

The **WITNESS**

NOVEMBER 13, 1958

10¢



PAUL ROBESON

Sings at St. Paul's Cathedral, London, for benefit of the South African Treason Trial Defense Fund (Story on Page four)

Why We Are Shooting For The Moon

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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

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

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

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

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Terence J. Finlay, D.D.

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9:30 and 11 a.m. Church School.
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4 p.m. Evensong. Special Music.
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12:10 a.m.; Wednesdays and Saints
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12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

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Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. New York

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munion, 8; Cho Evensong, 6.

COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL New York

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Chaplain

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Morning Prayer and Sermon, 11;
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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD, 12:10; Noon-
day ex. Sat. 12:10.
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and windows.

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The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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

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13 Vick Park B.
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The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant

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Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL

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

SERVICES

In Leading Churches

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11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT 976 East Jefferson Avenue

The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.

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(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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

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Wednesday, 7:45 p.m.

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TRINITY CHURCH

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Rev. Richard C. Wyatt, Assistant
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12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

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

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Story of the Week

Paul Robeson Sings In St. Paul's For Benefit of South Africa

★ Paul Robeson sang the hymns and spirituals of his people from the lectern of St. Paul's Cathedral, London, on October 11th at a service of Evening Prayer. Every seat was occupied, with many standing in the back of the hugh cathedral, the worshipers being estimated at over 4,000. Ordinarily there are about 400 at the late Sunday service.

The recital raised something over \$1,000 for the South African treason trial defense fund, sponsored by Christian Action of which Canon John Collins of the cathedral staff is chairman. In his announcement which followed the first part of Robeson's recital, Collins said they were all grateful for the "unique experience of hearing Mr. Robeson giving his voice to the glory of God and the service of his fellowmen."

Never before has a Negro stood at the lectern of this Cathedral. Great men have been praised there and equally great men persecuted. Here John Wycliff was tried for heresy and Bishop Tyndal's New Testament was publicly burned. And now, with a golden figure of Christ in the East, his black hands gripping the out-spread wings of a golden eagle, Robeson stood and read the First Lesson "... and let there be war no more."

His magnificent voice, all the more moving because of the simplicity with which he spoke, soared 100 feet high

to the very roof of the great Dome, to the farthest shadowed corners packed tight with people, black and white together.

Peggy Middleton, a reporter for the National Guardian, American Weekly, said: "I sat in the front row, and I could see before me that even the choir lofts were filled with late-comers and the young choirboys were unusually still."

The Rev. Mr. Crisp, vicar of St. Mark's, Marylebone, gave the sermon: "I was a stranger and ye took me not in." He reminded the congregation of the words of Pitt: "Let no one say that Africans labor under a natural incapacity for civilization. Remember Britons were once sold as slaves in Rome."

Then Robeson, with Larry Brown accompanying, sang his first group: "I Am Climbing Jacob's Ladder," "Didn't My Lord Deliver Daniel," and "Balm in Gilead," and, with Larry, "Every Time I Feel the Spirit." Not a single cough came from the huge congregation, no child fidgeted.

A hymn, and then, led by the verger with his staff of office, Robeson went forward, so quietly, to sing again. "Sometimes I Feel Like a Motherless Child." There were tears on many faces and few will ever forget, when he reached the last spiritual, the nobility of his person, the renewed poignancy of the appeal as from this unique platform, with determination

but with infinite compassion, he sang to the world, "Go Down, Moses, Tell Old Pharaoh, Let My People Go!"

When every little choirboy's book had been signed and the priests had removed their cassocks, the Cathedral still held groups of waiting men and women. Outside, the broad sweep of steps was crowded. To avoid disturbance Robeson left by a side door, but this tall symbol of human dignity can be seen a long way off and the flood swept sideways to salute him, and men and women, European and African, embraced him.

Afterwards, Robeson said: "This has been one of the great honors of my life. To sing in this historic Cathedral is a wonderful thing for me. I have sung and preached in church before—my brother is a Methodist minister. But this has been something I shall never forget. I am close to tears."

SUGGESTION

EPISCOPAL Churchmen for South Africa is an organization dedicated to aiding the Church in that country, and particularly its efforts for integration. It has raised considerable money which has been sent to the Archbishop of Cape Town. We think they should follow the example of the authorities of St. Paul's, London, by inviting Paul Robeson to give a concert in the New York and perhaps other cathedrals, the offerings to go to the work in South Africa. The Witness will be delighted to help them make arrangements with Mr. Robeson.

Church Women Hear Challenge Of New Dehli Christian

★ Churches must look at the specter of immorality, delinquency and war that stalk the world today and ask wherein they have failed, one of the foremost women in India told the national assembly of United Church Women meeting in Denver.

Rajkumari Amrit Kaur of New Dehli faced some 2,500 women delegates from this country attending the triennial assembly and asked what they and their Christian sisters around the world are doing to stop war and injustice.

"We say war is no solution to any problem, and yet we arm for war," she said. "We believe we can conquer hatred and fear by force. Can we?"

Madame Kaur is a member of the Indian Parliament and former minister of health in Prime Minister Nehru's cabinet. For years she served as secretary to the late Mahatma Gandhi.

A Christian herself, she pointed out that through the ages the Christian countries have gone to war with each other oftener than non-Christian nations and that they are discovering daily newer and more ghastly weapons of destruction.

"Is this not a challenge to the Christian Churches?" she asked. "Have the Churches always raised their voice against wrong-doing by their own governments? Have they always stretched out the hand of fellowship and forgiveness to so-called enemies? Have they always condemned the cruel injustices to weak and defenseless people, such as are being enacted by the lawless laws in South Africa?"

Madame Kaur was the main speaker at a session which also

featured the presidential address of Mrs. Theodore O. Wedel of Washington, D. C., and a report from Mrs. Murdoch MacLeod of New York, general director.

Mrs. Wedel predicted a new horizon in Church work may be opening up as men and women develop a closer relationship in the world of business.

The "traditional women's program" in this country's churches, she said, may soon become obsolete because so many millions of women are now gainfully employed.

