

The **WITNESS**

OCTOBER 6, 1960

10¢



DONALD WONDERS SHOWS SURPRISE

BISHOP BURROUGHS and Bishop Tucker enjoy the "What Goes on Here!" exclamation by the recipient when a check for \$5,000 is presented to the retired Archdeacon of Ohio by the people of the diocese. Story inside.

PROBLEM OF PAIN AND SUFFERING

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 Zabriskie, clergy

Sundays: 8 a.m. HC; 9:30 Family (HC
38) 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. Joseph Tatnall

The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.

Holy Days: Holy Communion, 12:15
p.m.

TRINITY CHURCH MIAMI, FLA.

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

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

Church In Brazil Has Congress Celebrating 70th Anniversary

By John A. Bright

Missionary To Southern Brazil

★ This past summer the Episcopal Church of Brazil held a week-long congress at Porto Alegre, in celebration of its 70th anniversary. It seemed apparent to all that it was a complete success, but whether it will result in any permanent gains is, of course the question to be resolved by the future. If nothing else, the Congress did demonstrate that the members of the Church here have great enthusiasm and loyalty, and this should provide the foundation for a bright future.

The Episcopal Church of Brazil has many problems which are not common to the Church in the USA or England. Notable is its dubious social standing. Traditionally, almost everyone in Brazil, rich or poor, is a Roman Catholic—even though he may only rarely frequent the church. Even the government, although constitutionally recognizing the separation of Church and state, and acknowledging the principle of religious freedom, is oriented by a conscious Roman Catholicism. Whereas in England and the United States, Anglicanism has been trying to live down the reputation of being too socially acceptable, here, along with other non-Roman groups, it is often looked on with suspicion, disdain or hostility—or perhaps what is worse, is ignored completely.

Therefore, it was very im-

portant for this reason as well as others, that the nationally-publicized first congress of the Brazilian Episcopal Church show our Church to its best advantage. The public reaction that it engendered seemed to indicate that it did.

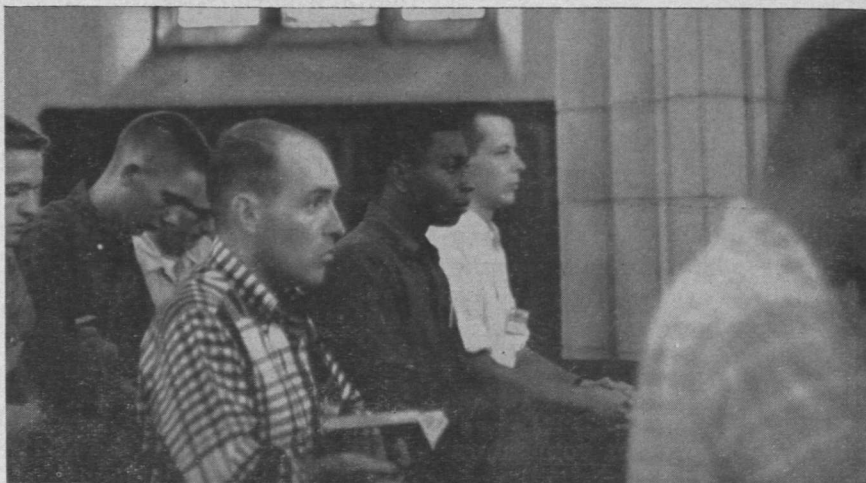
The congress, under the dynamic leadership of the Very Rev. Henrique Todt, Dean of the Cathedral in Porto Alegre and new Dean of the Seminary, was intensely educational for clergy and laity alike. Excellent lectures were given by both the clergy and the laity, and attendance at all the functions was extraordinary. In fact, double the anticipated space could have been used. Although only 1,000 were officially registered, there were well over 2,000 in attendance at the services of Holy Communion. When one considers that there are,

according to very liberal estimates, only 30,000 baptized members in this Church, and perhaps one-third that many communicants, the attendance at the program would seem to indicate not only the interest it held for Church members, but also the interest it must have had for many outside the Church.

Lectures By Bishops

Giving focus to the whole congress were the lectures by the three Bishops. Bishop Kruschke, of the southern diocese, spoke on the historical and doctrinal position of Anglicanism; Bishop Simoes, of the southwestern diocese, dealt with our relevance to the Ecumenical Movement; and Bishop Sherrill, son of the retired Presiding Bishop, and leader of the central diocese, gave a perceptive analysis of the Biblical and traditional history of the Holy Communion.

Underlying all that was expressed both formally and in-



HOLY COMMUNION SERVICES were attended by well over 2,000 during the congress of the Church in Brazil.

formally, was the concern for the future of the Church in this country. Besides the need to overcome the Roman Catholic prejudice, there is an equally important need to achieve a psychological and financial independence of the Church in the U.S.A. Here, all attempts to gain such independence are being thwarted by the incredibly inflationary economy. That is, the psychological independence from what the Brazilians choose to call the "Mother Church" probably cannot come until such time as this church is no longer so heavily at the mercy of North American generosity; but the cost of living has risen over 80% in the last three years! Thus, even though the members are giving more healthily, the gain has often been negligible. One of the Church's leaders recently remarked that to some extent the Church's failure to pay for itself only reflects the fact that the country doesn't either. On top of this, one must recognize that this is not a body of wealthy people.

Self-Support The Aim

However, in order to justify the sacrificial support it has received over the last 70 years it must, despite all, come to carry its own weight. This was, indeed, the often implied, albeit less often stated, theme underlying much that was said and done at the congress. Bishop Arthur Kinsolving of Arizona, who was welcomed here as the son of the first Bishop of Brazil, a native-born son of this state, and the representative of the Presiding Bishop, spoke for many when he recalled a cry uttered by patriots of both our countries: "Independence or Death". He pointed out that this is a very real choice, and offers no alternatives. But, when youngsters and adults will journey over 3,000 miles from the very north of Brazil to spend a week in

witnessing to their Church, and when hundreds of people will stand squeezed into packed auditoriums to listen to voices of their leaders, one can't help but feel impressed and encouraged.

And perhaps we can hope that this congress in future years will not so much be remembered for its success as for the success it augured and, indeed, to some extent initiated. At any rate, the immediate indications of success can be seen not only in the encouragement it gave us all, but in the small but important dent it made in the public consciousness. It is very noteworthy, for instance, that the state governor and other dignitaries attended one

of the services, and that they provided an honor guard for the procession of bishops and priests from the auditorium.

