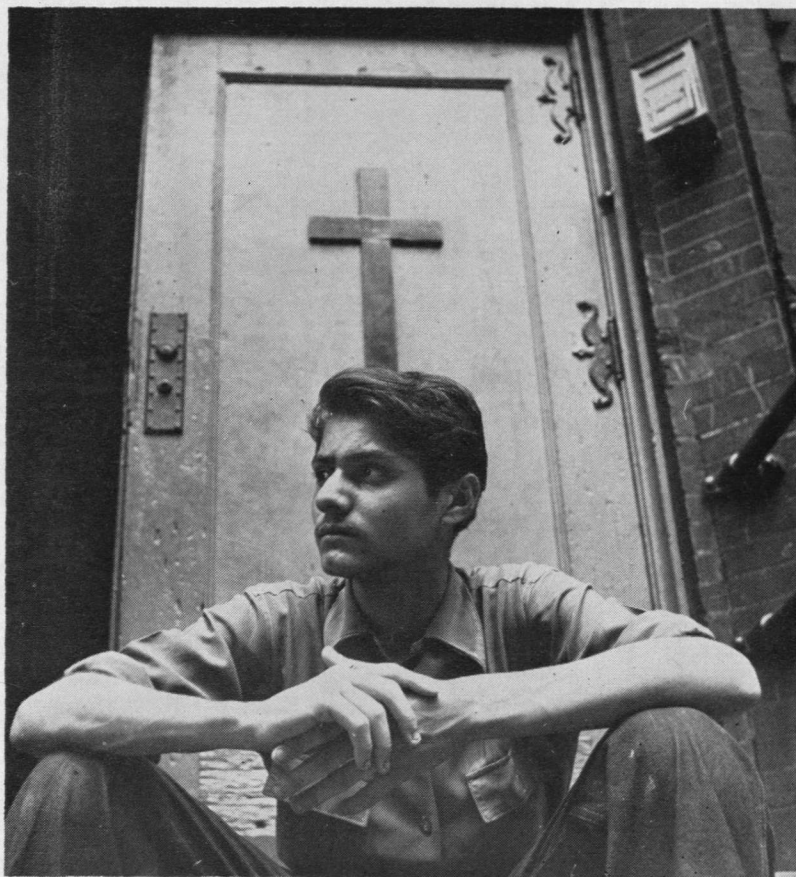


# The **WITNESS**

OCTOBER 17, 1957

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## HIS SECOND HOME

THE EAST SIDE work of Trinity Parish, New York, is related in a new book by Kilmer Myers called *Light The Dark Streets*, published by Seabury Press and reviewed in this number

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## AN OCCASION FOR ATONEMENT

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## SERVICES

### In Leading Churches

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

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

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

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

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

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

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

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

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

Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

GENERAL THEOLOGICAL  
SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

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

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL  
NEW YORK

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

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

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

The Rev. Robert F. Royster, Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy  
Communion, 9:30. Friday, Holy  
Communion, 7.

PRO-CATHEDRAL OF THE  
HOLY TRINITY  
PARIS, FRANCE

23 Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail

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

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For Christ and His Church

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## SERVICES

### In Leading Churches

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Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
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Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

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The Rev. George L. Cadigan, Rector  
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The Rev. Edward W. Mills, Assistant  
Sundays: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

ST. PAUL'S MEMORIAL  
Grayson and Willow Sts.  
SAN ANTONIO, TEXAS  
Rev. James Joseph, Rector  
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

CHRIST CHURCH  
Cambridge, Massachusetts

The Rev. Gardiner M. Day, Rector  
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11: a.m.  
Wednesdays and Holy Days: 12:10 p.m.

ST. JOHN'S CATHEDRAL  
DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m., recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

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

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

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

TRINITY CHURCH  
MIAMI, FLA.

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

TRINITY CHURCH  
Broad and Third Streets  
COLUMBUS, OHIO

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

CHURCH OF THE INCARNATION  
3966 McKinley Avenue  
DALLAS 4, TEXAS

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

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The Rev. Donald Stauffer, Asst., and  
College Chaplain  
Sundays: 9, 9:30, 11 a.m., High  
School. 4:30 p.m.; Canterbury Club,  
7:00 p.m.

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

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



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

## Story of the Week

### President Supports Bishop Brown In Reconciliation Movement

★ A "ministry of reconciliation" in Little Rock's school integration crisis was launched here by some fifty clergymen in response to a letter from President Eisenhower asking the clergy to help calm the racial storm.

The President's letter was sent to Bishop Robert R. Brown of Arkansas who invited the clergymen to a meeting immediately after receiving it.

The group's first action was to ask churches in Little Rock and throughout the state to hold services on Columbus Day, Oct. 12, for "law and order" and "understanding and compassion."

It also urged that each church call in "groups of intelligent, thinking laymen to discuss the ministry of reconciliation."

Bishop Brown said later that the proposed ministry of reconciliation had been greeted enthusiastically in all parts of the state. He said it promises to be one of the most impressive demonstrations of intercreedal cooperation in any part of the South.

Religious leaders at the meeting included Msgr. James E. O'Connell, representing Catholic Bishop Albert L. Fletcher of Little Rock; Bishop Paul E. Martin of the Methodist Church in Arkansas and Louisiana; Rabbi Ira E. Sanders of Temple B'nai Israel; and Rabbi Irwin Groner of Temple Agudath Achin. All were named to a

committee charged with promoting the ministry of reconciliation.

The group received letters from Gov. Orval E. Faubus and the Little Rock board of education welcoming its program.

The meeting unanimously recommended six special prayers for use at the Columbus Day services. They are:

For support and preservation of law and order; for the leaders of this community, state and nation; for the casting out of rancor and prejudice in favor of understanding and compassion; for the people's resistance against unthinking agitators; for forgiveness for having left undone the things we ought to have done; and for our youth and the schools of the community.

Although most of the clergymen at the meeting were Methodists, Presbyterians or Baptists, Msgr. O'Connell and Rabbi Sanders took an especially active part in the one-and-a-half-hour discussions. Both made frequent mention of Scriptural references to the power of prayer in meeting critical situations. Msgr. O'Connell pledged that Catholic priests throughout the Little Rock diocese, which covers the entire state, would wholeheartedly support the reconciliation campaign.

Bishop Brown emphasized the distinction between the ministry of judgment—taking a stand on

the issues that have arisen through the school crisis—and that of reconciliation.

He said reconciliation is the urgent need of the city because of divisions within the various congregations. But the bishop added this did not mean withdrawing from positions taken on either side of the issues by any of the clergymen involved.

The Episcopal leader said he had received the letter from President Eisenhower after writing to Walter S. Robertson, new assistant secretary of state, a parishioner in the bishop's former parish in Richmond, Va., offering any help he could. He said the President was informed of the letter and sent a reply saying there was much the Little Rock clergy could do to help place the integration issue "in proper perspective before all citizens."

In his letter, President Eisenhower said the immediate question was not agreement with a particular decision of the Supreme Court but "whether we shall respect the institutions of free government or, by defying them, set up either a process of deterioration and disruption or compel the authorities to resort to force to obtain that respect which we all should willingly give."

The President said he hoped "that you and the ministers of Little Rock will be able not only to lead all of the citizens of the city to disregard the incitements of agitators but will join in support of the law and the preservation of our country and the institutions of government under which it lives."

In a climate of understanding

and compassion, Mr. Eisenhower added, "the distressing problem that has so stirred up the emotions of many citizens in our land can in good time be solved. All of us realize that not through legislation alone can prejudice and hatred be eliminated from the hearts of men. Leadership, including religious leadership, must play its part."

