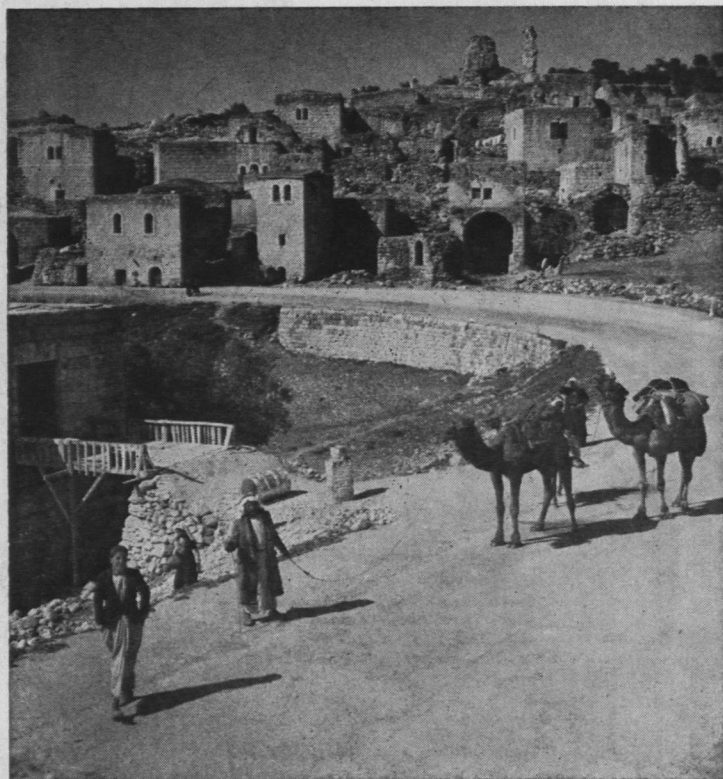


The **WITNESS**

FEBRUARY 6, 1958

10¢



THE LAND OF OUR LORD

BETHANY, on the slope of the Mount of Olives, was the home of Mary, Martha and Lazarus, as well as Simon the Leper. The road leads down to Jericho, deep in the Jordan valley

NEEDED: A CHRISTIAN IDEOLOGY

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In Leading Churches

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Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.

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

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Thursdays and Holy Days: Holy Com-
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Evening Prayer, 5.

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munion, 8; Cho Evensong, 6.

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Chaplain*
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day; Holy Communion, 9 and 12:30;
Morning Prayer and Sermon, 11;
Holy Communion: Wed., 7:45 a.m.

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*Noted for boy choir; great reredos
and windows.*

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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Sunday: 9 and 11 a.m., 7:30 p.m.
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Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
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Holy Days 11; Fri. 7.

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11:00 Service.
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Eu. Saturday-Sacrament of Forgive-
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In Leading Churches

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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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Eucharist daily. Preaching Service-
Wednesday, 7:45 p.m.

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7 p.m.

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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

Bishop Chellappa of South India Warns of Overseas Support

★ A warning against "excessive dependence on overseas support" was sounded by Bishop David Chellappa of Madras in a talk to the biennial synod of the Church of South India.

Bishop Chellappa is one of the six native prelates among the 13 bishops of the Church which was formed in 1947 through the merger of Anglican, Methodist, Presbyterian, Congregational and Reformed groups.

"The most vulnerable side of the Church of South India—and what makes it difficult to sustain its claim to be the Church of South India and not merely a Church in South India—is its fantastic, even dangerous dependence on overseas support," the bishop said.

He likened receipts from overseas sources to that of a poor relation receiving support from a rich one.

However, he also stressed that "such support may not only be inevitable, but right at the present stage, especially for pioneering efforts and for evangelistic experiments with a view to extension."

He said the Church is "surely ecumenical, not least in the sense that it may legitimately draw really needed support from sister Churches in other parts of the world."

"But what is not so good, and should cause us all sleepless nights," he added, "is the alarm-

ing extent of our dependence even for pastoral and education work, and for work which, strictly speaking, is not indispensable to the Christian enterprise. The stoppage of such subsidy, even with notice, would seriously dislocate our whole program."

Bishop Chellappa went on to discuss the need for voluntary service in the Church, which, he said, is largely a rural one.

He said that despite its mainly rural character, almost every town or city congregation has a full-time qualified pastor, while the more needy and isolated rural congregations are left, if at all, in the charge of teacher-catechists whose primary loyalty is to the state, the chief paymaster."

"Hence," the bishop commented, "the need for honorary rural presbyters, supplementing, not supplanting, the presbyters."

"Both Hinduism and Islam in India," he said, "largely depend on voluntary service. The country has a tradition of voluntary service which the Church has hardly ever tapped. Our bishops, clergy and teachers-catechists are all paid men. This is not the way other religions in India have spread in the past and are spreading today.

"We have pinned our faith to institutions—and especially to the precarious rural school as

the nucleus of our work, and yet our progress has been negligible, compared with, for example, that of Islam. We profess belief in the Apostolic Church, but we are not apostolic in our simplicity or in our utilization of voluntary service."

Other features of weaknesses in the present Church of South India, Bishop Chellappa said, are its "over-organized and constitutional-ridden aspects."

"Such a setup," he said, "tempts our people to become legally-minded and constitution-mad. This is the least Indian or, at any rate, the least Christian feature of the C. S. I., although its intentions are sound."

Bishop Chellappa said there still seems to be a considerable concentration of non-nationals in institutional work, although the total number is decreasing. He said the situation exists despite the fact that in view of the involvement with the state, educational institutions are probably the last sphere where non-nationals should continue to reign."

