

# The **WITNESS**

JUNE 9, 1960

10¢



EAST ASIAN MARKETPLACE

THE ARTICLE by the Rev. Joseph Wittkofski  
this week tells the story of the aim of the  
Vatican to take over most of East Asia by  
first converting Japan

---

---

## The Tragedy of Bishop James E. Walsh

---

---

## 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  
sermon, 4.

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

#### THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.

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

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music

Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY

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

#### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

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

#### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL  
NEW YORK

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9, and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

#### ST. THOMAS

5th Ave. & 53rd Street  
NEW YORK CITY

Rev. Frederick M. Morris, D.D.

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.

#### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street  
Near New York Memorial Hospitals

Hugh McCandless, Lee Belford, Richard  
Louis, Philip Kabriskie, clergy

Sundays: 8 a.m. HC; 9:30 Family (HC  
3S) 11 MP (HC IS).

Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

One of New York's  
most beautiful public buildings.

## The WITNESS

### For Christ and His Church

#### EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor  
KENNETH R. FORBES; ROSCOE T. FOUST;  
GORDON C. GRAHAM; ROBERT HAMPSHIRE;  
CHARLES S. MARTIN; ROBERT F. MCGREGOR;  
GEORGE MACMURRAY; CHARLES F. PENNIMAN;  
W. NORMAN PITTENGER; JOSEPH H. TITUS.



#### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;  
GARDINER M. DAY; JOSEPH F. FLETCHER;  
FREDERICK C. GRANT; CLINTON J. KEW; JOHN  
ELLIS LARGE; ROBERT MILLER; EDWARD L.  
PARSONS; FREDERICK A. SCHILLING; MASSEY H.  
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



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



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

## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.  
Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.:

Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

#### ST. PAUL'S

13 Vick Park B  
ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector  
The Rev. Frederick P. Taft, Assistant  
Sunday: 8, 9, 20 and 11.

Holy Days 11; Thursday, 5:30 p.m.

#### ST. PAUL'S MEMORIAL

Grayson and Willow Sts.  
SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector  
The Rev. George N. Taylor, Associate  
Sunday - Matins and Holy Eucharist  
7:30, 9:00 and 11:00 A.M.

Wednesday and Holy Days 7 and  
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, 9:30 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.

#### ST. THOMAS' CHURCH

18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.

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

Sunday: 8:00 a.m. Holy Communion;  
11:00 a.m. Service and Sermon;  
11:00 a.m. Church School; 7:00 p.m.  
Evening Prayer; 7:30 p.m. Young  
Adults.

Tuesday: 10:00 a.m., Holy Communion  
Thursdays and Holy Days: Holy Com-  
munion - 7:30 a.m., 12:15 p.m.  
or 5:45 p.m. as announced.

#### TRINITY CHURCH

MIAMI, FLA.

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

#### PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V  
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

#### CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. David S. Gray,  
Associate Rector  
Sundays, 8, 9:30, 11 a.m.

#### ST. JOHN'S CHURCH

Lafayette Square  
WASHINGTON, D. C.

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.



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

## Story of the Week

### Missouri Plans Further Projects With Presbyterian Church

★ Further cooperation between the Episcopal and Presbyterian Churches was revealed by Bishop George Cadigan in his address to the convention of the diocese of Missouri. Some years ago, St. Luke's Episcopal Hospital came to be jointly owned and operated by the two Churches. The union made St. Luke's an outstanding hospital.

The new proposals were outlined to the delegates as follows:

— Quote —

At this present time we are holding conversations with the Presbyterian Church in our concern for the aging citizens of our jurisdictions. Both of us are small Churches numerically and the scope of this problem is not only very great, but ever increasing. It is perhaps too early to say what may be the end results, but they may be startling in terms of advanced and exciting approaches in the care of the aging. It is altogether possible, I speak advisedly, that it may be our privilege to pioneer with a plan that could gain national attention.

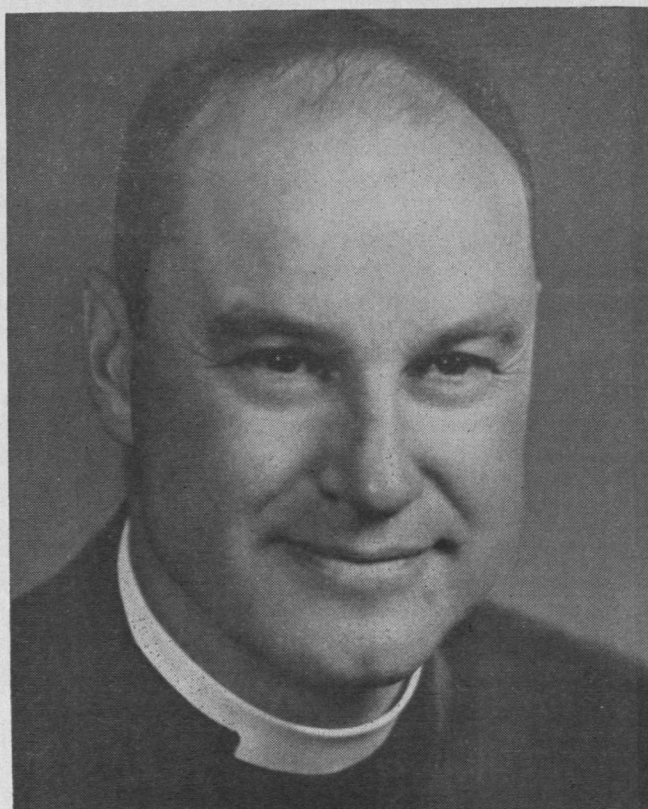
More informally, we have invited the Presbytery to consider the use of the sixth floor of the Bishop Tuttle Memorial for its administrative center. In the same spirit, the Presbyterians have invited us to consider the possibility of sharing their more than ample acreage for a youth camp. Such a camp would be a great addition to our so im-

portant work with the girls and boys of our Church.

Also, we are exploring the joint use of our retreat and conference Center. Under the terms of the Thompson bequest, the Bishop of Missouri is sole trustee of Thompson House. But I hasten to say that this bishop would never act unilaterally in regard to any major changes affecting Thompson House. The diocesan council, the parochial trust fund, the

board of Thompson House, the chancellor, and the standing committee would serve as councils of advice.

If it seems feasible to us and to the Presbytery, we would commence in October a mutual operation of Thompson House, on an exploratory basis for about one year. At the end of the period, each Church would be free to withdraw or consider further involvement. I want to say quite frankly that I am very much in favor of the idea. On the basis of an exploratory idea, I cannot believe that there is anything to lose. To me, the symbolism of the idea is the signal thing. No doctrinal or



BISHOP CADIGAN presents further plans for joint projects with Presbyterians

theological question is at stake, and the ecumenical principle is the heart of the matter. Secondly, Thompson House is a luxury which I am not certain we can long afford. The present operation costs the diocese in excess of \$21,000 annually. To share the operation with the Presbyterians would not only make the operation more efficient, but would reduce our expenditures to about one-half.

