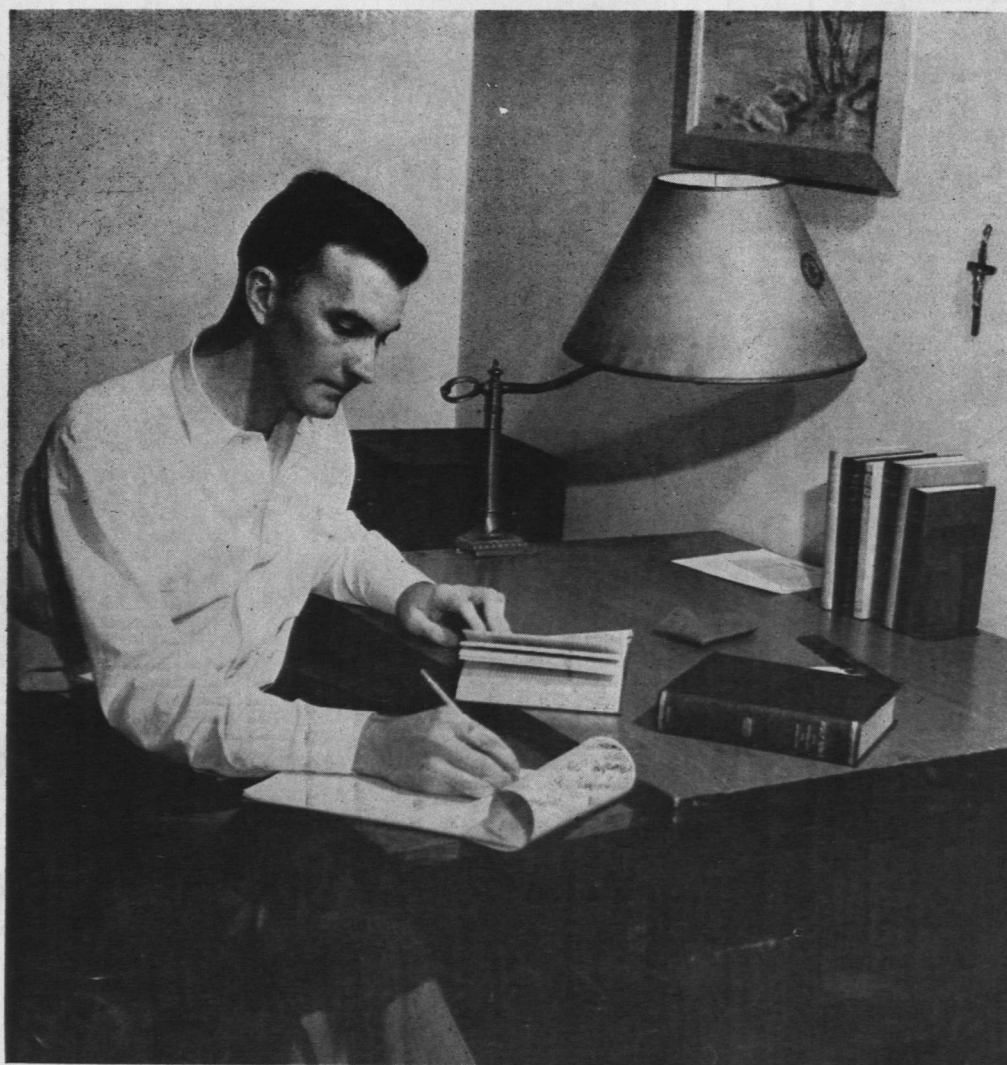


The **WITNESS**

JANUARY 23, 1958

10¢



SEMINARIAN CRAMS FOR EXAMS

Pittenger Writes On Seminaries

SERVICES

In Leading Churches

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The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Holy Days 11; Fri. 7.

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11:00 Service.
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Eu. Saturday-Sacrament of Forgiveness
11:30 to 1 p.m.

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In Leading Churches

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Holy Days: Holy Communion, 10:30.

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Wednesday, 7:45 p.m.

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ten Noon-Day, Special services an-
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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.

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Story of the Week

Problems of Worldwide Christianity Discussed at Ghana Meeting

★ Merger of the International Missionary Council with the World Council of Churches was overwhelmingly approved in principle at the conclusion of the IMC assembly meeting in Ghana.

The IMC was organized in 1921 and comprises 38 national missionary organizations and Christian councils. Since the creation of the World Council in 1948, the two organizations have had a more or less common constituency and have jointly sponsored such activities as those of the East Asia secretariate and the commission of the Churches on international affairs. However, their formal integration is being urged on the principle that "the unity of the Church and the mission of the Church can no longer be separated."

The vote approving integration was 58 to 7. The opposing ballots were cast by delegates of the Christian councils of Norway, Sweden, the Belgian Congo and Belgium, and by individual members of councils in Germany, Canada and Great Britain. Three newly admitted member councils — those of Ghana, Hong Kong and North-east Rhodesia — did not vote.

The Assembly meanwhile requested that the World Council of Churches postpone until 1961 its third General Assembly originally scheduled for Ceylon

in 1960 so that the Churches might have time to study the integration plan.

New Chairman

Bishop J. E. Leslie Newbigin, head of the Madhurai-Ramnad diocese of the Church of South India, was named to succeed John A. Mackay, president of Princeton Theological Seminary, as chairman of the IMC. Mackay was meanwhile named honorary chairman.

Bishop Newbigin was not present at the assembly but he was expected to send word accepting the nomination.

Tribute was paid to Dr. John W. Decker, who was retiring after having served as IMC secretary in New York for many years.

The assembly voted to increase the IMC budget for 1958-61 by 40 per cent to meet increased financial needs.

A report was submitted by Kenneth G. Grubb of Great Britain on the work of the commission of the Churches in international affairs. He dealt principally with consultations held with government representatives, and activities conducted by the commission in conjunction with the United Nations and the Churches of various countries.

Segregation

A resolution condemning racial segregation "because it is

contrary to the Gospel" was adopted.

It was in line with one in which the World Council of Churches, at its second assembly at Evanston, Ill., in 1954, called on all its member bodies to "renounce all forms of segregation or discrimination and to work for their abolition within their life and within society."

Education

In another action, the assembly named a committee for the new \$4,000,000 fund for the advancement of theological education in Asia, Africa and Latin America. The fund represents a donation of \$2,000,000 from John D. Rockefeller, Jr., and a similar amount pledged by foreign mission boards of eight denominations. Previously the assembly named Charles W. Ranson of New York, who is retiring from his post of IMC general secretary in July, to serve as the fund director.

The fund committee was set up on the basis of 12 members from the United States, two from Great Britain, and one each from Ghana, Germany, Korea, Brazil, India, the Philippines, Indonesia, Canada, Japan and Africa.

