

The **WITNESS**

APRIL 24, 1958

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A SCIENTIFIC SYMPOSIUM

SAMUEL BRONFMAN, president of Joseph E. Seagram & Sons, welcomes the scientists who took part in a symposium on The Next Hundred Years. Flags of the United Nations are back of the speakers table. Those taking part in the discussion are listed on page three this week and their addresses will be featured in a series starting in our next issue.

INVITATION TO USEFUL LEARNING

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DEVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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Evening Prayer, 5.

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and windows.

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The WITNESS

For Christ and His Church

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Holy Communion.

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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.

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

Story of the Week

World Famous Scientists Present Views on Next Century

★ A group of people connected with Joseph E. Seagram & Sons went into a huddle to decide how to celebrate the 100th anniversary of the firm. At first the idea was to make a scientific review showing the accomplishments of the past one hundred years. Then someone proposed instead that scientists be invited to take part in a symposium to forecast the next century.

It was held in New York City with Dr. Detlev W. Brock as chairman. He is president of the Rockefeller Institute, president of the National Academy of Science and chairman of the National Science Board of the National Science Foundation. He was formerly president of John Hopkins University.

The moderator of the symposium was William L. Laurence, science editor of the New York Times, twice winner of the Pulitzer prize, and the only official reporter to be invited by the government to witness bomb tests.

The Witness will present the addresses at the meeting, commencing with the opening remarks of Dr. Brock, followed by the introduction by the moderator. Then in successive numbers we will publish the statements of the following scientists, with a picture of each of them on the cover.

★ Dr. Albert Szent-Gyorgyi, director of the Institute for Muscle Research at Woods Hole,

Mass., who is the world's outstanding authority on the mechanism of energy production in living systems. He is a winner of the Nobel prize in medicine and physiology for his pioneer studies on the processes of biological combustion that activate the fires of life.

★ Dr. Harrison Brown, professor of geochemistry at the California Institute of Technology, who employed fragments of meteorites from outer space as probes for the deep interior of the earth.

★ Dr. Clifford C. Furnas, chancellor of the University of Buffalo, who is a chemist as well as an educator and author.

★ Dr. James Bonner, professor of biology at the California Institute of Technology, who is acclaimed for his work to elucidate the biochemistry of plants, their vital life processes and their growth. From such knowledge will come more abundant and more nutritious food for the world's increasing populations.

★ Dr. Hermann J. Muller of the University of Indiana, a geneticist who won the Nobel prize in medicine and physiology for his discovery that X-rays and related forms of radiation produce profound changes in the hereditary endowment of all living things.

★ Dr. John Weir, associate

professor of psychology at California Institute of Technology, whose major interests have been the identification and encouragement of scientific talent and the psychology of creative thinking.

★ Dr. Wernher Von Braun, director of the development operations division of army ballistic missile agency at Huntsville, Alabama, and a designer of long-range rockets and space ships. He is the designer of the U.S. Vanguards.

At the conclusion of this series of articles, we will present a panel interview with the scientists, conducted by Edward R. Murrow, Chet Huntley and John Daly, all well known Tv and radio commentators.

We stated last week, in answer to a letter in Backfire, that it is impossible for The Witness to print additional copies in anticipation of possible orders. We also said that when we had anything coming up that we consider noteworthy that we would announce it in advance. This series is noteworthy. Certainly what the world is to do with the discoveries of science is the most pressing problem before the world today.

We believe that rectors and other parish leaders will want to have these numbers of The Witness available for their people. Many, we hope, will wish to use them in discussion groups.

We therefore suggest that you send a postcard to The Witness, Tunkhannock, Pa., ordering five or more copies of

each issue for the duration of this series. We will bill for these at the conclusion of the series at 7¢ a copy. There will be ten numbers in all so that a bundle of five copies each week will cost \$3.50—10 copies, \$7, etc. Payment in advance will save us costs of billing and will

be appreciated but is not a requisite.

To our regular subscribers we urge that each number be saved so that they may be referred to when we present the panel discussion between the scientists and the commentators which will conclude the series.

Walkers For Peace Give Protest Of Further Tests to UN

★ After a week-long walk from Philadelphia and New Haven, two groups of pacifists including ministers, laymen, women, students and children arrived at the United Nations headquarters to protest the testing of nuclear weapons.

The weary marchers were joined by another group from Westbury, N.Y. as they reached their destination to present a petition to the UN calling for a halt to all atomic tests.

The protest march was sponsored by the walk for peace committee, of which the Rev. A. J. Muste, Protestant clergyman is chairman. He is a former executive secretary of the Fellowship of Reconciliation.

Muste said that more than 700 signatures were collected on the petition by the walkers along the way. It appealed to the UN and its member states "to do everything possible to achieve an immediate end to nuclear weapons tests, both as a safety measure and as a step toward the abolition of war through effective world disarmament."

The petition was presented to Charles Hogan of the UN staff by a special committee headed by Muste. Other members included the Rev. William Hodsdon of Boston, a Congregationalist; the Rev. David Andrews of Wallingford, Pa., a Methodist; Harry Purvis of Northport, N.Y., a Unitarian lay

leader; and Preston B. Luitweiler of Philadelphia, a member of the Peacemakers.

Cooperating agencies with the Walk for Peace Committee included the American Friends Service Committee, Fellowship of Reconciliation, Peacemakers and War Resister League.

Following the demonstration at the UN, some 150 persons held a street rally near Times Square which was picketed by a group of Hungarian exiles, led by Dr. Bela Fabian of New York. The pacifists conceded Dr. Fabian's right to picket the rally and invited him to address their meeting.

The Hungarian emigre leader told them that he believed they were "mistaken" in their stand. "The problem is not peace or war," he said, "but freedom and slavery."

About 150 had started out from the three cities on the week-long march. They walked during the day and rested at night in hotels. Some dropped out to return to their jobs or other usual activities while other marchers joined the procession along the way. A few came by train or bus.

Enroute to the UN the marchers distributed leaflets reading: "Stop Nuclear Weapons Testing—Start World Disarmament." Placards with similar messages also were carried during the walk.

By the time the three groups

converged at the UN, they numbered about 700 persons, most of whom had joined the marchers after they arrived in New York.

Britons March

★ Some 1,250 persons left from Trafalgar Square, London, on a 50-mile march to Britain's atomic weapons research center in Aldermaston to protest the manufacture and testing of nuclear weapons by Great Britain.

Before the march got under way a huge rally was held at the square which attracted more than 5,000. Both rally and walk were organized by the campaign for nuclear disarmament.