The bishop added, however, that he would hesitate to plead for more general Indian leadership, especially where finances are concerned, "until it can be proved, at least in the Church, if not in the state, that the average Indian leader is as honest and conscientious in the application of public funds as the non-national."

"When I call to mind," he said, "the too frequent cases of embezzlement reported from dif-

ferent dioceses . . . and that they mostly go unpunished, largely because an effective public opinion does not exist

and the national non-national bogey is raised on such occasions, I am aghast and hang my head in shame as an Indian."

Bishop Declares New York City Greatest Mission Challenge

★ Bishop Horace W. B. Donegan of New York described the city with its more than 7,000,000 people as "the most strategic missionary area facing the Church."

"This amazing and fascinating, complex city with its startling contrasts, with the most extraordinary cross-section of the whole human race presents the greatest challenge to our Church today," he declared.

He addressed some 600 persons attending the annual dinner of the Church Club of New York on January 28th.

Bishop Donegan said that more than 4,000,000 people in New York have no Church affiliation and "know nothing of the Lord of life."

"Every Sunday morning in New York," he said, "as many people stay away from church services as live in the metropolitan area of Los Angeles, Philadelphia or Detroit."

The bishop cited a study made by the National Council of Churches (Witness, 1/30) which showed that the greater New York area is the least Protestant of this country's 20 major metropolitan centers. He said this and other studies revealed that the traditional American Protestantism has an apparent inability to make a significant impact on the inner city.

"This is not true however of the Episcopal Church in New York," he said. "It is borne out of the fact that we have the largest non-Roman urban ministry."

Bishop Donegan said that the

planned, under construction and completed community housing projects in the city will eventually house about 1,000,000 persons.

"In or near these new housing developments," he added, "we need desperately churches, rectories, parish houses, and we need these facilities not because



BISHOP DONEGAN

they are ends in themselves but because they are means and instruments by which we can minister to men and women and their young people and children."

Citing the city's changing and growing population, Bishop Donegan warned that "if we do not act promptly we shall see community after community, neighborhood after neighborhood come into existence without an Episcopal church."

The 1957 convention of the diocese authorized a campaign for funds, to end in May, 1960, when the diocese will celebrate the 175th anniversary of its

founding. Bishop Donegan told those attending the dinner that the money raised would be used "for the completion of the most urgent of our planned projects."

Sir Pierson Dixon of England, who also spoke, declared that in most countries there was a "strong popular current of opinion for getting down to talks with the Russians because of the dangers of the continuing armaments race."

"I think we shall lose a round in the struggle for men's minds unless ways and means are found of satisfying this widespread urge," he said.

DAY SENDS GIFT TO INDIA

★ Recently the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, and a member of the team that visited South India, gave a number of talks in Western Massachusetts on the Church of South India. Bishop Lawrence, then the diocesan, presented him with \$100 which Day sent immediately to the school for the blind in South India, where he knew it was badly needed.

Bishop Lawrence soon received a letter from Principal D. E. Jonathan of the school thanking him for the gift.

NEW CHURCH RETAINS OLD SPIRE

★ Christ Church, Shaker Heights, Ohio, will retain its white spire, an old landmark, when the new church is completed. The spire will be sliced off and moved carefully to the new building as a final step in completing the construction. The new church, replacing one destroyed by fire in 1956, will cost \$557,000, exclusive of an educational building to be added later.

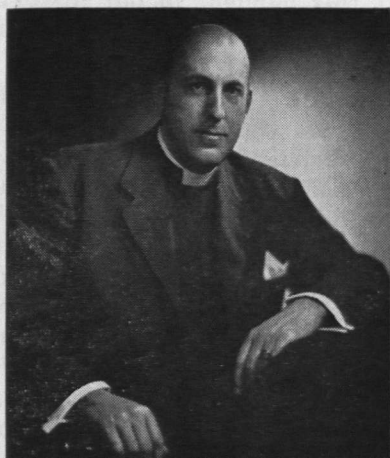
The Rev. Maxfield Dowell, rector, has been holding services in a school until the new church is finished.

ST. STEPHEN'S, HAS ANNIVERSARY

★ St. Stephen's Church, known as Philadelphia's "Sanctuary of Healing", celebrates the formal observance of its 135th anniversary, February 16th.

During the years the church has accumulated some of the distinctions of a cathedral, its ministry having been a succession of prominent rectors; the edifice containing memorials and works of art, and the ashes of famous men and women.

The Rev. Alfred W. Price, rector, will deliver a historical sermon at the service, February



ALFRED W. PRICE

16th. During the sixteen years of his rectorship, St. Stephen's has become nationally known as a center of spiritual healing, through its Thursday services of spiritual therapy and its prayer fellowship of one hundred people who engage in a 24 hour daily chain of prayer for the sick in mind, body and spirit. During 1957, 12,000 persons attended these Thursday services and 19,504 letters from all over the world were received, requesting prayer help. Physicians and psychiatrists send patients to these services regularly.

MISS GEHAN TAKES COUNCIL POST

★ Louise B. Gehan, formerly associate secretary of college

work for the National Council, has accepted the position of associate secretary in the youth department of the World Council of Churches at Geneva, Switzerland.

She will help direct the general program including conferences and consultations, study projects, publications, and co-operation with other Christian youth programs throughout the world.

INDUSTRIAL RELATIONS CONSIDERED

★ Clergymen who held a two-day meeting in Detroit, January 15-16, with officials of American Motors Corporation issued a statement commending the company for its "concern with ethical and moral values" in labor-management relations.

The clergy panel met with president George Romney and other company officers in an off-the-record discussion of the ethical and moral implications of its position and approach to labor-management relations.