Special note was taken by the assembly of the absence of any delegate from East Germany at its 12-day sessions. Gerhard Brennecke, director of the Berlin missionary society, was to have attended, but was refused a travel permit by the Soviet Zone authorities.

The East German government's action was "a denial of

the freedom of the Church," the assembly declared. It said "it is impossible to recognize the Church without acknowledging at the same time her responsibility to fulfill her missionary obligations across all frontiers."

Scores Churches

John A. Mackay, in his address as chairman, said that too many church-goers and Churches have become "God's supercilious patrons instead of his loving friends and obedient servants."

He told the delegates that emphasis was needed on the "servant image" particularly with reference to the Church, which was becoming an end in itself in many quarters.

"It is painful to think in how many respects and in how many places the Christian Church is becoming absolute, an idol, an end in itself," he said, "without regard to its true nature and honorable mission as the servant of Jesus Christ."

"The Church's structure and doctrine, her liturgy and even her sacraments fulfill their highest function and express their deepest meaning when they prepare the people of God to be the servants of God."

Asserting that "the servant image must be restored in our time," he called on Churches in every land to be willing to endure persecution and to risk ridicule as they serve God and men.

Mackay warned the missionary leaders against "thinking disdainfully and speaking disparagingly of independent missionary societies, of 'faith missions' and the rest."

He said that "no achievement of ecclesiastical order through the fulfillment of all the great proprieties of Christian relationship as between foreigners and nationals, between native pastors and fraternal workers" can ever be a substitute for missionary order.

Mackay urged the delegates to see to it that "the insight, zeal and autonomy of such bodies are welcomed and cherished within the corporate expression of ecumenical unity."

"In this way," he said, "a united front in the name of Christ and his Church will be presented to all Christianity's rivals in the world of today."

Ultimately, Mackay said, the Christian mission must be expressed by individual Christians.

"Only lay men and women, by living lives that are utterly Christian in every secular vocation, in law and diplomacy, in industry and commerce, in the classroom, the clinic and on the farm, can do what Christianity needs to do in our time to fulfill its mission," he said.

Turning to international relations Dr. Mackay scored what he called a tendency to reduce every problem to a scientific problem, "to a problem of technological achievement, or of military might."

"More urgency is shown in getting a mechanical gadget into the sky than in sitting down to talk quietly with estranged fellow humans on earth. Men are more interested in soaring into interplanetary space than in crossing the frontiers and barriers that separate groups and nations on this terrestrial globe. The new planetary, interdependent world which technology has created is rifted by hate."

And yet "there is an intense God-hunger in the soul of the contemporary man," Mackay said. "It is the satisfaction of this hunger which is the Christian mission of this hour."

The Protestant leader attached special significance to the fact that the assembly was held in Africa, in the territory of the youngest nation in the world.

"Ghana is a country which symbolizes in a glorious way the

steadily-growing importance of the Negro race," he said. "It is the harbinger of an era which lies beyond the tragic tensions of the present hour."

In a reference to the absence of delegates from some Communist countries, he said:

"There are familiar faces, however, that we miss. In certain regions of the globe, alas, Christians cannot confer today with fellow Christians who are the fruit of their missionary labors because the nations to which they respectively belong are bitterly estranged from one another."

Africa

The Assembly was welcomed officially to Ghana by Prime Minister Kwame Nkrumah at a party arranged by the Ghana Christian Council. Speaking to the delegates, Mr. Nkrumah said:

"In Ghana we are engaged upon the task of building a new nation. The task will be beyond us if all groups—religious, racial, tribal—that make up Ghana insist on their separateness and underline what divides them and not the truths and purposes that hold them together. All of you here from different nations are nevertheless met together in common concerns and charity."

"Africans today are only at the beginning of their adventure. They need education, they need advancement, they need capital without which no progress to the higher opportunities of life is possible. Yet what education we Africans see when we look abroad! We see powerful peoples engaged in a futile and destructive armaments race. Seen from the angle of Africa's needs and hopes the great powers' rivalry looks like one thing only—a senseless fratricidal struggle to destroy the very substance of humanity. So I would say that the unity you represent here and the further unity which you

seek in these talks are symbols of the whole world's profoundest need. We salute your efforts."

Latin America

Alfonso Rodriguez, president of Union Theological Seminary Matanzas, Cuba, said that the future of Latin America "lies in a Protestantism more adapted to a middle class democracy."

Rodriguez said the growth of the middle class in Latin America is laying the foundations of "a pure democracy." This meant, he added, that the Protestant churches are challenged to become "a real dynamic force in the social ferment and the movement for a new way of life."

According to the Cuban churchman, 47 million of the 154 million population of the Latin American countries are Roman Catholics and five million are Protestants, while "over 100 million are untouched and generally unevangelized."

Korea

The Rev. Kyung-Chik Han, of the National Christian Council of Korea, reported that the churches in South Korea are primarily concerned at present with helping refugees from the Communist North.

"The picture in North Korea is a dark one, with churches closed and only individual witness possible," he said. "But it is a bright one in the South, where 30 Protestant churches have multiplied to 400 in ten years, and suffering has deepened the spiritual life of the people."

Asia

A Burmese churchman warned the assembly that Christian missionaries in Asia must adapt their programs to meet both the "cultural renaissance"

and social revolution taking place in that area.

U. Kyaw Than, secretary for East Asia of both the World Council of Churches and the ILC, said; "The reassertion of traditional values and the redefinition of their culture and society have placed emphasis on the selfhood of the Asian nations."

"Superficial judgments have been made about Buddhism due to reading the Buddhist scriptures in translations only," he said. "There is a great need to study Buddhist culture and the original language of the scriptures. The cultured Buddhist—or Hindu—will wonder why he should give up a rich heritage and long-standing refinements for the sake of some other culture, even if only temporarily useful."

Mr. Kyaw Than stressed that the Christian mission in Asia is a theological one and needs to be undertaken by Asians of steadfast devotion.

He said the Burmese had "misunderstood the missionaries who fled the country during the Japanese invasion and returned only when the invaders surrendered." He said that to many Burmese they seemed like "fair weather" Christians.

The Burmese leader added that Christian missionaries in Asia must not put too much emphasis on social welfare work. In Asia, he said, "God calls on the Church to proclaim justification by faith, not by works."

Indonesia

"Recent events in Indonesia must be viewed against the background of the nation's undeveloped conditions and her struggle against colonialism," the Council of Churches in Indonesia declared in a statement to the Assembly. The statement was delivered by the Rev. B. Probawinoto and Win-

burn T. Thomas, delegates from that country.

"It has become patent since achievement of national sovereignty in December, 1949," the message continued, "that freedom from foreign economic domination is also essential, yet 70 per cent of major commercial enterprises such as business houses, banks, transport facilities, exploitation of natural resources, and cultivation of landed estates remained in the hands of the Dutch.

