

The **WITNESS**

APRIL 7, 1960

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—United Nations photo

SWORDS INTO PLOWSHARES

THE STATUE was presented to the UN by the Soviet Union and is in the UN garden. It is the work of Evgeniy Vuchetich and received the highest award at the 1958 Brussels World Fair

WORK IN A RURAL COMMUNITY

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In Leading Churches

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For Christ and His Church

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SERVICES

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Sacrament of Forgiveness — Saturday
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In Leading Churches

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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

Discuss Problems of Modern Youth At White House Conference

★ A couple of bombs were dropped at the White House conference on children and youth which opened on March 28 and ended April 1. William Jansen, former superintendent of schools in New York, said that the conference, attended by about 7,000 delegates, is discussing everything except where to get the money needed for education and youth projects.

Another New Yorker, Prof. Kenneth G. Clark of City College, referring particularly to desegregation, said that "the conference is trying to avoid as much controversy as possible. It's typical of contemporary society — don't face the problems and maybe they'll go away."

Lester B. Granger, Episcopalian, speaking as the director of the National Urban League, said at an overflow meeting:

"Some would say that it is absurd that so much quiet heroism should be invested in (Negroes) merely claiming their right to sit on a lunch counter stool and be served in a cheap five-and-ten-cent store.... Surely the tragedy of lunch counter sit-ins is not one-half as heartbreaking as that of a great nation taking time out from a struggle for world freedom and from leadership of the still-free world, to haggle and bicker over questions firmly decided by a majority of the American public and our highest judicial authority."

When Granger had finished, Harry M. Linquist, a Harvard student who was chairing the meeting, said the nation's college students supported the Negro lunch counter demonstrations. He also drew strong applause when he said: "Southern Negroes may have to stand at lunch counters, but they will not stand alone."

Harvard students announced last week that they were calling for a one-day stoppage of classes on all the nation's college campuses on May 17, the sixth anniversary of the United States Supreme Court's school desegregation decision, to protest the treatment of Negroes in sit-in demonstrations.



LESTER GRANGER, Episcopalian of New York, was a leader at the White House Conference

Jansen Study

The statement by William Jansen about finding funds for youth projects was based on a study he has just concluded, following a six month, 12,000 mile tour of school systems throughout the country. In visits to forty school districts he found one common problem — lack of money. He noted, with "great regret" that not one of the major meetings of the conference "addresses itself to the problem of getting the money that we need to do the things we are talking about."

With the expanding number of children, he said, the cost of education is going up, yet many communities are now on "austerity budgets." He saw no solution short of some form of per capita federal aid to education.

On Defensive

★ Roswell P. Barnes, executive secretary in America of the World Council of Churches, warned that Americans "have come dangerously close to allowing the challenge of world Communism to determine our objectives."

"We have become preoccupied with security rather than adventure," he told a panel conference. "There is no question but that we have been required to face a menace, but there is room for debate as to whether we have enhanced our prestige in the uncommitted nations by the extent to which we have allowed it to put us on the defensive."

"We have become so defensive that we hesitate to be self-

critical lest by admitting that we are not perfect we confirm some counts in the Communist indictment of us. But self-criticism is one of the essentials for the health and vitality of a democracy."

"Ideals are not the vague, ephemeral, unreal conjectures of fancy," said Barnes. "They are the focal points toward which our values gravitate."

Contending that our present objectives as people are inadequate, Barnes said:

"The defense of freedom is not enough, for freedom can go stale. We must ask 'freedom for what?' That man is truly free who has surrendered himself to an adequate purpose. Justice is a prerequisite to freedom and peace — justice for all groups in our own society and international justice."

President A. L. Sachar of Brandeis University, sharing the platform with Barnes, questioned whether American morale is equal to its blessings.

The Jewish scholar said he senses among many Americans an attitude of "moral neutrality." Some Americans have become "so antiseptic in moral neutrality that they have become sterile," he added.

Morals of Youth

Morals of youth were stressed at a conference workshop by the Rev. Gordon Pratt Baker of Nashville, Tenn., who warned parents against transmitting to their children the concept of sacrificing moral values for material ends to achieve a coveted social position. He asserted that there is "too much emphasis by parents on the status symbol of success."

Parents received another admonition at a forum from Rabbi Julius Mark of New York to set a religious example for their children if they want the youngsters to have faith.

"Only the secure family, founded upon basic spiritual loyalties, can rear children who

place their confidence in the power of faith and in the values of proper ethical conduct, which becomes second nature to them," declared the rabbi who is vice-president of the Synagogue Council of America.

He urged parents to "make your house and your home a sanctuary, the atmosphere surcharged with reverence for God."

Mrs. Joseph L. Willen of New York, vice-president of the National Council of Jewish Women, told another forum that some parents in their "confusion and bewilderment have themselves retired from the hard challenge of thought and action into the pleasures of hedonism."

She noted that in the "basic job of group relations we commonly see children far ahead of their parents."

"The thousands of youngsters calling upon their parents to give them schools instead of fighting the already lost fight of racial superiority, and the thousands today courageously supporting the Negro youth in their demand for other signs of equality," she stated, "are evidence of the genuinely meaningful services young people can perform for us and for them."

Duty As Citizens

Americans need to improve the "climate of opinion" in which they view government and politics, the Rev. Ray Gibbons, of White Plains, N. Y., director of the Council for Social Action of the United Church of Christ, told a forum. "We take a cynical and often contemptuous view of politicians and government," he declared. "This casual, nonchalant view of politics is the smokescreen behind which many citizens hide their neglect of their citizenship obligations."

Americans do not take politics seriously until they go on occasional crusades for good government he asserted, but

these "only offer an escape hatch for an uneasy conscience."

"What is needed, basically, is a conversion, a turning toward politics, rather than away from it," he said, "a new assessment of the place of politics in our common life."

He urged that American youth should be encouraged to participate in government and take an active interest in political parties.

Scores Conformity

College students are learning a lot but not thinking enough, the head of the University of Notre Dame's department of education told the conference. The Rev. John E. Walsh said that college students "tend to be conformists at the very time in their lives when they should be most inquisitive and most daring in their thinking."

Speaking at a forum on "The Young as Learners and Thinkers," the priest-educator said students are more likely "to absorb ideas rather than master them." Higher education, he said, is not the "taking" of courses.

Such learning, he claimed, "can be, in fact, quite harmful in that it clutters up the mind and prevents clarity of insight. To know, without the ability to use knowledge in analysis and criticism, in imaginative and resourceful thinking, can be ruinous."

He said college education should be drastically reorganized "to put more of the responsibility for education where it rightfully belongs with the student."

The campus, he said, is the place where commonly accepted ideas can be explored and subjected to criticism "without fear of social, political or economic reprisals." College students, he added, have the leisure, which they will never have again, "to theorize, to experiment, to speculate and to contemplate."

Education is not simply a two-way process between teacher and student, although most students seem to think that this is the case, Father Walsh observed. "It is probably correct," he said, "that students learn more from their fellow students than they learn in the formal classroom."

It is through this "mutual education," often on an informal and animated basis, he said, "that ideas become purified through challenge. Mutual or

reciprocal education has an excitement, an immediacy, and an electric quality that more formal instruction frequently fails to achieve."