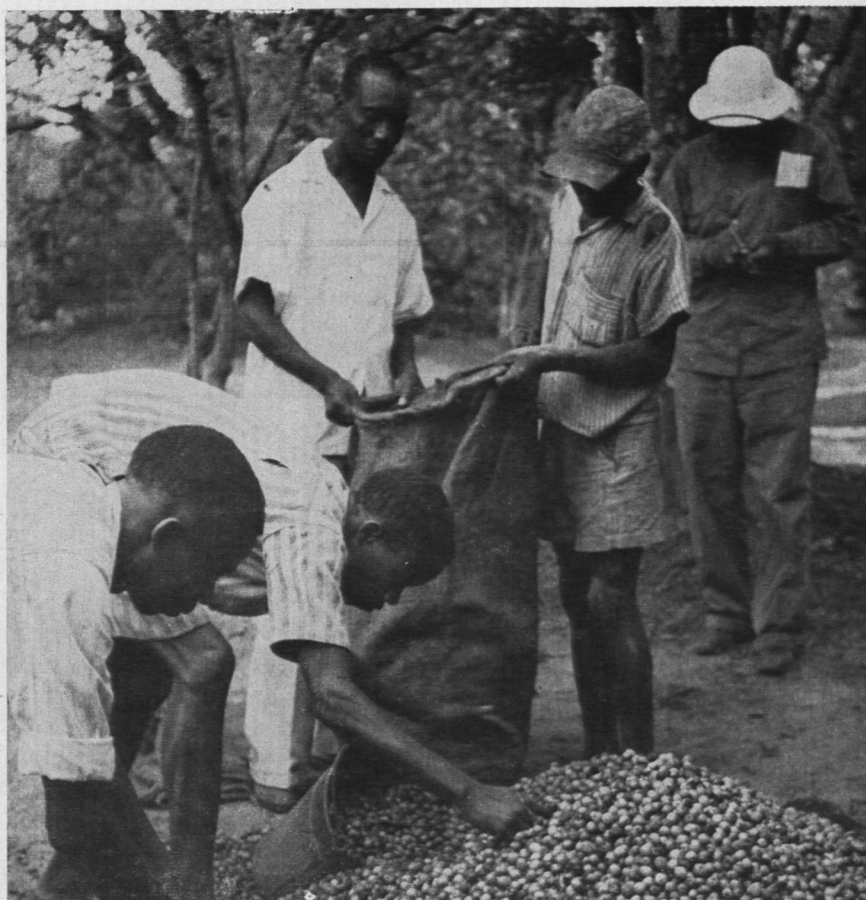
She said women, particularly Protestant women because they are the largest organized group, can be a potent force for Church

unity. UCW members were urged to help influence their own Church toward greater co-operation.

"Those of us who belong to liturgical or non-liturgical Churches, who are pacifists, believers in infant baptism or adult baptism, prohibitionists or non-prohibitionists—all need to learn that those who differ from us may still be deeply convinced and committed Christians," Mrs. Wedel declared.

In her report Mrs. MacLeod disclosed that offerings made for the World Day of Prayer observance during the last three years totalled about \$1,286,000. The day is observed by millions of Christians who participate in the annual round-the-world 24-hour vigil of prayer in February.

★ Dean Walter G. Muelder of the School of Theology, Boston



MADAME KAUR pleads the cause of the less fortunate peoples of the world, like these natives of Africa who put in long hours at hard labor to help supply the needs of the world

University, warned the women that their economic freedoms are jeopardized by the spreading of the so-called right-to-work movement.

He asked them if they realized that under these laws their economic freedoms can be exploited "in such a way that their entry into the labor market threatens many of the gains which organized labor has won with and for them."

"How aware are women of the great democratic contribution which the labor movement has made to the standards under which 28 million women work?" he asked.

Right-to-work legislation outlaws the union shop which requires workers to join a union after a stated period of time or leave their jobs. The issue involving compulsory "open shop" was on the ballot this year in at least six states. It has already been enacted into law in 18 others.

Dean Muelder said the basic social changes of our time are taking place "in the primary groups of society — like the family."

Greater freedom has come into family life, he pointed out. He cited the spacing of children, intelligent planning for parenthood, labor saving devices, opportunities to increase income by a second job, the TV set and the automobile.

"These and a hundred other factors from packaged food to easy divorce have greatly expanded the areas of freedom in married life," he added.

Dean Muelder warned, however, that the freedoms that have come to women are more largely negative than positive. In most areas, he said, they consist of removing barriers, "rather than in the development of a coherent positive conception of a woman's life, function and vocation."

He said today's problem is

not how much individual freedom, but rather how much value does family life have.

"There is nothing in the inherent nature of woman that assures a rising standard of fundamental culture because she votes, works, attends college, begets children and attends church," he said.

NOMINATED FOR BISHOP OF WASHINGTON

★ The following have been nominated for bishop coadjutor of Washington by a special committee headed by the Rev. Felix Kroman, rector of St. Alban's:

★ The Rev. William F. Creighton, rector of St. John's, Bethesda, Maryland, 49 years old, who is the son of the late bishop of Michigan

★ Dean John B. Coburn of Episcopal Theological School, who is 44

★ Canon Charles S. Martin, headmaster of St. Albans School, Washington, who is 52

★ Bishop George M. Murray, suffragan of Alabama, who is 39

The election will take place at Washington Cathedral on November 24th, when additional nominations may be made from the floor.

Bishop Dun announced last May at the diocesan convention that he planned to retire not later than 1962. When informed of the nominees of the committee, he said; "I would be happy to serve with any of these clergy and honored to have any one of them as my successor."

The new coadjutor, who will probably be consecrated next April at Washington Cathedral, will have supervision of all missions and aided parishes.

NOTED ORGANIST IN AKRON

★ David McK. Williams, organist and choirmaster at St. Bartholomew's, New York for 27 years, was the guest speaker at Our Saviour, Akron, Ohio, October 19th.

The parish is noted for its interest in fine music, and the sermon time was turned over by the rector, the Rev. Clarence Lund, for the musician to address the congregation about music in the Church.

To honor him further, the choir composed of men and boys sang one of Mr. Williams' anthems, "The King's Highway", under the director of the organist and choirmaster, David S. Harris.

FEDERATED CHURCHES URGED BY SCHILLING

★ The Rev. Frederick A. Schilling, rector at Burbank, Calif., urged the formation of federated churches in some small communities in an address to the town-country church conference held at Corvallis, Oregon, November 4th.

He said that the union of small, weak congregations in some areas "may be as beneficial as consolidated schools have been."

He also said that more emphasis is needed on worship instead of bazaars and rummage sales, and on education that "gives children more than stories."

BACK PAGE

We call attention to it since we are sure it offers real bargains. Clergy will find listed many things they need. And you lay people, if you plan a present for your rector, sound him out on what he would like and then place your order in ample time for Christmas.

Petition For Halting Nuclear Tests Circulated Throughout World

★ Halting of nuclear weapons testing by the U.S., the Soviet Union and Great Britain and establishment of a permanent international inspection system to maintain the moratorium was urged in a petition signed by a number of world-famed religious leaders, among others.

