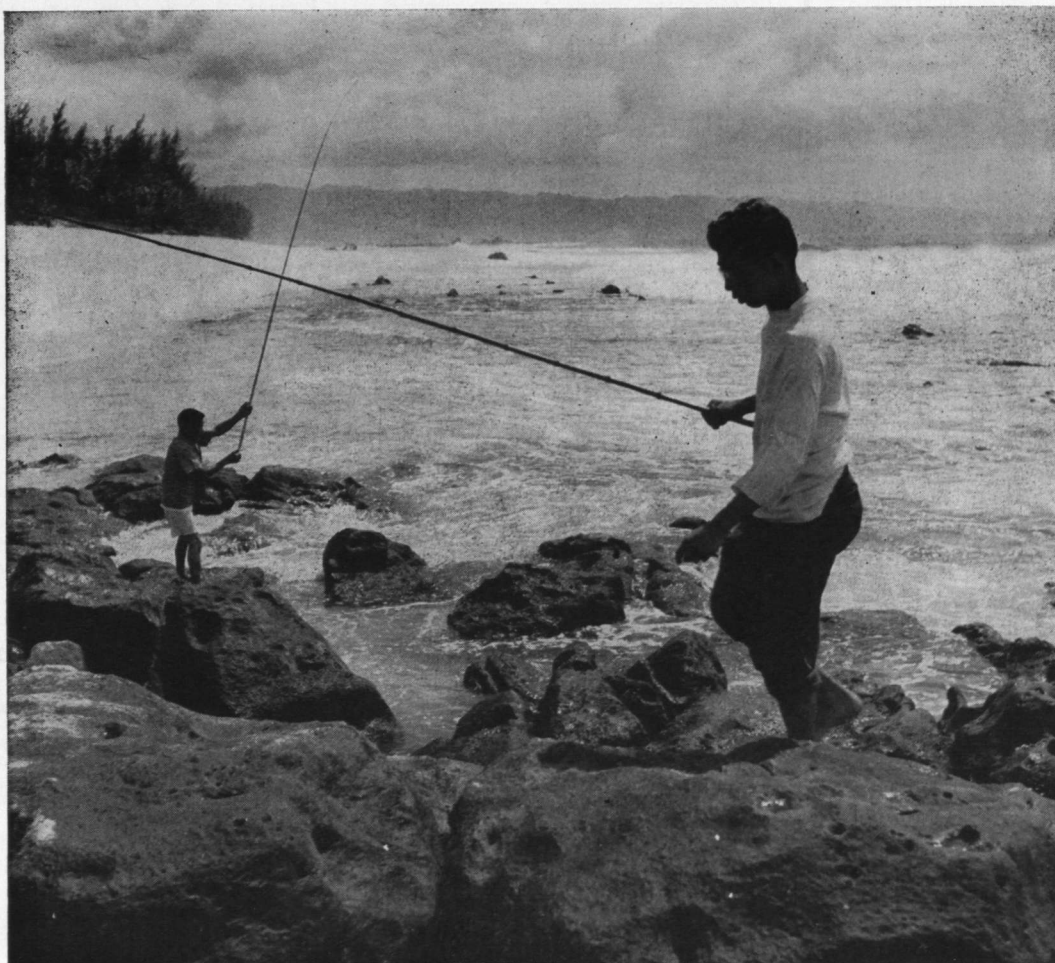


The **WITNESS**

JUNE 13, 1957

10¢



OAHU, HAWAII

Many Episcopalians of this Church stronghold
make their living as fishermen

AN ANSWER TO HROMADKA

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For Christ and His Church

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

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Story of the Week

Young People Uncertain of Future British Survey Reveals

By Ruth Adams

Social Workers of England

★ There are some verses about the days of the Bright Young Things of the 'twenties, with a refrain: "When you were young and I was young, the world was young indeed."

It is perfectly true that there was a feeling, then, of being at the beginning of a new era which was more than the usual discovering of the world by each generation in its teens.

In the twenties, our elders discovered, to our immense gratification, that youth was always right and maturity was mostly wrong. The fact that respectable matrons and mothers of families blossomed out into short skirts, like their daughters, was symptomatic.

My own parents often told me how the conventional head-shaking over the foolishness of young people had disappeared from the social scene almost while they watched.

In a way, we have never returned to the head-shaking. But since the war it has reappeared in a different form. We feel guilty and apologetic towards the children who were raised between 1939 and 1945, just as our parents did because we were raised between 1914 and 1918.

They smiled over our wildness in the twenties. We are glum about our delinquents and our maladjusted adoles-

cents. We draw up figures about them, divide them into statistical tables and search out the reasons which made them what they are.

I find, on studying the latest of these surveys "In Their Early Twenties", by T. Ferguson and J. Cunnison, Oxford University Press, that the really saddening thing is not either the delinquency recorded, or even the dismal background of many of the young men, but the fact that so few of the best of them seem to know where they are going.

Job Changing

The picture is of aimless changing of jobs; of not knowing whether they liked or disliked their national service time, and of hobbies and leisure activities taken up but never pursued.

For instance, planning ahead is perhaps most clearly seen, round about twenty, in training for a job. You can make a good guess from an end-of-term examination list, at school-leaving age, as to which boys will get themselves apprenticed to a trade and which will take an unskilled or blind-alley job. It is the boys who did well at school who have the imagination to look ahead and the strength of will to take lower wages for the sake of the future.

But we find, with the Glasgow "early twenties" who were examined that over a

quarter of those who had launched on an apprenticeship dropped it before they qualified. It did not make much difference whether they were interrupted by national service or whether, through being rejected as unfit, they could go straight ahead.

By the age of twenty-two only (roughly) three-quarters of them were doing the skilled work which they had chosen on leaving school. There is, in fact, a marked "movement away from skill . . . at all levels of scholastic ability."

This decline in apprenticeship is first (and most important) damaging to individuals. The skilled artisan, besides being of the aristocracy of labor, is, on the whole, a happy man, with his own valued place in the community. It is his children whom you find doing well at school and going on to skilled work themselves.

Loss to Country

But apart from this, it is also damaging to the country. "There can be little doubt that national service is one factor contributing to the loss. The service view on this matter is quite plain and understandable."

It was summed up by Major-General V. D. G. Campbell. "The vast majority of young men going into the army would be well advised to forget completely for the two years of their national service anything to do with their civilian training and put all they could into their jobs as officers,

N. C. O.s or soliders; at the end of their service they would find themselves far better fitted to compete successfully in civil life."

More deferment for apprentices, these authors consider, might check the drift away from trade. It is hard, when you come back from service, to fit into the training mould which contained you quite comfortably when you were a boy without experience of the world. Many of them found that although the job itself might still please them "the wage that went with it did not."

Nearly all these young men had some leisure interest. Football was the top favorite; then "the pictures"; then dancing; then "courting"; then cycling. At the age of seventeen, three in ten were members of some organized social group—such as a club—but at the age of twenty, only one in ten still was.