"The internal economic situation has deteriorated, thanks to the struggle for socio-economic independence making Indonesians poorer at times when the Dutch appeared to be becoming richer," the statement declared. "Negative groups have exploited this economic deterioration to strengthen their political position. The combination of these factors produced the explosion against Dutch residents in Indonesia and the seizure of Dutch firms and properties accompanied by regrettable incidents."

Although it asserted that the policies of the Netherlands had strengthened the operation of Peking and Moscow in Indonesia, the Indonesia Council's statement proclaimed that "as Christians we must seek a reconciliation within the spirit of Christ who would draw all men unto him. To our fellow Indonesians we would urge an end to all negativistic and inimical attitudes toward the Dutch. To our Dutch brethren we would urge that they prepare to continue to work along side us in Indonesia in the spirit of co-operation and good will based on common interests, pointing their efforts to the achievement of an indigenous economic structure within which the best interests of the Indonesian people and nation can be served."

Protestantism Fails to Meet Issues Of Most American Cities

★ American Protestantism has been unable to make a significant impact on the inner city because "its piety is far removed from the daily practices of the masses," according to a report made public in Columbus, Ohio.

The report was presented before some 500 delegates attending the first national convocation on the city church of the new United Church of Christ, formed last June with the merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

It was prepared by three clergymen in Cleveland, all of whom are affiliated with the city's Inner City Protestant Parish. They are the Rev. Donald Benedict, Presbyterian; the Rev. William R. Voelkel, Congregationalist; and the Rev. Younger, Baptist.

The statement declared that Protestantism in this country "has largely become associated with the virtues of respectability, moral decency, temperance and piety."

"In the inner city, these values are notable by their absence," it continued. "Therefore, people's feelings of unworthiness and inadequacy tend to separate them from their idea of what the Church represents. Added to this are feelings of suspicion and mistrust about anyone who represents moral endeavor."

In their statement, the three clergymen urged Protestant churches to "re-orient" their approach or admit defeat in the struggle for winning over urbanites.

Among remedies they proposed were: development of a long-range strategy to establish

interdenominational churches in large-scale housing projects, imposition of a small tax on suburban church members to help support churches in low-income areas, construction of temporary worship facilities in areas slated for slum clearance, and allocation of funds to train competent personnel for inner city work.

The clergymen also recommended more "group ministry" city parishes, like the Inner City Protestant parish in Cleveland, the West Side Christian parish in Chicago and the East Harlem Protestant parish in New York.

Ministers of these interdenominational parishes live in the neighborhood and participate in local affairs. The parishes are in slum areas and in addition to regular church services and religious education, their programs include an employment service, a medical clinic and legal aid.

URGE QUESTIONING OF CANDIDATES

★ Protestants and Other Americans United for Separation of Church and State proposed that potential Roman Catholic candidates for President or Vice President in 1960 be asked to take public stands on controversial issues concerning Church-State relations. The organization made the proposal in a statement marking the 10th anniversary of its founding.

At the same time, it warned against the formation of "any Catholic or anti-Catholic political party" in the United States. It said that formation of parties or factions based on religious affiliation would inevitably lead to "political manipulation of church affairs."

"We recall with regret those

chapters of our history when religious prejudice ran amok in the Know-Nothing movement and the Ku Klux Klan," POAU declared.

"We believe, however, that the religion of a candidate for President or Vice President should not be used as a shield to conceal his views on matters of Church-state policy."

The organization suggested that Catholic candidates be asked:

Whether they "personally approve" of the "boycott" of public schools by Catholic parents as embodied in canon 1374 of Roman Catholic canonical law which requires a special dispensation to send students to non-Catholic schools.

To state whether they would favor the grant of public tax money to parents of children attending parochial schools.

What their policy would be regarding the appointment of an ambassador or special representative to the Vatican.

In a "ten-year balance sheet" in which it reviewed developments in the field of Church-state separation, the organization praised the Supreme Court for its decisions in the Church-state field. But it expressed "regret" that the court in 1947 had ruled 5-4 that school bus transportation for sectarian school students was not unconstitutional.

The statement suggested that the Court's rulings in subsequent cases had rendered "invalid" the reasoning of the five justices on the majority side and pointed out that 28 of the 48 states still bar such use of public funds.

ESQUIROL ELECTED IN CONNECTICUT

★ Dean John H. Esquirol of the cathedral in Hartford was elected suffragan bishop of Connecticut on January 10th on the sixth ballot.

EDITORIALS

State of The Union

WE WERE very pleased to read in Mr. Eisenhower's State of the Union address that we are not to be subjected to a crash Soviet-style revamping of our high-school curricula towards mathematics and physics. Much as we deplore the intrusion of driver-training, citizenship laboratories, and chorus; convinced as we are that an educated man should understand the difference between Newton and Prof. Einstein: we still do not feel that physics is the part of our culture which most needs stimulation. Any bright boy to whom algebra comes easy will automatically today find his imagination stirred by the secrets of the cosmos without benefit of Congress. The enfant terrible of mathematical physics, with his science-fiction shelf and hi-fi Bach recordings, is an alarming but attractive figure which is quite able to take care of himself. If Mr. Eisenhower wants to subsidize Thucydides that will be another matter; but we fear that that chronicle of the crimes and follies of rudderless democracy would bring a whiff of nausea to Washington digestions.

And in general our reaction to Mr. Eisenhower's address ran kitty-corners to editorial comment elsewhere. We are persuaded that any all-out program the USA might conceivably adopt in her present mood would be a wrong one; obviously Mr. Eisenhower has had to buck a lot of monomaniacs: and that he had not enough energy left to dream up his own pet scheme suits us just fine. We are honest to confess that the logic of America's current position seems to demand an ultimate surrender to the technocrats; we do not see the forces which might resist it: but we are happy to have the evil day put off, if only for a little—for us, the missile-program is going quite fast enough as it is.

Nevertheless we have been reading the speeches of Pericles in Thucydides recently; and we hanker after both the realism and the idealism of that remarkable general. Just before his death Pericles told the Athenians: "To acquire your empire in the first place was perhaps wrong; but to give it up now would be unsafe". Less complimentary yet is Pericles' analysis of what Sparta thought about Athens. Mr. Eisenhower on the other hand says: "The world thinks

of us as a country which is strong, but will never start a war. The world also thinks of us as a land which has never enslaved anyone and which is animated by humane ideals".

Does Mr. Ksushchev think of us as a land which has never enslaved the workers; or Mr. Nehru, as a land which has had no territorial ambitions? How many decades does it take for a slave-raid or the massacre of aborigines to be metamorphosed into a virtue by world opinion? Do we dare to presume that the Japanese now feel we were animated by humane ideals in our last act of war towards them? It is hypocritical and corrupting to persist in illusions about one's own motives; it is naive and disastrous to attribute them to others.