Again, it is easier now to find people outside our Church who can remember having heard of us, and who don't confuse us with Baptists or Methodists, or lump us into the general classification of "Evangelicals." And if some of them get this far, we can only hope that the Church will respond to their interest by teaching the faith to those who have none, and by showing itself to be at once more Catholic and more Brazilian to those who have had to accept the irrelevancies and inadequacies of other Churches.

Donald Wonders of Ohio Receives Tributes On Retirement

★ Bishop and Mrs. Nelson M. Burroughs and Bishop and Mrs. Beverley D. Tucker of the diocese of Ohio were hosts for a luncheon held at the Kirtland Country Club, Kirtland Hills, Ohio, this past summer in honor of Donald Wonders, Archdeacon of the diocese.

Wonders, appointed to his post as Archdeacon in January, 1945, by Bishop Tucker, retired after 15 years of dedication and devoted service to the diocese.

The luncheon, attended by over 200 guests from all corners of the diocese, closed with an informal presentation of two gifts, a portable television set and a check for \$5,000 presented by Mr. Alexander C. Brown from the entire diocese.

Writing in Church Life for September Bishop Burroughs says of his right-hand man:

— Quote —

We first met at the top of the dormitory stairs at Union Seminary, on a hot, humid July afternoon many years ago, at the

beginning of the short summer course for dried-up clergymen. "You must be Burroughs," he said. "I'm Don Wonders. Glad to meet another parson who thinks he can still learn something. Your room is the third on the left, next to mine. Shower's across the hall. Here, let me help you with that bag." The memory of this conversation has remained through the years because its courtesy, its friendliness, its challenge and its helpfulness are characteristic of every relationship I have shared with the Archdeacon of Ohio, while he has stood at my side since 1949.

When he retired on July 1st, after serving an additional year in response to my plea, his files were complete and in beautiful order, his desk and his mind were clear, and not a single item for which he had been responsible was left undone. He had developed a habit, through the years, of doing an assignment immediately, so that sometimes it seemed as though the answer came downstairs almost before

we had thought to formulate the question. When the history of the last fifty years in Ohio comes to be written, Donald Wonders' contribution to that history will be writ large; meanwhile a few vignettes of him in action will perhaps reveal our debt to him.

There is a smoke-filled room, at four o'clock on a dark winter afternoon. We have been attempting to decide whether to abandon a seemingly unproductive station, or to give it a new start, perhaps a full-time clergyman. Two enthusiastic members of the congregation are present to plead their cause, and a good cause it is. Tempers are a bit short, after two hours of discussion. "What is your advice, Archdeacon?" "I have none, sir, but I can give you a few facts." A quick resume of the establishment of the work, under Bishop Leonard, with its consequent history under Bishop Rogers. A flat statement of the policy laid down by Bishop Tucker; the record of baptisms and confirmations during the last ten years; the assistance rendered by the department of missions, and the contributions of the congregation in the same period. A decision is reached within fifteen minutes!

There is a regional vestry meeting on a Sunday night in the Ohio Valley. The bishops are coming from afar and will be late. The Archdeacon during the summertime has sent out the invitations, engaged the hotel rooms, discussed the details with the host rector. Now he is on the job, greeting the people as they enter, setting up the "properties," visiting with the cooks in the kitchen. During the evening he will follow through each part of the program, and he will be the last to leave, carrying that elusive extension cord and the bishop's notes, remembering some bit of news he has learned during a casual conversation.

Here is a man from another ministry who seeks to enter our own. His background is exceptional, his motives pure, but the procedure by which he makes the transition is complicated. Down comes that heavy tread on the stairs, a firm knock on the door, enters the Archdeacon with his well-thumbed Canons in hand: "You'll find it in Canon —, Section 3b. Here, let me show you." And the solution is clear.

We are sitting in Council, or it could be the Annual Convention itself. He has carefully prepared the agenda, representing days of tiresome research and study. Discussion of an issue wanders about, with ideas coming from one source and another, until, red faced, the Archdeacon thrusts a blank page forward — "Write out your motion, I can't ask my secretary to put words in your mouth." And the Council is back in line.

It is New Year's Eve, in Evanston, Illinois. We have spent three arduous days reading the preliminary reports of the diocesan survey. A staff session is being held, the three research officers are plying him with questions about the Lake Region. Facts and lore, figures and opinions, pour out of him, and in admiration Dr. Moore remarks, "You really know the complete story of Ohio." To which he replies: "When you've been around as long as I have, you ought to know something, or else go off in a corner and die." — then, back to the issue, "We've got to think in terms of the next thirty years. Northern Ohio is going to be one continuing urban community, from Toledo to the Pennsylvania line."

On a Saturday night he is having dinner with the rectory family, way out in a distant corner of the diocese. He appreciates the good food prepared by the parson's wife (he is something of a connoisseur in

this line). The children curl up in his lap after dinner, and read him their Golden Books. After they retire, he talks of his own reading, which through the years has covered every discipline; contemporary drama, the movies, the history of the Church, and the philosophy of that history. In the morning the Archdeacon of the diocese, who preaches in the pulpit, is a valued friend, a link with the past, certainly, but also a tie with many current trends, an opener of doors into a rich and varied experience.

Each morning on the regional tours, I would find the Archdeacon already at his breakfast, as I came into the dining room of the hotel. Looking up from his paper, his solicitous inquiry would be, "Good morning, my lord. I hope you had a comfortable night?"

It has always been comfortable, strengthening, as long as I know that Donald Wonders is near at hand.

— Unquote —

MURRAY KENNEY TALKS ABOUT ENGLAND

★ The Rev. Murray Kenney, rector of St. Mark's, St. Louis, who was in charge of an England parish for a year on an exchange, talked to the young people of Grace Church, St. Louis, Sept. 25th. Subject was youth programs in English parishes.

He talked to the men of the same parish on October 3rd when his subject was "A Boston baked bean at Blendworth."

BISHOP KEMERER DIES AT EIGHTY-FOUR

★ Bishop Benjamin T. Kemerer died Sept. 23rd in New Haven, Conn. He was bishop of Duluth and became suffragan of Minnesota when the two dioceses were merged. He retired in 1948.