Moreover, we as a Church use the conference center about one-half of the available time, while, at some cost to ourselves, the balance of the time is given to other denominations. Under the proposed plan, each Church would hold its own conferences, as well as sharing in the programming of others. It has been said that the merger idea indicates that Thompson House has failed. To the contrary, in my mind it spells success. The predicament of our times is dire. Either the Christian world begins to think and plan and work together, always with a respect and a knowledge of the others' theological positions, or we may all be disintegrated into fine atomic dust. The time is now. Working, thinking, and praying together may well be the logical beginning of the coming great Church.

As we think of the very difficult work of the Church in the town and country areas, areas in which we as a Church have failed, it is possible that in the future Episcopalians and Presbyterians in Missouri may plan a strategy for winning back of the rural populations.

— Un-Quote —

#### **Praised For Stand**

Another part of Bishop Cadigan's address dealt with integration which prompted the following editorial in the St. Louis Post-Dispatch:

"Bishop George L. Cadigan turned from a report on Protestant Episcopal Church affairs

to a frank discussion of civil rights at the diocesan convention. But the 'most important issue' today, he said, is not just civil rights; it is recognition of the colored persons as persons. He suggested at Christ Church Cathedral that it is one of the miracles of our times that non-white peoples have not embraced Marxism wholesale. Many recent rights advances in this country have come from the courts and the N.A.A.C.P., which the Bishop applauded,

but 'for the Christian there can be no serenity without involvement.' Evasion of the issue does little credit to anyone or any group, of whatever faith or color. Bishop Cadigan, clearly, and to his great credit, does not practice evasion."

The convention in a resolution also commended the bishop for the leadership he is giving in race relations and commended "to every Christian appropriate action for the furtherance of the unity of God's people."

## **Church Unity Need Highlighted At Missionary Anniversary**

★ Increased joint action and progress toward unity must characterize future Protestant missionary efforts to evangelize the world, a colossal task that is still largely unaccomplished, Bishop J. E. Lesslie Newbigin, general secretary of the International Missionary Council, declared in New York.

"The meeting of the Gospel with the great non-Christian religions has hardly yet begun," he told 1,600 persons at a worship service marking the 50th anniversary of the modern ecumenical movement, which began at the world missionary conference held at Edinburgh, Scotland, in 1910.

Sponsors of the service included the IMC, the World Council of Churches, the World Council of Christian Education and Sunday School Association, the National Council of Churches and the Protestant Council of the City of New York. Similar observances are scheduled to be held June 23 in London, and on Aug. 14 in Edinburgh.

A highlight preceding the service was a procession of some 200 distinguished internationally-known Protestant leaders from the new south wing of interdenominational Riverside

Church to its sanctuary, where the service was held.

"We have to face the fact," said Bishop Newbigin, of the Church of South India, "that in spite of all the labor and sacrifice of 250 years of missionary work in Asia, Christian missions have only touched the periphery of Asian society, and that the great non-Christian religious cultures of Asia remain as impregnable to the Gospel, in many respects more impregnable, than they were when the modern missionary movement began."

Stressing that "the task of Christian unity is utterly central to the task of mission," he said joint action is necessary "not just for the sake of administrative efficiency . . . and certainly not for size but that the Christian mission may be recognized everywhere as such, and not as the cultural expansion of a particular part of the human race."

He observed that the younger Churches of Asia not only have assigned 200 missionaries beyond their own lands but are planning missions to some of the large European and American cities.

Emphasizing the need for a "joint witness" by Churches



around the world, Bishop Newbigin said, however, he was not suggesting "large organizations" or "wholesale pooling of funds and resources." These would "not be helpful," he said, adding: "I am asking for a variety of specific ad hoc arrangements in particular cases, in which Christians of different nations and denominations would pool their efforts in such a way that men will recognize in our mission not the remnants of colonialism and the cultural expansion of the west, but the going forth into all the world of him who is the Saviour of the world."

Unity, he said, does not require "riveting together" existing denominational structures "on a wider frame to form one structure of the same kind, larger than any of the existing ones."

"The true fulfillment of the ecumenical movement will come," he said, "when its organizational structures are no longer necessary because the Church itself has been led . . . to the recovery of its true unity, its true form as the one household of God in which the redeemed of every nation are at home."

The Edinburgh meeting, while not the first world missionary conference, was new in two respects, Newbigin pointed out. It comprised authorized rather than unofficial representatives of various sending bodies, and it created an international missionary committee to carry forward the cooperative work they outlined.

Glancing at the past half-century's record, he noted that "not only missionary societies but Churches are now committed to one another in local, national and regional councils, and in the World Council of Churches."

Fruits of the 1910 conference include the IMC, organized in 1921, and many of the National

Christian Councils which are now its member bodies; several subsequent World Missionary Conferences under IMC auspices; and indirectly, through stepped up ecumenical cooperation, the WCC, founded at Amsterdam, Holland, in 1948.

Among participants in the anniversary service were five delegates to the Edinburgh Conference. They were: the Rev. Arthur J. Brown, New York, 104-year-old Presbyterian veteran of the missionary movement; the Rev. Charles W. Gilkey, dean emeritus of the University of Chicago's Chapel; Samuel Guy Inman, Bronxville, N.Y., retired secretary, National Council's committee on cooperation in Latin America; Charles Clayton Morrison, Chicago, founder and retired editor of the *Christian Century*; and the Rev. Basil D. Hall, Westport Point, Mass.

### **LARGE BUDGET FOR SEABURY HOUSE**

★ The annual meeting of the Seabury House guild was held on May 18 at Seabury House. The guild carries out, in cooperation with the board of directors, the maintenance requirements of the property and raises funds for special renovations and improvements.

Though Seabury House is the Church's self-supporting conference center, many ecumenical groups use its facilities. Conferences, in addition to quarterly meetings of the National Council, average more than two weekly. Thousands of church people from many parts of the United States meet each year at Seabury House. On the property are also located Dover House, the home of the Presiding Bishop, Brugler House, a hostel for missionaries and their families on furlough, and homes of five officers of the National Council.

The report of the treasurer, Lindley Franklin, and the report of the recording secretary,

Mrs. A. L. Stanley, showed the remarkable growth that has been made in the nine years of the guild's existence. The number of conferences has more than doubled. In 1949, the budget was \$24,460. Last year, a scant ten years later, it was \$68,000. Seabury House now has an endowment fund valued at \$344,000, more than half of the \$500,000 goal.

### **THE PLAY OF DANIEL PRESENTED**

★ "The Play of Daniel," music liturgical drama of the thirteenth century, was presented on three nights at Christ Church, Cambridge, the last week in May. This was its first presentation in New England. It was presented by the Christ Church choirs plus members of the Camerata, Museum of Fine Arts, Boston, who played the ancient instruments, plus many artistic persons both within the membership and beyond the membership of Christ Church parish.

The leading parts were taken by Mr. Robert A. Brooks of the Cambridge Poets' Theater as the narrator; David Dodds as the prince; Richard Rizk as Belshazzar; Kate Hurney as the queen; Donald Pearson as Daniel; and James Berg as Darius.

The excellence of the production was in largest measure due to the skillful direction of Marion Boron, organist and choir director of Christ Church. Kevin Kelly, music and drama critic of the *Boston Globe* said in his review, "It is the most genuinely charming evening I've spent in the theater (more accurately, in church) this season."

The play requires a very large number of mediaeval costumes. The preparation of the costumes which were a most striking part of the performance was under the direction of Pat Finn, a graduate of the Yale school of drama.

