that *so is the Episcopal Church!* We represent *all sorts and conditions of people*—as Bishop Johnson used to say, "The P. E. Church is no club for saints but a hospital for sinners." We have radicals in our midst, who want to see a better, healthier, better educated, fairer and more honest world right here and now. We also have

reactionaries who fear that too much socialization will jeopardize the accumulated values from the past.

And a journal that stands for freedom of thought and discussion, for *educated and informed* opinion, and not just hand-me-down views, must stand out in the open and be regarded by some as one thing, by others as something else.

Meanwhile the *Witness's* true loyalty is to Christ and his Gospel, his teaching and his Church, his revelation and his redemption—which is something that applies to every last detail of human life, and not just theology.

I wish more of our thoughtful and thought-stimulating Episcopalians (I mean teachers and intellectual leaders in communities all over the country) were aware of what this journal is doing. I am sure they would find it to their liking, thought-provoking, informative, encouraging.

Dr. Eugene M. Blake
Layman of North Haven, Conn.

It seems to the writer of this note that the tone of the editorial in the May 16, 1957, issue of the *Witness* has struck a new low in the use of words. When no better expression in English is conceivable than "what the Hell?" lets get someone with more refinement to do the writing.

I am sure that the statement attributed to St. Paul that all men are stinkers will add greatly to the respect of the non-Episcopalians for our ancient Church. At the least

let us hope that none of the non-conformists people read the *Witness*.
Yours for more reverent editorials.

Page Tredway Jr.
Layman of Little Falls, N. Y.

Occasionally, an article on a theological subject gets down to my level. A case in point is Don Large's column in the May 23rd issue, wherein he discusses china eggs. It is my impression, likewise based on boyhood recollections, that the china eggs are placed in the nest so the hen would not realize that her own eggs are being taken and therefore, would return to the nest the next day to lay another egg. Possibly some expert could enlighten us.

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