

The **WITNESS**

JANUARY 1, 1959

10¢



LEADERS AT E.P.F. CONFERENCE

Bishop Lawrence, retired of Western Massachusetts, Bishop Sadiq of India, the Rev. John R. Yungblut, rector of St. John's, Waterbury

Episcopal Pacifist Fellowship Number

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In Leading Churches

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

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munion, 12. Wednesdays: Healing
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The WITNESS

For Christ and His Church

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



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

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In Leading Churches

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

Story of the Week

Episcopal Pacifist Fellowship Reviews Events of Past Year

★ Outstanding events in the activities of the Episcopal Pacifist Fellowship during 1958 were the annual Seabury House conference held in August, the annual meeting at Washington, D.C., in January, and the Midwest conference at Orleton Farms, London, Ohio, in April.

The Rt. Rev. John W. Sadiq, Bishop of Nagpur, India, and vice-president of the Indian F.O.R., was the leader of the Seabury House conference in Greenwich, Conn., August 26-29. Bishop Sadiq gave five lectures on "Our Christian Commitment to Peace" in which he stressed the need for the Christian

pacifist to view his ministry not narrowly as an obligation to denounce war but as a commitment to insure the abundance of life for all men by ministering to the economically and morally disinherited, to the exploited, to those in need of healing, and to the victims of racialism, caste systems, and all other such outrages against the dignity of man.

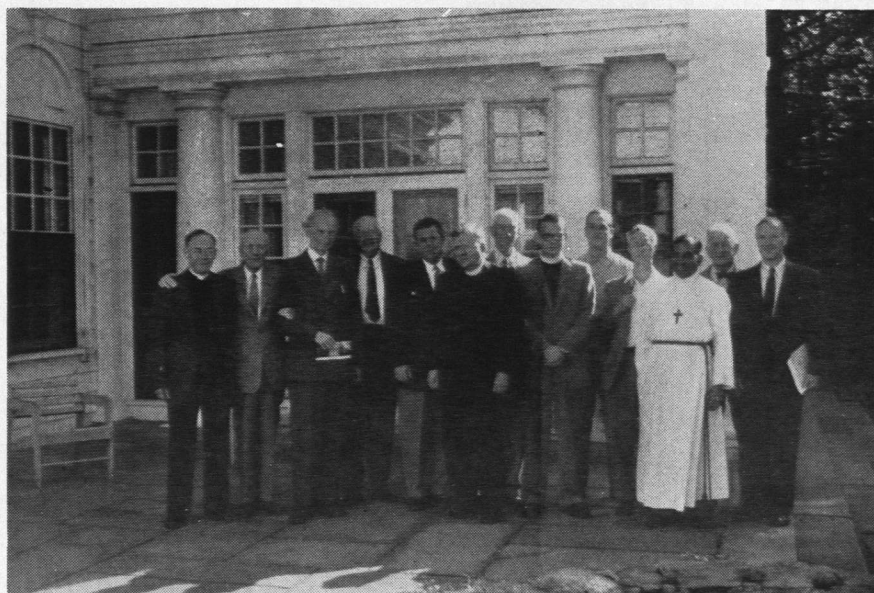
The conference chaplain, the Rt. Rev. William Appleton Lawrence, retired Bishop of Western Massachusetts, led the daily chapel services with his "Meditations on the Prophet Jeremiah."

The conference was attended by some forty members with many others visiting some of the many lectures.

Other speakers at the Seabury conference included William Huntington, crew member of the Golden Rule, who shared his recent experiences in the Pacific with the group; the Rev. A. J. Muste, secretary-emeritus of the F.O.R., who spoke of the peace tour he led throughout Europe and in Russia last summer; the Rev. Robert L. Beggs, who showed his own movie and slides of that tour; the Rev. Artley B. Parson, returned from lengthy visits in India and South Africa, who spoke of conditions in both countries and showed slides of the life there; Pastor Rudolf Daur, Lutheran minister from Stuttgart, who told of his longing for the reconciliation of the people of divided Germany; the Rev. John Nevin Sayre, who reviewed the overseas work of the E.P.F.; and Mrs. Margaret von Selle of Cincinnati, who gave an account of her work among clergy and young people in that area.

Vera Brittain, English pacifist and well-known author, addressed the annual conference in Washington, D.C., in January. The Orleton Farms conference in April featured the Rev. Canon Charles E. Raven of England as leader and the Rev. Canon John Frank of Toronto as chaplain.

During the year members of the E.P.F. have also enjoyed informal meetings with Canon Raven and his wife, with the Rev. Ralph Richard Keithahn, president of the Indian F.O.R.,



CLERGY ATTENDING E.P.F. CONFERENCE

Wolcott Cutler; John Nevin Sayre; Rudolf Daur; Bishop Lawrence; Robert L. Beggs; Newton Howden; George Paine; Freedom Wentworth; Robert Pollard; John F. Davidson; Bishop Sadiq; Artley B. Parson; John R. Yungblut. Absent when taken: Samuel McCain Jr. All pictures in this number were taken by Wolcott Cutler

and with Hildegard Goss-Mayr, traveling secretary for the I.F.O.R., from Vienna.

Make Plans For 1959

★ At the annual meeting of the Episcopal Pacifist fellowship to be held in Boston, Friday and Saturday, January 16 and 17, Professor John W. Brush of Andover Newton Theological Seminary will speak on "Sages and Exemplars of Christian Pacifism."

The fellowship will meet for its two-day convocation at Boston's Emmanuel Church, beginning with dinner on Friday night. Professor Brush, well known Christian pacifist and long-time F.O.R. member, will be the speaker of the evening. Saturday's proceedings will begin with an early service of Holy Communion, at which the Rev. John R. Yungblut, chairman of the E.P.F., will celebrate, assisted by the Rev. Harold Sedgwick, Rector of Emmanuel. Breakfast will be followed by the annual business meeting.

The annual meeting marks the beginning of another active year for the E.P.F. during which the Fellowship will celebrate its twentieth anniversary. Scheduled events include a mid-west spring conference, April 10-11, at Orleton Farms, London, Ohio, at which the Rev. Ralph Richard Keithahn, president of the Indian F.O.R. will be the chief speaker.

A young people's conference, an innovation for the Fellowship, is also to be held at Orleton in April, with Frederick Eastman of the I.F.O.R. among its leaders.

E.P.F. members also hope to have a good representation at the Church peace mission conference in Evanston, Illinois, April 21-23.

The annual Seabury House conference held in Greenwich,

Connecticut, each summer is scheduled for August 25-28, with the Rev. Albert Edward Day as leader and the Rev. Paul Roberts, conference chaplain.

Plans will also be made for special services in the fall commemorating the twentieth anniversary of the E.P.F., established November 11, 1939.