## COLLEGE OF PREACHERS APPOINTMENTS

★ Bishop Dun of Washington has announced that for the academic year 1960-61, Canon Frederick H. Arterton, associate warden of the College of Preachers, will be acting warden, and the Rev. William Thomas Heath will be director of studies, pro tem.

Since Canon Theodore O. Wedel announced his resignation, effective June 30th, as warden of the college, the initial efforts to secure his successor in this unique position have not resulted in a "catch."

"With sound leadership assured for the year ahead, we shall continue our search," said Bishop Dun. "Next fall the college will offer a special program for resident fellows while space is somewhat restricted during the completion of the cathedral office building on the cathedral close. The regular clergy conferences will be resumed after Christmas, 1960."

## ARCHBISHOP LEADS INTERRACIAL MARCH

★ More than 20,000 people, including members of all races, took part in one of the biggest processions ever held in Capetown on May 31, the 50th anniversary of the Union of South Africa.

Among leading organizers of the march, through the streets of Capetown to the beat of muffled drums, was Anglican Archbishop Joost de Blank of Capetown, and A. Van der Sandt Centlivres, former Chief Justice of South Africa.

The procession was planned to coincide with the climax of celebrations throughout the rest of South Africa marking Union day.

A special declaration prepared by the committee in charge of the procession sorrowfully acknowledged that "after 50 years, the vast majority of our fellow countrymen live in dire

poverty; civil liberties are largely destroyed or in abeyance and the injustice of racial discrimination disgraces our land."

"Nevertheless," said the declaration, "we declare our faith in the unconquerable spirit of man and in the values of western civilization and in the future of South Africa as a civilized country.

"Inspired by that faith, we solemnly dedicate ourselves to the task of ridding the country of the scourge of poverty and guaranteeing all South Africans of liberties regarded elsewhere in the world as their inalienable rights. We also strive for interracial justice on the basis of government by consent with equality of opportunity for all irrespective of race, color, class or creed."

The declaration was read in English, Afrikaans and in the native tongue of Xosa as a climax to the procession.

## URGE RECOGNITION OF CHINA

★ Recognition of Communist China by this country and its admission to the United Nations was given a modified approval by the American Unitarian Association in a resolution adopted at its annual meeting in Boston.

The resolution stressed, however, that recognition does not imply approval of a government's policies and that it should be achieved without prejudicing the rights of the people of Formosa and their future self-determination.

"There cannot be an effective world organization without the participation of at least all the significant nations," the resolution pointed out. "Disarmament negotiations can be neither realistic nor effective without the participation of the great powers."

In another resolution the association called on the U.S. to

support United Nations efforts for a disarmament agreement among nations, with adequate inspection and enforcement provisions and with special emphasis on the banning of nuclear weapons.

It also asked this country to negotiate with other nations in attempts to achieve disarmament, and to prepare for a peace economy instead of one based on a cold war.

In other resolutions, the association:

- Urged the repeal of the loyalty oath requirement for students seeking assistance under the national defense education act.

- Asked the federal government to give birth control information to nations wishing such aid and to support research on oral birth prevention.

- Took a firm stand against anti-Semitism and called on law enforcement agencies to apprehend and punish perpetrators of anti-Semitic vandalism.

- Urged increased monitoring of levels of radioactivity and the formation of better safeguards for the disposal of radioactive waste.

- Supported peaceful protest movements against segregation, such as sit-ins, boycotts and picketing.

- Reaffirmed its unequivocal support of Church-state separation.

## HONORARY DEGREES AT VIRGINIA

★ Virginia Seminary granted an honorary degree to a Negro clergyman for the first time in its 137-year history. It went to Archdeacon John Culmer of Miami, Florida.

Others receiving degrees were Presiding Bishop Arthur Lichtenberger and Bishop David M. Goto of Japan.



# THE TRAGEDY OF BISHOP JAMES E. WALSH

THE ROMAN CATHOLIC CHURCH HAS  
LONG BELIEVED THAT IF IT COULD  
WIN JAPAN IT COULD BRING MOST OF  
EAST ASIA INTO ITS FOLD. HERE IS  
THE INSIDE STORY OF THE PART  
PLAYED BY BISHOP WALSH

By Joseph Wittkofski

*Rector of St. Mary's, Charleroi, Pa.*

THE Christian world was saddened by the announcement of radio Peiping that Bishop James E. Walsh, former Superior General of the Catholic Foreign Mission Society of the United States, had been sentenced to twenty years' imprisonment for his alleged efforts to overthrow the Communist regime in China.

Without doubt, Bishop Walsh possesses many of the qualities of heroic sanctity. He was indeed completely consecrated to the service of his Lord as he knew this to be. He is a man of deep simplicity and Christian humility. Even as a bishop, he usually preferred to clothe himself as a common priest. Very few people had the opportunity to exercise the ritual of kissing his episcopal ring. Any person, who knew Bishop Walsh, can testify to his Christ-like love for people. In spite of his mistakes and personal frailties, the whole Christian world can look upon the bishop as a real martyr at this time.

I believe, however, that Bishop Walsh is the victim of a greater tragedy which is either not known or, in some cases, cannot be comprehended. I was ordained to the priesthood by Bishop Walsh and I knew him intimately. I own an affection for him which I hope that I never lose. Whatever faults Bishop Walsh possessed were in the mind and not in the heart. Surely God judges us not upon our knowledge but rather upon the love which we have for him and for other people!

During the period from 1941 to 1943, I was closely associated with the work of Bishop Walsh and of that of his Vicar General, the Very Reverend James M. Drought. The sudden death of Father Drought was reported soon after my

first interview with the Federal Bureau of Investigation in early 1943. The tragedies in the lives of both of these men result from the clever Roman Catholic ability to homogenize the political aims of the Vatican with sincere Christian conviction. In spite of saintly qualities of his character, Bishop Walsh was almost fierce in his loyalty to Rome. I can remember several long sessions that I had with the bishop in 1942-43 before I departed from the Roman Communion. On one occasion, with tears in my eyes, I pleaded with him and said, "Bishop, I know that you are a very saintly man. Please try to see that the politicians of the Church are using you as a cover for their schemes."

## Secret American-Japanese Talks

THE unhappy case of Bishop Walsh, I believe, is also a tragedy for the whole American people. In the radio Peiping broadcast, this bishop was called "an American spy of long standing." It was, at the same time, reported that he made two trips to Japan, in 1940 and 1941, to participate in secret American-Japanese talks at which he submitted a proposal for "splitting up China between American and Japanese imperialism." Is it not a tragedy that the American people should learn of the secret American-Japanese talks by way of the Communist radio? Today, I question the Communist conclusion of the negotiations but in 1943 I reported what I knew of these affairs to the Buffalo, N. Y., office of the Federal Bureau of Investigation. In the several investigations of the Pearl Harbor disaster, why has this important area been neglected? Was there a Vatican

role in American affairs at this time? Why should there ever be any Vatican role in our American state-craft?

During the intensive indoctrination sessions, which I experienced in 1941-42, Father Drought frequently spoke to me of the important negotiation in which he was engaged during this period. He informed me that he was being aided by Bishop Walsh and by another clergyman who refused repatriation from Japan during the war and eventually was reported to have been slain by the North Korean Communists.