Father Walsh warned that "a nation without a strong sense and set of values is a weak nation. It is precisely the intellectuals, the college and university trained men and women, who should show the way or take the leadership in defining those values and adhering to them."

more concerned to combat Communism than the Church groups of our country," the letter pointed out that this conviction was reasserted in a resolution of the Council's general board adopted last June.

This resolution reaffirmed "the consistent position of the National Council of Churches expressed in many official actions opposing the evils, the violations of human rights by Communist and other tyrannies."

"The Council, with equal determination," the statement observed, "also opposes and condemns all efforts, official or private, subtle or overt, intended or otherwise, to use agencies of any branch of government or media of mass communication under government regulation to defame Church institutions or leaders, to subject Church loyalty to the poison of innuendo; to differentiate between religious groups in point of patriotism, and thus to undermine religion itself, the centuries-old nature of the American people as a religious people, and the essential unity of our nation in its life and freedom."

At the same time, the council commended the "prompt action taken by the Secretary of the Air Force in closing its training manuals to infiltration by propaganda against churches and religious institutions. This was a reference to Dudley C. Sharp's withdrawal of the controversial Air Force manual impugning the loyalty of the National Council and prominent Protestant churchmen.

JAMES GILL GOES TO PHILIPPINES

★ The Rev. James L. Gill, vicar of St. Matthew's, Paramus, N. J., leaves on May 1st to take a teaching position at St. Andrew's Seminary in the Philippines.

Duty of Church In Social Areas Affirmed by National Council

★ Controversy resulting from the air force manual has prompted the National Council of Churches to issue a statement setting forth its position on social questions. Newspapers generally headlined its reiteration of being "unalterably opposed to Communism" and neglected the positive position taken by the statement which was endorsed by the heads of the Churches that are members, including Presiding Bishop Arthur Lichtenberger.

The letter, which was prepared by Roy G. Ross, general secretary, asserted that "the very purpose of the Bill of Rights was to secure religious liberty and those associated liberties from the invasion of civil authority, and to place them beyond the reach of political or official control, or of private malevolence insinuating itself into media operated under government sanction."

"Precisely because of the National Council's unalterable loyalty to these American Constitutional principles," the letter added, "it insists not only on the right but also on the duty of the Churches and of religious communions and their members to study and comment upon issues, whether political,

economic or social, which affect human relations, the dignity of the individual, and the right of all men everywhere to liberty under law and justice."

"The National Council will continue to oppose not only Communism and any other form of tyranny over the mind of man, but also all efforts public or private, to subject the Churches of America and their representatives to any ordeal of suspicion, innuendo and hysteria."

Referring to the air force manual, the letter warned that "the appearance of such defamatory matter in government publications heavily underscores the extreme dangers to the American principles of freedom."

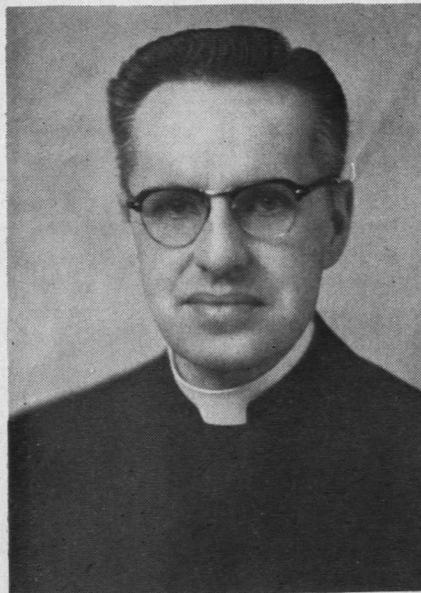
"The dangers," Ross asserted, "lie in the lending or employment of governmental power or media, at any official level, to induce or coerce regimentation of expression, or to make some pattern of civic thought or religious opinion a test of loyalty, or to equate concern for the rights of men with infidelity to the American ideal."

Citing the council's policy statement of May 19, 1953, which said "no body of people is

CHATTIN NOW DEAN AT TRENTON

★ Lloyd Gage Chatten, former canon residentiary, is the new dean of Trinity Cathedral, Trenton. The appointment was announced by Bishop Banyard, following unanimous confirmation of the bishop's nomination by the chapter of the Cathedral.

The new dean has been canon residentiary since January 1959, and fills the post left vacant



LLOYD G. CHATTIN is the new Dean of Trinity Cathedral, Trenton, New Jersey

following the retirement of Dean Frederic M. Adams, now dean emeritus.

Bishop Banyard, in recommending his choice to the chapter, described Dean Chatten as one of the foremost clergymen in the diocese of New Jersey and as a gifted and devoted scholar, leader and pastor. He said the new dean's pastoral ability, and his spiritual and administrative efficiency eminently qualified him for the post.

Dean Chatten is 34, a comparative young man to achieve such distinction. Although born in Philadelphia, he has spent most of his life in New Jersey. Upon completing his public school education in Ocean City,

New Jersey, he attended and was graduated from Rutgers University. He received his theological education at Philadelphia Divinity School and later earned a master of theology degree from the same institution.

Dean Chatten in speaking to the Bishop and members of the cathedral chapter when notified of his confirmation to the dean-ship, quoted an excerpt from The Prayer for the Cathedral, "That it may become an ever growing bond of unity throughout the diocese," and asked the prayers of all to help him work toward that end.

NEW YORK SOCIETY EXPANDS WORK

★ The New York City Mission Society provided assistance to 31,472 distressed persons last year through its chaplaincy, counseling, camp and other services, according to the agency's annual report.

Society chaplains gave spiritual comfort to 28,094 men, women and children in prisons, hospitals and homes. Meanwhile, the agency's port and immigration service aided

1,053 refugees, immigrants and foreign visitors entering this country.

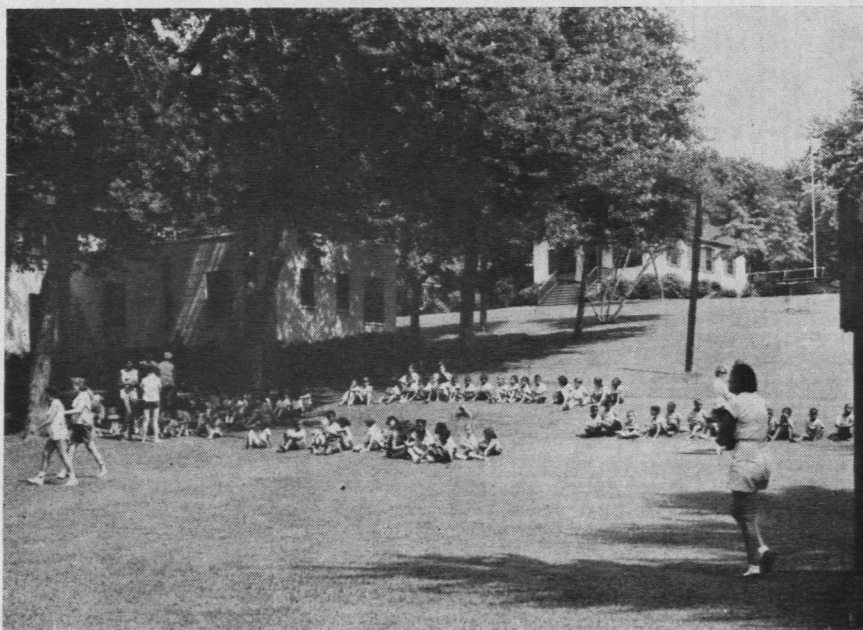
Three summer camps operated by the society made it possible for 1,524 needy boys and girls to escape sweltering tenement life, at least for a couple of weeks. Saint Barnabas House, maintained by the Episcopalians in the lower East Side, sheltered 122 boys, 129 girls and 25 women who were temporarily homeless.