The clergy group issued the following joint statement: "While we cannot evaluate the benefits which may have accrued to the company, we feel strongly that the conference was a successful one. We want to express our commendation to the leaders of the American Motors Corporation for their sincere concern for ethical and moral values that their willingness to discuss company policies and programs in that framework. The discussions were notable for their total frankness and freedom."

The meetings were moderated by Edward L. Cushman, the company's vice-president in charge of industrial relations. Mr. Cushman is also chairman of the department of social relations of the diocese of Michigan.

The clergy panel members included Bishop Emrich, and the

Rev. G. Paul Musselman, executive secretary of the division of urban industrial Church work of the National Council.

COST OF TRAINING A MINISTER

★ Bishop Lawrence, retired of Western Massachusetts, has issued figures which reveal that it costs about \$3,000 a year to prepare a candidate for the ministry at the Episcopal Theological School. Of this sum the student pays about one-third, often with scholarship aid. The school pays another third from endowments, the remainder has to be raised. Since there are about 100 students at the school it means raising \$100,000 annually.

The advertisement on the inside back cover this week gives the amount raised by all the seminaries last year through offering on Theological Education Sunday.

ARMENIAN SERVICE IN NEW YORK

★ The Armenian Apostolic Church in America held a solemn divine liturgy and requiem at the Cathedral of St. John the Divine, New York, on January 26th.

The Armenians consider their Church the first Christian Church in the world and the liturgy of this service was the Ancient Eastern Church—not Orthodox—and lasted about three hours.

CLIFFORD COWIN DIES SUDDENLY

★ Clifford C. Cowin, treasurer of the diocese of Ohio, died in New York on January 19th. He had been stricken with a heart attack a month earlier while in New York to attend a meeting of a committee of General Convention studying pension plans and clergy salaries.

Segregation Policy of South India

Abhorrent Declares Archbishop

★ Bishop Joost de Blank, Archbishop of Capetown, declared that South Africa's racial segregation policy is "becoming increasingly abhorrent to me."

Writing in *Good Hope*, official organ of the Capetown archdiocese, he said he is opposed to segregation "all the more because it is the policy of white domination and European privilege. It is inhuman and un-Christian."

Embodied in his article was a stern warning to the members of his own Church in the Province of South Africa against segregation practices.

The archbishop's criticism was his first full scale attack on apartheid since he came to Capetown last year. Formerly head of the Stepney diocese in the East End of London, England, he was elected to the Capetown See last May in place of the late Geoffrey Hare Clayton.

Bishop de Blank specifically denounced the group areas act which provides for the segregation of South Africa's various racial groups in separate zones.

"It is true," he said, "that the authorities are trying to act humanely when moving large sections of Africans to new localities. But itself is inhuman."

He said "the time will surely come when I will have to state plainly what I have learned during my time in South Africa."

"Suffice it to say for the present," he said, "that not until a man lives in South Africa can he separate the elaborate theorizing to which he has been subjected — often couched in exalted, idealistic language — from harsh reality."

"Here he sees it in action for himself. Here he sees working out of apartheid not a policy of fair and just separation in dif-

ferent areas, as conceived by bodies like the South African bureau of racial affairs or the Dutch Reformed Church, but rather the maintenance and consolidation of white domination and European privilege.

"I find it hard to believe, yet there may be much more to be said for apartheid than I have realized. It might be possible to work out a fair and just division of territory by common discussion and mutual agreement between the races.

"But I am certain that as a Christian I will never be able to discover any justification for *baasskap*, or white supremacy. I can understand the principle of trusteeship during the minority of the beneficiary, but I cannot accept the principle of permanent *baasskap* in any form or guise."

The archbishop said "there are those in high places who insist that the Church of the province proclaims principles and outlines policies to which its members do not subscribe."

"This is a serious criticism of which we must take heed," he commented. "But be it noted in parenthesis that this is quite a different category from irresponsible attacks on our Church uttered again and again by self-styled spokesmen who, every time they open their mouths, cannot do better than repeat, parrotwise, their dislike of the Michael Scotts, Huddlestons and Bishop Reeves, for no other reason than that these Christian men have dared to arouse public opinion at home and abroad to iniquities they believe to be inherent in the current racial policy."

The archbishop was referring to Anglican Bishop Richard Ambrose Reeves of Johannesburg; the Rev. Trevor Huddleston, former head of the Anglican

community of the Resurrection in South Africa; and the Rev. Michael Scott, former missionary in South Africa who is now stationed in Britain.

Dr. de Blank said that if it be true that the Church of the province does not always live up to its profession, "now at the beginning of the year is a great opportunity to implement its faith in detail."

"Far better that our Church be small numerically but true to its Lord," he said, "than strong numerically while dependent on the nominal faith of many who have no serious intention of putting their faith into practice. At this moment in our history, quality is infinitely more significant than quantity."

"There are many around us who are denied human rights and privileges. They may be numbered in the eyes of the world as being the least of God's human family, but it was primarily of these our Lord said, 'Inasmuch as ye did it unto one of these, the least of my brethren, ye did it unto me.' Our responsibility is obvious. If we do not see Christ in our neighbor, whatever his color, we have not begun to understand what Christianity is about."

Speaking on charges of segregation practices among members of his own Church, Dr. de Blank said: "I have to admit with shame that I have been told of certain congregations where apartheid operates. I cannot believe it—but if it is ever proved to me that apartheid does operate in any church in this diocese, I will do everything in my power to eradicate it."

BISHOP WASHBURN TO RETIRE

★ Bishop Washburn of Newark has announced that he will retire this November. He will be succeeded as diocesan by Bishop Stark, at present coadjutor.

