

The **WITNESS**

NOVEMBER 7, 1957

10¢



RACIALLY intergrated parishes in New York, like the choir pictured here, are the exception rather than the rule as Leland Henry points out in this issue

Segregation In Africa & New York

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 sermon, 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.

Weekday: Holy Communion Tuesday at
10:30 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m.; 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
189 Chelsea Square, 9th Ave. & 20th St
New York City

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. THOMAS

5th Ave. & 53rd Street
New York City

Rev. Frederick A. Morris, D.D., Rector
Sunday HC 8, 9:30, 11 (1st S.m.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD 12:10; Noonday
ex. Sat. 12:10.

Noted for boy great revedos
a

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. Surgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

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



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



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



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

SERVICES

In Leading Churches

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

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

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

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.

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

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

Rev. James Joseph, Rector

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

SERVICES

In Leading Churches

CHRIST CHURCH

Cambridge, 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, Wednesday,
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 Traverser, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Lenten
Noon-Day, Special services an-
nounced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS

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

CHURCH OF ST. MICHAEL
AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister
of Education
The Rev. David S. Gray, Asst., and
College Chaplain
Sundays: 8, 9:30, 11 a.m., High
School, 4 p.m.; Canterbury Club,
7 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

Delegate Scott of General Assembly Tells of Africa Segregation

★ The Rev. Michael Scott, priest of the Church of England, is again representing African tribes at the UN Assembly, "because they have been prevented from coming themselves to appeal for the return of their rightful lands and for justice."

Preaching at New York Cathedral on October 27th, he declared that we in Britain who pride ourselves on our role as upholders of justice and equality before the law can point to the peaceful development of freedom and responsibility in Asia, India, Ceylon, Malaya and to Nigeria and Ghana in Africa. But we have also to reckon with the shame and disgrace of what has happened in Kenya and Cyprus and the futility of Suez which no less than Algeria seemed to represent to the Islamic world the hostility and perfidy of countries claiming the inspiration of Judaism and Christianity.

America also in the sphere of her own greatest achievements, in the field of applied science, has suffered the humiliation of a rival satellite encircling the earth every hour.

At Little Rock in Arkansas an episode is being worked out which is part of a controversy in the sphere of religion and social order which will profoundly affect America's own history and the part she has to play in the creation of the new world of tomorrow.

Those who have faith in God's

creative power and the influence of Christ's living spirit in the world will not be downcast by all these events but rather face them as a challenge in which all their cherished beliefs and values are involved. Both in the West and in the East we are entering a period of struggle for enlightenment against the threatening darkness of tyranny which sometimes seems to presage a new dark ages in which humanity might be offered up to a mechanical Moloch bereft of human and eternal values.

The Church

Confronted by this challenge of materialism in all its manifold forms from which the Christian Church is itself not free we are stricken with a sense of our own inadequacy and what is more the inadequacy of our institutions to bring down to earth that light and life which the world so desperately needs.

He told the congregation that in Africa the doctrine of apartheid is a form of "Christian nationalism" and that there exists a situation, after 2,000 years of Christianity, in which all the power of a modern state is being used not only to enforce the separation of the races but to enforce the subordination of one race to another.

"The Africans," he declared, "are being deprived of their lands and rights. They are made subject to laws which pre-

vent their competition with white labor, which control their movements by means of the pass laws which prescribe a lower grade of education for them, which can prevent their access to universities, schools and the private homes of friendly white people and even their access to hospitals and churches used by the white people if the minister so decrees.

Very rapidly the African people are being made strange and vagabonds in their own country because they are treated as God made them. They are being made criminals in laws which bear no relation to morality, and the law is brought into disrepute as an instrument of oppression. One out of every eight of the African people are being convicted of some so-called crime every year. And increasingly every year flogging on a mass scale in the gaols is being resorted to against those who break or ignore the law.

So far organized African opposition to this form of draconian oppression has been non-violent. They believe that the methods of non-cooperation, boycott and non-violence are compatible with our belief in the dignity and worth of the human person and in the divine injunction to forgive our enemies.

This situation in South Africa and the doctrine of apartheid which shows signs of spreading into Central Africa and East Africa challenges us in the western world to reexamine our beliefs and their implications for the shape of the future and

the kind of civilization we are trying to build.

It challenges us in every department of life, in our religion and theology, in our politics and economics and in all our social, academic and cultural values.

To meet this challenge, Scott insisted, "we can only look to Christ on his cross and hear him saying Father forgive them for they don't know what they are doing. That is the spirit that was and is victorious and has been all through the ages despite its corruption by human institutions and power politics.

We must allow Christ to challenge all our values in the life of the world today for only so will he be able to offer us the inspiration which our world so desperately needs in resistance to all the forms of tyranny that are increasing in our world.

Only so shall we be able to learn the meaning of tolerance not as a passive form of endurance of our neighbors but as a positive form of appreciation of God's creative purpose and of all the color and drama and poetry that there is in all the varieties of human life and experience.

Christ challenges the deadly dullness and destructiveness of the doctrine of one race and one color dominating the whole pattern of life. He challenges the deathly realism of the doctrine of self-interest, of my nation, my race, my class and in the last resort my self as the ultimate criterion of life's good.

Scott said that J. B. Phillips has put it this way in parodying the beatitudes:

"Blessed are the pushers for they shall be in the world."

"Blessed are the hard boiled for they never let life hurt them."

"Blessed are they who complain for they get their way in the end."

It is that sort of thing that undermines a Christian concep-

tion of civilization and leads eventually to the materialist doctrine of domination by my race. The dreadful lesson of Nazism contains a terrible warning for the whole white race in the world today. For we have the task of giving form and character to a new period in the world's history and we can only look for our inspiration to the life and the light of Christ in the new epoch that is beginning.

Two Questions

There are two immediate questions which urgently need to be faced by Christians everywhere both in South Africa and in America and Britain, Scott said in conclusion: The first is what can be done to save South Africa from pursuing her course towards mounting racial hatred and conflict.

Secondly, how can South Africa be helped by the outside world to realize her true destiny as a country on the African continent blessed by God with an abundance of human and material resources. The development of these as sure Christian foundations could show the way

towards a happier future for Africa which the people of all races could play their full part in building and whose achievements all races would be able to share.

I would therefore commend to your prayers an important decision which has just been reached by the United Nations, namely to ask Britain and America to take part in a good offices committee to negotiate the future of the South West African Mandated territory with South Africa.

We should pray that our two countries having accepted this task of mediation will take it very seriously as a task offering a great opportunity for fresh thought and wise statesmanship to contribute towards a new vision for the future of our civilization in that part of Africa. We should pray for the appointment of men with deep human understanding and awareness of the far reaching consequences for Africa and the world of the conscientious fulfillment of this sacred trust of civilization.

Leland Henry of Social Relations Tells of New York Segregation

★ The Rev. Leland B. Henry, consultant for the department of social relations for the diocese of New York, told the congregation at New York Cathedral that they had better consider their own shortcomings on the matter of segregation. He prefaced his remarks by saying that Amos was a popular prophet when he condemned the sins of Syria and Judah, but when he told the people of Israel of their own sins they became angry. His address:

When one thinks of the South today one thinks of Little Rock and Nashville and Charlotte, where distressing and terrible

events have challenged the equal rights of the Negro school child and of the Negro citizen. It would be easy for me to talk to you about that. But I shall not. Instead, I seek to turn your attention and that of our fellow citizens in New York to chronic problems in our own city which are just as real as those in the South. It is easy for us to overlook this because the issue is not presented in such dramatic form as it has been in recent weeks south of the Mason-Dixon line. I do not suggest that we should ignore or temper our opposition to evil elsewhere; but we can maintain that opposition with

better grace and greater honesty if at the same time we are equally outspoken about analogous problems here. I turn to two specific ones that are crucial.