A family counseling service helped 414 men, women and adolescents find a new meaning and opportunity in life. Eighty-two women and girls released from Westfield state farm, a reformatory, were aided in finding new jobs and homes.

The society also provided clinical pastoral training for 29 seminarians and young clergymen.

NEBRASKA TO HAVE COADJUTOR

★ Bishop Brinker of Nebraska will ask the convention, meeting at Alliance, May 4-5, for consent for a coadjutor.



SUMMER CAMPS is one of the chief projects of the New York City Mission Society

THE CHURCH AND HER JOB IN THE RURAL AREA

By Kenneth N. Brueton

Priest of Jarvis, Ontario, Canada

THE Church in the title can be understood in two ways. The local congregation or the church in the community in which it is located. But the parish priest is also "the Church" in his community, to a large extent. I do not mean that if the priest is fond of cats, the Church is also regarded as fond of cats. But, if he personally assists in some local funds, it is taken to mean that the Church supports the drive, and in many other ways, his actions are taken — especially by outsiders—to represent the Church.

As Regards Organizations

IN VIEW of our position as representatives of the Church, we must think seriously about the local groups with which we may identify ourselves. First, there are the lodges. The only lodge I was ever asked to join was the Orange Lodge. This I refused to do as I consider it to be a partly political organization, especially in Quebec. And I did not agree with their politics. But I did not join the Farmers Union either — and I do agree with them.

I would think that it would be perfectly alright to join the Masons, Odd-fellows etc., if one could afford it.

Service clubs are, I think, groups that the parish priest could well join for (apart from their often infantile behaviour) they do a great deal of very good social service work, which the Church can and should endorse.

Then we come to that vast range of societies which come under the general heading of "Co-operatives." These include hog raisers, peach growers, soil and crop improvement, trading co-ops, credit unions and so on. Very few of our priests would be eligible for membership in the more specialized societies, but I do think he should identify himself with the whole general movement as far as he can. In some parishes it might be well worth while to organize a co-op or a credit union — this really belongs under the heading of the local congregation. However, I will say here that I think that co-operatives as



The Church sponsors an outdoor meeting to discuss organizing a Credit Union for members

such are an economic expression of Christianity and therefore support of them is almost a must.

The Women's Institute is an exceedingly worthwhile group. I do not advocate the priest trying to join them — thought the unregenerate may think that is where we belong. But I do think that Mrs. Rector should go to the W.I. if she can. If you have a Parent-Teachers Association you might both belong to it — if you think it does any good.

When I was in Quebec the farm forum was just starting, and I had the privilege of getting to know Alex Simms and Floyd Griesbach. At Abbotsford, the English community was a small compact group, but divided into two churches. To them the farm forum was a special blessing, for it became a sort of community council where matters pertaining to the whole English community could be discussed. I have not found this to be so in the parishes I have served in Ontario, but I still think the farm forum well worth while.

Personal Relations

OF COURSE, everyone knows that even the parish priest has his personal idiosyncracies and, if you wear your hair too long they will not assume that the Anglican Church advocates long hair and anyway, your successor may have a brush cut. But it still is true that you represent the Church in your community and your personal habits, actions and attitudes do affect the way in which the Anglican Church is regarded in any community. For that reason you should remember that you are "The Church" in the eyes of

many people, your own and outsiders, and should act accordingly.

Let us think first of the local ministerial association. In Jarvis there are only three churches (not counting the Dutch), these are our own, the Presbyterian and the United Church. We do not have an association but we get together for such things as the week of prayer, remembrance day and so on. (The new U. C. minister wants to have joint services in Advent and Lent. Perhaps some one can give me some advise as to what I should do about that.) We have a larger group, covering half the county, which includes Lutherans, Baptists, Pentecostals and others. I went to this at first and tried to learn their ideas and to present the Anglican teaching. But I decided it was no use, and have given up going. I noticed that only about one other of the men in our deanery attends these meetings, and that only occasionally. This is one thing we have to decide for ourselves (unless your own bishop has given a directive), but we must always remember that we represent the Church to these people and they will judge the Anglican Church by what we do or say.

This naturally leads us to consider joint services. I have always participated in the week of prayer. Normally, however, I think we should cooperate, although where that means inviting Pentecostals or Mormons into our pulpit, we should think twice. Would we have any grounds for publicly admitting Lutherans, Presbyterians and Unitarians into our pulpits and refusing the others? Perhaps we should refer such things to our own bishop. On the whole, I think that we can much more easily cooperate with the last three than we can with the evangelistic sects — but on what grounds can we say so? We cannot make their attitude to union the touchstone, because the Lutherans and Presbyterians, who are really the closest to us, are not even talking union. Remembrance day or other national events are not quite the same, we could even join with Jews in observing such days.

What about organized sports? Should the parish priest attend ball games and hockey games? I will admit that I did not until my son was old enough to participate, but that was partly due to the fact that in Quebec the teams were usually French and I had no occasion to be interested. However, I do feel that it is worthwhile to attend such things. Your boys and men appreciate your interest and others are apt to compare you with their own minister, to the dis-

advantage of the latter, for I rarely see the United Church or Presbyterian men there. Of course, I assume that the Boy and Girl Scouts receive your active interest and support.

Spending Money

NOT I want to take up a more delicate matter. That is "Where do you spend your money?" The new United Church minister told me that he goes to Simcoe, eleven miles away, to do his shopping. All three of our local grocers are members of his congregation, so is the hardware man, the "five-and-ten" storekeeper, and some others. Yet he goes outside to shop. His predecessor did the same. The local Presbyterian minister has only one or two storekeepers, there is more excuse for him to go out of town but I still feel that it is missing something. I have the local jeweller and watchmaker, and the man who runs the dry goods store. That is all.

Notwithstanding this situation, we regularly buy all we can in the local stores. Some think they benefit financially by buying in a larger center. I very much doubt this. The old saying is still true "You get what you pay for" and I think you will find that (apart from a few "loss leaders") in the long run you get as good value for your money from the local stores. Then, of course, some local stores give discounts to the clergy. However, the main reason is not financial, it is social. If you spend a fair amount of time on your own main street, going in and out of the stores, you get to know people, and they to know you. You become a part of the local community, and that is good public relations both for you personally, and for the Church you represent.