Conference On Spiritual Healing Told About Expanding Work

★ An increasing demand from church lay men and lay women for spiritual healing missions and for pastors with some clinical knowledge or trained in group therapy was noted at the annual international conference on spiritual healing meeting in Philadelphia.

In addition, increased respect and cooperation among physicians, psychiatrists, psychologists and ministers in treating illnesses and tensions was stressed by speakers from these four groups.

The conference was sponsored by the Order of St. Luke the Physician, Protestant Episcopal body dedicated to the ministry of spiritual healing. Included in the order are bishops, ministers, medical doctors, psychiatrists, nurses and laymen.

Attending the sessions were 770 persons, among whom were 85 clergy, 16 nurses and 13 physicians and psychiatrists. They came from 18 denominations in 17 states, Canada and four overseas countries.

The Rev. Leopold Bernhard of Chicago, chairman of the commission on healing, United Lutheran Church in America, told the conference that doctors who were once "pretty hard-boiled about religion" are now coming around to believing in the miracle of prayer, or at least to understanding that a patient has spiritual needs in sickness.

Bernhard spoke out of his experiences with an "all medical" congregation at Chicago's westside medical center, a pastorate which he has just relinquished.

The work of a team of 70 persons from medical, psychiatric, social service and pastoral fields, through the American Foundation of Religion and

Psychiatry of New York, was described by a field director, the Rev. Clinton J. Kew, an Episcopal priest and psychologist. He said the foundation's counseling services were being used by large companies to help solve some of the personal problems of their key personnel.

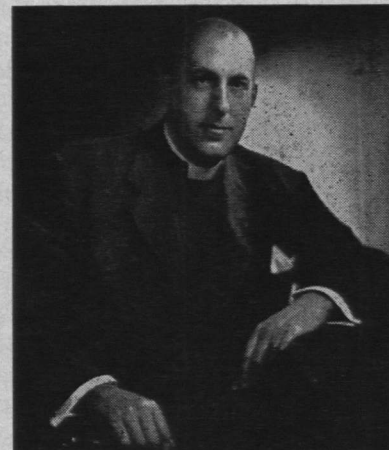
Kew, who directs this industrial service program and conducts a psychological clinic and healing services at New York's Marble Collegiate Church, remarked: "It takes teamwork to achieve some of our satisfactory results. It is now possible because theologians, psychologists and the medical specialists are beginning to understand one another's terms and to develop a new common ground or discipline."

The Rev. Bernard Martin, pastor of National Presbyterian church, Geneva, and chaplain in Switzerland for the Order of St. Luke the Physician, sounded a theological note.

"Those who come to spiritual healing services looking for health or the cure of a habit must come in search of God, not merely for relief or cure," he cautioned. "The Bible says, 'Seek ye first the kingdom of God,' and then, other things, such as healing, shall be added unto you."

The Rev. Alfred W. Price, rector of St. Stephen's Church and warden of the order, observed that last year's conference had a larger attendance and represented 32 denominations, but stressed that the 1960 meeting "was marked by such a zeal of devotion and faith that every session was stirred by an undercurrent of power."

"Our movement may not have a mass following," he said, "but what it lacks in 'quantity' it



REV ALFRED W. PRICE said the meeting was marked with devotion and faith.

makes up for in 'quality,' especially in the sense of devoted prayer groups."

Combined attendance at all the afternoon and evening sessions was about 4,300. The meeting was held during the time of the Pennsylvania Railroad strike and hurricane Donna which battered the eastern coast.

The Rev. Lewis Maclachlan, chairman of the ministry of healing of the Presbyterian Church of England, spoke on four successive evenings.

Other Episcopalians on the program were the Rev. William N. Beachy of St. Luke's Hospital, Kansas City; the Rev. Richard Lief of Los Angeles; the Rev. John H. Parke of Newport Beach, Cal.; Dr. W. S. Reed, a vestryman, and Mrs. Ethel T. Banks of San Diego, widow of the founder of the Order and editor of its magazine, *Sharing*.

REAMER KLINE TO BE INAUGURATED

★ The Rev. Reamer Kline will be inaugurated as president of Bard College on October 13th. Presiding Bishop Arthur Lichtenberger will be present along with other dignitaries of the Church.

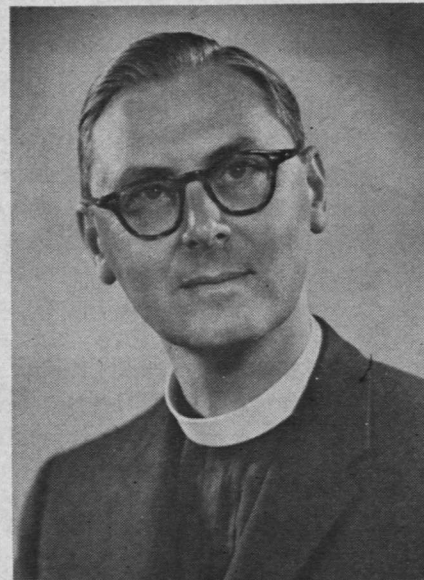
The speaker will be President James P. Baxter of Williams College.

THE PROBLEM OF PAIN AND SUFFERING

By Brian Whitlow

*Dean of Christ Church Cathedral
Victoria, British Columbia*

THE PROBLEM AS IT PRESENTS ITSELF TO CHRISTIANS IS HERE PRESENTED. IT WILL BE FOLLOWED WITH ARTICLES ON SUFFERING AND THE WILL OF GOD AND THE CHRISTIAN SOLUTION OF THE PROBLEM



DEAN BRIAN WHITLOW

THE problem presented by the existence of pain, suffering and evil in a world created by a loving Father is one which has troubled men all down the centuries.

The very first book of the Bible brings us face to face with it. At the end of the creation story in Genesis, we come to the triumphant concluding verse: "And God saw everything that he had made and, behold, it was very good."

Only a few verses later, we read: "Now the serpent was more subtil than any beast of the field which the Lord God had made and he said unto the woman, yea hath God said, ye shall not eat of every tree of the garden."

Did God make the serpent?

In the same way, at the very beginning of the Fourth Gospel in the New Testament we are faced with the same problem. In that wonderful preface to St. John's Gospel, we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was life; and the light of men. And the light shineth in darkness."