In our circle, at this time, it was no secret that the American state department and the Japanese foreign office had accepted the good offices of the Vatican to work out a lasting peace between the two nations. Since I was obviously receiving specialized training for high level activities, I had many private orientation sessions during these hectic days. In these, there was no double talk. I was plainly told, "The basic concepts of democracy are nonsense. We must work to establish in this country a government which will concentrate authority and divide responsibility."

It was made clear to me that an object of the Washington negotiations was to create a situation in which the United States could never again challenge the position of Japan in East Asia. I was given to understand that efforts were being made to have the American department of state negotiate a three year treaty of unrestricted trade between the United States and Japan. An agreement was also being sought to allow the Japanese to occupy the six northern provinces of China. During the period of the negotiations, the American government was to abstain from all actions in the Pacific which the Japanese might consider hostile. This last requirement may have been of greatest importance since it possibly caused much of our Pacific fleet to be tied up at Pearl Harbor like ducks on a pond ready for the shooting while our Pacific bastions remained unreinforced.

I believe that the Chinese Communist statement implying that the secret negotiation were aimed at "the splitting up China between American and Japanese imperialism" is totally wrong. The scholar of Christian missionary work will discover, I am sure, that, since the time of Francis Xavier, the Latin Church has long had almost a fixed idea with reference to Japan. That Church has long believed that, if it could win Japan, it could eventually count upon bringing most of East Asia into its organization. A few

years before the war, the Roman Church ordered its members in Japan to take part in emperor-worship. This strategy produced a preferred position for Latin Christianity. Although the tragedy of Pearl Harbor was "a day of infamy" for Americans, it could have been hardly so regarded at the Vatican because a few weeks after America's entrance into world war two, the Pope and the Japanese Emperor formally exchanged ambassadors.

### Great Enemies of Rome

AS WE look back on events, leading to the second world war, we can see that the Roman Church had worked itself into a legal establishment in each of the Axis nations. The Allied camp, however, contained what the high Vatican officials considered to be the great enemies of the Roman Church. These were Masonic England, democratic and secularized America, and Communistic Russia. In late 1940, Pope Pius XII issued some bold statements which could hardly admit of anything but an interpretation of sympathy for the Axis powers. That lead, at the time, was being followed in some Roman Catholic circles in the United States. Dr. George La Piana may be quite correct when he suggests that one important motive of President Roosevelt for sending Myron Taylor to the Vatican was to request the Pope discreetly to persuade Roman authorities in America to stop creating new conflicts and divisions among the American people.

Without doubt, there are countless Roman Catholics in the United States who are as fervent patriots as are their Protestant neighbors. I would bear false witness if I wrote otherwise. But the tragedy of Bishop Walsh indicates the powerful dangers in the Roman synthesis. The political drive of the Roman Curia to make the kingdom of God into a kingdom of this world is so intertwined in every element of Roman Catholicism that it is almost inescapable.

The devotion of a man like Bishop Walsh to his Church is extremely difficult for a Protestant to understand. In his case, as in many others, the mind is so fitted into a particular mold that it loses any ability to take a stand against the Church. I am sure that Bishop Walsh almost regarded me as insane when I objected to the use of Church funds for bribery and I told him that I felt that the Church was asking me to participate in treasonable activity against my country.

When, after I left the Roman Church, Bishop



Walsh came to Buffalo and told me that, if I did not return, I would be sent into the United States army as a private, I believe that he was doing his duty as he saw it. In spite of the fact that I was assigned to St. Paul's Cathedral under then Dean Austin Pardue and Bishop Cameron Davis' objection to the contrary, I was inducted as private into the army. I have recounted the gyrations of the Clarks Summit, Pennsylvania, draft board in Bishop Pike's book, "Modern Canterbury Pilgrims."

It has often been said that the United States ought to have an ambassador to the Vatican state because Vatican intelligence is the best to be found in the world. If this intelligence is so excellent, how can it exist without a network of spies? When a Protestant suggests that this intelligence system does exist, is he not accused of bigotry? When a hostile government intercepts intelligence material from a Roman Catholic reporter to the Vatican, can such a one really be considered a victim of religious persecution?

### A Living Reminder

THE tragic figure of the aging and kindly Bishop Walsh in a Communist prison cell points out an important lesson for every American. As far as the bishop is concerned, I know that he gratefully accepts that which he considers to be martyrdom for the sake of his Lord. God will surely accept his sacrifice in this light. Objectively, however, is this really Christian martyrdom and does any segment of Christianity possess the authority to require this kind of sacrifice?

Militant Communism has created a great host of modern martyrs for the faith. Even though Bishop Walsh had not been engaged in espionage for the Vatican, his presence and witness in China would have eventually forced martyrdom upon him. True, radio Peiping announced that the bishop confessed the intercepted messages were written by him. There is no way to check the veracity of the broadcasts and quite possibly there is a degree of truth in the propaganda but Bishop Walsh stands before the people of the United States as a living reminder of the danger of mixing overseas and ancient political ambition with the religion of Jesus Christ.

In these days of his bitter tribulation, the bishop requires and Christian love prompts for him the prayers of all Christian people!

---

# Don Large

---

## Be A Man

---

MANY are the men who try to justify their immoral and irresponsible actions by blandly assuming that a human being is simply one more in a long line of species of the animal kingdom, and is therefore accountable only to himself and to his own selfish whims. This brand of hedonism handily eliminates any concept of stewardship under God, along with that God-given conscience which is always stabbed awake whenever we betray this stewardship.

Now, the creature known as man may indeed be considered an animal. But if he is, he's still a unique one. For he alone possesses (among other exclusive endowments) the gift of creativity. And he's had it ever since that red-letter day, ages and ages ago, when the first man crawled painfully out of the salty marshes and onto dry land — and then stood up waveringly on his hind legs.

Which, for example, explains why the walls of ancient caves have often revealed crude pictures of buffaloes and deer as drawn by the hands of primitive men. Whereas no one has ever discovered pictures of primitive men drawn by buffaloes or deer.

It was G. K. Chesterton who once said, "We speak of a manly man, but not of a whaley whale. If you wanted to dissuade a man from drinking his tenth whisky, you would slap him on the back and say, 'Be a man!' But no one who wished to dissuade a crocodile from eating his tenth explorer would slap it on the back and say, 'Be a crocodile!'" For he already is being a crocodile.

We have no concept of what it means to be a spiritually mature crocodile. Nor have we the record of any allegory which warns of a whale so heedlessly spouting that he was expelled from his Whaley Eden. But even the least discerning among us knows what it means to be man in the finest sense of the word. And we also know about that sin of overweening pride which caused Adam and his consort to be expelled from Eden. And the expulsions are still going on.

Man's crimes are admittedly many. But his most heinous one concerns his prideful taking of

his talents and blessings for granted, as though they came not from God, but were of his own making. Being allegedly responsible to no one but himself, he thus considers himself free either to deny those gifts or to foreswear them—or to use them for his own selfish ends.

And free he indeed is. But he misuses that freedom at the risk of his own damnation. We can't criticize the crocodile for being a crocodile. But we can—and, in fact, must criticize a man when he deliberately chooses to be less than a man.