Speakers at the rally included Canon L. John Collins of St. Paul's Cathedral, chairman of the campaign; Michael Foot, editor of the Tribune, Labor Party weekly; and Philip Toynbee, son of British historian Arnold J. Toynbee.

They urged England and the U. S. to follow the example of Russia in declaring a halt to testing of nuclear weapons.

"Take courage," Canon Collins declared. "One great power has banned tests."

Foot said the march inaugurated the start of a crusade to get Great Britain to renounce all nuclear weapons. The campaign, he added, would continue "from month to month all over the country."

Canon Collins said he was among an international group of plaintiffs who filed suit against the U. S. atomic energy commission in federal district court, Washington, D. C., asking that the commission be enjoined from conducting further nuclear tests that will harm the health of the world's people (Witness, 4/17).

The marchers were led by several clergymen and three Laborite members of Parliament. Among the walkers were parents with children in baby carriages or on their shoulders.

Most of the marchers carried signs reading: "Make Friends, Not Enemies," "The Heads of State Must Meet," and "First Step to Peace."

STASSEN URGES HALT OF ATOMIC TESTS

★ Harold E. Stassen said that if the United States would take an "affirmative lead" it could result in a cessation of nuclear tests by next Easter. He addressed a community service at Jenkintown, Pa.

Stassen resigned as special consultant on disarmament and foreign affairs to President Eisenhower, and is now an independent Republican candidate for governor of Pennsylvania.

"Let us trust and pray and strive that before the dawn of the next Easter morning, atomic tests may be stopped under United Nations inspection and supervision," he said, "and that mankind may then witness the gradual growth of a great assurance of lasting peace."

"From my knowledge of the negotiations and the viewpoints of the nations of the world, I do believe that if our country takes an affirmative lead, as it should, an inspected ending of nuclear tests can be accomplished before Easter, 1959. This first move can become a gateway to successive steps on the path of peace."

FRENCH PASTOR IMPRISONED

★ Lutheran Pastor Mathiot of Besancon, France, has been sentenced to eight months in prison for giving refuge in his home to a leader of the Algerian resistance movement.

He said that he has only been obedient to his Christian conscience in helping refugees and persecuted people and that he did not believe that he has thereby harmed France.

The woman secretary of the Algerian leader, Mademoiselle

Francine Rapine was sentenced to three years' imprisonment. Among her papers seized by the police was an intimate journal containing this prayer: "Lord, aid me to say No to violence, No to hatred, No to injustice, No to the war and No to lies . . ." and also this remark "We are all sinners if we do nothing to prevent the war in Algeria from continuing."

In the Protestant weekly, *Reforme*, the editor, M. Albert Finet, declared that the Besancon trial threw a significant light on the questionable character of French policy, justice and police practices. He estimated the number of people who had been killed in the Algerian civil war at approximately 700,000.

At the trial of Pastor Mathiot a group of well-known witnesses testified on behalf of Pastor Mathiot. They supported the 500 letters written by Christians to say that Mathiot is recognized in the area where he works for his practical Christian conduct and bearing. Practically all the witnesses took a stand against the use of torture and the prosecution of the war in Algeria.

Pastor George Casalis, of Strasbourg, recently back from Algeria, told the court: "In Algeria magistrates of integrity are beside themselves; they don't know what to do any more. People are tortured as soon as they are arrested. Mathiot's arrest has not surprised me. For a long time he has been confronting us all with questions of real gravity. There are valid and objective motives that justify acts like this."

"We belong to a generation of Christians torn between two forms of violence, and we reject such a monstrous state of affairs. It is much better to be ready to compromise oneself, to open the eyes of our neighbours and save the honor of our country. There can be no question

of remaining 'pure' in this dramatic situation."

M. Andre Philip, former minister in the French government, said he had heard Mathiot preach at St. Etienne on "what he referred to as 'Pilatism'". He has refused to be a Judas or a Pontius Pilate," said M. Philip. "He has chosen to be a good Samaritan. Above all he is an obedient man. There are tortures worse than death because they destroy the soul. That is what he has resisted. As French minister in London I once dismissed certain magistrates and police officers who have since made a brilliant career for themselves! I am opposed to secret police who make a mockery of justice."

CONSECRATION OF DEAN PIKE

★ Dean James A. Pike of the New York Cathedral will be consecrated Bishop Coadjutor of California on May 15th at Grace Cathedral, San Francisco.

The Presiding Bishop will be consecrator and Bishop Block of California and Bishop Donegan of New York the co-consecrators.

Dean John G. Coburn of the Episcopal Theological School, Cambridge, will preach. Attending presbyters will be Canon Howard A. Johnson of the New York Cathedral and Prof. Charles W. F. Smith of the Episcopal Theological School.

Pike will become diocesan of California upon the retirement of Bishop Block in the fall.

PRAYER BOOK REVISIONS

★ Proposed revisions of the Prayer Book are being studied by a commission headed by Bishop Fenner of Kansas. One of the proposals is to permit the use of double rings in the marriage office—a bit late since most clergy allow it if so requested.

RAISES DOUBTS ON DOCTRINES

★ A Methodist minister who has aroused the indignation of clergymen and laymen for suggesting in talks in various parts of the country that Christ "may not have died on the cross" was again scored for making the same remark in Lexington, Kentucky.

David W. Soper, chairman of the religion department at Beloit College said there is a "definite possibility" that Christ had been taken down from the cross "in a coma, but alive, and thus never rose from the dead." The minister spoke before the Lexington Kiwanis Club.

Previously, at a student counseling workshop in Lakewood High School, Cleveland, Ohio. Soper had similarly questioned the death and resurrection of Christ. His talk, in which he had also been critical of the Roman Catholic Church, brought protests from two Catholic priests, a Lutheran minister and the Lakewood schools superintendent.

Soper was in Lexington for a series of addresses in Park Methodist church. His suggestion was immediately disclaimed by William H. Poore, pastor of the church and president of the Lexington Council of Churches. Poore said that Soper "was not expressing the traditional view of the Methodist Church, nor of the present minister of Park Methodist church."

In an editorial, the Lexington Herald, also criticized Soper for his remarks. The daily said "his use of the Kiwanis Club as a sounding board for the enunciation of this particular idea was ill-chosen and his premises were ridiculous."

Later, Soper offered his "profound apology to Park Methodist church, its pastor and his family for being to them a very real and painful embarrass-

ment. I offered to leave town on the next plane—if that would help," he said, "but the general opinion seems to be that one more odd-ball professor can't do any great amount of harm."

He added "one good thing, too, has come out of the discussion—people everywhere are talking about theology, expressing their beliefs to one another, by telephone and word-of-mouth—as they ought to do all the time."