Governor Faubus told the churchmen that "your attitude of seeking to bring about reconciliation rather than attempting to place blame, is, I believe, the

proper approach at this time."

Declaring that "our people are basically fair-minded, law-abiding, sensible individuals," he said, "it is not a time now for recrimination or blame-placing" but for "sober, sensible reflection, with a humble and prayerful approach."

The Little Rock school board stressed the need to "pray for divine guidance for the leaders of our community, of our state, and of our nation; and for each and every one of us concerned in this serious and far-reaching crisis."

on Canons of the House of Bishops, which discarded it, and introduced a substitute canon of their own. This, of course, is no way to treat the report of a Joint Commission of General Convention, which, after working on an assignment for a number of years, has the right to be heard by Convention, and not merely by a Committee of either House with power to kill what comes before it.

I recall Bishop Page saying to me at close of Convention, "It will take twelve years for General Convention to catch up with the Commission." As it turned out, he came close to being an exact prophet.

At succeeding Conventions, the membership of the Commission being somewhat altered at each, the Commission would offer a new Canon designed to take account of objections and new suggestions, but each with only one exception embodying the principle of the Denver Canon. Even with its changing membership, the Commission always believed overwhelmingly that the Denver Canon was the best one they could devise. And it was interesting to note that the great majority of newcomers to the Commission gradually came to the same conclusion. But all these proposed Canons were rejected by Convention.

#### At Cleveland

Then came the Cleveland Convention, just "twelve years" after Denver. The Commission had introduced a good but quite involved Canon. In the House of Deputies an amendment was offered, essentially the same simple principle of the Denver proposal. This amendment received a majority vote of both orders: the Lay vote being 48 for, 17 1/2 against, with 9 divided votes. The Clerical vote was 38 for, 32 against, but with 9 divided. As at that time all divided votes counted "against," the amendment was lost as the

## The Marriage Canon Background Given by Commission Member

By William Scarlett  
*Retired Bishop of Missouri*

★ I have been asked by the chairman of the Commission on Holy Matrimony to make a brief statement regarding the background of the present Marriage Canons, as I am the sole surviving member, in the House of Bishops at least, of the original Commission appointed by General Convention in 1925 to study this whole question of marriage and divorce and to report to Convention with recommendations.

The chairman of the new Joint Commission was the Rt. Rev. Herman Page, at that time Bishop of Michigan. He had long been a student of this problem, was thoroughly well-informed, quietly tenacious, and a most competent chairman. Also at that time the Commission contained some very able lawyers: George W. Wickersham, at one time Attorney-General of the United States; Roland Morris, Chancellor of the Diocese of Pennsylvania and former Ambassador to Japan; Professor Joseph H. Beale of the Harvard Law School; and Origen Seymour of New York.

For six years the Commission studied and discussed the total question. It sent questionnaires to leading clergy of several national Churches; it published monographs on various phases of the problem written by recognized authorities within and without our Church. And at General Convention in Denver, 1931, the Commission made its first recommendation. It was simple, sweeping... and quite a change. In essence it proposed that any person whose marriage had been dissolved by a civil court could, after the expiration of a year, apply to the marital court of his diocese for permission to marry again: the Court was to inquire into the character of the parties to the former and the proposed marriage, and determine whether the spiritual welfare of the parties and society would be served by the proposed marriage: if judgement was favorable, a minister of this Church could perform such a marriage. The emphasis of this proposal was obviously more on the future than the past.

The proposal was not even considered by Convention, but was referred to the Committee



nine divided Clerical votes added up to a negative vote of 41, as over against 38 in the affirmative. But the vote indicated in what direction the mind of the House was moving, and with any reasonable method of counting votes the amendment would have carried.

While this defeat ended any possibility of legislation at this Convention, the House of Bishops was persuaded to debate the matter. After several hours of discussion, the House took an informal vote on the question whether the Bishops wanted a more liberal Canon, or not. The vote was 51 to 25 for the liberal approach.

#### At Philadelphia

Three years later, at Philadelphia, the Commission came up with a cumbersome offering. It was quite unsatisfactory. For two afternoons it was debated in the House of Bishops, ending each day in a complete impasse. Despairing of getting a clean-cut and courageous Canon at this time in a Church which, after twenty-one years of discussion, had not yet been able to make up its mind what it wanted, some compromise suggestions were then offered, in the hope of getting a working Canon at least better than the one on which the Church had been operating for so long.

The Presiding Bishop appointed a Committee of Five, who represented very different types of Churchmanship and points of view, to try to do overnight what the Commission had not been able to accomplish in two decades. The Committee met that evening: within an hour, a Canon based on the amendments proposed that afternoon was written and unanimously accepted. When the House learned that the "Five" had agreed, the Canon was adopted without debate. The Deputies also concurred. And after twenty-one years the

Church had a new Marriage Canon.

The Canon is frankly a compromise, as legislation on such matters is apt to be, in a Church which is proud of its comprehensiveness and which holds together in one body men of widely different points of view, who nevertheless must administer the same Canon.

#### Two Interpretations

Some critics point out that the Canon may be interpreted in two ways. Precisely: that was the clear intention. And those Bishops who cannot conscientiously permit re-marriage unless they can on certain grounds annul the previous marriage, find that interpretation possible under the new Canon. While those Bishops who do not like the principle of annulment in general, but do

want the freedom of a Christian man's conscience to deal with difficult cases in the light of what they think is the mind of Christ, have this freedom, and without resorting to annulment. And the Canon itself is more concerned with the future than with the past.

No doubt the Canon is not completely satisfactory to either of the major points of view. But in this kind of Church, with this kind of legislation, the principle of compromise seems to be the only workable one. And in the present state of mind of the Church, if this principle should be altered drastically in either direction, the long battle will begin again, and in another quarter of a century will probably end in . . . another similar compromise.

## Clergy Salaries to be Surveyed As National Council Project

★ The National Council of Churches will launch a study of ministers' salaries aided by a \$33,500 grant from the Rockefeller brothers' fund.

The special clergy research and action project will be carried out by the Rev. Samuel W. Blizzard, an authority on the life of the parish minister, whose appointment as its director was made by the Council's general board.

To make the study, Blizzard, sociologist and a Presbyterian minister will be on a year's leave from Princeton Theological Seminary, where he is professor of Christianity and society. His Russell Sage Foundation study of the parish minister, made in collaboration with Union Theological Seminary, was the first major study of the Protestant ministry in more than a decade and paralleled similar Founda-

tion-sponsored studies involving the relation of the social sciences to such fields as medicine, law and social work.

The new study, projected as the first far-reaching, interdenominational analysis of salaries, will be carried out in cooperation with denominational leaders, lay and clerical. Since responsibility for initiative in the review of ministers' salaries varies from one denomination to another, arrangements for the participation of the several denominations will be worked out in consultation with them.

The study will be two pronged in its approach. It will establish facts on what salaries ministers actually receive, as distinct from perquisites (housing, etc.) and fringe benefits. It will suggest ways by which cooperative religious agencies may aid denominations and local

churches in solving salary problems.

Further, it will seek to discover how various church groups make decisions on the services required of a minister and the provisions they make towards budgeting.

In discussing the project Rev. Roswell P. Barnes, National Council associate general secretary, cited the lack of adequate information upon ministerial remuneration.