## MINISTERING AT A MEDICAL CENTER

By Thomas B. Turner

*Dean of the Medical Faculty, Johns Hopkins University*

THROUGHOUT the Episcopal dioceses of this country there is being recognized the valuable work that chaplains on our college and university campuses are doing. In this parish our rector, Dr. Harth, has an especially heavy responsibility; for upon him rests not only the duty to concern himself with the spiritual welfare of a select group of students of the healing arts, but to minister to the sick and their families that come from many parts of the world to this medical center. That he does this with diligence and understanding and deep religious conviction I can attest from having personally experienced his sustaining help to my family and me in time of dire trouble.

But as important as are these personal ministrations, there is a larger significance to the Church on and nearby our campuses: I like to think that here this beautiful little church—with its modern architecture and its face to the future—as being symbolically situated not apart from this great medical center, but in its very midst, sharing in the wide spectrum of human thoughts and emotions that make this community in east Baltimore pulsate with life and hope, with high thoughts and noble deeds. From here creative impulses reach out to touch the people who come to it for help, but also untold millions all over the world.

We who form a part of the Johns Hopkins Medical School and Hospital and its affiliated institutions have inherited profound obligations—the obligation to be competent in what we do; to be industrious; to be intellectually honest; the obligation to make our decisions within a framework of a deep understanding of human values. It is this last point upon which I wish to elaborate for a moment.

THE world, for all its pre-occupation with automobiles and television and space rockets, is still concerned mostly about human beings; the physician and nurse and others trained in the healing arts come to know a great deal about man—about his body, its strength and weakness; through necessity one gains some insight into man's mind—not alone how it functions from 9 to 5, but how it reacts in the dim hours of night under stress of pain or fear or longing; one acquires some appreciation of man's spirit, or shall we say his soul—its nobility, its vulnerability, its infinite capacity to endure hardships and insults without that soul being destroyed.

In my day to day work in the Medical School I am naturally concerned about curricula—what subjects should be taught and in what proportions. I suppose we do reasonably well on this score, and it is a never-ending satisfaction to watch the evolution of a medical student from the first year to graduation, and on into his residency years as he grows in knowledge and maturity.

But at the same time, I find myself wondering whether we are doing enough to help the young physician to grow in judgment and wisdom to the extent demanded by the position of influence he will occupy? For sooner or later—and probably sooner than later—he will be confronted with questions and problems the answers to which lie largely outside the realms of medicine.

These problems frequently revolve around the great segments of human knowledge epitomized by such words as freedom, love, hate, beauty, good, evil. These words may seem remote from one's every day experience but they are not. How does one prepare himself to deal with these questions. It is not easy.

My distinguished colleague, George Boas of

*An address made at the Church of Our Saviour,  
Baltimore, May 8th.*



the philosophical faculty at Johns Hopkins, wrote a few years ago:

"We are in a national situation where millions are being spent daily on studies the results of which will be weapons. The more deadly the weapons, the better. Pure science is tolerated because it is suspected that it may contain implications useful for warfare. Psychology and economics are tolerated because it is hoped that they may teach us how to beguile the enemy. But the historian, the student of language and literature, and especially that human gadfly, the philosopher, are not encouraged. They are not essential to defense. They are merely essential to civilization."

### Task of Church

I WOULD like to make the point — or to put it another way — to bear witness to my belief that the Church is essential to civilization. It would be out of character for me, and perhaps beyond my competence, to speak in a comprehensible fashion about the divine mission of the Church in ministering to the eternal needs and hopes of mankind. But one does not have to live long to see evidences all around him that modern civilization is sustained by the tenuous threads of the Christian Church. It is the ultimate repository of human decency. The principles that the Church stands for are both compelling necessity and an ever-present aspiration.

It is the essence of Christianity that it makes free men. It liberates the mind and conscience, so that in the final analysis the true Christian is beholden to no earthly man. You may recall the story of Nehemiah, courtier and cup-bearer to the King, who when told that he must flee lest his enemies kill him, said, "Should such a man as I flee?" Less dramatic, but none-the-less basic, is the fact that almost daily one must ask himself, "Should I flee, or must I stand and assume the responsibility that knowledge and training and position have given me."

As Christians it is our privilege to call our own the greatest of all humanistic texts, the Bible. As Episcopalians it should be our never-ending joy to read together what to my mind is the most beautiful prose ever encompassed in one book, the Book of Common Prayer.

And so to return to where I started, it is these things, here on our door-step, ours for the asking, that will complement and supplement the professional education that we are acquiring. From the age old reflections of the Christian Church on the recurring problems of human existence will come a better understanding of human values, an understanding which will not only make us better able to help others, but certainly better human beings ourselves. It is to this high mission that this little church in our midst and its rector are dedicated.

## AMOS: PROPHET WHO FEARED NO MAN

By Martin Parsons

*Vicar at Northwood, England*

IF AMOS were alive today he would probably be regarded with suspicion by the Church. It was the official hierarchy which took exception to his message. Amaziah the priest told him that he could earn just as good a living across the border in Judah: so little did he know his man. Amos feared no one because he feared God. He had been called to speak to Israel, to denounce a corrupt and hypocritical religion at the very sanctuary of Bethel. He had no status, no professional training. But the Lord had taken him from following the flock and said: "Go prophesy to my people Israel."

Neither a prophet, nor one of the sons of the prophets, we can picture him as an upstart preacher, an irregular. This open-air evangelist

set up his pitch at the king's chapel. He probably got a fine hearing as he denounced the sins of the surrounding nations. He was right to expose the brutality and impiety of the heathen, for sin is sin wherever it is found. No doubt when he came closer home and dealt faithfully with the sins of the rival kingdom of Judah his preaching would be applauded as courageous, out-spoken, and above all relevant.

Human nature has not changed with the centuries. There is still a real kick to be got out of the exposure of other people's wrong-doing. If the worshippers at Bethel heard with complacency, and even with a degree of vindictive delight, of the sins of Damascus or Moab—and especially of brother Judah, is it not equally easy

today to gloat over the shortcomings of other nations, of other sections of society, of other branches of the Church — and even of other members of our own family? Pride finds an easy way to build a reputation on the ruins of someone else's good name.

### Boom Religion

**I**T WAS surely more than oratorical skill which led Amos to build up the case for God's judgment against all sins in preparation for his hardest blows to be struck at Israel itself. Israel, under Jeroboam II, was enjoying great prosperity. After years of struggle they had at last emerged into a period of peace and plenty. They had never had it so good. In this atmosphere religion enjoyed a boom. The royal sanctuary at Bethel was thronged. Sacrifices were offered continually. Tithes and offerings were given according to the law, though apparently with some ostentation. The musical rendering of the services was all that it should be.

Yet Amos sees beneath the surface. There was corruption in the law courts, shameful indifference to the needs of the poor, sexual immorality of a particularly revolting kind, irreverence in the house of the Lord. In themselves these sins were no worse than those of surrounding nations. Yet there was a peculiar guilt attaching to them in that they were committed by Israel. Israel had known God's power, had experienced his redemption. To this people had been sent prophets and Nazarites to call them back to God and point the way to holiness. And their response was to make the Nazarites drink wine and command the prophets, saying "You shall not prophesy." No wonder Amos foresaw a severer judgment for Israel than for any other nation. "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."

