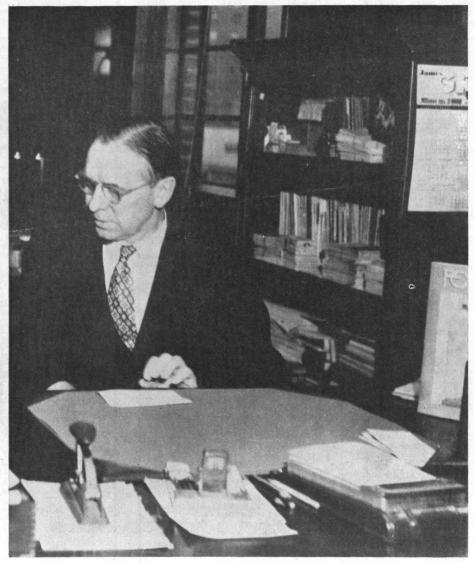
The WITNESS

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JULY 25, 1957



CARL J. FLEISCHMAN Honored at Church Missions House for his Forty Years of Notable Service to the Church

EDITORIAL ON CHURCH UNITY

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In Leading Churches

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The WITNESS

For Christ and His Church

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The WITNESS FOR CHRIST AND HIS CHURCH

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

_____ Story of the Week =

Plot Against Hitler Revealed For First Time by Bishop

Chichester, now in this country attending meetings of the World Council of Churches, has revealed for the first time events that took place in world war two involving German churchmen and the resistance movement. He made the revelations first in a lecture this summer at Gottingen, repeated later in a lecture at Bonn.

It is a story of intrigue, aimed at the overthrow of the Hitler regime, in which Germany and British churchmen and high government officials of Germany, England and the United States were involved.

In May, 1942, air travel between Britain and Sweden being restored, Bishop Bell visited Sweden at the suggestion of the Ministry of Information to renew personal contacts with Churchpeople. He travelled about Sweden and met many old friends. Unexpectedly he found that two German pastors, friends from pre-war days, had come independently to Sweden to see him.

One of them, Dr. Hans Schonfeld, told him of a very important movement inside Germany, in which the Evangelical and the Roman Catholic Churches were playing a leading part. He said that there was "a bloc of Christians belonging to both confessions who were speaking strongly of

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★ Bishop G. K. A. Bell of three human rights-the right of freedom, the right of the rule of law, and the right to live a Christian life . . . and went on to describe a gradual development of Christian groups in military circles, and the civil service, as well as among the trade unionists."

"The likelihood of a British victory was not very great, he said, but on the other hand there was the certainty of a revolt inside the Nazi Party. The first stage would be the overthrow of Hitler by Himmler and the S.S., when the Army would take control of Germany. But - here was Schonfeld's question- would Britain and the United States be willing to make terms with a Germany freed from Hitler?

Hitler's Elimination

"There was no confidence at present that Britain would act differently from the way in which it had acted at Versailles. They were under no illusion as to the essential preliminary being the elimination of Hitler, the Gestapo, and the S.S., and also the withdrawal from all occupied territory, with a view to its being taken over by a European authority. But (they asked) would the British encourage the leaders of such a revolution to hope for negotiations if the arch gangsters were removed? The alternative, as he and his

friends saw it, was further chaos-with Bolshevism increasing."

Conversation Reported

Bishop Bell reported the conversation to the British Minister, Mr. Malet, his host at the Legation: there were further talks with Dr. Schonfeld, and he drew up a memorandum.

The second pastor, Dietrich Bonhoeffer, did not know of the other's visit, but corroborated his views. Asked by Bell if he could give the names of leaders in the Resistance movement "he agreed readily-although I could see that there was a heavy load on his mind about the whole He named General affair. Beck, General Hammerstein, Herr Goerdeler, Wilhelm Leuschner, Jacob Kaiser. He also mentioned Schacht, as an ambiguous supporter, a 'seismograph of contemporary events.' He emphasized the importance of Beck and Goerdeler. A rising led by them should be taken very seriously. He also said that most of the Field Marshals and Generals (or those next to them) in the Commands of the Home Front, were reliablevon Kluge,, von Beck, Kuchler and Witzleben, though the last was not so likely to come into the front."

The two German pastors met and, with others, there were further discussions. "All this was communicated to me," the Bishop said, "with a view to my passing it on to the British Government. . . . I was therefore asked to make inquires, and, if possible, to let the two pastors know the result. It was suggested that should there be any wish on the part of the British Government for preliminary private discussion, Adam von Trott, a friend of Sir Stafford Cripps' son, would be a very suitable person."

Before leaving. arrangements for simple code messages were made to show what sort of reception had taken On his return to place. England, Dr. Bell reported his conversations to the Foreign Office and wrote to Mr. Eden (the then Foreign Secretary) saying that he had received confidential information about proposals from an opposition movement in Germany, and asking for an interview.

Personal Relations

After a meeting on June 30, Dr. Bell said:-"I gave him a full account of my experiences and conversations. I emphasized my long-standing personal relations with the two pastors, and my association with them, and with Bonhoeffer in particular, before the war, in strong opposition to Hitler and all he stood for. I described the character of the opposition, and the questions put, and gave Mr. Eden all the names which Bonhoeffer had given us.

"Mr. Eden (my diary notes) was much interested. He appreciated the fact that I had warned the pastors that the British Government was likely to be very reserved in its attitude, as opinion in Britain tended to blame all Germans for tolerating the Nazis for so long. Mr. Eden himself seemed more inclined to think it possible that in some curious way the pastors, without their knowledge, were being used to put out peacefeelers. He said that peacefeelers had been put out in

Turkey and Madrid. He must be scrupulously careful not to enter into even the appearance of negotiations with the enemy, and be able to say truthfully that this was so, both to Russia and to America.