Holy Catholic Church

WHICH brings me to another point. My feeling towards our Church is that it is actually the Holy Catholic Church of Canada, that it is now in embryo, and some day will become actually the National Church of Canada. Consequently, I feel that all the people in my parish are theoretically a part of my flock. Some of them do not recognize this and belong to various denominations, but this is their loss — my responsibility is still to some extent to them, although my own congregation is always my first responsibility. Therefore, I like to keep on friendly terms with the sheep who have strayed away, as well as those safe in the fold. Therefore, anything I can do to promote friendly relations with all the people in the community,

the better it is for the Church in the long run. You might put it this way: The Anglican Church is not and never was a "denomination". It is The Church and the more we act as though it were, the better it is. Of course, that does not mean that we should take an arrogant attitude towards the pastor of these strayed sheep — they are also strayed sheep themselves, and love is a far more effective tool than pride and arrogance.

There is one other aspect of community life that I omitted. That is our attitude towards social service agencies such as the Children's Aid Society, etc. All I can say is that we ought to support them as much as we can, and serve on boards and committees if we are asked to do so.

Well, so much for the parson. Let us turn to the idea of the congregation as being the Church in the community, which it is.

The Local Congregation

THE local congregation can be committed in two ways:—by action of the vestry and by action of the rector and wardens, usually at short notice. Also there are two ways in which a congregation may act. It may express its opinion, approval or disapproval, of some action that is being taken, or of some opinion advocated, by any other group, including local and national governments, and it can decide to take some action itself.

In the local congregation it is probable that only local or community matters will be under discussion. Here the expression of opinion will most likely relate to such things as liquor control, Sunday closing, Sunday sports and so forth. Most local congregations will probably be divided themselves on these issues, and it is very unlikely that they will want to express any opinion unless they are forced to it. The question is — Should they? Should we, as an organized group of Christians, have a common opinion on such matters? Should the parish priest try to persuade them to speak out and say "The Church calls on Christians to do, or not do, so and so?" Naturally, this is not the place to discuss the pros and cons of any of these much debated topics. All we can do is to ask whether the Church, as such, through its local congregations, ought to give Christian guidance, after seeking the inspiration of the Holy Spirit, or should the Church, especially the local church, avoid any such controversial matters?

Then there is the question of the congregation undertaking some activity itself. For instance, if the community is celebrating its centenary, the local congregation will probably want to participate — by sending a representative to the committee, if asked, and by arranging a special service for the Sunday, and so on. The congregation might equally vote to join in some other community project. Or the congregation might take some action on its own that will benefit the community as a whole. Such activities might include organizing a Boy Scout troop, holding a blood donor clinic, offering to take over a flower bed in the park, entertaining elderly people; in fact, all sorts of possibilities arise.

I very much doubt the advisability of the local congregation identifying itself too closely with any of the various agricultural organizations, valuable though they be, but the local congregation could very well sponsor a farm forum group, or organize a credit union. In both of these cases, it would almost have to be a community project, especially the farm forum. The credit union might be restricted to Anglicans at first, but when you get on your feet it could be opened to others.

Perhaps some other form of corporate action in relation to the community might occur to you, but I think that the way in which the local church most helps the community is by the participation of its members, as individuals, in the life of the community. Let us then turn to this.

Actions of Individuals

THERE is no reason why the local agricultural organizations should be so largely composed of members of the United Church. Many Anglicans are in them, as I know personally, and some are officers, but I think I can detect a reluctance among Anglicans to take an active part in these affairs. I know that the United Church appears to stress social activities rather than doctrine, and their members appear to get better training in running meetings than in worshipping God, but there is no reason why Anglicans should not be able to serve their fellow men and worship God, too. Let us encourage our people to be active in these organizations, both men and women. It will do them good, for they will not only learn to be better farmers, but they will also learn how to become leaders. It will be better for the organizations, for they will become more useful. It will be better for the Church, for she

will be more respected if her sons and daughters are pulling their weight in the community. There is a possibility, too, that Anglicans may be able to bring a slightly different viewpoint. So we should do all we can to encourage such participation.

The same is true as regards running for public office. Here, again, we seem to fall down in some districts. In England, the Church of England, used to be called the "Tory Party at prayer." I do not think that this is still the case, but it does seem as though Anglican participation in local government has been on the conservative side. This need not be the case. There are Anglicans in Canada whose views are quite radical. Their advanced views are likely to be saner than the somewhat sentimental and emotional viewpoint that is found among other religious bodies, because Anglican worship and doctrine is so well balanced. For all these reasons, our people, whether they be conservative or radical in their attitude, should take their full place in the government of the local community.

Part of what I have in mind is the encouraging of all forms of cooperation and of cooperatives, including credit unions. In the prayer for the family in the 1959 Prayer Book (Canada), this phrase has been added "Help us to bear one another's burdens and so fulfill thy law, O Blessed Jesus." This is taken almost verbatim from Galatians 6:2, and it could be well described as the basic text of the whole cooperative movement. It is rather significant of the trend in Anglican thinking to recall that the phrase I have quoted replaces the more selfish phrase: "Help us all to choose that better part which shall not be taken away from us." If, then, the basic principle of the cooperative movement is endorsed both by St. Paul and the Anglican Church of Canada, we, in our rural parishes need not hesitate about supporting it.

Some may argue that the phrase occurs in family prayers and was addressed by St. Paul to a small local congregation and applied to "brothers and sisters in Christ" only. I grant this, but is not the local community a kind of large family? And can we deny the title of Christian to those in our community who do not attend our own church? No, the truth is that practically all the people of our communities are Christians of one sort or another, and if we and they together can help to bear each others burdens by some cooperative undertaking, we, as Christians, ought to give them full support.

Leadership of Parson

FOR various reasons, this is a field where the lay folk can do the best work, although the parish priest might help if he sees a need for it, and is invited. He can take leadership in a quiet way among his own people. If, for instance, he thinks a credit union might help, he could encourage the forming of one, first among his own people, then on a wider scale. But all these are really economic matters, and I believe that laymen and women are usually better at such things than the clergy are.

Similarly, our lay people should be encouraged to take an active part in lodges, service clubs, athletic teams and so on, both for their own good and as good citizens of the community. The Anglican Church stands for moderation. It does not advocate prohibition either of strong drink, or of dancing and card playing. We depend on the good sense and the moral fibre of our people to avoid extremes in these things — and, I might add — in political matters also. For that reason, Anglican participation in all local activities is likely to be on the side of moderation — to move forward, yes, but to look where you are going and be sure what your objective is. For that reason alone, our people ought to be active in all community doings.

This is a reminder to the clergy of their responsibility, namely, to preach this idea of moderation from the pulpit and otherwise, and, above all, to strive to build up that strong moral fiber at all times.

The revision committee did not take the Ten Commandments out of the Prayer Book, they are still there. If to these we add our Lord's teaching about love and St. Paul's about bearing one another's burdens, we shall be doing something to build up moral fiber.

Talking It Over

W. B. Spofford Sr.

ROBERT F. WILNER, a hero of the Church Militant, died in our little town of Tunkhannock on March 24th. Nothing exciting about the man, as far as most of the people in these parts knew. Just a quiet man who passed the time of day with friends he met on main street; a home body who lived in an unpretentious house with wife Alfaretta, his sweetheart of over four decades.