Evening Classes

Between the ages of 14 and 17, a quarter of them attended evening classes—either those connected with their career or with some special interest of their own. But by the time they were twenty, only three or four out of a hundred went to any at all.

A great many of these young men—fifteen per cent—were convicted of crime between the ages of eight and twenty-two. Most of them, like the case-histories of "Henry" and "Howard" and "Peter" recorded in this report, followed the same monotonous pattern. "I get so bored of vice; it never varies," a prison psychiatrist said to me.

Their housing district was poor; their home was overcrowded; their mothers deserted home intermittently or went out to work; the boys were arrested for petty theft

and put on probation; later for more serious theft; later still for housebreaking.

The optimistic idea that national service itself has a good disciplinary effect and "makes a man" of the delinquent is not supported by the facts. There was no appreciable difference between the records of men accepted for service and those rejected; nor in the type of crime committed by them.

High Wages

Yet these young men live—or have lived up till now—in an era of full employment and high wages. When I used to visit Glasgow during the depression, their fathers must have been among those standing about on the street-corners, overtaken by the hopeless misery of prolonged unemployment—of realizing, month by month, that you are of no use to anybody at all.

The young men of to-day live in housing conditions which have improved greatly during the eight years since they left school. Why have they—from the impression given by this survey—no abiding sense of purpose, no idea of what they mean to do with their lives?

Two reasons are clear enough. One is that, although their housing conditions may be better, they are still bad. One out of every five still lives in a slum or a near-slum area. Another is that the pattern of their lives was laid down long ago, in childhood, in the days of war and immediate post-war.

A previous report "Disinherited Youth," published in 1943, disclosed "unrest, disappointment and social misery" among the young people it studied; and concluded that much of the damage had already been done "during those very important and impres-

sionable years between fourteen and eighteen."

Service Hiatus

But there is also no doubt that national service does something to a boy's life besides making him fitter physically. Sometimes it seems that the physical advantage is the only one he gains. The years of national service loom ahead from school-leaving onwards. Is it worth embarking on an apprenticeship which is going to be interrupted, either during its course, or immediately you are about to grasp the fruits of it?

The fact that the men rejected for the services also showed a drift away from jobs which require training does not alter the picture. They did not know they would be rejected when they made their plans—or rather, omitted to make any constructive plans for the future.

The approaching service-time also affects the school-leaver in another way. Employers are apt to fight shy of taking on a boy after he has passed his seventeenth birthday. This leaves the field deceptively clear for the school-leaver. He finds himself popular with would-be employers and can take his choice of a job. "Many, tempted by high wages, find their way into unsuitable and dead-end jobs." It is hard to find yourself very much in demand at sixteen and not wanted at all as you approach eighteen.

When you look back on yourself at the age of seventeen or so, you may remember that two years looked like a very long time—much longer than it looks now. Anything might happen in two years. You could hardly see beyond it, enough to say definitely what you wanted to do at the end. The service years can-

not be compared with going to the university, because that was on the straight line of your objective—a step towards your career.

The headmaster of Daniel Stewart's College, Edinburgh, finds that the average boy looks upon national service as "a break and an opportunity to come back to something different" and only the boys of better quality regard it as "a gap with the result that they tend to leave school earlier than usual."

Some industrial firms report that many of their young trainees do not come back to them after service and that those who do return are often unsettled and poorer workers than before they went away. The National Farmers' Union of Scotland reports that fifty per cent of farm workers called up do not return to the industry.

The fact is that we have an unrealistic, rosy idea that change is necessarily a good thing in itself for the young; and that taking a boy out of his environment and letting him see a bit of the world will make him a happier and more successful man.

Scottish Church Leader Demands Protests On Bomb Tests

★ Sir George MacLeod, newly-inducted moderator of the Church of Scotland, said that the Christian Church's "silence, connivance and collusion" on the nuclear weapons issue is threatening the future of Christianity in the East.

In his closing address to the Assembly's annual sessions in Edinburgh, he also cautioned that "the East is not going to accept what we call Christianity unless the Church of the West moves more quickly about Church union."

Continuity

It seems this is not true. Perhaps we ought to know this, because we know already, from the careers of deprived children, that young creatures need continuity more than anything else. Taking them out of a bad home, for instance, and putting them in a splendid institution, never works out the way we thought it would.

Perhaps we should realize it, too, from the discouraging figures of juvenile delinquency in the new towns. The children are better housed and better in every material way—but not better-behaved. It begins to look as if something happened to them when they were taken out of the traditional ways of their slum life.

Childhood and youth are rather like a time spent in a mould, hardening ready for adult life. If you take the unformed figure out of the mould before it has hardened, it disintegrates. An experienced gardener—to put it another way—knows better than to transplant at the wrong time—even to a spot that is undeniably a better one.

ful for the Church in the eleventh year of the atomic age" because of its "terrifying silence about atomic weapons." He said that if the Church "continues to be fissured, atomized and submerged on the issue, the East will not accept the faith as we portray it."

The moderator regretted that the idea had been "allowed to seep deep into the public consciousness" that the only moral protests against atomic weapons had been those which came from the Vatican and from Dr. Albert Schweitzer.

He also regretted that "senior members of the British government should publicly assert that those who would stop hydrogen bomb tests were mostly fellow-travelers with the Communists."

This had been a blunder MacLeod said, because "the Communists know every trick to make them appear to be the harbingers of peace and the most outraged about the bomb."

One explanation for such a blunder by the government he said, was "the appalling silence of the Christians about the whole bomb business in the last ten years." Another, he added, was that the government had "forgotten that the Church seriously existed."

"For that, the Church has to take the blame," MacLeod said. "I am not covertly hinting that pacifism is the answer. I am openly demanding that at such a climatic time churchmen everywhere should know what their answer is."

"And if it be not pacifism, what is their answer in Christ? The Jews protest and the Japanese protest, German scientists protest, and even atheistic philosophers protest, in all the ambiguities they choose."

Urging "impatience about

One of the major actions of the Assembly had been to ask the British government to urge the United States and the Soviet Union to agree on limiting the use of nuclear weapons. Another was to commend to the local churches for study proposals for a system of Presbyterian bishops and Episcopal lay elders as a means of promoting closer relations between Presbyterian, Anglican and Episcopal bodies in Britain.

MacLeod said he was "fear-

the bombs," MacLeod said this was one of the issues that made the East "aghast about the West."

"China has a culture, a philosophy older than ours," he said. "They know how to handle things. Why, they invented gunpowder before the West had ever thought of it. But so obvious were its lethal dangers that way back they made a law that gunpowder was only to be used for crackers at New Year's and on birthdays. Things have changed, but Western Christianity has nothing to teach them if it is silent about nuclear weapons and even connives at them."

Discussing the proposal for a system of Presbyterian bishops, MacLeod said the need here was for patience.

"A wonderful thing has arisen out of the discussion on bishops, and that is the awareness of the immediate need of patience while men study and argue, draw back and enter again," he said. "We can all help enormously by keeping emotions in check."

Stressing that bishops were not synonymous with Anglicanism, the moderator pointed out that the Reformed Church of Hungary has had them for centuries.

