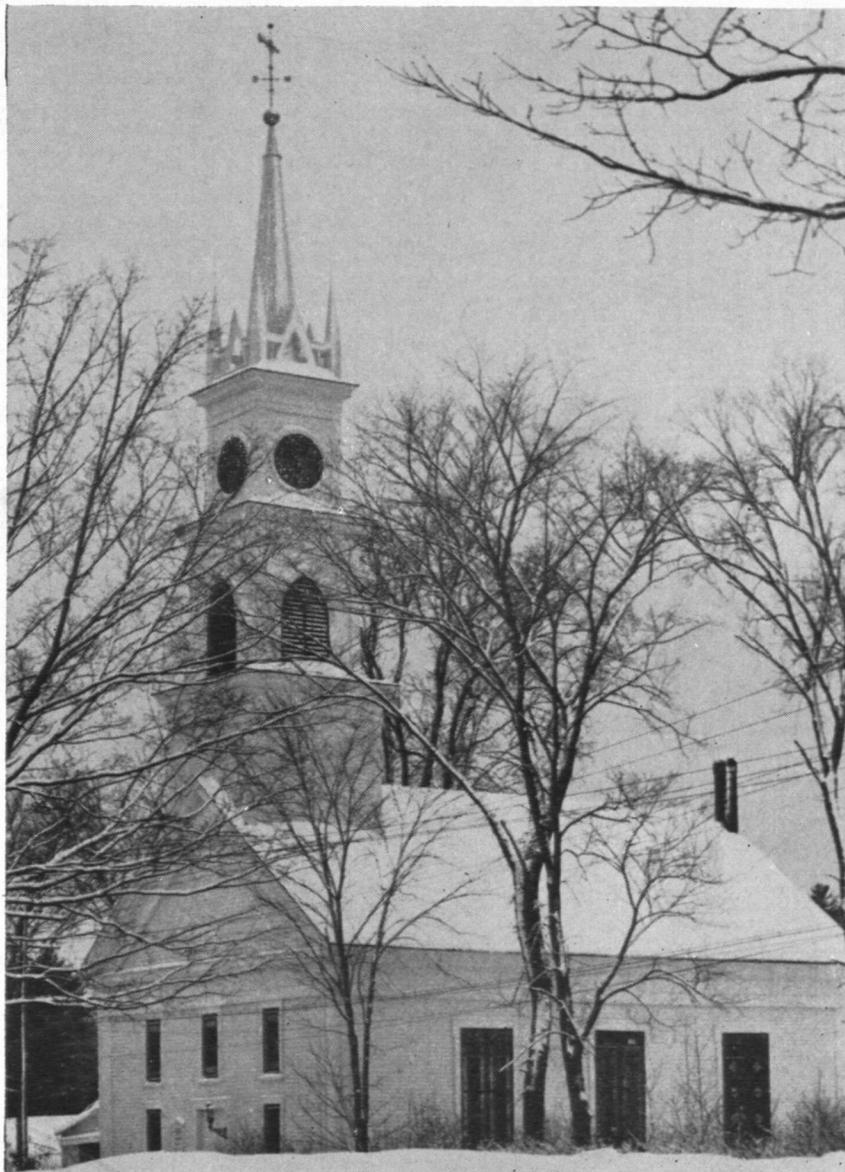


The **WITNESS**

JULY 9, 1959

10¢



ONE OF THE TAMWORTH ASSOCIATED CHURCHES

What's Going On In Tamworth, N.H.?

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.

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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
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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The Rev. Alfred W. Price, D.D., Rector
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ST. PAUL'S 13 Vick Park B ROCHESTER, N. Y.

The Rev. Frederick P. Taft, Assistant
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Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

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10 A.M. Holy Eucharist
Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:00, 10:00 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT
976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter J. Marshfield
The Rev. Robert F. Evans

Sundays: 8:00 a.m. Holy Communion
11:00 a.m. Service and Sermon
Holy Days: Holy Communion, 12:15 p.m.

TRINITY CHURCH MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH Broad and Third Streets COLUMBUS, OHIO

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Rev. Richard C. Wyatt, Assistant
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Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

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Episcopal Chaplain for Washington
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Sundays: 8, 9:30, 11 a.m., High
School, 4 p.m., Canterbury Club,
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The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

World Refugee Year Launched With Cathedral Service

★ The opening of the United Nations-sponsored world refugee year was marked by a special service in Washington Cathedral on June 28 with Dean Francis B. Sayre, chairman of the United States committee for refugees, delivering the sermon.

The world refugee year, established by a United Nations General Assembly resolution last December, will be observed internationally, July 1959 - July 1960. Designed to focus attention on the humanitarian problem of refugees, the year will provide the opportunity for participating governments, agencies and hundreds of individuals to pool their efforts to help the millions who still exist without homes or even countries.

Following the conference at the state department and the White House, the United States committee, under the chairmanship of Dean Sayre, was assigned the major responsibility for mobilizing the resources of this country to meet the objectives.

Among those attending the service in the cathedral were members of the United States committee, other representatives of the cooperating agencies, and representatives of the more than 40 nations whose flags were carried in the processional.

Dean Sayre pointed up the tremendous need by first quoting Elfan Rees, of the World

Council of Churches, who has called our era "the century of the homeless man."

It is no exaggeration to say, said the Dean, that the "wandering Jew" of the Middle Ages has now become mankind himself. Where once it was only one small nation that was condemned to exile, ever seeking, wistfully dreaming of asylum somewhere on the face of the globe, now it is millions and millions of human beings, of every race, who—driven from their home in China and Korea and Europe and Algeria and Tibet and the Middle East—seek the peace of a family hearth, the meaning of useful work, and the fresh free air of an open land.

As war and tyranny and human distress have rolled across the earth, men have fled before the tidal wave. Fifty million uprooted people since world war two! Such a flood of personal calamity, such an ocean of hoping heaviness, is surely the modern parallel to the flood of which the Bible speaks — that flood which overtook Noah, and one by one inundated the valleys and hillsides of the world. That was God's judgment upon a wicked generation, says the Book of Genesis. And the wandering, miserable masses of refugees in the world today are as certainly a judgment upon our wicked ways — ways of war

and intrigue and blinded selfishness.

But flood is not the end of the Bible's story. Nor, I pray, of ours declared Sayre. We observe this morning the opening of world refugee year. By adoption in the United Nations, and by proclamation of the President of the United States, these next twelve months are to be devoted to an intensive effort to relieve the distress of our brethren who are marooned from life in the dark corners of the world. It is fitting that after the scientists should have cooperated the world-over to try to unlock the secrets of nature during the international geographical year, now the humane forces of 52 nations should be mobilized to make a joint attack on the problems of people. As you watched the banners of these 52 countries which have declared their cooperation in world refugee year being car-

COMING UP

MASSEY H. SHEPHERD will have an article in the next issue about the Holy Communion. Forthcoming numbers will also present a series of articles about the present state of theological education (see Backfire this week) by Bishop Lawrence, the retired bishop of Western Massachusetts who since his retirement has been the executive director of the Personnel Information Service of the Province of New England.

ried down the aisle of this great cathedral by persons who themselves have been refugees, perhaps you were lifted up by the thought that there is still a rainbow in the sky.

After the deluge, God promised Noah that when he saw a rainbow in a rain-cloud, that would be a sign to him that God would not be angry forever. After the judgment, God's promise of mercy! To a million Arabs still in teeming camps after more than a decade of waiting; to a million Chinese clinging to the cliffs of Hong Kong in shanties of cardboard and tin cans; to 130,000 handicapped or old or sick people in or near the refugee ghettos of Europe; and to countless more who preferred freedom to the security of a slave—the world refugee year looks like a bow in the sky, a sign of hope after the flood, a symbol of God's mercy and man's conscience.