LIBRARY ACQUIRES RUSSIAN BIBLE

★ The Library of Congress announced that it has added to its collection a copy of the first complete Bible printed in Russia in 1581.

The Bible was received by exchange with the Lenin state library in Moscow. When it became known that the Lenin Library had a duplicate copy of the ancient Bible, the first to be printed in Church Slavonic, the Library of Congress entered into negotiations which resulted in acquisition of the historic book.

Known as the Ostrog Bible, it was printed by Ivan Federov, who in 1564 printed the first book ever published in Moscow, an illuminated copy of the Acts of the Apostles. The Library of Congress had had a copy of this rare book for a number of years.

Federov was forced to flee Moscow for political reasons and in 1580 he entered into the service of Konstantin, the Prince of Ostrog, who commissioned him to print a Bible in Slavonic. The text was the work of a group of theologians who spent five years perfecting the translation.

The copy of the Bible is in its original binding and is in a remarkable state of preservation. It will be available to scholars in the Rare Book Room of the Library of Congress.

SEMINARY STUDENTS IN PRISON

★ Protestant seminarians are getting training for their future work as clergyman in an "internship" program at the California state prison at San Quentin.

Student chaplain programs are conducted by several seminaries in this part of California. The novice ministers do field work in religion among the 4,200 inmates.

"The intern program lends invaluable assistance," the Rev. Byron E. Eshelman, supervising chaplain, said. It also "opens up an area of training—and sometimes a career field as an institutional chaplain—that offers a great deal in human relations and experience to the divinity student," he added.

Interns serve three hours a week for academic credit. Or they may put in 10 hours a week and receive board and room at the prison. They concentrate on chapel interviews and hospital visits. Some teach religion classes and do counseling. The prison choir is directed by an intern. The Church Divinity School of the Pacific is one of the participating seminaries.

CHURCH CONSTRUCTION SEEN DECLINING

★ Church construction is declining, apparently because of the impact of the current business recession, the government has reported.

New construction dropped \$3-million during March from the February level, although ordinarily a seasonal increase occurs in building activity at this time.

New construction was estimated at \$61-million by the departments of commerce and labor, \$2-million less than last year. However, except for the 1957 record, it was still the largest total recorded for March in the postwar period.

EDITORIALS

Invitation To Useful Learning

MANY people kind of stumble through their decades on this globe, taking things pretty much the way they find them. Any teacher finds most of the desks occupied by people like this; and it is always a real question of conscience whether one should rouse them to doubts and discontents that so far they have been mercifully blind to. A minority, to whom we owe both our progress and our headaches, tries with varying success to make sense out of the whole business. But once one finds oneself in the minority, there seems to be no way of seceding; one has to go ahead and try to make as good sense as one can.

If one listens to what professional people say, it would seem as if there were a bunch of different ways of making sense out of the whole business, which had no particular connection with each other. We know, or think we know, the sort of sense that scientists try to make of our world; even though what they do with that sense is very often arrant nonsense. Theologians anyway profess to know the kind of sense that theology tries to make, even though usually couched in a tongue that was never heard on land or sea. Most of us are happiest with the poets and novelists, who sit by the fire singing and telling stories: although we admire most the men of action, who profess to go out into the world and impose sense on nonsense. And somewhere on the sidelines stand uneasily the historians, correcting our impressions about past efforts towards sense.

If one listens to commencement speakers, one is assured that all these activities fit together, although one is never told exactly how. The philosophers, after whom our principal advanced degree is named, used to provide the key piece to the jigsaw puzzle; but today they are over in one corner of the board, with great labor fitting together uninteresting pieces of what appears to be a wholly different puzzle. It is plain that this state of affairs will not do at all; when we try to make sense out of something, the one answer we must not accept is that different things make different kinds of sense, and that there is no

overall pattern. Where then if anywhere is an overall pattern to be found?

We can say this anyway: all these activities are extensions of what every man does in trying to make sense out of his personal affairs. To keep fed and solvent, one has to be enough of a scientist to observe correctly the principles on which national banks and grain-fields operate. To keep one's children, and the child in oneself, happy, one must sing and tell stories. One must gird up one's loins and actively persuade somebody else that it is to his advantage to pay oneself money for services rendered. One must remember past mistakes and successes and try to benefit from them. And one must be enough of a theologian to provide oneself with stock phrases to cope with the emergencies of death, war, sickness, love, and of course (in April especially) taxes.

"Making sense out of the world" then really reduces to making sense out of one's own life. For as soon as part of the world swims into our ken, by that very act it becomes part of our life. The advance of Mercury's perihelion was as nagging a feature of Mr. Einstein's daily existence, crying out for adequate treatment, as the drip under your editor's washing-machine is to him. Of course most of us arbitrarily rule many interesting objects out of our life, but that is our own doing; we were not so born. The child is equally curious (as Aristotle noted) concerning the falling leaves and the shouts from the football-field, the discarded gum-wrapper and the book-return in the library door. In a half-hour's walk he will ask you every important question: coming to terms with them, as best a man can, is the only kind of answer we have every need to hope for.

Professionals Wrong

THIS shows right away that all the professionals are wrong. The man who can only meet an emergency by doses of the language of theology; the man who says that scientific knowledge is the only "real" sort of knowledge; the man who claims that everything which purports to be knowledge is really only a disguised kind

of action; the man who says that certain kinds of literature are the only humane literature: they are all trying to shut most of the doors on the world and on life against you.

And when you think of it, most successful people you know are doing just that: the clergyman, the congressman, the professor, the missileman, the literary critic are in most moods pretty well convinced that what they are doing is the important thing to do. And yet they should know better: any cultured person really knows he has something absolutely indispensable to learn from both Augustine and Darwin, Augustus and Dostoevsky; we neglect any one of them at our own risk.

Somehow we must recover the wholeness of Thucydides, who found it equally instructive to set down the clinical symptoms both of the civil war at Corcyra and of the great plague in Athens. That means that at our best moments we must turn our backs on the senate-chamber and the clinic, the library-stacks and the sacristy; they have all gotten too specialized. We must at whatever cost reconstitute the direct relations between man and nature, man and his family, man and his neighbors, from which all those specializations have come. And it will not do, in the cant for which our Church bears large responsibility, to dub a religious propaganda-session a "laboratory" or "workshop"; nor to speak of missile-bases as "outposts of freedom"; changing the name does not alter the reality.

For want of such unity our Sunday papers no longer make sense either. To the electronic engineer the future looks swell; to the geneticist it looks lousy. The economist sees beyond the recession to a potentially unlimited advance; the diplomat sees behind the fair words to the sinister motives. And really all are wrong; because none is looking at the world through the eyes of a whole man, in terms of what we may call morality. For if morality is anything we should suppose it was the appropriate reaction of a whole man; even though that reaction may be seldom evidenced.