Segregation in Schools

At the request of the board of education, the public education Association and New York University made a study of the so-called "difficult" schools, that is, those with a predominant Negro or Puerto Rican student body. They found two facts:

That de facto segregation does exist, primarily as a result of the pattern of residential segregation with which we are all familiar.

That the pupils of these predominantly Negro and Puerto Rican schools not only are denied the advantages of a democratic experience in their school life, but do not even have equal facilities. The average school building in Harlem is older. It is less adequately maintained. And, most important of all, it is staffed with less experienced teachers, a high proportion of whom are not permanently licensed.

Faced with these facts, the board of education acted with dispatch. They adopted in principle the policy of equal opportunity for all. This involves the building of new schools and the renovating of old. It involves a shifting of teachers, so that all schools shall have their fair proportion of well-trained, experienced teachers. And it involves providing the difficult schools with certain special facilities to meet the problems of children from economically and socially under-privileged homes. These schools need additional classes in remedial reading, additional guidance teachers, psychologists, supervisory personnel, and clerks to relieve the class-room teacher from extraneous duties.

As to the problems regarding de facto segregation, the board

promised a study of zoning procedures, the establishment of a central zoning board, and a new comprehensive zoning plan. So far so good. What of the performance?

The question is hard to answer, because detailed information is not available. But it would seem that up to date the mountain has labored and brought forth a mouse. There are intelligent, dedicated people who definitely challenge the good faith of the board and of the superintendent of schools.

Actually, the problem is one of extreme difficulty and complexity. Take the matter of providing experienced teachers for the difficult schools. The superintendent asked for volunteers to transfer from the more favored schools. And to date he has reported only twenty-five volunteers to meet a need that must run into several thousand. Here is a moral issue that must be faced by every teacher in the city. Teaching is not just a way of making a living. It is a calling. And must not every teacher ask himself the question, Does not my calling require that at least a part of my professional life be devoted to the more difficult and challenging part of the field. Surely it will be far better if sufficient teachers have the grace to volunteer. But if they do not, it seems obvious that the board of education must then proceed to teacher assignments which will give equal opportunity to all our children. An army officer does not expect to serve all his time at Fort Myers, or Schofield Barracks. A navy officer does not expect to serve all his time at Norfolk or on a carrier. Nor is it just that some teachers have life-long assignments in the most favorable schools and others life-long assignments in the most difficult.

Is the board of education acting in good faith? I trust it is. And I trust that it will act so

promptly and so effectively as to reassure even the most dubious. But it is clear that this cannot be accomplished by procedures that only scratch the surface. There must be a firm determination to translate principle into action.

Segregation in Housing

The second area is that of the almost complete segregation in housing. The de facto segregation in the schools is a result of the housing pattern. So is the de facto segregation of our churches. Wherever one touches the problem of inter-group relations, one finds that housing is the key to the situation. As a matter of fact, there are parts of many of the older cities of the South, Charleston, for example, where there is less rigid residential segregation than we find in parts of New York City. To meet this issue, a bill has been introduced into the city council extending the fair housing practices Act to cover not only public housing and publicly assisted housing, but certain types of private housing. The bill provides that there can be no discrimination based on race, religion, color or national origin in the rental or sale of apartments of three or more units, or of single houses that are part of a development of ten or more units. What this measure will do, if finally approved, is to create a free market for members of minority groups.

Note that it does not forbid discrimination. A property owner may maintain any standards of occupancy he chooses—judged by such factors as income, education and character. It only forbids discrimination based on race, religion, color or national origin. Its purpose is not to force undesirable people into your apartment house or your neighborhood, but merely to assure that the standards of acceptance be rational standards, based on the actual charac-

ter and desirability of individuals, not on the accident of race.

Of course it should be in your prayers; but prayers should always be linked with action, wherever possible; therefore acquaint yourselves with the facts, and give your support to civic organizations which are earnestly seeking to eliminate these aspects of segregation from a city which is purportedly on the side of the angels on this whole matter, and whose citizens are so quick to decry to segregation elsewhere.

The Church has a direct concern in that we are committed to the policy of integrated parishes. Yet, in spite of the best intentions in the world, the majority of our parishes will remain segregated as long as the pattern of residential segregation remains.

Amos saved his condemnation of the social ills of Israel for last—the most forceful position from a rhetorical point of view, because he knew that Israel had less excuse than the other nations for their discrimination against their fellow men within their land. God had specially favored them, and therefore he expected greater things of them. Likewise, here in the north, especially in New York City, we have been richly blessed by God, more so in many ways than have been the southern States. The standard of living is higher, and we have been free of the burden of any official segregation by law—and indeed have had many years of the experience of practical integration in many of the aspects of our common life. While the vicious and race hatred which have been manifested in Little Rock and Nashville find no justification from me, it is only honest to say that the difficulty of achieving an integrated society is much greater in those locales than it is here. And here there is even less excuse for us if we are un-

able to move ahead—and with dispatch.

There are always those who say: Let matters take their course; we mustn't rush these things. There are many people who would rather not be bothered by the problem. But one of Amos's charges against Israel was that they commanded the prophets, saying Prophecy not. We are under command of one higher than that of any earthly authority to be relentless against evil — against all that hurts the sons of men. Those whose lives are hurt by discrimination and segregation are living now, and we must act now. As to private sins, we do not counsel people to give up sinning slowly, or just to wait and let nature take its course. We tell them to stop and to seek the grace of God to support their perseverance. The same is true of our responsibility in regard to the social sins of our time.

The very newsworthy happenings in the South can have a very bad effect on us: they can distract our attention and help salve our own consciences about conditions we have allowed to continue here. It is not that we should ignore evil elsewhere: Amos was very candid indeed about the sins of Assyria, Gaza, Ammon, Edom, and Judah. But he did not hesitate to say to his listeners: For three transgressions of Israel, and for four, I will not turn away the punishment thereof. God is in judgment on Arkansas, on Tennessee, on Alabama, on Mississippi; but let us not forget that God is in judgment on New York—and all the more so, because we have much less excuse than they.

HITS CRITICS OF UNION PLAN

★ Bishop Archibald Graham-Campbell of Colombo, Ceylon, criticized attempts he said are being made to collect the signatures of Anglicans opposed to plans for Church union in Ceylon. He was referring to

the scheme of union which would merge the Anglican, Methodist, Baptist and Presbyterian Churches and the Jaffna Diocese of the Church of South India into the United Church of Lanka. Lanka is the native name for Ceylon.

"I understand," Bishop Graham-Campbell told a meeting of the diocesan council, "that an attempt is being made to collect the signatures of those who dissent from the scheme for Church union in Ceylon, and, in the event of the United Church of Lanka coming into being, wish to continue as Anglicans in Ceylon."

He said he "regretted this much" and felt it meant, in effect, prejudging the issue.

"The diocesan council," he said, "has deliberately refrained from passing judgment on the scheme until such a time as the opinion of the Lambeth Conference can be made available.

"It is true that the Church of Lanka, if it comes into being, will not form a part of the Anglican communion. It is not true, as has been suggested, that to go out of the Anglican communion must necessarily put ourselves outside the pale of the One Holy Catholic and Apostolic Church."