EDITORIALS

On Feeling The Right Things

SOCRATES always maintained that lack of virtue was nothing more than lack of knowledge. "You will admit", he used to say, "that the soul is much more important than the body. No man gives the wrong sort of medicine to the body, except through ignorance of what is the real good of the body; how much less then with respect to the soul!"

St. Paul was under the impression that he had a divided consciousness: he knew perfectly well what he ought to do, but there was another will "in his members" which made him do something different. We, contrary to both, suggest that what we most suffer from is lack of imagination: the inability to paint a course of action on our inner eye in such bright colors that we would have no choice but to follow it.

We are very poor at rising to the occasion. As young persons we used to indulge ourselves in the luxury of imagining the death of an imaginary girl friend; but looking back, we note that the setting was always a long country vacation in a rainy autumn, when it would be hard not to rise to the occasion. But as a matter of fact people usually die while the washing machine has broken down, the oil bill has just arrived, proof has to be corrected, and there is a batch of irate subscribers to be mollified. Under such circumstances how can one possibly do justice to death or grief?

Yet do justice one must, by hook or by crook. The poet Euripides, after a particularly atrocious atrocity by the Athenians during the Peloponnesian War, chose as the mythical theme of his yearly play the fate of the women of Troy after the Achaeans had just taken the city. All that had been needed was such imagination to see enemy women and children as real women and children; but it was just the lack of that imagination that led the Athenians to depopulate the island of Melos, and in fatal pride to take on the rather bigger island of Sicily. We are told that "The Diary of Anne Frank" deeply touched German audiences; it is a pity that they had not figured out the same things for themselves fifteen years before. But we are in no particular position to point the finger of scorn; "The Wo-

men of Hiroshima" has yet to be shown on the American stage or, so far as we know, to be written.

As a child our emotions were, it seems, not so hopelessly inadequate to the occasion. We were clean taken out of ourselves on an in-and-out May afternoon when the ladyslipper bud pushed through the oak leaves; weekly dancing class brought a firm conviction that cosmic justice would arrange an earthquake or at least a plane crash; the pangs of disprised love produced visits to the slush of the February depot and reveries of Australian emigration. Those however were but two-finger exercises; and our skill has not kept pace with the Advanced Piano Book which the cosmos now thrusts upon us presumed adults.

Feet of Clay

DAILY the earth cracks behind us and a smell of primordial corruption steals from under the bookcase; daily the storm-scud parts in a vision of heavenly cobalt: but our feet are encased in clay. We stumble upon an inveterate brutality at the water-cooler which has broken a stenographer's heart. We know we should feel the catch of horror (as when the New York sewer-inspector caught in his flashlight the alligator-colony, Coney Island prizes which had survived their discarding and matured in the blind warmth). But we say, "The damage is already done"; we censure nobody and excuse ourselves. And then when the congratulatory letter arrives, when snow at tea-time opens an epiphany of quiet in the street, we are no longer able to accept the universe's gift; we turn plodding back to our homework.

Why can we not read novels in the evening after a day of cutting stencils for the mimeograph? Why are our attempts to take Saturdays off so futile and unsatisfactory? Is it fair for such an emotional nimbleness to be expected of us? Why were we given an organ which reminds us how we ought to be feeling, when we are unable to feel that way? The clergy, like Hamlet, complain of having to be whisked in their ranch-wagons from funeral baked meats to wedding breakfasts. Still, it makes them feel a little like

God, and like God they are universally admired by their ageless congregation of devoted ladies. But how about us marionettes, whom a remorseless chorus of Fates jerks on our strings hourly from Hell to Heaven and back again?

When imagination goes, a sense of humor follows on its heels: and if cruelty is lack of imagination, hypocrisy is lack of humor—the inability to see what a ridiculous figure we cut straining out gnats and swallowing the camel. Parishes we know and the Episcopal Church are currently devoting most of their energy to capital-funds campaigns. They are asking for less than they need, but more perhaps than they are going to get. And at least the parishes are employing professional fund-raisers. We are not quite sure what is being accomplished by this. Many Americans know a lot more about fund-raising than the Church, and they are not going to be converted by the sort of money that is raised by fund-raisers; they know too well how to do the trick themselves! And still the parishes are sweating hard enough at the job to give the impression that this is their primary concern. Perhaps it is.

But that impression is not really likely to win over followers of Mr. Gandhi, say, for the Church—any more than our Economic Aid dollars (now to be pared on behalf of the missile-budget) are likely to win them for Western Democracy. Come to think of it, Church and state seem to be going about the job of winning friends and influencing people in much the same way; even Mr. Carnegie does better. And yet this is all really more foolish and humorless than hypocritical; most hypocrisy is! Because both Church and state after all just reflect the ideas of a bunch of people like us. And if we are the sort of people who dream up a deal to make a lot of dough and then can't think what to do with it, why should we expect Church or state to be different? We are not sitting on the outside throwing stones at the picture-window: all our missiles (like most missiles) are really boomerangs.

Two Sailors and Dulles

NOR do we wish to be irresponsible. We just point out once again that nothing will take the place of an idea to which both mind and imagination will assent. We reported recently that a couple of men are planning to sail their ketch to the H-bomb testing grounds in the Pacific and see what the government means to do. This may not be the best possible program: but at least it is what we should regard as a pos-

sible normal human response to an abnormal situation, and we cannot say that of many current actions. Our two sailors are doing a lot more to make the USA half-way acceptable to the Buddhist world than Mr. Dulles is.