"After emphasizing what I believed to be the conviction and reality of the opposition, I handed Mr. Eden the statement which Schonfeld had prepared for me."

Opposition Questions

"The questions put by the Opposition may be summarized as follows:

"1. If Hitler and his colleagues and the regime were to be eliminated and overthrown by the Opposition as above described, would the Allied Governments be willing to treat with a new bond fide German Government for a European peace settlement along the lines indicated?

"2. While the answer to the first question might be given privately, could the Allies announce now publicly, in the clearest terms, that if Hitler and the whole regime were overthrown, they would be prepared to negotiate with a new German G overnment which renounced aggression, for a European peace settlement, along the lines indicated?"

Awaiting Reply

Bishop Bell told Mr. Eden that the pastors would be waiting for some sort of reply. On July 13 he saw Sir Stafford Cripps, who "Spoke enthusiastically of Adam von Trott: and told me of his own talk in May with Dr. Visser 't Hooft, who had given him a memorandum prepared by von Trott and mentioned in my letter to Mr. Eden. (I heard later than Sir Stafford Cripps had shown this memorandum to Mr. Churchill.).

"Sir Stafford told me that he might encourage von Trott, on the basis, however, of Germany being defeated. When I showed Cripps Schonfeld's statement (which had points of agreement with von Trott's memorandum but took a more hopeful attitude about co-operation with Russia), it greatly impressed him. He described it as 'far-reaching,' and promised to talk it over with Mr. Eden. He agreed that encouragement in any case could do no harm, and at best might do much good."

Disappointment

On July 17, Mr. Eden wrote to Bishop Bell saying that the documents had been carefully examined and "without casting any reflection on the bona fides of your informants," he was satisfied that it would not be in the national interest for any reply to be sent to the German pastors.

Bell, replying on July 25, expressed his disappointment. He accepted the decision not to send any reply but hoped that it would be possible to make it plain "in an emphatic and public way that the British Government (and the Allies) had no desire to enslave a Germany which had rid itself of Hitler and Himmler and their accomplices." As the Government's policy "to wage war against a monstrous tyranny," he asked "if there are men in Germany also ready to wage war against the monstrous tyranny of the Nazis from within, is it right to discourage or ignore them? Can we afford to reject their aid in achieving our end?"

To this Mr. Eden replied on August 4. He pointed out that in a speech on May 8, he had said that "if any section of the German people really wished to see a return to a German state based on respect for law and the rights of the individual, they must understand that no one would believe them until they had taken active steps to rid themselves of the present regime."

He added that the opposition had so far given little evidence of their existence or readiness to act, and he thought that previous Government statements had made it clear that the Allies did not intend to deny Germany "a place in the future Europe."

Bishop Bell writing on August 17, noted the comparison between the attitude expected from German resistance groups and those in other oppressed countries. "The German opposition," he thought, "would probably reply that there is a difference in view of the fact that the oppressed peoples have been promised deliverance by the Allies, and that Germany has not exactly been promised that."

On July 30, Bell visited the American ambassador, Mr. J. G. Winant, and discussed the matter with him, "emphasizing the reality and significance of the opposition in Germany" Mr. Winant promised to inform the State Department, but Bell heard Faced with nothing more. these discouraging responses, Bell sent a cable to Visser 't Hooft in Geneva "Interest undoubted, but deeply regret no reply possible."

Bonhoeffer Executed

On July 20, 1944, the plot to overthrow Hitler exploded and failed. "The men named to me just over two years ago," said Dr. Bell, "were among the chief conspirators who, in Hitler's words, were 'exterminated mercilessly.' Bonhoeffer had been already arrested by the Gestapo, on April 5, 1943, and was in prison when the attempt was made. On April 9, 1945, together with Admiral Canaris and General Oster, he was executed in the concentration

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camp at Plossenburgh, aged 39. When he was taken off to the scaffold on April 8, he sent me a message through Captain Payne Best, a British fellow-prisoner:

"Tell him,' he said, 'that for me this is the end but also the beginning—with him I believe in the principle of our Universal Christian brotherhood which rises above all national interests, and that our victory is certain—tell him, too, that I have never forgotten his words at our last meeting."

The other pastor, Hans Schonfeld, died in 1954, aged 54.

Bishop Bell continued: "I know that it is said by some leading British historians and others that the Plot of July 20 was doomed to failure, that the Resistance was vacillating, rash and disunited, and that the German Generals would never have brought themselves to take decisive action. I know too that in the summer of 1942 the position of the Allies was critical from the military point of view, and that those charged with the direction of the war were absorbed in dealing with military problems. Nevertheless, my own strong conviction is that the negative attitude of the Allies was wrong; that the sound and statesmanlike policy would have been to offer a positive response to the approaches made at such terrible risk: and that the failure to do so was tragic.

"But the principal point which I want to urge is this. The driving force behind the Resistance movement was a moral force. I do not dispute that there were different elements in it, not all on the same level of moral and religious inspiration. But its leaders were men of high ideals, to whom Hitler and all his works were an abomination. Its finest spirits stood for a Germany purged of

totalitarianism and the lust for aggression.

Christian Principles

"It was of the very essence of the Resistance movement that it should aim at the building up of the national. economic and social life, both of Germany and Europe, on the fundamental principles of the Christian faith and life. It is no wonder, surely that members of the Christian Church in Germany, both Protestants and Catholics, should be prominent in it. Nor should it be surprising that churchmen outside Germany who knew something of the conflict within that country should give it public support, even in time of war."