BISHOP HARRIS IN OHIO

★ Bishop Harris of Liberia was the headliner at the Old Barn conference, an annual event in the diocese of Ohio, attended by 270 men from October 27 to 29.

Also speaking was Capt. Reginald Harvey of the Church Army of England who told of taking teams into parishes to pep up their programs. Bishop Hobson spoke on fund raising; Archdeacon Thornberry on canvass techniques; the Rev. Francis Moore of the work of layreaders; the Rev. William Hawley on questions concerning the faith.

EDITORIALS

Declaration of Independence

POLITICS is an awful mess, which offers continual temptations and valid reasons to modify one's principles for the sake of getting something done. Mr. A, if elected Senator, will unquestionably make funds available to provide modern housing for our fellow-parishioners. Why cannot we simply swallow our detestation of Mr. A's views on foreign policy, and campaign for his election? —It is possible to maintain that one of the reasons we have a society with slums is precisely because highminded people in the past have compromised their principles to get something done. But it will be hard to explain to the people who are now living in coldwater flats why we have stopped making speeches on street corners in their behalf.

There is perhaps a right way through this swamp of half-truths; but it is a very hard one to follow. All the more then should we welcome an area of our lives where there is no overwhelming temptation to compromise. That area, we take it, is the Church. The blessed fact of the twentieth century is that almost nobody's life or health depends directly on the continuation of the Church in its present form. We have only to ensure that the stake of the clergy in the Church Pension Fund is not jeopardized, and that the obligations of the Church to certain charities are scrupulously honored. Apart from these, if the Church were abolished tomorrow the visible fabric of our society would hardly feel a ripple of disturbance.

It was not always thus. The medieval Church was one of the principal landowners, held the dominant position in higher education, ran practically all the hospitals and orphanages, and through her bishops played an important role in politics. If you criticized the Church, you were not merely told "this is wrong and unjustified" but "think what harm this might do!". Today nobody's physical existence is hurt, really, by criticism of the Church. Many people's sensibilities will be wounded if you criticize this or that feature of the Church. But they ought to be wounded: people had no business becoming attached to those corrupt institutions in the first place, and the sooner they shake them off the better.

All Roman Catholics, and many Protestants,

will say "We must respect the tender consciences of the simple", and they will quote St. Paul. But what St. Paul means (to take a modern instance) is that you are not to offend simple people by ostentatiously eating meat on Friday; he certainly does not intend that the fish-eaters shall be permitted to impose on the whole Church a new set of dietary laws, when it has just shucked off the old Jewish set. Confound it, sooner or later you have to start treating people as if they were grown up. At one point the entire adult population of Scotland and New England knew the Bible backward and forward. They did not always interpret it right; but we take it the right procedure would have been to work from their knowledge, not against it.

EDUCATION

THE educational system of our Church is at present based—let us face it squarely—on the Sunday School. The error can be seen most glaringly in some missions which consist entirely of children. The clergyman starts by gathering a group of children around himself, a thing not difficult to do, and gradually introducing them to a sort of children's Christianity. Parents drift to the outskirts, grateful that somebody is keeping the kids off the streets. But the kids are not dumb; when they grow up and get married they too move to the outskirts, and their children take their place. For as a matter of fact there is simply no adult religion in the parish for them to become a part of.

On the contrary it must be spoken out quite simply and clearly: the Church has no special responsibility to children; it only has a responsibility to the parents of children. It is essentially a waste of time teaching Sunday School to children whose fathers, in a shirt and leather jacket, drive them to church and then go off to pick up the papers. In most cases these children will associate themselves with their father's view of religion, and not the Church's. Of course the hope is to "bring the parents in through the children". But this is not merely bad tactics, but immoral: it raises dissensions in families so as to bring pressure to bear on the leather-jacketed male, for whom in himself the clergyman has no real Gospel at all.

We suggest then that we are overdue for a new

Declaration of Independence: a declaration that the Church is, and shall remain, independent of the ways of the world. "Give me the children for one generation", said Hitler, "and you can take all the rest". But Hitler knew how, and the Church does not. It will never be able to beat the world at its own game; how do you think the world got to be the world anyway? It learned the hard way, in the school of the pavement. When Mr. Kellogg wants to sell a new kind of cornflake, he pays somebody fifty thousand bucks a year to sell it, and he gets results. We amateurs cannot compete with professionals; they are in the game for blood. "The children of this age are wiser in their generation than the children of light." If we try to compete, we shall simply make ourselves more ridiculous, if possible.

In the medieval Church, again, there were various crude forms of Christianity which at least had some bite, some fears and consolations, attached to them. But in our world the simplified forms of Christianity are simply boring. Why on earth should a well-wisher to the cause of Christ wish to shoehorn people into the Church by some gimmick or other? What reason has he to feel that they will hear the straight dope when they get inside? The candid scoffer at Jehovah is performing a useful function outside the Church; but if we work him in through his family or his lodge, he will end up a Bishop's Man who carries the plate on Sunday morning at 11 o'clock: we shall have corrupted him into one more symptom of the disease we are trying to cure.

BE HONEST

NO, EVERY little dab of expediency just makes more dirty dishes in the end. We want the Church to be absolutely honest and above-board; well, the Church is made up of us; if we do not start out being absolutely honest and above-board, why should we expect somebody else to?—What will it be like? In the first place, we shall have to stop doing lots of things. We shall have to stop trying to sneak our little prayers into banquets and Pullman-car menus, into commencements and board-meetings and patriotic exercises. If we may be permitted a reminiscence, at one point we were trying to work ourselves in from outside, and nothing infuriated us more than those shyly intruding clergymen at public events who presumed we would wish to pray. We wish to assure our clerical friends, with whatever force we can muster, that their prayers have been the cause of the acutest embarrassment to many people.

And we must get out of the habit of which

those prayers are a symptom, of saying to ourselves, "How can I interest this new person in the Church without him knowing that I'm doing it?" Be perfectly honest: do you really believe that this person, of more than average intelligence, is going to find new life in the Church as it is? Or that there is much hope of his helping to reform the Church? Some people, it is true, have an amazing selective capacity for finding edible bits among the garbage; but they are likely to be inside already. But what we want to give people is not Church membership, but new life; and in many cases the only hope is to keep them out of the Church with every means at our command. Of course we should not have preconceived opinions; we must try and decide what will be most helpful in each particular case.

This is not a subtle question about the best technique, but the absolute center of our job. We know hundreds of people who are sick at heart over the mess that mankind has made of its world: full of undefined anxieties, uncertain how to deal with their children, wondering if they are not fools staying in their present job; but seizing with delight every crumb of beauty or understanding that comes their way. They have had years of experience with Communists and Capitalists, unions and managements, professors and preachers; they know that when somebody comes to them with a message he has always, up until now, been trying to attach them to an institution with which he himself is involved. And yet the people of whom we speak have managed to keep the mind at least partly open; they are still willing to entertain the bare possibility that somebody someday might speak to them simply because he thinks they are nice guys and would like to help them.

We are not saying, "Repent, and responsible Americans will join you". They probably won't; and you shouldn't want them to anyway! We are saying: "Repent, and your repentance may break the seal that has shut off others from the Kingdom of Heaven". But their realization of that Kingdom will, presumably, be as different from the Church we see as that Church is different from the Church of Pentecost. And this is also a matter on which our own salvation depends. As long as our way of propagating Christianity is unworthy, our own Christianity is phony. There are still parishes which derive income from the rent of whorehouses; there are rectors who join the Rotary "for contacts" and laugh at it when they get home; there are preachers who require their congregations to accept doctrines of which

they themselves have nagging doubts; there are ladies' guild presidents who gently steer new members away for fear of losing old ones.