The Dean then went on to illustrate specific instances where it is hoped world refugee year may be of practical help in solving refugee problems.

Council Message

In Geneva the World Council of Churches, in a special message issued by its five co-presidents, called for prayers, intensified action and "continuing charity" on behalf of the estimated 45,000,000 refugees throughout the globe.

The message termed the plight of homeless people around the world "our greatest human tragedy."

Addressed to the WCC's 173 Protestant, Anglican and Eastern Orthodox member Churches in 52 countries, the message was signed by the Very Rev. John Baillie, principal of New College, University of Edinburgh, Scotland; Presiding Bishop Sante Uberto Barbieri of the Methodist Church in Argentina,

Uruguay and Bolivia; Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany; Metropolitan Mar Thoma Juhanon of the Mar Thoma Syrian Church of Malabar; and Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church.

The message expressed gratitude to the member Churches whose support has enabled the World Council to help care for refugees.

However, it said, "the time has now come for our Churches to act on this new initiative, and we therefore call anew for your prayers, your intensified

action, and your continuing prayers."

The presidents' statement said that "for more than a decade," the refugees have been "a challenge to our compassion and must be a first call on the ministry of those whose Lord 'had nowhere to lay his head.'"

It added that the World Council welcomes the world refugee year program because "we have not . . . always been satisfied that the governments of the free world have been as constant in their concern for a problem which is not only one of human tragedy but, unremedied, is a continuing threat to peace and security."

Law Defiance Growing in South According to Church Report

★ Racial violence, reprisal and intimidation in the South have led to a breakdown of law and order since the United States Supreme Court outlawed public school segregation five years ago, according to a report released in Atlanta, Ga.

It was published jointly by the department of racial and cultural relations of the National Council of Churches; the American Friends Service committee's southeastern office; and the Southern Regional Council, a biracial group in Atlanta working toward better race relations.

The report listed 530 specific cases of racial violence in 11 Southern states from Jan. 1, 1955, to Jan. 1, 1959. The three agencies emphasized that while the report dealt only with the angry, violent reactions to the desegregation decision, another account could be given of patience, responsibility, courage and goodwill by both whites and Negroes.

"Although political leaders of southern states have declared

their opposition to lawlessness," the report said, "one may fairly ask whether legislative and executive policies of evasion and defiance of decision of the federal courts have not set an example whose contagion is uncontrollable."

In all, the report listed 225 acts against individual liberties and public peace. Included were many widely publicized incidents involving the appearance of Negroes at formerly white schools and colleges.

The section dealing with reprisals covered 95 cases. It was pointed out that this figure, as well as the overall total of 530 cases, could not tell the whole story, for some of the instances counted as a single item involved hundreds of men and women. For example, listed as one item were the voting purges of Louisiana, where names of thousands of Negroes were removed from registration lists.

An introduction to the 30-page report said the cases were drawn from the general press of

the nation and in large part from Southern newspapers. It noted that crimes forming part of other continuing social and legal problems were not used.

"Resistance groups, typified by the White Citizens Council born in Mississippi in 1954," the report asserted, "have spread across the South. By 1956, they had an estimated 300,000 members. Their characteristic tactics have been economic pressure, propaganda and lobbying. Other groups, such as a revived but disjointed Ku Klux Klan and some extremist off-shoots of the Citizens Councils, have advocated and participated in cruder methods of intimidation.

"Gunpowder and dynamite, parades and cross burnings, anonymous telephone calls, beatings, and threats have been the marks of their trade. These attacks have been directed not only at Negroes but at some white persons who have strayed from local customs. Also, overt anti-Semitism flared and synagogues have been attacked."

The report said that while there have been men and women across the South who have expressed anger and disapproval over the intimidation, "too many of them since 1954 have acquiesced."

Listed were 30 bombings of houses; six Negroes killed; 29 individuals, 11 of them white, shot and wounded in racial incidents; 44 persons beaten; five stabbed; one Negro emasculated; 15 homes struck by gunfire and seven stoned.

School bombings were reported in Jacksonville, Nashville, Chattanooga and Clinton, Tenn.; and churches or synagogues were bombed or burned in Miami, Nashville, Jacksonville and Atlanta.

Senator Objects

Senator Herman Talmadge sharply criticized the American Friends Service Committee and the National Council of Churches

for joining with the Southern Regional Council for publishing the report.

The Georgia senator assailed it as filled with "innuendo, distortion, association, and half-truth."

He charged that the three groups used "a series of unrelated so-called incidents spread over a three-year period" to show that law and order and harmonious race relations no longer exist in the South.

Termining the report "wholly one-sided," Talmadge said it "makes no pretense at comparison with other periods or regions" nor does it tell how these incidents were handled "under due process of the law in the states and localities where they occurred."

"The hypocrisy which motivated so biased and inflammatory a publication is unspeakable," Talmadge told the Senate "and deserves the condemnation of all fair-minded Americans regardless of their place of residence."

NIEMOELLER PRESENTS PEACE MEMORANDUM

★ Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau in Germany, arrived in Geneva, June 9th, to present the foreign ministers' conference a "peace" memorandum signed by some 600,000 Germans in all walks of life.

The memorandum urged a German peace treaty which would lessen international tension, provide a solution of the Berlin problem and promote the unification of Germany.

It also called for the creation of a zone comprising the two Germanies, Poland and Czechoslovakia that would be free from atomic weapons and contain only a minimum number of troops.

"We know that our opinion is shared by the majority of the

German people who have continuously and vigorously demonstrated that the equipment of West Germany with atomic weapons will not increase German security nor that of Europe," the memorandum said.

"Moreover, international tension would not only thereby be aggravated but would prevent the German people achieving their national goal of unity. Perspicacious representatives of all faiths, as well as from science and economy, have been insisting for years on the renunciation of atomic weapons by the Federal Republic."

The memorandum asserted that world opinion "should be made aware of the fact that the overwhelming majority of the German people fervently desire military relaxation and peaceful reunion." It said the entire world "should realize that the voice of the present Chancellor (Konrad Adenauer) is no longer the voice of the German people."

"Therefore," the memorandum added, "we urge the German people as a whole, its leaders, its parties and organizations to unite and vigorously proclaim the national will. Only those German politicians who recognize this duty and fulfil it faithfully would be worthy of the confidence of the German people."

IMPORTANT MEETING WITH ORTHODOX

★ Two representatives of the Russian Orthodox Church have just concluded two weeks at the headquarters of the World Council of Churches in Geneva. In addition to conferences with World Council leaders, they studied the work of the Council's departments and divisions.

World Council leaders said it was an important step toward the hoped-for membership of the Russian Church in the world organization.

BROOKLYN CHURCH MAY REOPEN

★ Holy Trinity, Brooklyn, closed since 1957 by order of Bishop DeWolfe due to dissension, was taken over by the Rev. Herman S. Sidener who had been declared the legal rector by the courts. Sidener and those who support him will also take possession of about \$400,000 in parish funds.

Sidener, Archdeacon Saunders and some of the vestry were accompanied to the property by ten policemen who stood by while all the locks were changed.

The parish house has been used by the Rev. W. H. Melish and his supports for an interracial group of about 300 teenagers, but one of the vestrymen who supported Sidener in the long controversy told reporters that "we are going to close up everything for the time being."

An attempt by the Melish forces to have the court order stayed pending appeal to a higher court was denied. R. H. Weissman, attorney for the Melish forces, said however that the order would nevertheless be appealed.