Originated by the National Committee for a Sane Nuclear Policy, the petition was directed to representatives of the three nuclear powers, now holding a conference concerning nuclear weapons in Geneva, Switzerland.

Among the religious leaders signing the petition were Dr. Albert Schweitzer, medical missionary in Africa; Martin Niemoeller of Germany; Canon John Collins of St. Paul's Cathedral, England; the Rev. Martin Luther King, Jr., of Montgomery, Ala.; and Dr. Toyohiko Kagawa of Japan.

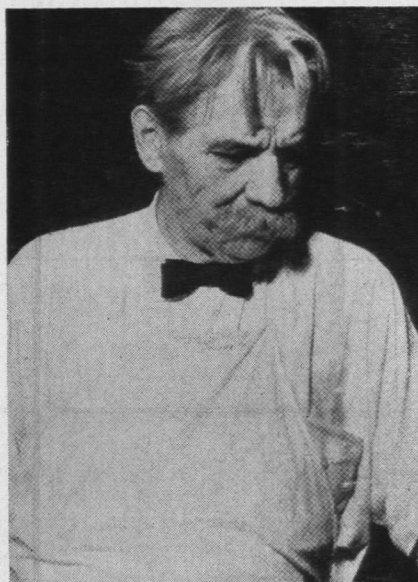
The petition, for which 100,000 signatures will be sought in the U.S., said that "an important beginning has to be made on one vital part of the problem of world peace—the permanent internationally inspected ending of nuclear weapons tests."

It advised the big three nations that "this vital beginning is your responsibility. To that beginning we now invest our hopes, make known our mandate, and wish you well."

Other signers of the petition included Mrs. Franklin D. Roosevelt; Trygve Lie, former secretary-general of the United Nations; H. J. Muller, scientist of the U.S.; Max Born, physicist, of Germany; Francois Mauriac, author, and Pastor Andre Trocme of France; Tadao Watanabe, mayor of Hiro-

shima, Japan; and Gunnar Myrdal of Sweden.

The committee will strive to obtain the 100,000 American signatures during one week and



ALBERT SCHWEITZER again asks for the ending of nuclear tests by sponsoring a petition to be signed by hundreds of thousands throughout the world

will then have them flown to Geneva. Fifty local committees were at work to collect 15,000 signatures in the New York area. Petition centers were set up in nine areas.

Meanwhile, President Eisenhower was asked to proclaim last weekend as "Geneva Weekend" and to urge that special prayers be said in churches and synagogues throughout the U. S. for the success of the Geneva conference.

A telegram to the President was signed by Harry Emerson Fosdick, minister emeritus of Riverside Church; Bishop Donegan of New York; John Bennett, dean of Union Theological Seminary here, and other clerical leaders.

Signatures for similar peti-

tions are being collected in the Netherlands, Belgium, Great Britain, Germany, Japan, Sweden, France and New Zealand, a committee announcement said. These petitions also will be sent to Geneva.

Co-chairmen of the committee, which was founded a year ago and now has 120 local groups in the U.S., are Norman Cousins, editor of Saturday Review, and Clarence Pickett of the American Friends Service Committee.

BLANCHARD COADJUTOR OF SOUTHERN OHIO

★ Roger Blanchard, dean of the cathedral at Jacksonville, Florida is being consecrated bishop coadjutor of Southern Ohio on Tuesday of this week.

The consecrator is Bishop Sherrill, his last as Presiding Bishop. He ordained Blanchard both as deacon and priest—a rarity certainly for one bishop to ordain a man twice and then consecrate him bishop.



BISHOP DONEGAN of New York wires the President to proclaim a day of prayer for the success of the Geneva Conference

EDITORIALS

Why Shoot For The Moon?

MOST Americans let up a loud cheer when we get ahead of anybody with rockets, satellites, flights to the moon. Few ask why our country should spend millions to reach the moon, for instance, and none of our great newspapers bother to tell us. If you want to find out you have to read some foreign paper, or read the little weekly put out by I. F. Stone or the National Guardian, which have about as much influence as opinion makers as we have.

Stone, who has no equal as a digger for facts that are usually ignored, got the story behind our recent shot at the moon. He went back to February 25th when Donald L. Putt, air force general, one of the big brass in research and development, appeared before the committee on armed services of the House of Representatives.

He said that the ultimate objective of the air force was to establish a missile base on the moon—a highly useful objective. There is no atmosphere and little gravity on the moon, so that less energy would be required “to shoot a warhead from the moon to the earth. Warheads could be catapulted from shafts sunk deep into the moon’s surface, and might provide a retaliation base of considerable advantage over earth-bound nations.”

But what if the Russians acquire moon bases also, and thus a stalemate of terror develops on the moon, such as now exists on our nice little earth?

General Putt had a ready answer: “We should not regard control of the moon as the ultimate means of insuring peace among earth nations,” (Which prompted Stone to comment that all these murderous monstrosities are represented as means of “insuring peace”). Bases on the moon, the General went on, would be only “a first step towards stations on planets far more distant, from which control over the moon might then be exercised.”

We let I. F. Stone pick it up from there:

— quote —

A missile base on, let us say, Mars could break a stalemate on the moon. Even if the Russians destroyed both the U.S. and its moon base in one

swift surprise attack, our base on Mars could then destroy both their moon base and their country. The advantage would hold presumably until they had established a similar missile base on Mars or some other planet, only to be checked again by the next move, which would perhaps set up artillery outside the solar system altogether. Thus, as the Pentagon maps it, peace by mutual terror would spread outward toward the far stars.

This seems to us a good time to recall the Latin word for moon, which is of course luna, and to suggest that before service rivalry explodes all over the skies, we establish a fourth branch of the defense establishment for space warfare and call it the Department of Lunacy.

— unquote —

Two Ways To Unity

REFORMATION SUNDAY prompted some wise remarks about Church unity. Those of our own Ted Ferris we reported last week. In New York the Rev. David H. C. Read, Presbyterian, had things to say—none of it new but still something for us to keep constantly in mind.

Declaring that there are two ways to unity, he said that we have to decide which is most truly in line with the will of God. One is the way of leveling down. If your religious convictions are sufficiently muted or diluted, it is always possible to reach a measure of agreement. The other method means seeking, not the lowest common denominator, but the highest common factor, and implies a passionate desire for truth.

“It is pursued by men and women who seek to meet their separated brethren, not in the valleys where beliefs don’t matter, but on distant mountain tops of still higher and truer faith. A strong, believing Catholic and a strong, believing Protestant often find, in spite of deep disagreement, a spiritual unity unknown to those who practice the easy tolerance of the apathetic.”