AFRAID OF GOD

OBVIOUSLY, we do all these things because we are afraid of the truth, afraid of what may happen if we let down the bars, afraid of antagonizing; in the last resort, afraid of God. This is perfectly understandable; your editor does not find himself on especially easy terms with God either. But we have got to trust the truth, or else we are condemning ourselves to its opposite, which is Hell; and we have got to trust our neighbor to the extent of giving him the whole story, or else we are condemning him to Hell too as far as in us lies. The trouble is that we want to be able to predict the consequences of our action, as the world tries to. But this is really

to try and dictate to the future, to make ourselves into God. And we can't do this: "Of that day and that hour knows no man, nor the angels in heaven, nor the Son, but the Father only".

The world can predict in the short run, which makes its blindness in the long run even more absolute. But what we have got to do is to do the right thing, not knowing what may come of it—say, the dissolution of the Anglican Communion. But we do not know how to maintain that the continuance of the Anglican Communion is necessarily a part of the divine plan. God, we profess, took the election from the Jews; and we know that God, or Islam, destroyed the ancient Church of Africa. But the Anglican Communion has produced neither a Jeremiah nor an Augustine. If doing the right thing brings it to an end, presumably God has something better in mind. In any case, we must obey God rather than man.

The Truth Within Ancient Myths

By John Wren-Lewis
Of the Church of England

IN MY previous article I outlined the controversy that has been started in theological circles by Dr. Rudolf Bultmann's claim that the foundation-documents of the Christian faith (the New Testament writings themselves and other early Christian documents) are riddled through and through with the myths of a bygone age, so they cannot be taken at their face value either as religious or even as historical statements. On the whole the theological world has still not adjusted itself to this challenge.

There can be little doubt that Bultmann has made good his claim to have uncovered these mythological references (e.g., to astrology) in the New Testament. It is no use just pretending they are not there. Consequently it is hardly surprising that the first really serious attempt to counter Bultmann has come from an English scholar who has been if anything more active than Bultmann himself in unravelling hidden patterns of mythological reference in the Bible, Dr. Austin Farrar.

Dr. Farrar has accepted Bultmann's positive thesis but called in question his negative conclusion. Why should it follow, Dr. Farrar asks, that because the New Testament is full of mythology,

we have to "demythologise" it before it can mean anything to us? True, modern man does not see the world in the same mythological terms as first-century man; the modern educated man tends on the whole to dislike mythological thinking altogether; but may that not be the modern world's loss?

I remarked last time that Bultmann shares implicitly the diagnosis of the "modern mind" given long ago by the atheist Auguste Comte, who said that human society grows up by passing out of the stage where things are explained in terms of occult powers or beings "behind the scenes," through the stage of seeking explanations in terms of abstract metaphysical principles, into the adult stage of being content with establishing purely scientific relationships between the actual events of experience. Dr. Farrar's criticism of Bultmann is in effect that this trend should not be accepted as either a progress or a necessity, but should be regarded as a regression, a loss of reality.

MYTHS IN POETRY

MISS Kathleen Raine has recently argued this same point very forcibly in relation to poetry. It is absurd, she says, to treat the great poets' myths and metaphors as mere figures of speech: they are meant to be symbolic repre-

The second of two articles discussing some modern theological controversies from a new angle.

sentations of supersensible realities, and if modern man refuses to think in mythological images he is simply shutting his eyes to the greater part of Being. And great religious writings, both she and Dr. Farrar agree, make use of myths for the same reason, namely, that the important truths of human life are outside experience and cannot be referred to in any other way.

For this reason Dr. Farrar claims that Bultmann is attempting something both impossible and undesirable in his "demythologising." To try to "demythologise" the Gospel is to take the first step of it, in a vain attempt to pander to the limitations of the modern mind. The only constructive thing to do is to try to teach the modern mind to recognize its limitations and relearn the use of mythological language, for apart from mythological thinking religious truths simply cannot be understood at all.

In taking this point of view, Dr. Farrar is expressing what a great many religious thinkers have been wanting to say for a long time, quite apart from Bultmann's explicit challenge. For example, Mr. Alasdair MacIntyre, co-editor of the recent book "New Essays in Philosophical Theology," has argued very much the same point without any reference to Bultmann, basing himself upon the logical positivist criticism of metaphysics and the non-metaphysical theology of Barth.

Religious propositions, Mr. MacIntyre argued, are essentially mythological propositions: they enable us to live out our lives in the light of a myth which we believe to be "true" in some sense which cannot (at present at any rate) be defined in any other way. To discover what Christianity is about, therefore, we need to relearn the art of living in terms of myth. I tried to give a few examples last time of what this means, and of how in fact a great many people today still do live like this.

JUNG AND MYTHS

A SIMILAR view is advanced from the very different starting-point of Jungian psychology. Although Jung differs far from clear and consistent in his views, and on some occasions seems to agree with Comte about the irrevocability of modern man's decision to do without myths, he has on at least one occasion committed himself definitely to the view that what is wrong with modern man is his failure to live "a symbolic life."

The primitives who believe that their work and play are all part of a great rite which helps the

sun to journey across the sky are healthier than we are, Jung said on this occasion; and if today we no longer find traditional religious mythology convincing, we need to find a new mythology. There can be little doubt that this is exactly what most of Jung's followers are doing. They have simply replaced the old idea of an invisible world behind experience by the mysterious "collective unconscious," and are busy building up a whole new mythology of "archetypes."

I think we are likely to see a lot more of this plea for a "re-mythologisation" of life in the next few years: it is likely, I think, to become one of the standard arguments of Christian apologetic. (Dr. Dillistone, for example, makes use of it in this way in his book "Christianity and Symbolism"). I therefore think it is important to challenge it right at the outset, and to enter a plea now that in discussing it we should take into account evidence about the working of the human mind which was not available to Comte—and does not appear to have been used by Bultmann—the evidence of psychoanalysis.

Psychoanalysis has shown that the invocation of occult realities "out there" or "behind the scenes" is not just a primitive or childish intellectual device for explaining things, as Comte thought. It is a psychological trait having its roots in the life of the emotions, and it generally denotes a state which by all ordinary standards would be called diseased, the technical name for which is paranoia.

RELIGION AND ILLNESS?

WHEN Freud described religion as an illness, "the universal obsessional neurosis of humanity," he was not making a dogmatic assertion based upon an uncritical acceptance of 19th century materialism, as theological critics often argue. He was making a statement based on clinical experience, and what is not always realized outside psychoanalytic circles is that his argument applied not only to what he called specifically "the projected father-image," but much more generally to all belief in "powers behind the scenes" or "occult realities."

Nor is it correct to criticize the psychoanalytic argument on the ground that it is an over-generalization from the abnormal psychology of the mentally sick. The important thing which psychoanalysis has discovered is that there is no sharp dividing line between normal and abnormal psychology: there are certain tendencies in the human mind which lead to psychosis when exaggerated, and this tendency to

feel life dominated by occult powers is one of them. Consequently religious mania and the ordinary mythological mode of thinking are not different in kind, but only in degree.

The essence of mental illness, of which paranoia is one of the most distinctive characteristics, is escape from the emotional tensions of the actual world of human relationships. The escape cannot be really effected, of course, and as a result the escape mechanism itself often causes far more emotional tension than the real world ever would, but that does not alter the fact that it is an escape mechanism. To quote Freud himself, what starts as wishful thinking may well end in the tyranny of illusion.