"When you think of bishops spiritually," MacLeod repeated, "please be patient. Don't talk nonsense about bishops lording it, for it is modern nonsense to talk of bishops shepherding. If you like, talk of them as servants of Christ."

The Chequered Career of Organ Now Called Jigsaw Puzzle

★ This is the story of an organ that literally went through the roof of one church and into the basement of another where it now has the title of "Edward's jigsaw puzzle."

The "puzzle" cost the Anglican church of St. Augustine of Canterbury, Toronto, a mere \$1,000. But the catch was that the buyer had to cart it away from the seller—the First Church of Christ Scientist.

St. Augustine's members had just whipped up \$250,000 in a fund-raising campaign for their church building when the ad—"Organ, \$1,000"—caught their eyes and appealed to their depleted bank accounts.

Fred Edwards, a recently-arrived organist from Birmingham, England, gave it the once-over and his approval and the chequered career of the organ began.

The Anglicans descended up-

on the Christian Science church and, piece by piece, pipe by pipe, took the instrument away through the roof—the only way they could get it out. The parts were crated to a warehouse for storage until the church building was sufficiently advanced to receive them.

"One night the warehouse owner phoned the rector," Mr. Edwards said, "and asked him if he had received the letter warning him the wreckers were moving in on the warehouse."

The rector, the Rev. H. N. W. Bracken, hadn't and the wreckers were due bright and early the next day. A gang of hastily-recruited parishioners poured into the warehouse at midnight and by 2 a.m. all pipes and parts had been removed to the basement of the church building.

But, alas, the floor began to heave under the weight of

all the music-making equipment and within a few days they had to be transferred to the double garage of a church member.

Mr. Edwards and his men burned the midnight oil in an all-out attempt to have the instrument playable for the church dedication service; to be conducted by Bishop F. H. Wilkinson of Toronto, himself no mean organist. They made it but only just!

A Virginia firm couldn't produce a keyboard on time but Mr. Edwards borrowed one from a neighboring church.

"There wasn't a pipe speaking two days before the dedication," he said, "and wind was escaping all over the church."

With a few hours to spare the instrument finally produced music, but only with the aid of an assistant organist whose sole job was to sit by Mr. Edwards and connect appropriate pieces of wire with his fingers when the latter whispered the stops.

At the dedication service 305 pipes were playing and Mr. Edwards tuned every one of them himself.

"Lots of people," he grinned, "kidded us that we couldn't do it and that for the opening service we'd need 305 people up in the chamber all blowing on command."

Now that the rush is over, Mr. Edwards plans to spend his spare time leisurely piecing together his giant jigsaw with its more than 2,300 pipes, chests, "swell-shades," etc., and miles of wiring.

He expects the task will take him three years but when it's finished it will be worth \$55,000.

"And where else and how else can you get an organ like this for \$1,000?" asked the rector.

The Burial of a Suicide

Letter from a Clergyman to a Younger Colleague

Dear Earl:

This is to refer once again to the question you raised concerning the burial of suicides, and to try to make clear why I feel I have no right to make a distinction between one who has "taken his own life" and one who has died of "natural causes." I am, of course, aware of the rubric on page 337 of the Prayer Book which states that the Burial Office is "appropriate to be used only for the faithful departed in Christ;" and I realize that this is a modification of the rubric, introduced into the 1662 Prayer Book, which affirms that the Office is "not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves."

The whole problem of the Christian burial of a suicide was forcibly thrust to the forefront of my mind some twenty years ago when, as a social worker in a municipal hospital I had dealings with numerous people who had attempted suicide (as well as with the members of their families) and when I made a special study of the subject under the tutelage of one of the doctors in the hospital's psychiatric department. These experiences in a hospital, along with subsequent experiences in the parish ministry, have led me to the following conclusions:

One, the Church is quite right in its attitude of "reverence for life", looking upon life as a God-given thing which no one has a right to take away. To destroy life is in a very real sense to blaspheme God, the Creator. It was, of course, this belief which led the early Church to exclude from its membership any soldier who had fought in a military campaign, and which led the mediaeval Church to exclude from the privilege of its burial-rites anyone who had committed suicide.

Two, the Church has always given Christian burial to a suicide who was known to have been of "unsound mind"; and modern studies have made it clear that in every case of suicide it is safe to presume a mental disorder. Considerable research has been done on the subject in recent years (an astonishing amount of

it since I worked on it twenty years ago), and it is now definitely established that generally accepted ideas of the act—that it is "a cowardly way out," that it is "a running away from responsibility," etc.—are superficial and inaccurate. I think it was Dr. Karl Menninger who has affirmed that anything a newspaper says about a suicide is likely to be completely false; and his point was that in most cases the cause of suicide is deep, complex, and definitely related to pathological mental states.

In my own ministry I have buried four suicides—two of them had been receiving psychiatric care, one had refused his doctor's suggestion that he turn to psychiatry for aid, and the fourth was one whose dramatic death was the last act in a long repertoire of eccentric acts. In short, my own direct contact with suicides bears out what the literature on the subject says—that they are under deep compulsive pressures. It seems to me that the logic which excludes a suicide from Christian burial must also exclude from the Christian fellowship a soldier (who, incidentally, acts under pressures of another sort).

Three, whatever judgment one may entertain toward the suicide himself, one cannot escape the obligations of giving a compassionate, healing ministry to the bereaved. It so happens that I have known very well the family of every suicide whom I have buried, and in each instance I knew how the members of that family had found it necessary to put up with the moodiness and peculiarities of the person for a long time; in some cases they lived in a constant, haunting fear of an impending tragedy; nevertheless they forced themselves to go on, making the best of things they were powerless to change. The actual death added to their grief and humiliation; and evil rather than good would have been served had their Church chosen that moment to turn its back upon them.

Four, there are many ways of killing oneself, though only the dramatic ones are considered to be suicide. However, death caused by jumping from the roof of a tall building is no more a suicide, really, than is death that results from acute alcoholism, or the death that follows an operation when the patient has "lost his will to live;" in each instance the

This article is anonymous at the author's request since he does not want to involve any of the families whose minister he was when suicide struck.

person has been running from life to death, though choosing a different path. Moreover, if it is true that the "accident prone" individual is simply punishing himself for certain guilt-feelings, many accident victims are in fact suicides, having been killed "accidentally on purpose." But how am I to judge these things as they apply to a given individual? It is only God from whom no secrets are hid, and I don't see that I have any choice but to give the dead (as well as the bereaved) the benefit of any doubt, and to go ahead to conduct a service of Christian burial.

Five, in any question between justice and mercy, it is the obligation of the priest to be merciful. This is accepted as axiomatic in any consideration of the confessional; and I do not see how it can be denied in the matter of burial—all the more since we have no way of knowing what went on in the person's mind before he committed the act, let alone what his thoughts were when he was in the actual process of dying. To me, the rubric denying Christian burial to a suicide belongs to that era of insensitiveness and brutality when pious Christians countenanced the tearing out of a man's tongue to keep him from teaching heresy.