What Can I Expect From Christian Faith?

By W. Norman Pittenger

Professor at General Seminary

THIS is a natural question to ask, after we have listened to an exposition of Christian beliefs and practices with the intimation that it would be a desirable thing for us to accept them as our own. Supposing I do, we say, what will the result be? What have I the right to expect?

Something of the answer to this question has already been given. Perhaps you remember that back in the first and second articles, when we were talking about the situation in which man finds himself and the kind of needs which he feels, mention was made of perspective and proportion and power. What we need, for living human life with some sense of its dignity and importance, is to see things in their right proportion, to hold them in proper perspective, and to have the power which will enable us to handle them in the right fashion. And we also saw, when we were talking about that distasteful fact to which it points—that what we need, for living our human life in its truest and best sense, is help in seeing what the life of man is meant to be, and strength or grace to approximate, so far as we are able, the master-pattern.

Well, we have the right to expect something like that from our acceptance of the Christian faith, our participation in Christian worship, and belonging to the Christian fellowship. And down through the centuries, countless men and women have found that this is what they do receive through their loyal membership in the Christian community.

Religious Faith

BUT there's a warning that ought to be given; and this article is the place to give it.

Christianity is not magic. It is a religious faith. And this carries with it an enormous consequence. You must not expect, or if you do expect it you probably will not find, that Christianity works some instantaneous transformation in you. If you look for that you are pretty sure to be terribly disappointed. It may be—although I doubt it—that there are some such quick-change panaceas for human affairs; if there are, Christianity is not one of them. You have to work at it, and you have to work at it with

might and main, and you have to work at it for a good long time, before there will be any visible results.

It is certainly true that “by their fruits that we know them”, as Jesus said of spiritual attitudes and actions. But the fruits come slowly, ripening over the years; they are not quick growths of a summer's day. This is exactly what we ought to expect if Christianity is the rich and deep thing that in our last article we tried to show it to be. Furthermore, men and women are too ingrained in their self-centredness, and their sense of alienation and frustration has gone too long unheeded, for them to be able to become different people at the wave of a hand. When Jesus said that what we all need is metanoia, or a change of mind, which is what the word repentance is talking about, he was telling us to become people with an entirely different orientation from the one which we previously had. And that isn't a simple business; it's a long-range job.

This doesn't mean that there won't be some pretty immediate consequences. Of course there will be. There will be a sense of fellowship with others who are going our way. There will be participation in the life of a congregation which gathers regularly to do the same things together and which generates a spirit of togetherness and sharing which will do us a world of good if previously we have been struggling along in lonely isolation. There will be all the hidden and unseen, but none the less very real and effective, help which comes to us from sacrament and prayer. These, and things like them, are real enough and true enough and good enough; and we ought to value them highly.

Big Enterprise

IF I may speak personally on this matter, I should say that after a life-time of Christian belonging I find that it was only very gradually that I felt the basic certainties come alive and acquire a sort of unshakable quality for me. Yet all the while I have had the strong sense of a backing, a security, a sharing, in great things—even when I wasn't too sure of my own pro-

gress in understanding and accepting them. The Christian Church holds us, keeps us steady, gives us the assurance that we are part of a big and important enterprise.

Nor ought we think that if everybody should become a Christian, all the world's problems would be solved. Indeed, as I've tried to suggest, many of our problems would become more serious and we should find others of which we'd never even thought—and for this reason; that it is only from within the Christian understanding of human life that we can see possibilities and promises which are so rich and so wonderful, and failures which are so terrible and discouraging, that we had not noticed before because we had been taking a kind of worm's-eye view of life and what it was all about. But along with this new sense of the seriousness of our problems and the additional ones that come to light, we do get to know something much more important. We come to see that we are really justified by faith.

The phrase I've just used may puzzle some people, while others may think it's only a piece of meaningless religious jargon. But it is neither puzzling nor meaningless. It is simply factual. What it's saying is that when you have done the best you can in any given situation, you can only do one thing more—you can leave the results in the hands of reality itself, of God himself. If you've really done what you could, and done it in good faith, you can then honestly commit whatever you've done to God, and not worry too much about the final result. Only in that way does anybody find real peace of mind. After all, everything doesn't depend on us, as we know perfectly well. Why not recognize the fact and accept it humbly and gladly? In the religious life, above all, this means that we rest back finally on a trust that God is doing for us "better things than we can desire or pray for"; and that if we let him have our lives, in as great a measure of self-commitment as we can possibly manage, we can be sure that he will take care of us.

But notice that his taking care of us does not mean making everything nice and easy for us. If Christ had to go through the denial of his whole mission by those to whom he came, if he had to die on the cross, we ought not to think that our own lives will be a bed of roses. Life is never that way, as we all know. The question is whether we shall have the strength to take what comes, rather than hunt for some easy

escape from it. So we read in the New Testament that God works, in all matters, towards a good end for those who love him. This should not be understood to say to us that we'll have a sweet and lovely life. It should be understood as assuring us that, no matter what happens, God will never let us go, provided only that we keep our hand in his.

An Example

SO WE are enabled to live bravely and even joyfully, even when things are not going pleasantly in our life or experience. Perhaps each of us has known at least one person who illustrated this truth. I can think of one—an old lady, nearly completely blind and deaf, living in a home for elderly people, with no money of her own and none coming to her from anybody else. But her joy in life and the serenity with which she now meets, as she has always met, the almost overwhelming difficulties she has to face, make her a brightening and joy-giving person to all those around her. Her religious faith is, to my mind, pretty much out of date; she doesn't take a modern attitude on a lot of things which concern religious matters, and I'm sorry that she is this way. But the significant point is that she has the basic thing, the thing that counts. She has a faith which enables her to live bravely and gladly. And that faith could be shorn of its out-of-date theology and its antiquated way of looking at the Bible, without for one moment losing its strength and its force in her life.

What To Expect

WHAT can you expect, then, if you become a Christian? You can expect immediate fellowship and acceptance in a Christian congregation; you can expect the help that will come to you from worship, from sacraments, from prayer. You can expect to begin to get glimpses of perspective and proportion as to the way things really stack up in this world of ours, deeper than all the surface appearances. You can expect slow growth in grace or power for the meeting of obstacles and the changing of character. You can expect a gradual development of the assurance that you are on the right way and that you are surrounded by a great cloud of witnesses to that fact. You can expect some sense of cleansing from sin and some sense of the loving care of God mediated through Christ in the Church by your fellows in the community. And you can expect hard work.