The Clergy

LEAST of all by the clergy. If they wish to see how they appear to others, let them read a piece in the March 8 "Nation" by C. Wright Mills, who is evidently a good sociologist. Addressing the clergy, he says, as a pagan, he hopes "you do not imagine yourselves to be the bearers of compassion, because if you do, you cannot yet know that compassion without bitterness and terror is mere girlish sentiment, not

worthy of any full grown man." Read with special care his analysis of the moral deterioration brought about by what he calls "religious malarkey". And note that this is a man who, in spite of all indications, hopes that the Churches also can be made instruments of the good, and is merely pointing out the principal obstacles.

In the simplest sense of the words, we do not know how to put two and two together. We echo, and applaud, Acton's "power corrupts"; we apply it, correctly, to the Kremlin. We recognize the truth in the proverb: "He who pays the piper calls the tune". But we do not make the abstraction, "wealth is power"; nor draw the conclusion of the syllogism, "wealth corrupts". No, we have a special kind of non-corrupting wealth here in the USA; the more money we get, the more altruistic we become.

We have in these columns from time to time suggested what strikes us as the most important sources of knowledge: observation of things growing in the ground, whether they are pogonias or cabbages; the detached historical insight which restores Jesus the observer of the human scene in his profound aloneness, freed from all facile deifications; the memory of our first instinctive wince at hypocrisy and cruelty; the simplicity which may be acquired by eliminating distractions; holding fast to the possibility of love; the poet's knowledge that Lear outcast and mad is wiser than Lear reigning.

Are we heretical? Are these unsuitable topics for a Church paper? We humbly submit that a Church paper (if such there be) which does not talk about fallout, advertising, and the self-importance of bishops is the one that is heretical.

Important Things

FOR the sake of that God about whom you know so much more than we, gentle Churchman-readers, we beseech you, take your heads out of the sand. There are things not written in the Book of Common Prayer which a Christian still must know and believe to his soul's health. Would you be willing just for a month or so to quit yacking about vestments, the Apostolic Succession, the new parish house, the ceremonial practices of the neighboring rector, the new Presiding Bishop, what is wrong with Protestants, what is wrong with the other women's guild, organizing the laymen, inaugurating a capital fund drive, the Virgin Birth, buzz groups, and above all Henry VIII; and consider more important matters?

Our biosphere is daily becoming more contaminated with Strontium 90; our language with

Winston cigarette advertising; our national conscience with the firm expectation of waging World War III; and our holy Church with bumbling fatuity.

And what are you doing about it? Do not a man's actions make clear where his real concerns lie? Prof. Mills, looking in from outside, takes it for granted that pacifism today ought to be the crucial debate within Christendom. We have not heard your voice for or against. The prophets and the great historians—we think immediately of Tacitus and Gibbon—have taken as their theme the moral decay induced by prosperity; are they speaking to us? We have not read your analysis.

Sigmund Freud, the deepest thinker of our century, took it for granted that religion was wish-fulfilment; on what grounds are you so sure that he is wrong? What do you read anyway when the Tv is off? By what painters have you been taught? What do you read aloud to your kids? How many native birds, or trees, or constellations, or butterflies are your friends?

You read us sermons about the Christian view of the world; what exact information besides batting-averages have you got about that world?

Who are these poor anyway that the Kingdom of Heaven, we are informed, belongs to? Is it so absolutely clear that they are the people who frequent the sacraments and support their parish generously? Who are these harlots and publicans that enter the Kingdom ahead of us? And are we entitled to assert quite so confidently that the spread of that Kingdom is identical with the increase in the confirmation statistics of the P.E.C.U.S.A.?

One of you was telling us that this world is a school in which we are taught God's ways; do you really feel you have been doing your homework? Can you think of an age in which human wisdom has been more crucially tested than ours? in which failure of the Church to rise to the occasion would be a more damning judgement?

Please; we beg; you have all been attending interminable services—for once may we say, by the sufferings of the Galilean rabbi, we beseech you leave your tiddledywinks; come out into the real world of sin, judgement, and just conceivably of redemption; before it is too late take some thought for the salvation of your souls and bodies and for the welfare of our comely planet.

New Ways To Creative Living

By Eric Hutchison

Staff of the Epiphany, New York

THIS is the third and last of our series on the theology of the future. Let me state in a single sentence what I sense should be the theme of the theology of the future. I believe that the next generations in our society will focus with unheard of energy and skill on our growth in depth as human beings, and on releasing and developing the enormous hidden resources for creative life locked within each one of us. Although, as St. Paul wrote to the Ephesians, this is also the central task of the Christian Church—"that we all attain to mature manhood, to the measure of the stature of the fullness of Christ", we in the Church in fact face a decision today as to whether we wish to be a part of this movement in our society or not. This seems strange, but it is not a foregone conclusion.

If the Incarnation means anything at all, it means that God has staked everything he is and

has on human life in this world. The word made flesh is the totally serious act of a totally serious God, who has no trumps up his sleeve in case this move doesn't work. Here and now, in flesh and blood in this world, his purpose is being worked out—that we should all attain to mature manhood, to the measure of the stature of the fullness of Christ. This does not do away with eternal life beyond the grave—far from it. But it prevents us from conceiving of this life as mainly a prelude to the next, and therefore somehow less important.

Nonetheless, the centre of gravity in Christian teaching and preaching has again and again slipped away from this world to the next. This was a dominant note in Europe for the first 1400 years. Yet the Church preached the gospel better than she knew, for out of these years of travail came the great flowering of life and energy we call the Renaissance—when man came into his own, and we discovered the enormous gifts the Creator has endowed us with, and we began to exercise them exuberantly, and to explore the great variety of creative possibilities open to us. The results we know.

But the tragedy was that the Church recoiled

Third of a series on *Theology of the Future*. The first by Hugh McCandless was on March 20; second by Lee Belford, April 10. Mr. Hutchison graduated from Union Seminary in 1955 and presents a point of view shared by many of his age.

from the fruit of her own work. She was called to follow by adapting the whole structure of her life and thought to man's new awareness of himself, and her nerve failed. Even the Churches of the Reformation have never really faced up to at least one meaning of the Incarnation which the Renaissance revealed to us—the restless, searching mind of man, continually breaking around us and within us. The Church has found herself again and again in the extraordinary position of, in her mind, fighting for God against the serious pursuit of truth in God's world (because she does not really trust the explosive possibilities in the Incarnation); and having started by defending a structure of life and thought that was rapidly becoming less and less related to the world around her she was forced to retreat from position after position as these became more and more untenable, until, in the minds of many people, the Church became an obscurantist relic dealing in a dusty way with the mystery on the fringe of existence that man had not yet got around to exploring—while man was free to enjoy (yet not without a guilty conscience) his creative powers and the fruits of his labors. The Church, by claiming to speak for God, forced the humanist to affirm over against the Church that he was the measure of all things; and by remaining, by and large, outside these endeavors she deprived the whole development of the Renaissance and what grew out of it, of the one thing needful to redeem it and to keep it healthy, namely the Cross of Jesus Christ.