Did God make the darkness?

In more modern times, William Blake has stated the problem in unforgettable words.

"Tyger, Tyger! Burning bright
In the forests of the night
What immortal hand or eye

Could frame thy fearful symmetry?
When the stars threw down their spears,
And watered heaven with their tears,
Did he smile his work to see?
Did he who made the lamb make thee?"

Now I am conscious that anyone who sets out to speak about this problem is open to one big criticism at the start. What does he know about pain? His life does not appear to be particularly painful. Let him linger for years on a bed of suffering and then let us see whether he has a solution for it. Many of you know much more about pain than I do. This I understand and acknowledge with all humility.

But none of us passes through this world without at least some share of the world's suffering. Sometimes, it is ourselves who suffer; sometimes (and much worse) it is the suffering of those we love whose pain it would be easier to bear ourselves than to watch and be powerless to relieve. We all have our share in the tears of the world; and a priest through his work learns to know something of what the experience of suffering can do to people.

Baffling Problem

THE problem it presents baffles many. It bewilders faithful churchpeople when they encounter it in their own lives and in the lives of others. People outside the Church are put off by what seems to them a fatal flaw in our belief.

Enemies of the Church use it as a weapon against us. It is in fact often just because of this very problem that they have become enemies. The experience of evil and suffering without the Christian faith to meet them delivers the soul into bitterness and unbelief. The root and heart of much anti-Christian feeling lie here.

So the Christian Church must say a word in answer and help, in sympathy and understanding. It is this which I hope this short course of three articles may in some measure be able to do.

Now let us take a look at our problem. For Christians, it can be described as a triangular problem. Christians believe three things which have to be reconciled with each other.

Christians believe that God is the creator of all that is; they believe that God is perfect; and they believe that evil and suffering are real.

Attempts To Avoid The Problem

You can obtain a solution of sorts by rejecting any one of these three facts.

You can say that God is not the creator of all that is. In philosophical terms, this is called Dualism. It supposes that there is not just one omnipotent God who is the creator of all things. This view supposes that there are two gods, of equal power, one responsible for the good things and the other responsible for the evil things. But we Christians must reject this apparent solution of the problem because, as we say in the Creed, we believe in one God, maker of heaven and earth, and of all things visible and invisible. In other words, Christians believe that God is the final source of everything there is. As St. John says: "All things were made by him and without him was not anything made that was made." Christians must reject the idea that there are two gods. There is no solution here.

Secondly, you can say that God himself is not good, that what we call good and evil are both the same to him, that he coldly orders the working of the universe and is not interested in the goodness or in the happiness of men. Such a view may be held by some religions but it is clearly not possible for Christians. That God is best described by the word Love is one of the great fundamentals upon which Christianity is founded. As St. John said again: "God is light and in him is no darkness at all." Whatever other men may choose to believe, there is no solution for Christians in the idea that God is anything less than perfect love and perfect goodness.

A third way out of the difficulty which some people have tried to take is by denying that pain

and suffering are real. Pain, according to this view, is a delusion of the mind. If only our minds could be enlightened properly, we would perceive that pain, sickness and suffering are only the products of our twisted imaginations and are not really there at all. This is broadly the answer of Christian Science. It is in fact neither Christian nor scientific. There are two obvious objections to this way out of the problem. First: We can't get rid of the grim facts of pain and sickness just by pretending they are not there. The well-known limerick about the faith-healer of Deal is a commonsense exposure of this fallacy:

There was a faith-healer of Deal
Who said "Although pain isn't real,
When I sit on a pin
And it punctures my skin,
I dislike what I fancy I feel."

The hard facts of pain and sickness can't be disposed of so easily. Our Lord knew the suffering of Gethsemane and the pain of scourging and crucifixion. To pretend that it is all in the mind is no solution.

The second objection to this idea is that, even if pain is only the product of our deluded and diseased minds, how did our minds get that way? The problem is only pushed one stage further back. There is not much to choose between pain which is real and a mind which is so sick that it necessarily imagines the pain that tortures it.

So we Christians must reject these attempts to find an easy way out of the problem. We believe that God is the creator of all that is; we believe that God is perfect in every way; we believe that pain and suffering are real. There is no easy way out for us by denying any one of these three facts.

This is as far as I want to take the discussion in this first article. We have seen what the problem is as it presents itself to Christians. We have seen that we must reject three solutions which are less than Christian because they require us to deny something which we believe to be true.

Living

Perhaps I may just look ahead for a moment before I finish. We shall see, as we go through this course of articles, that, although we can go quite a long way in understanding the problem by using our intellects alone, in the end, the real issues of life, cannot be solved in terms of any intellectual formula. The solution to this prob-

lem of pain is found only in terms of life's experience. The only actual solution is the practical one, coming out of life itself. When pain comes to us, our reaction to it is of the greatest importance. It is sometimes possible to endure pain doggedly, setting the teeth, stubbornly bearing what fate sends along. This is not an un noble way. It is the way of the Stoics. But the Christian knows a better way. We shall speak of this in the last of these articles but perhaps we may look forward for just a moment as this article comes to an end.

The Christian answer to the problem of pain is ultimately contained in what he does with pain. St. Francis de Sales once said: "Remember that the plant called thyme is a small and bitter herb but from it the bees make their sweetest honey." Pain, for the Christian, is what it was for Christ—something not merely to endure, but something to use.

Remember that Jesus Christ chose pain, well knowing what he was choosing; and this is one of the greatest things we know about it.

Next Week: The Suffering of Men and the Will of God.

The Mind of God for His Creation : Series

SPEECH CAN LIFT OR DESTROY

By Terence J. Finlay

Rector of St. Bartholomew's, New York

Thou Shalt Not Bear False Witness

THOSE of us who have been studying the Ten Commandments have recognized the fact that the sixth, seventh, eighth, and ninth Commandments are part of the laws of this country. In the kind of society in which we live, law courts are necessary in order to see that these laws are obeyed; otherwise we would have anarchy. We have not yet reached that state of perfection in our national life where we can dispense with law enforcement, just as on the international scene we have not yet reached that state of relationship between nations where we can dispense with armaments and troops.