The remarkable thing however is that Mr. Eisenhower attributes to outsiders, not a lower, but a higher estimate of our motives than he does to ourselves! Foreign aid, one presumes, is among the things which the world believes to proceed from our "humane ideals". But for domestic consumption the cat is let out of the bag: "No investment we make in our own security can pay us greater dividends than necessary amounts of economic aid to friendly nations". Apparently we intend indefinitely to extract foreign-aid dollars from a reluctant Congress by this argument from enlightened self-interest; and then to trumpet the dollars abroad as proceeding from sheer altruism and humane ideals, as if the Congressional Record were as top a secret as the debates of the Kremlin.

Ghost Writers

IT IS fairly plain, of course, that while Sir Winston Churchill was responsible for both his own folly and glory, Mr. Eisenhower is only the sum of his ghostwriters. But we can only take what the administration chooses to give us. Pericles boasted that Athens cultivated wisdom without bookishness, and beauty without extravagance; that she opened her city for all to see, and had become in consequence the "school of Hellas". Even if it were not largely true, it was a worthy ideal. But it would not do for Mr. Eisenhower to speak about freedom of movement while US citizens are having their pass-

ports lifted; he cannot speak of philosophy or intellectualism, because the egg-heads were rejected along with Mr. Stevenson; he cannot speak of civil rights because that is controversial; he cannot speak of beauty in the face of federal architecture and postage-stamps; all he can do is to talk (as he did) about Science for Peace and note that "the age-old dream of a good life for all could, at long last, be translated into reality".

It may be objected that it is impertinent for us to ask the administration by what criteria it would recognize the good life; and that it is contrary to the American system to hold state papers liable to this sort of analysis: they are couched, it will be said, in a sort of homey corn which is universally expected and understood. But it may be noted that this was not true of the state papers of Lincoln. And Mr. Eisenhower is urging us to spend more money than ever existed under Lincoln, and to undertake projects more crucial even for our future than Emancipation. We are forced then to take him or his speechmakers seriously even if they do not wish or intend it.

In paragraph two, for example, we are told that "we must be forward-looking in our research and development to anticipate and achieve the unimagined weapons of the future". In paragraph eight on disarmament, however, we learn that "we as a nation will always go the extra mile with anyone on earth if it will bring us nearer a genuine peace".

Obviously these two observations were never meant to be compared, much less to be consistent; Mr. Killian (let us say) wrote the first, Mr. Stassen the second. We are meant to keep them safely in separate compartments labeled Safety through Strength and High Moral Purpose. But try as we will, sometimes they will jostle just the least little bit. And the one man who has to make them sound alike plausible ten minutes apart is a real figure of pathos; we too would have trouble with our system if we had to assimilate both.

The Extra Mile

MAY we take it upon ourselves by the way to tell Mr. Eisenhower's advisers what Jesus meant by that "extra mile"? The Romans had taken over, ultimately from the Persians, a system of forced labor in the Eastern provinces. And what Jesus says is, if the army of occupation conscripts you to carry its baggage one mile, you are not to rebel; instead you are to carry it an extra mile out of sheer love of the enemy.

You may claim that we don't feel that way about the Russians. Well then, confound it, let us not get credit by allowing others to think of us as Christians without in fact our going to any of the bother of being Christians!

We are so accustomed to missile-development and disarmament conferences going on at the same time that we feel they must be parts of a coherent policy. But they really aren't. We know very well that Russia has no intention of junking her ICBM's when built. What on earth makes us believe that Mr. Eisenhower, after giving several billion dollars of our money to Mr. Killian to get the Atlas carrying Mr. Teller's H-bomb, will ever be allowed by the joint chiefs of staff to turn to Mr. Stassen and tell him to drop the Atlas in the sea? But what else is the aim of disarmament if not to have the Atlas dropped in the sea?

Avoid Cant

WE DO not expect or ask our government to turn pacifist—even though we see no other escape from the fiery trial which threatens us, and from the poison of radiation, more fatal than any tyranny. We could only hope that the government would avoid cant, the poisoning of our thoughts and words. Mr. Eisenhower is made in his peroration to contrast "the concept of the regimented atheistic state" with "the God-fearing, peace-loving people of all the world". But Americans do not believe in the withering-away of the state: if the future (as we likewise believe) does not lie with the Soviet concept of a state, it must lie with some other concept; it cannot lie with a lot of people unorganized into any political form. Why could he not say that the future lay with the free God-fearing state? Perhaps by a sound instinct: what you fear about God is his judgement; and in the USA only isolated voices, like your editor's, are afraid of the judgement of God today, although Mr. Lincoln once did. We are unable, that is, to define the good and free life which we are so concerned to preserve. Perhaps because we do not have it; perhaps because, if we defined it, we would see that our measures of preservation were in effect destroying it. Nobody can say that Mr. Eisenhower is not a man of utmost good will who is bent on killing himself, if necessary, in the service of his people.

What the present speech shows once again is how tragically good will defeats its own aims when unalloyed with political realism and self-knowledge.

The Training of The Ministry

By W. Norman Pittenger
Professor at General Seminary

THE average layman or laywoman in most of our American and Canadian parishes seems to have a strangely inadequate understanding of "where the minister comes from." He appears to know little or nothing about theological education and the work of our seminaries or divinity schools although in very recent years the situation in this respect has improved at least to the extent that the layman knows of their existence—if for no other reason than that he has been solicited for their support. As to what goes into the training of the ministry, wherever that training may be obtained, he seems blithely ignorant. Indeed one sometimes wonders if he does not think of the clergy as being like Topsy in Uncle Tom's Cabin: "they just grewed!"

Perhaps I have stated the situation too strongly, but yet I believe that there is a very considerable basis for what I have just said. And all this is most unfortunate, for the theological schools have the right to expect, as they certainly all desire, the sympathetic understanding of the layman as to their work and a genuine appreciation of the problems which they face. In this article it is my intention to write of the work of the seminaries and some of their difficulties—in the hope that lay people, and those of the clergy who have not kept in touch with these matters since their own seminary days, may have a deepened understanding of the situation and a better grasp of the specialized activities of the American theological institution. My only claim to authority in these matters is that I have spent more than a quarter-century in a theological school; my hope is that long years on the faculty of such an institution gives one some genuine expert knowledge.