Among the projects to which the E.P.F. will continue to give financial support through its overseas program this year are K.K. Chandy's "boy's town" in Kerala, India; the work of the Rev. Arthur Blaxall, chairman of the South African F.O.R. and founder of an interracial Christian conference center at Wilgespruit; the Maison de Reconciliation in Versailles, France, the peace center managed by Pastor Andre Trocme and his wife Magda; the Vienna center at which I.F.O.R. secretaries Hildegard Goss-Mayr and her husband Jean Goss conduct numerous conferences concerned with east-west reconciliation; the production and distribution of Japanese Christian pacifist literature in cooperation with

the Japanese F.O.R.; the work of Siegmund Schultze in opposing remilitarization and in defending conscientious objection in Germany and of Wilhelm Mensching, director of Freundschaftsheim, international peace center at Buckeburg.

New commitments in support of reconciliation elsewhere include financial aid to the peace magazine of Dr. Daniel Lura-Villanueva in Buenos Aires and to the work of the Rev. Shelton Hale Bishop, well known Negro pacifist, now in Honolulu.

BISHOP WARNECKE HEADS COMMISSION

★ Bishop Warnecke of Bethlehem has been named chairman of the department of social relations of the National Council. It comprises divisions on health and welfare services; urban-industrial work; citizenship; world relief and refugee work.

He has also been named chairman of a committee on housing, which has the responsibility of securing a new National Council headquarters in New York.



PACIFIST LEADERS

The Rev. Samuel N. McCain Jr.; the Rev. Artley B. Parson; Mrs. John Nevin Sayre; the Rev. John Nevin Sayre; Winifred Mann; Pastor Rudolf Daur

Bridges Between East and West Stressed In Fellowship Work

By Hildegard Goss-Mayr

*Secretary, International Fellowship
of Reconciliation*

★ A year and a half ago we were able to open in Vienna with the help of the Episcopal Pacifist Fellowship and International Fellowship of Reconciliation a peace center, one of the cells that try to present Christ and his love towards all men in a world that prepares itself for total destruction. Vienna as the capital of a neutral country, situated only about 60 miles west of the Hungarian border, is destined by its geographical, historical, sociological and political background to build bridges between east and west.

We were able to open our center at Whitsuntide 1957 with a conference on non-violence. Some 15 young Polish Christians participated, who since that time have reflected, studied, and deepened what we discussed in Vienna. When we visited them on our way to Russia in 1958, they had prepared in the Club of Catholic Intellectuals in Warsaw a meeting in which more than 150 people participated. The speakers were Andre Trocme of Versailles, Allan Chalmers of the U. S., and my husband, Jean Goss, who now shares our work in Vienna.

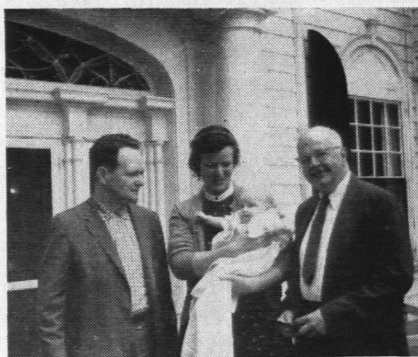
To strengthen the discussion of Christian nonviolence, our Polish friends will publish in their periodical "Wiez" (Bridge) in the near future a series of basic articles on pacifism. Perhaps Poland, whose history is marked by suffering, by a hard struggle for survival, will find, under the pressure of its political situation, a brighter and more peaceful future through the nonviolent way.

A very different kind of

experience was our first visit to Moscow in the summer of 1957 to the World Youth Festival. We felt the great value of this contact with eastern youth as well as with the Russian people with whom we conversed freely.

In the summer of 1959 the World Youth Festival will come to Vienna. 15,000 young people, mainly of Communist inspiration, will be in our city, will see western life, western culture and western Christian faith. It will be a great chance to give testimony of the Christian peace message, which is so much needed in our times. It will be our task to discover the ideal and ethical values that lie in the hearts of many of these young people; it will be our responsibility to touch them with the warm friendship that springs from true Christian love. Our center will serve for meetings and talks, and one of our special aims will be to bring together young people of those nations who are hostile to each other. Already we are in contact with the festival committee and preparing our contributions and testimony.

Our last journey to Russia (Moscow and Leningrad) in the summer of 1958 with a group



BISHOP LAWRENCE with his daughter, Betty, his son-in-law, the Rev. Dale Van Meter, and their daughter, Linda

of pacifists, at the time of the Lebanon crisis, made us realize more than ever the serious danger of war, east and west being firm in their determination to defend themselves if necessary with atomic weapons; but we also felt for this very reason the extreme necessity to bring people from east and west together, to create friendship and understanding between Russians and Americans. With the same arguments eastern and western governments, eastern and western Churches speak in favor of national defense, both out of — often — very high ethical reasoning. But so much fear, distrust and misunderstanding have piled up which have to be overcome. There is one big cry for peace among the Russian people—and it comes from the bottom of their hearts—and we all know how much the simple people of our own countries desire peace. Let us—all of us lay one brick to build this peace.

Hope For Reform

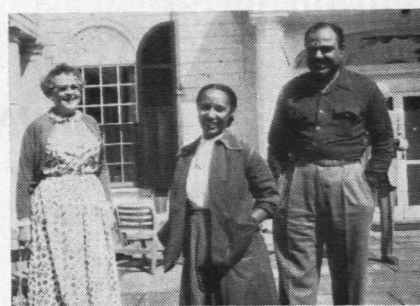
During this visit to Russia we were able to meet some of the finest of Russian youth. A young engineer told us the history of a movement of young Russian intellectuals, in which several thousands participate with the aim of renewing the original inspiration of socialism as it was conceived by Marx and Lenin. In great and powerful demonstrations they protested (1956) against the impurities of dictatorship, bureaucracy, political suppression, etc., and they found in Mr. Khrushchev an exponent of their ideas. Their criticism has been, and is still, expressed through the youth organizations and the labor unions. Several reforms in the agricultural field, in the payment system, in the field of politics, where there is greater freedom now, are due to their work, which is going on. We were deeply impressed by the

high level of their moral and ethical principles and discussed with them what we consider the revolution mankind waits for, the revolution that extends beyond the material to the spiritual level of human existence and brotherhood.

We became newly aware that there is among this young generation a trend to search for the spiritual side of man. A personal experience with an outstanding young person, who, being a convinced Marxist has discovered the eternal spiritual values in man through what we might call a mystical experience,

confirmed this development. To bring the full truth about life, the joy which rests in the knowledge of the fulfilment of life and truth in eternity, together with the economic revolution to the collective unity of man—this is their aspiration.

For us it remains to prepare ourselves to become more and more the instruments of God to serve this youth, in whom he wants to manifest not only his love, joy and beauty, but through whom he wants to teach us the responsibilities that we carry as Christians towards the collectivity of man.



ATTENDING: Helen Gillette; Margaret Lawrence, secretary of the E.P.F.; Charles Lawrence, national chairman of the Fellowship of Reconciliation

Pastor Reveals European Opinion And Offers Action Program

By Pastor Rudolf Daur

Editor's note: Back home after a six-week visit to America, the Rev. Rudolf Daur, pastor of the largest Lutheran congregation in Stuttgart, West Germany, sent this message to his American friends, members of the Episcopal Pacifist Fellowship, with whom, last August, he shared his deepest convictions concerning Christian pacifism. Pastor Daur was one of the few Protestant clergy in Europe able to maintain both their pacifism and their pulpits throughout world war two. His words, written in mid-October, reveal something of the present climate of opinion in his country and issue a plea for the kind of truth and love which alone can effect human reconciliation.