"Laymen are increasingly seeking this information," Barnes said. "So the new study should assist Protestant laymen in developing a better understanding of the remuneration needed by ministers to enable them to provide more effective service to their local congregations and communities."

Blizzard's previous study, commissioned by the Russell Sage Foundation in 1953, showed that the clergy face an increasing variety of problems. It revealed that the typical Protestant clergyman in the U.S. is between the ages of 38 and 46, is married and has two children. If he lives in a rural community, his local parish budget, upon which the church is operated, is \$6,250. If he's an urban pastor, it runs around \$30,000.

According to census figures for 1950, cited by Blizzard, the median income reported by male clergymen for 1949 was \$2,412. Eighty-five percent of those reporting received less than \$4,000 for 1949—presumably in cash, exclusive of the rental value of their living quarters.

Spot surveys made by several denominations since, indicate that ministers' salaries have not kept pace with the changing economy, Blizzard noted.

A prior study made by the National Council—that of home mission ministers in 14 Protestant denominations in North Central states a year ago—revealed that the average salary

for ministers in rural churches in 1954 was \$3,231 and that in urban churches it was \$3,544. The majority of ministers receive less than \$200 a year in additional or special income. They often have a parsonage provided, but must pay their own heat and utilities averaging from \$300 to \$400 a year.

Recently there has been fresh evidence that ministers' salaries are lagging behind those of other professional workers. The 1957 edition of the Yearbook of the American Churches shows that the average 1954 salary of clergymen of three denominations—the only ones reporting consistently since 1939—is about \$4,000 a year.

This figure, when compared with projected government figures on incomes in other categories, shows architects, dentists and lawyers doing twice as well or better, physicians and surgeons better than three to one. Farmers and restaurant waiters earn significantly less.

Further, the salary figures, as submitted by the three denominations, while showing steady cash increases ranging from \$700 to \$1,000 over the past five years, actually declined in purchasing power in one case by \$348 and increased by just \$204 and \$82 in the other two.

### CANON MATTHEWS OF MICHIGAN

★ Canon Gordon Matthews, who retired last May as executive secretary of the diocese of Michigan, died on October 5th in London, England. The trip was a present from friends in Detroit. He had been rector of several Detroit parishes before taking the executive post which he filled for fourteen years.

### LARGE ENROLLMENT AT BERKELEY

★ Berkeley Divinity School opened on September 18th with an enrollment of 111 students, including 32 in the junior class,

3 graduates, and 2 special students. The library, classrooms, and offices in Urban Hall and the alumni hall common room are now in use.

Coming events include the installation of Dean Wilmer on October 29th and the alumni day on November 12th at which time the new buildings will be officially dedicated and this year's English lecturer, Bishop Wand, will deliver the Page Lecture.

### MELISH CASE ARGUED

★ The dispute at Holy Trinity, Brooklyn, was argued before the New York court of appeals on October 8th in Albany, with the court reserving decision.

The Rev. Herman S. Sidener brought the case before the court and was represented by George L. Hubbell Jr., who contended that his client was legally chosen rector a year ago. The Rev. William H. Melish, represented by Herbert T. Delany, maintained that he was still the assistant minister of the parish and that Sidener's election was invalid.

A supreme court referee had previously ruled that Sidener had not been properly elected. This decision was later reversed by the appellate division.

In the arguments on October 8th, references were made from the bench or bar to Charlemagne's Theories of Investiture, to the Nicene Creed, to Henry 2nd of England and to the ordinaries of the Roman legions.

Jackson A. Dykman appeared for Bishop DeWolfe and filed a brief as friend of the court on behalf of Sidener.

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**THE WITNESS**  
Tunkhannock, Pennsylvania

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# EDITORIALS

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## Occasion For Atonement

VERY often time—and the New York Times—goes on from week to week not bringing forth anything special; and then all on a day it comes through with a whole raft of things crying out for comment. As we type it is Yom Kippur; and we have just discovered that Mr. James R. Hoffa has been elected president of the International Brotherhood of Teamsters, that Soviet scientists have gotten a 184-pound satellite to circle our perplexed planet, that Polish police have broken up a student demonstration, and that Gov. Orval Eugene Faubus still can find no way of getting himself off the hook.

Messrs. Faubus, Hoffa and Krushchev (to whose nods and becks the Polish police pay a good deal of attention) are good average typical illustrations of the extent to which power makes men blind. It is clear to everybody except Mr. Hoffa and his machine that the interests of everybody, but especially of the labor movement, would be best served if he were to step out of the picture. It is clear to absolutely everybody except Mr. Faubus that he cannot lick the U.S. army. And it is clear even to a great many people who take a dim view of plans made in the Pentagon (like Mr. Howard Fast, M. Sartre, and your editor) that Mr. Krushchev is not universally loved in the Balkans.

You might think that at this juncture we would be trying to take power away from men in political life rather than giving it to them. But no: the U.S. press is full of sportsmanlike cheers for the achievement of the Soviet scientists—and of assurances that U.S. scientists in due course of time will equal them. We share the assurance; and join in with the cheers, but still keep one eye on the Exit, as we might when the lion-tamer has boldly opened up the cage and promises to keep all under control.

We were once privileged to hear Prof. Alfred North Whitehead discourse on various subjects; and in particular predict that our generation would see the other side of the moon. Naturally we didn't tell him at the time, but we have no interest in seeing the other side of the moon. We have some trouble drawing a decent breath in the poisons and hatreds with which our natural atmosphere is filled; we do not trust human in-

genuity to invent a clearer one. We have no doubt that much is to be discovered in outer space: but on the whole we are more interested in the exploration of Pindar, St. Luke, Milton, El Greco, Mozart, the cities of Ionia, the wisdom of a half-dozen friends, the summit of Mt. Washington, and a certain sphagnum bog whose location we do not intend to divulge.

### GETTING TOO BIG

WE ARE sure this is simply a matter of personal preference. We could wish that the leaders of our world would meditate on the story about what happened to the Titans who piled Ossa and Pelion on Olympus; or read once again the story of the builders of the Tower of Babel who tried to reach heaven. We are well aware that the tower of Babel was really the temple of Bel at Babylon which looked unfinished; so we suspect was the author of Genesis, and used that symbol of the destruction which he foresaw would overtake Babylon, and any other nation that got too big for its breeches.

We are not saying that the progress of knowledge and technical advance is simply bad; we are saying that it is not simply good. It is a very fearful thing; and the back of our neck prickles when we see people simple-mindedly embracing the latest power given mankind to use or abuse.

We are not well acquainted with ghosts or gods, but we have somewhere within us an organ that reacts to the approach of Nemesis. On the whole we think Dante in *Inferno* XXVI has come closest the truth: he represents Ulysses' last voyage to the West as something almost demanded by human dignity:

Considerate la vostra semenza:

Fatti non foste a viver come bruti,

Ma per seguir virtute e canoscenza.

—"Consider your begetting: you were not made to live like the dumb animals, but to follow manliness and self-respect." And yet it must inevitably be punished.

We are not however left wholly comfortless. We reprint elsewhere in this issue the Yom Kippur message of the Jewish Theological Seminary of America, to which we most earnestly beg our readers to take heed. It might be claimed

that in comparison with the best Christian theology, the Jew makes atonement too easy a thing for man to win. But in comparison with the nearly-universal practice of Christendom, the Jew has a lively appreciation of the difficulty of atonement. "If a man sin and say to himself, 'The Day of Atonement will atone for it'; for that man the Day will not atone." How many Christians act in accordance with that great saying from the Talmud?