Six, but even leaving the question of mercy

aside, and thinking only in terms of justice, the question which arises is: How—particularly in the case of a suicide, who cannot speak for himself—can we know what justice is? As a case in point, who—apart from God—can tell who belongs to the company of "the faithful departed in Christ"? A Christmas-Easter church attender, who has repeatedly broken his marriage vows and amassed a fortune by sharp practices, and who dies of a heart-attack at forty-seven is (from the point of view of the rubric) one of the faithful departed in Christ. But is he? On the other hand, a faithful church attender and Sunday school teacher who has tried all his life to live according to Christian principles, but who finally falls prey to a psychotic affliction and kills himself is (from the rubrical viewpoint) not one of the faithful in Christ. But isn't he, nonetheless—even though the psychotic condition was known only to himself? What mere human being can know enough to come to a right judgment in such things?

Needless to say, Earl, I hope the times when you have to face this tragic situation in your own ministry will be few. But should you have to, I hope this letter will help.

Sincerely,
Bill

A Reply To Joseph Hromadka

By Charles Wesley Lowry

*Director of Foundation for Religious Action
in the Social and Civil Order*

I AM just back in Washington after attending at Union Theological Seminary the annual meetings of the American Theological Society. At these meetings thirteen years ago I met Joseph L. Hromadka, then a refugee from the Nazi tyranny to whom America and Princeton Theological Seminary had given a haven.

On the strength of this meeting I got hold of Hromadka's little volume "Doom and Resurrection" and quoted in the book William Temple invited me to write, a fascinating and moving passage from Hromadka. This passage still seems to me immensely important and one as relevant to Soviet Communism as to German National Socialism. Perhaps we may regard it as Hromadka the friend of Masaryk answering Hromadka the apologist for Communism and for the crushing of the Hungarian Revolution.

It is notable that the context of this passage is a discussion of the views of T. G. Masaryk, architect of democratic Czecho-Slovakia, and father of Jan Masaryk, whose suicide or murder will forever remain the symbol of the lowering of the curtain and the putting out of the lights in East Europe.

This is what Hromadka said at the height of World War II: "In Goethe, as well as in Kant, there was something cold—that belief in the absolute power and omnipotence of reason or the absoluteness of art! Kant's pure reason was an intellectual extract, an intellectual elixir—and hopeless. A purely rationalistic approach to life, to man and society, does violence to man, to his soul, and to all the human relationships, to family, to the inter-relation between parents and children, man and woman, brother and sister, friend

and friend, to our social, political and communal associations, to our schools and colleges, and to any other realm of human civilization. Titanic rationalism of the German idealists not only ended in a fiasco, it ended in the gruesome catastrophe of the European continent. The Categorical Imperative did not save it. The Categorical Imperative, unchecked by the Lord of Love, ended in world destruction and in Wagnerian self-immolation. The road from Kant and Goethe to Stirner, Nietzsche, and Richard Wagner is not incomprehensible."

Before examining in detail Hromadka's extraordinary defense in the Witness of Soviet policy and action in Hungary, let us ask how Communism compares in the matter of cold rationalism with the German tradition to which he so eloquently paid his respects in "Doom and Resurrection."

Rationalism

THE general answer is that Marx and Engels, and certainly Lenin and Stalin after them, arose as creatures of the effort to make reason omnipotent. Communism is much more squarely and explicitly a phenomenon of rationalism than either Fascism or National Socialism. Crane Brinton has said that "Marxism—or Marx-Lenin-Stalinism, to give the canonical succession—is a very rigorous development of, or heresy of, the world-attitude of the Enlightenment".

Two quotations from the Communist scriptures will make the point clear. The first is from Engels: "Dialectics is nothing more than the science of the general laws of motion and development of Nature, human society and thought". The second is from Lenin: "Marx treats the question of Communism in the same way as a naturalist would treat the question of the development, say, of a new biological species, if he knew that such and such was its origin, and such and such was the direction in which it was changing".

It would be interesting to know what Hromadka would say about this extreme rationalism of Communist ideology in view of the criticism leveled by him against the tradition of German rationalism and in effect the whole Enlightenment. This criticism is, in fact, an argument for the "Western" position that Soviet Communism is in reality Red Fascism. I should myself add that, precisely because of its "purer" rationalism in com-

parison with Fascist forms of totalitarianism, the demonic and idolatrous element in Communist absolutism is more deadly than any "ism" so far manifest in this century.

But let us now look at Hromadka's articles in detail. They reveal this "theologian" as not only shaken by the Hungarian revolt, but as a stauncher and more unequivocal apologist for Communism and the Soviet Union than friends of his like John Mackay at Princeton and German churchmen with whom I talked over a year ago have believed him to be.

Hromadka accepts "socialism and communism" (his phrase) as a good and as here to stay. He defends as temporary the dictatorship of the proletariat. Negative aspects of the Soviet system are attributed to Western hostility between the wars and abnormality incident to World War II. His chief complaint about the Hungarian revolution and against the West on which he blames this uprising is that reactionaary forces stirred up trouble just as "representatives of the Soviet, Chinese and Peoples Democratic societies were consciously relying on the genuine change in international co-existence." "They expected", Hromadka continues "that a permanent easing of relations between nations would occur and thought that we were on the threshold of a genuine peaceful co-existence".

The Czech theologian denounces what he calls "anti-Soviet and anti-Communist negation" and asserts roundly that "whether the western world and its Churches realize it or not, their joy over the Hungarian uprising and their anger over the change on November 4th, 1956, grew far more from anti-Soviet sentiments than from an interest in the liberty of the Hungarian nation."

Throughout his articles Hromadka plays down, indeed systematically ignores, the passionate bid of the Hungarian people as a whole for freedom and concentrates on Hungary as "the scene of horrible counter-revolutionary passion, massacre and pogroms." He tries to claim, though his phrasing is purposely unclear, that responsible Hungarians were relieved by the Soviet intervention. Here is his statement. "Even those Hungarians who were genuinely interested in a redress of the mistakes, sins and errors, recognize that the intervention of the Soviet Army on November 4, 1956, saved the Hungarians from terrible bloodshed and disintegration, and furthermore from national, chauvinist and social re-

action, which could have taken the first step in Hungary toward a broader military conflict in Central Europe and perhaps in Europe in general."

The Workers' Councils in Budapest and elsewhere seem to have had a different idea.

Turning to the Churches, Hromadka says, after piously professing responsibility for Hungarian brethren in the Churches: "Especially for us, the neighbors of the Hungarians, the events of the last weeks were a grievous blow."

Aesopian Talk

ONE wishes there were evidence that this was Aesopian Christian talk, meaning that the blow to Czech churchmen was the crushing of the unanimous Hungarian move for freedom by overwhelming Soviet power. Unfortunately the meaning is that the grievous blow to Christians was that the silly Hungarians could so far forget themselves as to try under Western influence to throw off Communism and the Soviet yoke.