Nothing that is important comes easy. The

Victorian scientist T.H. Huxley once said that it doesn't take much of a man to be a Christian, but it does take all there is of him. Exactly. Anybody can be a Christian, if he'll take the risk. But if he lets himself in for it, it's going to demand whole-hearted loyalty and devoted effort—in a great many ways which perhaps at the start one doesn't know about. Yet there will be one result which will compensate us, if we may put it that way, for all the trouble.

That result is the slow but certain growth within us of a conviction that life has meaning, that man is meant to live with decency and dignity, and that neither "faithless fears" nor

"worldly anxieties" can destroy the ultimate security which comes from the faith that, in some words from the New Testament, "we know whom we have believed, and we are persuaded that he is able to keep what we commit unto him."

To be a new man in Christ is worth anything and everything that we may have to do, or be called upon to undergo. For the new man in Christ is the real man: he is being conformed, lowly and maybe painfully, to Christ the express Image of God in manhood, the complete and real manhood which is God's will and purpose for us.

Next Week: Should I Give It A Try?

Should Science and Religion Bury The Hatchet?

By John Wren-Lewis

Christian Philosopher of England

IN THE course of the Darwin centenary celebrations this year the famous science-religion controversy which Darwin's theory touched off is being decidedly soft-pedalled. The truth is that the modern descendents of both parties in that controversy find the behaviour of their grandfathers a little embarrassing.

On the one hand there are few scientists today who are prepared to take a wholeheartedly destructive attitude towards religion — modern discoveries in fundamental physics combine with the moral exigencies of the contemporary world in inducing a more cautious mood—while on the other hand few Churchmen today want to be associated with the foolish obscurantism of those who opposed science in the name of a supposedly superior revelation.

I do not believe either side really stands to gain, however, by a tactful burying of the hatchet, for the result may well be—indeed all too often it already is—the acceptance by both science and religion of ways of thinking which fail to do justice to the full range of problems that face them. This had already begun to happen by the end of the nineteenth century, when there was a tremendous vogue for religious interpretations of evolution and evolutionary interpretations of religion.

These philosophers seemed to their proponents to gain the best of both worlds, and to provide for good measure a reconciliation between all the divers religions of the world—most notably, between Christianity, which was interpreted in

organic, evolutionary terms by emphasizing such elements as St. Paul's doctrine of the evolving Church, and the great eastern religions, which have used organic and evolutionary language for centuries.

In fact, however, this sort of synthesis, advocated in various ways by the neo-Hegelians (T.H. Green, Bernard Bosanquet, R. L. Nettleship, etc.), by the "emergent evolutionists" (Bergson, Samuel Alexander, Lloyd Morgan, etc.), by the exponents of the "new theology" (Pringle-Patterson and the Rev. J. R. Campbell) and by the various theosophical schools (in which I include Rudolf Steiner and such latter-day exponents of the "perennial philosophy" as Gerald Heard and Aldous Huxley), did not really do justice to either side of the Darwinian controversy. It was as much a premature synthesis as the "Medieval synthesis" had been, even though it was a good deal wider in scope.

Natural Selection

TO BEGIN with, it failed to grasp the real nettle of Darwin's case, which by its emphasis upon the role of natural selection from random variations in organic evolution in fact undermined the teleological notion of evolution which was the dominant concept alike of eastern religious philosophy and of Hegelian idealism.

This, of course, was one of the things Darwin's ecclesiastical critics objected to, although, as I shall try to show, there was no real need for

them to have done so, inasmuch as no theory of this kind can possibly constitute a threat to religious belief as such.

To think it does is to misunderstand either the nature of scientific explanation or the nature of religious belief or both, and probably both misunderstandings were involved in the controversy that raged around Darwin.

ON THE one hand, as Prof. John MacMurray has frequently pointed out, scientific theories do not give us knowledge of the world at all, inasmuch as they presuppose knowledge of the world. The statement that water is H^2O would be utterly meaningless unless we already knew what water was in practical experience.

Scientific statements are essentially abstract analyses of what we already know in experience, carried out on the basis of certain presuppositions. Religious belief, on the other hand, rests first and foremost upon experience itself, and one of the principal philosophers of science of our own day, Prof. Herbert Dingle, has pointed out succinctly that "it is inconceivable that experience should ever be refuted by deductions from experience."

Consequently no scientific theory, which analyses how one element of our experience is related to another on the basis of certain general schemata such as space, time and matter, can ever in itself be a threat to religious belief, which springs directly out of our experience of living personal life in relationship with other persons.

Specifically, the theory of the evolution of species by natural selection from random variations cannot possibly affect the indubitable fact that we are persons, directly involved in moral encounter with one another and with the Transcendent Being called Love.

If religious belief is really grounded in this latter experience, it is the branch we sit on to do all our thinking, including our thinking about the evolution of species. It is therefore inconceivable that the latter should in any sense explain away the former.

The most it can do is to complicate our attempts to understand our basic personal experience, and the task of a religious philosopher is precisely to sort out such complications, which he will do by relating the categories of explanation in terms of which scientific theories are couched to those proper to the description of personal life itself.

Now one thing which Darwin's explanation of organic evolution did was to cast doubt upon the

ultimate validity of organic concepts, and this, I believe was an achievement of immense positive importance for science and religion alike.

It is ironic that this aspect of Darwin's achievement was completely overshadowed by the emphasis placed on the idea of evolution as such, which is, as I have said, much older than Darwin. Even in the modern West it dates back to Hegel, and there have always been trickles of influence in Europe from the East, where it is very ancient indeed.

It is my belief that, if they had only been able to see the situation clearly, the ecclesiastics who attacked Darwin should really have welcomed him as an ally, for in spite of all their errors there was something genuine for which they stood, namely a determination to prevent the religious truth of human personality being submerged in a general theory about human life which took organic notions as ultimate—and Darwin's view of evolution really represented an undermining of all such theories from the point of view of biological science itself.

Unfortunately, the Churches' perception of religious truth had got itself hopelessly muddled up with pseudo-scientific theories of creation and history which were not essential to Christianity at all, and so the same mistake was made as with Galileo, and institutional Christianity was caught hopelessly on the wrong foot, defending obscurantism.

Defending Evolution

AND by reaction, scientists in general were driven into the position of defending evolution, and with it the principle of organic thinking, as if it were ultimate, with results which are today impeding the progress of science itself, as I argued in my first article in this series.

My case there was that although it was necessary for men to learn the logic of organic thinking before biological science could become fully scientific, it is as fatal to the progress of science for organic categories to be regarded as ultimate as it was earlier on, for mechanical categories to be regarded as ultimate. For science cannot stop short at the study of organic life any more than it could stop short at the study of purely physical progress.