That Yom Kippur message is facing the same sort of problem we have been; the technical advance of medicine in keeping the aged alive means to many families only the expense and

embarrassment of sending the folks off to an old-age home to die. And many other technical advances there are, which we are daily reminded have been chiefly an occasion of sin. It is possible that the conquest of space will not prove so; we hope and pray that it will not prove so; but we know darned well that it will prove so unless men have a change of heart.

Hellas and Israel both give us some indications that change of heart is possible; but basically we have to be willing for it to happen, and to put in a little work at it. If we see some indications of the change of heart, we shall hurry to send out a special bulletin.

## The City That Saved Itself

A city saved itself.

It was marked for destruction because it was a city of violence.

Yet it was not destroyed—because its people turned from violence.

Nineveh was the city. And Jonah was the prophet who proclaimed its destruction.

The prophet did not understand why the city was spared. He had to be taught. And what Jonah had to learn about Nineveh, each of us must learn in our own lives too.

It is this . . .

### Our errors need not be final.

Inevitably, we make mistakes. We are not perfect. We are not expected to be perfect. We are human.

We imagine, for example, that the best way to protect ourselves is to concentrate on ourselves. We withhold. We pull away. We try to accumulate. We try to possess.

This is a familiar mistake. And often we continue to make it, even though we know it's a mistake.

Yet we also have the power to defeat our mistakes.

We can transform the error that separates us into a good which brings us together.

This is the great possession of Man.

At any point in our lives, we have the power to regret a mistake, to learn from it, to advance from it. Not merely to be sorry, but to accept

responsibility for our errors, and the hurt we cause others.

We can atone.

And when we do . . . we can feel as our own pain the pain we have caused.

At that moment, we experience far more than the pain of punishment. We close the space between man and man.

For to share pain, as to share love, joins us with someone else.

Certainly, each of us can catalogue a long list of the errors we make. And these lists will differ, as each of us is different.

The ancient liturgy includes such a list: the errors almost all of us must continuously strive to revoke.

Let us consider just one of these; an error which has plagued many generations, and which becomes increasingly acute as the blessings of our time increase.

### The sin we have committed in lowering our parents and teachers.

For many generations, we have tended to think of the commandment to honor our father and mother primarily as it concerns young people and their parents.

But no time-limit was set on the commandment.

And now that science has bestowed on us the gift of longevity, we are essentially unprepared for it.

We have yet to learn how to remain children



to our parents after we ourselves have become fathers and mothers.

We have yet to learn that, to keep the generations of a family together, everyone must be given the opportunity to serve.

That is why we cannot fulfill the deepest need of the aging until we meet their need to give us of their wisdom, their need to continue to belong, to continue to serve . . . not merely to be served.

And what of our teachers?

In the midst of abundance, we have turned away from the people in whose hands we have put the teaching of our children.

Everyone knows we must have the teacher and the school to help us give wisdom and character to our children.

Yet we continue to give less of ourselves, of our imagination, of our energies and resources, to the quality of our children's schooling than to almost any other part of our life, today.

## Massive Tryst With God

THIS article represents some thoughts occurring to one visitor to the Billy Graham Crusade at Madison Square Garden. Others who attended the same session as the writer doubtless went away with their own impressions. One dare not after such an exposure presume to speak for the throng, yet one can at least give voice to one's own feelings about the experience.

The night was in July, one of the hottest of evenings, yet in the Garden all was coolly air-conditioned. One dare not cast aspersions as to the motivations of those who attended, but certainly if for no other reason than to escape the torrid heat, there would be ample grounds for many to go to that delightful place. It is in the same category as a visit to an air-conditioned department store on a hot afternoon.

The decor of the Garden also produces an inviting atmosphere. There is nothing aesthetically appealing about that mammoth ark, yet the professional designers certainly must have been drawn in to set the stage. The "orchestra" seats are arranged in neatly-formed sections—doubtless a means for counting with ease, as well as to make sure of proper seating for certain visiting groups. Blue and white hangings surround the

In the ways we fail to honor our parents and teachers, we reject the wisdom we need for ourselves as well as for our children.

We do not sufficiently remember—in fulfilling our own gifts and the gifts of our time—that progress consists of more than going forward. It must also mean going inward—to those timeless truths with which men have struggled since the Beginning. And when we do this . . .

We will remember that wisdom builds the house, and that the teacher is the guardian of the city.

We will remember that each of our errors, properly understood and corrected, can lead us to still richer rewards of wisdom, of love given and of love received.

**For the sin we have committed in lowering our parents and teachers, and for all our errors, O God who forgives . . . bear with us, pardon us, grant us atonement.**

By Kendig Brubaker Cully

*Professor at Seabury-Western Theological Seminary*

balconies and tiers. The "stage" proper is artfully constructed, the central speaker's stand being the most obvious furnishing next to the organ. On the left—as the audience faces it—is the American flag and on the right the Christian flag. Overhead hang huge American flags. It was noteworthy to observe that actually the Christian flag was the only Christian symbol evident, unless the "pulpit" itself be counted, or the Bible which Billy Graham constantly holds.

Perhaps the decor itself indicates something of the mood of the session. It is certainly not a worship service, although it is couched in a quasi-liturgical setting of a type, with opening prayers and benediction, for example. Mr. Graham himself in his miscellaneous remarks referred variously to "these services" and "these meetings". If it is indeed a place where the divine-human encounter takes place, the mood of the setting is strangely unchurchly.

There did seem to be a failure to make the most of the climactic moment of decision as well. On this particular July night, many hundreds of people came forward at the evangelist's call to make their public profession of response to God in Christ. At the outset Mr. Graham said that

there would be a prayer after they had all come forward. Strangely, once they were there in these impressive numbers, there was no prayer after all, that evidently being reserved for the post-meeting counselling session, so-called, downstairs. Some of us in the audience—for it certainly has to be called “audience” rather than “congregation,”—and Mr. Graham himself called it that—who already had made our commitment to Christ might have shared vicariously in the thrilling moment of conversion now being experienced by these new Christians, but the formal moment which a prayer of consecration or dedication might have afforded was denied us.

### COUNSELLING

LATER, after the meeting, I went into the “crypt” of the great Garden, outfitted with counselling chambers and a “Prayer Room,” equally bereft of symbols—not even a cross. There I watched from the back of the room as the instructions proceeded, given this evening by the British Methodist, Joe Blinco, identified to me, on request, by one of the innumerable attendants. His methodical instructions sounded a little “ex post facto” after Graham’s true eloquence, and one wondered whether it must not have seemed a little anticlimactic to these good souls who now eagerly awaited the first furthering steps in their new Christian vocation. One aspect of this counselling session was notable, however. Each person who had come forward was assigned to an adviser, who sat next to him. At a certain point in the proceedings this adviser entered into animated personal conversation with the assigned convert. The hall buzzed with excitement—an evangelical application of the “Phillips 66” (buzz session) method! One could not but think how very exciting and wonderful it must have seemed to all those converts to be singled out as persons, especially for those who were native New Yorkers. Were not many of them victims of the gross impersonality and coldness of that vast metropolis where the I-thou relationship scarcely exists at all save in churches, and not always even there?

Incidentally, Billy Graham was a bit defensive on one point. He told the audience that commentators erroneously say that most of the people who come to the meetings are from out-of-town. He insisted that regular check-up pools of the audience indicate approximately 85% of those present to be New Yorkers. My taxi driver had shared in the general mistaken idea about out-of-towners. He said to me when I asked him to

drive to Madison Square Garden, “So you’re going to hear that spell-binder? It seems everyone I pick up to take there or bring from there comes from Pennsylvania or New Jersey.”