GOVERNMENT AGREEMENT VITAL FOR UNION

★ Agreement on the form of government is one of the vital requirements for union between Churches with episcopal or presbyterian systems of authority, the Archbishop of Canterbury declared in London.

His remarks were prompted by the recent rejection by the Church of Scotland (Presbyterian) of proposals for adopting a system of bishops in a move toward unity with the Anglican Church of England.

Addressing the Canterbury diocesan conference, he stressed that "the question is not one that the Churches of England and of Scotland can argue out just between themselves, or in

the abstract. All Churches are concerned in it."

Making a plea for further exploration of the question of authority and administration, he said that "all of us within the general Church look to the Apostolic Church for the spirit and pattern of our various Church orders. But in the course of history, that apostolic pattern has come to be interpreted differently in different communions."

"The present position of the Churches of the Anglican communion," he continued, "is that they seek humbly to offer their episcopal inheritance as part of their treasures which they can give to the enrichment of reuniting Churches, just as every other Church is invited and expected to offer its treasures also.

"Both Anglican and Presbyterian have tried to prove their own system right, but I am thankful to say that the Church of England itself has never tried to pass that sort of judgment on anyone.

"But the Church of Scotland, or rather 300 out of 566 members of the General Assembly, obviously felt that there was in the proposals under discussion some denial of the full place of the Church of Scotland in the general Church of Christ and some slur cast upon its ministry.

"For myself, I do not think that any question of superior or inferior, greater or less, should arise between equally honest, sincere and competent disciples of our Lord."

NATIONAL CHURCHES SEEK CLOSER TIES

★ Action to strengthen its ties with the Polish National Catholic Church in the United States was taken by the synod of the Polish National Catholic Church in Poland at the close of two-day sessions in Warsaw.

It adopted a resolution which declared that the Polish and

American Churches would be united in all matters of faith, worship, liturgy and dogma while remaining administratively separate.

In another resolution, the synod agreed that each Church will have a representative on the synod of the other, with the right to vote on all theological matters but not on administrative affairs.

Formed in 1904 at Scranton, Pa., the Polish National Church has about 300,000 members in the U.S., Canada and Poland. The mother Church in America lost contact with the Polish branch in 1951 when the latter broke ties with the parent organization after Poland became a Communist country. Reunification took place following an exchange of visits between Prime Bishop Leon Grochowski of the United States and Bishop Julius Pekala of Warsaw in 1957.

Prime Bishop Grochowski attended the synod along with Bishop-elect Bernard Galowski of Cleveland, Dr. L. Sienko of East Chicago and Ernest J. Gazda of Scranton, an attorney and prominent lay figure in the U.S. Church.

APARTMENTS FOR RHODE ISLAND

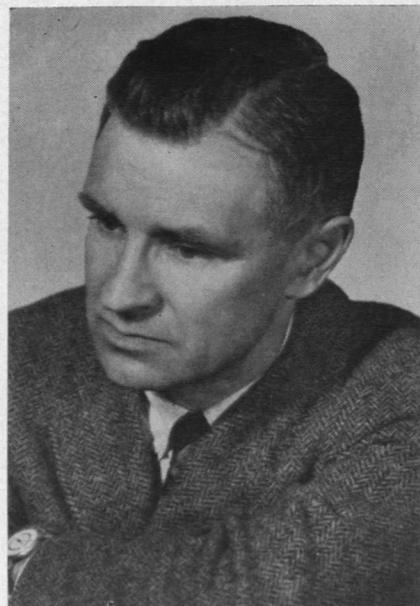
★ The diocese of Rhode Island is to have apartments for aging persons, under the terms of the will of the Rev. & Mrs. Levi B. Edwards. The first units will provide eleven apartments by remodelling two houses near the cathedral in down-town Providence. They will rent for an average of \$40 a month, including all utilities.

CENTRAL NEW YORK CONFERENCES

★ The diocese of Central New York is holding six conferences for young people this summer, meeting at Hobart College and the campsite owned by the diocese.

Tamworth: Lambeth Quadrilateral In Practice

By George Woodward Wickersham II



TAMWORTH MINISTER

"Mr. Corkum!" cried a fifth-grade boy to his teacher, "Here comes the Minister." In those words were summed up the virtues of the Tamworth Plan. The dungaree-clad youngster had not referred to "The Episcopal Minister," nor to "The Baptist Minister," nor to "The Congregational Minister." His reference was simply to "The Minister." In consequence, official courtesy was given the visitor, who, indeed, needed no particular excuse for coming, other than that of beneficent interest. No denominational embarrassment was experienced either by visitor or visited, no cause was at stake other than that of religion.

The linking of three churches of different denominations under one ministry, however, is not to be pictured as producing a religion of the least common denominator. On the contrary, it brings greater emphasis on the salient beliefs of the churches involved. In the Town of Tamworth, New Hampshire, they are these: the religion of the Apostles' Creed, the foundation of the Scriptures, the practice of the two sacraments ordained by Christ, and the historic validity of the ordination of the Minister. It is the Lambeth Quadrilateral in actual practice.

The genesis of this sudden development on the ecclesiastical scene actually is far from sudden. Without mentioning the inherently cohesive nature of our religion, suffice it to say that the influence of the Ecumenical Movement has most

certainly made itself felt in the churches of our nation. Add to this a leader of strong convictions at the local level, give him a group of dedicated persons unusually free of denominational prejudice, stir well, and you have Tamworth.

The Town of Tamworth, seen from the air, presents an unbroken sweep of forests and lakes between the Ossipee Mountains to the south and the Sandwich Mountains some twelve miles to the north. Scattered about this gorgeous valley are five communities, each with a life and history all its own. Most remote is Wonalancet, the only one which is primarily a summer community. Its church, appropriately, is a summer chapel. At the other end of the area is South Tamworth, where a Methodist Church, part of a Methodist circuit, provides spiritual care for the neighborhood. The three other villages are Whittier (named for John Greenlief, who spent much time there), Tamworth, and Chocorua (named for its dramatic mountain). Added together, the five communities cannot claim as many as a thousand citizens.

Tamworth can claim a Congregational Church, and Chocorua, a Baptist Church, both of which churches go back to the eighteenth century. Whittier boasts a Protestant Episcopal Chapel with a history of less than forty years.

Although the population of the area doubles during the summer, a settled ministry for each of these three churches has never been attainable.

Tamworth and Chocorua were quite independent during the nineteenth century, but in recent years the best which they could do was to share a resident pastor. By 1957 they found even that no longer possible. In the meantime, the Rev. Herbert W. Prince, a retired Episcopal clergyman, had been living in Tamworth since 1947 and quietly caring for St. Andrew's Church, Whit-tier. Here was the necessary leader.

Such was the respect in which Dr. Prince had come to be held throughout the area, that his advice was sought with reference to providing a Minister for Chocorua and Tamworth. This was the opportunity for which Dr. Prince had been waiting. Why not, he asked, provide a Minister for the town? With the support of four churches, no financial problem should be involved.

Thus began consultations between four congregations of differing denominations, four boards of trustees, and four state and diocesan organizations. The upshot was one of total agreement between three. Thus on Sept. 1, 1957, I began my tenure as the first Minister of the newly formed Tamworth Associated Churches.