Law courts really exist to protect the relationships of a man with his neighbor, so that he may not be deprived of his just rights. In the law courts, evidence must be given to prove when one of these Commandments I have named has been broken. This evidence depends upon the testimony of witnesses. If the testimony of the witness is false, then the procedure in the courts may be affected. In fact, the life or death of some one may depend upon whether or not the witness giving evidence speaks the truth. Those of us who have been concerned with the moral decay in our community life, those of us who have been concerned with some of the exposures of the corruptibility of human beings, realize that

again and again in our law courts men and women do bear false witness. It has been pointed out recently in the press that those who are being brought before the judge and jury to reconsider testimony given in the tv quiz scandals are being tried, not because they broke any law by cheating in the actual tv programs, but because they may have committed perjury in giving their witness in previous examinations.

"Thou shalt not bear false witness against thy neighbor." This law is as important and as appropriate in our day as it was to the children of Israel when they dwelt in the wilderness. We need the enforcement of this law. We need to believe that, when a person testifies, he is speaking the truth. This city is a neighborhood; this country is a neighborhood; and the world, whether we realize it or not, is becoming more and more of a neighborhood. If we are to live together as neighbors, it must be a punishable offence when one neighbor bears false witness against another.

Malicious Rumor

IT IS not only in our law courts, but in the usual daily round of modern living, that we bear witness for or against our neighbor. There are some people who for reasons I do not know—unless it is an evidence of original sin—always seek to strike at people, not openly, but through

malicious rumor or the bearing of false witness. This can lead to tragedy and heartbreak.

The magnificently acted and directed play on Broadway, entitled "Five Finger Exercise," is the story of one family. Into this family comes a young German tutor, an honorable and decent man. Yet, because the son in the family feels that he has been slighted by the tutor, he deliberately bears false witness against him in describing to his father an innocent scene between his mother and the tutor. Also, when the mother realizes that the young tutor looks upon her only as a substitute for his own mother, she becomes so infuriated that she tells her husband, who is already bitterly opposed to the tutor because of his son's story, that he is making improper advances to their young daughter. When the young tutor, who has done no wrong but has only sought to help this troubled family, is confronted with these false accusations, the story almost ends in tragedy, because this is the only home in which he has found any happiness or peace. This is a sample of the false witnessing that can take place, not in a law court, but in the every-day family relationships. Characters are undermined and tragedy ensues.

Shakespeare ever holds before us a wonderful mirror in which are reflected the characteristics of men and women. In his great tragedy of Othello, we see how this fine, upright Moor is turned against the wife whom he loves by the suggestions planted in his mind by the crafty Iago. He never openly bears false witness against Desdemona but with his insidious suggestions, he drives Othello to kill his wife.

To these two stories you could probably add your own. There may be individuals reading this who have been terribly hurt because some one has insidiously borne false witness against them. False rumors and gossip about them have gathered momentum like a snowball, until they have been caught in the avalanche as it rolled downhill. They felt that their reputation and their integrity have been destroyed because of these false stories about them. Nothing travels faster in any community than unkind or unpleasant gossip which has been told to some one with the definite admonition that it was not to be repeated!

Unruly Tongue

AFTER twenty-five years in the ministry, among some of the finest congregations any clergyman could have the privilege of serving, I have found that the difficulties and

problems arising between individuals in the Christian Church can be traced mainly to the fact that they do not keep the ninth Commandment, that they do—sometimes intentionally and sometimes unwittingly — bear false witness against their neighbor, without realizing the destruction that will be wrought.

Do you remember the story of the woman who came to St. Francis of Assisi and confessed that she had been guilty of malicious gossip? When she asked how she could find forgiveness, St. Francis told her to pluck a goose and lay one feather on the doorstep of each person about whom she had said unkind things; and when she had finished the rounds, to return and gather up the feathers. Of course, by that time the feathers had flown all over the village. St. Francis said to her, "You may wish to repent and that is good. But you can never recall the words that you have spoken. They have gone on their way doing harm. Confess your sin to Almighty God, and ask for his forgiveness, for he is the only one who can forgive you."

God has given many gifts to man—and one of the most precious is the gift of speech. Through the lips of men, speech can lift, inspire, encourage, comfort, give new vision, lead men forward to great deeds of valor. On the other hand, speech can be used to hurt, detract, destroy, kill. St. James said: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships which are turned about with a very small helm, whithersoever the governor listeth. The tongue is a little member, but what a great fire it kindleth. The tongue can no man tame; it is an unruly evil, full of deadly poison."

We all know how difficult it is to control our tongues and refrain from malicious gossip. I remember speaking to a congregation about the danger of idle gossip, and at that time I gave them this little rhyme:

"If you are tempted to reveal
A tale someone to you has told
About another make it pass,
Before you speak, three gates of gold—
Three narrow gates: first, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer. And the next
Is last and narrowest: 'Is it kind?'
And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the results of speech may be."

At the end of that service, one woman, whom I knew very well and who had a good sense of humor, said to me: "You have taken away all the avenues of conversation that I possess!" How true — and yet it should not be that the only way in which we can have conversation one with another is to discuss the failures or the imagined disgraces or the unkind things we have heard about people.

Jesus, who knew the evil of bearing false witness, said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Judge not, that ye be not judged; and you will keep your lips from bearing false witness. And, above all look for the good, instead of the evil, in people, and you will find plenty to talk about. When people say something to you that is unkind, search your heart for something that you may say that is positive and good about them. Whatever you do, do not pass these unkind things on, and you then will not be guilty of bearing false witness.

After each Commandment, the choir leads us in the response: "Lord, have mercy upon us, and incline our hearts to keep this law." My prayer is that, whether you sang or said the response, you really meant it!

In Defense of Pauling

By Louise Besson

Churchwoman of New Canaan, Conn.

The decision of Senators James O. Eastland and Thomas J. Dodd to resume the Senate investigation of Professor Linus Pauling has aroused me to give the following excerpts from the Holifield Hearings of 1959.

These hearings of the special Senate sub-committee under Chet Holifield for June 22nd through 26th, 1959, constitute one of the most important documents ever to come out of a Senate investigation. Given a hypothetical nuclear attack on the U.S. "of medium size" (263 nuclear weapons, 3,950 megatons total yield) all to be delivered within one day, the Senate Committee invited testimony from a roster of experts to determine what effects this would have on the

total population. Here are a few nuggets from the 955 pages of testimony.