The sins of Israel in the 8th century B.C. were not identical with the sins of any nation in the 20th century A.D. But the voice of Amos has a very disturbing note for our own age and our own country. We have a goodly heritage. We have been preserved through many dangers by the providence of God. We have come to a time of prosperity such as we have not known before. This may be fruitful of much good. No one could wish to see poverty, hunger or unemployment. An opportunity for all to live a full life is a Christian ideal. But Amos sounds a note of warning. He sees the dangers.

**A** HIGHER standard of living brings in its wake a host of moral problems. Human

nature is corrupt, and an abundance of possessions breeds a desire for yet more. There comes a wholly false scale of values, and men forget that "a man's life consisteth not in the abundance of things which he possesseth." Amos the herdsman hated the luxury and ease, the great houses and the banquets, of the cities. He saw in such things the sign of degeneracy in a people who had departed from God. His message prepared the way for the coming of Jesus who said "What shall it profit a man if he gain the whole world and lose his own soul?"

Israel was indeed very religious. But religion which left untouched the moral standards of the people was anathema to the prophet. His strongest denunciations were not of the sins of the nation but of the religion with which they tried to clothe them. He pictures the Lord as saying "On the day I punish Israel for his transgressions, I will punish the altars of Bethel." Bethel was the House of God. It owed its name to the meeting of Jacob with the Lord. But that sacred spot had degenerated into a place of false worship. With fine satire Amos summons the people to their devotions: "Come to Bethel, and transgress; to Gilgal, and multiply transgression."

### Inoculation

**W**ORSHIP without holiness is the mark of a false religion. What God thinks of it is quite clear to Amos: "I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon. Take away from me the noise of your songs; to the melody of your harps, I will not listen. But let justice roll down like waters, and righteousness like an everflowing stream."

As so often, an external religion was the enemy of the true knowledge of God. A smattering of Christian observance may deaden the conscience to the call of the living Christ. What clergyman does not know the conflict of feeling when the congregation is doubled at Christmas, Easter or Harvest Festival: joy at seeing the people there, and yet fear that for many it is an inoculation of "religion" which will keep them from getting the real thing. Indeed such a mixture of motive is an ever present danger to the regular churchgoer and committed Christian. Judgment must begin at the House of God.

Amos is above all else a prophet of judgment.



He sees it coming, and says so in no uncertain terms. "Israel shall surely go into exile away from its land." But judgment is not the last word. He is able to foresee the day when the Lord will restore the fortunes of his people Israel, and they shall rebuild the ruined cities and inhabit them. In the midst of prophecies of almost unrelieved gloom there are tender appeals to seek the Lord and live. What is involved in seeking the Lord is made perfectly plain. "Seek good and not evil, that you may live; and so the Lord, the God of Hosts, will be with you, as you

have said. Hate evil, and love good, and establish justice in the gate; it may be that the Lord, the God of Hosts, will be gracious to the remnant of Joseph."

The call to return to God is the call to turn from sin, and not least the sins of injustice and indifference to the needs of others. A religion which leaves a man selfishly unconcerned for his fellow men is false, and its professors are hypocrites. Amos was not afraid to say so. His voice today still challenges the Church as to the sincerity of its repentance and the reality of its worship.

## STAYING POWER WHEN THE GOING IS TOUGH

By Canon Charles Martin

*Headmaster St. Albans School, Washington*

**W**HAT do you do when you come to the end of your rope?

What do you do when you have tried to help in every way that you know how and you get nowhere? What do you do when you have worked hard, done your best in life, gone on and on and cannot go on any longer?

As I was driving along R Street one day I saw a vaguely familiar form. It was a boy who several years before went to St. Albans. I caught up with him, stopped and visited. He had just left his job and was relaxing before going to college. This was news to me, for the last I heard was that he was in the army and college was not for him. Now there was no doubt; he was going to college. There was conviction and pride as he let me know it.

### Patience

At St. Albans he was a nice enough boy but he rarely passed his work save under pressure of tutoring or summer school. He was never in

serious trouble but he was never out of petty, annoying trouble. His parents were ambitious for him, gave him everything they could, and that was much. But however much they gave, it was put aside unwanted, or it slipped aside unrecognized.

I used to marvel at their patience. Failure did not seem to matter. Occasionally the father exploded in exasperation but always he subsided and with a patience at which I marvelled. Together we tried to find answers to help Alex — go to study hall, come back over the week-ends, special work, threats, cajolery. Alex did what was expected, after a fashion, but nothing happened. St. Albans was not helping him so at our suggestion he went to another school. That and other schools did not help. Finally the military claimed him. The last time I saw his parents they admitted not despair but hoped against hope that their boy would somehow make good.

Now all was changed. In the Service Alex had done some

radio work. Out of the Service he had gone with a radio station. And apparently he had made good. He was easy of speech and had a warm, friendly manner that carried conviction. Apparently in radio he had found what interested him and his gifts had brought substantial success. College it was to be while he continued to work at his love, radio. There was purpose in Alex and one knew it.

I could not help but think of his parents and of their willingness to carry on when most of us would have given up. They did not have the understanding to help Alex find himself at school, and certainly I did not, but they did have the patience and staying power to remain with him until he found himself. As I look back over boys who had their problems, I see many who had to go along until that moment in their development when something kindled within themselves or until circumstances came together in just that complex necessary to their finding themselves. No forcing,

no worry, no wisdom seemed adequate to help—only staying power was the answer.

### The Simple Answer

A man left my study the other afternoon. I saw him to his car, anxious he could not make it, for he was crippled and had crutches seemingly taller than I was. I remember that man as a boy when polio hit him. And I remember his parents. I was with them through much of their agony.

The mother was stunned at first and carried on as in a trance. There was a long period when she was with him continuously and we feared more for her than for him. He took his illness, as boys often do, as a natural part of living but she became worn physically, hard and bitter. Why had this happened to her boy? What kind of a future would he have? How could she go on?

Then she changed. There came understanding, gentleness and great strength. She carried in spirit both her son and her husband. To know her was to be lifted up. The change, she has told me, came when she was able to accept her son with his handicap, when she was able to accept life as it was. She had battled, she had gone on when it seemed impossible. Then she didn't know how or why she ceased to battle and began to accept things as they were. She knew peace and others knew peace through her.

*O God, give me courage to change what I can.*

*The serenity to accept what I can not,*

*And the wisdom to know one from the other.*

In that prayer there is much of the wisdom of life. We must have the persistent, tenacious courage to go on when it seems impossible; but we

must have, equally as much, the serenity to accept what we cannot change. And then we must pray for that wisdom, so difficult to know, which enables us to make decisions.

### Purpose In Life

One of my friends was having a tough time. His wife was not able to face up to the problems of living. Each day he went off worried about her condition, anxious about the children. Rarely was there a day when he was not summoned to come home; rarely was the trouble serious but always there was upsetment. He tried everything — doctors, medical and psychiatric—rest, changes, vacation, hospital, return to her family. Nothing seemed to help. We talked often and often I feared more for my friend's sanity than that of his wife. It just did not seem as if he could carry on.

Now there is relief. And why I didn't think to suggest the idea that helped or why the skilled persons so often consulted didn't, I don't know. Someone took my wife's friend by the hand and found her a job. For the moment she is knowing peace and so is her family. It has been as simple as that.