How a man dies is not news ordinarily, and is set down here primarily for those in the Phil-

ippines who get this paper. He had gone to Rotary at noon and walked home afterward. "Where are you dear," he called as he entered the kitchen door. "In here, dear, reading the paper." was the response from the living room. "We had a very good meeting today", he said as he joined her. "An excellent talk and lots of visitors; I'm a bit tired — maybe I walked too fast." He sat beside his wife who gave him the mail the postman had brought. It consisted of one piece — the advance report form for the 1960 census. "It doesn't look too difficult," he said with a twinkle in his eye, "and it will be ready when the census taker calls."

That was all — he slumped, never to rise again.

So the barber said to me the next day; "Too bad about Bob Wilner — a lovely man — I hear he was a bishop or something." And so at the funeral, attended by not too many people of all sorts and conditions, several said after the service; "A lovely man — I hear he was a bishop or something."

A Bishop indeed. First a missionary in China for a decade; then to the Philippines where he was rector of the Easter School, which is for native boys of the Mountain Province. He was elected Bishop Suffragan in 1938, retiring in 1957 because of ill health, due probably to his years in prison, though I never heard him say so.

He was a prisoner of the Japanese for three

years, ministering to thousands of other prisoners, as able, and kept alive by a small ration of corn meal and rice. He went in weighing 150 pounds and came out with beri-beri at 106 pounds. Mrs. Wilner is a bit apologetic because she was in prison only six months, but she adds that it was about as bad out of prison as inside. She had fourteen people in their home in Manila during the Japanese occupation and she had to tramp the streets with a friend for five hours each day in order to get enough food to keep her guests alive. She weighed 102 pounds when finally the war ended.

This Bishop and his wife were loved in the Philippines. That my wife and I learned when the two deputies to the Miami General Convention came directly afterward to visit them. One was Benito C. Cabanban of Zamboanga City who had been elected bishop at the Convention and the other was Tomas L. Benafin of the Mountain Province, the governor of his district. He had us in stitches as he told of his one-man campaign as an independent — mostly giving talks in public busses. But they talked mostly of Episcopalians — of passed accomplishments and future hopes. And we knew that Episcopalians in those far-off islands loved one another and none more than the Bishop and his Lady.

"I hear he was Bishop or something." Correct. Except the next time I get my haircut I'll tell the barber; "A Bishop and something."

Making A Minister Great

By W. H. Tyte

Vicar of St. Francis, St. Louis

IN A mid-western city the members of a church are asking themselves the question: Should the minister leave? The congregation is about evenly divided — half want him to stay, half want him to leave. Much bitterness is present in the situation, and many members of the congregation are not speaking to each other. The church has two-hundred and fifty members on the roll, and pays the minister a very good salary. He does not want to leave, but higher denominational officials advise him that he should probably move on. The breach between factions is so wide and deep that only a new minister could repair it. If the present minister stayed, a larger number of members would leave than would if he left. A new man who came to

the charge could be a rallying point for both parties to begin a new effort at reconciliation.

Although this kind of situation is often seen in many towns, it is not always a common occurrence in the same church. However, this type of controversy has arisen many times in the history of the church I am describing. A number of ministers who have gone to the church have left under pressure, departing with protest or relieved to be on their way. The church is known as a graveyard for ministers. Some of the ministers who went through such skirmishes as the present minister is engaged in emerged embittered and disillusioned; others, however, understanding the tragedy of the situation, rose above the circumstances and, out of the conflict, be-

came great men because of their experiences.

This latter group used adversity as a stepping stone. Theoretically, that should always be the case. In practice, however, many ministers are hurt so deeply the scars never heal. Churches can weaken their ministers as well as strengthen them. Usually, ministers who move up to greater responsibilities leave successful ministries at churches which hate to see them leave. They depart with an aura of greatness about them that comes in large measure from the support they have received from their churches. Their churches have made them great.

Case of the Doctor

I KNOW a doctor in a small town who is a general practitioner. When he was young he made a mistake that has since made him great — he picked this town to practice in because he thought that it was going to grow. It has grown to some extent, enough to give him, the only doctor in the town, all the practice he can handle; but its growth has not been like other nearby towns. He is a good doctor, full of common sense, and knows his patients thoroughly, but he is not a medical genius. I am sure that he has made lots of bad diagnoses; but the people think he is wonderful, and they have given him a fine reputation. In his own town he is a great man. The people have made him great. They overlook his faults, and think of him as one whose chief job is to get them well and restored when they are sick or hurt. Because they know he is tremendously busy, they don't bother him with trivial matters — at least most of them don't — with ailments and injuries they can handle themselves. The town has responded to the best in the man, and has nurtured it to make him outstanding in the eyes of the people. He wouldn't leave that town for anything.

Churches can make their ministers great. The church that has a minister who is doing an outstanding job in bringing the spirit of God into the lives of the members usually is a church in which the members support the minister. In supporting him, they help him bear the fruits of his life, which they are then privileged to enjoy.

What A Church Can Do

EXACTLY what may a congregation do to make a minister outstanding?

It may begin by making allowance for the uniqueness of each individual minister. No two

are alike, and each will have special talents. One will be especially good with youth work, another with preaching, still another with visitation. Of course, there will be criticism if a minister is too one-sided in his emphasis. Somebody should drop him a hint if this happens, and not let criticism build up until everybody in the church is talking and knows about the objections to the man's work — except the man himself. If a minister is a prima donna and won't accept criticism given in a spirit of Christian forbearance and with a feeling of responsibility for his success, there is not much to do except try again later, but always at the same time offering specific praise for each good thing he is doing. A congregation should remember that no minister can possibly be like each person in the church would have him be.

Next, a church should let the minister know at the beginning of his work that his primary job is to bring the people before God. Any work that detracts from that task should be taken over by the laymen. A rash of articles are now appearing which warn against burdening the minister with so many jobs. Whether it be a matter of warding off a nervous breakdown, as one writer warns, or preventing the minister's maceration, as another urges, the best insurance for preserving a minister's sanity and effectiveness is for laymen to be more active in the church. They will thereby allow the minister time to bring the word of God to the people in sermon, in visitation, in counseling and by personal influence.

If a minister can't produce results in this spiritual functioning of his ministry, a congregation has a right to question his qualifications. But most ministers can show achievement in this aspect of their work if given a chance. The great ministers of our day in writing of their experiences always give credit to churches that allowed them time for devotions, reading, writing and meditation. It is such activities that a minister's greatness begins: in the development of his intellectual and spiritual life.

Loneliness

IT IS also important that a church should make a minister and his family feel wanted. Not long ago I was attending a ministers' conference in which the participants were listing the problems they face in a parish. Almost at the top of the list in order of importance was the item: "Loneliness of the minister's family." To lots of church members the minister's family are

only transient strangers. Or other persons may think they are friends of all the church members and are well supplied with friends so seldom bother to approach them. The result may be that the minister's family never gets to be close friends with anyone. A minister's family can't seek out persons they like especially, for then they are thought of as snobbish or as playing favorites. A church should see that they are included in group gatherings beyond the world of the church activities. Either consciously or unconsciously, ministers move on to other churches as much for the reason that they are looking for friends as for any other reason. Including the minister and his family in the community gives them a real sense of being loved and feeling secure.