Secular and Religious

SO WE have the strange concept growing in people's minds that there is a secular world and a religious world, and a strong suspicion that the secular world is a good deal more real and more healthy than the religious world, although there remained an instinctive feeling of guilt that somehow God had been left out. A large share of the blame for the aberrations of the so-called humanist, secular world lies on the doorstep of the Church, for at the crucial point she abdicated her faith in the daring, astounding meaning of the Word made flesh—that God intends in utmost seriousness to work in all human life however shattering this is to our preconceived notions and she left the humanist to struggle without the redemptive power her symbolic life could mediate—and, worse, she forced the humanist to erect defenses of all kinds, in protection of his work, against the very power which alone could bring it to bear its richest fruit.

“When the Spirit of truth comes”, says Jesus

in St. John's Gospel, “he will guide you into all the truth.” The work of any man to discover and face any truth whatever is the work of the Spirit of truth in him, the work of God himself in his own creatures, human beings made in his image, his chosen instrument to work through in the world he made. Yet the Church, witness to Jesus Christ who is the truth, sets herself in opposition to the movement of the Spirit of truth whenever this threatens the structure of life and thought in which she has invested so much—and to which she clings in false security because she fears to trust and so fears the unknown. So it was with Galileo, and so with Darwin, and the critical analysis of the Bible, and Freud and Marx—and instead of welcoming each of these as an attempt of men to discover new truth, and of sifting their work in the light of Jesus Christ, and then restructuring her own life in the light of what is revealed—the Church fought, and in some cases is still fighting rearguard actions with them all.

But the Incarnation still stands, and with it God's decision to work out his purpose through all human life. And so it is that men and women outside the Church—and thank God for them—are still pursuing the truth in all seriousness and with utmost dedication in their concern for the growth in depth of man's life today on earth. This is particularly the case today in the two disciplines of psychology and sociology. Whether they know it or not, the men and women who work in these disciplines are responding to the infinite meaning which the Incarnation reveals that God places on human life here and now. For in these disciplines so-called secularists (and I say ‘so-called’, because I believe that the best among them are in fact profoundly religious in their ultimate and tender concern for the human lives they touch)—at any rate, these men and women are intensely preoccupied with the depths of our soul, and with the depths of our relationships with one another—and with a single purpose—to release us more and more into the fully creative life we were created to live.

Through unremitting toil, and trial and error, and defeat, these men and women are building up a growing body of sound and tested insights and knowledge about the human unconscious and the powers of darkness and light which reside there—as well as constantly improved and sharpened techniques to bring healing to the soul of those who need it. The curious thing is that they often know more about man, and about love and sin

in man, than the Church who talks so much, and often profoundly, about these things.

We have so much to learn from them, but I shall speak now only of two ways in which the Church can learn from these disciplines in carrying out our responsibility to bring everyone "to mature manhood, to the measure of the stature of the fulness of Christ".

Mature Manhood

IT'S a staggering job—but then, it's the full implication of the Incarnation, which in itself is such a shattering fact that most of the time we refuse really to take it in—God present in all humility as a servant among us, washing the feet of the man who was to betray him, and being edged out to die as an outcast beyond the city walls. This is the way of mature manhood.

The disciplines of psychology and sociology teach us that growth in depth is only possible first, if in all honesty we face the truth within us behind the mask we wear before the world, and even before ourselves; and second, if, in trust, we open ourselves to meet and to be met by another person in the truth and humility of our real selves. These disciplines have developed over the years ways and means of helping us to do this.

If we take our responsibility in the light of the Incarnation as seriously as God takes the Incarnation itself then here we are confronted with ways and means of doing the job God created us to do.

Take the first point—honesty about ourself. "Thou requirest truth in the inward parts", cried the Psalmist in Psalm 51. But what does this mean? It is the psychologist, more than anyone else, who reveals the teeth in this demand of God. He shows us how we continually tend to use every means to avoid facing our weaknesses and the dark side of our life—and live in a dream world of fantasy about ourselves and the world, or so identify ourselves with the mask we put on so the world won't see behind it, that we believe it reflects us as we are. To all of us the serious, trained psychologist points the way to the cold shower of reality and of honesty. He brings us inescapably face to face with the depth of evil and destructive power in the human soul, and he pulls no punches—but he does it out of his intensely serious concern for men, because he cares so much about human life and our enormous possibilities for creative living, which we block off by any dishonesty within ourselves—and because he knows that nothing creative can happen unless the facts are faced squarely.

Perhaps some of you have read Dr. Jung's article "God, the Devil and the Human Soul" in the 100th anniversary issue of "The Atlantic Monthly". He has this sobering thing to say after he reviews briefly the course of human history:

"It shows a picture of the common human shadow that could hardly be painted in blacker colors. The evil that comes to light in man and which undoubtedly dwells within him is of gigantic proportions, so that for the Church to talk of original sin and to trace it back to Adam's relatively innocent slip-up with Eve is almost a euphemism. The case is far graver and is grossly underestimated."

And he adds; "Only the fool can permanently neglect the conditions of his own nature. In fact, this negligence is the best means of making him an instrument of evil."

It is humbling for the Church, the custodian of the Bible, which speaks so powerfully of man's condition, to be taught by external disciplines about the meaning of our own teaching. This word of Jung's gives new power and meaning to the cry of Jeremiah "the heart of man is deceitful above all things and desperately corrupt." And he makes us ask ourselves if in our general confession and absolution, we are really coming to grips with the facts as they are.

We cannot possibly face these facts alone. And indeed God does not ask us to. In the love which flows upon us from the Cross of Jesus Christ, we can see the facts for what they are without despair. For it is strange, but facts, however correct they may be, are not truth until they are spoken in love—and at the foot of the Cross hideous facts are transformed into loving truth. Here we can face the self the psychologist reveals to us, without any pretense whatever, because there God in his infinite love and mercy accepts us for what we are. And further, the Cross is the sure promise of the victory of God over the power of evil in us, if we will allow ourselves to be the battleground for this struggle. This is one of the most exhilarating possibilities before us today, that to the extent that we are willing, in God's power, to face the powers of evil within us, we shall be released into more and more creative living.