It must press forward to the study of personality itself, and it is impossible to think properly about personality, even from the limited point of view of science, if the ultimate logical categories available are organic ones, just as it is

impossible to think properly about growing things if the only logical categories available are the mechanical ones of traditional Greek logic.

Categories Needed

BUT religion also is frustrated and distorted if it has only sub-personal categories in which to express itself, as I argued in my last article. And while the need for these categories in the scientific field is only very recent (since experimental science itself is pretty new on the historical stage, and it has not long had enough understanding of the sub-personal realms of existence to make it worthwhile to turn to study personality) the need in the religious sphere is as old as systematic thinking itself.

The so-called religious philosophies, of East and West alike, have not really been religious philosophies at all, in that their logic has not been really appropriate to the realm of full personal life. They have been philosophies of religion, attempts to articulate the truths of religion in terms derived from other, sub-personal fields of experience, and inevitably the truths have been distorted in the process.

The great Christian philosophies of the Middle Ages were really attempts to express Christianity, which Berdyaev describes as "the revelation of personality," in terms of the logical structures developed by the Greeks, which were essentially mechanical.

Dante's Universe

ILLUSTRATED in my last article by reference to a recent book on Patristics by Dr. E. L. Mascall, but perhaps the most telling illustration is Dante's *Divine Comedy*. This has been called the perfect translation of St. Thomas into poetry, and in fact the whole structure of its imagined universe is geometrical and mechanical. There can be little question of the genuineness of Dante's religious vision, but in his poem it is almost strangled and rendered lifeless by his theology.

It was dissatisfaction with this state of affairs, as often as not, which eventually drove European thinkers like Berkeley, Hume and Kant to attack the Mediaeval synthesis, for although the result of their attacks was often to weaken the grip of institutional religion on European culture, and hence to spread "secularism," the original motive for the attack was in many cases profoundly religious, a desire to save Christianity

from being disembowelled by alien thought-forms. And this same motive played a large part in Hegel's formulation of organic logic.

Hegel's own system, however, was still not a religious philosophy; it, too, was a philosophy of religion, as he himself fully realized, and so were all the subsequent philosophies and theologies which presented religion in terms of such basic concepts as the evolution of creative expressions of the Universal Consciousness, and the fulfilment of individuality through loss of self in the Universal Consciousness.

As Kierkegaard saw when he attacked Hegel (or Bishop Gore when he attacked the Rev. J. R. Campbell in "The New Theology and the Old Religion"), such terms fail entirely to do justice to some of the most fundamental truths of religion.

For example, it is fundamental to all really personal life that individuals are valued for themselves, in love or friendship, not for their contribution to some greater whole; and it is equally fundamental to the religious understanding of personal life that the immanent-transcendent universal "in whom we live and move and have our being" is experienced as Thou, not as a sort of super-I behind all our separate consciousnesses. To emphasize St. Paul's phrases about "Christ in me" to the exclusion of the primary Thou-ness of God is to distort Christianity in the name of philosophic consistency.

Organic Ideas

THE real reason why so many philosophers of religion at the end of the last century and the beginning of this thought they had discovered in these organic ideas the "one religion behind all religions" was, in my view, simply that the great Eastern religions had long ago suffered just this distortion.

Because there had been no development of mechanical thought-forms in the East to anything like the same degree of precision as in Greece, the transition to general organic thought-forms (of a rather vague kind) had been accomplished much more easily and much earlier there, but they were no more expressive of the real religious impulse behind Taoism, Hinduism or Buddhism than the Medieval forms were of Christian truth.

All that was discovered by the theosophists, the evolutionists and the Absolute Idealists was a similarity of philosophic forms between the

ancient Eastern religions and the new modes of expressing Christianity.

The more conservative Christian theologians who objected to these syncretist tendencies had a good deal of right on their side, although here, too, the Churches all too often got "caught on the wrong foot" by muddling their case—in this instance, by muddling a right and proper protest against the submerging of Christian truth in alien philosophical categories, with a quite false claim that Christianity alone has any truth.

All Are One

IN REALITY, I believe, there is a sense in which "all religions are one," to use Blake's phrase: at the core of them all there is the same "revelation of personality," and if it has become distorted out of all recognition in many of the non-Christian religions this is no excuse for Christians to take up a bigoted attitude, since it is necessary to admit that the truth has been distorted in historic Christianity, too, to just as great an extent as in the East, even if in different ways.

Where I think Christianity is unique—and it is vitally so, but we do no service to Christianity by claiming the wrong sort of uniqueness for it—is in the very fact that it does seem to have the power to break through alien philosophical forms and create new ones.

In our own day we are witnessing in Christendom a new transition similar to that inaugurated by Hume, Kant and the rest when the "Medieval synthesis" broke up. Today, the supremacy of organic modes of thinking is everywhere being challenged—by the paradoxes and frustrations which they generate in psychology, and by the "logical positivist" and existentialist movements in philosophy itself.

Inner Motive

AND once again, although the effect of these movements often appears to be the discrediting of religion, its inner motive is in various ways a concern for the true character of personal life which is frequently explicitly Christian, and even where it claims to be atheistical is only explicable in terms of the influence of Christianity on our culture.

But because of the spread of Western science and technology, this transition is being felt all over the world; and because the organic thought-forms against which the revolt is taking place in the West this time are similar to the age-old

philosophical forms of the East, it seems at least possible that the leaven of Christendom is about to bring forth a liberation of the truth of all religious traditions everywhere from the distortions of sub-personal thought-forms.

Don Large

Local Option

NOW I think I've finally heard everything. You won't believe the following item, but I'm afraid it's unfortunately true. It seems that 175 ministers of the Missionary Baptist Association of Arkansas have voted to request that Congress make integration a matter of local option.

With the Psalmist, we find ourselves crying, "How long, O Lord, how long?" And how far, O Lord, will these brethren go? As the Christian Century puts it, imagine "the law as a local option! Common humanity as a local option! The divine imperative as a local option! O Lord."

There's no way of knowing what our Missionary Baptist brothers considered to be the authority for their action. But it's certainly hard to believe that our Founding Fathers—or, for that matter, the Almighty Father himself—had local option in mind when considering the supreme law of the land or the supreme law of the Lord.

And when Jesus Christ laid down the flat fiat, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself," it's safe to assume that the question of local option did not even remotely enter the divine picture.