Regret that the Methodists in South Tamworth did not see fit to enter the plan is often voiced. Their participation would have been helpful and stimulating, although I often wonder whether I would have had the energy to handle four heterogeneous churches at the outset. Receiving mail from three different offices on or near Fourth Avenue ("Park Avenue, South"), attending three



THE REV. HERBERT W. PRINCE whose first ten years of "retirement" in Tamworth issued in the Tamworth Plan. His fiftieth year in the priesthood was observed last year. He is presently chairman of the Interchurch Council of the Tamworth Associated Churches and Mr. Wickersham calls him "a tower of strength" in that capacity



THE WICKERSHAM HOME IN CHOCORUA



YOUNG PEOPLE in the Tamworth Associated Churches enjoy all the winter sports

different sets of conventions, yes, and convocations too, — these alone provide no small problem. And, incidentally, loud as may be the protestations as to historic differences in Church polity, my three ecclesiastical bodies show extraordinary similarities in organization from top to bottom. Furthermore: missionary programs, religious education objectives, official publications and current propaganda are so parallel, that I must look twice before I am sure whether I am following 281 Fourth Ave., 287 Fourth Ave. or 152 Madison Ave.

Since South Tamworth is cared for by a non-resident pastor, I am the only clergyman living in the Town of Tamworth, and, as such, enjoy incalculable advantages. Two years prior to the inception of the Tamworth Plan, the five communities in the town joined forces in a unified school. It is here where the prestige of a Town Minister, separate as may be Church and State, can nevertheless be seen most readily. The unified regard and affection of the children of the town for "their Minister" has, in my opinion, more significance than any other aspect of the Tamworth Plan.

Since virtually everything done by The Tamworth Associated Churches lacks precedent, an article on their first two years might well be endless. But the impact of the Association on the mountain community to which it ministers could hardly find a better reflection than in the reply of a young man to a resident who had inquired as to his church affiliation. "I belong to Our

Lady of Perpetual Help in Chocorua," he said. "But that only runs for our Roman Catholic visitors in the summer," the inquirer interjected. "Where do you attend all winter?" The young man paused. "No where, I guess," he answered. His friend pressed him. "Well, who is your Pastor?" There was a longer pause. "I don't just remember his name," he ventured finally, "but I think it's Wickersham."

The responsibility of being the sole official representative of religion is certainly a sobering one, but it is not without checks and balances. I have three "Bishops" in Concord, three boards of trustees in Tamworth, plus the Association's Inter-church Council to which to answer. I must confess, however, that I find little difficulty with so complicated a structure just as long as I am careful to do all that I do on the definite foundation provided by the four principles set forth by Lambeth. These formed the basis of the original agreement between the three congregations. That the agreement was not based on sand has ample proof in the increasing harmony and strength of the Tamworth Associated Churches.

Pointers for Parsons

By Robert Miller

HARDLY anyone has time to think of the natural endowments God has given him and it is too bad because we carry within our body gifts that are far beyond our imagination. People marvel at radio or television but what of the ear that hears, the eye that sees, the mind that conceives. What of the blood, coursing ceaselessly through the veins, the heart throbbing from birth to death, the lungs breathing in the needed air? Nerve endings, cells, corpuscles beyond counting and all working ceaselessly together. Surely it is ceaseless activity in ceaseless rest!

Hardly anyone stops to think of the heavenly bodies, moving on their ceaseless course and the whole universe at rest in tension.

Or there is the utter wonder of the atom, itself a universe, with vast "spaces" and the whole number making the "solid" bodies of our daily life. Things so solid become impalpable and matter is set free as force. Here, too, is incessant activity in perfect rest.

So from this astounding creation the mind turns to the Creator and once again meets the

paradox of perfect activity in perfect rest. That is happiness but with the word thought passes from the thing to the spirit. For happiness is of the spirit.

We find it in self-fulfilment which means in the easy, unhurried and perfect exercise of all

our powers. And yet another miracle of grace; self - fulfilment means self - transcendence and, paradox of paradoxes, it involves our being dead to self and alive to Christ. In his service, perfect freedom, our whole being working without haste and without rest.

A Series of Twelve Articles on Unity and Truth

Incarnation: Master-Key To Understanding

By Prof. J. F. Bethune-Baker

THE prevalent dissatisfaction with our existing theological formularies is many - sided. Some of our most Christianly-minded friends would have none of them. Others would wish to eliminate everything metaphysical from their creed and substitute for it statements of ethical principle and aspiration. Others again are mainly affected by particular clauses or phrases which affirm or imply beliefs, historical, ethical, scientific, which they have come to regard as misleading or even positively untrue.

There were not many of us, I suppose, who had to wait for Dr. Otto's fine book "The Idea of the Holy" to learn that religion in its distinctive character is neither moral nor rational. If scrutiny of ourselves was not sufficiently illuminating, we had only to look round among our religious friends in order to discover how much remained even in the Christian religion of primitive conceptions neither moralized nor rationalized. But one of the great merits of Dr. Otto's book which has not, I think, been sufficiently recognized — other attractions have obscured it — is that he shows the gradual emergence in religion of the moral and the rational. The mark of the great religion is not merely its success in maintaining the primitive sense of the "numinous". It would cease to be a religion if it did not keep this sense alive. But it shows its greatness by the measure in which it is able to direct this sense to moral and rational ends. In this essential and critical function of a great religion it is bound sometimes to feel its sacred formularies of all kinds as an impediment and a drag.

This is our experience today. Jesus in his worldview; his attitude to life and his teaching; his valuation of reality, working on the religious conceptions of his time, both moralized and rationalized those conceptions to the highest

degree. It is always to his conception of the Father-God and his ethical ideals that we turn. The Church by its valuation of him, its estimate of the significance of his experience and of his place in the whole order of reality, which the doctrine of the Incarnation, rightly understood, implies, established forever, as we believe, the standard of measure of truth. The Church has had in its hands ever since the master-key to the understanding of the scheme of things.

New Keys to Knowledge

IT USED it effectively in its early solutions of the moral and intellectual problems by which it was confronted. But different conditions and different problems need different solutions. And the formularies of all kinds which embody the solutions that were adequate to the moral and intellectual conditions of the past are in some respects inadequate to the demands of ethics and reason today. We have new keys to knowledge and moral judgement in our hands in all the new learning about the world and man and the fascinating story of the drama of their development. Wherever these things are concerned, our formularies represent an older learning, not always the best of its time, which nowadays seems to discredit the religion of which they are supposed to be, so far as they go, the expression. Yet when we use the master-key of the doctrine of the Incarnation we find that it fits all the new knowledge and experience of our time, and opens out to us an interpretation of the world, a revelation of God and his purpose and way of working, and a revelation of man, which at once satisfies and stimulates our intellectual cravings and our moral sense. Our religion is the Incarnation, the God-Man, the Cross the way of Life, the ever-emerging, insuppressible, conquering Good. Our

religion ought not even to seem to harbor bits of obsolete history, ethics, and science. That, I suppose, should be one of our guiding principles of revision.

Yet none of us, I am sure, harbors any idea of a new Church or a new religion. We know that in the past Christianity and the Church have passed through many stages of the process of change and development that the world and everything in it exhibits, and our chief concern at the moment is that this change and development should have free play in our own Church. In all ages the modern churchmen have been those who responded to the stimulus of new thought and knowledge, new ideas and experience, new revelations of the Spirit, and sought to domesticate them all in the Church and the religion it offered men as their guide to the truth of things in life and thought.

Christianity was certainly refashioned by St. Paul, by St. John, by a long series of thinkers and teachers, fathers and doctors and councils, after them. The sixteenth century witnessed refashioning of a more obvious kind on a large scale and in a great part of Western Christendom, and the ancient Church of England was refashioned by the march of events and the peculiar genius of the English people in such strange wise as to preserve its continuity, and retain all the characteristic features of historical Christianity, while adapting in various ways its constitution and teaching to the new conditions and ideas of the time.