The Bishop of Chichester concluded—"I make bold to claim that at this juncture in human history the real hope for the future of Europe and of the whole world of nations is that statesmen of every nation should show the same brave and disinterested loyalty to truth, justice and freedom, in national and international affairs alike, that the finest spirits of the Resistance movement in Germany showed during the second World War."

FUNDS SOUGHT FOR KOREA

★ Money is being raised to send the Rev. Archer Torry and family to Korea where he will start a theological seminary in Seoul to train native clergy for the Anglican Church. The Korean Church Fund, headed by the Rev. C. Lawson Willard, rector of Trinity, New Haven, Conn., in the appeal states that Bishop Daly of Korea is really up against it financially so that \$1,500 must be raised in the U.S. to get the Torry family to the new post. Those caring to contribute should send their donations to the Fund at 53 Wall Street, New Haven, 10, Conn.

Youth Missionaries Are Warned By South India Bishop

★ A group of 138 young missionaries about to go overseas for the first time were cautioned against using "the wrong kind of prosetylizing" by a Church of South India bishop.

Addressing a six-week training missions conference, Bishop J. E. L. Newbigin of Madhurai-Ramnad said the rights of non-Christians "must be scrupulously safeguarded, which means their right to reject or accept Christianity."

"We must not try to sell the mission enterprise as a protection for our way of life against the threat of Communism," he said. "We're not asking people to join our show and we must stand firm against cajoling and coercion, for it is God's will that man make a free decision."

Bishop Newbigin was one of twenty missionary experts who addressed the conference, sponsored annually by the National Council of Churches' committee on missionary personnel.

He said many western missionaries a r e unconsciously guilty of "cultural imperialism." Ideas formed in home Churches of what is good or bad for the Indian, African or other national Church may h a v e to be "drastically changed," he asserted.

"Egotism is bad, corporate egotism is worse, but corporate egotism activated by religion is a demonic thing," he added.

Red dust, heat, ants that get into everything or a broken-down water pump with new parts two thousand miles away are only a few of the everyday nuisances the young missionaries will contend with for the next three years. And they know it. Goodbye

supermarket, w a sh i n g machine and air-conditioning! Knowing what they face, they still want to go to Africa, Indonesia, India — wherever they are needed—because they must—to teach, to heal and to serve their Church.

Typical trainees are a chic college graduate and her handsome husband, both with degrees in their special fields, who go to lectures ranging from anthropology to fighting mosquitos. And among the 35 toddlers romping on the Allegheny College campus with a trained kindergartner, a re their own two, who soon will be playing house with Rhodesian youngsters in the dust outside a grass-roofed hut.

"Preparing young Americans for the first shocks of service abroad in a revolutionary world is perhaps our biggest job," said the Rev. E. Bruce Copland, director of the program. "What's most difficult for Americans to understand is the ingratitude of many people obviously benefitting from American good will, and it takes a lot of Christian grace not to be irritated by it."

To make things easier, local resentments against American wealth, high living standards and some business and government people on the spot are explained as they apply in each area.

"Indifference to Communism in many overseas areas also baffles most young Americans," Mr. Copland continued. "We try to prepare candidates to face it through talks with nationals of various countries," Background lectures on history, politics and the problems raised by resurgent nationalism are thrashed out together, he explained. Health problems they will confront in their own families, as well as among the people in their mission field, are also spelled out whether it means repeating the medical missionaries' warnings about boiling drinking water or learning the symptoms of beri-beri and leprosy.

In addition, guidance in dayto-day family living, particularly in the tropics, includes knowing how to run a gasoline pump and cook with wood where there is no gas or electricity. The best ways of making do with whatever is at hand in an emergency, such as using nylon stockings for surgical dressings and the trusty double boiler for a sterilizer are also jotted down in bulging notebooks.

A major portion of the sixweeks' work is given to "The Missionary Task." Christian nationals from the Near East, Latin America, Africa, India and East Asia, meeting with the young people in small units, brief them on what their relationship will be to the local government; the indigenous "younger church," and those of other religions.

During the training period, about half the time of all candidates is spent in learning how to learn a new language. Taught by competent authorities, these classes are given preliminary instruction in phonetics and language structure before beginning one of eight tribal languages offered.

"Present day candidates are sincere," Mr. Copland declared, "but few of them have been accustomed to discipline and hardship. They are products of the American way of life and because of it they receive ruder shocks when they go abroad than did the earlier missionaries. On the other hand there are very few who can't take it."

EDITORIALS

Church Union

L AST issue we chronicled the good news of the first really significant Church union in America: between the Christian-Congregational Churches and the Evangelical and Reformed Church to form what is now called the United Church of Christ. Plainly this is the time to try and settle in our minds what the union of the Church would really mean, and what can and what cannot be expected from it.

Obviously the Church, however united, would not be exactly the same all over the world; nor could we wish it to be. The imposition of the Latin language throughout the world by the Roman Church, though it has certain limited advantages, makes just those things unintelligible to worshippers which we would suppose should be most intelligible. Only in "Latin" countries, whose language is descended from Latin, does the practice seem defensible. Now that the Anglican communion is severing its ties with the English colonies in the non-English world, it has rightly translated itself into the tongue of the people. And a new language carries with it all a people's characteristic ways of doing things, of which the language is the sign. When we speak of "Latin" and "Greek" Christianity in the early Church, we mean a whole spectrum of differences in culture, theology, and general outlook on the world.

This sort of difference is both inevitable and good: we should have a very dull world without differences in language and culture. But differences of language have also become a symbol of something bad; of the distrust that everybody has of what is different from himself. The story of the Tower of Babel is really an alternative myth of the Fall of Adam. And so the difference between national Churches always tends, because of the sin of Adam, to turn into conflict and schism. This is not always wholly intolerable; the national Orthodox Churches of the East, though at times they fight bitterly with each other, are able to face the West with some sort of united front.