I could not help saying, “Why don’t you go over yourself sometime?” But he replied, “I don’t have the time.” I reminded him that Mr. Graham himself reminds us that “Now is the time”! The taxi-driver wasn’t too much impressed with that argument, but launched into a defense of Billy against the critics who don’t like him. Not as if Billy were exactly the down and out man who needed bolstering up.

However that may be, the fact is that the New York Crusade News for the week-end of July 6-7, an attractively printed sheet, listed “group reservations” for more than seventy-five bodies, mostly churches, coming from within the city in some cases but also from places as far distant as Atlanta, Georgia, (Atlanta Baptist Church), Ephrata, Pennsylvania (Mennonite Church), and Wilmington, Delaware (Delaware Evangelical Clergymen’s Association).

### PROMOTION

ONE gets the feeling that there is a tremendous big-business promotionalism about the build-up. There is a “Crusade Office,” there is a “Group Reservation Department,” there is the “Impact TV Program.” There are the “Associate Evangelists.” And finally there is the big build-up toward the final rally in Yankee Stadium on July 20. Billy Graham is not at his best when he personally promotes these special events. He urges people to come. “Let everybody give everything we’ve got” in intercessory prayer, he pleaded, for the remaining ten days. If we work hard enough at this, it may be that “we can make the service at Yankee Stadium one of the most historic events in the history of the United States.”

The impulse is promotional when he speaks in these terms—somewhat in the same manner as when he uses the “stand up and be counted method” in urging people to come forward. “That’s right—you up in the balconies, get right out of your seat now. It’s the Holy Spirit speaking within you that tells you you ought to come forward.”

### THE MUSIC

THEN there is the music. The choir is impressively great in size, but notoriously lacking in quality. The reply obviously would be that it is made up of volunteers who do this for



the Lord's sake and not to make a fine choral group. There is the droning of gospel choruses, the dull monotony of uninspired religious songs, little participation in great hymns of the Church.

But more negatively than in any other way did I respond to one of Mr. Graham's statements, which he repeated at least twice during the meeting. It was to this effect, "I don't know who you are—all that I know is that if you don't come forward tonight you might never come." This seemed to deny the nature of the existential decision he was asking them to make. For if the Christian encounter means anything at all, it is certainly (1) intensely personal—made in the sight of one who knows our frame and calls us by our name and whose followers certainly cannot witness to him save in the most intense concern for the brother and sister who are to be personally known to us in the company of faith; (2) a response which we can make to God whenever his call is heard, not limiting the possibility of his calling us just to one occasion or one situation.

### THE PREACHER

**Y**ET the man can preach brilliantly. He can touch the high notes of prophetic pronouncement at times. At other points he couches the message in glittering generalities, such as "There are economic tensions and racial problems in the world," or "No one knows what the re-shuffling of power within Soviet Russia may mean for the future of the world." On the other hand, one will not soon forget his illustration of the leap of faith (echoes of Kierkegaard, for even Billy may be reading the Dane!)—how in their swimming hole in the South, his four-year-old jumped into his father's arms while the latter was "treading water" in nine feet of it, because the boy trusted the father when the father told him to jump. He admitted that the analogy was not perfect, for in this case the father should not have asked the child to do anything so dangerously foolish—and that provoked an audience chuckle, which proved they were following his every word. He made faith alive and joyous. He spoke existentially in July, treating "faith"—his subject, dynamically and inertingly.

Is he greater than the "format" in which his work is couched? Must the Gospel be promoted quite so obviously? Must it be surrounded with symbolism that is secular or patriotic rather than Christian? Must it be a "King James" bibliolatry? He quoted Weymouth at one point in preference to the King James, but at the literature tables downstairs, the only Bibles on sale were the King James. I asked, "Why don't you have

the Revised Standard Version too?" The lady in charge answered simply, "We don't have anything but the King James!"

Does the music have to keep in their seats those who otherwise might have been moved, for the message's sake, to go forward? Does one have to go forward at all? Does the method cancel out the message? Will the counsellors downstairs really follow up the converts in Christian friendliness and true community?

After the meeting I walked from the Garden down to Times Square to get the shuttle train to Grand Central Station. The Garden had been packed. But the street called Broadway was packed even more. Will the taxi-driver ever find time to hear Billy? Will the city remember whose bright lights and alluring haunts will go on long after Madison Square Garden and Yankee Stadium have been turned over once again to their principal intent?

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## NOW HEAR THIS

By Frederick A. Schilling

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### Gospel for 18th Sunday after Trinity

St. Mt. 22:34-46

"What think ye of Christ?"

The Prayer Book had again combined two separate and different episodes into one unit. Both parts were very important in the total Gospel tradition and appear in parallel forms in St. Mark (12:28-37) and St. Luke (10:25-28) in a slightly different setting; and (20:41-44). In the first the opponents ask, in the second Jesus asks. The lawyer's question is a stock problem. Efforts were common to classify by degrees of importance the 365 prohibitions and the 248 positive commands in the O.T. Jesus' question was radical. It had surprising implications. The lawyer's question Jesus answered without further argument at the moment. His question the Pharisees could not answer because it placed them in a logical dilemma.

For St. Matthew Jesus' answer was a summation of his teaching. It had two centers: God and man; all of man is involved; the standard of self-respect is implied; love is active and complete both of God and of man. Jesus is citing O. T. passages which were very familiar to his people. The first was Dt. 6:4, 5 and was recited by memory in synagogue services. The second is

Lev. 19:8. For Jesus these two principles were the nucleus of the O. T. and by it all its parts were to be explained. This simplified the complicated code. Allowing it to be a directive energy in one's life would naturally make for a godly life.

Jesus' question went farther (v. 41) and, as it was soon realized, pointed to the issue between Judaism and his religion. Psalm 110 (v. 44) may not originally have been written as a reference to the Messiah, but in Jesus' time it was so read. By his question Jesus tried to compel the Pharisees to think the matter through, to see that the Psalmic reference described the Messiah as of incomparably higher nature and authority than David or a son of David, that the Messiah is David's Lord, and not an earthly king. However, the conversation ended abruptly. The officials, at any rate, concluded that Jesus certainly was not the Messiah. The Christian evangelists arrived at the opposite conviction on the basis of Jesus' character and his vindication by the Resurrection. They experienced him as Lord. Then they found supporting argument for this view in the 110th Psalm to which Jesus had himself made reference. On the foundation which they had in common with Judaism they added this identification of Jesus as Messiah-Lord, Lord of the Law and of David, who defined the heart of the inherited documents and perfected the spiritual ideal of kingship.

Still, it has been asked, if we have in common the ethics and ideals of Law and Prophets of what essential significance is the identification of Jesus as Messiah? The classical answer of the New Testament was three-fold: prophecy pointed to him; the ethical code finds its exemplification and interpretation in him; he answers the problem of national and individual suffering. The identification of him as Messiah-Lord is therefore the logical conclusion of the Old Testament, and the acceptance of him as such brings the spirit which makes possible the living by the nuclear ideals of the entire written code. Under the law it was impossible; in the spirit of Jesus there is freedom and strength for its fulfillment (Ro. 8:11ff.).

We cannot be silent. We must think about him. We must ask others what they think of Christ? It is **the ultimate question today**, as was then the one about "the great commandment in the law". About him man must think; for and with him man must act in order to live his godly destiny. To love him with heart and soul and mind is to love man as he loved man, and to love

Jesus with this devotion is to love God fully because in Jesus God has appeared to give man a new picture of himself and of the human being he created.