And we are convinced that God, all appearances to the contrary notwithstanding, does not leave his people absolutely comfortless. Now if ever is the time to look for some new light and fire to break out of the Gospel. There may have been times when the Church had more influence than today, but never a time when it was more uniformly respectable and conservative. The Abolitionists have left us no heirs; our monks conduct retreats and campaign for modern Roman views of the Bible and Church history; the Bishops have their eye on real estate; the National Council is printing four-color pictures of suburban living for Sunday schools; the Episcopal Church Annual predicts a growth to two million members; interest seems to flag even over the burning question of tabernacles. What wonder that the assembled ladies of our parishes—almost the only group you could in any proper sense call “The Church”—with that sort of leadership, spend so much of their time sewing potholders?

The wind, says Jesus in St. John, blows where it feels like, and you can hear it, but you don't know where it comes from or where it's going. Certainly you could hardly ask for a less plausible time than this for the Spirit to start to blow; and it is plain that we won't like it when it does. People seldom do. But we shall have to try to grit our teeth and bear it. God, how people hate to be made to think!—as any teacher will be happy to confirm. But what will it be like when we are made to feel? And yet it is the only way.

As we plod through Death Valley we fancy from time to time that we feel a breath of air on our dripping shirt, and a cloud just rising above the horizon. The rain will erode the skeletons; we ourselves may be skeletonized before it gets to us; but we trust that you our survivors will not mistake it for another mirage.

Pointers for Parsons

By Robert Miller

THE Witness recently raised the question of whether Episcopalians really wanted Church Union and I felt that they certainly did but only in a millennial kind of way. It did not have first priority like a Diocesan Survey or an

Every Member Canvass. It was an ideal but an ideal very hard to realize although easy to hold. What was important was for us to preserve the peculiar treasure of our church so that it would be available to other communions when they were ready to welcome a glorious, united Church with creeds, sacraments and an apostolic ministry.

We were not rigid, like Rome; we were not dogmatic, even though we had kept the faith. We permitted a wide latitude of interpretation; we could boast of a Bishop Barnes as well as of a Bishop Gore. We had the most unorthodox orthodoxy as well as a superb liturgy and the Book of Common Prayer. How gladly would we share these gifts! But though Presbyterians and Methodists and Baptists had robed choirs and kept Easter and Christmas that was as far as they seemed to want to go. They did not know much about sacramental grace and they had no proper sense of Holy Orders and they had no desire for Bishops.

So what could one do? We did not want to quarrel with either Rome or Geneva. Differences? Oh yes, we had differences, for Rome had added to the faith and Geneva subtracted from it. If only Rome had our tolerance and Geneva our attitude! Things would soon be put right then, and the Church be One, visibly and invisibly. What a witness it could offer! What an influence it might have!

But it was no good expecting anything from

dogmatic and exclusive Rome. Other Churches were far more receptive, if not to our ethos at least to our attentions. Their ministers would meet with us, and with them we could, if we would, have a genuine fellowship. Only, there must be no sheep stealing! Although we were all Christian ministers we did not call on all Christians. We called only on our own and on the truly "unattached." It was the unspoken condition of cordial relations.

For every local church needed "all it could get" and no minister liked "defection to other churches." He might consent to it but he could not encourage it or even approve it. So our acts of union had to be limited to "joint services" usually on Thanksgiving. But we could join the World Council of Churches and deplore divisions in the mission field. We could even think of our divisions as "sinful" although I have heard them called "happy." This far we could go, but not much further. If we persuaded people to be Christians we naturally made them Episcopalian Christians. And Baptist would make Baptist Christians. And so on and so on.

I decided that we really wanted Church Union but mainly on our terms and I felt that quite apart from our pressing parish problems there was one great barrier to it. It was, to quote the wife of the Methodist minister in George Borrow's *Lavengro*, "the pride of the church, exemplified even in the lowest and meanest of its sectaries."

Needed: A Christian Ideology

By Warren McKenna

Clergyman of Massachusetts

TWO incisive judgments on the contemporary human situation have recently been made. The Rev. Trevor Huddleston, writing in the correspondence column of "The New Statesman" says:

"It is a humiliating, chastening, but inescapable fact that Christian social ethics are today being proclaimed with far more vigour and effect by humanists, agnostics, and scientists than by Christian apologists."

In a message approved at the conclusion of the December meeting of the National Council of Churches it was recognized that:

"Side by side with productivity and abundance and the growth in church

membership there is a rise of lawlessness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism and frenzied searching for security."

Summing it up the Council asks: "Why, in a nation of more than one hundred million church members, should moral confusion, cultural rootlessness and spiritual lostness be so widespread?"

Both statements are suggestive of several lines of thought. For our purposes here, it is sufficient to note the contrast between two alleged facts:

1. The most effective voices for social reconstruction are non-church members.

2. Increased church membership shows no apparent effect on the moral life of the nation.

The point here, then, is not that the Church has no social conscience, is "unaware" or "unconcerned," but rather it is ineffective. There is abundant and growing evidence in the continuing crisis that the Church displays more ability to engage in social criticism than in social therapy. Most Church leaders are quite aware of the failures of both Church and state, but are impotent when it comes to more than palliatives. The real nub of the situation is the Church's complete and total lack of leadership in areas of our social life which are admittedly controversial. The Church is the greatest "me too" institution on earth after the spade work has been done by others (secularists?) and the issue has become "safe".

It is, no doubt, a step in the right direction when the Church can call attention to the emptiness and complacency of our common life, but that in itself constitutes no Gospel. It is not enough to know what we are against, nor even to know the organizations we should be for (the U.N. for instance). What is needed, and so far wholly lacking, is the proclamation, and demonstration, of the kind of world which is historically possible in our day, at least in the foreseeable future. And since the choices are limited—as they are in any period of history—we shall immediately find ourselves in the midst of a struggle already going on.