★ The first Sunday I was again in my dear old Stuttgart, Martin Niemoller, the highly respected Church president and at the same time the simple brother, spoke in one of the biggest halls here. His topic was "Anxiety—but of what?" He spoke impressively about the frightening situation today, the menacing, deadly dangers, and about our task to make way for justice and humaneness.

When, after his lecture, we went downstairs together, I spoke with Niemoller about a question I have asked myself over and over again: why are these convictions which seem so clear not seen and understood by so many righteous, well-meaning people, by serious Christians who try to do their best? This same question was put to me by many who, with deep emotion and grateful assent, wrote to me later of Niemoller's talk. Others, however, were grieved by or disapproving of his words. One such response, an essay, came to me from the "Rheinische Merkur," a newspaper which shares the opinions of the Bundeskanzler, its author Dr. Wilhelm Ropke of Geneva.

Professor Ropke is a well-known political economist, a man full of spirit and knowledge, a humanist. We cannot doubt for a moment his wish to seek the best for his people and humanity and to defend it, nor that he is an advocate of freedom and responsibility. But what he writes seems to me to be a painting in black and white

which I can read with astonishment only: all the devilry is on the side of the Communists. He agrees to the statement of a French friend (and quotes it) who replied to the remark that the Communist leaders were no cannibals: "God grant that they were only cannibals." As long as we have to deal with the unscrupulous wish of Communism to conquer the world, all the terrors of an atom war, according to Ropke, will most surely be avoided by the fact that the only power group which we could think able to bring about an atom war will be intimidated by the risk of a counter blow.

As far as we know, by the way, the only atom bombs that up to now have been dropped on a town inhabited by human beings have not come from this power group. And does anybody believe in all the world that Adolf Hitler, had he had this wonder of a weapon in the spring of 1945, would have hesitated a moment relentlessly to make use of it? I cannot quote Ropke any longer, who flatly refuses every contact, every exchange with the Communist states, considering these deceitful and equivocal. When I read such things propagated by an officious newspaper I wonder whether I am really at home. "Land that speaks my language, land where art thou?"

(Continued on Page Fifteen)

Reflections On The Bishops Pastoral

By John R. Yungblut

Rector, St. John's Church, Waterbury, Conn.

Chairman, Episcopal Pacifist Fellowship

THE message of the House of Bishops issuing from Miami this Fall was strong and clear. It had rather more art in its literary form than has sometimes been the case, so that it compelled the attention of the reader and spoke with a persuasion more penetrating than platitudes. I for one was enthusiastic about much of what it was saying, and felt that my reading of it from the pulpit as required by canonical law was more than perfunctory. Yet, standing on the prerogative of a free pulpit, I felt constrained to make a brief critical commentary on certain parts of it. These reactions are perhaps characteristic of a Christian pacifist and may therefore be of some interest in this issue of the Witness.

The Bishops tell us that they were led "to reflect on the meaning of law and government" because of the proximity of the Houses of Parliament to Lambeth Palace. They reaffirmed the Pauline doctrine that "government is a structure appointed by God for the common good" and go on to point out that "all of us need to be protected." But the Bishops moved beyond the conclusion of the Apostle in the Epistle to the Romans in its simple assertion that "the powers that be are ordained by God." The framers of the contemporary Epistle recognize that this doctrine must not be taken as applying in a literal sense to all governments at all times. They accept the validity of civil disobedience in certain circumstances but insist that it is allowable "only for the gravest and clearest principle of conscience relating to a serious moral issue." Such civil disobedience can be justified only "when it is based on a higher ethical principle than the law represents."

I think we can all concur with this as far as it goes, and perhaps since the Bishops seem to be speaking mostly to the racial tensions currently distressing the nation, they were alluding to civil disobedience in relation to the spirit of the supreme court's decision on integration. In this case, the pacifist would happily agree with the implication of what is being said. But in so far as the word of the Bishops is intended to apply to conscientious objection in matters relating to participation in war or support of armaments

programs the pacifist would want to ask, "who is to determine whether the civil disobedience is based on a higher ethical principle than the law represents?" The Bishops do not offer us guidance here. The Church itself would speak with a divided voice. The pacifist must conclude that while he would want to listen to the counsel of others within the Church, he would have to be guided in the end by this own "inner light" and would have to take his stand there even if it were in opposition to the Church.

Ultimate Authority

THE ultimate authority of the voice of conscience as speaking for the Holy Spirit within is admittedly a dangerous criterion since for different Christians the voice speaks mutually contradictory words. But for the individual within the Protestant heritage there is no choice. The ultimate authority, after dialogue with others within the Church and prayerful search of the Scriptures, lies within. He may find himself constrained to pursue a course of ecclesiastical disobedience as well as civil disobedience if, for example, canonical law at some point should represent for him a lower ethical principle than his conscience levels upon him. A case in point would be, for some of us, a readiness to enter into inter-communion with others whether this were canonically permitted or not, if the inner light revealed a moral imperative in this direction. It was a gracious providence that caused the author of the service of Ordination to commit the ordinand to obey only the "godly" admonitions of the Bishop, and to refrain from specifying who was the final arbiter of judgment here.

The sentence which accompanies this part of the Pastoral, to the effect that "Anarchy, the absence of law and order, is a greater evil than tyranny and leads to tyranny" provokes also a little wonder. The Bishops defend this conclusion with the reflection that "tyranny is an order of sorts" while anarchy is "the absence of order." I would not want to choose between a bad order and anarchy, but it is worth pointing out that anarchy never remains anarchy for long, whereas

a bad order unhappily may stay in power a long while and in the end often has to pass through anarchy before a good order can emerge. And one suspects that the Devil himself, if one may personalize a demonic condition, seems often highly organized.

Reason And Emotion

THE questions I have raised here represent only reservations on what is said in the Pastoral. But with one other important point made by the Bishops I find myself in serious quarrel. The Bishops plead for "the liberating, manly, and noble quality of reason." Who could object to this? It is certainly right, moreover, to observe that in many American communities "people have in their emotional blocs lost the ability to communicate one with another." But when the Bishops imply that reason is to be trusted and emotion rejected, and say "we ask everyone to recognize that reason and not emotion will unite our torn communities", we are moved to inquire, what becomes of Christian love? Surely love, even Christian love, is more to be identified with emotion or feeling than with reason. The Bishops specify what they mean by the "emotional drives of life—fear, rage, and hunger", but love is surely an emotional rather than an intellectual drive. Our Faith, I submit,

would be impoverished if it were to be limited to some new rationalism.