Purpose of Seminaries

BUT first it is necessary to say a few words about the purpose of a theological school. What is it for? What does it intend to do for and with its students? The answers to these questions will naturally vary in detail from denomination to denomination, even from school to school; and they are complicated by the existence of the large interdenominational or non-denominational institutions, like Yale, Harvard, Union in New York, Chicago. But I think that it may safely be said that there are two types of school,

with different objectives. One is the graduate school of theology, in which the main purpose (although not of course the only one) is the study on an advanced level of the various disciplines normally listed as theological in nature. Institutions of this type are more likely to be inter-denominational or non-denominational, although this is not always so, and the description must be somehow extended to include the explicitly graduate divisions of some of the Church-attached schools.

The other type of theological seminary, with its own special objective, is definitely and plainly intended to train men for the parish ministry—with the understanding, of course, that a few of them will wish to follow special vocations such as research, teaching, and the like. These schools are not so much interested in the advanced study of theological disciplines in an academic sense, as they are in equipping their students with as adequate a training as they can manage in the time at their disposal, for the regular work of the minister in a denominational congregation.

It is obvious that the majority of the theological institutions in the United States and Canada are of the latter type. The former are of quite enormous importance for the whole Christian enterprise and they do as a matter of fact provide a large number of parish clergy for the various denominations. Yet it remains true that they are both fewer in number and perhaps more specialized in faculty and facilities than the ordinary run of divinity schools. It is also true that by and large they give much though not all of the theological leadership for the Christian Churches, both because of the distinction of the members of their faculties and the able students that they are bound to attract. Our interest in this article is not with them, however, but with the more numerous and less well-known schools which regard themselves as primarily training schools for the ministry.

I have said that some of these schools now have graduate sections or departments, specifically devoted to advanced work for men who have completed their three years of ordinary theological education and desire to continue their studies in some chosen field. In a few of these there is now a dean or director of graduate studies, in charge of this work; in all of them

there are special courses at a high level, leading to the master's or doctor's degree. But I am not concerned in this article to discuss them, either, although it is my conviction that their support and whatever implementation may be possible for their program is highly desirable. It is essential that we see to it that there is a constant supply of men, either from such graduate departments or from the great inter- and non-denominational schools, so that the quality of theological learning may be kept as high as possible and original and creative scholarship in the various fields be furthered.

It is, then, with the ordinary seminary that we are here concerned. Its task is to train men for the exercise of a faithful, useful, and consecrated ministry in churches through the length and breadth of the land. In most instances, it is under some sort of denominational control, whether this be very strict (as it is in some denominations) or fairly loose (as it is in others). It must teach what the particular denomination states in its official documents—be they canons or rules or ordinances passed by governing bodies—to be requisite for a sound education in theology; it must concern itself with the development of the spiritual lives of its students, so that they may be fit shepherds of their flocks; it must equip them, so far as is possible in a limited time, with such techniques as they may need to be effective in their ministry.

Big Assignment

THIS is an enormous assignment. The faculty of no school known to me feels that it is accomplishing all it should or all it might do. Each school has its ways of approaching the task. There are different kinds of departmental organization, varying types of academic and practical concentration, dissimilarities in requirements for graduation, and the like. One of the valuable contributions of the American Association of Theological Schools has been to bring some kind of uniformity at these points, to work for agreed standards of education, to promote opportunities for sharing experiences in meeting these demands, and (quite recently) to undertake an intensive study of the whole question of theological education, the reports on which have recently been published under the editorship of Dr. H. Richard Niebuhr of Yale, who directed the study with the assistance of Dr. Daniel D. Williams, now of Union in New York.

Whatever the arrangement of "areas of concentration" or fields of study, and whatever divisions or departments the various seminaries

may have, there are roughly four general subjects which must be covered in the seminary. These are biblical, historical, theological, and practical or pastoral. The first explains itself. The second will include Church history and related subjects (sometimes including the history of missions, for example, or the study of the denominational ethos as well as its development). The theological field will include theology proper, perhaps in its developmental as well as its systematic form, philosophy of religion or apologetics or some such study, Christian ethics or moral theology. The practical or pastoral division will have to do with matters of parish administration, pastoral care, religious education, and in many instances Christian worship both in its history and conduct. Naturally the distribution of these sub-divisions will vary greatly from school to school, from tradition to tradition. But something like this will be found pretty generally in the ordinary seminaries.

So far we have spoken of academic work. But there is much more to the training than that. I have often thought that there were four centres of life in a theological school. There is the classroom, where the academic side is dealt with—through lectures, seminars, discussion groups, and the like. Then there is the library, where students themselves learn through reading and personal study. But there are two other centres, about which not nearly so much is said. One of these is the chapel, where students learn through actual living experience the meaning in worship of that which theoretically they have acquired through classroom and library. And there is the social hall or common room, the dining-hall, and other places of meeting, where they also learn through actual living experience—but in this instance they learn how to live the Christian life in fellowship with other Christians. I want to say something more about each of these last two.

Man of Faith

A MINISTER of the Christian Church must be a man of faith, deeply immersed in the theological tradition which articulates the given gospel. But he must also be a man of prayer; and above all, he must be a man in whom the reference of all things to God in Christ comes as naturally as breathing. We should doubtless all agree about this. But we are not always ready to see that this character of what I like to call "en-Christed life" does not appear save through time and effort given to the worship of God and the development of an inner spirituality

through a disciplined devotion. It is here that the chapel of a theological school has its part and place in the actual educational process. There is another significant aspect about worship in the chapel: it represents the regular, ideally the daily, offering of the life of the whole community to God as he reveals himself in Christ, and thus it gives the proper setting for the whole enterprise of theological training.

The social hall, the common room, the dining hall—these are the places where in the simple encounters of daily life men are enabled to express in their conduct, and above all in the spirit of their lives—their “conversation”, in the old phrase from the King James Version—that com-

munity of life in Christ which is the consequence of Christian faith and the result of Christian devotion. What has been learned in classroom and library will be nothing but intellectual knowledge unless it produces fruits in lives of sympathetic understanding and Christian charity. What goes on in the chapel, in the direct worship of God, must also find its expression in the concrete relationships of life one with another. What we believe in our hearts and profess with our lips, we must practice in our lives—so says the old prayer; and one of the results of theological training should be manifest at this point.

(Concluded next week)

Do Anglicans Want Unity?

READING Francis House's article on “Unity; do Anglicans really want it?” I felt more than ever that from a human point of view, the cause of Christian Unity is hopeless.

But in this matter a merely human point of view is insufficient. Taking the rank and file of the Churches as a whole, none of them wants unity to the point of being prepared to pay the price.

Here the leaders of the Church are far ahead of the rank and file. As things are it is only a tiny minority of Church people who care for unity with other Churches. But that is how all great movements start.

This is not the occasion to put the case for organic Christian unity in detail. It will be enough if I say that Christian unity is not a matter of mere expediency though of course it is expedient. It is the manifest will of God, as can be seen from 17th Chapter of St. John and from any other passages in the New Testament.