In short, we need, on the basis of the Gospel a Christian ideology. The Gospel is, in the first place an invitation to share the belief in a new world on earth (faith) and, secondly, to join in the struggle to bring it into being (hope) and, throughout to manifest those qualities of life and work which will typify all relationships in the new society (charity). A Christian ideology will define the content of this in terms of modern life.

The Big Division

OF ALL the divisions within Christianity today the most decisive and fundamental is between those who believe in the coming of some kind of Kingdom of God on earth and those who do not. That is to say, between those who look for a new age, a new social order on this earth, and those who seek salvation in some other realm or level of existence. A long time ago Canon Widdrington in pointing to this central belief as the "regulative principle of the New Testament"

indicated that the kingdom of God was a phrase with a history and could not be understood apart from that history.

One index of the Church's effective influence in the social order would be seen in any outline of how this teaching has been misinterpreted, betrayed, forgotten, or side-tracked in one generation after another. The "magnificent obsession" and moral grandure of the Christian belief that God wills on this earth an order of social and individual life characterized above all by peace, love, justice, mercy, and abundance not only links us with the prophetic history of the Hebrew people, but relates our faith with the best conscience of modern man. And this it does not by "implication" but in its own right as The Gospel.

William Temple once wrote that it was not the task of the Church to go on saying what had been said in every other generation, but rather to relate the Christian Gospel to the way in which men's minds were moving. Today, quite clearly, men's minds (about a billion of them) are moving in the direction of socialism. Now the sum of the Gospel and the sum of socialism is not equal, for there are large areas of human life with which socialism does not concern itself. We might, however, say that Christianity is at least socialist. Here again Christianity is not simply asserting a "me too" accommodation but reasserting, with admittedly new understanding, the idea and practices of "sharing" as found in the New Testament and early Church history.

The systematic elucidation of this Christian ideology found in the New Testament and subsequent Christian tradition constitutes today one of the most fundamental and urgent tasks of Christian apologetics. This is the nakedness of our position and the root cause of our inability to transform our society. We simply haven't got an ideology—and the practice which follows it—by which we can constructively cope with what is going on all around us. For lack of a dynamic world view to which one can dedicate his whole person, Christianity has lost its appeal for the most alert and sensitive conscience today. Generally speaking to become a Christian today is not to be enlisted in a cause, but to be enrolled in a club. Whatever the many and various attractions which account for the publicized return to religion today, the advocacy of a radical social ethic plays no part.

We are surely enrolling in large numbers. We are "educating" with more seriousness and techniques. But the "new life" which undoubtedly

emerges from all this effort constitutes no radical break with dominant cultural standards nor the possession of an intellectual apparatus with which to understand and transform human experience.

There are at least four major assertions about the Kingdom of God on earth which constitutes a redemptive ideology.

Christianity asserts the sovereignty of the human community.

In an age of nuclear weapons with the possibility for total annihilation this proclamation comes before any other "legitimate" claims of race, nations, tribes, or groups. It is the fundamental assertion of the right of all men to live, grow and breathe on uncontaminated air and soil.

Christianity asserts the Solidarity of all mankind.

If the first assertion states the natural right of human beings to exist, this refers to their right to live as brothers. We seek for unity between peoples and not for division. We would propose a policy of reconciliation in place of "containment", "brinkmanship" or "retaliation".

Christianity asserts the Universality of the Church.

We are an international body. Political boundaries and claims of cold war politics must take second place to the responsibilities we have for each other. There can be no Christian answer to this or that question without reference to the experience of other Christian people.

Christianity asserts the worth and responsibility of the individual.

The necessity for this principle is obvious not only in relation to the "collective" systems abroad, but to the "organization man" in the various corporate enterprises here.

Today the issues are the survival and the salvation of all mankind. Both of these can be accomplished without Christians. Fortunately for mankind, God is not limited to the Church. For those Christians, however, who are responsive to God's will and man's need, there is a Gospel to be employed irrespective of the policies of governments. There is a work for all—to create out of our bodies and wills and consciences a living barricade against violators of God's Kingdom.

The Power and Danger of Tradition

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

AMONG the various Protestant denominations, we Episcopalians are noteworthy for the high value we place on the continuity of our tradition. And rightly so, for there is great power in tradition. But there is great danger in it, too, if it is not properly understood and correctly used. In our day, when so many men think that the new must be good simply because it is new, it is worthwhile to reflect on the importance of tradition. But it is also imperative to be aware of the danger of tradition in a time when we are faced with a militant minority of churchmen who, in rebellion against the cult of the new, have become blind to the perils inherent in uncritical overvaluation of tradition.

Let's begin, then, by noticing that tradition is a purely human phenomenon. In the lower levels of life, the insect, fish or reptile automatically does the things necessary to its own survival and the propagation of its kind. There is no need for the parents to teach their offspring. Certain fish may swim in schools, but not to study the traditions of piscatorial experience in the ocean. They are found in schools because they have no other

choice—which, come to think of it, may be a poor way to distinguish between human children and fishes.

Mama Worm does not teach Junior Worm to stay away from the surface of the ground in the early morning. So Junior Worm behaves like every other worm has behaved since the beginning of worm life on earth. But, moving up a stage in animal life we come to a level where a certain kind of imitative education takes place. Mama Robin can teach Junior Robin that worms are likely to be found on the surface of the earth at dawn by leading him in the search for them at that time. Thus Junior Robin, who learns some things by imitation, can be taught to take advantage of Junior Worm who cannot be taught.

But bird education is always a matter of Junior imitating the behaviour of Mama and Papa; so it doesn't get very far. If Junior falls out of the nest and becomes isolated from other robins, he can't learn how to find a good breakfast by reading a book entitled, "The Early Bird Gets the Worm."