Now I am far from believing that the psychoanalytic case is wholly correct. I certainly think it is wrongly formulated. But it undoubtedly adds a dimension to Comte's diagnosis of the situation of modern man, and I think it shows up the "back to mythology" movement in a rather sinister light. I believe it also proved the truth of the allegation that metaphysics is for practical purposes only mythology masquerading behind elaborate intellectual disguises, so that it shows up modern attempts to reinstate the Thomist doctrine of reality as "intelligible being" in a sinister light too.

REALITIES

YET I do not think we have to follow either Comte or Freud in rejecting Christianity. I think Dr. Bultmann's approach to this question is fundamentally right, when he proposes that we should try to discover the "existential" problem, the problem of concrete living, for which the mythology of New Testament times stood in the minds of those who believed it—but I do not think he himself has gone nearly far enough in doing so.

I believe that the concrete problem for which the mythological assertions of all the great religions stand is not in any sense "merely psychological": it has to do with objective realities, just as orthodox theology has always claimed—but they are realities of experience itself, not occult realities "behind" experience.

I have tried to express this by saying that the reality described by the word "God" is the reality of love, which, when we know it in its fullness, demands all the language of theology for its proper delineation. I am well aware that this formulation is open to misunderstanding, and others may well find far better ways of putting it. What I am really concerned to insist upon is the

utter difference between making theological propositions refer to experienced realities and making them refer to occult realities behind experience.

The difference is, I am certain, the whole difference between truth and illusion—and "truth" and "illusion" are not mere intellectual words, but refer also to ways of living and to psychological health or ill-health. (Even doctrines about eternal life, I believe, really refer to the transformation of life as we know it, not to life "beyond the grave." This transformation can go infinitely further than is dreamt of in our ordinary philosophy, so that death is really overcome.)

Where I believe Bultmann has not gone far enough is in failing to see that the really great men of all religions, and certainly of Judaism and early Christianity, were always aware of this distinction and were always in fact concerned to emphasize that they were not talking about occult realities behind experience. The "false religion" or superstition against which the prophets of all the great traditions have thundered most loudly was, I believe, just this substitution of paranoid escapism for genuine "existential" truths.

ALL CHRIST'S DOING?

THE New Testament writers used mythological language as a way of describing the truths of experience because it is very hard to describe them in any other way. But I think Bultmann is wrong if he does not realize that they knew exactly what they were doing, and were also well aware that their language was constantly open to misinterpretation in terms which could turn their faith into an escapist parody of itself.

The reason for this constant tendency to paranoid misinterpretation is, I believe, that human civilization as a whole is in a neurotic condition: that, I believe, is part of what the great religions mean by saying that the world is "sinful" or "fallen." So that if there is indeed a trend away from the tendency to think in mythological terms, as Comte held, it is really something very important for the psychological health of mankind as a whole, and somewhat of positive religious significance when the genuine goal of "religion" is rightly understood.

And this brings me to the final thing I want to say, which is that I believe a closer examination of history will show that this trend is not really a process of natural growth, as Comte thought and even Bultmann tends to assume—it is directly traceable to the impact of Christ upon European culture. In fact there is a real overcoming of the

fallen world involved, not because man is "growing out of it"—that he cannot do—but because the redemptive work of Christ is having its effect on the large scale, very gradually; as well as in the lives of individuals.

Consequently if the modern mind is non-mythological, this is not a mere natural fact to be either accepted or deplored: it is a Christian fact, and none the less so for its often being thought of as atheistical. The early Christians, after all, were called atheists, and if today Christianity needs to be represented in a demythologized form it is, as Dietrich Bonhoeffer has said, because the world of today is in a real sense a mature world in comparison with the general culture of earlier times.

FAITH RENEWED

WHAT I want to urge here is that this maturity is actually a Christian thing, and the reformulated Christianity for which Bonhoeffer and Bultmann call is not a watered-down faith at all, but rather a far more genuine perception of what the faith always was. It will have to use mythological language still, but it will not see this as the only possible language. The visual distinction between healthy and neurotic religion might well be summed up by saying that in the one, myth ~~is~~ something men use, whereas in the other, it ~~uses~~ them.

Don Large

A Committee of One

ONCE a year, as a therapeutic exercise, I remind myself to inveigh against the idea that the best way to run society is by means of committees. And if the traditional definition of a committee is correct—namely, "a meeting of the unfit, sponsored by the unwilling, to do the unnecessary"—then my lack of fitness has assumed astronomic proportions. For by the latest count, I am currently a member of no fewer than fifteen committees, commissions, and boards of trustees. Sometimes I find myself wondering when I'm expected to find the time to fulfil the pastoral duties for which I was supposedly ordained.

The gospel would never have survived, if it first had had to be percolated through a committee. Think what a hard time the Sermon on the Mount would have had. "Blessed are the peacemakers"

—unless a congressional committee decides that war is the easier way out and will more effectually save our national pride. "Blessed are the meek"—but don't forget the recommendation of the secretarial commission that an intercontinental missile will inherit the earth faster, and that bluster has a greater weight-throwing potential than humility. And so it would have gone, until the word of God was choked and lost in the shuffle of amendments.

Four of the happiest years of my ministry were spent as chaplain and English master of a preparatory school. But never shall I forget my amazement when I learned that the subject-matter and treatment of each Sunday's sermon was to be decided for me by a chapel committee in solemn conclave assembled. We were to meet for divine guidance via a quiet time and then, having worked out a common inspiration, my sermon topic was to be announced and planned. It was never decided whether the Holy Spirit disapproved of this preaching-by-commission and therefore quietly absented himself—or whether the committee itself somehow missed his signals. For we never arrived at the common inspiration. But what was decided was that either the committee would have to go, or I would. The committee went. And although my subsequent sermons may have left much to be desired, they would have been far poorer had the chapel commission not folded its tent and stolen away.

Today, the chilling arrival of Sputnik has sent a flock of panic-stricken legislators scurrying to form committees to place the blame for our current defeat in the earth-satellite race. But committees will only becloud the fact that the fault lies not with Eisenhower or Dulles or Congress, but with you and with me. As inheritors and trustees of a great nation, under God, our stewardship has been wanting. If God spews us out of his mouth, it will not be because we are too hot or too cold, but too lukewarm, says the Bible.

The Russians may sedulously serve Satan; but they serve him to the best of their ability. Are we sure we're serving God, and not ourselves? And if we presume to say we are serving him—and the state under him—are we doing it to the best of our ability? Or are we content to bicker on factional levels? While we were occupying Little Rock, said Stewart Alsop, the Russians were occupying outer space. Well, this is God's world, outer space included! And until we recognize that simple truth and act upon it, we're

wasting time forming committees to allocate the blame for our present situation.

These blunt words may move you to form a committee to pass a resolution to table all that I've been trying to say. But maybe some day soon, while the secretary is droning over the minutes of the last meeting, you may resolve to form a committee of one to study this matter in the secret places of your own heart.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 21st Sunday after Trinity

St. John 4:46-54

"He believed the word."

This story of Jesus and the nobleman from Capernaum is a very significant Johannine revision of an incident recorded in St. Mark (8:5-10) and St. Luke (7:2-10). The fourth evangelist has applied it to the situation of the Gentile mission of the Church. The original geography is reversed and allegorized. Galilee which was Jesus' homeland is here the Gentile world, and Judea is "his own country" (vs.44), representing Palestine and the Jewish people. These latter were moved superficially by external sights (2:23, 24), while the former saw through to the inner spiritual forces (4:45) and responded to the spoken message (see also 4:39, 41).