Our Deedest Need

AND then there is the second, related, and equally important way of growth, through meeting of person with person. "Love one another as I have loved you", is often on the lips of Christians without our realizing what we are

saying. We know, at one level, that we are not born to live alone, but in relationship with one another. Yet our whole culture presses us into an isolation within ourselves, while we bump up against one another on the outside, like marbles in a bag, with no real touching of heart with heart.

Yet if there can be trust, and a growing openness between people, unbelievable things can happen. Barriers are much higher than we think. We go through the stately gavotte of social customs, which has a purpose we must not ignore, but how much have we really met the other person? Do we trust him enough to open ourselves to such a meeting? And maybe too many memories of past hurts flood in to stop us. This is perhaps our deepest need today, and one which takes infinite care, and tenderness and patience from us all. The sociologist has tested ways and insights and methods which he has used to help us experience the power of our Lord's command to love one another as he loved us—for this is, in fact, the command to meet one another as persons. But here again, we need to know the love of God around us and beneath us, before we can move out.

What the Church knows, and can speak to those who seek to meet one another is, that when two or more people come together Christ is always in the midst, enabling us, if we will, to meet one another in humility, without pretensions, trusting one another in love, because we know how much we have been forgiven by the Lord. The genuine newness of life which flows from this kind of meeting is scarcely believable. It is one of the soundest foundations for growth we can lay, and one which opens up doors that would otherwise remain forever shut.

A New Age

WHAT all this really means is that psychologists and sociologists in their serious, steady work have opened the way for us to move into deeper levels in ourselves and in our relationships with one another, with all the increased possibilities for good, and evil, which this entails. I believe we stand at the end of an era, and at the beginning of a new age, where man can grow as astoundingly in the inner world, as he did after the Renaissance in the world outside him—though by no means as rapidly. The Christian Church can once again stand aside from this new and growing attempt to witness to the real meaning of the Incarnation in human life, or we can enter into it fully, deeply, sensing that the Spirit of truth is at work here, and bringing to

bear upon this work the redeeming love of God in Christ.

If the Church does decide to enter into this new age fully, we shall have to be prepared for new forms in the faith, new ways of life, the outlines of which we can only dimly see as yet. It will be the task of the theology of the future to rework all our categories so that the kind of growth we have spoken of will be central to all we are and do and think.

This is not asking us to put our trust in human ways and efforts alone, but to trust in God the Holy Spirit working through them. God the Holy Spirit is the enormous creative power potential in human life, but it is only released on the yonder side of Calvary. This it is which reminds us inescapably that only if the Cross is taken up right where we are is the way opened for the Holy Spirit to be released through us in all its creative power. It is this which will prevent us from degenerating into sentimentality. It is this which will make the theology of the future resilient and sinewy, so that through it we, and succeeding generations, will be led into all kinds of creative living, at which we will only be able to guess in our lifetime.

Don Large

Cushioned Pews

THE parish was recently presented with a generous number of beautifully designed kneeling cushions, which the donor quite properly wished to be dedicated and blessed. Because such ecclesiastical gifts deserve to have their benedictions arranged decently and in order, I did not want to resort to a prayer of my own making. Rather, I assured our benefactor that I would peruse the British edition of my Priest's Prayer Book and uncover a fitting office for the occasion.

But either the Church of England, being perhaps of a hardier breed than our own Church, doesn't coddle the kneeling knees with soft materials—or else I was hunting around in the wrong sections of this voluminous tome. In any case, the appropriate office eluded me.

I did find Notes on Sins and Their Remedies . . . Office for Reconciliation of a Lapsed Cleric . . . Prayers Before Making a Will (much-needed!) . . . and the Benediction of a Lifeboat. I even ran across an Office For Those At Sea—

which, because I'm personally there so often, I read avidly. But not a syllable about the proper dedication of kneeling cushions.

Psychologically, I suppose the real reason I didn't trust myself with a prayer of my own composition is that cushions deep-tufted and foam-rubbered, are too obviously a symbol of softness where softness shouldn't be. When we bend our knees before God, our collective kneecaps should be aware of enough hardness beneath them to telegraph at least a timid protest to the brain. It's a salutary experience to be reminded that the facing of our Lord in an attitude of supplication was never meant to be easy. Inward realities can be more honestly confronted, when outward realities are allowed to cooperate. It's difficult to realize that we're miserable sinners when we're sunk half way up to our thighs in absorbent materials.

It's regrettable enough that our sense of troublous reality can be heedlessly soothed away by the magic doses dispensed at the corner drug store, without having our knees tranquilized too. The Church sometimes forgets that at least part of her divine commission is "to comfort the afflicted and to afflict the comfortable."

In the hour when he is blindingly struck by grievous adversity, a Christian will come through the dark of night of his trouble in a much healthier state, if he counts upon his faith—instead of foam rubber or a pill—to cushion the blow. No one enjoys proffered luxuries more than I. But for the sake of my immortal soul itself, I'd be the worst kind of fool if I didn't realize the dangers those pleasures could put me in, as well as the price they could cost me.

So maybe we can arrive at a happy solution of this problem about dedicating the cushions by accepting a suggestion at the hands of our good friend Halford Luccock. As a clergyman wise in the ways of the Church, he thinks that modern Protestantism has taken too literally the Psalmist's words about being at our ease in Zion. We therefore think we'll act upon the conclusion to which he has come.

We plan to dedicate the people, instead of the cushions.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

Bubble Busters

By Corwin C. Roach

Dean of Bexley Hall

A RECENT scientific article which came across my desk had as its title "Surface Plasticity and Foaming Phenomena." It was a description of the methods used to stabilize or dissipate foams in industry depending upon the nature of the manufacturing process. To get rid of bubbles, infinitesimal quantities of anti-foam are used. One or two parts of silicone oil per million of the liquid treated can do the trick. This is bubble bursting on the grand scale in modern industry.

But we find bubbles and bubble bursters in the Bible. For example the word which is usually translated "vanity" could equally well be rendered "bubble." Indeed this is the way F. C. Burkitt takes it as he translates the familiar opening phrase of Ecclesiastes.

"Bubble of bubbles! All things are a bubble!

What is the use of all man's toil and trouble?"

Man is forever blowing bubbles but that ancient cynic is one of the most persistent bubble bursters we have in all history. He examined the various pretensions of his day, the quest for happiness in pleasure, the gospel of hard work, the knowledge is power dogma, the art for art's sake credo and pricked their bubbles one by one. Ecclesiastes is foam repellent from beginning to end. But this is characteristic of the entire group of wisdom writers to which Ecclesiastes belongs. Theirs is a ruthless honesty which destroys any illusions. So Job punctured the old idea that the righteous always prosper and that suffering is the inevitable punishment for sin.