Moving up from bird brains to human brains,

which may be a long or short step depending on which human individual you are dealing with, you come upon a creature who is not limited to learning through direct imitation. Junior Homo P. Sapiens (the P stands for "Partially"), living in the year 1958, can read a book written by a man who lived in 1758 entitled "The Early Bird Gets the Worm." This may make him realize the importance of getting out of bed and tackling his problems with great energy at the crack of dawn.

Or, on the other hand, he may choose to imitate his parents and lie in bed until the last possible minute. But he at least has the choice.

The worm has no choice. The bird has the choice of imitating its parents or starving to death. The man may imitate living contemporaries or choose to follow the moral maxims of an author who died two hundred years before he was born. The difference is important, and the man's advantage is made possible by tradition.

Kind of Bank

TRADITION is a kind of bank. In ordinary banks you convert your possessions into bank notes which are a convenient way of storing wealth, and you may at any time draw those dollars from the bank and convert them into property again. In the bank of tradition we convert our experiences into symbols such as words, musical notations, architecture, photographs, sculptor, paintings, and so forth. In the form of symbols the experiences are stored up for later use. At any later time other human beings may draw upon these symbols and convert them again into human experience and thoughts about such experience.

Without such symbols in which the accumulated knowledge and experience of the past is preserved and available to us, you and I would still be chasing animals with a club and living in caves. For without tradition whatever we learned in our lifetime would perish from the earth when we die, and the next generation would have to start all over again from scratch. Tradition enables us to begin our quest for knowledge at the point where our ancestors left off.

Jesus of Nazareth knew this. He recognized the value of the tradition he had received. He was familiar with it. He gave it his personal support through regular Jewish religious taxes and offerings, and by attending the Synagogue and helping with the conduct of worship and with teaching. But he didn't blindly worship his tradition for he knew its dangers too. Tradition,

when it is idolized, becomes the instrument of narrow bigotry and a roadblock in the path of progress.

One of the most unfortunate chapters in religious history was written by men who, in the name of sacred tradition, fought against new knowledge in the realms of astronomy, biology, and history. They not only opposed the search for new truth, but even made such a search seem blasphemous. In their opinion the only right way for man to use his God-given intelligence was to invent new reasons for beliefs which he received from his tradition without thinking. The Catechism is a monument to their way of using tradition—a set of questions which may properly be asked because the traditional answers are printed on the next line.

If tradition alone were able to meet our needs, we might have more sympathy for those who over-value it. But human experience shows no such thing. Christian tradition has been around for a long time; but instead of preventing wars, it has often been the occasion for wars. Some of the cruelest acts of human butchery were perpetrated by men who valued that tradition more highly than the lives of other human beings. And the present day idolaters of religious tradition show the same lack of charity. If you don't believe it, read the letters-to-the-editor column in any liberal religious journal such as *The Witness* and notice the contemptuous invective poured out by those who defend a narrowly literal interpretation of our tradition. If tradition alone contains final and sufficient information to make men truly Christian, then that information must be very well hidden for we haven't been able to make effective use of it.

Symbols

BUT the fact is that tradition, by its very nature, is unable to meet our deepest spiritual need. The reason for this is that all tradition is of necessity symbolic.

Symbols are abstractions. That is, they are signs which point toward certain limited aspects of the inexpressible richness and variety of actual experience. The verbal symbol "love", for example, points toward a kind of experience which a man may have in his relationship with other men. But the word is not the experience, and the world contains millions of people who sing popular songs about love, who read novels and essays on the subject, who know how to use the word correctly in sentences, but who have little more experience of love than a high-grade baboon.

Symbolic representation of past experience, therefore, is like a map. It has a certain usefulness in showing certain limited aspects of someone else's actual experience in a territory. But the map maker was a man, not God, and his map shows some limited portion of how the territory appeared to him rather than how it appears to the Almighty. The map is, therefore, a useful, but not infallible, guide to experience in an actual territory. It is not, and never can be, a substitute for venturing forth into the territory itself.

Man makes the maps of tradition. God is the creative reality within the experiences symbolized by the man-made maps. He who over-values his tradition is like a man standing before a window within a lighted room. Looking at the glass he sees his own reflection and the symbolic presentation of the works of his own hands. These so fascinate him that he is unable to lengthen the range of his focus and see through the window pane to the majestic peace and power and limitless reaches of the starry heavens on the other side. His vision being confined by his own egocentricity, such a man is cut off from the saving encounter with reality. Instead of becoming a means of spiritual vision, the window pane of tradition becomes an obstruction in the line of sight.

Tradition, then, is a name for the symbolic accumulation of human experience and knowledge. Its usefulness is dependent upon our recognition that it is symbolic, and that it was made by men rather than God. A wise man will be grateful for the tradition he has received. He will use it as a tentative, but not perfect, guide through which he may move toward actual experience of the reality thus symbolized. In doing so he will be following our Lord who went, "as was his custom", to the Synagogue on the Sabbath, but who also did not hesitate to say, "You have heard that it was said to the men of old . . . but I say to you . . ."

Don Large

Mr. Hopkins' Log

MANY people were rudely shocked by Dr. Edward Teller's recent assertion that, in the field of atomic research, the United States has just suffered a defeat more paralyzing than that of Pearl Harbor. But had they been listening to the tune being played by American education, they'd have had no reason for feeling so startled. The melody is far from new. And although we've recently started changing the needle quite fre-

quently, we still hang on to the same old outworn record.

For example, we've always been satisfied to lag at least two or three years behind the standards of general European education. More recently, it's true, we decided to fight Russia on her own terms. But this decision was a mistaken one. That is, we set out to glorify the sciences at the expense of the humanities. And in a free society, that's always an error.