Dr. Shelton (p. 15): 700 rem lethal dose of fallout could occur over an area about 100 miles long and 17 miles wide (downwind) in 48 hours . . . (p. 26) A 10 megaton burst would collapse brick houses to about 7 miles, frame houses to about 9 miles from ground zero in all directions. Kindling fuels would ignite spontaneously to a distance of 25 miles from center of a 10 MT burst . . . (p. 29) Even shelters would suck in hot air "of the order of thousand degree temperatures".

Mr. Shafer (p. 49): Intensity of radiation decreases with time but the radiation dose to individuals accumulates with the passage of time. (From fallout already on the ground).

Dr. Machta (p. 57): The peak accumulation of Strontium 90 in most places will occur in about 3-5 years after the attack.

Dr. Lapp (p. 223): I feel that the problem of Civil Defense transforms to home defense, and the citizen must look out for his own security.

Dr. Ham (p. 231): The fireball from a 10 MT weapon attains a maximum diameter of about 3 miles in 40 seconds. . . (p. 237) A firestorm is wind blowing toward the blast center at a velocity of 30-40 mph at about 2 hours, and lasting to about 6 hours, after the explosion. . . (p. 238) The ignition hazard from a 10 MT blast will extend 25 miles in all directions, an area of about 1900 square miles.

Dr. Mixer (p. 255): I don't believe that the medical profession has ever been confronted with catastrophe of the magnitude we are discussing today. In our minds . . . this is absolutely beyond comprehension.

(p. 273) According to population figures in 1959 there was one doctor to every 772 people, most of the doctors concentrated in urban areas. It was pointed out that the doctors would be casualties themselves.

Chairman Holifield (p. 951-952): I believe that the Federal Government has the constitutional obligation to protect its citizens from enemy attack. . . . But the concept of nuclear war is so great that I maintain it cannot be solved on an individual basis . . . A man should no more be required to meet the hazard of a 10 megaton bomb than he should be required to go out with his bare hands and fight a B-52 or a group of machine guns. If the constitutional obligation is to use soldiers to protect the people of the United States, there is also a constitutional obligation, when the

home front becomes the battlefield, for the Federal Government to recognize this fact.

Sen. Hickenlooper (p. 953): It means relaxing world tensions . . . not in the pursuit of an illusion of peace but in a pure suit of a practical means of achieving it . . . I think this nation is capable of doing that. We are not the only generation of Americans who have faced difficult choices.

Chairman Holifield (p. 954-955): The problem is too large to leave solely to the diplomats and the generals. They need the collective thinking and advice of every thinking human being in the world. It may well be that the time has come in man's long history when he must choose between the arms race and the human race.

(Biological Effects of Nuclear War. Hearings for June 22-26, 1959. Government Printing Office, Wash. D.C. 1959. Sent to me by Senator Clinton Anderson, a member of the Holifield Committee.)

What emerges from the testimony of so many experts in the Holifield Hearings is what Dr. Pauling had already been saying for about two years. Dr. Pauling advocated a Test Ban Treaty. It has become government policy to pursue such a treaty at the Geneva Conferences.

In view of all this evidence it is extremely puzzling what purpose Senators Eastland and Dodd hope to achieve in resuming their investigation of Pauling and his colleagues.

Talking It Over

W. B. Spofford Sr.

MUCH high-level talk on the religious issue has been in the papers, on tv and radio. "Guidelines for action in the 1960 election", put out by a hundred religious leaders, is a document with which most everyone would agree (Witness 9/29). Also Charles Clayton Morrison, founder of the Christian Century, addressed an open letter to Mr. Kennedy, in which he asked pertinent questions. The Massachusetts Senator answered all these in his forthright address to the Baptist ministers in Houston, though there was no indication that he has received Morrison's letter. In any case, all of this and a lot more that has been said is high-level stuff.

So I want to say a bit about the low-level stuff, which you learn about if you live in a small

county-seat where most everyone in politics—and a lot of people are—are in it for what they expect to get out of it. Pennsylvania had been run by Republicans for a long time. When George Leader was elected governor as a Democrat, it took about a week for the chairman of the Democratic Party in Wyoming County to fire every Republican working for the highway department, with an annual payroll of half a million, which means it is the biggest "industry" in the county. Some of those fired went to the Democratic chairman begging for their jobs.

"I've been a good worker—I don't see why I should lose my job just because I'm a Republican."

"Fair enough," replied the chairman. "Tell you what we'll do. For every Democrat who was on the payroll while you fellows were running the show, I'll see that a Republican keeps his job now."

You know the answer: there were no Democrats when the Republicans ran the show—there are no Republicans now. This, as far as I know, has nothing whatever to do with the religious issue. But it can be said that in some of the district offices, which run the highway department for several counties—well, let's put it mildly—you have to be a Democrat to get a job; you don't have to be a Catholic, but it helps.

A couple of years ago we had a primary election. The Democratic chairman, a Presbyterian, was defeated by a Roman Catholic. The former had a political job that paid about \$3,200 a year without much work. The newly elected chairman asked for the job and got turned down. A bit later he got his priest to go to Harrisburg with him—again he was turned down. So after waiting awhile the two of them again went to Harrisburg, picked up a couple of other priests a bit higher up. This time it worked.

Going back to the days of the Public Works Administration and the Works Project Administration may be a far cry. But the area superintendent of both these make-work projects told me the other day—quite out of the blue—that unwritten orders from Washington were to give preference to Democrats—and Catholics. And he mentioned a member of the president's cabinet as the person from whom the directive came.

A bit fantastic, you say. All I can answer is that I have just now read the above paragraph to the superintendent and all he said was: "That's correct."

What does all this add up to? As far as I am

concerned I have a lot of respect for the Kennedy family; the Senator, his father, brothers and the women folks too. They're a capable bunch, wise in the ways of politics. If the Senator is elected there will be a political machine—jobs, jobs, jobs—the like of which this country has never seen before. And it could be true, what a retired general said the other day, that if Kennedy is elected there'll never be another Protestant in the White House.

That's one side of it. The other, as far as I am concerned, is that Richard Nixon has got where he is by the most unscrupulous methods imaginable. The story of how he unseated Jerry Voorhis in the House and then Helen Gahagan Douglas in the Senate is all I need to cross him off the list.