## Deer or Oak

By Corwin C. Roach  
*Dean of Bexley Hall*

A deer and an oak are pretty far apart. Nevertheless these are the alternate descriptions given of the tribe of Naphtali. It depends upon what translation of Genesis 49:29 you follow. The usual versions render it "Naphtali is a hind let loose" or in the more intelligible language of the Chicago translation, "a free-ranging deer." However most modern scholars prefer the second possibility of our title and think in terms of a tree, Naphtali is "a spreading oak."

Naphtali then was either a deer or an oak depending upon how you read the original Hebrew. We can see the aptness of both figures. So the commentators speak of the deer as a "figure of agility, nimbleness and freedom." Naphtali occupied the heights of upper Galilee and there was a breadth of outlook and a sense of open space which made the comparison to a deer strikingly appropriate. This same tribe seems to have migrated northward to its home in Galilee from the more cramped quarters in southern Palestine. It must have possessed some of the pioneering spirit of our fathers who left the settled lands for the broad expanses of the western prairies.

The metaphor of the oak brings in the other idea, that of strength and stability. These great trees were often fifty feet around and rose far above the surrounding landscape. They were highly prized both for their shade and the iron-like timber they contained. The "widespread" may refer to their luxuriant foliage or perhaps even better to the extensive root system which was able to support the massive, high-towering trunk. Once more the figure is apt. The tribe Naphtali was renowned for its military prowess. From its ranks for example came the great general Barak, conqueror of the hosts of Sisera.

Fortunate that man or nation which has the characteristic of both the deer and the oak, the freedom of the first and the sturdy reliability of the second. Our country has been a land of wide open spaces like Naphtali of old and the individualism and sense of personal liberty which characterized that ancient tribe must continue to



be ours. A wild animal in captivity loses something precious. There is something smacking of the zoo and the barnyard in our modern culture which is unhealthy. We must resist the all too persistent pressures which would tame and domesticate us.

Yet this is the paradox. To retain our liberty we must have roots. An unrestrained freedom can result in the worst form of tyranny. We are a nation as mobile as any deer. We speed across the land and fly through the skies. Millions move from one city to another every year. Nevertheless freedom is more than mere wandering back and forth. We must have a purpose and a goal. Somehow we must lay hold upon moral and spiritual roots. We must have convictions which will sustain us amidst the fluidities of modern living. The oak grew tall and strong. It was able to ride out the storms and outlast the times of drought because it was linked to the hidden sources of water, it was deeply entrenched in the soil, it had widespreading roots. So the first Psalm would call upon us to be like a tree planted by the water side.

We can translate our text either way. Naphtali was either a deer or an oak. We must be both. This is the tension of our modern culture which would enslave us by the very liberty it offers us. We must recognize the paradox and resolve it.

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## Don Large

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### The Old Adam in U.S.

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TONGUE in cheek, the following query appeared recently in the Letters column of the London Church Times:

Several of my parishioners have suggested that—emulating a certain West Country parish—I should hold a service for the animals of the neighbourhood. At first I agreed, not being able to reconcile it with my conscience to deny to these dumb creatures the rites of the Church. But since then I have been approached with similar requests from the local bee-keepers' association, a flea-trainer from a visiting circus, and finally a Rodent Operative who felt his victims should be given the opportunity of a death-bed repentance. Having granted the inch, I can see no logical grounds for withholding the ell.

Now although this problem was patently

offered and received in a jocular vein, you can always find a precious kernel of truth hidden somewhere within the framework of a humorous situation. The truth in this particular joke is that there is much of the animal forever flaring up unbidden in all of us. As G. K. Chesterton's fictional detective, Father Brown, once pointed out wryly, we have no moral right to shake our heads smugly and disapprovingly over the misdeeds of the criminal across the park, until we are certain that we have caught and subdued the criminal brooding beneath the hat of each of us!

It isn't only the dog or the rat who gives vent to ill temper. Every time we snarl in bad-tempered resentment at friend or stranger, we are openly proclaiming our kinship with the lower mammals—and we need to be prayed for. Whenever your thin-skinned pride has been injured, and you lash out in childish petulance (instead of considering the possible justice of the rebuke) you are unhealthily close to the animal kingdom.

The occasion which finds us permitting our bodies to take precedence over our minds and spirits, is the occasion upon which we unerringly identify ourselves with lesser breeds outside the law. Our immortal souls are then in jeopardy, and we stand in need of the therapy of prayer. It's this animal in us which doesn't want to subdue the flesh by fasting, nor yet to discipline our infantile insistence upon having our own way in life, without thought to the cost to our neighbors on the one hand, or to our own eternal spirits on the other.

It is never too late for some overdue self-examination on this score. And while we hold before our faces the mirror which reflects our own personalities, it would be well to remind ourselves that the old Adam in each of us needs to be constantly checked and to be kept in close rein on a day-by-day basis. Manhattan dogs are not the only creatures who need to be leashed in public!

So if the British vicar wishes to pray for all of the animals within his parochial boundaries, I'm sure the S.P.C.A. will raise no objections. But of much more moment is the fact that all of the highest animals are children of God, whether they act like rodents or not, and that there is need to pray that their stewardship may become daily less animal-like and more godly.

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# Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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"I am sometimes uneasy," said my friend Gilbert Symeon, "that here in America we parsons, nay, we Christians, are so little in conflict with the world."

I looked at him in surprise.

"Do you mean it would be better if we were in the position the Church has in Russia or China?"

Gilbert flinched.

"Oh no. That would be dreadful. We would certainly not be equal to such a relation with the state, not unless we were strengthened by the Spirit in the inner man."

"But even in America we need to be so strengthened, do we not?"

"Decidedly we do. Even though we live in a society which is more responsive to Christ than many."

"Isn't that something to be glad about? What would you want conflict for?"

"Did you ever stop to think," Gilbert asked, "that the minister and the priest are more or less on a pedestral?"

"Don't you like pedestals?"

"Rusty," said Gilbert. "I have often found myself liking to be on a pedestal, and I've sometimes resented those people who wanted to pull me down and keep me in my place."

"Isn't the pedestal your place?"

"The pedestal of our Lord was a Cross."

If Gilbert were not so human I would have thought him uncomfortably religious. Religion was all very well if taken soberly, discreetly and advisedly, but why seek for martyrdom? After all, I got along very comfortably with people. Everybody was cordial and friendly, even the people who didn't come to church. I liked to think I upheld the moral tone of the community. How could I maintain this general friendliness if my fellow Christians and I were in conflict with the world? I asked Gilbert.

"I don't think you could," he said. "You remember what happened to Christ? But would you have urged him to make his peace with the Sadducees and the high priests?"

"Dear me, no!" I exclaimed.

"And the martyrs, should they have avoided conflict?"

"No, no."

"But you feel that you ought to avoid it?"

"Well . . . Not exactly avoid it. Just avoid stirring it up."

"That's what makes me uneasy," mused Gilbert. "We are so discreet in our challenges. Of course I don't mean your friend Spofford of the Witness."

"No, He's outspoken enough. Always was."

"Think," pursued Gilbert earnestly, "of how readily we give war our blessing and how unready we welcome colored people to our churches. We are watchmen in Zion, but how often do we sound the alarm?" I had to admit that we generally said all was well.

"All right," said Gilbert. "But do you think we are put on a pedestal to tell people that all is well?"

"Well, not exactly. But that's what they want to hear."