When it is argued "by the calm, impersonal, unifying process of shared thought we are set free from the control of passion to find one another and the commonwealth of humanity" one affirms the essential truth here, but wants to insist on at least a modifying correction. Some of the great poets, notably Wordsworth and Coleridge, insist that poetry is conceived only in passion. One would want to point to the component parts of a great word in Christian tradition: "com-passion". One would like to think that the familiar phrases of the Prayer Book, the "passion of our Lord Jesus Christ" may refer not only to his suffering but his deep emotional identification with men in their sorrow and sin. Reason is often influenced by the prevailing or underlying emotional drive of the individual. Paul set the great criterion for us: "to speak the truth in love." When it is spoken without love it lacks thrust, persuasion, redemptive power. It seems to me a great mistake to contrast emotion and reason in this way, rejecting the one and embracing the other. Certainly we affirm the calm and clear light of reason, but we would want it undergirded by the deep and sustained passion of redemptive love.

The Ministry of Reconciliation

By Winslow Ames

Treasurer of E.P.F.

ONLY a few years after one world was beginning to be taken seriously, and in a day of rapid travel and the possibility of fantastically easy communication, we have artificial barriers of censorship, mystification, and exclusivity which seems to be an effort to divide everyone and everything so that there shall be clear-cut lines of separation between angels and devils rather than a varied range of mixed devil-angels, partly redeemed devils, or what you will. Perhaps this division into only two sorts is, like a division into many sorts, just a feature of the scientific tendency to describe and classify, but it is certainly most unscientific to reduce the number of categories to two. I am not going to say that there is a wicked conspiracy to divide in this fashion, for the habit of exclusion and side-taking is a general human one, perhaps to be numbered among those things commonly called

instincts which are usually pretty selfish and which civilization tries to replace with better ways, well learned.

Anyone can think of many cases of this sort of exclusiveness. Some of it doesn't matter: if only 7500 Americans this year can buy a certain brand of automobile and the rest of us are less than the dust because we can't, who cares? But much of it does matter, because it is based in falsehood, mischievously motivated, disrespectful of God and man, and often supported by power which is not neutral but malevolent. Twenty years ago, in one of the major examples of the Big Lie, Hitler said that part of Czechoslovakia, which in fact had been mixed territory, though not nearly for so long a time as Alsace and Lorraine, was 100% German, not Czech. By the exercise of police power overnight, he was able to arrange things so that lo! one morning there

was no one of Czech origin in the region. In late 1941 powerful groups on our own west coast declared that the region was by nature 100% patriotic and pure and western; and behold! shortly the region was purged of persons with Oriental faces, and they were stowed away in places where few would notice them. One of the worst features of this sort of excluding trick is that it is so easy to imitate if only you have the police power, as unhappily, the Czechs themselves imitated it in the same region after the war.

Solve By Excluding

BUT even on the small scale of the family we have a tendency to solve certain problems by exclusion: if Aunt Susie is a little bit peculiar, it is much easier to commit her to an asylum or "home" than to take a little extra trouble and have her really at home; thus we label her and purify ourselves of an embarrassment. The community often loses nowadays by the absence from it of certain harmless souls who had only a mild monomania and who added a certain spice to the neighborhood. Now they are put away, and I for one miss them. Of course some degree of conformity is required for life in a civilized community, and more and more as population pressures squeeze us together and make better manners necessary; but exceptions to rules are delightful more often than not, and I am talking both about rules and manners on one hand, and about enormous numbers of exceptions (almost every individual being in some sense an exception) on the other.

Modern nationalism itself has taken on some features from this exclusiveness. No one can blame former subject or colonial peoples for throwing off their old status and seeking independence, but that action lately has been accompanied by a purging of minorities which raised far more questions than it appeared to settle. In the Holy Land where Jew and Arab got along for twelve centuries, not in perfect amity, but in a way that was on the whole decent, we now see modern national states with all their sovereignties and artificial barriers. It is as if the lesson of the long dispersion had been completely forgotten.

I suspect that all this yearning for homogeneity, for "purity", for making our side angels and the other devils, is really a wrong or perverse outlet for that desire for wholeness and soundness and integrity which is a pretty deep-lying need of individuals. The itch for one-hundred-

percent-ness may reflect the dissatisfaction which many individuals must feel with a split or inconsistency in their own lives. Often they are torn and unwhole because their work and the rest of their lives is disparate: they may be collecting pay checks for doing something which is socially unuseful or even positively antisocial though "legitimate", or for work which is harmless but for which they feel no true calling or sense of commitment. A man who spends forty hours a week selling concrete burial vaults or manufacturing questionable patent medicines or engines of destruction, or writing misleading advertisements for gimmicks, must have some trouble shifting gears into the role of the decent family man, good fellow, endorser of the Sermon on the Mount, or just into the only faintly idealistic life that most of us live if we don't feel that somewhere there must be a distinctively Christian way to live.

The seeker of wholeness and individuality must be prepared to appreciate the good of other individuals, to savor their uniqueness, to understand in what way every individual may be an exception to the run of the mill. In the long run, differences are probably more satisfying than likenesses; they keep their fascination and yield their rewards for a much longer time. Yet we say of a gimcrack that it is "only a novelty": but we don't say of an unusual person, "she is only a novelty." What to do about this? A gimcrack we can cast aside; a human being we must not cast aside. We should not enjoy life if each of us were a pallid imitation of all the rest. Uniformity is not integrity in terms of human beings. Uniformity might offer us a sort of social unity, but a poor sort. We resolve differences neither by homogenizing nor by immobilizing.

Double Cure

IS THERE not a double cure for exclusiveness and the pain it causes? I am thinking of a social method and a personal method: voluntary associations and the ministry of reconciliation. We already have quantities of voluntary associations; in fact they are one of the touchstones of a Christian and a democratic society, for by definition they are open to anyone who subscribes to their aims and objects, and who wants to join and stay in good standing. They are thus the vehicle of common interests among diverse people. Every one of us, having different interests, may exercise himself in any number of voluntary associations; and the lively person is

likely to be found at an intersection of several overlapping circles, for associations may be exclusive themselves.

But voluntary associations are not enough, it is also a touchstone of democracy that voluntary associations not altogether for the public benefit should be tolerated and that bodies which are not absolutely voluntary associations should also be allowed. The Society of the Cincinnati is not a voluntary association, because it is hereditary; a college fraternity is not quite a voluntary association, because you have to be invited. These and true voluntary associations are ways of getting the good of like-mindedness in people of different backgrounds or of differing qualities in people of like background.

The ministry of reconciliation is a way of getting the good out of different-mindedness, a way of making a background for people who may have absolutely nothing in common except their being children of God. It goes beyond the works of mercy to which we are all called, for the works of mercy are done by one person or group to another person or group in the name of God. The minister of reconciliation is a third party stepping into a breach between two persons or groups. This is difficult work.

We are accustomed to say that it will do so-and-so good to mix with people a little and get some of his corners rubbed off. And so it will with almost everyone. Most of us, if only our corners are rubbed off, still have quite a decent bulk and some shape left. But a man or woman with no corners would be a shapeless lump, and we might say that the unique character or flavor of an individual lies in his corners, his thorny excrescences, his bumps. Those very bumps and corners may make him or her hard to fit in with people of other character-shapes and other angles. Some by constitution or environment have become a perfect mass of corners and bristles.