So, having lived as it seems almost from hand to mouth for more than a hundred years, it found itself established in the unique position in Christendom that it has occupied since and occupies today. Catholic and Protestant, primitive, mediaeval, and reformed, representing antiquity and all that we call tradition; but not inaccessible to fresh knowledge and new movements; tenacious of the faith once delivered to the saints, but claiming no infallibility for the interpretations even of the most august assemblies of the faithful in the past. "General Councils may err, and sometimes have erred, even in things pertaining unto God" (Article xxi). By its history in the past, by the very personality and character its special experience have developed in it, it seems to be marked out as the destined representative of an organic Christianity continuously developing and shaping itself anew to meet the constantly changing conditions of knowledge and thought and life that determine for men the real world, generation after generation, that confronts them.

So in all attempts at reinterpretation and reformulation let us Anglicans cherish the consciousness that we are first and foremost and all the time concerned with the Anglican Communion. It is in and through that communion that the new presentation of Christianity must be made, lest the future sweep away all ancient landmarks and institutions. And we must remember that we can only save by serving.

If we accept this principle, the limitation it imposes on us is severe.

Filling In The Meaning

LET us not seek to find other terms for Incarnation, sin, forgiveness, atonement, resurrection, salvation, eternal life, communion of saints, heaven and hell, or any of our technical terms. Let us rather go on as we have been doing, interpreting, explaining, openly repudiating some meanings which in the past have been connected with particular terms and expressions, treating them all as provisional and contingent, but keeping them as part of the common stock of our religious language.

If need be, we can justify them in general in relation to the particular environment of which they were the product. But as regards the present we take them one by one and fill them out with meanings that correspond to the knowledge and experience of today. We treat them as symbols of the realities which from the beginning they were devised to reflect and represent—realities of which our conceptions are different from those which have been prevalent in the past and often are still prevalent in popular belief attached to the terms. We commend our interpretations, our revaluations of old beliefs, to the *communis sensus fidelium* and seek its sanction. I have no doubt that in time that sanction will be given.

Far more generally than even thirty years ago men and women, having ceased to treat the Bible as a storehouse of information about God and the world and man, have come to regard it rather, New Testament as well as Old, as a picture-book of religion, in which the religious experience portrayed is the revealed and revealing fact, and the description of it only a picture of the fact in the fashion of the time. We have to treat our doctrines as the product of picture-thinking of a similar kind, pictorial representations of religious realities, and seek to construct pictures in the fashion of our own times. That method will give us, not the legal, but the religious, construction of our formularies. That will give us beyond

question a transformed Christianity. We shall keep those of our legends and pictures which are suggestive of what is true, to stimulate and refresh our own imagination. In the course of our revaluation of old beliefs we shall be content with fewer affirmations and we shall leave many questions open.

Will our new valuation, therefore, be less Christian? Will it be a reduced Christianity that results? I am not sure what the phrase means, but certainly refashioned Christianity will set a higher value on the world and man than much traditional Christianity has ever allowed them. It will treat disparagement of either not as pious, but as positively irreligious. The world and man will receive at last the valuation that is implied in the doctrine of the Incarnation.

Conscious of God

BUT will God, therefore, have less place in it? Will there be less recognition of God in Christ reconciling the world to himself?

A man is religious, I suppose, in proportion as he is conscious of God and brings that consciousness to bear on his conception and conduct of life. And the characteristic note of the Christian religion is the particular variety of that consciousness that results from the conviction that Jesus in his whole experience was the manifestation of God in flesh — the hidden God in the world and man, thus for the first time clearly revealed.

The Christian faith is fixed on God as the ground of all being and creative activity, manifested in the universe, and in man, however partially, yet more fully than in aught else. In every man by his very nature and constitution there is a faint image of Godhead. In Jesus — his personality and character and life — there was a full image, and so in him we bow down before and worship Godhead in its most visible human embodiment. "No man hath seen God at any time". Here, in Jesus, is the revealing vision.

To a Unitarian the doctrine of the Trinity seems a piece of incredible metaphysics. But to us it is a picture of the reality of the life and activity of God. Father and Son are of course purely human similes; but just because we believe that all that is is grounded in God, we are not frightened by human analogies; and, believing that the experiences of human life in the world in their fundamental character are not unlike but (on however lower a plane) like the experience of God, we readily picture the divine life and activity in terms of Father, Son, and Spirit.

We conceive of the divine life as one of eternal self-communication, outgoing, giving. We do not fear anthropomorphisms just because we believe that the whole process of the world is a manifestation of God, and that in the highest human capacities and relationships he is most clearly revealed.

So the Christianity that is refashioned by the knowledge of today will be bold to proclaim the old gospel with the doctrines of the Incarnation, the Trinity, the Kingdom of God, and the future coming of the Christ in glory, as the meaning of the whole process. Here is the true picture of man's significance and place in the scheme of things, and so of his responsibility as a free agent to further the process. Here is the account of ourselves that we give, an account of every man, as we affirm our faith in the man Jesus as incarnate Son of God.

This refashioned Christianity, accordingly, will be permeated and controlled by the consciousness of God as personal (which means a God transcending the process in which he is none the less inherent, for personality in us means that we too in our measure are conscious of a similar transcendence), and of Christ as the supreme manifestation of him that has emerged in the process, and the medium of the true knowledge of God and man in all their relationships with one another.

I cannot see how reinterpretation of our formularies on these lines can give us as our religion a Christianity that could be called "reduced", unless it is by the quantity rather than the quality of its beliefs that the Christianity of our religion is to be measured.

Don Large

Books To Ban

SPRING is that time of year when not only the young man's restless fancy turns to thoughts of love, but also when the most staid ladies wax kittenish, and conservative gentlemen are tempted to do nonsensical things. 'Tis the season of inventive lunacy, wherein pear-shaped bankers and pot-bellied brokers become heedless boys again, if only for a day.

TV programs get sillier than usual, and the human-interest items in the maudlin press reach

a psychotic low, exceeded only during the dog days of August. Sometimes the spirit of the silly season is refreshingly funny. For example, when the usually invincible Yankees were floundering ignominiously in last place, the sports-writer of one New York paper couldn't face the shame of it all. So, with tongue in cheek, he had the American League standings printed upside down, thus preserving for his baseball heroes their first-place prestige.

But then there are other times when the weather — if weather it be — does remarkably ugly things to us. How else can you account for a White Citizens' Council in Alabama, which has banned a certain book from the open shelves of the Montgomery public library?

The volume in question is neither "Lolita," nor yet "Lady Chatterley's Lover." Rather, it's a playful little children's book called "The Rabbit Wedding," in which a black-furred rabbit marries a white-furred rabbit. That's the whole plot, scout's honor! But the witch-hunters in Alabama's capital city are convinced that the story is subversive. They solemnly insist that it contains overtones of Communism, and that it boldly endorses racial intermixing.

What the rabbits themselves think of all this furor has not yet been made available for the record. But the author has been interviewed. When the nature of the charge was made known to Garth Williams, his answer was a Christian model of understated restraint.

Said he, "It was written for children from two

to five, who will understand it perfectly. It was not written for adults, who will not understand it because it is only about a soft, furry love and has no hidden messages of hate."

Unhappily, however, these men of Montgomery won't understand the author's quiet point. The only technique gauged to meet their kind of intellect is a silliness so grossly exaggerated that absurdity itself is outraged.

With a perfectly straight face, therefore, I hereby propose that "Little Red Riding Hood" be banned from the innocent sight of all good democracy-loving children everywhere, until the heroine of the story agrees to change the shade of her headgear.

And, to leave no stone unturned, let's plan to protect our 'teen-agers no less than our toddlers. To this laudable end, I solemnly move that Cambridge be declared academically off limits, until such time as the Crimson-lovers of Harvard University come humbly to heel and promptly modify their college colors.