But I must add that unity does not mean uniformity. We do not know the form which God means to give to “the coming great Church” but surely it will keep whatever is good in our present diversity of worship and of theological emphasis.

God is calling his Church in this age to a unity deeper than any that it has known in the past. It is for us to hear the call. At first only a few hear but those few are like leaven. In the end the whole lump will be leavened. But this will not happen of itself, nor can we accomplish it by ourselves. Such a change of heart is a miracle and can only be accomplished through prayer. Unity cannot come without a revival of the Church, and so to pray for unity is to pray for revival.

By John Lawrence

Formerly Press Attache, British Embassy, Moscow

The leaders of the Church of England and of the Free Churches in this country cannot make much more progress towards unity until they begin to receive more support from the men and women in the pews. As Francis House showed last week in his article, the leaders of Anglicanism throughout the world have done more than their share in bringing the Ecumenical movement into being. And they continue to play a full part in its growth.

The recent conversations between Anglicans and Presbyterians in Great Britain ought to constitute a landmark. But how many readers have studied the short and clear published report of the conversations?

Bishops in the Kirk

IN SCOTLAND the report has been discussed with passionate interest, if not always without prejudice, because it proposed that the Church of Scotland should in future have Bishops. Bitter memories were stirred and it was not always understood that the Bishops in question were not to be modelled on the episcopate of the Church of England but were to be “Bishops in Presbytery,” a sort of “constitutional Bishop.”

The leaders of the Church of Scotland are showing spiritual statesmanship and understanding in their handling of these controversial proposals, and the rank and file of the Church are at least showing interest, if not understanding. But on present showing it looks as if the rank and file would disown their leaders if the matter were pressed to a conclusion at this stage.

None of this should cause us to feel superior. How many people in England have yet understood that the report also recommends that the Church of England should adopt the Eldership? That is to say that in every parish members of the laity set apart for the purpose should share in the pastoral care of Christ's people. Until we face this issue we cannot reasonably expect the Church of Scotland to take episcopacy seriously.

Anglican Elders?

RECENTLY I had the privilege of attending a week-end meeting of leading Anglican and Presbyterian lay people from England and Scotland to discuss this very question. When we started I doubt if there was one single Anglican present who really understood what the Eldership means in the Presbyterian churches. But we were all deeply impressed by what we heard and by the time we parted convinced that our Church ought to have Elders for its own spiritual good, quite apart from any question of Church relations.

Here I must try to remove two natural misunderstandings. The Elders would not "interfere with the parson"; they would have their own proper place in the way that a vestry has its place without diminishing the authority or dignity of the parson.

Secondly, the Scots are not pressing us to use the name "Elder" or to follow the exact system of the Church of Scotland. They are concerned with the thing, not the name, and the office of an Elder in the Church of England might be filled by people who were called "deacons" or some quite other name. And no doubt the institution of eldership would work out very differently in the Church of England, just as episcopacy would work out differently in the Church of Scotland.

I do not ask readers to make up their minds on the necessarily inadequate information provided in this article but I do ask them to find out more about it and then to make up their minds.

Parish Preparations

IT IS frivolous for the Churches to appoint accredited delegates to discuss closer relations with each other, unless something is done to prepare the parishes for what is coming. Every parish ought now to have a group of people who are trying to understand what closer relations with the Presbyterians would mean in parish life, and whenever possible they ought to be doing this with the help of local Presbyterians.

Similarly our own Church and the Methodists

are at present engaged in joint conversations with a view to closer relations. Quite rightly not much is being said about the conversations while they are in progress but in a year or two we may have a report which makes out quite striking recommendations that affect every Anglican parish and every Methodist congregation.

If nothing is done to prepare the way, both Churches will be thrown into consternation. Now is the time for Anglicans and Methodists to start learning about each other in every town and village. In some places this is already being done.

Church Revival

EXPERIENCE shows that this does not confuse the churchmanship of those who take part. Indeed an ecumenical experience of other Churches can be a most potent element in the revival of the Church.

It would be easy to multiply examples. Most keen church people know at least that there has been a union of Churches in South India but how many know that negotiations for a union in North India have now reached an advanced stage. The North India scheme raises quite different problems from South India and very naturally it raises grave doubts among sincere people of all Churches. Now is the time for prayer and study. It has taken the best part of a generation to prepare the plan and if all goes well it may come into force in about five years. Shall we then be told that it has been sprung on us suddenly?

Space fails me to talk of the plans for reunion in Ceylon and West Africa and elsewhere. Our Church is involved up to the hilt in these scheme. They touch the core of the Church's true life and every Christian ought to be aware of what is happening and to take part in the movement for unity according to his capacity.

Prayer, Repentance

THE chief means to Christian unity is prayer and repentance. Everyone can take part in that. The solution of knotty theological problems is primarily a matter for theologians but they are not likely to succeed unless they are supported by the prayers of all sorts and conditions of people.

Moreover, it is sound Christian doctrine that the work of the theologians in such matters must ultimately be accepted by the mass of the faithful; but they cannot accept in any real sense, unless a fair proportion of them understand what is at issue. So it is incumbent on all Chris-

tians to pray for and to study the question of unity, according to each person's opportunity and capacity.

Most people find they need support in such activities and many of them band together in ecumenical groups. Some of these groups are formed on clerical initiative and others on lay initiative but with help from the clergy when needed. I have been greatly struck by the depth of spiritual understanding and dedication which such groups call forth. Their multiplication would be a most potent means for the revival of the Church.

One group which I am acquainted with was started with two members of the same Anglican congregation meeting two members of a neighboring Presbyterian congregation. This group has grown in a remarkable way and now has vigorous off-shoots in various directions.

The laity do not need to wait for the clergy before starting work but they must work with the clergy. And there are many most important things that the clergy alone can do. In most places there is a minister's clericus but this may not amount to very much.

Redfield Front

IF THE work of God is thought of as one in any locality and if the clergy of different Churches are prepared to meet on the basis that they are all doing God's work, then they ought to plan this work together as a whole. This is what is being done by the "Redfield United Front" in Bristol. The clergy of a group of Anglican, Methodist and Congregational churches in the same locality meet every Tuesday morning to plan their work together. Some things must be done in separation. But whenever possible they act together, through joint meetings and in many other ways. And when they have separate public functions they take care that the dates do not clash.

The Redfield United Front is at present unique in this country, if not in the world, but the example deserves imitation.

Don Large

Time-Honored Cliches

IN HIS continuing battle against the sin of segregation—especially as that evil broods over the touchiness of a border state—Delaware's Bishop Brooke Mosley recently restated a few

time-honored cliches, and then proceeded to answer them from the point of view of a practicing Christian. For example:

Why, the Negroes themselves don't want all this fuss over integration. I was talking to my maid only this morning and she said . . .