"Are you sure?"

I had to admit I wasn't.

"Then what are you there to tell them?"

"Oh Gilbert," I burst out. "You know very well what we are supposed to tell. But I guess you just want us parsons to go attacking everything. We'd soon be in a mess. We'd lose half our congregations."

"Hold on," said Gilbert. "My whole point is that I am sometimes uneasy because we are not in conflict with the world. I don't want you to start attacking everything. What I do want is that we should ask ourselves if there are some things we ought to attack. It isn't enough just to be 'against sin.'"

"What you're really doing, Gilbert, is attacking me."

"Attacking you? Nonsense."

"Well, it feels like it, anyway."

"No, no. You've got me wrong. This isn't personal."

"Of course it's personal."

Gilbert saw that I was a little put out so he tactfully changed the subject but it was quite awhile before I could resume my old happy relation with the world. However, Mrs. Brimes helped. She is so devoted a churchwoman. I met her as I was going home, and she said wasn't it wonderful the way the Churches were increasing in numbers.



## LAWYERS STUDY LAW AND RELIGION

★ Two Episcopalians have presented a new study program on the relationship of the Christian faith and law, to the general board of the National Council of Churches.

Introducing the program to the board was the Rev. Philip T. Zabriskie, executive secretary of the Episcopal Church's college work division and chairman of the United Student Christian Council, one of the program's sponsors. Its significance was interpreted by Dean Pike of the New York Cathedral and adjunct professor of religion and law at Columbia University.

The program, to be sponsored by the Council, the Faculty Christian Fellowship, and the Episcopal Church Society for College Work, is designed for law students, law faculty and practicing lawyers interested in examining the significance of the Christian faith for legal philosophy and in studying the problems of the Christian lawyer in daily work. A national conference will be held at the University of Chicago in September 1958, led by Dean Pike, Prof. Wilbur Katz of the university's law school and Professor Albert Outler of Southern Methodist University's school of theology.

During the current academic year, more than a third of the nation's law schools will be visited by Episcopal lawyer William Stringfellow, on behalf of the United Student Christian Council. Stringfellow, parish attorney for the East Harlem Protestant parish and Episcopal counsellor to law students at New York University and Columbia University law schools, will assist in developing study programs for the conference.

## FORMER BISHOP DELEGATE TO UN

★ John Peter, deposed Reformed bishop, is a member of the Hungarian delegation to the General Assembly of the UN. He was virtually unknown outside his own country until the World Council Assembly at Evanston in 1954, which he attended. Because of charges that he was a Soviet agent, he emerged as probably the most controversial figure at the Council meeting.

## EVANGELICAL ALLIANCE IN AUSTRALIA

★ An Australian Evangelical Alliance has been formed in Australia by clergy and laymen of various denomination. Bishop H. W. K. Mowll, Archbishop of Sydney and Primate of Australia, is president.

Aim of the alliance will be to encourage evangelism and "unite all evangelical Christians in the spreading of the Gospel." The group also will prepare for the proposed 1959 Billy Graham crusade in Australia.

An alliance spokesman said it

will "seek to foster a United Christian witness but believes that such a witness can only be effective when it is faithful to the basic doctrines of the Christian faith as taught in the Holy Scriptures."

"It will fill a real need in providing a common organization through which evangelical Christians may confer and act together where necessary," he said.

The group will affiliate with the World Evangelical Fellowship which has member organizations in 27 countries.

## BARN CONVERTED INTO CHURCH

★ A barn near Indianapolis, which once was the home of thoroughbred horses and dogs, is being converted into an Episcopal church. Twenty families make up the congregation of the new mission which is sponsored by St. Paul's, Indianapolis.

When the job is finished the church will seat 200, with facilities for other activities.

# Only Two More Weeks

To send in the winning entry  
in the Third Annual Church  
Photo Contest October 1-31,  
1957



For Contest Rules and Entry Blanks,  
See your Rector or Write:

Public Relations Division  
281 Fourth Avenue, New York 10, N. Y.

Contest is open to non-Episcopalians too, so tell them about it.

## CHURCH MEMBERSHIP INCREASES

★ Church membership in the United States actually totals 129,300,000—some 26,000,000 more than records indicate—according to a survey by Presbyterian Life.

The 1958 Yearbook of American Churches places the membership total at 103,224,954, based on figures supplied by the various denominations and faiths.

However, most Protestant bodies included in the yearbook count only those young people and adults who have attained full church membership, all but a small number of these being over 13 years of age. The Roman Catholic Church, the Episcopal Church and Lutheran bodies report all baptized members regardless of age.

The Presbyterian Life survey included all baptized Protestants even if they are not counted as official members because they are too young or they have not sought official church membership.

Counting all baptized persons the total Protestant constituency should be 86,250,000, instead of 60,148,980 as reported in the Yearbook of American Churches, the survey said.

Figures for Roman Catholics, Jews and other faiths remained the same in the survey as those reported by the yearbook.

"Under the mixed standards which have been used generally to estimate relative religious strength in the U.S.," the magazine said, "the impression has been given that almost half of

the country's population is unchurched. Statistically this is untrue."

"Only one fourth of the men, women and children in the U.S. are unaffiliated" with some church.

On the basis of research, the magazine declared, "it can be said generally that for every two official Protestant church members there is at least one church-related person who is not an official member."

## SHATTUCK HAS RECORD ENROLLMENT

★ Shattuck School, Faribault, Minnesota, opened this year with a record enrollment. Episcopal boys come from 113 parishes in 37 dioceses. Fourteen other denominations are represented.

## CHURCH URGES LABOR TO END CORRUPTION

★ The general board of the National Council of Churches called on organized labor to "eliminate corruption and un-

democratic practices" so that the trade union movement can be "a force for strengthening our society."

A resolution said recent evidences of corruption in labor unions "are causes for concern."

"How widespread corruption is is difficult to determine," the board said, "but it apparently is so widespread that most citizens, including union members and labor leaders, recognize the threat thus created to the health of the whole body of labor."

The board's plea came on the eve of the election of a new national president by the teamsters union at its convention in

### THE PARISH OF TRINITY CHURCH REV. JOHN HEUSS, D.D., RECTOR

#### TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, Vicar  
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

#### ST. PAUL'S CHAPEL

Broadway and Fulton St.  
Rev. Robert C. Hunsicker, Vicar  
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat.; Prayer & Study 1:05 ex. Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears Jr., Vicar  
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. C Int 11:50; C Sat. 4, 5 & by appt.

#### ST. LUKE'S CHAPEL

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

#### ST. AUGUSTINE'S CHAPEL

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Miami Beach, Fla. Elected to the post was James Hoffa, who recently was linked to labor racketeering by the Senate investigations of trade unionism.

The adopted resolution was a stronger version of one presented to the board. It was amended to make a more explicit reference to corruption at the request of James E. Wagner of Philadelphia, co-president of the new United Church of Christ.

He said a National Council statement on labor without a clear reference to the corruption issue "seems to me to be absurd when on this very day one of the largest labor unions in the country will probably elect as its president a man who so far as the ordinary citizen may gather the facts has been closely identified with some of the worst

gangster elements in the country."

The resolution was initiated by Mrs. Theodore O. Wedel Episcopalian of Washington, D.C., president of United Church Women.

CHURCH CONSTRUCTION SETS RECORD

★ Church construction in September, totalling \$81,000,000, set a new record for a single month, the departments of commerce and labor reported. It was one million dollars more than in August and \$8,000,000 above the September, 1956, figure.