Pray For Him

LAST, and of course most important, a church that wants its minister to be great prays for him. I once met a man who told me that he could never be a minister — he just couldn't take all the unchristian things he would meet and still believe there was hope for the church. Yes he could, if he knew that even a few of the people, a loyal core of Christians who believed in the church, were praying for him and who told him so. He could take almost anything if he knew that; and he could become great in the eyes of his people, because they believed in him and had faith in him. There is nothing a minister needs so much. He won't suffer a nervous breakdown, he won't become macerated; he will do an outstanding piece of work, if people believe in him and pray for him.

At the beginning I told a story of a church broken by controversy over the minister. In the same town there is another church of a different denomination. It is slightly smaller in size, as is also the minister's salary. The minister of that church has been there for years, so long a time that he will soon be baptizing the babies of babies that he baptized when he first went to the church. He is not thinking about moving, and the church does not want him to leave. He has been called by other churches, larger churches, but he stays on.

The members of the first church who are always in the middle of disputes and bickering often say to each other, almost in exasperation, "Why can't we get a minister like that man?" Perhaps they have had several and didn't know it. The happy church knew it had a good man,

and proceeded to make him a great one in its sight. The members talked over criticism of the minister's program with him. They took off his shoulders a lot of mechanical, routine work and left him time to prepare sermons, visit, and meet new people, and even go fishing when it wasn't vacation time. He and his family are expected to events in the homes, and other families drop in on them like they were real friends and not just the minister's family.

The man is loved, and the people pray for him. Did the love come because they first prayed for him, or did they pray for him because they came to love him? I don't know. I guess it doesn't matter; it works either way. Everything seems to be conspiring to make him a great minister. All I know is that it didn't just happen. The church had to work at it, and in doing so the church became great itself.

Don Large

The Man Out of Step

A DEMOCRACY, under God, is potentially the world's noblest form of government. But in actual practice it's the most dangerous. For it all too quickly tends to dethrone God in favor of man, the latter being easier to please. Yet, not wishing to be crude about the matter, the democrat simply assumes that the will of the created is the same thing as the will of the Creator. Which is obviously a case of mistaken identity.

When this happens, we become guilty of the saddest heresy of the ages; namely, that the will of the people must be the will of God — if only because such a large majority feels the same way about whatever popular question may be involved.

Many of us, for example, were reared to look with profound respect upon the bewhiskered visage of that eminent jurist, Mr. Justice Holmes. But I'm afraid I defected from the ranks of that gentleman's admirers on the day I ran across his famous dictum with regard to court decisions. Said he, "I have no practical criterion, except what the crowd wants."

But what the crowd wants is rarely what God wants. The crowd is basically a milling mass of

imperfect self-seekers, whereas he is the infinite Lord of Hosts. And in an age wherein we sing, "Glory to Man in the highest!" Almighty God is usually accorded a seat and a vote at the conference table in name only.

As Professor Hans Morgenthau, of the University of Chicago, has so ironically put it, "A man who gets into trouble, because he is temporarily out of step with public opinion, needs only to slow down or hurry up, as the case may be, in order to get back into line, and all will be right again with him and the world. Moral judgment becomes thus the matter of a daily plebiscite, and what is morally good becomes identical with what the crowd wants and tolerates."

These biting words can serve as a much-needed goad to those of us whose souls have grown fatty with contentment. But at least two of the words demand additional comment: "slow down." As far as our Christian idealism is concerned, the world is forever insisting that we slow down. We mustn't get ahead of the pack. The crowd doesn't feel at home with those men of spirit who outreach them. If a man—sensitive to the Church's mandate—takes a giant step to translate his Lord's words into concrete action, the mob instantly becomes uneasy and suspicious. It doesn't like to have its sleeping conscience so rudely disturbed.

This is precisely why we prosecute men who are too evil for us, while we persecute men who are too good for us.

For we certainly jail and kill those who dare to rise too far above our standards of respectable mediocrity, just as surely as we also jail and kill those who dare to fall too far below these same standards.

And we penalize the former with at least as much righteous indignation as we do the latter. Oh, we don't usually use something as crude as a Cross, but we manage to get the job done, one way or another.

So let's thank God daily, then, for the faithful remnant who—while the rest of us lag securely behind—refuse to pay such a heavy tribute to the world, the flesh, and the Devil.

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By Robert S. Trenbath

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THE WITNESS

Tunkhannock, Pa.

Pointers for Parsons

By Robert Miller

WE ARE set in the midst of so many and great dangers yet we thank God for all the blessings of this life. There is so much to fear, yet we rejoice. We rejoice, because the God and Father of our Lord Jesus Christ is a God to be trusted. We would die to self that we might live to Christ.

"What nonsense," says the world. "The things these Christians will invent!"

The Christian is sure of the truth of the Gospel and the world thinks it a foolish superstition or a lying invention and neither can leave the other alone. The Christian would convert the world and the world would convert the Christian, or silence him. It is convicted by the power of the preaching and as a result it is angry or scornful. If the word is preached with power the world must believe or persecute; if it is preached indifferently, then only can the world be indifferent. It will, if it can, torment or corrupt. The Church and the world are not at ease together.

"How unreasonable these Christians are," thinks the world. "Incarnations, atonements, redemptions, loving your enemies. But never mind. Just so long as they don't ask more than can be expected of a reasonable man we can afford to accomodate them."

"We don't want an accomodation," say the Christians. "That would destroy us."

"How utterly unreasonable! It would be the making of you."

"It would be our undoing."

"Nonsense. It would set you up. Anyone can see that."

"The saints didn't."

"The saints? Foolish fellows. All right when dead but nearly always troublesome when alive. However, we can deal with saints."

True, the saints get rough treatment, and it is no wonder. Anyone whose mind is set on God is a reproach to the world.

"They're not reasonable," it says.

"Not in your sense," says the Christian.

"Not in any sense," declares the world.

And there is the issue.

NEW YORK PRIEST TAKES ACTION

★ An Episcopal minister, well-known as a crusader against slum conditions in New York, has urged legislation to restrain the Consolidated Edison Company from shutting off gas and electricity without giving prior notice to tenants.

The Rev. James Gusweller, rector of St. Matthew's and St. Timothy's, made the proposal in letters to Gov. Nelson A. Rockefeller and James A. Lundy, chairman of the public service commission.

He acted after the Rev. John R. Purnell, his curate, "illegally" used a hacksaw, hammer and pliers to restore gas and electricity to tenants of a building where the utilities had been turned off because the owners of the building had an outstanding bill of \$2,000.