So, poor me, unless something happens between now and election day, I'll go fishing for the first time in my life.

Poor are a lot of other people too, I think.
No real choice, I mean.

Pointers for Parsons

By Robert Miller

I HAD often puzzled over one of my vestrymen, Joe Brookes, who calmly rejected most of the Creed but was, at the same time, one of my most faithful parishioners. He rarely missed a church service; he saw to it that his two boys attended the church school regularly and even let them be acolytes, and he always responded to any call. But he did not believe what I believed or what the Church declared as its belief. He was a scientist of some reputation and had a very good position in the research department of a large firm.

I had long wanted to talk with him about what seemed to me a contradiction — his lack of belief and his attitude of belief and the chance came one night when he dropped in to talk over some point in the arrangements for the every member canvass.

"Joe," I began. "I don't think I've got a parishioner who does more and believes less. How do you explain it — that is, if you want to explain it?"

"Well, parson," he said. "You know what my parents were like. Their faith was their life, you might say."

"Yes, they certainly lived their religion."

"And believed all it taught."

"Yes. Yes indeed."

"Well, I try to do as they would have done but I can't believe as they believed."

"Just how do you mean?"

"They believed that there was one God but three Persons and the Second Person, the Son of God, came on earth and lived as man among men. That was the historical Jesus."

"Yes."

"And they believed that his death on the Cross was a propitiation for sin."

"Yes."

"And they believed that they were born again and were sure they would enjoy eternal life."

"And you don't."

"No. The idea of Three Persons and One God never made sense to me. Nor could I see how even Jesus could be the Son of God. I admit he is a compelling person and an inspiring figure. But he seems to me to be just a very good man who ran up against powerful, worldly forces, and his death was a judicial murder."

"But what about his resurrection?"

"I told you once before. It sprung from the faith the disciples had in him. They had to resurrect him, if I may put it that way."

"Then the Church is wrong on all the points that matter?"

"I hate to say that. I think the Church is right in holding him up to us as the perfect man, the one whom we should imitate, whose teaching we should try and follow."

"But that's really a Unitarian position, Joe."

"I suppose it is, and perhaps I should be a Unitarian. But I guess my parents are too much for me. They brought me up to love the Church. I think it has a vital message and I love its worship."

We were silent a long time. I had too often felt the difficulties that kept Joe from believing and I did not have easy answers for them. To me the thought of God's making man "in his image" was infinitely daring but how full of comfort and assurance, and, if you like, of warning. That he should finally speak "in a Son" was another daring thought but Joe couldn't picture a Son in that sense. Nor could Joe see any sense in such ideas as "original sin" or regeneration. He thought that man might develop into a more perfect being and it would help if as many men as possible could be persuaded to live according to Christ's teaching. That was a reason for

supporting the Church. But he felt that the Church carried an impossible amount of what he called "theological baggage." He supposed that this would be left behind in time and Jesus would be seen only as the Great Teacher.

"Nothing supernatural," he said.

"Joe," I said. "I'd like to ask you two questions."

"Can you rule out of life what you call the supernatural?"

"I can rule out what you call supernatural," he smiled.

"I know you do," I said ruefully. "But is there no place in your thinking for what you and I both call supernatural?"

Joe hesitated.

"I think I'd have to say no," he answered finally. "There is much in life I don't understand but I would not like to say any of it was beyond a natural explanation. What's your other question?"

"If the whole Church was Unitarian, would it survive?"

Joe was too intelligent not to see what was behind the question.

"You mean," he said, "that the power of the Church for good comes from its belief that Jesus is the Son of God who revealed God to us and gives us power to become the Sons of God?"

"Yes."

"I dare say it does," he admitted. "My father believed that. I try to do as he would without the conviction that sustained him. Am I honest in remaining a churchman?"

"You seem completely honest to me, Joe. Well, as completely honest as a man can be. You want yourself and others to live by Christ's teaching. You cannot accept all the Church teaches about him. Well, St. John said, 'If any man would know of the doctrine whether it be of God, let him do the will of God.'"

"I fall pretty far short of that."

"So do I. Oh, so do I. But 'the Spirit maketh intercession for us.'"

"That's very comforting."

"Isn't it? But I still think that men for whom the Spirit intercedes need more than seventy years of life."

"It's a point," agreed Joe. "I've often felt inexpressibly sad when I reflected that the grave was the end but I put it down to fear or weakness."

I don't think it is fear. I think the sadness thought is rather a reflection of the

value you put on life. It is too precious to be lost."

"If only that isn't wishful thinking."

"I'm sure it's not, but if you ask why I'd have to come back to Christ and the possibilities of life in him."

"I know, and my old doubts would arise to plague me and trouble you."

"Likely they would. But I'm glad we've had this talk. Let's get down to the canvass."

But that night I thought long on the mystery of faith and the ways of God with men.

The Fullness of God

By Philip H. Steinmetz

AT THIS season with our barns full, our freezers jammed, and our fuel abundant we feel very much ready for any storms the winter may bring. We may well be grateful for our fullness.

But are we full of God? Do we set aside as much material for thought as we do for eating? Do we work it over in our minds as regularly as we chew the muscle fibres of a steer?

When St. Paul talked about the fullness of God, he meant that just about everything should be displaced by the in-rushing flood of love and mercy for which each person can open the way by turning and looking around a bit for what God is offering and suggesting for daily living.

Of course, the way has to be kept clear. We have to keep turning back after our attention has been diverted by glittering side shows. But we can be filled, for there is no such thing as exhausting the resources of God nor of absorbing all he has to give. We are on the receiving end of an abundance of grace and our lives can be filled to over-flowing. But are they? Are we filled with all the fullness of God? Surely this is more important than any temporary trouble of which we read in the papers or face in our home life.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

10¢ a copy.

\$4 for 100

The Witness — Tunkhannock, Pa.

LARGE ENROLLMENTS IN SEMINARIES

★ Theological seminaries have opened the new academic year with large enrollments.

Berkeley has new students from fifteen dioceses and the Church in Uganda. Headlining the opening were five lectures by Canon M. A. C. Warren of England on missions, with special reference to Nigeria which achieved independence on October 1st.