Hromadka then reads the Hungarian Protestants a lecture. It seems he was far from approving the removal of pliant Bishop Bereczky and fellow traveling Bishop Peter and the restoration of the Lutheran hero, Bishop Ordass. "In particular we do not believe that the freedom of the Church is assured by a shift in the posts of bishops." The Hungarian events not only illuminated the international situation and revealed the depths of human souls; they also "showed the internal Babylonian captivity of many serious and sincere brethren." This apparently is the grand lesson Protestant churchmen are to draw from the Hungarian revolt.

There is no point in trying to refute such a mentality and point of view. Argument presupposes some common assumptions. Yet the phenomenon demands the most careful attention. This is the leading Protestant theologian behind the Iron Curtain. In Yugoslavia a Djilas, former Vice President and the biographer of Tito, could go to jail for writing: "If the events in Poland encouraged the aspirations of Communist parties—particularly those of Eastern Europe—for equality with Moscow, the Hungarian revolution made a gigantic leap and placed on the agenda the problem of freedom in Communism, that is to say, the replacement of the Communist system itself by a new social system."

In Poland writers of every description, students and workers, could express their sympathy with the Hungarians. Even in the Soviet Union students could assert in their classrooms disbelief in the official explanations of events in Hungary. Not a few Soviet soldiers, to their undying praise, could desert and join the Hungarian patriots, bringing their tanks with them. All over Europe intellectuals who had been rank pro-Communists could turn in anger against the Soviet bully. Even party members stung by shame and remorse could resign by the thousands. But Joseph Hromadka, who must know the essential facts, says that it was Western propaganda and Western hatred of Communism and the Soviet system which was responsible for the revolt of the Hungarians.

The truth is that in his Witness articles Hromadka appears as perhaps the strongest apologist for Communism and the Soviet system to emerge since the Polish and Hungarian revolutions. Whatever his motives and rationalizations, the sobering objective fact is that the Christian Church in the person of men like Hromadka is being used by Communist states to advance their objectives in the world of propaganda, persuasion, and the creation of confusion.

This is not new in East Europe. A Commission of the Presbyterian Church of Scotland concluded in 1952 that in Czechoslovakia "at present the Communist State has the limited objective of ensuring that the Church will not oppose, but will rather support and lend its blessing to the new order, the fight against imperialism, and the peace campaign." The same Commission reported: "The Hungarian Protestant Churches, for instance, lend full official support to the Partisans for Peace Movement, regard Russia as a benevolent and generous giant, strong for peace . . . They take the regular Party line about Korea and even Malaya, and could, it is probable, be counted on to do the same in any other disputed case that turned up."

Personal Issues

FROM the Hungarian revolt it is crystal clear that the masses of the people, including Protestant Christians, were not taken in by the Communist line or the support given it by Church officials. To the West and to all who love liberty this is both encouraging and very touching and humbling. To leaders

like Hromadka, it is understandable that the people's revolt came with something of the force of a tidal wave and that it raised the most serious personal issues.

For these leaders we should have sympathy and understanding. But it is surely a matter of life and death spiritually that Christian theologians in the Free World speak out without compromise on Communism and Totalitarianism in the light of the revolts in East Germany, Poland, and Hungary.

To Hromadka we must say with all kindness that we understand the trials of the Church oppressed by tyranny but that it is not allowable for Christians to take up the cudgels for a system of organized ungodliness which has never renounced its solemn intent to exterminate eventually all Churches and to bring in an order in which it will be as if the name and influence of Jesus Christ had never existed.

Talking It Over

By W. B. Spofford Sr.

FRED GRANT said in Backfire last week that one of the things he likes about the Witness is that everyone can have his say. In the April 11 and 18 numbers we ran a story about Hungary by the Rev. George Trowbridge. This was followed in the two following numbers by an article on the same subject, presenting a different point of view, by Dean Joseph Hromadka. Incidentally, we have had a lot of requests for these Hromadka articles from Presbyterian ministers—I imagine men who were at Princeton Seminary when Hromadka taught there.

Anyhow, when we presented these articles we said that if anybody wanted to answer Hromadka to shoot it along. So this week we give you the piece by Charles W. Lowry. He was once the rector of All Saints', Chevy Chase, Maryland. He resigned to organize and direct Foundation for Religious Action in the Social and Civil Order. Being curious to know how the organization was financed, I wrote to ask him. He didn't give me much information; simply that it "is financed entirely by voluntary contributions of individuals and foundation grants."

He also sent printed material setting forth

some of the activities of the organization. It is hooked up with the Department of Defense in developing "a new emphasis on the spiritual aspect of Armed Forces Day and its motto 'Power for Peace'". It published an Open Letter to the Perplexed among Communists which was broadcast all over the world by Radio Free Europe, Radio Liberation and Voice of America. It states that its purpose is to focus "national attention on the need to educate youth and adults in the facts of Communism and Totalitarianism and to confront these facts with the reality and values of our Western and American heritage."

All of which, in my book, is distinctly Cold War stuff, with all good on our side and all evil on the other. I'm sick of Cold War and I am sure most people are. So, naturally, I can't go along with outfits like this.

Just what is meant by "the reality and values of our Western and American heritage" I do not know, since it is not spelled out. However when the 75-year-old Picasso, "the greatest master of our time", according to the Herald-Tribune (Republican, N. Y.), cannot get a visa to enter the U.S. for an exhibition of his work: when another great artist, Rockwell Kent, cannot get a passport to go to Moscow for an exhibition of his work: when the Bishop of Birmingham and the Canon of St. Paul's Cathedral, and a thousand others jammed into a London hall on May 26, had to listen to Paul Robeson sing by trans-Atlantic phone from captivity—well, these and similar incidents are "the reality" today, and they are completely out of line with the "values of our American heritage", as I understand them.

As for Charlie Lowry's article in this number, there are a number of things to say. How can one Christian say of another that he "systematically ignores" or that "his phrasing is purposely unclear"? How can Lowry write of Hromadka; "There is no point in trying to refute such a mentality and point of view." The mentality of the Czech theologian was revealed by the address he gave to theologians at Boon in March of this year. We printed it in the May 23rd number and we suggest to readers that they dig up that issue and form their own judgement about his mentality.

Writes Lowry: "Whatever his motives and rationalizations, the sobering objective fact is that the Christian Church in the person of men like Hromadka is being used by Communist states to advance their objectives in

the world of propaganda, persuasion, and the creation of confusion."

That may be true, and if it is, I don't like it.

It may also be true—with evidence to support it from the printed material received from the organization he heads—that:

"Whatever his motives and rationalizations, the sobering objective fact is that the Christian Church, in the person of men like Charles Lowry, is being used by Capitalist states to advance their objectives in the world of propaganda, persuasion, and the creation of confusion."

A Christian hasn't any business to be used by any state, whether it is Hromadka in Czechoslovakia or Lowry in the United States.

The former, in his article here May 23, declares that he is not so being used.

Lowry, in the printed material he send me, boasts that he is so being used.

But Lowry, after all, is a theologian rather than a psychologist and perhaps does not know how a person projects to others his own worst faults.