But there is always the temptation, when THE WITNESS - JULY 25, 1957

a national Church has, so to speak, declared its independence, for it to withdraw more and more into a shell and become a living fossil like the hermit crab. The classic example is the original Jewish Christianity of Jerusalem, which became so separatist and sectarian (besides being persecuted) that it suffered the usual fate of living fossils: it became extinct. The same is true to a lesser degree of many of the minor "separated Churches" of the East which the West formally reckons as heretical. The Orthodox Church of the East herself was cut off from the great historical movements of the West: from the Renaissance, from the Reformation, and (except in Russia) from the Industrial Revolution. As a result she finds herself in something of a spiritual backwater. And if it had not been for the Protestant sects and the British Empire, the Anglican Church would have remained as sleepy and provincial as the practical monopoly of the Church of Sweden has kept her until very recently.

In mankind's habitual state of sin, a thoroughly united world Church with valid regional differences is plainly too much to hope for. In consequence we have to keep a difficult balance between nationalism and A national Church is internationalism. tempted to identify itself with the selfish aims of its nation. An international Church -above all the Roman-is able to counteract this temptation to a large extent; and for that very reason, is all the more tempted to identify itself with the selfish aims of an ecclesiastical hierarchy. No perfect compromise can be found.

Church in America

BUT there seems to be very little ground to defend the state of affairs in America. In Richard Niebuhr's classic formulation, what were Churches in Europe became sects in America; and what were sects became Churches. That is to say, the "established" Churches - Anglican, Lutheran, Calvinist, Roman, Orthodox-were taken out of the original context in which alone their differences had any meaning; and became sectlabels among people who in every other respect became more and more like each other. It was on the contrary the "sects" in Europe the Baptists and Methodists—which because downtrodden that were best suited for the American frontier, and so became the established "Church" of the American South and Middle West.

That is to say, the international ties of most American Churches are really in name only; except far out in the country, American Lutherans or Presbyterians are not very different from each other. In particular the international ties have obviously not prevented American Churches from the nationalist temptation. But they have prevented Christianity in America from taking a form which would reflect in a transfigured way the real characteristic excellences of American culture. The conclusion seems inevitable that the international ties of American Churches are not something enormously worth preserving.

What practicable goals then can the American Churches hope for? Obviously in the present state of world affairs reunion with the Russian Orthodox Church would be meaningless; that Church will be exactly what the Kremlin wishes it to be; we would have to convert the Kremlin first. Church union in the far East is doing much better than we, without our aid. Your editor guesses we would have little more success in solving the theological problems of Europe than in solving her political problems. Much less then shall we be able on native ground to talk usefully with American Roman Catholics, the most intransigeant and least civilized of that communion.

Possible Goal

 $T^{\rm HE} \text{ possible goal then toward which we can hope to work is something more definite than we usually think: the creation of a Church which will be genuinely American in culture without being nationalistic. One might think that cutting what ties remain with international Anglicanism, Presbyterianism, Lutheranism would be a fatal temptation to nationalism. But actually America has basically absorbed the lands of those Churches into her power-orbit: with so few exceptions (like Hromadka) that they really do prove the rule, world Protestantism is al-$

most as pro-Western and anti-Communist as it ever could be.

So we can see far more good than harm coming out of this or any future Church union in America. And we cannot emphasize too strongly to our fellow-Anglicans our conviction that the genuineness of every Church is to be judged on its own merits. If you judge every Church on the basis of its closeness to the Apostolic Succession, you have no right to say you believe in Church union at all; you only believe in conversion to Anglicanism. We must confess that in principle, the doctrine of Papal supremacy strikes us as quite as plausible as that of Apostolic Succession; why we are Anglicans and not Romanists is because we have made a judgement in practice on what the two Churches are really like. And having seen something both of the Kirk of Scotland and the Roman Church, we would find it quite impossible to say that the Kirk was "defective" or "invalid" where the Roman Church was simply "corrupt"; if anything we would reverse the adjectives.

This we take it is the fundamental necessity of any Church union: a willingness to lean over backwards not to boost your own side; a willingness to find that other Churches have at least as good a claim to be called Christian as you do. But Church union is not the fundamental necessity, although under present circumstances it is extremely important; one could imagine a worldwide Church doing nothing particular at all, from which it would be one's immediate duty to secede. The fundamental necessity is to do the right thing in the Church. And perhaps the chief reason why we judge Church union in America to be of so great importance, is because so great a responsibility rests on the American Church: of witnessing how gravely America has misused her world-power; and of calling her to the job of reparation which only she can accomplish.

We have spoken of these things in detail before. Whether a Church of America would really do that; whether a Church of America can be brought about while American worldpower is intact; these are anybody's guess: but we would like to keep the possibility open.

The Need For Human Understanding

IN A day of public anxiety,—in a time when the leadership of his nation was shaky, Jeremiah the prophet proclaimed:

The prophet that has a dream,

Let him relate a dream;

But he that has My Word,

Let him declare My word in truth. What has the chaff to do with the wheat? Is not My Word like fire?

Like a hammer that shatters rock? (Jer. 23:28-9)

Six hundred years before Christ was born people were getting mixed up as to what God's word is. There was confusion about the truth; uncertainty about right and wrong; and a babel of voices all claiming to speak for the Almighty.

Now, twenty-five hundred years later, things haven't changed much; there is still confusion, uncertainty, and a welter of wisdom, purporting to come from on high, but scarcely ever coming down with either the purifying property of fire or the final conviction of a hammer.