So often we go searching for

profound answers. Then when we seem to have tried everything and all seems hopeless, there comes an answer so simple and so obvious that its very simplicity and obviousness apparently made it difficult to see.

What do you do when you come to the end of your rope? When you have done your best and nothing seems to help, all seems hopeless? Why you keep right on going! And somehow out of the hopelessness, the despair, there comes light. It may come unexpectedly and simply as to my friend; more often through an understanding acceptance of things as they are, or out of a wisdom greater than ours, and in a time beyond our determining, but it comes.

What do you do when you come to the end of your rope? Why you keep on going, in the sure and certain hope that God, God's love in us, will overcome the world.

*(From time to time Canon Martin writes an open letter to the parents of his boys at St. Albans sharing with them wisdom and insight he has gained in his years of teaching and preaching. Each is an event eagerly awaited, full of inspiration and hope not only for parents but for the boys, their family and friends. "Staying Power" is an excerpt from his latest Easter letter.)*

---

### NEW PAMPHLET —

## THE CHURCH in TOWN AND COUNTRY

By Norman L. Foote  
*The Bishop of Idaho*

Several Bishops have placed copies with  
all their rural and town clergy

25¢ each

\$2 for ten

THE WITNESS

TUNKHANNOCK

PENNSYLVANIA



# Band From The Colegio San Justo Make Hit On Concert Tour

★ If good will and fellowship can be measured, the eight sober-faced boys making up the steel band from the Colegio San Justo in Puerto Rico chalked up a high rating as they played for Episcopal parishes in many eastern states during a three-week tour.

Steel bands are no longer a novelty, but this band is unusual in that the boys from the preparatory school run by the Episcopal Church in San Just represent successful interracial teamwork, a living example of what the Episcopal Church stands for throughout the world.

The youngsters, who are between the ages of 15 and 17, are all bi-lingual. They come from the Virgin Islands, the Dominican Republic and Puerto Rico.

Although the idea to visit parishes in the United States had originated some time ago with the school's headmaster,

D.T. Rieger, it did not take shape until Presiding Bishop Arthur Lichtenberger and the Rev. Dana F. Kennedy heard the band when they both were in Puerto Rico in March for the consecration of Paul Kellogg as bishop of the Dominican Republic. Kennedy was aware of the communications possibilities. A trip north for the band was arranged — and a month later the headmaster, the eight boys, their drums and maracas, arrived at Idlewild airport.

The first problem that faced the bandsmen on arrival was instrumental: the change in temperature between Puerto Rico and New York had put all the drums out of tune. This meant that Cyprian Gardine, the 17-year-old maker and tuner of the drums — which are actually common ordinary oil drums—had to spend the first few hours in this country with hammer and chisel putting the tone back in the drums.

If the boys had had any illusion that this was going to be a pleasure trip, they soon found out the truth. Their schedule was so tight that sight-seeing and sleep turned out to be luxuries.

"But I had warned them before we came," said Mr. Rieger, "that we were going to work. And there were no beefs. They are fine boys and they realized that we had a three-fold purpose: to gain publicity for the Colegio San Justo; for the entire missionary effort of the Church; and to raise funds to equip our science laboratories and to build up our library."

Thus, the second day of the trip was devoted entirely to tuning and practice, without so much as a grumble.

The third day was highly exciting. The band appeared on commercial television. First on WNTA's "Richard Willis Show" and then on the NBC "Today" show. Everybody was delighted, the boys to be in the limelight and the producers of the shows to find themselves with what proved to be a great popular attraction.



EIGHT BOYS from Colegio San Justo, the Episcopal mission school at St. Just, Puerto Rico, played both popular and Calypso tunes in concert tour

There was only one uncomfortable moment. This one for Richard Willis of WNTA, who asked the band's drum-maker how he made the drums. "I like Texaco or Esso drums," replied Cyprian expansively on the air and went on to explain in detail while Willis tried desperately to get him to change the subject. Cause for the embarrassment was the fact that one of the biggest sponsors of WNTA shows is another oil company.

Wherever they went, these serious, self-sufficient youngsters were very conscious of being good will ambassadors. They played all over New York city; they played for parishes and missions in Riverside and New Canaan, Conn., New Rochelle, N. Y., Newark, N. J., Philadelphia and Radnor, Pa., Wilmington, Del., Washington, D. C., Alexandria, Va., and Baltimore, Md.

But the place they liked best was Riverside, Conn., because "it was quiet, like home," they were charmed by everybody's hospitality and they lived in people's homes "so we got to meet real people."

The place they liked least was New York . . . "too crowded."

There was one casualty. The youngest member of the group, 15-year-old Mario Roman, contracted the measles in New York and had to be left behind for a few days. But fortunately the disease did not last long and Mario had a "ball" sight-seeing.

For two of the youngsters this country was a new experience. Charles Farrell, 17, said he thought the United States "is O.K." Hans Ovesen, 16, the scholar of the group and a straight A student, likes the United States and expects to study at the Massachusetts Institute of Technology.

The band has its own student leader — there is no instruction or supervision from

## NO JUNE 16 ISSUE

★ About this time of year we get notes: "I didn't get my Witness for last week." Reason: we go on an every-other-week schedule each year from June 15 to the middle of September.

the faculty — who is 17-year-old Reuben Neazer. Reuben doesn't say much and he hardly ever smiles, but he is a whiz on the melody drum and the others follow his tunes wherever it might lead them. They all work without music, strictly by ear.

The group is rounded out by Juan O'Neal, Ortiz and William Paoli.

If you ask Mr. Rieger whether he feels the trip has been a success, he swells with pride and tells you that it surpassed all his expectation "We have been swamped with offers to come back and play — all expenses paid — and we have an invitation from as far away as Texas."

And if you ask the boys, they just say in their laconic way, "It was O.K." But they all want to come back.

## TWO DEANS SPEAK AT CAMBRIDGE

★ A couple of deans were headliners at the commencement at Episcopal Theological School, June 8-9. Dean John Weaver of Detroit preached at the alumni service and Dean Francis Sayre of Washington spoke at the commencement service.

A special service was lead by Dean John Coburn for the laying of the cornerstone for Washburn Hall, the new refectory now under construction.

James Garfield, president of the trustees, awarded degrees or certificates to 31 graduates.

A dynamic pastor  
calls for a  
reawakening in American  
church life

## With the Holy Spirit and With Fire

By  
**SAMUEL M. SHOEMAKER**

Rector,  
Calvary Episcopal  
Church, Pittsburgh



Bluntly critical of the shallowness of much in today's church life, this book calls for a new awareness of the power and presence of the Holy Spirit to add meaning and depth to life in the modern world. Dr. Shoemaker describes the meaning of the Holy Spirit in the life of the Church and the individual, shows how the Christian can come into the stream of the Holy Spirit, and relates this experience to evangelistic witness. Further, he describes, with many actual examples, what groups of Christians can do when they make themselves channels of the Holy Spirit to influence family life, business, the parish church, and, ultimately, the world at large.