P.S. A re-check of the New Testament seems to indicate that Christ, on the road to Calvary to die for men of every conceivable pigmentation, allowed a dusky man to carry his cross for him. Do you think our Lord should have permitted such a precious and intimate burden to be given into the hands of a man with skin so different from his own? If they hear this in Montgomery, I can visualize another book being removed from the open shelves!

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

The Movement Of World Revolution
By Christopher Dawson. Sheed & Ward. \$3.00

A famous scholar and historian in this, his latest book, deals with the dominant fact of the present, — the fact of revolution. His underlying motive and problem is to make clear to the reader the much neglected facts about the place which western Europe and its civilization occupies in this *Movement of World Revolution*.

The rising up of Asian and African peoples — like Russia before them — has its *raison d'être* and gets its effectiveness from the ideals and techniques of western civilization transmitted to them through the medium

of western colonization — along with its many abominations. The leaders of western thought, therefore, are faced with the challenge to understand this revolutionary era, — the child of its own life and ambitions — and cooperate with it to the end that a vital and viable world community may emerge, bringing with it — in the author's words — "the restoration of the traditional religious sanctions — the vital principle on which the survival of civilization, and indeed of humanity, depends."

A careful reading of this historical essay will show that this distinguished historian is fundamentally optimistic about the spiritual solvency of the West and its ability yet to

lead the world in this era of revolution. He vigorously contradicts the conclusions of Spengler in his *Decline of the West* and evidently regards the present as a time of atonement by western civilization for its sins of commission and omission throughout the centuries of colonialism.

A good book to have on your shelves for reading and re-reading and for frequent reference.

The Status Seekers by Vance Packard.
David McKay. \$4.50

If you were shocked when you learned of the *Hidden Persuaders* that were lying in wait for you with designs on your pocket-book and your

moral integrity, you at least had the privilege of looking down on such conscienceless denizens of Madison Avenue. But now, the man who revealed such things and persons to you comes at you again with the most unkindest cut of all. For in this present book, Mr. Packard shows us a state of things in our country which is a contradiction of some of the most dearly cherished ideals and hopes of democratic America and which the rank and file of us are consciously active in promoting. There are no longer sinners to look down upon, but only stupid or timid souls who are all equally guilty. In *The Status Seekers* the author thoroughly shatters the common illusion that America today, with the highest standard of living in the world and with workers of brawn equally with brain laborers and highly placed policy-makers in industry and government, has gone beyond class divisions, so common in other countries and other eras, and attained a truly classless society. This was the dream of Jeffersonian founding fathers and of Marx and the Socialists of many types. Our present economic prosperity, far from creating a classless society, has helped to make us conscious of social and economic class as never before.

This is an embarrassing and humiliating book and one that all of us should ponder with care and a muttered *mea culpa*, for we are all in some measure guilty of the denial of democracy which the author describes so vividly and with a wealth of pertinent documentation. Class lines in industry, in religion, in politics, in social life, in housing; these and many more aspects of our common life are pictured clearly for the reader.

Can you discern yourself playing your class-conscious part in some of these fields? I fear that an immense proportion of us can, if we are frank, see ourselves as others see us, — falling way below our own ideal of a democratic America.

Saint Jean - Marie Vianney by Margaret Trouncer. Sheed & Ward. \$3.95

For too many religious folk of all communions the name *Cure d' Ars* brings to mind little more than a vague recollection of a priest of a saintly character who preached unusual sermons which drew great crowds and was a spiritual specialist in the cure of souls.

This book, therefore, is a welcome arrival, for it gives the detailed and exquisite picture of one of the most extraordinary Christians known to history. Jean-Marie Vianney was the *Cure d'Ars'* name. He was born in

a farming village near Lyons a few years before the reign of terror. His adolescent years were lived in the dangers and horrors of the revolution when underground religion was the only kind possible. He was certain of his vocation while still in his 'teens, but had a long and trying time before his ordination to the priesthood. The author describes all this with vividness and then follows her hero through his amazing career which culminated in the little town of Ars, where he spent the long years of his extraordinary and saintly life.

It is a beautiful book; written with reverence and eloquent precision.

Crusader Without Violence by L. D. Reddick. Harpers. \$3.95

The author of this book has taught history in Kentucky, New York City, Atlanta and in Montgomery, Alabama, where he was chairman of the department of history in Alabama State College. He now records very modern history from a new angle in giving the reading public a detailed account of the personality and accomplishments of 30-years-old Martin Luther King, Jr.

He calls the book a biography, which seems a misnomer, as one would hope that the subject's greatest adventures and accomplishments will be taking place all during the next 40 years or so.

However, the book as it stands is well written, entertaining and of value in various ways and serves admirably as a supplement to Dr. King's own book, *A Stride Toward Freedom*, which was an impressive account of the Montgomery story in which the young author led the successful boycott of the segregated buses, which plummeted him to immediate and well-deserved fame.

Philemon among the Letters of Paul by John Knox. Abingdon. \$2.00

Professor John Knox of Union Seminary published a little book on Philemon in 1953 which made a contribution to Pauline studies far out of proportion to its size. For some persons it almost revolutionized their view of Paul.

Now he has prepared a fully revised and rewritten edition which will be of equal value and importance. His view remains the same, and his suggestion that Onesimus the runaway slave, sent back home to his master by Paul, became eventually Onesimus the bishop of Ephesus in the time of St. Ignatius.

Parishes with Bible study classes will find this a stimulating book to use in connection with a course on Paul's letters.

F. C. Grant

Discovering The Holy Fellowship. Grade 5 Teacher's Manual. Seabury. \$1.90

Strength To Grow. Grade 8 Teacher's Manual. Seabury. \$2.10

These are the latest revisions — made periodically since 1955 — of two grades in the Seabury Series. Additional help for teachers is provided. New insight into age level characteristics will be noted and there is specific information on planning class sessions.

Between God And Man by Abraham J. Heschel. Harpers. \$5.00

For any Gentile Christian who speaks the language of modern philosophy and wishes to know something of modern Judaism as a religion will do well if he studies with care this collection of some of the most important writings of Abraham Heschel. He is known throughout the world as an outstanding Jewish philosopher and theologian and is professor of Jewish ethics and mysticism at the Jewish Theological Seminary of America in New York. This selection of his writings was made by Fritz A. Rothschild, a competent scholar in his own right, now preaching in Philadelphia's Har Zion Temple.

A Handbook Of Church Public Relations by Ralph Stoodly. Abingdon. \$4.00

This is a capital handbook written by a veteran in the field of public relations in general and with application to the Church in particular. The importance of intelligent and effective relations of the Church — local or national — with the general public should be realized much more generally in all religious bodies than it actually is. Such a realization by religious leaders will be speeded by even a scanning of this handbook.

The author devotes the first hundred pages to a detailed and very practical instruction on how to deal with the secular press. His second section deals with the problem of making radio and television serve the best interests of the Church. This is a field in which most of our parish clergy are still ignorant and inexperienced and the author's tips are sound and practical. The final section is concerned with the parish life and administration. Nothing in any part of the book is superfluous or impractical or lacking in wholesome punch. Even our Church specialists at 281 Fourth Avenue and Seabury House can profit by absorbing the contents of this book, but the parish clergy need its illuminating pages most of all.

PEOPLE

CLERGY CHANGES:

ROGER M. MELROSE, recently ordained graduate of the Church Divinity School of the Pacific, is now vicar of St. John's, Kahaluu, Oahu, Hawaii

THOMAS E MASSON, formerly assistant at Christ Church, Grosse Pointe, Mich., is now vicar of Holy Innocents, Lahaina, Maui, Hawaii.