How does a people go about straightening out a moral anarchy like that? Well, the first thing, said Jeremiah, is to distinguish the true prophets from the false! And this, said he, is the way you do it: A man may claim to be speaking for God, but if he rests what he says on a private little dream of his own, then pay him no heed. If he talks of security and promises safety then little does he know of the holiness of heaven which requires of a man, not that he make himself snug, but that he launch out on the deep trackless ways of faith.

So look for the man who is bound to a law that is bigger than he is and listen to him! For he is the true prophet in whose mouth God puts his word like a searing coal so that he can hardly speak his own thoughts at all, but only God's.

"I have heard," the Lord says to Jeremiah, "I have heard what the prophets say that prophesy lies in my name saying I have dreamed, I have dreamed".

Moral confusion, in short, is overcome when men are humble enough to allow themselves

By Francis B. Sayre, Jr. Dean of Washington Cathedral

to be overruled by the disturbing power of God—instead of being content with their private visions of ease. Uncertainty is never really overcome until you entrust your fortune, including your private dreams, to the one who fills heaven and earth and orders the course of destiny.

Krushchev Interview

FASCINATING illustration of this ancient debate between true and false prophets is to be seen in the discussion which has followed the Krushchev interview on television a few weeks ago. A quite considerable number of Americans, including some very influential Congressmen, condemned the television firm for exposing us all to the smooth talk of this wily Communist. As minority leader. Joseph Martin said, "The broadcasting company leaned over backward to give an enemy of our country a chance to propagandize our people". The state department was distinctly nervous, (as it often is), because it was by-passed, as the head of a foreign state talked directly, and winsomely too, to our people right in their own living rooms. Something new had been injected into diplomacy. And even the President at first could see in the broadcast only an effort at commercial aggrandizement on the part of broadcasting company.

On the other hand, there were many others, including a good part of the press, who rejoiced in this remarkable broadcast, because they felt that the best guarantee of freedom is to hear all sides; that you can trust people, to sift out truth from false propaganda; and that this is the special glory of democracy.

The New York Times said: "We Americans believe in the free competition of ideas. As an example of that belief put into practice, the Krushchev interview was in our best tradition, and the Columbia Broadcasting System is to be congratulated for its enterprise".

Now will you not agree that they are more akin to the great prophet Jeremiah, who trust firmly enough in truth to dare let falsehood have its say? Knowing that God's righteousness must in the end prevail, and that God has

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made mankind in his own image so that they can truly judge between good and evil. Is not this the very essence not only of our religious faith, but also of the political democracy in which we say that we believe? "The truth shall make you free"; there is a moral principle here that is woven deep into the very structure of society as God has ordained it to be.

And what shall we say of those timid people who have neither the courage nor the faith to let truth wrestle in the market place of men's minds, but would pad it instead, wrapped in cotton batting, insulated from the free exchange, and domesticated to their own desire—fitted to their little dream! Are these not false prophets, preoccupied with their private visions and afraid to do battle in the world of ideas, where risks are great but where the victories count?

Fire and Hammer

JEREMIAH said that God's word is like fire: it cleanses even as it burns! Yet, in these past few weeks we have been oppressed by the spectacle of the broadcasting companies lying low, saying nothing, afraid of getting burned. Jeremiah said that God's Word is like a hammar: it shapes the stone oven as it breaks

hammer: it shapes the stone even as it breaks it! Yet how sad it has been to see officials of our mighty federal government vacillating on this great issue of moral principle; afraid of being broken, and not trusting God quite enough to believe that in the free market he will make truth prevail!

True prophets are the men who allow themselves to be overruled by God. It takes both courage and humility to submit one's self, and even more one's society, to the overarching will of God. Jeremiah did that when he took his life in his hand and blasted one of the most deeply ingrained illusions of his countrymen: They all believed that as long as the temple of Jerusalem stood, no foreign power could destroy Israel. But Jeremiah declared that the building made of stone and mortar was not God's real abode. God lives in the vibrant faith of the human spirit. No temple, said the prophet, can save us from exile; but not even defeat and servitude can take God from our lives. And in the end he will prevail and in our faithfulness we shall be restored. Our wish is surely God's to overrule; but since it is in his hand, we need not be afraid!

Does it occur to you, thinking once again in

contemparary terms, that this is precisely what needs to be brought to the current disarmament talks in London? There, it seems to me, the crucial issue is raised—as to whether our security—and that of the world depends ultimately on a Western victory in the arms race or mutual agreement as to arms control. Does our safety, in other words, rest at bottom on H-bombs, or on human undertaking and friendly accommodations?

It's Jeremiah's old question as to whether his nation's safety depends on a house made with human hands, or upon a faith in human hearts. Well, perhaps it's instructive to remember that in all ages it has been false prophets who have dreamed of salvation based on material things. True prophets have always launched out to deeper levels—invisible but far more real. And in this godly nation we too have professed to believe in the final importance of the Spirit, the possibility of agreements and understanding, even of our enemy.

May it not be that here again we must as a nation allow ourselves to be overruled by God? even though there is risk, even though there is the possibility of being burned and broken; because we know that ultimately peace cannot be based on bombs, it must be born of the human spirit, hammered out of much travail, refined from dreadful anxiety,—and blessed of God, whose word is that fire and that hammer by which salvation is forged upon the earth.

Don Large

Take a Stand

"Why can't your columns be just rambling little essays?" the irate letter demanded. "Why must you always be taking a stand for or against something?" I was glad to hear from my petulant correspondent. It was good to know that at least one critic thought these columns were not rambling little essays. I was afraid they were too often exactly that.

In answering this letter, the first thing to be said is that if a Christian is to keep his sense of values straight, he is constantly bound to be standing for one set of values as opposed to another. It is all too easy to forget that God's ways are not the ways of the world, though the world has a subtle way of insisting that they are usually one and the same thing.