The Reconciler

THE mission of the reconciler is not to produce a perfect fit or an easy bland adjustment between people by knocking off all the corners, but to create mutual understanding, interest, curiosity, and respect and regard, perhaps at the cost to himself of absorbing some pain from the corners and bristles on one side or both. Yet it often happens to people who set out to give or

to help that they get more than they give; and the minister of reconciliation may find that he receives with those pains some values from both sides.

The existence of differences is something to be acknowledged and enjoyed, not suppressed as shameful. Our Supreme Court and other courts sitting *en banc* do well to record and publish dissents when there are dissenting opinions, rather than present a possibly false front of unanimity. Though majority opinion prevails in their councils, yet the dissent is enriching to the community; the court itself is not destroyed by the presence of differing opinions among its members; and (as we know from experience) today's dissent may be the day after tomorrow's majority view. There are rare occasions in human society when true unanimity exists, and wonderful they are, like Pentecost.

To this ministry of reconciliation the clergy are called in so many words. To it the laity are called, especially now in a time of great stress and need. The Body of Christ is very badly broken; and, though most of us might say, "Oh, cursed spite, that ever I was born to set it right," we are called to begin setting it right. God did not send His Son into this wicked yet often delightful world to condemn the world, and surely He is not going to send His Son again because he so hates the world.

The Bishop of Nagpur, who was in this country for some weeks after the Lambeth Conference, said one day that Christ died in a No-man's Land between two contending armies, in order that that land might be a home for all men. The Holy Land and Poland and Alsace and Lorraine and the Sudeten region and many others, some not far from here, have been and are such No Man's Land, in which nevertheless, over generations of administrative shifting and re-shifting, people with differences have lived and sometimes created things that were good for all the rest of the world. We are called, not to intensify differences, not to quash objections, not to make artificial neat barriers, but to acknowledge and reconcile differences and to find rewards in them.

(Adapted from sermon given on Layman's Sunday at The Church of the Epiphany, N.Y., the Rev. Hugh McCandless, Rector.)

The Kingdom and Reconciliation

John W. Sadiq

*Bishop of Nagpur, India and Vice President of
the Indian Fellowship of Reconciliation*

"GOD was in Christ, reconciling the world unto Himself". These are the words in which the Apostle Paul has summed up the purpose and mission of the Incarnation. In his epistle to the Ephesians he has elaborated this theme. Taking as an example the estrangement between the Jews and the Gentiles, he talks about the reconciliation which has been made between the two and between the two and God. "For he is our peace," says he, "who hath made both one, and hath broken down the middle wall of partition between us . . . that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Paraphrasing part of this passage, S.C. Carpenter, says, "The prophet Isaiah speaks of beating swords into plough-shares, and spears into pruning-hooks, the destroying panoply of war into the constructive instruments of peace. Our Lord has done this, as we might say, with his own hands. I mean by his Nativity, and by his life as the one universal man and, above all, by the sacrifice of his life, the giving of his Spirit and body to the spiritual and physical torments of the Cross. Thus, by the blood of a new and universal covenant, he did away with the estrangement, and brought us all to be at peace with God. He died in the no man's land between the contending armies, that it might be a home for every man."

In the same chapter from which our opening quotation was taken, the Apostle goes on to say that God "hath committed to us the word of reconciliation." In other words, he points out that the vocation and mission of a Christian disciple is the making of reconciliation between man and God and between man and man. Peace making is thus the highest calling of a Christian. This is a calling to which the Christian pacifist has tried to bear witness. Unfortunately, many a Christian pacifist has conceived of his mission mainly, if not exclusively, in terms of resistance to war and the removal of social strife. To many non-pacifists he appears as a foolhardy idealist, an unpatriotic citizen and an unrealistic babbler. It may be that for this impression the Christian pacifist himself is, to some extent, to be blamed because he has tended to narrow down the impli-

cations of his vocation, which is to proclaim by word and life the good news of God, the gospel of his kingdom. From the words of St. Paul we must therefore get back to the words of our Lord himself, who proclaimed his mission in his announcement from the synagogue at Nazareth, recorded for us by the Evangelist Luke in the fourth chapter of his Gospel. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

Nazareth Manifesto

IN this announcement, based as we know, on the prophecy of Isaiah, at the very outset of his ministry our Lord has laid bare the mission of his life and the principles of an order of society according to God's design. Pondering carefully we shall find that in these principles is enshrined the burden of the Angels' song at the birth of the Prince of Peace—Glory to God in heaven and peace among men on earth.

When we analyze this Nazareth Manifesto, as we may well call it, it is seen to cover all that men and the world need for a fuller and happier life. In comparison with this announcement, the Communist Manifesto pales into insignificance. The basic reason is that the latter ignores the spiritual dimension of human life. Its basic assumption is that man lives by bread alone. Our Lord's assumption is that while bread is necessary for existence, man cannot live by it alone. And every thinking man realizes that without the recognition of God, and moral and spiritual values, gold turns to dust, food becomes poison, and science is changed into an instrument of death. That is why in his manifesto, our Lord speaks of the divine spirit which alone can inspire, sustain and fructify the program.

Dr. E. Stanley Jones in his book "Christ and Communism" has analyzed our Lord's announcement thus:

Good news to the poor—the economically disinherited; Release to the captives—the socially and politically disinherited; The opening of the

eyes to the blind—the physically disinherited; The setting at liberty the bruised—the morally and spiritually disinherited; The Lord's year of jubilee—a new beginning on a world scale; The Spirit of the Lord upon me—the dynamic behind it all.

It is not the purpose of this article to expound this announcement of our Lord, but to point out that the gospel of reconciliation of which St. Paul speaks and the program of the Kingdom which our Lord proclaims are intrinsically related, and are, in fact, two aspects of the same good news. They are, so to say, curative and preventive sides of the divine healing for the ills of mankind. Let me try and expand this idea a little further.

There is a great deal of evil in the world. This expresses itself in various forms. (This is not to deny that there is a great deal of good also in the world). At the present juncture it expresses itself in a especially frightening way in the threat of a nuclear war. In the last analysis all evils on the level of the individual and of the society can be traced to sin in the heart of man which alienates him from God and his fellow man. And so far as we know there is only one remedy for sin, and that is what St. Paul speaks about when he says, "God was in Christ reconciling the world unto himself For he (Christ) is our peace who hath made both one . . . that he might reconcile both unto God in one body by the Cross."

Program of the Kingdom

BUT we cannot go on sinning that grace may abound. Something must be done to prevent the alienation between man and God and between man and man. And this is where the program of the Kingdom comes providing a divine scheme of justice, freedom, healing, and moral and spiritual transformation on a world scale under the inspiration and resources of God, manifested in our Lord and his Holy Spirit. Only as the Church, with a sense of solidarity with the world, tries to remove the causes of evil which produce, strife, jealousy, hatred, and discontent can it participate in our Lord's mission to the world and exercise its ministry of reconciliation.