As a matter of fact, however, the voting of these Arkansas Baptists reminds us of how often most of us tend to treat ultimate duty—whether secular or celestial—as merely a local option. Obedience is fine for the other fellow, but not necessarily desirable for ourselves.

For example, 'tis most commendable that certain of the brethren should give sacrificial support to the Church as the body of Christ in history. But please, Lord, don't expect us to go all out on this Every Member Canvass business. We're busy tossing our tokens to The Sons of the Beat Generation and to the Daughters of I Will Arise (Pocohontas Wigwam Wampum). And please don't ask us to share in any diocesan enterprises. We naturally enjoy the fruits of such sharing, but meanwhile we'd prefer to sit

around as innocent bystanders. And as for worshipping God each Sunday in his church, we regret that he made that request one of the divine imperatives. Local option would have been smarter.

One wonders whether our Baptist friends realize what the logical result of their logic would be? The essence of fair play the joys of self-sacrifice and the fruits of God's love—all would turn to dust and ashes in our mouths. Our republic would be smashed into empty shards, and our worship of God a blasphemous mockery. This is what inevitably occurs when we adjust ourselves to our own wills, rather than to the will of Almighty God.

Which reminds me of a cartoon I ran across the other day. The woman sitting in the office of the psychiatrist says to him, "I'm fed up with being adjusted. How do I get my neurosis back?"

The answer is easy, madame. Where matters of ultimate imperatives are concerned, just follow a simple course of local options.

But on judgment day I'd guess that the choice between Heaven and Hell will not boil down to a mere matter of local option—not even for the Missionary Baptist Association of Arkansas!

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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The WITNESS — Tunkhannock, Pa.

Pointers for Parsons

By Robert Miller

"OH THE pride of the Church (of England) exemplified in the lowest and meanest of its sectaries!" So said the wife of the Methodist preacher in Lavengro. Does some of that pride cling to our skirts? How many ministers of other communions would say, "yes?"

Why are we so proud? Is it because of our missionary zeal or our love of social service? If so, it's not well-founded. Is it because of our Prayer Book and our dignity? The first was fortunate and the second is no great merit. Whatever our reason for pride it does nothing to commend us to others.

Do we think that we have a purer faith than our brethren? They don't. Do we long for Church Union more than they or do more to prevent it? Yes to both. We believe in marriage but not in co-habitation. Do we feel ill at ease with our "separated brethren?" Oh yes. Do we think we have everything they have and something more besides? Oh yes.

Yet what is more stifling than the company of too ardent Episcopalians or more depressing than the ideas of the "ultra-high." We could have a loving and appreciative friendship from other Churches but not if we are like the little Kenwigses in one of Dickens's books who declared, "we're not proud, because Ma says it's sinful."

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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BOOKS...

Kenneth Ripley Forbes
Book Editor

Right Or Wrong. Illustrated by Gregor Thompson Goethals. Seabury. \$1.95

This is a new and revised edition of the Teacher's Manual for use in teaching Grade 4 in the Seabury Series for Christian education. A well chosen bibliography is included and a list of audio-visual aids. Filmstrips may be bought and films rented from the Film Library at 281 Fourth Avenue, New York.

The Brave New World. By Helen and Scott Nearing. Social Science Institute. \$3.50

This is a book which will not please the American state department because it is concerned entirely with facts observed and studied by competent trained social scientists and

in no way colored by consideration of the economic and political policies of the present United States government. It will consequently be valuable reading for that small minority of American political leaders who are convinced that we are being led into a disastrous impasse by our present foreign policy. It will be welcomed too by many more leaders of British public opinion.

Scott Nearing is a veteran sociologist and teacher of economics for the past 50 years. He knows no allegiance to any political party or sect, but consistently calls the shots as he sees them. Since it had been twenty-one years since either Dr. Nearing or his wife had been in Russia and thirty years since he had last visited China, they determined now to see things for themselves in both these countries, which they did by spending the winter of 1957-58, first in Russia and then in China. The present book is a careful report on their experiences and observations in both countries. It deserves careful

reading by everyone who aspires to some knowledge of the facts of present-day life in these countries, not toned down by any political or military preconceptions nor accommodated to the exigences of the foreign policies, either East or West. The publisher can supply this book directly to the reader from his office in Harborside, Maine.

The Gift Of Grace. By Arthur A. Vogel. Seabury. \$1.00

This is an outline of an adult reading and discussion course of five sessions on the subject of power in relation to God grace. It is available for parishes for the 1958-9 season. *Belief And Behavior.* Seabury. \$2.50

This is the new Leaders' Guide for Course 1 of Senior High School grades. It has an excellent bibliography for teachers who mean business in the task set them of interpreting religion to the keen questions of older teenage youngsters.

KEEPING PACE

IN THIS the Age of the Atom great emphasis in education is being placed on science and technology. Important as this is, the training of teachers in religion and morals must keep pace to meet the needs and demands of a changing society.

It is the Church's seminaries that are dedicated to this end by providing training of the highest standard. Theological Education requires the support of every member of the Church.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY, Alexandria, Virginia; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.

Churches Urged To Heal Divisions At Conference In France

★ An appeal for an end of the divided condition of Protestant Churches in predominantly Roman Catholic countries of Europe was made by Prof. Henri D'Espine of the University of Geneva. He spoke at a conference held in France which was attended by about eighty leaders of churches in Belgium, Spain, France, Italy, Portugal and Switzerland.

Declaring that division is one of the "characteristic features" of Protestantism in predominantly Roman Catholic lands, he said that "even fraternal collaboration is ruled out."

"Sometimes," D'Espine explained, "the causes are doctrinal, and sometimes, in some areas, there is a multitude of independent missions whose work is very difficult to unite."

The chairman said that besides striving for closer cohesion, the Protestant Churches in the Latin countries should act as watchmen to "vindicate the rule of law and stand for religious freedom."

"Religious freedom in the Latin countries," he said, "is largely dominated by the question of the relations between Catholics and Protestants. These relations vary widely from country to country."

W. A. Visser 't Hooft, secretary of the World Council, urged the delegates to "let the gospel speak for itself in all its simplicity, nakedness and purity. If other things are added to

Christ they detract from the statue of Christ himself."

He said many Protestant churches in the Catholic countries are "poor and humble," but have "the immense advantage of being able to proclaim the simple and pure message of Christ alone."

The speaker stressed that in addition to the division between East and West, there is a rift in the world "between capitalized and under-capitalized countries."

He said that Christians are rightly concerned about the very small amount being done to bridge the gulf, which seems to be widening with the coming of atomic energy for peaceful purposes.