Total church construction for the first nine months of this year amounted to \$630,000,000 or 16 per cent above the same period last year.

Private hospital and institutional building also continued an upward trend in September,

with a total of \$48,000,000. This was \$18,000,000 more than in September, 1956. Hospital construction is now 56 per cent above the first nine months of 1956.

ASK FORGIVENESS FOR RACE HATRED

★ Members of Protestant, Roman Catholic and Jewish congregations in Waterbury, Conn. held a two-day period of repentance and atonement for "our corporate sin of racial hatred" as evidenced in the Little Rock situation.

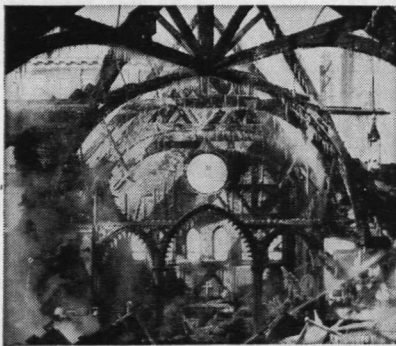
In simultaneous statements the Rev. Harry C. Struck, pastor of the Immaculate Conception R. C. church; Rabbi Melvin Weinman of Temple Israel; and Rev. John R. Yungblut, rector of St. John's Church, called their people to special services on these days.

Father Struck said that "because of recent unfortunate incidents in parts of our country we suggest that all Catholics receive Holy Communion on the First Friday and the First Saturday of October and humbly beg Almighty God to change the hearts of men so that there will be greater love for all their fellow citizens of our glorious country regardless of race, creed or color."

Special prayers were recited at five Masses Friday at this mother church of Waterbury's Catholics and at three Masses on Saturday.

The Protestant and Jewish congregations attended special services on both days. The Rev. John Miller, pastor of Waterbury's Zion Church, delivered the sermon at the service at St. John's.

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# BOOKS...

**Kenneth Ripley Forbes**  
Book Editor

*Light the Dark Streets* by C. Kilmer Myers. Seabury Press. \$4.00

This is a thrilling story of teen-age delinquents in the lower East Side of New York City where Trinity Parish maintains two missions staffed by seven priests and several social workers and vergers. There are two unique facts that emerge as Father Myers relates the story. First, the old, conservative parish is backing this difficult undertaking to the limit. Second, this is not a social service job, such as a settlement house or community centre does. It is, rather, a far-reaching activity centering in the realized fact of the love of God poured out through his family, the Church.

The author makes this very clear throughout the narrative. He writes in his prologue: "We hang on the walls of our rooms the motto of St. Benedict of Nursia, 'Let every guest be received as Christ'. We hold, with our Saviour, that his Church is a society of redeemed sinners and that no one, no matter how wicked in the eyes of society, may be barred from entrance to this holy community or denied its help. — If you wish to see our Christian community in action, the best place to do so is at the Sunday Eucharists held in both chapels. There, young and old, brown-skinned and white-skinned, gather for the worship of God at the table he prepares. — It is our hope that the whole life of our mission stems from the worship of God at his altar."

Every page of this book is exciting and before the story concludes, the reader is made vividly aware of the

sad and sordid conditions in which the Lower East Side people are living and which have created the problem we know as juvenile delinquency.

*Principles of Christian Worship* by Raymond Abba. Oxford. \$2.75

This is a scholarly book, written by a Congregational theologian formerly of Australia, now resident in England. Its contents is primarily for theological students and was originally a course of lectures in the University of Sydney. As the author clearly states in his preface, "this volume is written from the point of view of a Free Churchman". It is very far, however, from being a sectarian treatise, for it deals with historic, basic principles and shows the author's competence as a liturgist.

For the liberal Protestant, the most striking feature of the book is its constant insistence that the Eucharist is the heart of all corporate Christian worship. In his chapter on the Sacraments, which is an able analysis, he comes very close to an acceptance of the basic Catholic position. The book as a whole will repay careful reading by Episcopalians, high, low and broad.

*Understanding Grief*, by Edgar N. Jackson. Abingdon, \$3.50

Applied psychology with real meat. After six chapters in the monotonously non-judgmental ritual language of psychologists, the parson in the writer bursts out into a sort of Epistle to Pagan Psychiatrists. They will be

attracted by the circumlocutory wording of the title, but not by its idea: "How a Structure of Values Conditions a Grief Response!" (i.e., faith helps.) The final eight chapters should make any clergyman a more alert friend in times of grief.

—H. McC.

*Nicholas Ridley, A Biography* by Jasper Godwin Ridley. Longmans, Green \$6.50

It seems strange that this is the only definitive biography of Bishop Ridley which has been published since 1763. Such is the case however and it is interesting that this thoroughgoing job was done by one of the descendants of the Bishop's favorite sister, Elizabeth, who married her cousin of the same name.

Jasper Ridley has written a detailed and accurate account of the martyr Bishop's active and exciting life, from his youth in turbulent Northumberland, through his collegiate career at Cambridge, the Sorbonne and Louvain to his exalted position as Bishop of London and to the final scenes of his imprisonment in the Tower of London and his burning at the stake during the reign of Bloody Mary.

This book is written from an historical rather than from a theological point of view and has the high merit of being thoroughly readable from start to finish. It should long remain a standard, reliable book of reference for the historical period it deals with.

## FOR WARDENS and VESTRYMEN

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## BACKFIRE

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**Alfred B. Starratt**

*Rector of Emmanuel, Baltimore*

In the issue of October 3, 1957 you report the death of Bishop Frank McElwain. The news item contains the following interesting sentence: "He became suffragan of the diocese in 1912 and diocesan five years late."

The sentence leads to speculative questions. Does your writer mean to imply that five years before his election men were saying, "Why isn't Frank our Diocesan?" Or does it mean that if he had only been Diocesan five years earlier he might have accomplished even more than we know that he did?

In any case, if type setters have to mix up a bishop's obituary notice, how much better it is to say that he became diocesan five years late than to say that he became one five years early!

It's difficult enough for a man to continue to be both a Christian and a Bishop during the usual term of office. Consecrating some men five years too early can, at times, stretch that difficulty to the limits of impossibility.

**Robert C. Dean**

*Vicar of Good Shepherd, Cleveland*

What kind of subversion is that odd, (ecclesiastical, I suppose) spelling doing on the front page of the *Witness* of 3 October?

We have "almsbason", which is religious ware shopese for the offering plate. We have "Kalendar" for the thing that hangs on the wall. And now we have "Artical". Not thirty-nine of them, I hope!

Ed. Note: Sorry for the errors mentioned in the above letters. Our mind wasn't on our work. Mantle had just misjudged Aaron's triple; he bobbled the next ball; then Tony Kubek booted the throw to third. We hope to do better now the series is over.

**Edith German**

*Laywoman of Los Angeles*

I want to second the suggestion of Mr. Standard (10/3) about the need for an inexpensive weekly for our Church. We do not need high priced paper and a lot of pictures. What we need is a newspaper that can be read and thrown away—like any other newspaper. So it might very well be that a tabloid is the answer.

This is no complaint about *The Witness*. It is a good paper in every way and I marvel that you can bring it out these days at but \$4 a year.

**Daisy S. Major**

*Churchwoman of New York*

The article by Don Large on clergy crack-ups was excellent, as is everything that he writes. I am elderly and have been a faithful and active Episcopalian all my life, under a number of rectors.

Considering how hard most of the clergy work I think it is remarkable that they stand up as well as they do.

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