Christians have always been vocal about what they stood for, even when the weight they could bring to bear was miscroscopic. In the days of the pagan Roman Empire, Christians couldn't abolish the worship of the emperor; but they could and did insist that only God himself was worthy of adoration. These same early Churchmen couldn't eliminate the treatment of women as mere chattels and animals; but they could and did venerate the Blessed Virgin Mary-and thus, in time, they forced the world to honor womanhood in general and motherhood in particular. They couldn't do anything about slavery; but they could and did treat slaves as their flesh-andblood brothers. They couldn't do anything about segregation amongst persecuted minorities; but they could and did treat these minorities as their full equals before God, by eliminating segregation in their Churches and in their social contacts.

In other words, Christians can—and should —take a personal stand in God's name, even though the rest of the world may be standing for something else. For that reason, God willing, I shall go on taking a stand against any advertiser's insinuation that things themselves have any connection whatsoever with the achieving or losing of happiness.

I shall continue to oppose the shallow notion that ownership of a Cadillac, for example, is the definitive stamp of a man of discrimination. Or that possessing or failing to possess a television set has any connection with the development of an individual's inner joy. It is just as heretical to bow before things as it is to worship an emperor.

In this blessed land of overflowing plenty, we do not lack for material resources. But we do want for spiritual resources which have gone virtually untapped. Let neither shyness nor discouragement keep you silent and uncounted. You may feel that in the onrushing whirlwind of secular success, your own quiet voice will be unheard and your Christian witness unnoted. But remember: it is the still, small voice at the core of the whirlwind which ultimately has the most telling effect. Listen to Bonaro Overstreet:

You say the little efforts that I make Will do no good: they never will prevail To tip the hovering scale Where justice hangs in balance.

I don't think

I ever thought they would . . .

But I am prejudiced beyond debate

In favor of my right to choose which side Shall feel the stubborn ounces of my weight.

In short, don't give up doing something, just because you can't do everything!

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 6th Sunday after Trinity St. Matt. 5:20-26

"....Your righteousness shall exceed the righteousness of the Scribes and Pharisees."

The foundation of a Christian's life is his character and this, Jesus is here teaching, is something far deeper than the legalism of a moralist (verses 21,22) and the ritualism of a churchman (verses 23, 24).

This passage is a selection from the Sermon on the Mount (chapters 5-7) which the evangelist had composed from various sayings of Jesus. It describes the character of a member of Jesus' kingdom. Some of the sentences in the Sermon have parallels in the Gospels of St. Mark and St. Luke; many, however, do not. Of this particular selection only verses 25 and 26 appear elsewhere (St. Lk. 12:58, 59), but they are of minor importance here.

The established religious authorities are mostly concerned with the act of murder and its punishment. Jesus wants to prevent murder by making people responsible for their moods of anger. Murder is a punishable crime, but anger, too, incurs punishment. While it cannot be reached by criminal law it is subject to God's judgments.

Verse 21 gives the commonly accepted law beyond which the morality of the Christian must go. The three sentences of the next two verses apply the language of criminal procedure to the instance of anger. It is, of course, God's tribunal that Jesus represents. There is no permitted kind of anger. The phrase, "without a cause" (v.22), is not in the best Greek manuscripts. The RSV rightly omits it. It is contrary to Jesus' description of good character, for all anger is without love and is hurtful. The exception is an insertion by timid Christian scribes, and an instance of continuous moralistic casuistry in the tradition of Christendom.

The word, "raca" is an obscure word of abuse with no English equivalent, and the word translated, "fool", is not adequately so rendered. The best that can be done with these words is to render them: "whoever insults" or "abuses", and "whoever curses". "Hell-fire" (AV) and "hell of fire" (RSV) are also misleading. The Greek is "the fire of Gehenna". That is a reference to the fires of the rubbish burning in the Valley of Hinnom outside of Jerusalem. It is a figure of speech which vividly describes final execution. Each sentence in verse 22 asserts the punishable nature of anger with unmistakable severity: "liable to judgment", means the same as it does in v.21, namely, "death penalty"; "liable to the council", means the same verdict at the hands of the Sanhedrin; finally, the penalty of complete destruction. In this way Jesus tries to impress upon his followers that for anger, not only for murder, they are liable to God's severe punishment. As Jesus saw it, anger was as bad in God's eyes as murder is in the codes of men.

The vicious nature of anger is then described with reference to ritual practice (verses 23, 24). No sacrifice or pentitential rite can atone for it. The moral law is prior to such prescriptions. No scrupulously performed act of worship can supersede it nor wipe away the stain in the offender's heart. A moral wrong can be righted only by a moral act. There must first be forgiveness and reconciliation, then the churchly act may follow without the taint of hypocrisy. While words do not occure elsewhere in the Gospels they are entirely in harmony with that fundamental principle in Jesus' teachings which gave priority to basic human qualities and relationships over ritual performances: mercy over sacrifice, morals over ceremonial (St. Mt. 12:5-7; 15:11: 23; St. Lk. 11:38-40; etc . . .). Characteristic of Jesus' heroic standards is his putting the responsibility for the reconciling act upon the subject of another's resentments. It is indifferent whether he caused the other person to have something against him or whether he is himself the wronged one. Whoever is aware of such a break in brotherly relations should take the initiative toward repairing it.

Verses 25 and 26 add a bit of practical

Twelve

wisdom. They say that you cannot expect to relax God's stern judgment upon anger by sacrifices. First be reconciled with your brother as a man facing an unbeatable law suit will make a settlement out of court.