Apart from the fact that people don't always express the truth to their employers, said Bishop Mosley, this is an irrelevant observation. We don't seek freedom for man because any group of them want it. We seek it because God wants it!

But you can't legislate morals. The Supreme Court can't change the hearts of men by passing laws, or even by enforcing those laws.

This, the bishop admitted, was true enough. Laws do not make men good, but laws can help make men free . . . If we want to look at an illustration close at hand, we have only to examine the situation in Arkansas at this very moment. As the laws of this great nation bear down upon Orval Faubus, we do not necessarily expect him to become a better man thereby, nor even a more sensible one. After the courts have done their good work, the governor will probably be the same man he was before. But what will be different is the amount of freedom which will exist in the state of Arkansas.

Why, Robert E. Lee was a devout Churchman; yet he kept slaves . . . and so did George Washington and all the rest of our plantation-owning forebears . . . How can you now say that they were all wrong?

We do not say they were all wrong, the bishop carefully pointed out. As a matter of fact, they were all right—according to the level of the moral code reached in their day. But we also need the wisdom of the great hymn which says,

New occasions teach new duties;

Time makes ancient good uncouth . . .

At least, it makes some goods uncouth. The ancient good of human slavery is now seen as an unpardonable sin against brothers of a common Father. By the same token, the old belief in the good of segregation is also seen now as a freedom-denying sin under God. For as Christ gives us grace to understand him better and to know our world better, we receive a more sufficient understanding of his will.

But we were getting along fine together until this current interference, and now the beautiful relationship between the races is no more.

Relationships were broken between the chil-

dren of Israel and the Egyptians, when Moses led his people out of captivity. Relationships have been broken in every struggle for freedom recorded in history. Such struggles are a far cry from ideal behavior, but so is human bondage! It's neither a pretty, nor yet an easy, picture to look at. But as sinful men inheriting the wages of sin, this is our dilemma. And

since this is the very context in which God has placed us, it is here that we must witness to his truth.

We didn't know that Bishop Mosley was a connoisseur of chestnuts and how to handle them. But we're more than happy to see him thus roasting some of the most persistent old chestnuts in the annals of modern history.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

What Plato Said by Paul Shorey.
University of Chicago Press.
\$10.00

The late Dean Ladd of the Berkeley Divinity School used to say that the study of theology should begin with Plato's Republic. Those theological students who began their theology that way will surely rise up and call him blessed. For in a real sense Anglican theology is Platonic, through and through. As Archbishop Temple once said, "Our theologian is Plato"—not Luther or Calvin, not even Cranmer or Hooker, but Plato. This is true not only because there has been a "Platonic tradition" (as Dean Inge called it) running through the whole course of English religious thought, but as a result of such positive influences as the Cambridge Platonists in the 17th century, and of many conspicuous individuals in century after century.

It is the factor that helps explain the distinctiveness of Anglican theology, as contrasted with both Continental Protestant and Roman Catholic. It helps explain our devotion to the ancient Church, the "undivided Catholic Church". It explains our rootage in what Paul Elmer More called "the Greek tradition"—which ran a straight line, he maintained, from Socrates to the Council of Chalcedon. It explains our "comprehensiveness", our refusal to narrow the Church down to a one-track sect, our love of liberty, our willingness to grant scholars the freedom

they cannot live without. And the study of Plato would still bear rich fruits—surely the men who are warning the Church against freedom of Biblical scholarship or of theological interpretation cannot have read Plato, at least they can never have taken him in, and responded to the soul-transforming and mind-enlarging experience of thinking his thoughts after him.

There are three or four great books which sum up and present the thought of Plato, books which will reward richly anyone who works his way through them word for word. One is A. E. Taylor's great book—(*Plato, the Man and His Work*, 3d ed., 1929)—he was an Anglo-Catholic, a professor of philosophy at St. Andrew's in Scotland. Another is the famous work by Wilamowitz (same title, only in German, 3d ed., Berlin, 1929). Whoever has read these works carefully will count it one of his intellectual and spiritual life's high privileges. Another is the magnificent text, translation, and notes of Paul Shorey on the Republic in the Loeb Classical Library. (1930-35). Then there is this great work of Shorey's *What Plato Said* (1933; third impression 1957). Shorey was an American and taught at the University of Chicago. It is the one from which the beginner will learn most; and when he has read a dozen other works on Plato he will return to this one and learn still more. It is not a book on what Plato thought, i.e. a systematic exposition of Platon-

ism, but a "play by play" account of what Plato wrote—what he actually said in the 28 dialogues that bear his name and what his followers said in the 15 apocryphal ones.

This is the best book, I think, with which to begin the study of Plato. There is first an excellent critical life of Plato, and an account of his writings in general, and then the author plunges into a detailed outline or precis of each dialogue, with marginal references so that one can look up the full text in Greek or in an English translation. This takes up 444 pages, after which there is a general bibliography, and a special bibliography on each of the dialogues, followed by the richest kind of notes on the precis.

Shorey was one of those universal scholars who are as much at home in later literature as in classical—he knew English literature deeply and widely, and his quotations always add zest and life to the page. Finally there is an index. What more could one ask?

Among the unforgettable passages there are two, to which the browser might be referred at once—the sketch of the character of Socrates on p. 19 and the account of his influence on p. 22. There are of course points at which experts will wish to stop and debate the issues. But the over all effect is just right, and will open new doors and windows to the reader who takes the work seriously. I wish I were a millionaire, and could offer a copy to every theological student

and every parson under forty—yes, or over—who would promise faithfully to read it carefully. It would do us all a world of good!

—Frederick C. Grant

Between Yesterday and Tomorrow by Joseph L. Hromadka. Westminster Press. \$2.75

The author of this book is known throughout the world as a distinguished theologian who has profound and clearly expressed convictions about the Christian Church and its relation to a struggling and sinful world and who speaks frankly on the subject. Of the five chapters of this volume, the first two are devoted to a setting forth in detail the Biblical theology which is the spiritual basis of Protestantism. As a preliminary, he examines two contemporary schools of religious thought,—radical textual and historical criticism of the Old and New Testaments which tends to minimize the authority of the scriptures for Jewish and Christian disciples today; and—in the author's words—"another type of theology which is an effort to translate Biblical conceptions of God, man and the world into human categories or to indicate that what we call God is a consummation of human ideas of truth, goodness and beauty."

Admitting, as any scholar must, the truths expressed in these schools of thought, the author feels their inadequacy as a basis for Christian faith and life and sets forth with eloquence the scriptural revelation of the Word of God, the Incarnation of the eternal Son as a definite event in time and the challenge to personal surrender to the always-present Crucified and Risen Christ.