As we turn to the New Testament we see that both Jesus and St. Paul are concerned to dissipate the foam and froth in the religion of their day. In the Sermon on the Mount Jesus describes the bubble of almsgiving, prayer and fasting, men sounding trumpets, praying on the street corners, pulling long faces. Here we have Pharisaic piety blown up to its filmiest. Elsewhere he speaks of men with logs in their own eyes trying to extract specks from their neighbors' or straining out gnats from their cup only to swallow a camel. Jesus on occasion could use the antifoam of caricature and satire.

St. Paul in Romans 2:17ff uses a different method. He shows the Jewish ego at its inflated peak of plasticity and then he gives it the bubble inhibitor treatment by injecting the factor of humility. "You then who teach others, will you

not teach yourself?" The apostle had seen in his own life how little he had accomplished when he relied upon himself. His pretensions always outran his achievements.

Modern industry, as we have seen, is very much concerned about getting rid of bubbles. In many industrial processes they are a nuisance and a hazard. They are an even greater danger in religion. It is so easy with the best of intentions to generate ecclesiastical bubbles rather than to live the Christian life. The froth has a habit of getting between us and our Christian profession. Industry has produced its antifoams.

Religion has its formula too. The three passages we have examined hint at the proper mixture. We need the honesty of the ancient sages, the humility of the apostles with the sense of humor which our Lord exemplified. When you see the bubbles beginning to form mix the three H's and apply the solution immediately. You will have a religion free of foam and froth.

Pointers for Parsons

By Robert Miller

THE Deanery had listened to a speaker who had come out strongly for a reformed calendar with a fixed date for Easter, and the Dean looked at the brethren, inviting questions and discussion.

"I'm all in favor," began Fr. Tompkins. "The dates on which Easter falls can vary so much. How awkward it would be if the date of Christmas varied in the same way."

"But Easter corresponds with the date of the Passover, and that depends upon the moon," objected Gilbert Simeon.

This led us far afield. We were getting into questions of the relation between the Testaments, moon worship, Gregorian calendars, astronomical time, the position of the Roman see, the power of the Church and a whole lot more. The speaker looked dazed so it was a good thing that the Dean brought us back to the advantages of a fixed Easter. He asked me what I thought.

"I'm all for it," I told him. "I'd like months of thirty days each with equal quarters. And I'd like a fixed Easter that fell, say, on the second Sunday in April."

"Why that date?" asked Fr. Buffers.

"Because it would make Ash Wednesday come at a better time; because we might have better

weather in Lent and almost certainly on Easter day."

"But what has weather got to do with our observance of Lent?"

"It makes it a lot easier for people to get out if the weather is good."

"That is just the kind of argument I deplore," declared Buffers. "Are we to let weather interfere with the discharge of our spiritual duties? People are getting far too soft. Far too many luxuries whereas they should be rejoicing in tribulation."

We looked at each other. Buffers might be right but it was one thing to rejoice in tribulation and quite another to create it. Buffers rushed at difficulties with the zest of a champion and often made two grow where one grew before. Fr. Timmons is much gentler.

"I'd like a fixed Easter," he said. "And late rather than early. I am sure that all our young people, and our old ones too, like a nice, sunny Easter to show off their new clothes."

Buffers would have jumped on anybody else for saying that.

Gilbert Simeon thought that a late Easter had the advantage of making Whitsunday and Trinity later. "There is so apt to be a falling off after Trinity Sunday," he said. "But I don't suppose they'll ever do anything."

"It's so difficult to get agreement," remarked the Dean. "Still, look at daylight saving time. It got accepted quite quickly."

"It certainly should be within the Church's power to set a fixed date," reflected Thompson. "Wouldn't you agree, Buffers?"

"Oh yes. Decidedly," answered Buffers. He took a very high view of the Church. "But I cannot think that the weather should affect a decision of the Church," and he looked at me as a weaker vessel.

I said nothing. I just thought that good weather in Lent was a great help to harassed clergy; yes, and congregations too.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

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The WITNESS — Tunkhannock, Pa.

BOOKS...

Kenneth Ripley Forbes
Book Editor

The South African Treason Trial by
Lionel Forman and E. S. Sachs.
Monthly Review Press. \$5.00

The mass trial of 156 persons in South Africa has had international notoriety, but very little first-hand description of what is going on and too little popular literature dealing with the background of the apartheid policies of the present South African government. Now the present book has given us both these things. The trial itself is reported by one of the defendants himself and it is a vivid account of the almost incredible absurdities which marked the course of the trial to date,—for it is still going on. The second section of the book is written by a South African exile in England who has provided the background history from the days of the Boer War to the present. He emphasizes the relation of the Nationalist Party leaders to Hitler during his days of power and their following of Nazi policies and methods.

The people arrested on the charge of treason were a varied lot,—there were leftists of every stripe, Christians—including clergy—, Communists and uncommitted individuals of every sort. The evidence against them was, as the reviewer of the English edition of this book says: "a childish compound of misreported speeches, wild surmise and melodramatic interpretation". It all reminds the American reader of the Braden case here. The tactics are identical, the prosecutors of a similar mentality, the "evidence" equally absurd. Fortunately we have a Supreme Court which put a quietus on the outrage. The secret police take a large part in the trial. Their organization is modelled on Hitler's Gestapo and their operations equal his in viciousness and violence.

One aspect of this story must be comforting to Christian folk. In this treason trial, as in the many

abominations which preceded it, Christian leaders of every Church—save the "Dutch Reformed" which is dominated by the Afrikaners—have been in militant opposition to every phase of the apartheid policy and actions, some of them at the risk of their lives or liberties. The Rev. D. C. Thompson, a Methodist, is one of the defendants, as is Professor Z. K. Matthews, a scholar who visited this country a few years ago and was received with honor at our universities and churches. Bishop Ambrose Reeves of Johannesburg and Archbishop Joost de Blank of Capetown have been determined in their refusal to tolerate apartheid in their dioceses and the work of Father Huddlesdon and the Rev. Michael Scott is widely known as is the courageous support and organizing activities of Canon Collins.

This is really a notable and a thrilling book. It should have a wide circulation in this country. For any who cannot find it in their book-store, the publishers will supply it to them directly.

The History of Israel by Martin Noth. Harper, \$7.50

Martin Noth is professor of Old Testament in the University of Bonn, and a very well known scholar. His survey of Old Testament History

is widely used. But this translation will not add to his fame—it is one of the worst I have ever seen. Common words are misspelled, and the style is atrocious. The translator does not know English very well. If Martin Noth's German is as bad as this English, his students are surely to be pitied. Moreover, the account lacks depth—one would never gather that the real significance of Israel's history lay in Israel's religion (not the modern Continental theological interpretation of the Bible). The chapter on the Roman period, including the life of our Lord, is crude beyond belief.