Pointing to the United States, he said there is "a search there for security in every realm, and American foreign policy is explained by this quest. But there is not enough long-range, deep work being done to render atomic armament no longer necessary."

Visser 't Hooft said that, on the other hand, he had noted a marked change in the spirit of American Christian youth in the past 20 years.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

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He said they are now beginning to demand "a Christian message centered on Christ and the Bible. Twenty years ago, Kirkegaard was practically unknown in the United States, but today you can buy of his works for 25 cents in the drugstores. The Gospel is piercing the walls of security."

CHURCH CONTRIBUTIONS REACH RECORD FIGURE

★ Contributions to 52 Protestant and Orthodox Churches reached a new high of over two billion, 206 million dollars in 1957. It represented an increase of \$165-million.

Fundamentalist Churches were, as usual, highest in per capita giving; Pilgrim Holiness, \$206.85; Wesleyan Methodist, \$204.97; Seventh-day Adventists, \$203.97.

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BACK CLERGYMAN IN TAX DISPUTE

★ Twenty-eight ministers requested Episcopal and Presbyterian authorities not to yield to pressure for the removal of a pacifist pastor who refused to pay part of his federal income tax he felt was for war.

He is the Rev. Maurice McCrackin, of the West Cincinnati-St. Barnabas Church, racially integrated mission congregation jointly supported by the diocese of Southern Ohio and the Cincinnati presbytery.

The clergymen, who represent several denominations in Ohio and adjacent states, signed a petition which asked the two bodies to support McCrackin's "right to make his conscientious testimony to the will of God" as pastor of the church. The petition was circulated by the Fellowship of Reconciliation.

Arrested last September for refusal to pay the full income tax, Mr. McCrackin was released the same day without bail.

Pointing out that McCrackin "has been publicly criticized and attacked," the petition noted that the presbytery in February, 1958 considered but declined to remove him from his pastorate, which he has held 12 years. It added that he had each year for 10 years

publicly announced his action on the tax issue.

"The Christian Church," the petition continued, "has for years recognized the right of laymen as well as clergymen conscientiously to refuse participation in war. Some draw the line at refusing to engage in combatant service, others in refusing any military training or service. A few, such as Mr. McCrackin, cannot conscientiously pay the percentage of taxes that are used for military purposes.

"While most of us would not draw the line at the same point as Mr. McCrackin, we do earnestly call upon the Church in all its branches to support this expression of Christian conscience. We ask that neither pressures within nor without may cause the Church to yield in the support of Mr. McCrackin's right to make his own conscientious testimony to the will of God while serving as pastor of St. Barnabas Church."

BUDGET INCREASE IN CONNECTICUT

★ The special convention of the diocese of Connecticut voted a budget of \$560,644 when it met October 30th to hear the report of a special committee appointed earlier by Bishop Gray.

It contains \$264,479 for the work of the national Church; \$291,255 for missionary work in the diocese; \$4,910 for its share of work in the province of New England.

In addition the new record budget provides for secretaries of education and missions; an item for additional offices at the diocesan house; and a sum for building new missions.

Delegates also went on record as favoring a million dollar revolving fund, to be raised in the next ten years, so that non-interest loans can be made to parishes and missions for plant expansion.

A meeting was held in Hartford on November 2nd, attended by people throughout the state, when Bishop Gray and others explained the program for expansion.

The Seabury Advent Book for 1958

I Remember Jesus

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THE WITNESS

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NEW YORK CHURCHES DEAL WITH HEALING

★ Four New York churches joined for a series of four meetings on various phases of healing. Sponsoring the meetings are Madison Avenue Presbyterian; Central Presbyterian; the Epiphany and St. James Episcopal Churches, with sessions held on successive Wednesdays this month in these churches.

Dr. Robert W. Laidlaw, psychiatrist, spoke on spiritual healing; William H. Kennedy Jr. speaks on Carl Jung's psychology; Sylvia Jaffin Liese, domestic relations court judge, speaks on the healing of the city, with the final meeting on the healing of the Church with the address by the Rev. E. Carson Blake, former president of the National Council of Churches.

BACKFIRE

Berton S. Levering

Rector Emeritus, All Saints, Detroit

After reading *Second Epistle of Thomas to William*, I address you in this familiar fashion as My Dear William. Thanks be to God for Thomas and his palatable words of wisdom. And may I encourage you in your great work to bring more and more liberal thinkers in the picture.

Osborne R. Littleford

Dean, Cathedral, Orlando, Fla.

I have just read the October 30th issue of *The Witness* and I commend you on the splendid coverage you have given the General Convention. As a Deputy I have taken many notes during the two weeks I spent in Miami Beach, but on page six of *The Witness* entitled "Convention Bits" you have done a splendid job of condensation. Congratulations! I want to correct one error how-

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ever. You make the statement that the New York Times is probably the only paper in the country to print the Pastoral Letter in full. I wish to state that the Orlando Sentinel, which is the morning paper here printed it without deletion on October 27th.

Again thanks for a good job.

Archibald Craig

Layman of Oxford, Pa.

It is all right to talk about religion being necessary to life, but why the Christian religion? And why talk of science as though it dealt only with inanimate forces? There is also sociology and ethics, the study of human nature. Let us try to limit our beliefs to what does not contradict our knowledge.

Scientists know, for instance, that the story of creation in Genesis is largely untrue, yet most Christians are obliged to accept it as fact. Many of us reject miracles, but all Christians are obliged at least to profess belief that a man died and returned to life.

Jesus was a scientist; a student and expounder of human nature and the way to fit conduct to it. You cannot serve God and riches. God is love, and riches is possible only by the denial of love. Yet Christians have so far not seen fit to translate that into the vernacular. Why? Because of imperialism, of feudalism, of capitalism, of all the ways of legalizing riches, the ability of some to live at the expense of others.

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EP 5, Thurs., Sat. HC, 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

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Belief in the resurrection has prolonged the injustice of getting something for nothing and has forced its opponents to get outside religion in order to establish the only means by which men can live in peace and brotherly love.

Howard R. Erickson

Layman of Collinsville, Conn.

Our country has been called a "Christian" nation during all its history. Yet an examination of the activities of its people show a noticeable lack of the Christian spirit. Many tell us that it is a "hard, cruel world" and this describes our country very well. Our business and economic system is based on selfishness and greed. "The devil catch the hindmost", seems to be the national motto. In world affairs we are evidently supporting the most reactionary governments, such as Franco Spain and Nationalist China. Let us hope that our interventions in the Far and Middle East will not lead us into an atomic war. In general we might say that the spirit of Jesus is greatly needed in our business system as well as in our attitudes in world affairs.

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