Writing with simplicity and warmth, Dr. Shoemaker discusses the following:

- *Our Situation Today*
- *The Experience of the Holy Spirit*
- *Coming into the Stream of the Spirit*
- *Reason and the Holy Spirit*
- *The New Reformation*
- *The Holy Spirit and Evangelism*
- *The Holy Spirit and the Church*
- *The Holy Spirit and the Layman*
- *How to Start a Group*
- *The Holy Spirit and Ourselves*

At all bookstores • \$2.50

**HARPERS & BROTHERS**  
New York 16



## - BACKFIRE -

**James F. Madison**

*Rector of St. Anne's, Annapolis*

At rector of this parish within which the U. S. Naval Academy is located, I should like your help in obtaining the cooperation of our clergy throughout the land from whose parishes the new class of Plebes come. These young men must report to the Naval Academy for summer duty on July 5, which is well in advance of the September enrollment of other college students.

Unless we make effective contact with the Episcopal Plebes during the summer, we are at a great disadvantage in getting them to sign out to attend their own Episcopal Church.

Every pressure is exerted to lead them to "choose" to attend the non-denominational navy chapel service which is conducted by clergy whose orders are valid in their several denominations but none of whom are Episcopalians. This becomes a real problem for the churchman when one of the general Protestant chaplains offers a communion service, every word of which is "in accordance with the Book of Common Prayer", and he is dressed in cassock, surplice and stole in the color of the season.

We cannot, nor do we wish to control the rites and the ceremonies and the vestments of military chaplains at the U. S. Naval Academy. But we do want the rector of every man who comes to the Academy to know these following facts, and to convey them to his parishioner before he comes:

1. There is no Episcopal chaplain at the U. S. Naval Academy.
2. The services of worship, sacramental and non-sacramental, have been according to the Book of Common Prayer.
3. The U.S.N.A. upholds the military regulation of permitting a

man to worship according to his own conviction and choice; but each man must seek this permission through established Academy channels.

4. St. Anne's Church in Annapolis is glad and proud to serve the Episcopalians who come to the Academy. More than 200 midshipmen have been attending one or another of our three services every Sunday this past academic year.
5. We need the names of in-coming midshipmen, (especially Plebes this summer before July 5) because we have no other way to obtain their names.
6. It is urgent that this information be sent early because once the date for signing out has passed, the midshipmen will have small chance of making a change from the Chapel for a whole semester.

We feel a keen sense of urgency in the ministry of our parish to these young men, and ask your utmost cooperation.

**C. B. Upham**

*Layman of Minneapolis*

Many of us deplored and spoke out against the employ of the atom bomb on Hiroshima. We could do so only after the event for it was a closely guarded secret. Had we known of the plan in advance, would we have denounced it and attempted to prevent it? We know who made that decision and we can allocate blame. Many of us were shamed by that act; we felt less proud of our country and we could not resent the criticism levelled at us by the peoples of other lands. We were sorrowed.

## **NORTHWESTERN Military and Naval ACADEMY**

**Lake Geneva, Wisconsin**  
**Rev. James Howard Jacobson**  
**Superintendent and Rector**

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

Now we are faced with what seems to be another *fait accompli*, against which I am sure many of us silently cry out. And if we do not break that silence, and denounce and attempt to prevent it, the sending of a man into space in a rocket, we will share the blame for this inhuman, un-Christian act.

Whose is the decision this time? Who proposed it? The idea was advanced out of nowhere, and is accepted by default. The President makes no objection; the Congress makes no objection; the people make no objection; not even is the voice of the Church raised against it.

Well, I protest against it, even though I know I cry in the wilderness.

## **Schools of the Church**

### **ST. MARGARET'S SCHOOL**

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

*Viola H. Woolfolk,*  
*Box W, Tappahannock, Virginia*

### **LENOX SCHOOL**

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

**REV. ROBERT L. CURRY, Headmaster**  
**LENOX, MASSACHUSETTS**

### **DeVEAUX SCHOOL**

Niagara Falls, New York  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12.

For information address Box "A".

**G. PATTERSON CRANDALL, Acting Headmaster**  
**The Rt. Rev. LAURISTON L. SCAIFE, D.D.,**  
**Pres. Board of Trustees**

### **THE WOODHULL SCHOOLS**

Nursery to College

**HOLLIS, L. I.**

*Sponsored by*  
**ST. GABRIEL'S EPISCOPAL CHURCH**  
*under the direction of the rector,*  
**THE REV. ROBERT Y. CONDIT**

## **The Family Service**

**By Massey H. Shepherd Jr.**

*Church Divinity School of the Pacific*

The foremost liturgical scholar of the Church explains this service which is being increasingly used.

25c a copy \$2 for ten

**THE WITNESS**

**TUNKHANNOCK PENNSYLVANIA**

# Schools of the Church

## St. Stephen's Episcopal School FOR BOYS AND GIRLS AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster  
P.O. Box 818 Austin 64, Texas

## THE SEWANEE MILITARY ACADEMY

*A division of the University of the South*

An Episcopal School. A College Prep School. ROTC Honor School. On a College Campus. Benwood Scholarships. On a Mountain Top. Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

## ST. AGNES SCHOOL

*An Episcopal Day and Boarding  
School for Girls*

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal  
ALBANY NEW YORK

## THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

*A School for boys whose mothers are  
responsible for support and education.*

COLLEGE PREPARATORY  
GRADES: FIVE TO TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.  
Headmaster

Post Office: Box 662, PAOLI, PA.

## The Bishop's School LAJOLLA CALIFORNIA

*A Resident Day School for Girls. Grades  
Seven through Twelve. College Preparatory.*

ART - MUSIC - DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY  
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,  
Headmistress

## Virginia Episcopal School LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

*For catalogue, apply to*

THE REV. ROGER A. WALKER, JR., M.A.,  
Headmaster

## ST. MARY'S SCHOOL SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

*Please address*

THE SISTER SUPERIOR, C.S.M.



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

*Write*

CANON SIDNEY W. GOLDSMITH, JR.  
Rector and Headmaster

660 Shumway Hall  
SHATTUCK SCHOOL FAIRBAULT, MINN.

## THE NATIONAL CATHEDRAL SCHOOL

(For Girls)

## ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12

*Catalogue Sent Upon Request*

Mount St. Alban, Washington 16, D.C.

## HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing, Debating, Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster  
Plymouth, New Hampshire

## CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

*Apply: Director of Nursing*

## OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

*A Unique Adventure in Christian Education*  
Co-educational, Private. Episcopal Diocese of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades and Industries. Music.

*For information write:*

W. MILAN DAVIS, President  
*Today's Training for Tomorrow's Opportunities*

## ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V.  
A. B. Byrn Mawr, M.A. University of Virginia

ST. ANNE'S SCHOOL  
Charlottesville 2, Va.

## SAINT JAMES MILITARY SCHOOL

FAIRBAULT, MINNESOTA

FOUNDED 1901

*A Country Boarding School for Boys,  
Grades Four through Eight*

*One of the few schools in the Midwest  
specializing in only the elementary grades.*  
Small Classes — Individual Attention — Home Atmosphere — Through preparation for leading secondary schools — Athletics including Riflery and Riding.

*Summer School-Camp Combination. Grades  
Two through Eight. June 19 to July 29.*

MARVIN W. HORSTMAN, Headmaster

## St. John's Military Academy

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,  
Box W, Delafield, Wisconsin