—Frederick Grant

The Church Redemptive by Howard Grimes. Abingdon Press. \$3.50

This is a book written by the professor of Christian education in the Southern Methodist University. Its purpose is to make clear the essential nature of the Christian Church as the body of Christ and not an aggregation of individuals calling themselves Christian. Having done this in Part I, he proceeds to describe in detail the mission of the laity in the Church. A useful bibliography is added for those who wish to pursue the subject further.

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Americans Urged to Play Active Role in Party Politics

★ Appeals for more Americans to play an active role in politics were made by leaders of both major parties at a national conference on political parties held under the sponsorship of Gonzaga University, Hayden Lake, Idaho, through a grant from the Ford Foundation.

Gonzaga University is a Jesuit-conducted institution in Spokane, Wash. The conference was directed by the Rev. Richard E. Twohy, professor of political science at Gonzaga, who called it a "huge success." It was attended by about 70 practicing politicians, educators and representatives of various management, labor and other groups.

A welcoming address by Gov. Robert E. Smylie of Idaho said, "We might differ on how we should do things, but we do not differ in our devotion to human liberty and the individual dignity of human beings which is guaranteed to us in the American way of life."

The need for broader participation in politics "if the national interest is to be served" was stressed in talks by Paul Butler, national Democratic Party chairman, and Bertha S. Adkins, assistant national Republican Party chairman.

"There are too few people in politics primarily because of the mistaken idea that it is a dirty game and that politicians are dishonest and corrupt," Butler said. "Politics is what we make it."

★ Miss Adkins told the conference: "As more people take an interest in party politics, we will see more office-holders take an objective point of view on the job to be done rather than using their positions for personal gain."

Most of the meetings of the three-day conference were closed to give the participants a chance to discuss off the record their ideas on ways in which the party system can strengthen and perpetuate a democratic society on a firm moral basis. Both the liberal and conservative points of view were well represented at the conference.

★ Dr. Willmoore Kendall of Yale University blamed many of the errors in government on colleges which he said have nourished "this strange thing we call American liberalism." He said the U.S. Supreme Court is "sabotaging" the nation's internal security system, although the majority of Americans favor stringent regulation of Communist activities in the United States. He charged that Chief Justice Earl Warren and Associate Justice William O. Douglas are engaged in what he called a "conspiracy against the Constitution."

★ Rep. Eugene McCarthy (D-Wis.) took the opposite view. He said the actions of the Supreme Court have not destroyed internal security, but have protected personal liberties. "The Constitution was not particularly designed to preserve Christianity," he said, "but was written by Christian

men on the basic assumption that successful operation of democracy is dependent on goodwill."

Campaign Costs

★ A proposal that federal election campaigns by candidates of the two major parties be financed by the government was made by Sen. Richard Neuberger (D-Ore.). "It is futile," he said, "to pursue ethics in government with laws and rules when candidates for the highest elective offices must regularly seek campaign contributions from private donors."

"Recurring fuss over occasional plane tickets, resort visits, speaking fees and Christmas hams," the senator added, "fades into insignificance when compared with \$30,000,000 campaign treasuries to elect a President and \$1,000,000 exchequers to back a senator or governor in a big industrial state."

Under legislation proposed by Sen. Neuberger the federal government would underwrite certain election expenses with legal limits for all expenditures.

Three speakers discussed the responsibility of interest groups in the political system.

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BACKFIRE

Henry I. Louttit

The Bishop of South Florida

When the recent issue of *The Standard* reached my desk I read in some amazement your editorial entitled, *General Convention, Segregation and Self-Righteousness*. It seemed impossible that anyone accepting the responsibility of editorship would write without checking the facts. In fairness, you do say in the article that you had not bothered to try to reconcile the conflicting testimony you had.

For the Diocese of South Florida, and in order to get the record straight, we should like to say; 1. There is no registration on the basis of color practiced in Miami Beach. It is quite true that in Miami Beach, Palm Beach, and as far as I know in a number of resort places all domestic help, regardless of color, must be registered and have a work card. This is merely a system the police devised to give a maximum of protection to our visitors. It protects the innocent and discourages those who might otherwise be tempted, as those working both in private homes and in hotels are identified by photography and by fingerprints. As a matter of fact I carry a card myself issued by the armed forces with both fingerprints and photograph so I cannot deem this as an insult to citizenship.

2. There is no curfew for colored people, either legal or in fact, practiced in Miami or Miami Beach.

3. In inviting the General Convention we made no claim that there was no segregation in the state of Florida. There is, and we hope we might bear witness that brethren can live, and work, and pray together in unity in spite of differences of opinion and color of skin.

Needless to say, the discordant note you have sounded does somewhat disturb the harmony we had hoped to achieve.

Editor's Note: This letter was addressed to the Rev. E. A. de Borde-

nave, editor of *The Standard*, with a copy sent to *The Witness*, presumably because we reprinted part of the *Standard* article. We are glad to present the statement by the Bishop of South Florida.

Mrs. James L. Manning

Churchwoman of New York City

I am enclosing my check as a slight indication of gratitude for the wonderful Easter issue of April 3rd. I have read and reread many of the articles in it and they have made the Easter message live for me. I have been too much of a semi-invalid this winter to get to any church services but was well enough to go on Easter. That service and *The Witness* made by Easter rich indeed. I shall be glad to have extra copies of that number which I shall send, with notes, to friends. The deepest gratitude to you all for the great comfort and help of *The Witness*.

Howard R. Erickson

Layman of Collinsville, Conn.

There seems to be no more important subject confronting our country and the world today than the continued testing of atomic and hydrogen bombs. Many scientists have declared that the fallout resulting from these explosions endangers the health of the human race. Dr. Albert Schweitzer, the esteemed missionary doctor and philosopher, has appealed to the inhabitants of the earth to insist that their governments "forthwith cease atomic-weapon testing whatever the reason, whatever the need, whatever the purpose." He believes that the dangers to the human race from continued testing are overwhelming.

Clergymen and other peace advocates recently organized a "walk for peace" from New Haven, Conn. to the United Nations headquarters in New York City, in protest of nuclear tests. The march started with 65 persons and held meetings along the

way. Such actions bring to public attention the evils connected with the bomb tests.

Now that Soviet Russia has offered to discontinue their testing there seems to be no good reason why we cannot do likewise. Such a step would benefit all humanity including ourselves.

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By Gordon T. Charlton Jr.

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