GEORGE C. HOEH, formerly assistant at Christ Church, Brooklyn, is now vicar of St. John's, Fort Hamilton, Brooklyn. A former dock worker and a military policeman in the Philippines, he became interested in the ministry through the efforts of Bishop Wilner, then suffragan in the Philippines.

McRAE WERTH, formerly vicar of the Good Shepherd, Lynchburg, Va., and Christ Church, Brookneal, is now associate at St. Andrew's, Wilmington, Del.

RICHARD W. WERTZ, presently locum tenens of St. Paul's, Steubenville, Ohio, becomes curate at St. Peter's, Lakewood, Ohio, August 1. He was formerly ass't Episcopal chaplain at Yale.

HAROLD BASSAGE has resigned as rector of Calvary, Columbia, Mo. to study in England.

RICHARD H. ASH, former assistant, is now rector of the parish.

FRANCIS C. GRAY, formerly rector of St. John's, Decatur, Ill., is now dean of the St. Luke's Cathedral, Orlando, Fla.

EDWARD P. ALLEN, formerly curate at St. Luke's, Long Beach, Cal., will become chaplain of St. James Day School, Newport Beach, Cal, August 1.

GEORGE ZABRISKIE, curate at St. Thomas Church, New York, has accepted the rectorship of Holy Trinity, Manila, Philippines.

JOHN D. CANNON, graduate of Union Seminary, is now curate at St. Thomas, New York.

CARLYLE N. SPITZ, curate at Holy Trinity, New York, is now a member of the faculty at the seminary at Montrouis, Haiti.

ERIC HUTCHISON, on the staff of the Epiphany, New York, has joined the faculty of Buwalasi Theological College, diocese of the Upper Nile.

ORDINATIONS:

RALPH E. FOGG Jr. was ordained deacon by Bishop Peabody on June 13 at Grace Church, Utica, N. Y. and has been assigned to the Tioga - Timpkins County field. Ordained deacons at the same service were

JAMES L. LOWERY Jr., curate at Grace Church, Elmira, N. Y.; JAMES P. MINER, curate at Trinity, Watertown, N. Y.; ROBERT M. SUTHERLAND, assistant in the Tompkins-Seneca County field.

HERBERT W. FLORER Jr., curate at St. George's, Flushing, N. Y. was ordained priest by Bishop DeWolfe on July 4 at the cathedral, Garden City. Also ordained priests at the same service were HERBERT V. WHITE Jr., assistant at St. John's, Huntington N. Y.; THOR R. SIRCH, former telephone employee for 32 years. who is in charge of churches at Long Beach and Belle Harbor, N. Y. Ordained deacons at the same service were RICHARD G. YOUNG, curate at the Redeemer, Brooklyn;

RICHARD L. WINN, unassigned; BRUCE F. IRWIN, unassigned; HENRY BURROWS Jr., to be a missionary in Puerto Rico.

LANE W. BARTON Jr. was ordained deacon by his father, Bishop Barton, on June 19 at the Ascension, Cove, Oregon.

HAL HARGREAVES was ordained deacon on June 19 by Bishop Barton at St. Andrew's, Burns, Oregon, and is in charge of churches at Lakeview and Summer Lake.

HARVEY L. MARCOUX was ordained priest by Bishop Noland on June 24 at Grace Church, Monroe, La., where he is curate. Ordained priest at the same service was PAUL A. VONEY, locum tenens of Grace Church, Lake Providence, La. ALBERTS L. DELOACH was ordained deacon at the same service and is in charge of churches at Denham Springs and Port Allen, La.

RICHARD J. BURNS Jr. was ordained deacon on June 13 by Bishop Cadigan at Christ Church Cathedral, St. Louis, and is now in charge of churches at De Soto and Bonne Terre, Mo. Ordained deacons at the same service were WILLIAM W. FINLAW Jr., in charge of churches at Macon and Moberly; LEE M. SCHLOTHAUER, in charge of churches at Palmyra and Monroe City.

RICHARD W. DANIEL was ordained deacon on June 11 by Bishop Craine at Christ Church Cathedral, Indianapolis, and is now curate at St. Paul's, Indianapolis. Ordained deacons at the same service were

JAMES W. WATKINS, vicar of St. Matthias, Rushville, Ind. and RAYMOND S. WOOD Jr., curate at St. Paul's, Columbus, Ind.

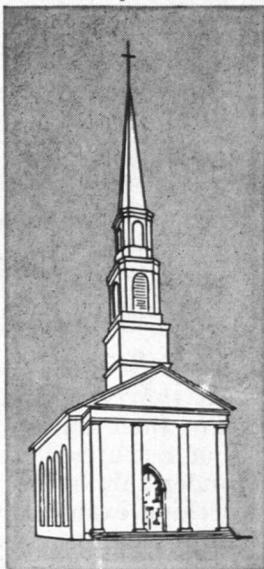
WILBUR R. ELLIS was ordained deacon on June 13 by Bishop Burroughs at Trinity Cathedral, Cleveland, and is now in charge of Holy Trinity, Bellefontaine, O. Ordained deacons at the same service were JACK R. HUNTLEY, in charge of St. Paul's, Bellevue; JEFFERY M. RICHARDS, assistant at St. Paul's, East Cleveland, W. N. ROLLER, ass'tant at St. Andrew's, Elyria, ROBERT S. SHANK Jr., missionary to Alaska; ROGER K. STEINHAEUER, unassigned; EUGENE E. SMERCINA, in charge of St. Matthew's, Ashland.

STEVEN E. HULME, in charge of a new congregation in Davenport was ordained deacon by Bishop Smith on June 10 at Trinity Cathedral, Davenport. Ordained deacons at the same service were DAVID R. SASS, vicar at Le Mars and DERALD STUMP, curate at St. Paul's, Des Moines.

DEATHS:

C. LENNART CARLSON, 47, died suddenly June 15. He was rector of St. James, North Providence, R. I., and former director of education in the diocese of R. I.

FRANK MAPLES died on June 15 while on vacation, the day after he had retired as vicar of churches at Palmyra and Monroe City, Mo.



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BISHOP HIGGINS SEES MERGER AHEAD

★ Bishop Higgins of Rhode Island told the Methodists of New England, at their conference in Providence, that Methodists and Episcopalians "are so close together in so many ways that they may unite in our lifetime."

Bishop Lord, Methodist of Boston, told the 300 delegates that the two Churches "should walk together."

EPISCOPAL MOTORAMA TO TOUR COUNTRY

★ Episcopal Motorama, a Church information exhibit on wheels designed to "roll into the lives and consciousness" of non-Church people and members alike throughout the country, was launched at Fargo, N.D. It began its tour after being dedicated in connection with the 100th anniversary of the missionary district.

Housed in a renovated city

bus, the Motorama display highlights the "history, meaning and nature" of the Episcopal Church and its program at home and overseas. In addition, free literature provides further information for interested viewers.

Scheduled to tour North Dakota until October, the Motorama will be driven by teams of clergymen-guides, including Bishop Emery. It will stop at county seats and fairs and other public events, in areas where the Episcopal Church is established as well as where it is not. After October, the exhibit will wheel into another state for a similar itinerary, later to be repeated throughout the rest of the country.

INDUSTRIAL MISSIONS TO BE STRENGTHENED

★ Proposals to strengthen the Church of England's industrial missions and chaplaincy pro-

gram in order to repair the deep rift between the Church and the common life of workers, were made in a report published by the Church information board.