We stoutly insisted that ours was a culture established under God. And we have always been careful to pay lip service to the spiritual fruits of our Judeo-Christian society. But whenever the chips were down, it quickly turned out that we gave short shrift to the teachers of theology, philosophy, history, and the arts—while making haste to glorify the white-coated man in the laboratory.

But having made that mistake, we promptly proceeded to compound it by demanding technological miracles from scientists to whom we offered a lower salary than that which a good truck driver gets. Then we were surprised when so many men of science began slipping away into other areas of activity wherein they were more warmly appreciated.

By the same token, we're still willing to vote funds for the erecting of architecturally commendable school buildings—worthy of the dearest dreams of Frank Lloyd Wright—but then we try to man them with teachers to whom we offer stipends so insultingly low that they fail to meet the economic standards of a top-flight garbage collector. And then, wallowing in the bog of our national complacency, we still have the gall to be shocked at the news that we're just suffered at the hands of the Soviets a defeat more profound than that at Pearl Harbor. The tragedy, of course, may be that we're not shocked enough!

That was the error of the farmer in the New Testament parable. His barns full of worldly fruits, he smugly said to himself, "Soul, thou hast much goods laid up for many years. Take thine ease; eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee! Then whose shall those things be, which thou has provided?" . . . So is he that layeth up treasure for himself, and is not rich toward God.

A free society under God is neither a worldly one, nor yet a specialized one. And the free man does not guarantee his freedom by aping the slave. True, miracles aren't always wrought overnight. But we shan't ever again recapture

the essence of our spiritual genius, until we come once more to see the virtue of Mark Hopkins at one end of a log and an eager student at the other end.

But since Jesus pointed out that the laborer is still worthy of his hire, let's be sure—when that blessed time comes—to give the new Mr. Hopkins something closer to his full due!

Lesson of The Dinosaurs

By Corwin C. Roach
Dean of Bexley Hall

FOR this exciting fact I am indebted to The New Yorker. According to a recent article, Dr. Colbert, curator at the Museum of Natural History, has come upon evidence indicating that dinosaurs, those incredible creatures who lived about a hundred million years ago, had ears and could hear. Two thin rodlike bones have been found among the skeletal remains. Since they are about the size of a match stick and since an ancient dinosaur could run to an over-all length of eighty feet, we can see how easily these "stapes" as they are called could be overlooked by paleontologists.

Dinosaurs, then, had ears and could hear but it is a question what they did with their hearing ability. It did not seem to help them very much. They perished eventually because they could not adapt themselves to the changing environment. They were of all shapes and sizes, the most impressive being this same eighty footer who had a brain with an eight cubic inch capacity! We can understand why such lopsided creatures had no survival value.

I wonder about our own culture. Indeed subsequent civilizations, if we shall permit anything to survive us, may well look back upon our modern America as a kind of dinosaurian era, so much material prowess linked to so little in the way of intelligence and purpose to direct it. Like the ancient dinosaurs, our ears do not seem to do us much good.

It is interesting to note how concerned the ancient Hebrews were with man's capacity to hear. The author of the 40th Psalm marvels at the fact that God had fashioned for him his ears and as a result he has resolved to do God's will. For the Hebrews the same word meant both to hear and obey. It is this word which gives its name to the only creed which Israel possessed, the Shema or "Hear you" which we find in Deuteronomy 6:4, "Hear O Israel. The Lord our God is one Lord and you shall love the Lord your

God with all your heart and with all your soul, and with all your might."

Yet only a score of years after the publication of Deuteronomy with its plea to Israel to hearken and obey the one God the nation perished in the fall and the exile. The people had refused to use their God-given ears to hear the warning message of the prophets which would have saved them from ruin. So it was in the time of Jesus, but so it is today. A million voices are competing for our attention and we fail to listen to the voice of the God who made us.

This is the challenge of the dinosaur versus Deuteronomist. How shall we use the ears which God has given us, with the suicidal stupidity of the brute or to hear the saving wisdom of God? In spite of his ears the dinosaur perished, and we?—

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BACKFIRE

Mrs. Howard W. Benz

Churchwoman of East Cleveland

In reading Bishop Mosley's excellent remarks on racial segregation (1-23), one is struck by the similarity between the cliches he attacks and the ones used to justify the continuing restrictions governing women in our Church.

It is a challenging mental exercise to try to discover one valid argument to support either of these forms of discrimination. The ones that readily come to mind are seen to be varieties of either pride or prejudice or else efforts to prove doctrine by proof text.

In reply to the usual condescending explanation that matters of this kind take time, one must ask, "How can a great Church give convincing Christian witness, this month or this year, to a desperate world when some of

its lay and clerical leaders believe that truth and justice may be deferred at will and others feel that in a clash between principle and prejudice, they can properly remain neutral?"

Thomas Goodwin

Layman of New York City

The writer of "Jam Tomorrow—Jam Yesterday" (1/16) is obviously nuts and ought to see a psychiatrist.

James W. Young

Layman of Philadelphia

After reading that address by Prof. Rabi of Columbia (1/16) I immediately wrote President Eisenhower, Secretary Dulles and my Senators, urging the ending of the armament race. Rabi, as a top scientist, made it perfectly clear that it is either Co-Existence or Non-Existence.

Every human being in the world should demand an end of all the foolishness and if enough of them make their protests to the authorities

the situation can still be saved through top-flight negotiations.

K. T. Stewart

Layman of Boston, Mass.

The article by Francis House on "Do Anglicans Want Unity?" was an excellent job and I am looking forward to the second article to follow. With General Convention this fall and the Lambeth Conference this summer, it seems to me that *The Witness* would be doing a real service by featuring more articles on this subject.

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