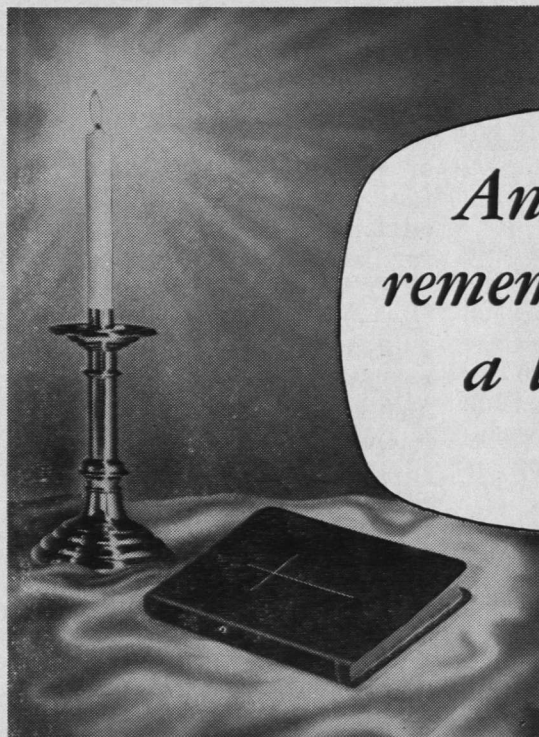
Gusweller cited "panic conditions" among the 250 residents of the building, including 100 children, who were living without stoves, furnaces, hot-water heaters, lights and refrigerators.

Purnell said he broke the locks and chains on the meter boxes when an appeal to the company and the department of health, buildings and welfare had failed.

One of the building's tenants testified in court that rats had gotten into the crib of her six-month-old baby and bitten him so badly that she had to take him to a hospital. Magistrate Manuel Gomez issued warrants for the arrest of the building's owners.

Consolidated Edison Company, meanwhile, allowed the gas and electricity to remain on. It said that "a group of stockholders of a realty corporation we feel are acting in good faith" offered a \$1,000 deposit on the utility bill.

Gusweller is the minister who last year spurred a probe into the records of the city's build-



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ing, fire and police departments after charging that investigation commissioner Louis Kaplan had refused to look into alleged cases of graft between landlords and city officials.

COUNCIL URGES END OF BOMB TESTS

★ President Eisenhower was urged by the director of the commission of the Churches on international affairs to declare "immediately" this country's readiness to negotiate a final treaty for ending nuclear weapons tests where detection is now possible.

In a message to the chief executive, O. Frederick Nolde of Philadelphia also asked that the U. S. seek a formal agreement to cease testing of smaller underground atomic arms for a specified period until more adequate means of detection are found.

Nolde issued his plea on returning from Geneva where he consulted with heads of delegations participating in the big powers conference on cessation of testing. His message to the President reiterated a statement on ending nuclear tests adopted by the World Council of Churches' executive committee at its meeting last February in Buenos Aires, Argentina.

Nolde pointed out that Russia "will almost certainly" not accept a treaty on ending tests for above ground weapons without some agreement on small underground testing.

"Since many people at home and abroad," Nolde said, "believe an agreement on nuclear testing is of great importance and since a moratorium with an international research program appears reasonable, the U. S. would be blamed for the failure."

He warned that "right or wrong" this country "would be charged with blocking a test ban agreement for the sole pur-

pose of developing its own arsenal of nuclear weapons."

"If a treaty is not concluded with responsible permanence," the director said, "the developing de facto situation may force the U. S. into the Soviet pattern of banning tests, at least certain tests, by declaration or circumstance without provision for inspection and control.

"If this should come to pass, the adverse effect upon the United States' effort to secure verified regulation of armaments cannot be lightly dismissed."

CHURCHES ASK PROBE OF POLICE VIOLENCE

★ The Christian Council of South Africa called on the government to institute an immediate inquiry into violent police action against African political demonstrators at Sharpeville and Langa which resulted in 72 persons being killed and 184 injured, according to official estimates.

The Council is representative of Anglican, Methodist, Presbyterian, Baptist and Congregational Churches. Its membership also embraces a number of other Churches and various mission societies.

The Rev. Basil Brown, chairman of the Council's action committee, said the government has been asked to investigate the underlying causes of the riots at the two South African communities. The demonstrations were staged in protest against laws requiring Africans to carry passes at all times. (Carrying of passes was discontinued by government order of March 26).

"Large - scale shooting of African men, women and children," Mr. Brown said, "cannot go unchallenged. It is a shock to the Christian conscience of South Africa."

An earlier demand for a judicial inquiry into the shooting was made by Bishop Richard Ambrose Reeves of Johannesburg. The bishop charged that the police used dumdum bullets against the demonstrators, but this was denied by the police.

Prime Minister Hendrik F. Verwoerd announced that two one-man commissions of inquiry would investigate the shootings. Meanwhile, he stated, requests by opponents of the government for a broad inquiry by a judicial commission is still under consideration.

ALMS BASIN FOR ARIZONA

★ Arizona Churchwomen have contributed old silver which has been melted to make an alms basin in which to present their United Thank Offering.

An Indian motif was used and the basin was cast by Reese Vaughn, Phoenix silversmith, aided by Indian workers, all of whom contributed their time.

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BOOKS . . .

Kenneth R. Forbes
Book Editor

The Secret Sayings of Jesus by Robert M. Grant with David Noel Freedman. Doubleday. \$3.50

In 1945 near a little village in upper Egypt called Nag Hammadi (in ancient times known as Chénoboskion) a discovery was made, which will in many ways equal in importance the finding of the famous Dead Sea Scrolls. Popular interest has been slow in developing, and political problems have delayed study of the material. However, a rapidly growing list of books and articles is arousing interest, both in the scholarly world and among the general public, making it imperative that every individual placed in a pastoral or teaching position in the Church know something about this material.

One of the most important writings found in the thirteen leather-bound volumes of papyrus manuscripts is the Gospel of Thomas, a Gnostic document known to some of the early Church writers but long lost except for a few quotations and references. Dr. Grant has provided us with a commentary on the Gospel of Thomas, the first to be published in English. The commentary is based on a translation by William R. Schoedel. In numbering the sayings he followed J. Leipoldt with 112 sayings. A reader familiar with the English translation of A. Guillaumont (114 sayings) will have only slight difficulty in locating the passages.

While the translated gospel and commentary will be of considerable interest, the introductory chapters are, perhaps, the more valuable part of the book. Dr. Grant begins with a brief review of the discovery of the documents and their subsequent history. This is followed by a short study of the principles upon which the Church accepted its four canonical gospels. Beginning on page 31 there is an excellent survey of the apocryphal gospels including numerous examples which are otherwise difficult to find, among them the Gospel of Peter found at Akhmim, Egypt, in 1886-7, the Oxyrhynchus papyri, and others.

Chapter four is a discussion of the origin and basic concepts of Gnosticism. One of Professor Grant's stimulating suggestions will give a sample of the many treasures in the book:

"The earliest Christianity, arising as it did out of Judaism, held firmly

to the belief that God had acted in the past, was acting in the present, and would continue to act in the future. Some Christians, like some Jews, devised overprecise timetables for God's future action, and when the coming of the end of the world was delayed they took refuge in dualistic spirituality. Losing the Christian faith in the return of Christ or the Jewish faith in the coming of God's Anointed, they looked only for the escape of the divine spark or true self from an evil world of matter and sin. At this point they became vulnerable to speculations derived from Greek philosophy or Oriental religions. They became vulnerable to Gnosticism. They became Gnostics."