When the nobleman believed what Jesus said he stood in marked contrast with the Judean attitude. Jesus' reply to his entreaty was a question and not a censorious rebuff. Jesus asked, by way of eliciting the right response, "Will you (i.e. like the Judeans) not believe unless you see signs and wonders?" No, he was different. He believed "the word". The word was enough for him. His response was one of simple faith in the quiet word spoken by Jesus. Nothing visible had happened. He belonged to that kind of people "who have not seen and yet believe" (20:29).

The last sentence, "This is again the second miracle . . .", reveals this point of view of the evangelist. Each great act of Jesus in this Gospel is presented as significant of the spiritual working of Jesus' power in the world. The real action is out of sight; the effects are seen. The first sign at Cana was the turning of water to wine. There was no demonstration. The steward of the feast did not know where the wine came

from. The faith of the disciples (2:11) was elicited by the product (symbolizing the new rich life which Jesus brought), not by a visible act. Now this incident of the nobleman is of the same kind and is for that reason called, "the second miracle".

The evangelist is teaching what real miracles are in his day when Jesus is no longer acting in person—even when he was working in Palestine. "The wind blows where it wills, and you hear the sound of it" (3:8). For the official of this story the real miracle was his faith in the word of Jesus without any external verification. Of course, his faith became stronger when he saw his son healed, but his faith had been real already the day before. Then his advance in strength was secured when he bore witness (implied in the action of the household) and the household took the stand of faith with him.

This episode, coupled with the preceding case of the Samaritans (c.4) is offered as proof of the proclamation, "He whom God has sent utters the words of God . . . He who believes in the Son has eternal life; he who does not obey the Son shall not see life" (3:34-36). The nobleman was one who believed and obeyed the words of the Son as the word of God, and he and his household lived.

The evangelist has thus fashioned this incident for us who **believe without visible miracles**. We don't require them to authenticate the message of Jesus. The acceptance of the teachings of the Gospel is the faith that brings life. Both the father and the son in this story needed healing. They illustrate various cases of disorder, mental and physical. For such distresses the word of Jesus has healing power, the word as written in Scripture and spoken by its messengers. The word is also spirit, that is, Jesus' attitude, as well as his teaching.

The nobleman is an example for all in trouble. He did something about it. He was sensitive to it. He was deeply affected. He went to the source of help and accepted the word and found at once "the quiet mind" (see the Collect for this Sunday). He responded with his own obedient action and then with his family in grateful devotion to the person that brought them freedom from their trouble.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Jesus The Disturber

By Terence J. Finlay

Rector of St. Bartholomew's, New York

IN ST. Mark we find the statement: "And they began to pray him to depart out of their coasts."

Here is a unique instance in the life of our Lord for here we have people actually confronting Jesus face to face and telling him to go away. Usually the opposite was true for the people followed him wherever he went and great crowds gathered to hear him preach and teach. In fact at times the disciples had great difficulty in keeping the crowds from overwhelming Jesus by the force of their movements. Thus it comes as a shock to find people asking Jesus to go away. We may well ask why? The answer is quite simple—he disturbed them. The story is probably well-known but it is a very remarkable event in our Lord's ministry.

He had come across the sea of Galilee to the country of the Gadarenes, where amongst the tombs along the lakeshore, he encountered a notorious madman, one who was well-known to the town's people of Gadara, as they had often brought him in chains into the market square as an object of amusement. Jesus drives the demons of evil spirits from this naked frenzied creature. A herd of swine near-by suddenly stamped and ran head long over a steep cliff into the sea destroying themselves. When the news reached the Gadarenes they rushed out of the town to see Jesus, for they were convinced in their own minds that the casting out of the spirits had resulted in the destruction of their swine. Here they find Jesus talking with the madman now clothed and apparently in his right mind. They were filled with a great sense of uneasiness and they made the request that Jesus depart from their coasts. He had disturbed them and they wanted no more of him.

REMINDED you of this strange story simply because we should remember that Jesus is still a disturbing figure. It is true that he comes to bring peace to the hearts and minds of troubled people, but his coming may be a time of great disturbance. There is a tendency in certain quarters today to imply that everyone who accepts Christ into their heart, immediately realizes a sense of rest and peace, all problems are solved, our friends and enemies love us and our business prospers!

I hope this may be your experience but I do want to emphasize that it is not the case with

many people who have come in contact with this strange man of Nazareth. Becoming a Christian will cost you something, because at the heart of our religion is a cross and without that cross we can never fully understand the true heart of God. Most of us find that Christ does disturb us and we have to make certain adjustments in our living and relationships.

This was true of Zacchaeus, the grafter, who when he encountered Christ and he came to his home found himself saying, "Lord the half of my goods I give to the poor; and if I have taken aught from any man falsely I restore him four-fold."

It has been true of countless others. Entering into a life of discipleship will sometimes cause us a certain agonizing of the heart, but in the end true peace comes. Not a peace that means the end of all our striving, but a joy that comes to the soul when he arrives where God appears.

AGAIN, our Lord disturbs by arousing us out of our complacency. It is so easy to drift into the habit of self-satisfaction with our standards of living. The great souls of history have always been moved by Christ to try and meet the needs of their fellow man. Why else did Father Damien leave a comfortable secluded life to go out and minister in a leper island colony. What else made Walter Reed and his companions face death in their combat with yellow-fever. Why did John Howard investigate the appalling prison conditions in England and seek to make reforms, while others remained satisfied. He felt the call of human need and in St. Paul's Cathedral you will find a simple plaque with this inscription, "John Howard—He followed an open but unfrequented pathway to immortality." Will you note the words "open but unfrequented pathway." It is the call of this strange man of Nazareth that arouses us to seek and attain higher levels of human service.

I close with the words of a very simple yet appropriate rhyme by Kenneth C. Kaufman:

"I think my soul is a tame old duck
Dabbling around in barnyard muck,
Fat and lazy, with useless wings.
But sometimes when the North wing sings,
And the wild ones hurtle overhead,
It remembers something lost and dead,
And cocks a wary and bewildered eye,
And makes a feeble attempt to fly.
It's fairly content with the state it's in,
But it isn't the duck it might have been!"

Are you content with the state of your Christian life and discipleship or should Jesus disturb you a little more?

DEAN WILMER INSTALLED

★ The Rev. Richard H. Wilmer Jr. was installed as dean of the Berkeley Divinity School on October 29th with Bishop Gray of Connecticut presiding. Dean Rose of General Seminary brought greetings from the commission on theological education and the Presiding Bishop from the entire Church. Delegates representing forty colleges and seminaries attended the ceremony.

CONFERENCE ON EDUCATION

★ Two Episcopalians were speakers at a Presbyterian conference on how the Church can educate for effective family life, held October 22 at Atlantic City. Prof. Randolph Crump Miller of Yale Divinity School said that

by the time children are five their parents will have done at least half of all that can ever be done to determine the faith of their children.

Dora Chapin, professor at General, said that the current



DR. MILLER—educate your children in the first five years

anxiety of parents indicates that they long for direction from the Church.

BISHOP VOEGELI VISITS TEXAS

★ Bishop Voegeli of Haiti has concluded a speaking tour in the diocese of Texas. At meetings in parishes, October 20-30, he told of the work done by the Church in his troubled district. He was accompanied by either Bishop Jones or Bishop Dicus but was the only speaker.