Entitled "The Task of the Church in Relation to Industry," the report was prepared by an anonymous group comprising representatives of the clergy, management and trade unions under the chairmanship of Sir Wilfrid Garrett, a former chief inspector of factories. It was drawn up for presentation by the Church Assembly's board for social responsibility at the

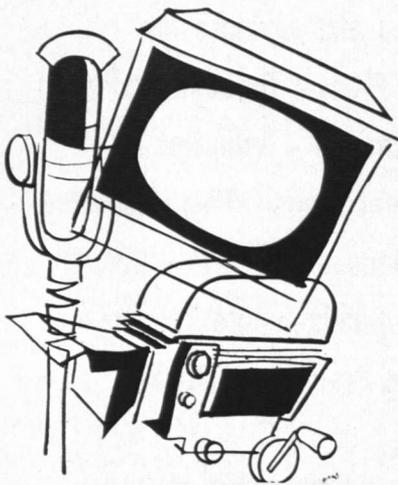
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THE MOVEMENT of WORLD REVOLUTION

by CHRISTOPHER DAWSON

"It is the supreme merit of Mr. Dawson's writing that he makes us look a step beyond and ask whether, behind either Marxist or capitalist secularization, there is hope for a re-creation of the spiritual dimension of society without which modernization, however successful, will not satisfy the deeper aspirations of man." — Barbara Ward in *The New York Times Book Review*.

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summer session of the Assembly July 13 - 17.

The report recommended appointment of a committee with a secretariat to co-ordinate "continuity and efficiency" of existing projects and start new work; recruit and train men and women with vocations to the industrial ministry; develop closer contact with responsible people in industry, trade unions and government; and form a research team to keep the Church in touch with latest developments in industrial and social studies.

Noting that the great majority of factories are "comparatively small and within the province of the parish priest," the report also urged clergymen to make themselves known personally as "pastor, friend and natural visitor."

YOUNG PEOPLE ARE DRINKING

★ Young people of New Hampshire, 18 to 24, are involved in more accidents than

other age groups, and 12 out of 19 fatal accidents involve drinking.

The Rev. David A. Works made the statement at an institute on alcoholism held at North Conway and said the figures came from the government of the state.

Bishop Hall told the 75 persons attending that "the Episcopal Church endorses moderation. We're not idealists and we know the answer to alcoholism is not to turn off the spigot."

Methodist, Presbyterian, Jewish and Roman Catholic leaders who took part all stressed the need for education in the proper use of alcohol.

SOUTHWEST VIRGINIA MAKES SHIFTS

★ The Rev. John H. Teeter, who resigned as vicar of Trinity Church, Rocky Mount, Va., because the vestry voted to instruct its delegates to the diocesan convention to vote "against

an integration in any way and at any time" of the youth camp of the diocese of Southwestern Virginia, has been appointed vicar of the only racially-integrated mission in the diocese.

Trinity Church achieved the status of a parish at the convention and the vestry called Teeter to be its first rector. He turned down the call and was appointed by Bishop William H. Marmion to be vicar of the Church of the Good Shepherd, Lynchburg, Va., which is racially integrated, and Christ Church, Brookneal, Va.

CHURCH TO OPEN IN CHICAGO LOOP

★ Bishop Burrill announced June 23 that the diocese of Chicago has leased a building in Chicago's Loop, which will be ready for occupancy in September after remodeling. A full time priest will conduct daily services and a layman is to be appointed to be in charge of a reading room.

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- BACKFIRE -

Archibald Craig

Layman of Oxford, Pa.

John Pairman Brown does not do justice to Einstein. He was not only a physicist; he was also a socialist, so he loved his neighbors enough to want justice for them. As God is love, it is not necessary to say that he believed in God. He knew God.

The bare bones of natural science leaves room for belief. We cannot know how the universe began if it did begin. So science permits us to believe in a Creator.

We do not know how life began, so the Creator may have been busy there. The thing that distinguishes life is the will to live, and each race has a racial will to live; to propagate its kind. This racial will to live takes the form of love in all animals to some extent, and superlatively in man. It is only because of the controlling power of love that our growing intelligence has not made us all self seekers. Love made man.

Before civilization began love, conjugal, parental and fraternal was the only law of humanity, and its effect was liberty, equality and fraternity for all. Then food production led to property, the temptation to rob

and enslave and to become gentlefolk, living on the labor of others. Jesus rebelled against that, but Paul thought it of no importance, and it has been left to modern socialists to take up where the early Church left off, to destroy the power of mammon, the rival of love for the service of man.

Jules L. Moreau

Of the Faculty of Seabury-Western

Letters like that of Professor John Woodhull (*Witness*, 25th June, 1959, p. 19) warm the hearts of professors in theological schools and encourage them to continue their crusade for better education of those who are ordained to the Ministry of this Church. Altogether too frequently, the sort of appeal made by Mr. Woodhull is made only by these same theological school professors. At once, such appeals made by professional theological educators are understood by people in the Church of more "practical" bent as a form of empire

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building on the part of theological educators. The difficulty which gives rise to Mr. Woodhull's magnificent statement of desirable standards is one which the Church almost constantly ignores. It can be stated succinctly.

The theological schools of the Episcopal Church have been given an impossible task to perform; the Church at large has been critical of the

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results achieved by its theological schools, but it has made no concerted effort to study the real problem with a view to aiding these schools. There is not a single theological school of this Church which is not at the present moment in a more acute situation even than the private liberal arts colleges. Faced with rising costs of operation and maintenance, dwindling return from what small endowments they have, these schools have had to raise tuition and board rates so that few if any men can afford to spend three years in the theological school after a costly liberal arts education. The average age at which students marry is noticeably decreasing so that the level of married men in the theological schools is rising appreciably. In addition to all these factors, there is the peculiar problem of men who decide to enter the Ministry in their 'thirties and 'forties; such men have all the difficulties encountered by those who come directly from undergraduate schools, and they also have to face the problem of providing for their young families while having their own productivity reduced because of the demands of theological study. The net result of this situation is that a few dedicated teachers, whose own education has cost them dearly in terms of money and physical hardship are subsidizing the education of those men who come to theological school. The salaries of even the most munificently rewarded of professors in theological seminaries is adequate testimony to this observation; further evidence is forthcoming from an examination of the conditions under

which many of these professors have to live in order to carry out their task of teaching.

Mr. Woodhull and others like him who are aware of the plight of American education know only too well that the scope of the task laid upon a theological school is infinitely greater than it was even fifty years ago. Then, it was possible to assume that a man had a reasonable background in Classical thought, the languages in which the Church has prosecuted its inquiry historically, and the basic disciplines into which the cultural life of the world has been divided. The vocational turn of liberal arts education, the "practical" demands of the Church at large for a potentially "successful" ministry, and the increasingly vociferous criticism of the Church's thinker-teachers have made of the profession of seminary teaching one that is sought only by those who are 'crazy' or 'dedicated' — in the minds of many, there is little difference.

Mr. Woodhull must know that the way in which the Church is made aware of its responsibilities is through the organizational channels of the Church. He will recall how the Department of Christian Education was moved from an obscure position

in the National Council structure to a place of singular prominence. This was not done merely by criticizing the poor results of Sunday Schools; it was accomplished by an organized campaign mounted by a concerned core of aware Christians. Mr. Woodhull, as an "aware layman" keenly conscious of the educational requirements for a clergy facing the problems of this complex world, constitutes a "core of the core". With other laymen in other parts of the Church, he can articulate the needs of our theological schools in a measured and responsible way with the result that his voice will be free of the weight usually attributed to those professionally engaged in theological education.

Much more could be said on this subject and should be said; the columns of the *Witness* could provide an excellent forum for the exchange of ideas as a program of informing the Church is developed. More power to Mr. Woodhull and the many others who have not yet expressed what they surely must feel. We need and welcome their efforts; we encourage them to go more deeply into this question and we pledge our own efforts toward aiding them in their inquiry.

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