This whole passage is not, as so often asserted, counsel of perfection, an ideal to shoot at but never to attain. Such a view does not do justice to Jesus' purposes. He definitely devoted himself to the creation of new people for the new society which he called the kingdom of heaven. This was to be realized here. His reiteration of this and similar teachings concerning character prove that. It was such a concrete goal that he fought for it like a soldier and died for it. The evangelist must have understood it so or he would never have recorded such words for his churches of probably five decades later. Early Christians took these teachings seriously as for them in their earthly lives.

We will never rightly understand Jesus, nor experience his reign in ourselves and in our world unless we live with serious consistency by his teaching in particular instances such as this on anger and murder, and purge the inner recesses of our dispositions with his spirit. Otherwise ours is still the faulty, superficial, ineffective religion of the scribes and Pharisees even though it be labelled officially as Christian.

Jesus is talking to the people of his Church. Of them this high quality of living may be required because they should be new people, they should have gone through death and resurrection and now be living a new life in his spirit and moral vitality (see Ro. 6:3-11, the Epistle for this Sunday).

Talking It Over

By W. B. Spofford Sr.

HARRISON Brown, nuclear scientist of California Institute of Technology, told delegates to the American Society of Newspaper Editors, meeting July 13 in San Francisco, a bit about our world and the H-bomb. After reading it maybe you'll want to write that letter to the President and your representatives in Washington, that we've been urging for some time now.

Said the professor:

"If I were a cosmic gambler ... studying the present behavior patterns of peoples and nations, I would be inclined to give rather substantial odds that sooner or later the boat will be rocked and industrial civilization will perish in a nuclear holocaust.

"If I were to place bets upon the time in which this might happen, I would say almost certainly within the next century, quite possibly within the next twenty-five years, conceivably within the next five years.

"I would give further odds that mankind would then be destined to live an agrarian existence for the duration of its lifetime as a species, an existence much like that which prevails in large areas of India and China today. "I realize that this is a very gloomy view of the future. But I would like to stress that, strong though the likehood of this end result might be, I do not believe that it is by any means inevitable.

"I believe it is possible for us to solve the grave problems that confront industrial civilization in the years and decades ahead and to conduct ourselves accordingly."

UNDER the headline "Japanese Churches Combat Anti-American Feeling", an official publication of the World Council of Churches, says that efforts will be launched this fall to counteract anti-American and anti-Christian propaganda.

Mathew S. Ogawa, director of Christian audo-visual headquarters in Toyko, quoted in the news report, said that "The Communists are having a field day with present Japanese discontent with U.S. policies. Because the Christian Church is still associated by many with Western influence, this is also hurting our work."

Explaining that many resent some American Church leaders in Japan who publicly defend U.S. policies, Mr. Ogawa said that as a result, these people are more easily persuaded that Christians are "tools of the West."

Mr. Ogawa also described long weeks when there was no fish to eat because it was radioactive and had to be destroyed. "Some Communist youth leaders jumped at that chance to invite many of our church-school children on outings. On joining these imitation Scout groups, the children were given a good THE WITNESS - JULY 25, 1957

time but they also heard the usual talks about 'American murderers.' They probably reported back to hungry, disgruntled parents that they liked these new leaders who promised peace and no H-bomb tests. It was very clever," Mr. Ogawa said, "and a lot of those children have not come back to church school."

Being In The Middle

By Philip H. Steinmetz Rector of the Ashfield Parishes

D^O YOU know that the very situation which is the occasion of so much excitement in Japan is mentioned in the Declaration of Independence? Of course in that case our position is the opposite of our present one in Japan. We complain that the government is protecting soldiers "from punishment for any murders which they should commit on the inhabitants of these states."

It is difficult if not impossible to determine which side of a dispute is the Christian side. Usually neither side is entirely wrong or entirely free from wrong, which means that the place for a Christian is often in the middle, trying to bring peace, rather than on either side trying to prove it is right by might.

Being in the middle is a lonesome and often painful position. Often it seems as if everyone is your enemy while you are doing your best to make everyone friends. But it is one of the great hopes of the world that not only individuals but also nations will act as mediators, peace-makers. And it is possible that our nation may play such a part, especially if we can keep clearly before us how we came to our present position and can follow the lead of Christian missionaries into deeper understanding of foreigners and fuller service of their true needs.

As you read and hear debate over foreign aid, nationalists in revolt, Arab uprisings, the Girard case and other matters of heated dispute, let Christian love and some sense of how it all looks to the other side dawn in your heart and influence your attitude and acts. Remember that one help in this difficult task lies in a fuller knowledge of our own history so that we may profit from both its glories and its errors. We Are Seven by Una Troy. E. P. Dutton & Co. \$3.50

This is a novel of rural Ireland, with the authentic atmosphere of that land,-as well it might, for the author is a woman born in County Cork and living now in Tipperary. The cast of characters are drawn vividly and, on the whole, convincingly. The novel's plot is rather incredible,-probably purposely so, for the nature of the story is essentially a farce. This very fact saves the amusing yarn from being just another sex adventure of The heroine of the coarser kind. the story is Bridget Monaghan, the unmarried mother of seven children whose various fathers are the legal spouses of proud and respectable village women. Bridget's children each bear unmistakable resemblance to the father, so that all the town knows the unpleasant facts of the affair.

The problem for everyone is how to get Bridget to move far away from the village of her escapades. The Church and the law were helpless to accomplish it for Bridget proved to be an ideal mother, adored by all her children. The final solution was an extraordinary one and the denouement of the story a happy one for all concerned.

The book is amusing and not unwholesome; a contrast to most sexy novels that afflict us nowadays.

Days of the Phoenix by Van Wyck Brooks. E. P. Dutton & Co. \$3.95

The author of this book is probably the outstanding literary historian in America. His most widely known books are the five volumes of the series A History of the writer in America; 1800 - 1915". These were written in a popular vein which were read appeciatively by a large audience.