ECUMENICAL INSTITUTE HAS MEETING

★ The Evanston institute for ecumenical studies, started last spring, elected the Rev. Ralph Higgins, rector of St. Mark's, as president at its annual meeting on October 14th. The institute was established for the training of both clergy and laypeople in the ecumenical movement; to provide conferences and conversations on the problems of the Church in society; to offer courses and seminars on the ecumenical work and worship of the World Council of Churches.

ACOLYTE FESTIVALS IN CONNECTICUT

★ Acolyte festivals were held at seven centers in the diocese of Connecticut on October 27.

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

YOU MAY KNOW

The Episcopal Church needs
Trained Women Workers

DO YOU KNOW

About The Opportunities
For Training
?

For Information Write To:

Windham House
326 West 108th Street
New York 25, New York

Saint Margaret's House
1820 Scenic Avenue
Berkeley 9, California

ARCHBISHOP GETS DEGREE

★ Archbishop Fisher of Canterbury is receiving an honorary doctorate on November 5th from General Seminary, New York. The ceremony is being held at Lambeth Palace, London, with Prof. Pierson Parker of the General conferring the honor.

DEAN CORWIN ROACH IS HONORED

★ Dean Corwin C. Roach of Bexley Hall, a frequent contributor to the Witness, received an honorary doctorate from the Philadelphia Divinity School during the centennial celebration. Presidents of two of our Church colleges also received degrees; the Rev. Louis Hirshso of Hobart and Albert C. Jacobs of Trinity.

RURAL CHURCHES PLAY CROWING ROLE

★ A convocation on the town and country was held at Green Lake, Wisconsin, the last week in October with several speakers stating that rural congregations are playing a growing role in country life. Bishop Westwick of Eau Claire was one of the principal speakers.

DO-IT-YOURSELF PROJECT

★ The men of St. Andrew's, Washington Court House, Ohio, painted the exterior of the church this summer. Some years ago they had greatly reduced the cost of painting the church by contributing hundreds of man-hours of labor.

To get the painting job done more quickly—took them ten days—they lined up their cars

at night and painted by the light of headlights. The report does not state how much paint was used but does say that the men consumed 40 gallons of coffee, 32 pounds of hamburger and 17 dozen doughnuts.

SAN FRANCISCO RECTOR DIES

★ The Rev. Vern Swartsfager, fifty-three, died in San Francisco on October 27th. The rector of St. John the Evangelist was known for his often-quoted statement, "There is no such thing as a bad boy."

WHERE YOUR TAX DOLLAR GOES

★ More than three out of every four dollars the federal government collects in taxes goes for military purposes and to pay the cost of past wars. The figures are in a report issued in Washington by the American Friends Service Committee.

ALTAR GUILDS

LINENS BY THE YARD
Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.
FREE SAMPLES

Mary Fawcett Company

Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES - CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

ETHEL GANDY JOINS ST. ALBAN'S STAFF

★ Ethel R. Gandy is now director of education at St. Alban's, Washington. The fall program includes extension of the Seabury Series in all grades, teacher training and a lay seminar of adult instruction.

CHAPTER HOUSE DEDICATED

★ The dedication of the new \$330,000 chapter house for St. Luke's Cathedral, Orlando, Florida, was held on October 20th, with Bishop Louttit and Dean Littlefield officiating.

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. 5 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

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

ST. CHRISTOPHERS CHAPEL

48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St., San Diego 1, Calif.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper liturgical colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 50c for sample not paid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

REMARRIAGE ISSUE IS DEBATED

★ A group of Anglican clergymen in the Birmingham diocese protested against a recent statement by the Archbishop of Canterbury that Church of England law still forbids the remarriage of divorced persons while the former partner is living.

Their protest followed a letter in a Birmingham newspaper by Canon Bryan Green, Anglican evangelist, who declared that

convocation of Canterbury. He said that clergymen remarrying divorced people did so at their own spiritual peril.

The Rev. Clifford Rhodes, editor of the Church of England Newspaper, said, meanwhile, that polls among the clergy in certain parts of the country have shown that between 40 and 50 per cent are in favor of a less rigid attitude on the part of the Church.

Observers said that while the number of clergy in favor of a change is increasing there is no evidence that they are sufficiently numerous to revise the Church's official attitude, at least for a long time to come.

ARCHBISHOP ENTHRONED IN CAPETOWN

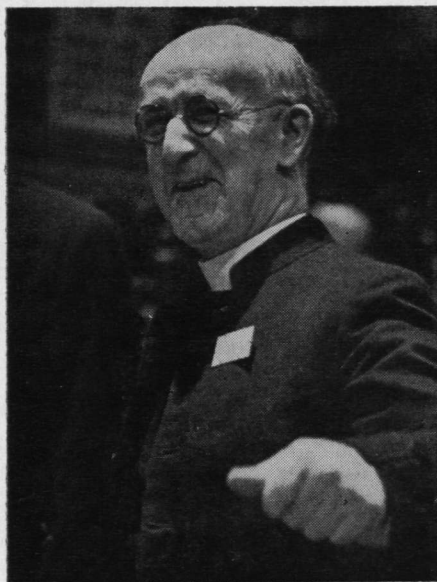
★ Bishop Joost de Blank was enthroned as the new archbishop of Capetown on October 25th. The former bishop of

Stepney, England, told an overflow congregation of various races at St. George's Cathedral that Christian love is needed to solve the racial and other problems of South Africa. He gave part of his address in Afrikaans.

ALCOHOLISM STUDIED IN CHICAGO

★ A conference on alcohol and the problem drinker was held in the diocese of Chicago, October 14-16. The chairman was the Rev. Thomas Davis of the Good Samaritan, Oak Park. Leaders included Marvin Burt, a state senator and former vestryman of Grace Church, Freeport, who is chairman of the Illinois commission on alcoholism.

Attempts were made to give an over-all picture of the social, medical and psychiatric aspects of the problem as it effects the community, industry and parish.



CANTERBURY—runs into opposition on his views on remarriage

the Primate's statement "seems to be nearer the idea of an infallible corporate spiritual authority within the Church of England, on the lines of papal infallibility, than to Anglican practice and discipline since the Reformation."

The Archbishop's pronouncement was made at the recent

FILL YOUR NEEDS OF PRAYER BOOK AND HYMNALS...

Whether you are planning a gift of one book to an individual, or a dozen or more to your parish, write us a convenient postage-free order form, giving details of available cover colors, will be sent. Shipping charges are extra.

THE HYMNAL 1940

Small Melody Edition.....	\$.65
Large Melody Edition.....	1.00
Standard Musical Edition.....	2.00
Special Choir Edition.....	2.50
Organ Edition.....	

THE BOOK OF COMMON PRAYER

Small Pew Edition.....	\$.65
Large Pew Edition.....	1.00

Our books are sturdy and of high quality... Remember that profits go entirely into clergy pensions... The order form also lists the popular PRAYER BOOK STUDIES series.



GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES





Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

the CHURCH Hymnal Corporation

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, New York

BOOKS...

Kenneth Ripley Forbes
Book Editor

Teaching Sermons by W. K. Lowther Clark. Macmillan. \$1.50

This is a book of short sermons; one for each Sunday in the Christian year. They are good sermons, with the emphasis on teaching rather than on exhortation. The volume will be a God-send for lay-readers and it can be read with profit by parish priests, — one sermon at a time before the service, to prepare their own.

Saudi Arabia by H. St. John. Frederick A. Praeger. \$5.50

The Middle East is in the headlines today for all and sundry to see. Problems involving the Arab world listed No. 1 on the agenda of international diplomacy. Meanwhile the American knows little or

nothing of the complex and provoking history of the Middle East. Until both he and his government leaders remedy this defect, foreign-policy will continue to beat the air. This book can serve as a most important background for the history of the Middle East. It is the greatly detailed account of the long history of what we know today as "Saudi Arabia" and its king, the late Ibn Saud, written by one who knew the region and its creator intimately over a long period. It's a big book and its readers will need patience to master its invaluable record of facts.