An analysis of the literary environment of Thomas demonstrates its use and misuse of the canonical gospels. (A useful list of parallels is found on pages 108f.) While the author of the gospel used Matthew, Luke, and John (there is no distinctive evidence of Mark), the material is always used to serve his purpose. The Gospel of Thomas is shown also to have close parallels with many of the extra-canonical books of heretical groups including the Gospel of the Hebrews, the Gospel according to the Egyptians, the works of Valentinus, of Basilides and especially of the Ophites and the Naassenes.

The analysis of the theological aspects of the Gospel of Thomas in chapter seven is the most important part of this highly significant book. In it Dr. Grant demonstrates his full stature as one of the great Christian scholars of our age. He reminds us that our study is not, and cannot be, merely the academic investigation of ancient Coptic manuscripts but is one of practical contemporary significance:

" . . . it can be said that a twentieth-century successor of the Gnostics might well find much of the Gospel of Thomas attractive. Thomas is silent about sin and forgiveness. He records no miracles or, indeed, deed of Jesus. There are no embarrassing stories about demons and the exorcism of demons. The kingdom of God is almost entirely inward, unrelated to time or history. One need not love his enemies. In fact, there

is practically nothing which a disciple need do . . . Self-knowledge is all-important."

— James L. Jones

Assistant Professor of New Testament Literature, Philadelphia Divinity School.

The History of The Cross by Norman Laliberte and Edward N. West. Macmillan. \$15.00

This is truly a magnificent book, — as it should be, from its price. Anyone interested in symbolism, — and in that basic symbol of our Christian faith, the Cross, will rejoice in it. Canon West of the New York Cathedral has furnished the text, which is clear, informative and far reaching. It is a small monument to his scholarly researches. Mr. Laliberte has beautifully drawn the multitude of illustrations, many of them colored, and all of them directly illustrative of the text. The appended bibliography and notes will lure the serious student to pursue this inexhaustible subject further, — in many directions. The price of the book will naturally prevent many individuals from owning a copy, but every public library and all theological institutions should add it to their shelves.

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PRAYER BOOK STUDY UNDER WAY

★ A committee growing out of initiative taken by the department of education in the diocese of Central New York will undertake a study of the present lectionary of the Book of Common Prayer for the whole Church.

Three proposals for revamping the lectionary have already been presented to the group for consideration when it meets at St. Paul's School, Concord, New Hampshire, in May:

● Whether there is need for choices of translation of the eucharistic propers so that the words spoken from the altar are understandable, relevant and compelling.

● What to do about those passages seldom heard because of seasonal fluctuation in attendance between June and September.

● Whether, with the increasing emphasis on family services, lessons which tell stories are better than lessons which deal with concepts.

The Rev. Paul T. Shultz, rector of Zion Church, Greene, New York, heads the committee which also includes the Rev. John W. Suter, Concord, N. H., custodian of the Book of Common Prayer; the Rev. Charles W. F. Smith, professor at Episcopal Theological School; the Rev. Benjamin Minifie, rector of Grace Church, New York, and

the Rev. Herschel Halbert, director of education in the diocese of Central New York.

The committee seeks communication with any individuals or groups in the Church already at work in this area. Inquires should be addressed to the department of education, 935 James Street, Syracuse 3, New York.

KHRUSHCHEV CAUSES SURPRISES

★ Greek Ambassador F. Filon was surprised in Paris when visiting Soviet Premier Nikita S. Khrushchev saluted him as a "brother in Jesus." The occasion was the official presentation of the Paris diplomatic corps to the Russian leader.

Filon reported Khrushchev as adding, "Yes, of course we are. You brought Christianity to us and we are very grateful." The Soviet premier said no more,

and since then speculation has been rife about his meaning.

Khrushchev also was reported to have told President Charles de Gaulle, a devout Roman Catholic, that he did not believe in God, but that he regretted it.

CONGRESS FOR PEACE MEETS IN JUNE

★ The Congress for peace and Christian civilization will be held in Florence, Italy, in June. It will be in session for a week with representatives for the first time from Soviet Union and other eastern countries. In all about thirty countries will have delegates.

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-BACKFIRE-

By Charles E. Holzer Jr., M.D.

*Layman of Gallipolis, Ohio,
and member of the Standing
Committee of Southern Ohio*

With full regard for the potential error inherent in the formation of an opinion based on material taken out of context, I must register horrified revulsion at the statements attributed to the Rev. William Pollard as reported on page five of *The Witness* of March 17.

By what sort of intellectual gymnastics, by what stretch of moral law, by what manipulation of ethical concepts can Dr. Pollard, a priest of Christ's Church, reconcile any use of nuclear weapons with the Church's interpretation of God's purpose for man? For that matter how can war, regardless of the hardware employed, be found by Dr. Pollard to be in any way compatible with the Great Commandment?

This is only one more example of the dualism of the Church so effectively castigated in your editorial March 10. Heed the 1660 statement of the Society of Friends — "The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it".

The advent of thermonuclear weapons has only made the issue of war more critical by bringing humanity to its "moment of truth". War and threat of war must at once and for all time be abolished as instruments in the relations of men to each other.

The crime against humanity committed at Nagasaki and Hiroshima can never be erased. For the Asiatic we have made of the teachings of Christ a farce. And where stands the Church?

I say to Dr. Pollard and all others of like mind, regardless of the risk — and in loving there is always a risk — Christians must renounce war and violence and pray that practical, effective means can be found to ensure the survival of mankind. I am persuaded that a firm policy of non-violence, entailing unilateral disarmament if necessary and organized passive resistance to aggression offers a hope and no greater risk than our irrational, mad, immoral reliance on a "balance of terror".

Tollie L. Caution

*Head of Division of Racial Minorities
of the National Council*

Thank you for the dynamic article on *The Self-supporting Parish*, by

the Rev. John H. Johnson which appeared in your March 17 issue.

This article is resplendent with consecrated common sense in its realistic approach to the opportunities and task of a parish in a complex community.

As one familiar with the work of St. Martin's parish I attest to the effectiveness of the spiritual and material witness made constantly in this parish, not theoretically alone, but practically as well. It is worth emulation by others.

David M. Figart

Layman of Briarcliff Manor, N. Y.

We have read with dismay the views of Dr. Pollard on "the moral justification of nuclear warfare." Are we to believe that the power of the Spirit to change the world is no longer a tenet of Christianity?

If peace comes from the present negotiations, it will come not because men of God are pleading for goodwill, but because "godless" men are forcing it upon us.

Elizabeth Crane

Churchwoman of Minneapolis

I continue to enjoy *The Witness* and to marvel how you can get out such an outstanding paper at so small a cost. I pass my copy on to a friend who cannot afford to subscribe and they, too, enjoy it and profit by the reading as we do. The paper gives us a comprehensive and inspiring account of what is happening in the Church as a whole and thank you for it.

John A. Charles

Layman of Philadelphia

I received a copy of *The Witness* for March 10 on the 7th and as usual turned to Backfire first. There I

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read a letter by the managing editor explaining that the article he had on page 14 of the same issue contained an error, which he corrected. How come that the *Witness* is able to make corrections on page 19 of an error in the same number on another page? Most papers and magazines that I read have to wait until at least the next issue to make corrections.

Editor's Note: Simple enough. We have two presses. The form containing page 14 was running on one press when we caught the mistake and so ran the note on page 19 which was about to be put to bed on the other press.

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