If there is such an intrinsic connection between the ministry of reconciliation and the proclamation of the gospel, then the function of a Christian peace-maker assumes a new and challenging relevancy. His horizons must expand to embrace

the joyous obligation of a Christian evangelist. In fact, only in this way can he become the trustee of "the world of reconciliation". It is in this perspective that I see the significance and urgency in the witness of a Christian pacifist to the world of today. Only in this way does he become the bearer of a gospel to be proclaimed and not a proposition to be argued. Only in this way can he express his loyalty and commitment to the Prince of Peace, the Lord of the Kingdom of faith, hope and love.

That Which Is -- And Would Be

By June Warner

THERE is a point at which reality—that which is—meets God's love—that which would be. At this point movement merges into stillness and stillness grows into the circling harmonious dance of God's will moving in a reconciled world.

Pacifists are specialists in that which would be. They keep before their eyes the golden vision of God's love, of reconciliation. Non-pacifists are specialists in that which is. They keep before their eyes the dark knowledge of the reality of man's nature and his needs.

It is as though reality is the earth and the earth is controlled by non-pacifists. God's love, then, would be the seed preserved from year to year by pacifists. The earth waits for the seed and the seed seeks the earth, but the pacifists and non-pacifists are cursed with separation from one another and while all speak there are few who listen.

Each of us is both pacifist and non-pacifist, so that within ourselves there is first the need to bring reality to a meeting with God's love. The pacifist may never strike a blow, but if he fails to offer to God the reality of himself, of what he is, before asking for God's love, then he is contributing to the movement toward violence. This is the pacifist's problem—how to understand God's love in terms of reality. Is he willing to let go of the bright, golden color of the vision in order to find the new light?

And the non-pacifist's problem—is he willing to let go of the security of his knowledge of reality—that is, reality without love, unredeemed by love—in order to find the new movement of life?

Segregated Christianity: A Contradiction

By W. Reed Smith, Jr.

Lay Reader, St. John's Church, Waterbury, Conn.

"Ye who are in love and charity with your neighbours . . . draw near with faith, and take this holy Sacrament to your comfort" To which might be added, "And it will be cold comfort, indeed, if you are not in love and charity with your neighbours!"

Here in the very heart of our service of Holy Communion is stressed the great second commandment of the New Testament. To the extent that we fail this commandment, the continuing Body of Christ, the Church, is sick and diseased. And failing it, we also fail the first, to "love the Lord thy God with all thy heart."

And we do fail it! We white Christians in America make a travesty of our most sacred Sacrament because we allow injustices against Negroes to be carried out in our very midst. This is true even though a substantial majority of us are convinced in every way that Negroes are indeed children of God, a little less than the angels and no less than ourselves.

Perhaps there are in our parish a few Negro families and we do feel a love for them as we go to our Lord's table. Is this all that brother love demands? Have we stopped to think of the injustices these very Negroes whom we call our friends suffer because of our actions or our failure to act? Do we know where they live, where they work, and what education they have had opportunity for? Would we feel free to ask them to join us for a round of golf at the local club?

Perhaps it is even more likely that there are no Negroes in our particular church and that we don't have enough contact with any Negroes to have made friends with them. Do we know why?

Housing

ONE reason is that only one percent of all new housing in the United States since world war two has been made available to Negroes. Some of this consists of all-Negro developments. Many of our industries and commercial enterprises are still reluctant to hire Negroes except, perhaps, for low-level wage positions. For those of us who have white-collar jobs and homes in new suburbia there is therefore little chance to know very many Negroes. This situation is further accentuated because we belong to social

clubs, fraternal organizations, and even "do good" civic organizations which are governed by gentlemen's agreements about membership. All of this spells "segregation," and there is nothing gentlemanly about it!

The second commandment is difficult when thought in a vague general sense to include all the millions of people around the world. At best we can only muster a false sentimentality when we think of loving our neighbors in these terms. We recognize, too, that it would be contrived, unnatural, and unconvincing for most of us to go out of our way to seek the rejected in order to bestow love upon them. So it is a temptation to throw up our hands in despair and claim that under the circumstances there is little we can do.

But this is not true. Though we cannot go to South Africa to comfort the rejected there, and though we would feel absurd going even to the ghetto of our own city to try to make amends, we can do something.

Of Our Making

AFTER all, segregation is of our making. It is up to us to stop it. When we pray ". . . Thy Kingdom come. Thy will be done, on earth as it is in heaven . . ." we know deep within our guilty hearts that God's will is for racial integration, among other things. And we also know that God's will will get done on earth through us, his children. That is the whole point of the Church, the continuing Body of Christ.

Among most of us there is no quarrel about God's will. But within all of us there are many conflicts of our own wills. It is with our own will that we must start if we are to do anything.

Much of our inaction may be attributed to a fear of consequences. For instance, we would be reluctant to permit a Negro family to move into our all white neighborhood for fear that our property values would decline. Some of us might be so concerned over this that if a Negro family did move in we would move out to protect our pocketbooks. Others might follow in a kind of panic exodus from the neighborhood. If property values decline in this situation, it is clearly the fault of those who panic rather than the Negro. Note that such behavior on our part shows the

conflict of our own wills. We may favor integration providing it does not affect our pocketbooks. Thus the will for financial solvency is the stronger will, and it is in direct opposition to God's will! The irony of such a situation often lies in the fact that denying God's will can prohibit the satisfaction of our worldly will. So we lose on two counts.

In another case we might wish to follow the example of some of our college fraternities and sororities and break the color barrier in our social club, but we are afraid the other members will condemn us for it. Here our will for social approbation is stronger than our moral convictions.

These fears of the costs or consequences of acting on God's second commandment are often utterly unfounded. The Brooklyn Dodgers didn't lose when they hired Jackie Robinson. They gained in stature as a team because Jackie was a top-notch player. They also led the way for integration in our country's most popular sport. It was a relatively painless crusade.

Even if we feel we have protected our financial solvency or our social standing by continuing to tolerate racial segregation, these are hollow trophies to be won at the expense of segregation from God. For, clearly, our human segregation has led us to a segregation of God and man. We don't trust God enough to follow His second commandment. We don't trust God because we have forgotten His first commandment: "Love the Lord thy God with all thy heart" Their should be no room in our hearts for social approbation and financial solvency if by their inclusion we exclude the God who requires that our fellowship with our brothers be equal evidence of our love for Him.

There Are Ways

SOME of us may protest that we do love God with all our hearts but that we cannot see a way of helping to integrate the races. But there are ways.

If we are builders of new homes, the answer is obvious: make them available to all people. This is now being done by a few builders. The largest builder in San Francisco today is engaged in open occupancy housing; two years ago he was refused an opportunity to purchase a home in that city. An experienced and commercially successful builder of integrated housing in the Philadelphia area, Morris Migram, has organized a national corporation, Modern Community Developers, Inc., to loan financial and technical as-

sistance to any builder who wishes to undertake integrated housing.

If we are realtors, it would be well for us to know that there are real estate agencies promoting integrated housing which have proved commercially successful, as the example of a Princeton, New Jersey, realtor shows.

If we are employers for industry or commerce, we should look at progressive firms like Macy's and Gimbels in New York, with as much as ten percent of their sales staff Negro. We should also inquire about government success with Negro employees.

If we are bankers, we need to be color blind when reviewing mortgage applications.

For the rest of us, we are residents of communities where—at the very least—we can speak up in favor of integrated housing. We are members of organizations we can quit if the by-laws restricting membership on the basis of race are not rewritten.

In doing God's will there is everything to be gained and nothing of importance to be lost. Following it is the surest road to joy and happiness. A victory for God is not a hollow thing; it is overflowing with reward.

As we work toward a racially integrated society, we will get to know and understand Negroes as individual personalities. Then we can go to our Lord's table in love and charity with our neighbors, confident that we have included at least all the neighbors in our own community. This will free us to some extent from the well-founded charge made against Christianity—that it is hypocrisy personified. Non-Christians who know about the life of Christ on earth know also that segregated Christianity is a contradiction.

Survival

In The North Country

The cedar and pine can stand on the sleet-swept rock and survive without fussing and fuming; they will ever flourish and grow in spite of the shock of all storms—of course always assuming the failure of nuclear fission to wreak its dread ill in this wilderness nook of the world.

So their life still spells hope (if their human exploiter will)—lo, their green flags fly proud, unfurled.

—John F. Davidson

What We Can Do By Pastor Rudolf Daur

(Continued from Page Six)

What shall we do in the face of such incapacity to see the real, the only road that leads to peace, to real victory over whatever is evil and satanic in the Communist system? In what human system are evils not to be found! What shall we do when even our Christian brethren disapprove of our attitude, deeming it utopian, fantastical, even dangerous?

I think we can do four things:

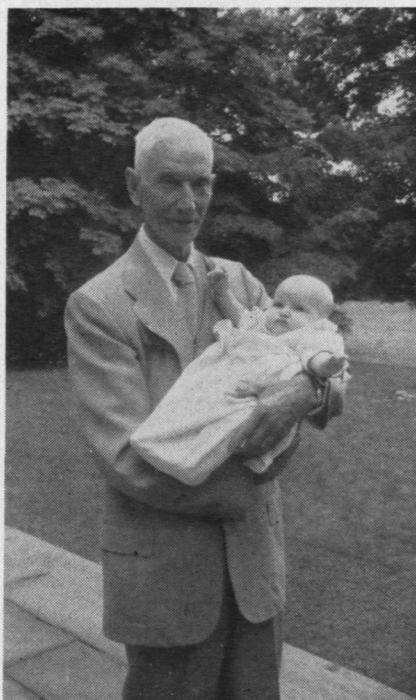
● We can examine our own views again and again, making them more profound, asking ourselves whether we have not overlooked anything we ought to have looked at more closely so that we can carry on a realistic policy. Thus our critic and opponent will become our helpful brother.

● Wherever and whenever we can, we must teach the young, above all, to think independently, objectively, and courageously, and to stick to their conviction. The majority of the people will for a long time, perhaps always, believe in cheap propaganda. The "black and white painting" as it was usual in Hitler's time and as it appears in the essay I mentioned, strongly impresses the uncritical observer. What we are badly in need of are a few people here and there and everywhere who unerringly strive after truth and stick to it at any cost.

● More than ever before we bring all our questions, our anxiety, our helplessness to him who can unravel confusion and guide the hearts of men—to him whose victory over all the powers of darkness is certain.

● Finally, we must be loyal to those who have understood that the way of Christ alone, the way of humble, devoted love, can lead onward the individuals and the peoples of the world. We must help one an-

other to follow this road indefatigably and without bitterness, even through a world and time often alien to us, till, at last, we are really at home.



GEORGE PAINE holding Linda Van Meter

MICHIGAN GROUP VISITS NICARAGUA

★ Ten members of the Michigan diocese have just completed a five-day tour of missions in Nicaragua.

While there the group considered the possibility of "adopt-

ing" the Episcopal mission on Corn Island, about 40 miles offshore from the mainland.

The visiting team of clergy and laymen was headed by the Rev. Erville Marnard, rector of Christ church, Grosse Pointe, who had been invited to make the trip by Bishop David Richards of Central America at the General Convention.

Highlight of the Americans' stay in Nicaragua was a one-hour visit with President Luis Somoza, arranged by U.S. Ambassador Thomas E. Whelan. Somoza expressed his appreciation of the work missionaries are doing in his country and pledged his support and assistance in the social welfare program of the Church.

Missionaries have been on Corn Island for about 15 years. There are more than 800 persons on the island, most of whom came from Jamaica and are Anglicans. They are served by a small church of which the Rev. Charles Davis, a Panamanian of West Indian origin, is vicar.

Immediate needs of the island include the establishment of medical facilities and economic assistance to the farmers so they can raise sufficient food to feed the residents. At present Doctors come from the mainland and food is imported.

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THE WITNESS

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TAX REGULATIONS FOR CHURCHES

★ New tax regulations affecting many churches and other non-profit groups which operate teen canteens or sponsor concerts and lectures for which admission is charged have been announced by the internal revenue service.

According to the regulations, clubs and milk bars serving non-alcoholic beverages and providing space for dancing will be exempt from the 20 per cent federal tax, effective January 1, if four conditions are met.

Clubs may allow only light refreshments, such as snacks and soft drinks, to be served on the premises. Where space for dancing is provided, no charge must be made, and the music must be provided free of charge to the operator. Juke boxes and phonographs may be used for music, if no charge is made for it.

The internal revenue service also noted that taxes collected on admissions to lectures, concerts, movies and athletic events are being abolished whenever the admission is less than \$1.00. For admission over \$1.00, the ten per cent tax applies, but only to that portion in excess of \$1.00.

DONEGAN JOINS BATTLE AGAINST CORRUPTION

Bishop Donegan of New York has called upon the more than 400 clergymen in his diocese to report all instances of housing graft or corruption in their parish areas.

Bishop Donegan's plea, read in a pastoral letter from every pulpit in a 10-county area, came on the heels of a probe into the records of the New York build-

ing, fire and police departments, spurred by the Rev. James A. Gusweller, rector of St. Matthew and St. Timothy (Witness, 12/18).

Donegan warmly praised the "marked degree of Christian courage" displayed by the 36-year-old crusading minister in his campaign against west side slums. Mr. Gusweller has charged that several city inspectors have taken bribes from landlords in order to cover up slum conditions.

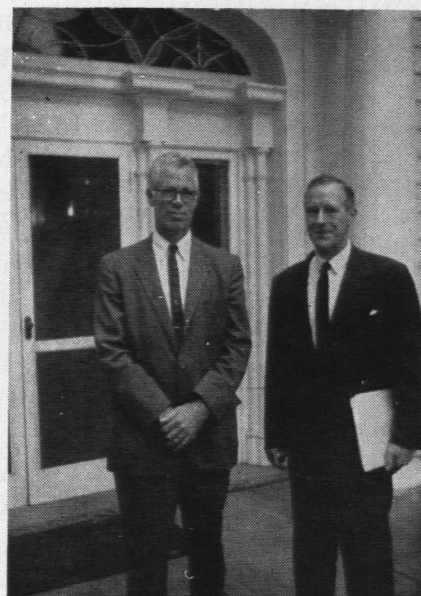
"It is the duty of the Church," Bishop Donegan stressed, "as part of its concern for social relations to point to evidences of evil and to provide the spiritual dynamic that will arouse people to bold action to correct practices which create or aggravate human misery.

"No parish can be an island unto itself. What happens in one parish or to one human soul must be the concern of all parishes for all souls. We dare not remain silent and unmoved to action wherever corruption or social ills are tolerated."

All information of illegal conditions and practices will be handled by the diocese's department of social relations, he said.

The bishop explained that such information will be given through proper channels to the appropriate government officials. These officials, he emphasized, "must be compelled to take action against injustice and corruption in whatever form it is expressed."

Donegan said he also had asked the department to seek the co-operation of other religious bodies in the matter.



WILLIAM HUNTINGTON, a crew member of the *Golden Rule*, discussed his Pacific experiences with those attending the E.P.F. conference. With him here is the chairman of the E.P.F., the Rev. John R. Yungblut

JAZZ IN CHURCH CONFERENCE

★ The question of playing jazz in church will be debated at a conference of young people of the diocese of Chicago, meeting February 1 at All Saints, Western Springs.

Thomas Matthews, organist and choirmaster at Seabury-Western Seminary, will be the leader and the new English jazz mass album will be played during the sessions.

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STUDENT CONFERENCE IN NEBRASKA

★ Dean Hancock of Minneapolis is to lead a faculty-student conference at the University of Nebraska, February 13-14. The theme will be the life and mission of the Church.

COMMUNITY SERVICE IN SAN DIEGO

★ The Mission Society of the San Diego convocation of the diocese of Los Angeles has formally changed its name to Episcopal Community Service. It has taken over a large property in the city which formerly was a Quaker Church.

PEOPLE

ORDINATIONS:

CHARLES J. ADAMEK, in charge of churches at Ashland, Frackville and Mahanoy City, Pa., was ordained priest by Bishop Warnecke on Dec. 20 at the cathedral in Bethlehem. Others ordained priests at the same service: FREDERICK T. BENDER, curate at the cathedral; JOHN S. PRATER, in charge of churches at St. Clair, Minersville and Forestville; VERNON F. SEARFOSS, in charge of churches at Wind Gap and West Bangor. Ordained deacon was WOODWORTH B. ALLEN Jr., a former business man who is now a student at the Philadelphia Divinity School.

NORMAN CATIR Jr., ass't at Wallingford, Conn., was ordained priest by Bishop Donegan at the New York Cathedral on Dec. 22. Others ordained priests at the same service: OLIVER T. CHAPIN, chaplain at Bellevue Hospital; MICHAEL H.

CLERGY CHANGES:

RICHARD C. ACKER, formerly rector of the Incarnation, Lynn, Mass., is now vicar at Farmington and Skowhegan, Me.

ROBERT CORNELISON, formerly curate at St. James, South Pasadena, Cal., is now canon pastor at St. Paul's Cathedral, Los Angeles.

GEORGE R. S. LITTLE, formerly vicar at

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

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Sun. HC 8:30, MP, HC Ser. 10; Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex Sat; Int. & Bible Study 1:05 ex Sat., EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15, 10:15 (Spanish) & 11: Daily HC 7 and 8 C Sat. 5-6, 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

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

Heppner, Ore., is now vicar of St. Christopher's, Trona, Cal.

HALE EUBANKS, formerly vicar of St. John's, Fallbrook, Cal., is now vicar of St. Andrew's, Encinitas, Cal.

CHARLES RICHMOND, formerly vicar of St. Andrew's, Elsinore, Cal., is now rector of St. Andrew's, La Mesa, Cal.

ROBERT H. WRIGHT 3rd, formerly of Toxoca, Ga., is now vicar of St. Peter's, Jacksonville, Fla.

JOHN F. SLEE, former army chaplain, is now vicar of St. Alban's, Cushing, Okla.

JOHN W. QUINTON, formerly in charge of St. Paul's, Fremont, Ohio, has retired and is now living at Holly Hill, Fla.

S. ROGER TYLER, formerly of Huntington, W. Va., is now in charge of St. Paul's, Fremont, Ohio.

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The Rise And Fall Of The Individual by W. P. Witcutt. Macmillan. \$2.50

This is a curious and unusual book; profound at times, wholesomely provocative all through it, exasperating in its style and its redundancy of quotes, superficial in some of its interpretations, and — strange enough — well worth taking seriously and reading with open mind.

What it amounts to is a theological approach to the now familiar *Organization Man*, searching out his origins and tracing his age-long development aided by psychological and anthropological research. Consciousness of ones self as an individual, with worth and power beyond what the tribe or group confers, was an age-long process and was brought to its fullness by the Jewish-Christian belief in a personal God. Western civilization at its height was its final product. When this belief and awareness of the personal God was lost, the individual or *New Man* of St. Paul's theology became submerged in the mass and this is where western man stands today.

A thought-provoking treatise and one worth careful attention by students of present day problems. Much of the author's interpretations show inadequate comprehension of the evidence, such as the basic nature of Taoism in China, the spiritual significance of Buddhism and the inner nature of Communism (overlaid with tyranny) and its basic contrast with Nazism and Fascism.

Publicity Goes To Church by William E. Leidt. Seabury. \$2.75

Every parish priest, without exception, ought to study this book and keep it in his study for reference and enlightenment. The author has had long and very fruitful experi-

ence with the many ways in which the gospel may be effectively proclaimed in the community and beyond. The avenues of communication has so greatly increased in this present generation that the average parish priest and his lay leaders are in very great need of the expert's knowledge and experience as to just how and when to make the best use of them.

This book gives exactly this information about radio, television, tape-recordings, film-strips etc. In fact, the gist of this book is a treatise on modern missionary effort,—its ways and means and the personal qualifications that should go with them.

No Dogs In China by William Kinmond. Thomas Nelson. \$4.95

A book of considerable interest for readers eager to have an authentic picture of the surface of contemporary Chinese life. The author is a Canadian newspaper man, with unusual experience in out-of-the-way places, who visited China in the spring of 1957. The record of his observations and interviews there is delightfully readable and is embellished with several dozen excellent

photographs. The book as a whole, however, is so completely dominated by the western official stereotype of Communist China that the author's comments and interpretations will fail to carry conviction to those who have read and studied the stories of men and women who have lived and worked, both in the old-time China and in the present day People's Republic.

The title of this book is a good sample of the author's curious and significant blind spots. There are *No Dogs In China*, he is told wherever he inquires, because too many were found to be carrying the germs dropped in deadly quantity by American military experimenters with bacteriological warfare. Such a preposterous idea no intelligent person could possibly believe, he writes; his own theory being that dogs eat too much and Communist China consequently kills them all to save food, while the author records the interesting fact of the huge number of cats, many of enormous size, he observes everywhere!

It's a travel book to be savoured as such and appreciated as an amusing and vivid tale by a veteran reporter.

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