In the next two chapters the author presents a trenchant analysis of the present era in world affairs and the challenge it makes to the Christian Church. He stresses the fact that it was the so-called Christian nations that were responsible for the two world wars and raises the question whether these nations realize the fundamental changes in the present world, due in part to the

emergence of Russia as a great power with a firmly established socialist life. The modern world has become one, but has no single arbiter of her destiny. The cold war can get us nowhere. Only a profound understanding of the nature of the dynamic revolutions of the eastern nations by the west can avail. Military force—exerted by either east or west or both—can accomplish nothing but the complete destruction of any sort of civilization.

The Christian Church, if she is to be faithful to the spirit of her master and to her own belief that he is present in today's world and that the Holy Spirit is ultimately the Lord of history, must bear witness, as she has not done for generations, that the religion of Christ is intimately concerned with all the changes and chances of this mortal life and that her worship is and always will be sterile until she takes with her the great Reconciler into all the groping and disillusioned world.

A good book this is; an enlight-

ening one for seekers after truth and an embarrassing one for satisfied Christians and futile policy-makers.

A Year Book of Customs by Christine Chaundler. Morehouse - Gorham Co. \$2.40

A delightful popular account of the multitude of folk-customs whose meaning and origin is generally little known. Most of the customs recounted here are religious observances following the Christian year. There are many customs familiar to most of us and perhaps as many more which we have never heard of,—like St. Distaff's Day, Noah and His Wife, Crack-Nut Sunday, St. Swithun's Farthings, etc. With this book in hand, the clergy need not be stumped by queries of friends and parishioners about the curious observances of numerous days and weeks: Why pancakes on Shrove Tuesday, egg-rolling at Easter, pranks on Hallowe'en, etc.?

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The English Cathedral Through the Centuries by G. H. Cook. Macmillan. \$9.00

This is a magnificent book in its format. There are 96 pages of plates picturing the English cathedrals and 60 plans. The text of the book gives the most authoritative one-volume work on the subject yet published. This is not simply a volume on Gothic architecture, but is concerned also with the history and nature of all the English sees, ancient and modern, and with the ideals and operations in the community of cathedral life and worship.

Of the modern cathedrals completed or in process of building, it is interesting to know that Liverpool Cathedral, now more than half completed, is the largest cathedral in Christendom, except St. Peter's, Rome. It is also an interesting, but melancholy, story of the "desecration and pillage at the Reformation, further spoliation and destruction by the Puritans and maltreatment by the restoration enthusiasts in the nineteenth century which have reduced our ancient cathedrals to the bare skeletons they present today".

A notable and authoritative book for architects, liturgiologists and Church historians, professional and amateur alike.

Twelve Baskets Full by Margaret T. Applegarth. Harpers. \$3.00

This is a unique series of essays or meditations on the subject of Christian stewardship, or the duty and privilege of giving money for the support of the Christian fellowship. Throughout these meditations, the conception of money giving as a sacramental act is dominant. The author ranges far and wide to amass an impressive collection of stories, poems and other pertinent quotes.

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No Escape From Life by John Sutherland Bonnell. Harpers. \$3.75

The author of this book is widely known as a pastoral counselor to unhappy, perplexed souls. On a basis of psychiatric training and experience, he has found that Christian faith and life can be the chief element in the redemption of such distressed persons that constantly come to him for help.

In this book are recounted in detail many of the case histories from the author's memory and records and, in the course of the narrative, the author's analysis of the causes and significance of the facts of suicide

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BACKFIRE

Alfred Goss

Layman of San Mateo, Calif.

Mr. Mainwaring's letter (12/5) makes me see that it would have been better if I had stated what I understand to be the meaning of apostolic succession before I ventured to criticize. Phrases often mean different things to different people.

I understand apostolic succession to mean a supernatural power handed down through a line of bishops reaching back to the apostles. It is a belief akin to the divine right of kings. I think a doctrine of this kind has implications that are incompatible with Christian fellowship, and, indeed, with the Holy Catholic Church in which all baptized people are members. One implication is that the bishops form a hierarchy with complete authority in all matters of faith and morals and not responsible to the congregation in any manner. A further implication is that ministers of apostolic succession are the only true ministers in Christ's Church, and that all others are imposters. If that were the teaching of the Episcopal Church, I would not be an Episcopalian.

Happily, it is not the teaching of the Church. We are a democratic Church organized under a constitution and governed by a General Convention in which the three orders, bishops, clergy and laity each have power of veto. The canons fully recognize the ministries of non-episcopal Churches. Canon 36 is an interesting example. By this canon, a minister of another denomination may become an Episcopal minister, yet remain a minister of the other denomination and subject to its discipline.

I do not think the phrase "apostolic succession" appears anywhere in the Prayer Book. It is something that has been carefully avoided. The Church has carefully preserved the historic ministry. Thus, whatever apostolic succession may mean, our Church has it in full measure. No special powers are claimed and none are renounced.

Margaret W. McConnell

Churchwoman of San Diego, Cal.

I have read your editorial *Include Us Out* in a recent issue of *The Witness* and I was tremendously impressed by your point of view regarding nuclear war's folly and the danger of the present military preparedness.

I have done considerable work for the American Friends Service Committee, and the Friends Committee on Legislation, in their work against nuclear tests and thought you might be interested in the latest pamphlet on tests. Also there is an organization in San Diego among concerned citizens not affiliated with any organization, called SANE and their efforts are directed toward getting public opinion aroused to abolish bomb tests.

I, too, would be willing to take the chance of overcoming tyranny if we were to be conquered by the Soviet Union, and feel we have no right to use these terrible weapons to destroy the world for future generations. I wish all church going people would live up to Christian teachings against killing for they could have a tremendous influence for peace.

Mrs. Thomas Brooks

Churchwoman of Los Angeles

The report on things that are to come before the 1958 General Convention (12/26) was interesting. Three million dollars a year for ten years is a lot of money, particularly since it is also proposed to increase the annual budget of the national Church. There is a good deal of talk these days on radio, tv and newspapers about a recession in our economy. Certainly unemployment is increasing and the stock market is in a slump. These are facts which our Church leaders should keep in

mind as they plan these drives for hugh sums.

Also I wish you, or some Church paper, would name names when discussing the next Presiding Bishop. Your article says "a man who could serve at least six year before compulsory retirement, preferably nine but no more than twelve". Why not tell us who the bishops are that are in these age limits?

Paul Mason

Layman of New York City

The article on education by Cross (1/2) was excellent and the one by Barrett was even better. In fact in recent months the quality of your articles have greatly improved and I congratulate you.

I was glad to read the review of Church events in 1957 by Prof. Garrison in that same issue though it did seem to me that it could be summed up with words from our general confession: "We have left undone things that we ought to have done."

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