A Treasury of Story Sermons for Children Compiled by Charles L. Wallis. Harper. \$3.95

Here are 114 story sermons by 74 different authors especially skilled and experienced in the art of appealing to children. This collection should be of practical value for the average parish clergy to

study in order to learn something of the too much neglected art of teaching children. The author is an adept in anthologies like this and his choice of sample sermons is well made.

Living Without Gloves by Halford E. Luccock. Oxford. \$3.00

This is a collection of Dr. Luccock's letters in the *Christian Century*, as was his earlier book, *Like A Mighty Army*. They are uniformly delightful and the persiflage that brings the reader's chuckle is usually soundly based on spiritual wisdom and understanding of the human heart. The author was for twenty-five years Professor of Preaching at Yale Divinity School. If his students during that quarter century caught even a little of his ripe wisdom and captivating spirit there must be a goodly crowd of able preachers at large today. And veteran preachers might find it profitable to absorb half-a-dozen of these letters each week, before beginning the preparation of next Sunday's sermon.

NOW IS THE TIME

Applications for 1958-59 should be in process in the near future. The seminaries anticipate a gradual increase, beginning this fall, in applications for study for the Church's ministry.

Those who are responsible for advising them, should realize that admission to the Seminary of their choice attends those who are completed during the next couple of months.

Send completed application forms to the Dean of any of the seminaries

THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

BACKFIRE

John W. Suter

*Custodian of the Standard
Book of Common Prayer*

In various Church periodicals I have noticed attempts to disparage Norman Pittenger's *The Episcopal Way of Life*. I should like to bear witness to the singular virtues of this admirable book, and especially the excellent Chapter 4, *What Episcopalians Believe*. For Dr. Pittenger exhibits pure Anglicanism at its characteristic best. As he says in the preface, his orientation is toward an Anglican and Catholic modernism—"an institutionally-conveyed, yet modern-minded, apprehension of the historical and evangelical faith and life of the Christian Church."

The author rightly distinguishes between the hard-core essentials of Christian belief and those inferences from them which different people draw differently. Making good use of Professor Bethune-Baker's summary of what the creeds are "mainly intent on affirming," he justly rates that scholar one of the greatest Anglican historians of doctrine. The faith of Christians, Pittenger declares, is rooted in the scriptural testimony, conveyed through the tradition of the Church, and interpreted with reference to the knowledge and the needs of contemporary men. "This", he adds, "is a growing, a developing, faith On the one hand there are basic certitudes, on the other there are changing ways of thinking about them and stating them." If there are some who do not like this, they do not like Anglicanism. They probably deplore parts of Paul Elmer More and Frank Cross's *Anglicanism* (Morehouse, 1935), and much that the Church of England's Commission put in its report, *Doctrine in the Church of England* (Macmillan, 1938).

One by one Pittenger takes up the central affirmations of the Christian faith, illumines the heart of the matter, and distinguishes between each essential truth and the various speculations and inferential embroideries that

have grown around it. Not that such additions are disparaged; they have their place. But to accept them as literal facts is not a hallmark of loyal orthodoxy.

There is an important difference between the *What* and the *How*. The Incarnation is one of many examples. The *What* is that God himself came to us in human form. The Word was made flesh. Jesus Christ was simultaneously God and man. This is our faith; this is essential. But *How* did God come? Here, opinions differ. Not all believers draw the same inference. The inference a particular believer draws may depend upon what he brings to the study of the subject; upon his environment, or training, or temperament. Two or more believers who describe the *How* in two or more ways may well have equal faith in the Incarnation—equal, that is, in depth of devotion to our divine Lord. No one of them has any cause to look down upon the others.

It is almost always the *How* that divides people. So it is, as our author points out, with the presence of Christ in the Eucharist. All Episcopalians believe in this (the *What*). But "we are not concerned to defend or define the mode" (the *How*). This general distinction can be applied to all the great Acts of God. The Creation. The important thing is the belief that God actually made the universe. *How*? Take your pick among many theories. The Holy Spirit spoke

by the prophets: *How*? Decided for yourself. Christ's victory over temptation: With or without angels? His Ascension: Can you explain the method? If you can in a way that satisfies you, well and good; but the Church offers no official explanation. Anglicans are noted for their glad acceptance of the difference between Certitudes and Explanations; between *What* and *How*.

Another of the many virtues of Dr. Pittenger's book is the emphasis on experience. The encounter of a man with his God, reinforced by the fellowship of the Church, is the ground of faith. In the opening essay on *Anglicanism*, Paul More quotes (p. xxxiv) Professor Williams in *North American Catholicism*: "The final and clinching proof of Christian truth which raises probability to certainty for intellectual and simple alike in its verification through the experience of God in Christ, is Christ in the Church and the sacraments."

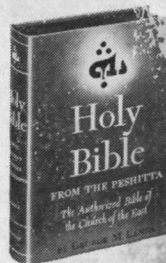
To which More adds, "That, I take it, is in the line the direction, from Hooker through Gore." And, we may now add, through Pittenger.

"This is the Bible translation from the language Jesus spoke"
—Dr. Daniel A. Poling

"Gives new and fresh meaning."
—Dr. Norman Vincent Peale

The Holy Bible
from
Ancient Eastern Manuscripts

Translated from the Aramaic-Syriac of the Peshitta by George M. Lamsa, noted Scriptural author and scholar.



Cloth-bound, \$12.50
From your favorite bookseller
A. J. HOLMAN COMPANY
1222-26 ARCH STREET, PHILADELPHIA 7, PA.

NEW For Ladies HEARING AID
concealed in earring!



Dahlberg
IN VIVID MAGNETIC RECORDINGS
now your own ear-phones hear with my own earrings

FREE INFORMATION . . . NO OBLIGATION

USE THIS COUPON

The Dahlberg Company, Dept. 42
Minneapolis 27, Minnesota

Please send free brochure that shows how I can hear with my own earrings

NAME _____

ADDRESS _____

CITY _____ STATE _____

Schools of the Church

Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

THE REV. ROGER A. WALKER, JR., M.A.,
Headmaster

WYOMING'S SCHOOL

High Schools in the Diocese of Wyoming. College preparatory. Girls, grades 9-12. Curriculum is well-rounded, emphasis on classics, based on principles of Christianity. Music, Art, Dramatics. Suite-plan dorms. Estab-

JEFFERSON RANDOLPH V.
M.A. University of Virginia
WYOMING'S SCHOOL
TESVILLE 2, VA.

St. Mary's Academy

With a 'Way of Life' mentally, physically, socially, and spiritually. Fully accredited. Instruction in Modern French. 1884. For Admissions, St. Mary's Academy, Madison, Wisconsin

ROXBOROUGHNESS

School for preparation and emphasis on Debating. LACER

5th Ave. & 53rd St.
NEW YORK CITY

M. Morris, Jr.
30



FOUNDED 1835

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

DEVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., Headmaster
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL

VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A Division of the University of the South
An Episcopal School A College Prep School ROTC Honor School On a College Campus Benwood Scholarships On a Mountain Top Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

COLLEGE PREPARATORY
GRADES: FIVE to TWELVE

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

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

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY New York

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact
DIRECTOR OF NURSES

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:
SISTER RACHEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School

LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART - MUSIC - DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress