

# The **WITNESS**

JUNE 4, 1959

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THE SEARCHING FACE OF YOUTH  
and the  
CONCERN OF

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New York Protestant Episcopal City Mission Society

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## 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.

Sundays: Holy Communion, 7:30 and 9  
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.

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

#### GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. NEW YORK

Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL NEW YORK

*The Rev. John M. Krumm, Ph.D.,  
Chaplain*  
Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

#### ST. THOMAS 5th Ave. & 53rd Street NEW YORK CITY

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Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.  
*Noted for boy choir; great reredos  
and windows.*

PRO-CATHEDRAL OF THE  
HOLY TRINITY  
PARIS, FRANCE  
23 Avenue, George V  
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Boulevard Raspail  
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*The Rt. Rev. Norman Nash, Bishop*  
*The Very Rev. Sturgis Lee Riddle, Dean*

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## SERVICES

### In Leading Churches

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Sacrament of Forgiveness — Saturday  
11:30 to 1 P.M.

## SERVICES

### In Leading Churches

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11:15 a.m. Wed. and Holy Days: 8:00  
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Holy Communion.

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11:00 a.m. Church School. 7:00 p.m.  
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Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



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

## Story of the Week

### New York City Mission Society And Its Work With Youth

by Eleanore Cole

★ A century and a quarter is only a moment in the mind of God, but a long time in the life of a city, the developments in a diocese, or in the growth of an institution.

It has been a long time, and a time of epochal change, since the New York Protestant Episcopal City Mission Society was founded in 1831, to see that "to the poor the gospel is preached."

Its high-minded Christian founders faced a world as different from ours as their own from the time of Christ. Many of them had witnessed the birthpangs of a new nation — in a war then almost as recent as

world war one is today. In a scant three decades, many would see the convulsive struggle that was to test the new nation's endurance. All of them saw the first great waves of immigration pounding the shores of the "last, best hope of earth" and sweeping across the land.

To us, the New York City that they knew — already ex-capital of both nation and state — would be a quaint, fair-sized town. Population was 200,000 (less than the city's sparsest borough contains on Staten Island today); it was inhabited as far north as Union Square, with a few country houses above 14th Street.

But, since the opening of the Erie Canal six years earlier (1825), the gawky young seaport was beginning to grow up. Its stormy adolescence was plagued by many growing pains: a series of yellow fever epidemics and great fires, the continuing problem of public services for its bustling thousands — both the rich and multi-lingual poor. The streets were gaslit, drinking water was delivered from house to house in barrels, the main transportation artery — a railroad from Prince to 14th Street for horse-drawn cars — was being built.

The original task of the City Mission founders, to provide free chapels where the poor could worship without paying for a pew, would be an anachronism now.

But today, in a broader sense, the poor are with us more than ever. Along with the spread of material wealth in the Age of Anxiety, poverty of mind, body or estate has become almost a general condition.

And the Episcopal City Mission Society, constantly striving to fulfill Christ's great "inasmuch" command to minister unto "the least of these, my brethren," has enlarged and adapted its program to the changing needs of the times.

#### Accent On Youth

★ One of those changed needs is a new and stronger concern for the welfare of youth. Ever since the Church began, a primary part of its work has been to bring children and young people to the Master. The ancient message — the Good



The "country lane" for today's children.

News of God's love for man — has not changed. Nor has youth changed very much, despite the perennial tendency of oldsters to consign it to the dogs.

But specific needs, and techniques for meeting them, have changed considerably in the past few decades. The technological revolution, the population explosion, and the social upheaval of the past 40 years have brought more changes, at a swifter pace, than the world has ever before known, and while presenting youth with some greater opportunities has also faced them with new and unnatural restrictions. During the same period, the growth of psychological knowledge has given new insight into the emotional needs of children and adolescents, and better tools for helping them grow into healthy maturity.

And today's "shook-up" children, following fast on the heels of the Beat and Lost generations, provide a special challenge to the Church to bring the Good News in a fresh, vital way. Through exposure to mass communications media in a materialistic culture, today's children, like their elders, have a worldly sophistication far beyond anything that of earlier generations knew. And, in a vast urban community of impersonal millions living in cold "togetherness," they are sometimes so knowing as to be almost unreachable.

As the popular musical production, "West Side Story," shows so tragically, the delinquent mobs in the inner-city's depressed areas are made up of individuals — most of them scared boys and girls; many of their mistakes stemming from honest scorn of any kind of phoniness and from a pathetic eagerness to keep "cool," despite the feeling of being unloved and unwanted during their forma-



The Rev. William E. Sprenger, Director of the Society, and the Rev. H. Rushton Bell, Director of Chaplaincy, with the Executive Staff.

tive years. And, as we know, each one of these city "sparrows" is infinitely precious in the sight of God.

But the Episcopal City Mission Society in New York is helping to write a different "West Side Story" — probably the greatest on or off Broadway production of them all. As an agency of the diocese, its services are not just to the city, but to much of New York state. Governor Rockefeller said recently: "The world is our neighborhood." The Episcopal City Mission Society's neighborhood of Manhattan, Richmond and the Bronx also sprawls up both sides of the Hudson, taking in Putnam, Westchester, Rockland, Ulster, Orange and Sullivan Counties, going as far north as Poughkeepsie and as far west as the Pennsylvania border. In the ethnic make-up of this area's polyglot population, its neighborhood does take in the world.

#### The Seven Services

★ The seven interlocking services of the Society, cutting across family and institutional

lines, could all conceivably be of help to the same child, or at least to several members of the same family. All of these services operate on the principle of taking the Church to the individual in need. And because they reach out wherever need is acute, the opportunities of bringing the living and redeeming Christ to those who have never known him are manifold.

Briefly, the services are:

#### ● Institutional Chaplaincy.

20 staff and 8 associate chaplains help troubled people in 33 public institutions toward an awareness of God's power and toward a faith in Jesus Christ.

#### ● Clinical Pastoral Training.

In training centers at Bellevue Hospital and Rikers Island Penitentiary, seminary students and ordained clergymen learn as chaplain interns to minister effectively and with maturity to people with emotional, religious and social problems.

#### ● Saint Barnabas House.

For nearly a hundred years, this temporary shelter has cared for children who are, for the present, at least, homeless and





The Director of Family Service with two "Youth Project" members at work in Saint Barnabas House.

destitute. It is constantly filled with an ever-changing group of some 75 boys and girls, referred by the churches, the courts and the city's social agencies. Every year nearly 300 children are given a Christian home, with warm affection, yet with professional care, in this way station to a new life. They usually stay from two weeks to several months.

● **Summer Camps.** The Society's three integrated camp centers for under-privileged children between 4 and 15 give over 1500 boys and girls two weeks of Christian community living in beautiful outdoor settings. The camps are at Elko Lake in the Catskills and at Edgewater Creche, Englewood, New Jersey.

● **Family Service.** Instituted in 1921 to help families stay together and to help themselves, this department concentrates on practical assistance, placement and training for men, women and teen-agers referred by the parishes of the diocese. For the elderly needy, its Senior

Citizens' Project counsels and finds part-time work. Its Youth Project, started three years ago, has helped 54 youngsters to think earnestly and definitely about constructive use of their lives. Of these, 16 are in high school, 28 went to college and five graduates are already working. Six girls devote after-school hours to the nursery at Saint Barnabas House; several have chosen a career in child care.

● **Port and Immigration.** This department not only helps visiting Anglican communicants from all over the world, but also concentrates on a United Family Program. Hundreds of refugees and families divided or threatened with separation by the immigration laws are helped to meet the legal requirements necessary for continued residence and citizenship.

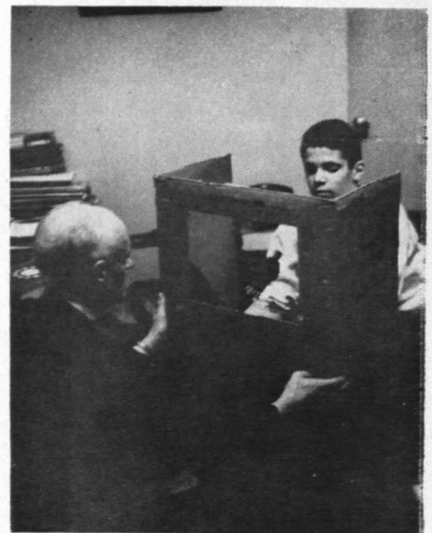
● **Westfield State Farm.** Here, through years of activity on the part of the Society's social worker, hundreds of women in their late teens and early twenties have been re-

claimed spiritually and, on their release from the reformatory or prison, have been guided to jobs and a decent place to live in a healthful environment.

### Apostles To The Needy

★ The Society's chaplains play a vital role in city, county and state institutions. Their task is that of missionary and parish priest rolled into one; a great part of it is what someone has described as "loving the unlovely into lovability." Their combined and ever-changing "parishes" totaled thousands of Protestants to whom they ministered directly last year. Many of their charges — the children particularly — had never before had any church affiliation or any exposure to the Good News of God's reaching out to man in Jesus Christ. Many are now baptized Christians; each year hundreds go on to permanent parish relationships where they can in time take their places as responsible, adult members of the Christian family.

These "inasmuch" brethren of Christ are truly poor in mind, body or estate; those not in hospitals are in correctional or rehabilitation institutions. Often the reason they got there in the



A Bellevue Hospital Chaplain sees The Good Samaritan Story enacted by one of his wheel chair charges.

first place was because of emotional upheaval or starvation; too often the chronic cases are forgotten and altogether deserted by their human families, becoming wards of the hospital, the city — and the chaplain. There are many such at Bellevue Hospital, where in addition to regular Church School and confirmation classes, the chaplain's job demands a real father's love. Children with bone diseases and other complicated illnesses often live there many years. Two boys who have stayed five and seven years respectively for multiple bone surgery, have both been confirmed; through the chaplains and interested visitors, they have acquired a family in the Church.

Bellevue's four full-time chaplains were assisted last year by two seminarians from General and Saint Vladimir's (Greek Orthodox), as well as by over 75 volunteers who call faithfully every Sunday and on week days.

At Sea View Hospital on Staten Island, 120 children with T.B. are isolated from their families and from energetic play. Under the chaplain's care, about 30 of them come once a week to a well-organized Church School session. They make the room their own and turn it into a well-appointed chapel; they sing in procession, read the lessons and the prayers and have religious instruction in classes geared to their age levels.

Most of these hospital "parishes" are made up of changing congregations, where an intensive ministry is necessary, because in most instances the patients recover quickly. Perhaps the most difficult for the chaplain to reach are the cases in a psychiatric institute who are limited to a short stay. (If they do not get well enough to be discharged, they are sent on to a state institution.)

A group of children who require a long-term pastoral care



The Society's Chaplains labor to give a new direction to those who have strayed beyond the commandments

are those permanently weakened by cerebral palsy. At Bird S. Coler Memorial Hospital and Home on Welfare Island in the East River a group of 25 come under the care of the Society's chaplain. Because of their wide variances in age, physical limitation and restricted means of communication, this is necessarily an individual ministry.

Also on Welfare Island one of the Society's chaplains serves a group of young delinquents at Youth House Annex. Most of these youngsters had no church background. In his efforts to bridge the religious gap, the chaplain turns up some surprising evidence of how wide that gap really is. One day, after trying to explain the symbolic meaning of the cross, candles and other parts of the sign language of the Church, he asked some boys, "What is a symbol?" The answer came back: "A piece of tin a drummer hits with a stick." Another day, to start a discussion, the chaplain asked the group, "What are the Ten Commandments?" "A movie on Broadway?" one of the

boys ventured. Neither answer was given in a smart-aleck spirit — they were sincere fumbles, out of a well of ignorance almost incomprehensible to those who are privileged to feel at home in God's Church.

### Along The Ramapo

★ Part of the work of the upstate "Institutions of the Ramapo" is under the direction



A Clinical Pastoral Training Supervisor leads Chaplain Interns in prayer in Bellevue Hospital's Protestant Chapel.



of a chaplain who has devoted a 35-year ministry to helping boys and young men find a new life. Today he serves in 5 institutions. He is the supporting friend to two special groups of youngsters — 30 who have been particular behavior problems and are at the State Schools Annex, and about 100 who are at New Hampton State Farm.

For these two groups he is not only their personal counselor, but is one with them in



The Prison Chaplain's ministry is constant — on the Cell Blocks, as well as in the Chapel.

all they do—athletics, schooling, religious group activities. Last fall he baptized 19 boys; he has organized a choir of 30 voices.

How do these youngsters turn out? Some, of course, do not make the grade to life in normal society. But there are some significant successes; news coming in over the years shows that many of the "boys" are now good citizens, or at least on their way. In large measure this is the result of the chaplain's understanding and continuing guidance.

Two recent letters are examples. One is from a young farmer — a lad who had a history of repeatedly running away from institutions until he came to the Annex for 18 months. After giving a typical farmer's

report on crops and the weather, "Charlie" concluded: "Yes, I go to church regularly and I'm reading all the books I can about God — so I can be like him in all ways. I'm in the choir and the pastor says I'm doing very fine."

A second letter, from "Cliff," says in part: "I have not taken one glass of beer (or anything alcoholic) since I left the farms . . . I will keep in constant touch with you by letter; thereby I will be next to you and your spiritual guidance at all times."

### Interns For Christ

★ Such results cannot be obtained except by a chaplain who is not only dedicated, but skilled in reaching his troubled charges. Through the Episcopal City Mission Society's Clinical Pastoral Training program, 17 seminarians and young clergymen last year learned new skills and insights for a mature pastoral ministry in the future.

The program has two centers, one at Bellevue Hospital and the other at the city penitentiary, Rikers Island. The students are truly interns, in the sense that they help to minister to the sick and the distressed. At the same time they are students in an essential field of knowledge: human frailty. The aim of the program is to help them understand not only the emotional conflicts of others, but also any of their own, and to grow beyond personal obstacles that could otherwise block their effectiveness.

This kind of training must be in wise hands. A testimonial to the fact that it is comes from an article by a penitentiary inmate in a recent edition of "Rikers Review." Pointing out that attendants at the Protestant Chapel are "in for a shock listening to the chaplain," the author said: "Here is a man of humility whose words virtually shriek with greatness. He seems intuitively able to discern the pathos

and tragedy that shroud us on this island . . . His sense of humor is all the more remarkable when one realizes that he spent several years of his life in a Nazi concentration camp."

This man of humility reports modestly that much of his ministry to about 1200 Protestants is routine. The routine record shows, however, that attendance at Christmas services last year totaled 760 adults and 130 adolescents.

Who knows how many of those 890 may in time become "success stories?" Characteristically, the chaplain does not dwell on his successes in detail, but one case which delights his heart is that of "B," a confirmed drug addict when he came to the island. After his discharge "B" disappeared and at length was reported dead from an overdose of heroin. A year later, a letter from "B," alive in North Carolina, said that he had followed the chaplain's advice, was happily married and holding a job with a good firm. Then, last summer, came the news that a baby boy, "in gratitude and



The Society maintains a Chaplain and a Social Worker to help young women like these at Westfield State Farm.

great respect," had been given the chaplain's first name.

### On The Firing Line

★ Through all the many-faceted services of the Episcopal City Mission Society runs an unending emphasis on helping youth, tomorrow's citizens. To lead boys and girls from all sorts and conditions of rootless distress to sure-footed adulthood is the backbone of the program. And, in this continuing battle, the chaplains are the front-line men. They help to bring in the Kingdom by personifying in their own lives Christ's love. There is no place for sentimental "do-goodism" in the chaplains' mission; there are, instead, many hours of back-breaking, worrisome work and dedication.

At a prison and reformatory for women, the Society maintains both a chaplain and a social worker, for the job is both spiritual and practical. First the chaplain must help to heal social, emotional and spiritual cripples — women whose knowledge of God is meager and all of whose relationships have been wrapped and stunted from early childhood. Then, when the chaplain has succeeded in this supremely difficult task, the social worker undertakes the many practical details of launching these strayed sheep into sound social living. Usually the inmates, with less than shining previous recommendations, must be placed in jobs before release is granted. Often they need money, as well as spiritual guidance, to tide them over the perilous period immediately after release. Working together, the chaplain and the social worker each try to see each girl through the difficult days of her adjustment.

### "The Least Of These"

★ Perhaps the most personally rewarding work is that with the children at Saint Barnabas House and in the summer camps. These, because they got



For these temporarily homeless children in Saint Barnabas House — love, religious guidance and skilled professional care — in Jesus' name.

there sooner, are more likely to be reachable than some of their older confreres in the fellowship of distress.

In 1865, the "house on Mulberry Street," then a Home for Homeless Women and Children, was taken over by the Episcopal City Mission Society and renamed "Saint Barnabas House." Ten years ago, with three-quarters of a million dollars raised in a campaign led by Walter (Red) Barber (a lay reader in the Church and a dedicated vice-president of the Society), what had been a dreary tenement was replaced by a handsome modern building.

Every year in its warm, colorful, non-institutional atmosphere, some 300 children between 3 and 11 find the first real home that most of them have ever known. Often the forgotten children behind the news—products of desertion, beatings and parents' imprisonment—they are filled with fear, hostility and bewilderment. New

arrivals, for the most part, are naturally suspicious and withdrawn.

Marjorie, aged seven, was such a child. She and her twin brother, Edward, were very close, but aloof from all the other children and from the adult counselors who tried to get acquainted with them. Marjorie would sit sullenly alone in a sand box. If anyone tried to help her, Edward, the protector, would shout: "Don't touch my sister — that's my sister!"

Very slowly, as Marjorie and her "Papa," as she called Edward, learned to trust their counselors and case workers, they began to join the other children's play; their world, and their vocabularies, began to expand. It developed that Marjorie, like many other Saint Barnabas newcomers, didn't know the words for simple household items because she'd never seen them. Now, however, through the routine of



nightly baths, and the occasional treat of cooking and serving in the children's own modern kitchen and dining room (part of the fifth floor play program), she is familiar with the standard home equipment most of us take for granted. More important, she has learned that there are other loving people in the world besides her seven-year-old "Papa," and is beginning to be able to trust and express her long pent-up feelings.

The primary goal of Saint Barnabas, a temporary shelter, is to return the child to his own family. The second aim, when this is not possible, is to find a loving foster home. But the over-arching aim, for all its occupants, is to send them out into the world happier and healthier than when they came in.

### A United Family

★ After the war many foreign nationals — mostly seamen — were unable to obtain a berth on a ship from the crowded port of New York during the days of

hectic demobilization. Needing money, it was not unusual to take a job on land, and, in the course of time, to meet and marry a pretty American girl. Now the heads of households and the fathers of American children, these men have heavy responsibilities. Not having entered the country in accordance with immigration law, however, they are liable to deportation.

The Society's Port and Immigration Department assists hundreds of such men each year with their citizenship problems. The documentation required for citizenship is enormous and frequently takes a very long time to accumulate. It also takes skillful guidance to steer a man through the intricacies and involvements of immigration law and procedure.

By keeping the family united and the father from deportation, this aspect of the Society's work quite literally gives the children back their fathers and young wives their husbands and protection.

### Country Adventures For Deprived City Children

★ For 69 years the Episcopal City Mission Society has maintained summer camps for needy children of all races and creeds from New York's metropolitan area. Today the Society has three camps and has registered over 1500 children for vacations of two or more weeks this summer.

Children between the ages of 5 and 8 go to Edgewater Creche and Rethmore Home in Englewood, New Jersey — an hour from the heart of Manhattan. The children selected are from the slum and tenement areas. Some are actually undernourished and all are the victims of poverty or of broken homes. Their horizons have been dark and restricted, but in the beautiful setting of this camp, their vistas are broadened and brightened.

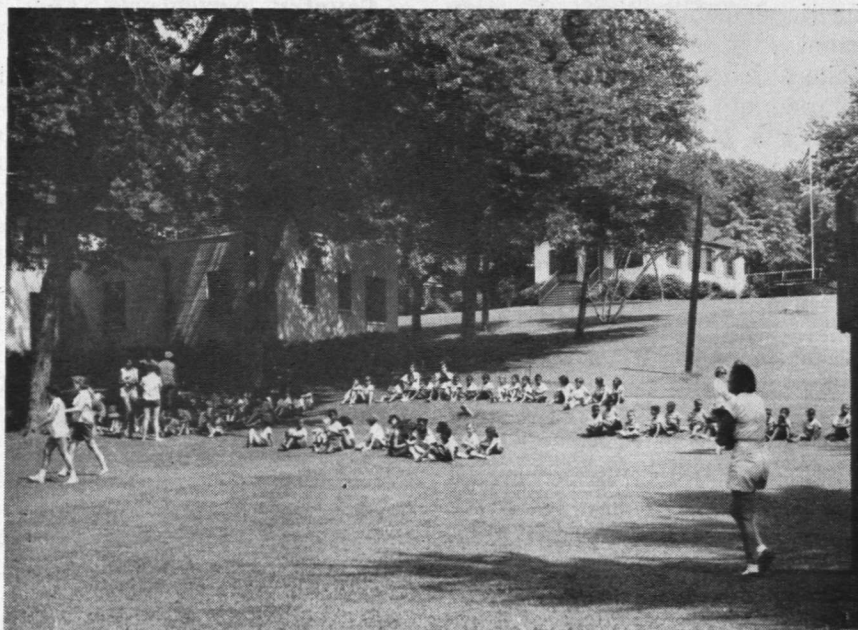
It is difficult to realize, but in a great metropolitan center like New York, there are children who have never run barefoot in the grass, never waded in a pool or seen a bird on the wing. The world of nature is an exciting new adventure for them, a great discovery, and with affectionate skill and care these children blossom and grow.

The older boys and girls go to Elko Lake Camps in the Catskills, 100 miles from Manhattan, in Sullivan County, near Liberty, New York. Here are 1000 beautiful acres of land and a large lake for swimming and boating. There's a big dining hall where good food is served and songs learned and sung. There are bunkhouses and nights of camping out, bonfires, marshmallow roasts and evenings of stories around the fire. There's baseball and arts and crafts groups and a big recreation hall, with one wing for girls and another for boys.

Chapel services are held as a normal part of happy living, and a chaplain skilled in the Chris-



"Thanks to you, my husband won't be deported; we can stay a United Family."



Edgewater Crecche and Rethmore Home — a fresh air center for deprived city children.

tian ministry and also in psychological counseling helps each youngster to understand life's confusions. New friendships are made and healthy community attitudes are developed along with individual character. Jean, for example, was a blond, attractive ten-year-old. But Jean literally hated herself and everybody else, until she learned to forget herself in the fun of sharing chores and play at camp.

Little Martin, also ten, had been in three orphanages and six foster homes since his father's accidental death five years before. With his camp counselor's help, Martin learned for the first time that the world was not all against him. As he began to take part and make friends, his whole personality changed — from hostility to leadership. He became the most popular boy in his cabin.

This year it will cost the Episcopal City Mission Society \$72,603 to run Elko Lake Camps alone. Some of New York's leading citizens are on the Camp Committee, of which Mr. William W. Kennedy is the chairman. These men give their time

and concern, and they are generous with their own donations, but for its primary support — as for the support of all of its seven services — the Episcopal City Mission Society relies upon income from endowments and bequests, upon the gifts of private foundations and, chiefly, upon the generosity and responsibility of the Church's communicants and the friends of the troubled and distressed everywhere.

**New Citizens For The Kingdom**  
As the Rt. Rev. Horace W. B.

Donegan, the Bishop of New York, and President of the Society, stated in his annual report, "The Episcopal City Mission Society is the neighborhood front line of a great battle of ideas in the world today."

Last year, according to the Reverend William E. Sprenger, Director of the Society, 30,856 men, women and children were directly helped by it ministry.

This ministry would not be possible without the lay participation of such men as Thomas M. Peters, chairman of the executive committee and grandson of the Rev. Thomas McClure Peters who helped found the Society's Chaplaincy Program in 1847, or William H. Deatly, Treasurer, Elliot H. Goodwin, Secretary, and Charles M. Walton, Jr., Counsel. The other distinguished lay and clerical members of the board of managers also express that personal Christian responsibility which saves New York from becoming an impersonal and cold community.

In the battle for the allegiance of youth to Christ there is no time to be lost if the Christian ideal is to be carried forward fruitfully and with conviction. Today's poor, to whom the gospel must be preached, will be persuaded not by words alone. They can be helped only by those



Elko Lake Camps for Boys and Girls — a charitable service of the Episcopal City Mission Society to children of all races and creeds.



personally living out the gospel, by those who demonstrate their love and their understanding.

In its various services, the Episcopal City Mission Society employs the knowledge of doctors, psychiatrists and psychologists, but — as all Christians have found — the one essential pillar of life is an understanding and love of God. To impart this knowledge and love, to bring the Good News of Christ's teachings and compassion to searching, questioning youth, the Episcopal City Mission Society in New York is truly dedicated.

### **GREATER COOPERATION URGED IN CANADA**

★ Greater cooperation in frontier areas of Canada between the Anglican and United Churches was urged by the executive of the General Council of the United Church of Canada.

In a statement, the executive reiterated its long-standing pledge that the United Church "is ready to consider a constitutional episcopacy but not a monarchical interpretation of that office."

Making this "quite clear," the executive said the United Church was not "prepared to take any step that would cast doubt upon the validity of the ordination of ministers within the United Church."

Concerning joint action of the two denominations, the statement said "there is a very strong feeling in the United Church . . . that even more urgent are the problems of co-operation in serving frontier areas."

It added that "while we realize the differences in order and worship that divide us here, we feel that it is essential for future good relationships between our two communions that this phase of our problem should be pursued with patience and with determination."

The United Churchmen accepted a suggestion by the Anglicans that a study guide on reunion be prepared by a joint committee. The guide would include material from last year's Lambeth Conference, and reports of reunion committees in Scotland, England, India, Ceylon, and Canada.

### **KIRKWOOD PARISH CELEBRATES**

★ Grace Church, Kirkwood, Missouri, located for a century in a community which has since become a suburb of St. Louis, is celebrating its centennial in a most meaningful manner. The celebration began on May 9 when the 11th rector, the Rev. Arthur R. Steidemann, was instituted by Bishop Cadigan.

During the following week a number of events were held within the parish to call attention to this centennial. These culminated on Whitsunday with the morning services during which the sermon was delivered by the senior living ex-rector, the Rev. Robert Kevin, now professor at Virginia Seminary. Kevin was rector of Grace Church from 1932 to 1940.

The major event was a street parade. This included the Kirkwood High School band and the choirs of Grace Church, as well as the parish organizations who marched on foot. A number of floats presented various stages in the history of the parish. A number of automobiles of ancient vintage also appeared, each being occupied by members of the parish in appropriate costume. The parade ended at the newly-acquired parish house grounds where an old-fashioned box supper and strawberry festival was held.

### **SYRACUSE RECTOR AT WESTMINSTER**

★ The Rev. Charles R. Stires, rector of Trinity, Syracuse, N. Y., is to be the preacher this

summer at Westminster Abbey. It is the first time the famous London landmark has been included in the annual preacher interchange between the U.S. and England.

Three Episcopal parishes in New York will have British preachers this summer under the exchange; St. James; St. Philip's; the Ascension.

### **SURVEYS PARISH SITES FROM HELICOPTER**

★ With a map on his lap, a camera dangling from one shoulder, and a sharp lookout for potential parishes, Anglican Archdeacon Walter Gilling of Toronto spent two hours aloft in a helicopter on a unique aerial survey of Toronto's suburbs.

The archdeacon, who heads Church extension work for the largest Anglican diocese in Canada, had never flown in a whirly-bird before. He zipped past open areas at 75 miles per hour on a trip that would have taken weeks by road.

Hovering at 300 feet above possible parish sites, the priest was able to get a panoramic view of land he "couldn't have got near" on foot.

Archdeacon Gilling said his diocese needs six parishes annually for an indefinite number of years to keep pace with this rapidly growing city.

### **DEAN SAYRE CHAIRS REFUGEE MEETING**

★ Dean Sayre of Washington Cathedral was chairman of a meeting held May 25th at the White House to coordinate work of voluntary agencies in helping refugees.

He told delegates representing many Church agencies that the most important objectives of the world refugee year is to clean up the refugee camps in Europe; provide education for children in the Arab camps; to house and find employment for a million Chinese refugees in Hong Kong.

# Talking It Over

By W. B. Spofford Sr.

A MAN I know asks if I can spin a piece explaining quite simply the difference between profit on investment and capital gains and then explain the way it bears on the values and concerns of our Soft, Grey Flannel, Organization-Man.

He's probably pulling my leg for he's a smart professor and I'm sure has a better answer than any I can come up with. But I'll take a shot at it.

It used to be that a man worked and spent most of his money bringing up a family. He'd get some insurance; put what he could in the bank for a rainy day and the more expensive education for the kids that he saw ahead. If he was a hard worker he'd likely move up in income as he went along on his job. So he'd find a broker and tell him he wanted to invest in a safe, dividend paying stock—or maybe an AA bond. His \$1,000, say, would pay him \$60 a year on a good stock (mighty few pay anything like that today)—\$40 or so if a bond. Add to his investments year by year and when he was fifty or so he'd be getting maybe \$1,000 a year in unearned income.

That's profit on investment which, for very many people today, is old hat. Now it's the "long pull" that smart money goes for, like betting on a long-shot in a horse race. "Capital gains" is the more dignified phrase. And that's what the millions of people buying stock today are after. And the figures—today anyhow—prove them right. During a week in May, 1959 there were 17,826,604 shares bought, against 12,224,704 during the same week in 1958. That week in 1959 the stock prices average was \$237.25, against \$189.33 a year ago—a gain of \$47.92 if you pick 'em right or have a good broker doing it for you.

Total bonds bought by investors that week were \$32,342,500 against \$30,398,100 the year before; with price average this year \$87.64 against \$90.04 a year ago. So why bother with bonds—nobody does except institutions, insurance companies and outfits that are either ultra conservative or compelled to by law, or both.

"What goes up must come down" isn't the ticket today. Government is spending like mad—maybe on the wrong stuff but what does it matter as long as they spend. Population is increasing by leaps and bounds—more to feed, more

to house, more to cloth, more to education, more to entertain—more everything. It's even frightened the Archbishop of Canterbury into advocating birth control.

So forget about investing for that measly four, five or six percent. Get a broker to pick you a couple of good stocks for the capital gains. Let him tell you about some of the convertible bonds or preferred stocks that will pay you 5% while the common stock goes up—sometimes soars—then after a year or so sell your bonds from 50% to over 100% more than you paid for them. He can give you quite a list that have done just that and can give you others that probably will. Capital gains, my friends.

Now what this easy money is doing to our values and concerns isn't so easy to answer. Most people, I'm afraid, want to get by with as little work as possible. A young fellow I know who earns maybe \$300 a month put his savings of \$500 into an auto stock (not one of those sure-fire convertibles that he hasn't heard of yet). In less than a year he sold his stock that had cost \$8 a share for \$40 a share. Now he has parlayed the whole sum fully expecting a similar capital gain in his new venture. He's pretty excited about the whole thing, naturally enough, and said to me the other day; "Maybe I better quit my boring job, go fishing, and make a living sitting on my rump. Only one drawback—my wife found out about it and went on a spending spree."

He's not the only one. It's a pretty small town I live in where the conversation a few years ago was mostly about fishing, hunting, baseball, and of course women—all in due season. Today the conversation goes like this when a few get together:

"Rexall can't miss."

"I took a plunger in Allegany warrants—already tripled and still going up."

"Me, I don't go in for these cheap stocks. DuPont and IBM for me. Don't pay anything to speak of in dividends but tops for the capital gains."

It's doing something to us that isn't good. Soft, maybe, is the word.

But I'll let my professor friend pick it up from there.

## Postscript by the Professor

Anything I say now will be gilding the lily. The whole point is that the fast-buck investor looking for capital gains is not responsibly con-



cerned with the nation's wealth and capital riches. He only buys stocks (that is, a share of the ownership of the tools of an industry) in order to sell that share again as soon as he can get enough more than he paid for it to make it a good deal, quickprofit-wise. He isn't committed in any real sense to the enterprise, he is really a spiritual and moral outsider. He is egocentric about it all — which in theological language means sinful.

But the other man — the one who invests in securities which he means to hold on to, because he regards himself as a true "tool owner" of the collective kind that corporate economy nowadays creates — this man is content and proud to receive the regular dividends and build up his income steadily and surely, not by slick and sharp practice. He is morally miles away from the bird that is figuring all the angles in a purely individualistic and selfish way, trying to guess ahead to stock splits and other things that give him a chance to greatly profit on the shares themselves. He buys cheap to sell dear. He is out to make a purely personal gain even if his tactics are inflationary and endanger the country's economic system. Believe me, they do. This is why short-term capital gains are so heavily taxed, compared to short-term gains and dividend income.

Editor Spofford points his finger at three terrific dangers that most of us are trying to repress into our unconscious. One is greedy capital-gains investment. Another is government spending for Cold War consumption — with no reinvestment to amount to anything, no addition to the tangible wealth of the land (except some indirectly through the wages and salaries distributed). The third danger is the population explosion. But these last two things are for some other time. Just keep his picture of the "investor" in mind if you'd like to know what the sin of greed is in our economic practices; capital gains is one good sample.

## Religion and The Mind

When Death Comes

By Clinton Jeremiah Kew

THERE is that dark hour, in the lives of all of us, when we must face the often shattering fact of death. Be it sudden or anticipated, the final release into death of someone we love is an immensely difficult reality to accept. Often

all that we have heard or read or seen or felt about the parting at the grave seems trivial in comparison to the agonized pain which descends upon us when we realize that the person, as we knew him, we shall never again see in our life time. There is the abrupt silence, like a vacuum in space, which falls upon our hearts as we begin to realize that all physical ties are now broken, that unexpressed links which bound us together are severed, and that there exists the heavy weight of knowing that, for the time being at least, we can no longer communicate. Part of your heart, it seems, has died too, leaving only an aching void in a place which once was filled with the weightless warmth of love. The pitiful feelings of helplessness, loneliness, and despair descend upon us, like a winter rain, drenching us in its cold penetration.

What then are we to do? How can we continue to live under such a burden of grief? When will the pain subside a little? Why should this happen to us? Perhaps we ask ourselves these questions, and most of us do, in a vain and infantile attempt to undo the fact that death has brought unto us unparalleled suffering. We may thrash and strain to free ourselves from these frightening feelings, but there is no escape from death, nor in plain fact, from the pain of separation brought about by death.

Where then, do we begin to face this bitter ordeal of accepting death? The answer is—as we grow up. It is a shocking truth that death has been largely denied in our present culture—shocking, because by so doing we almost guarantee a traumatic experience for our children with their first encounter with death; doubly shocking, for the simple reason that an uncontrolled fear of death is contrary to the teachings of Jesus, and symptomatic of deep psychological disturbances.

Christ's death and resurrection were the final and ultimate testimony of the love of God for mankind in that they removed, for all time, the mysterious quality of death. As a manifestation of love far too infinite in scope for our understanding, the knowledge of the resurrection and ascension of our Lord has soothed the sorrowful throughout Christian history.

Today, as in less enlightened times, this final triumph in Christ's life, although much obscured by our tendency to apply scientific research methods in the hope of achieving understanding of a spiritual reality, remains a fact. Even the most skeptical mind cannot deny that death does

not destroy the core of a relationship. There remains within our minds the memory of the times together, and in our hearts, the warm glowing spark of the love left behind. And far below the surface of our conscious mind, lies our subconscious, in which is contained the sum total of our life with the person who has died, which remains with us always.

The growing child, of course, cannot be expected to be consoled by the glory of the resurrection, or even by the parting words of comfort given to his disciples by Jesus just before his ascension. But as he grows, the child can understand that he is still able to love, for example, his pets even after they have died. If the child is allowed to express his grief over the loss of a beloved toy or pet to its fullest degree, and at the same time receives the comfort and encouragement of an understanding parent, he will learn to keep on loving. His emotions will grow strong in the knowledge that there are many ways to love and many more things to love, despite the disappearance of the most loved object. Early in his life he can easily absorb the fact that loving involves pain and separation, but once he faces his loss with honest tears and the loving help of a parent or friend with whom he can express his feelings, and is encouraged in his prayers to speak directly to God, his resistance to pain is lowered, his emotional channels are cleared from the clogging influence of unexpressed grief, and he is freed to love further. Psychologically he is not bound to the experience of his grief, and spiritually he is well upon his way toward building up the faith in God which he will need as he matures.

Fortunate, then is the child, who can grow up in the knowledge that death is as natural as birth. Less fortunate is the adult who has been thus denied and reaches middle life unprepared to meet a crushing grief. What happens then?

Perhaps it is an intrusion into the sanctity of a man's soul to suggest that he do this or do that when he is severely sick with the sadness of death. On the other hand, it is an experience which can be desperate if we try to go through it alone. Of primary importance then, is the expression of our feelings. A suppression of them can result in the ugly growth of anger and bitterness later on and can make the return to healthy life difficult.

Secondly, if it is possible, normal habits of eating and sleeping should be continued. Particularly in a situation where the spirit is so

sorely depressed, the absence of proper food and rest can bring about unnecessary suffering.

And thirdly, after a reasonable passage of time, every effort should be made to resume a normal social life. During times of such intense unhappiness, an individual's emotions can become drastically depleted if a concentrated effort is not made to return to a normal living routine. Strangely enough, one of the greatest balms to stricken hearts is the presence of children, especially little children. Even the most grievously bereaved can take heart after even a few minutes spent in the company of the very young.

Perhaps in the blackest periods of mourning, even the most courageous can feel faint and unable to achieve even the beginnings of the herculean effort involved in the continuation of living. It is at this point a strength we hitherto had not known existed comes into our beings and the funeral we thought we could not go to, the house or room we thought we never again could enter, the name we previously could not mention without crying, — all of these things we somehow manage to do. Quite quietly, like a soft spring breeze, the spirit of the Comforter has come upon us in our hour of despair. For those who will receive it through prayer, there is the blessed balm of God's love in worship and meditation to see us through those first days of death.

Later, when the grief returns, for return it will for quite a while, the same strength will come again. And as we start our ascent to resume our ordinary lives, perhaps we will be amazed to find that after all, death is transitory, not final. For did not Jesus say, "I will not leave you comfortless." Even in death we will see the beginnings of new life in ourselves. "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also."

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By G. A. Studdert-Kennedy

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**"At All Times"**

Americans love new things. To wear an old hat, or to drive last year's car is not a mark of distinction. The latest model television set and the most recent book are accepted without question as the best possible. The latest pop culture of religion, by the same reasoning, is often assumed to be the most infallible because he presents the "most up-to-date" ideas.

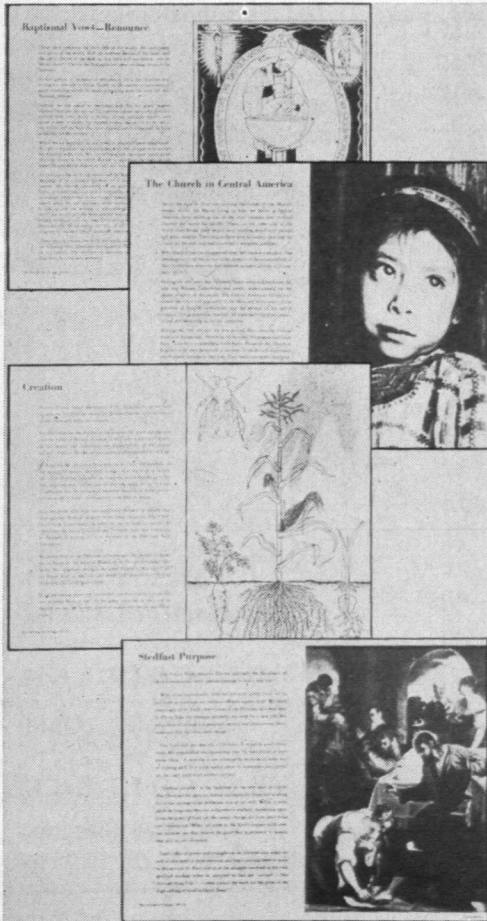

This cult of the "new," however, has definite limitations. The old paintings may be better than the new ones. Old ideas that are true are still good ideas. Just because something is old does not necessarily mean it is out-of-date.

Recognizing this, Christians make no apology for the fact that Christianity has been around for a long, long time. Those who are interested only in newness miss a great deal for they fail to comprehend that the Christian Faith can be both age-old and immediately significant. The most relevant, modern, contemporary religion is the ancient Apostolic Faith. For man is basically the same in whatever age he lives.

This does not mean that the Christian religion is either static or dead. Although the same distinguishing marks of first century Christianity remain to this day the core of our religion, the Faith is a living Faith. The New Testament, the Gospels, the Apostolic succession of Bishops, the rites and sacraments of the Church, are not relics of a long-dead past. They are the means whereby modern men and women in their contemporary situations are able to receive God's help. The ancient Faith speaks to men, for death and frustration and anxiety are the problems which men must face in every age and every society.

Jesus Christ is the same yesterday, today and forever. Ours is the religion of old-time, of middle time, of now and of tomorrow. It is the Holy Faith in the God-man Jesus, in His Spirit, in His Church, in His Father who sent Him for us men and our salvation. It is a Faith ever up-to-date, and one which, though reaching back through time, speaks to our modern era of the outreach of God, the perseverance of man, the way of reconciliation and the hope of glory.

The Shrine at Chicago, 1959-60



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# Electorate Sustains Wittkofski In School Controversy

★ In the cities and towns of the industrial Monongahela Valley, Pa., it has often been difficult for a candidate for school board to be nominated and elected, if he was not a member of the Roman Church. It has also been most difficult for others than Roman Catholics to obtain teaching positions in the public schools. Usually, however, the school board members and these teachers refuse to send their own children to schools which they serve, but send them to parochial schools.

Upon the urgings of the Pennsylvania department of public instruction, the public school districts in the area of Charleroi organized a jointure, which would care for the children of several communities. Mr. Edward Sullivan, a prominent Roman Catholic member of the original Charleroi school board, was elected president of the joint school district. Like so many others, Mr. Sullivan sends his own children to local parochial schools.

The Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, decided to appeal to the sense of fair play in the local population. In a radio broadcast statement, the Charleroi rector said:

"In our American system, all Americans have enjoyed the right to send children to schools of their choice. This is an American right with which none of us should quarrel. But if a man makes Post Toasties and he forces his family to eat Kellogg's Corn Flakes exclusively, we would be obliged to question the loyalty of such a man to his employer. Again, if such a man is not interested enough in the public schools to send his own children to these institutions,

should he not logically apply all of his energies to the system of schools that he believes is best for his own children. I believe the voters of this community should free that man from his present obligations so that he can devote himself to his children's educational welfare."

"Religion", Wittkofski continued, "is not a qualification for school board membership nor for teaching in our public schools. As long as people believe enough in the public schools to send their own children to public schools, they indicate that they have the necessary loyalty to serve the public schools. Religious affiliation is not the issue and should never be a political issue."

In the recent primary election, Mr. Sullivan was defeated for re-nomination.

After the election, Wittkofski said, "We do not rejoice over the defeat of Mr. Sullivan at the polls, but we are gratified at the sense of fair play which was manifest in the people of this community. We are grateful to the voters of this community, including very many Roman Catholic people, who have given a fine demonstration of basic Americanism."

## BAPTISTA LEFT PEOPLE STARVING

★ A first-hand encounter with hunger, squalor and destitution in Cuba has resulted in speeding an expanded relief program on the island by Church World Service. One million multivitamins, 20,000 lbs. of cottonseed oil, and clothing are on the way for distribution to thousands whose homes and possessions were destroyed by Baptista's army.

Following a ten-day survey of

conditions in the revolt-torn provinces, the Rev. Frank L. Hutchison reported that in areas he visited more than 50,000 Cubans are living in ruins and makeshift shacks with no food, little clothing and no work. Associate director of the overseas program, he went to remote areas in North and South Oriente, accompanied by local pastors.

"We saw 1,400 refugees from one town, which had been deliberately burned by Baptista forces, living in crumbling army barracks and shacks," he said. "No one had work, as cane cutting is over, and no relief supplies had been sent them." He added that even in Havana most people were unaware of the gravity of the situation.

In another town, Hutchison was shown a list of 6,000 people who had no food or work and were receiving no relief. "In the

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port of Gibara," he continued, "are 8,000 people who need everything — clothing and food especially." At Cueto he saw a machine-gunned Baptist church and two blocks of gutted houses where the people are in "total need," while at Cristo, 4,000 are homeless and unemployed.

"Families in another burned-out town were jammed together in horrible hovels not good enough for farm animals."

The Havana churches in the Cuban Evangelical Council have sent clothing to some areas, and the ministerial association, denominational and local government leaders in Cuba are doing what they can, he said. Church World Service supplies will be in charge of the same committee of churchmen who distributed clothing sent by the National Council of Churches' relief agency to Cuba last January, following the Castro victory, and cabled \$5,000 at the same time.

Hutchison reported that plans are under way to obtain U.S. government powdered milk and corn meal but that funds are urgently needed now to purchase and ship food staples to Cuba, as it will be several months before U.S. surpluses can get there.

### COMMENCEMENT AT GENERAL

★ Bishop MacAdie, suffragan of Newark, gave the commencement address at General Seminary on May 27th, when Dean Rose conferred degrees on 55 students and on 57 qualified former students.

Honorary doctorates went to Bishop Arthur W. Luther of Nasik, India; Bishop MacAdie; the Rev. Leslie Lang of New York and the Rev. Marius J. Lindloff of Fayetteville, Arkansas.

The baccalaureate sermon was preached by the Canadian am-

bassador to the U.S., Arnold D. P. Heeney.

Allen B. McGowan, treasurer of the seminary, reported that the building fund of \$3,500,000 had raised \$2,155,000 to date.

It was announced that Thomas J. Bingham had been promoted from associate professor to professor of Christian ethics, and that Eugene E. Crommett, former tutor, had been named instructor in dogmatic theology.

### DELAWARE HAS DECADE OF ADVANCE

★ The May issue of "Now", monthly of the diocese of Delaware, was devoted mostly to pictures showing the great advances made during the last decade.

Property values have gone from \$4,523,700 in 1948 to \$11,763,300 in 1958; the diocesan budget from \$57,900 to \$213,100; the active clergy from 24 to 51.

The banner head in the issue summed up the story with "Ten Years in an Exploding Diocese".

The number was distributed to each of the 1,000 persons attending the convention dinner on May 19th, in addition to being mailed, as usual, to each of the 7,500 Episcopal families in the diocese.

Credit for the many pictures went to Henry I. Brown, executive secretary of the diocese, and to the Episcopal Church Publishing Co. (The Witness, to you) for printing the magazine ahead of schedule in order to have copies at the dinner.

### EPISCOPAL CHURCH IN LEVITTOWN

★ The diocese of New Jersey is building a \$200,000 church, rectory and parish hall in Levittown; a new housing development in the state.

Bishop Banyard announced to the convention last year that land could be had from the building firm if action was taken at once. A campaign

throughout the diocese raised the needed funds, with Bishop Banyard breaking ground for the Church of Christ the King in April.

He announced to the convention this year that it is expected that the rectory will be completed by September when a priest will go into residence, with the church completed by mid-winter.

The convention this year also approved the appointment of a committee to study the urban situation in the diocese; adopted the largest budget in history; set minimum salary of married clergy at \$4,200 and rectory and unmarried clergy at \$3,900 and rectory or other suitable living quarters.

### STRATEGY COMMITTEE FOR RHODE ISLAND

★ Bishop Higgins told the convention of Rhode Island that there was great need for a re-examination of location and condition of parishes and missions, so as to enable clergy to realize their full potential in their ministry. The number of clergy, he said, is not increasing fast enough to take care of the growing congregations.

The convention voted a minimum salary for clergy of \$4,300 and rectory.

### ANGLICAN CHURCHES CLOSE IN IRELAND

★ Fifty Anglican churches in Ireland are to be closed because of the small number of worshippers. The report to the general synod stated however that amalgamation and regrouping of churches would result in "not a retreat but an advance."

### PETERSON JOINS KENTUCKY STAFF

★ The Rev. Raymond Peterson, presently assistant at Trinity, Covington, Kentucky, will become professor of Church history at the Episcopal Theological School in Kentucky in the fall.

## PRAYER BOOK SOCIETY GIVES AWAY BOOKS

★ Massachusetts' Margaret Coffin Prayer Book Society gave away a record number of Prayer Books and Hymnals last year. They went to missions, parishes that are not self-supporting, hospital chaplains and camps.

Application for books should be sent to the society at 1 Joy Street, Boston.

## SEMINARY GETS BEQUEST FOR MUSIC

★ The Church Divinity School of the Pacific has been bequeathed property valued at over \$25,000, to be used for the furtherance of education in Church music at the school.

## SEWANEE PROFESSOR NAMED EDITOR

★ Prof. John S. Marshall of the University of the South has been named editor of the Anglican Theological Review. He succeeds Dean Sherman Johnson of the Church Divinity School of the Pacific.



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# BOOKS...

Kenneth Ripley Forbes  
Book Editor

*Ancient Judaism And The New Testament* by Frederick C. Grant. Macmillan. \$3.50

A happy combination of scholarly erudition and popular language, this book is an eloquent setting forth of the thesis that of all the elements making up the rich heritage of the Christian religion, as recorded in the New Testament, the most constant and powerful was, and is, the fact of its origin in Judaism and its oneness with Jewish ideals and fundamental convictions. As the author says on the first page of his book: "The simple, unmistakable, undeniable fact is that Christianity originated as a movement within the ancient Jewish religion and that it goes back to the life, teaching, death and resurrection of a Jewish prophet, Jesus of Nazareth."

The first section of the book is devoted to a description of Anti-Semitism, as it showed itself so intensely in the New Testament and through all the centuries since and into the present era. "The world is not yet — even after the defeat of Hitler — free from the poison of anti-Semitism". A careful but brief study of the varied misinterpretations of Judaism, with its deadly results concludes part one. The content of part two is, in some ways, the heart

of the book. It is an enlightening description of ancient Judaism in its day by day life, its moral standards, its program of personal and family life, the origin and use of synagogues, its basic theology and the Messianic hope.

*The New Testament* is the subject of the next section. Jesus the Galilean is depicted as thoroughly Jewish in personal upbringing, in family nurture, in basic beliefs and convictions. The author's treatment of the narratives of Jesus' birth in Matthew and Luke will cause argument and controversy in the Church, but the picture he draws of Jesus' growth "in wisdom and stature and in favor with God and man" and the saintly simplicity of his mother and her family, which she ruled in traditional Hebrew fashion, will be welcomed by Christian and Hebrew alike as the work of a keen, imaginative mind and an understanding heart. There follows a keen analysis of the phrase *Kingdom of God* and a brief and yet comprehensive summing up of the Church's heritage from Judaism which deserves to be read and re-read with care.

The final section of the book is on *The Present Outlook*, chiefly in the

field of dogma and morals. It is short and thought-provoking — or emotion-creating! — depending on the reader's temperament and background. It is well summed up in the book's concluding words, — which are worth quoting here:

"I wish we might give up all 'missions to Jews' and begin to understand one another; or the conversion of Christians to Judaism, though I would gladly see far more men and women converted to the imperishable heart of the Jewish faith, its utter trust in God, its utter devotion to his revealed will. It might even lead, eventually, to a revival of religious faith and a deepening of moral conviction, by which our world could be led out of its present chaos — a condition produced by the unbridled ambition, greed and self-seeking of modern man, unguided and undeterred by religious or moral considerations, and following only the dim light of his own completely amoral 'modern science' — and what he takes to be its social and personal implication. It would not necessarily lead to the Kingdom of God; but at least our faces might be turned in that direction once more."

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