This latest book, however, is Fourteen

something quite different. It will appeal chiefly to writers and artists, as it is a personal narrative of the author's thoughts and experiences during the decade of the twenties. He writes eloquently and intimately of the tragic post-war pessimism and moral bankruptcy and the writers and artists who expressed it, but speaks with a quiet enthusiasm of the wise and steadfast souls who maintained their moral poise and wrote convincingly of the realities of life that cannot be shaken, of whom, in his view, Lewis Mumford was and is first and foremost.

For the rank-and-file of us, this volume will be a sealed book, but to the literati and others of the intellectual elite it will stimulate and stir manifold memories.

A Boy's Prayer Book and A Girl's Prayer Book Compiled by John Wallace Suter and Anne W. House. Seabury Press. \$1.50

Two very useful little books of devotion for boys and girls. The selection of prayers is from a wide variety of sources and admirably adopted for young people and not without value for grown-ups.

Getting Help From the Bible by Charles M. Crowe. Harper & Brothers. \$2.95

This is a much better book than its title might lead one to suspect. It does not use the facile "prooftext" method of solving all problems. It is, rather, a sound and successful attempt to throw light on the many common difficulties and puzzles of human life by showing what the Bible has to contribute to their solution.

As the author pertinently says: "Our times are strangely different from Bible times. How is it that the words of the Bible after two thousand years can have authority for us in an atomic and helicopter age? The answer lies in the fact that the needs of the human heart are much the same today as in those days. The deepest of these needs is the need of God. And in the Bible we find the supreme record of man's encounter with God in history."

In his discussion of twenty-two typical human problems, Dr. Crowe makes sure of continuous reader interest by the use of illustrative stories from life and literature. It becomes evident that the author is a deservedly popular preacher. He is the pastor of the Wilmette Methodist Church in suburban Chicago.

A Rauschenbusch Reader. Benson Y. Landis, Editor. Harper. \$3.00

Here is a long overdue volume for today's forward-looking Christians. Walter Rauschenbusch was the pioneer in America fifty years ago for the social and economic content of the Gospel and its revolutionary nature. He did for American Christianity a half-century ago what Kingsley and Maurice did for England even earlier. Need for the study of his teaching has never been outgrown nor any modern enthusiast for "social Christianity" gone beyond Rauschenbusch in the precision of his challenge nor in the theological profoundness of his thought. It is well to have significant portions of his writings presented to us now in this well-edited anthology. A perceptive introduction to this volume is written by Harry Emerson Fosdick which concludes by quoting Reinhold Niebuhr's words and making them his own: Rauschenbusch was "the real founder of social Christianity in this country" and "its most brilliant and generally satisfying exponent".

The Search for Perfection by W. R. Matthews. Macmillan. \$1.75

This little book is a collection of 54 short articles which were originally printed in the London Daily Telegraph. Their author is the Dean of St. Paul's Cathedral, whose popularity as a preacher is well deserved. These brief newspaper sermons are models of the art of eloquent condensation. There are few parish clergy who do not need to study such models for the sake of their congregations.

BACKFIRE

Luther D. White Layman of Waterford. Conn.

A period of censorship appears to be upon us. This is a by-product of thought control which has been in effect for several years in this Here in Connecticut a country. campaign is on to prevent the sale magazines at the of certain This drive is sponsored newstands. by the Roman Catholic Church and its arm, the Knights of Columbus.

While on the face of it such a drive may seem to be right, nevertheless when we look at Roman Catholic activities in the past we may well be sceptical. Catholics are forbidden to read books of many famous and revered authors, such as Emile Zola and Anatole France. They may not witness the film, "Martin Luther." Considering such facts can we wisely cooperate in a censorship campaign? It does not seem so.

Robert Griswold

Rector of Holy Apostles, New York

I'd hate to have my heart attack and to leave this busy and happy scene without having written what I should have written many times over these last years, if I could have said it as well as Ted Ferris says it in the May 23 Witness.

Other Church papers come up with a good article now and again but none have the *spirit* of *The Witness*. Occasionally a not-toogood article would irritate me toward my first letter-to-the-editor, but because I'd not written about the

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MORISON BRIGHAM, M.A., Headmaster.. The Rt. Rev. LAURISTON L. SCAIFE, D.D., Pres. Board of Trustees. many good and inspiring ones, my letter was never written.

If the labor in a depressed area with little material resourses become too depressing I turn for an hour to new or old copies of The Witness and am profoundly inspired, refreshed and challenged to a fresh Tucking Senator McC. away start. with "what in hell is wrong with the men who currently run our world?" -or the implications of "people ignore the Bishop of Rome except on theological matters, where he is no expert"-and then to be startled by the simple beauty of the words Trillium Grandiflorum. Then there were the editorials, Where is Wisdom to be Found and Porgy and Bess: and the very mention of a simple and fine thing, the whooping cranes — many thanks for great thinking and writing and a prayer for years more of The Witness.

H. R. Kunkle

Priest of Trinidad, BWI

Now that you've jolted me by your editorial of May 30th, I think you owe it to me (and possibly some others of your readers) to explain what you mean by being firmly committed to the theological truths of the Incarnation, the Resurrection, the Exaltation of Christ, and the Gentile Mission, without historical fact upon which to base them.

My own seminary days are so very far behind, and I have been much too busy being a missionary-



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sort of simple-minded parson to keep up with higher criticism. So bring me up to date, please. Could be I might see it your way. And further, as your editorial stands, I very greatly fear that if the simple Christian people of the Church of South India read it, it will be they who won't want to identify themselves with us. And I very much believe in the C.S.I.

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