Don Large

The Deadly Weapon

THE newspapers recently carried the story of a Los Angeles man who was arrested for assaulting his wife with what the police termed "a deadly weapon." The weapon turned out to be a prayer book! Having just returned from the West Coast—with a 24-hour stopover in Southern California—I'm prepared to admit that Los Angeles is an amazing and breath-taking place. However, I wouldn't have guessed that it was dynamic enough to transform a prayer book into a deadly weapon.

But as I began to think it over—and without any reference to Los Angeles—I came to the decision that a prayer book is a deadly weapon. At least, our Book of Common Prayer is. Of course, a cynic (thinking of "deadly" in its colloquial sense of being "painfully dull") might agree. And there are spots in the Prayer Book which would support the cynic's assertion. As Dean Suter put it: "Parts of the Prayer Book are so archaic

in the phraseology as to be meaningless and deadly dull."

For example, the Prayer Book somewhere petitions God "that our servants in offices of public trust may be incorruptible." Now, that 16th century flow of language is as beautiful as a lullaby—and equally sleep-producing. I pray for the day when, as the Dean points out, we can revise our Book of Common Prayer and change such a phrase to something sharp and abrupt in its honest impact—making the petition pray that "our politicians may never accept a bribe."

But in thinking of the Prayer Book as a "deadly weapon," I'm going far beyond the negative charge of dullness. Because another—and more important—synonym for "deadly" is "mortal." And mortal affairs are life-and-death affairs. That's why the Prayer Book is more relevant to millions of Christians than even the New Testament. True, four-fifths of our Book of Common Prayer is an exact copy of the noblest parts of the Bible. But that last fifth is magnificently composed of materials—prayers, exhortations, statements, and litanies—which interpret the Bible in terms of its practical applications for each day's homely problems.

A man who lives by the example of the Prayer Book can't avoid being a practical Christian whose life is a day-by-day victory over the world, the flesh, and the Devil. From its opening Service of Morning Prayer—through its Sacrament of Holy Baptism and the lofty liturgy of its Holy Communion—and on to its triumphant Office for the Burial of the Dead, it is a spiritual treasure-house whose supply of God's gold never runs low. Within the framework of the Church, it carries mortal man through the very gates of immortality.

So the Los Angeles police are right. We're not convinced that the poor wife deserved to have her husband fling the Book at her head. But in the eternal battle which you and I must wage against Satan, the Prayer Book is indeed "a deadly weapon"!

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

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The WITNESS — Tunkhannock, Pa.

NOW HEAR THIS

By Frederick A. Schilling

The Gospel for Trinity Sunday

St. John 3:1-15

"Ye must be born again."

Jesus' assertion anticipated the implied question of Nicodemus: How can we live in that realm of God of which Jesus' miracles are signs (the AV "miracles" renders the Greek "signs")? The answer is: You must be born into it, but you cannot be born into it by human procreation and conception (v. 6 cp. 1:13). This is another, a second and a supernatural birth.

This thesis explains itself by the contrasts between the two realms of the human and the divine, the divine supplementing and perfecting the human. The human level is described as of the mother's womb (v. 4) and being born of the flesh (1. 6). The higher level is described as seeing and entering the kingdom of God (v. 3), and being born or begotten of the spirit (v. 5, 6, 7).

These contrasts not only reveal the theme and purpose of the passage, as well as of the whole chapter, but they also solve several difficult details. The process by which the higher life is attained is both a being born and a being begotten (the Greek passive verb is used in both ways), and is therefore both "anew" or "again"; that is, a second, radical beginning, and "from above"; that is, an inception from above (again, the Greek adverb has both these meanings). Several phrases in the AV which disturb the line of thought because they are not material to it are not supported by the best Greek manuscript evidence.

Such are the phrase, "should not perish" in verse 15 (omitted by the RSV), and "which is in heaven" at the end of verse 13 (omitted by the RSV). Though both the AV and the RSV have "out of water" in verse 5, the phrase is not repeated in the conclusion of verse 8, "so is everyone that is born of the Spirit". To equalize the two verses some MSS inserted the phrase in verse 8, others (e. g. the Vulgate) omit it in verse 5. It should be deleted from verse 5 as a gloss, because it has no point of reference anywhere in the whole passage and

introduces a contradiction when water and spirit are joined together in this passage. If it is kept in the text whatever the water refers to belongs to the realm of the womb and the flesh, and not to the realm of the second birth.

The doctrine of the second birth is underscored by the triple occurrence of the "verily, verily" combination: in v. 3 to state the thesis; in v. 5 to introduce the expository analogy; in v. 11 to introduce its homiletic interpretation. This also indicates the three parts of the lesson. Nicodemus has served his purpose by opening the discussion and posing the normal question. In the third part the conversation becomes an uninterrupted monologue. A pause should be allowed between verses 10 and 11, then the change to the corporate "we" (v. 11) is definite and the preachment of the Church through its mouth, the Evangelist, is unmistakable.

The movement from the natural birth through the supernatural second birth has its goal in eternal life (v. 15). This is the introduction of the large subject of the eternal life which recurs with variations throughout the rest of the Gospel. It is a difficult theme and full of mystery. Yet, it is something that we know about because we have seen and experienced the miracle of the second birth (v. 11). We know it is from above. We cannot trace its causation, but we can sense the effect (v. 8). It is actually one of the primary "earthly things" (v. 12) which must be believed before other heavenly things can be communicated. This complete change of thinking and living must take place before the other, advanced, lessons of this Gospel can be understood. Even a learned Nicodemus cannot believe them until he is himself reborn.

How, then, be born again? Certainly not by one's own effort any more than one can ascend into heaven by one's own gymnastics. The solution is given in the person of Jesus, here called, Son of Man. A kind of analogy is suggested between his descent, that is, incarnation, because it was begotten by God, and man's second birth from above; and between his ascension and man's elevation into "heavenly things" of the future, such as resurrection and translation.

Jesus reveals heavenly mysteries, but first the miracle of the second birth here on earth. Therefore he must be lifted up so he can be seen and evoke the response of faith in him. He who believes in him is joined with him, is

born to eternal life, and is started on the ascent to heaven. In the latter portion of this chapter essential elements are added to this picture of the new life. When a person "does what it true" and "obeys the Son" he "comes to the light" and "has eternal life" (verses 22, 36). This is the miracle of the second birth (cp. 1. Co. 6:17; 2. Co. 5:17). Quite correctly for Trinity Sunday this says that total conversion is **the gateway to the mysteries of the Christian doctrine.**

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

ANYBODY who has prayed must have been surprised at the unexpectedness of God. The prayer is so often answered in a way we never dreamed of. God's response to prayer is one of the best arguments that he is, that he hears, that he cares.

Mostly when I preach I seem to get no response, no questions, no anything, and it has often bothered me and made me feel that my sermons must be complete failures. But this one brought a most unexpected response. It was from Francis.

Francis is the young veteran of the Korean war of whom I have written before. He sometimes stops by to talk after carefully explaining that he is not a religious guy. I had been surprised to see him in church until I remembered that he was interested in one of our choir girls.

"You said God answers prayer," he said.

"Yes."

"You said he answered it in a way you didn't expect."

"That's been my experience."

"If you wanted something very badly and asked God for it would he give you something else?"

"He might, or he might give you what you want."

"You wouldn't have no certainty?"

"The odd thing is that you likely would."

"I don't get that," said Francis.

"You want to know what to do about something, don't you, Francis?"

"Yes, I guess I do."

"And you don't know whether to pray or not?"

"Prayer isn't in my line. It isn't as if I was a religious guy."

"If you were a religious guy, would you pray?"

"Sure."

"But as it is you don't feel you can?"

"Well I wouldn't know how."

"Suppose I were to pray for you."

"Oh, I wouldn't want you to do that," said Francis in alarm.

"You needn't mind. As a matter of fact I do pray for you."

"That's just like you religious guys. Never even asking if you can. Boy! You've a nerve."

"I guess we have, Francis. But would you sooner we had a nerve or didn't have a nerve?"

"You mean would I like it if you didn't care a damn?"

"Yes."

"Gosh, no! I don't mind your caring if you do it kind of quiet."

"That's the way I like to care. That's the way I like to pray."

"It's O.K. as long as you keep it to yourself."

"You mean, as long as I share it only with God."

"Yes. Only I oughter tell you I don't believe in God."

Francis looked very defiant as he said this.

"I don't think that's so important, Francis. What seems to matter much more is that God believes in you."

"You sure are a funny guy. If I don't believe in God how can he believe in me?"

"Quite unexpectedly," I said.

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The WITNESS — Tunkhannock, Pa.

CHURCHMEN PROTEST ANTI-NAACP BILLS

★ White clergymen and lay leaders appeared before a committee of the North Carolina legislature to protest bills designed to curb the activities of the National Association for the Advancement of Colored People. The measures would require the NAACP to open up its records for public inspection and file regular reports.

The Rev. William W. Finlator, pastor of a Baptist Church in Raleigh, said that "in order to keep them (Negroes) from becoming full Americans, we may ourselves become less than full Americans."

He added that "there is a basic element of unfairness" in laws which "are crippling" to "an organization seeking to do for Negro citizens what we honor our forefathers for doing for us."

The Rev. Raymond Bost, public affairs chairman of the North Carolina Council of Churches, said the council fears that "repercussions which might follow" enactment of the bills "would be detrimental."

Mrs. Katherine Adams, director of religious education at the Episcopal Chapel of the Cross at Chapel Hill, said she was appearing as a private citizen and as "one white person to speak against these bills."

BISHOP RHEA LEADS CLEAN UP

★ Led by a retired bishop, the Rt. Rev. Frank Rhea, formerly of Idaho, over 100 volunteers armed with brooms, balloons, and warnings recently undertook an anti-parking campaign in New York City's East 80s. They represented the citizens committee to keep New York clean.

Their objective was to urge persons not to park in viola-

tion of alternate-side regulations, because such parking traps dirt and litter that otherwise could be taken away by the sanitation department.

The drive began at Fifth Avenue and 82nd St., where forty adults accompanied by school children, released from classes in private and public schools, "tagged" cars with pink and blue warnings and a variety of toy balloons on which was inscribed "parking violation."

The pink and blue warning notices read: "By illegally parking, you have prevented the department of sanitation from thoroughly cleaning our neighborhood. Please obey parking signs and help keep our neighborhood clean."

After tagging the parked automobiles, the group swept dirt from under the vehicles

so that a sanitation mechanical sweeper could pick up the dirt. Police and sanitation officials watched the proceedings.

Bishop Rhea, who retired last November, is acting rector of Holy Trinity Church on 88th St.

COMMENCEMENT AT BERKELEY

★ Dean Percy Urban was honored at the commencement of the Berkeley Divinity School, the dinner marking his retirement under the canons. There were thirty-six men in the graduating class and honorary doctorates were conferred upon Dean Paul Roberts, formerly of Denver, and the Rev. Lawson Willard, rector of Trinity Church, New Haven.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

Biblical Archaeology by G. Ernest Wright. Westminster Press.
\$15.00.

A magnificent, authoritative, lavishly illustrated (220 pictures, 8 maps) work on the historical background of the Bible, as lighted up by modern archeological research. The methods of modern archeologists are described in detail, and most interestingly; then the remains left by the earliest inhabitants of Palestine ("Giants in the Earth") and the early Hebrews ("The Founding Fathers")—and so on down, all the way to the rise of Christianity and the spread of the Church in the Mediterranean world. I cannot praise this book too highly. I hope it may be found in every parish library and public library, in America; that it will be available to every Church School teacher and clergyman and every student in a Bible Class—this is a genuinely indispensable book!

—F. C. Grant

Modern Science and Christian Beliefs. By Arthur F. Smethurst. Abingdon Press.
\$4.00

The author of this book, first published in England, is admirably qualified to deal with both parts of his subject. He is a practical scientist in the fields of geology and geo-chemistry, holds honors degree in theology from Oxford and is at present chancellor and canon residentiary of Salisbury Cathedral and

is examining chaplain to the Bishop of Salisbury.

This is a really notable and timely book; notable, because of the immense variety of scientific principles and speculations with which the author is on intimate terms; timely, because in today's world science has acquired an overwhelming power and dominant influence over the minds and emotions of men and we all greatly need convincing evidence that modern science is not, in its principles and practices, inimical to the basic beliefs of Christianity. Such evidence the present author gives us in this book convincingly. The peril in modern science is identical with the danger in the Christian Church of today, namely, that individuals by their actions and lack of action betray the very principles and faith of their respective movements.

The plan of this book is,—in the author's own words: "first, to attempt to show that, so far from there being ground for any distrust or hostility on the part of Christianity towards science, there is so close a connection between them that there ought to be mutual trust, understand-

ing and cooperation between scientists and Christian theologians; and, secondly, to face and discuss frankly the very real problems and difficulties which arise, for Christian faith, in various fields of science, biological as well as physical or astronomical, and, for scientists,

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The WITNESS

THE WITNESS — JUNE 13, 1957

in some aspects of Christian teaching."

This plan is clearly and effectively carried out. Canon Smethurst first draws the background for his treatise by demonstrating rather convincingly that science is the legitimate off-spring of Christian theology. Science as we know it has made three basic assumptions, namely, belief in the orderliness of the universe, belief in the intelligibility of the natural world and belief in the reliability of human reason. These assumptions could never have been made in the intellectual atmosphere of the pre-Christian world. The philosophies of the East and of Greece gave no basis for any of these necessary assumptions. It was the Christian philosophy which first gave the necessary basis for them. And in the early, formative period of modern science—in the 17th and 18th centuries—the outstanding scientists were convinced, practicing Christians. He mentions Descartes, Copernicus, Kepler and Robert Boyle among others. In a later period, Priestley, Faraday, Clerk Maxwell and John Dalton were also Christian scientists.

In Part Two of his book the author deals at length with the problems of the physical and biological sciences from the point of view of Christian doctrine,—a very thorny subject—which he handles in a masterly fashion. Part three is devoted to the problems for a scientist of the miracles recorded in the Old and New Testaments. This is not as thoroughgoing a treatment as one might wish, but is reasonable as far as it goes.

The appendices of the book are most valuable for the average, unphilosophical reader. They consist of a fairly detailed explanation or interpretation of logical positivism, dialectical materialism and existentialism. The section of dialectical materialism is especially valuable for non-Marxist Christians to read and digest. The book should have a place in the libraries of open-minded Christians and scientists alike.

The Changing Church, by Katherine McClinton. Morehouse. \$7.50

This beautiful book will be worth what it costs many times over to church committees engaged in building or enlarging churches, church furnishings, organs, and parish rooms. It is based on sound taste and sound research, and should effectively stop the attitude which says "Let's build something exactly like Stoke Poges, only with three times as many seats, and with washrooms near the door, and then it's bound to look good." The main lesson it teaches is to seek good architects and designers of furnishings, and work along with them.

—H. McCandless

The Geography of the Bible by Dennis Baly. Harper & Brothers. \$4.95

This is not an atlas but a geography, by an expert geographer, and based on first hand knowledge gained

through several years of residence and study in Palestine. The religious significance of geography—or of the history that has taken place in the country described—is fully recognized; but the book has primarily to do with rocks, sand and soil, temperature and climate, flora and fauna, roads, rivers, lakes, and soil erosion. There are almost a hundred illustrations and almost fifty maps and diagrams. I am glad to see that he recognizes the fact of climatic change over the centuries—a fact denied by some archeologists—and its significance for history, civilization, and even religion. There is a good bibliography, where (alas!) I find my *Economic Background of the Gospels* (1926) credited to the late Professor Elihu Grant!

—F. C. Grant

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EVERY OTHER WEEK

We presume people seldom look at a masthead of a paper. But if you will look at ours on page two you will see that the Witness is every other week from June 15 to September 15. The next issue will therefore be dated June 27th.

LAWYER ORDAINED DEACON

★ Robert B. Watts, a nationally-known corporation attorney, was ordained to the diaconate on June 2nd.

Former general counsel of the national labor relations board, Mr. Watts will continue his business career and exercise his ministry on weekends and in his free time.

He was confirmed at St. James' Church La Jolla, Calif., ten years ago. Since then he has served as senior warden and a lay reader. Bishop Bloy of Los Angeles officiated at the ordination service.

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DEAN REX INSTALLED AS PRESIDENT

★ Dean Percy F. Rex of Trinity Cathedral, Cleveland, was installed as president of the Cleveland Church Federation at a service held June 2nd at the cathedral. Prof. Walter M. Horton of Oberlin College was the preacher on "Which way Christian unity."

GETTING MORE FREEDOM SAYS ORDASS

★ Lutheran Bishop Lajos Ordass of Hungary said in Denmark that his Church "has been given more liberty and the clergy can preach in freedom."

He spoke at a conference attended by representatives of Protestant Churches from Western Europe and countries behind the Iron Curtain.

The meeting was called to promote closer relations between the Churches. But leading West European Churches failed to send delegates, reportedly because they suspected the conference had a political tinge.

Bishop Ordass said the Hungarian Lutheran Church also is free to carry on Sunday school work and arrangements are being made for the broadcasting of Lutheran religious programs.

"Relations between the government and the Lutheran Church are now without fric-

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tion," the Lutheran churchman added.

About 38 Churches in 15 countries were represented at the conference but there were no delegates from the Lutheran Churches in Germany and the Scandinavian countries.

LARGE CLASS AT CAMBRIDGE

★ The largest class in the history of Episcopal Theological School, Cambridge,—thirty-nine—was graduated on June 6th.

The Rev. George L. Cadigan, rector of St. Paul's, Rochester, N. Y., presided at the alumni meeting, and the Presiding Bishop, a member of the class of 1914, was the preacher at the alumni service.

EXECUTIVE SECRETARY OF MICHIGAN

★ The Rev. Allan L. Ramsey has succeeded the Rev. Gordon Matthews as executive secretary of the diocese of Michigan. Ramsay has been assistant and moves up because of the retirement of Matthews.

MISSIONARIES LOST AT SEA

★ Hopes for rescuing two staff members of the Anglican Mission in Melanesia whose launch capsized off the Solomon Island dwindled after days of search by air and sea.

The missing missionaries are Archdeacon D. S. W. Hoey, an Englishman, and David Clunie-Ross, 28, a native of New Zealand.

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BACKFIRE

H. J. Mainwaring
Layman of Wollaston, Mass.

Though your Story of the Week (March 14), says that "Marriage Canons Satisfactory, Questionnaire Reveals," I challenge the reasoning that produces this claim. Bishop Carruthers, author of the article, asserts that "Most of the bishops of the Episcopal Church are very well satisfied with the Church's canon on Holy Matrimony, last amended (in) 1946. . . ."

Using the figures Bishop Carruthers provides, the following percentages reveal a different result, unless we are to accept as "most" slightly more than one-half of those queried.

The question was put to 84 bishops, "Are you satisfied with the present canon?" Of these, 55.5% said yes; 15.5% said No; 13.1% did not say they were satisfied but gave "various answers"; and 15.5% made no answer at all on the question.

If my figures are correct, then, we find that only 55.5% or slightly more than one-half the bishops can be regarded as "satisfied with the present canon." And 45% have either expressed dissatisfaction outrightly, prefer changes made in the canon, or did not express any opinion at all, on this question.

Since Holy Matrimony is so important in the life of the Church and her people, it seems to me that approval of the present canon lacks the hearty moral approval it should have from those who are supposed to be our shepherds.

Whether one's marriage may be a true marriage or one that should be annulled or never was a true marriage appears from this canon and its workings, as indicated by Bishop Carruthers's article, to depend upon who is one's bishop. This, if I interpret the situation correctly, is an intolerable one, injurious to the Church, contrary to the marriage service of the Prayer Book, and confusing to the people—and no doubt to many of the clergy.

Archibald Craig
Layman of Oxford, Pa.

The article by J. L. Hromadka is interesting in that it shows appreciation of communist ideals, as apart from their practice. In theory the communists are nearer to Jesus than the Christian governments are in practice. The Christians preach brotherly love, as it were, and try to help the poor in a measure, but the communists and other socialists aim to put brotherly love into practice on a bread and butter basis, by destroying the power of mammon. That is why the defenders of riches in the "free world" hate them.

Russia has been attacked by one country of the free world after another, and that has prevented them, as Mr. Hromadka says, from putting their ideals into full practice. Now only the hostility of the United States deters them.

It is said that the Russians plan a world empire. The fact is that all socialists plan world socialism, and for those who favor riches that is

just as bad as military conquest. That is why they weep and howl.

John Kremer
Layman of Philadelphia

If we correctly understand the editorial (5/30), the singing of the Creed instead of saying it, relieves one's mind of believing some of the important historical articles which have for so long been professed by the Church. We assume that the singer who wants to get away with it in this manner would continue to qualify as a good Episcopalian.

Some simple minded people, not versed in theological speculation (see Mat. 11-25) might even think it more honorable for the disbelievers to dispense with the Creed.

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