Seabury-Western, with a record enrollment, also opened with a star cast, with Bishop R. C. Mortimer, England, delivering the Hale sermon on October 6th, and with Bishop Emrich of Michigan giving five lectures on successive Mondays, starting October 10th, on the mission of the Church in the 20th century.

Students from Canada, Ethiopia, India and Nigeria were among the 171 men who enrolled Sept. 28th at the General Seminary, with enrollment in the graduate department bringing the total to 215. The Church in the US has students from 50 dioceses.

Church Divinity School of the Pacific has admitted 58 new students. About half are 30 or older, with a fourth 40 or older. Only 18 of the new students are single. The married students have a average of three children. Four were formerly clergy in other Churches; a Lutheran; two Baptists and a Roman Catholic.

Episcopal Theological School, Cambridge, has 48 new students with a total enrollment of 123, the largest in history. They come from forty-three dioceses and three overseas countries. Here also less than half the men came directly from college.

The Seminary of the Southwest opened with an enrollment of 62. Dean Gray Blandy announced that the Rev. Ruel W. Tyson, now at Oxford University, England, would join the faculty next year.

ARNOLD GOES TO COURT OVER IMPORT TAX

★ The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, went to federal court on September 23, rather than pay duty on a beautifully wrought sterling silver altar cross fashioned by a London firm and given as a memorial for the altar of the chapel of Christ Church. While judgment has not yet been rendered in this case, all previous decisions on such matters have been against such a claim for free entry under the provisions of the tariff act of 1930, as amended.

"This is a matter of principle", said Arnold. "It is discrimination of a serious sort. If the cross is carried in procession, or worn as regalia, or if it had a corpus on it instead of the symbol, IHS, or if it is

interpreted as an essential part of a "shrine", it is admitted duty-free. If it is interpreted as part of a "church", the place where regular services are held, it is taxable. Heretofore no Episcopal Church chapels or Protestant Churches have been adjudged to be shrines. We shall struggle to have the unjust law changed."

Charles P. Taft, senior ward-en, was present at the trial as amicus curiae.

CONFERENCE ON MINISTRY AT BEXLEY HALL

★ The Rev. Robert DeWitt, suffragan-elect of Michigan, is to be the leader at a conference on the ministry to be held at Bexley Hall, Nov. 4-6. Any interested in attending are asked to notify the Rev. Roderic H. Pierce, Gambier, Ohio.



**Are your stained glass
windows and other
valuable articles
properly insured?**

Effective, economical protection providing practically "all risk" coverage for glass, silver, organs and other valuable articles and equipment, is available through our Fine Arts policy. The removal of these important items from the fire insurance contract often results in premium savings. Write for complete information.



the **CHURCH** FIRE INSURANCE CORP.
AGENCY CORP.

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

Growing Orthodox Ecumenical Role Seen by Archbishop Iakovos

★ Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, addressing the archdiocese's 15th biennial conference, stressed that his Church will continue in "increasing measure" its role in the ecumenical movement.

The Greek Orthodox Church, he emphasized, will cooperate with "all Christian Churches as long as they are imbued with sincere and idealistic motives." His Church, he said, "does not fear honest and constructive relationships with other Churches."

"It is important to note," he continued, "that the Roman

Catholic, as well as the Protestant Churches, have expressed themselves in an increasingly respectful manner toward our Church. This, of course, is due in great measure to the acceptance on the part of the Greek Orthodox Church of its rightful role in the center of the ecumenical movement today."

Archbishop Iakovos told more than 500 clergy and lay delegates that "our position in the World Council of Churches and the National Council of Churches demands that we do not simply claim membership in these ecumenical movements, but fully recognize the true definition and mission of the ecumenical movement today."

menicity of the Orthodox Church and the resultant role we must assume."

He estimated that there are some 460,000 "faithful" Greek Orthodox people in the western hemisphere, and that the 393 church communities have a total annual income of about \$8,500,000.

The prelate called on his archdiocese to undertake a "sound cultural, missionary and inter-church development" program.

Turning to Greek Orthodox youth in this country, he stated that his Church must have greater responsibility for the young people who are frustrated in "well-meaning efforts to reconcile traditions of ecclesiastical and family nature with the contemporary confusing materialism of the society in which they live."

"The latter," he said, "they attempt to identify with a 'so-called American way of life' when in reality it is anything

Vatican View Stated

Amleto Giovanni Cardinal Cicognani, in a comment published in *Osservatore Romano*, Vatican City newspaper, said Pope John's invitation to the Eastern Orthodox Churches in connection with the forthcoming second Vatican Council did not mean they could take "an active part in the great meeting."

"The invitations mean, rather," he said, "that they should take advantage of an atmosphere of understanding and should embark on a cautious exchange of views in order to seek the road that leads to the heart of unity, that is to say, the See of Peter." This was a reference to the Catholic doctrine of papal supremacy.

He stressed that the Roman Catholic Church is the "depository and custodian" of Christian revelation and "in no way can fall short" in that responsibility.



ARCHBISHOP IAKOVOS visits Baseball Hall of Fame. The occasion was last October when he spoke to the House of Bishops in Cooperstown but we thought this week of the world series a good time to show it. He is a Red Sox fan and hence presumably an anti-Yankee, which probably means that he'll have a hard time this week.

but that. It is in reality their inability to judge selectively for themselves which creates such a danger to a continued true Greek Orthodox way of life. Greek Orthodoxy contains nothing which is incompatible with a true American way of life."

Preaching at a televised liturgical service held in connection with the conference, Archbishop Iakovos said that Christianity "is our only weapon against increasing secularism and atheism."

"Yet," he said, "we are powerless to make use of it for we have forgotten that the other name for Christian faith is Christian self-sacrifice."

ANNA IS CHAPLAIN ON SS HOPE

★ The Rev. William P. Anna, rector of Zion parish, diocese of Washington, is Protestant chaplain on the hospital ship, Hope, which left San Francisco on Sept. 22 for southeast Asia. Hope stands for Health Opportunity for People Everywhere, and the ship is a floating medical center which will bring medical knowledge to the medi-

cal and health professions of Indonesia and Viet Nam.

The Rev. Leslie Glenn, former rector of St. John's, Washington, is to be in charge of Zion parish during the rector's absence.

NEW BISHOP OF QUEBEC

★ Archdeacon Russell F. Brown was elected bishop of Quebec on the 5th ballot at a

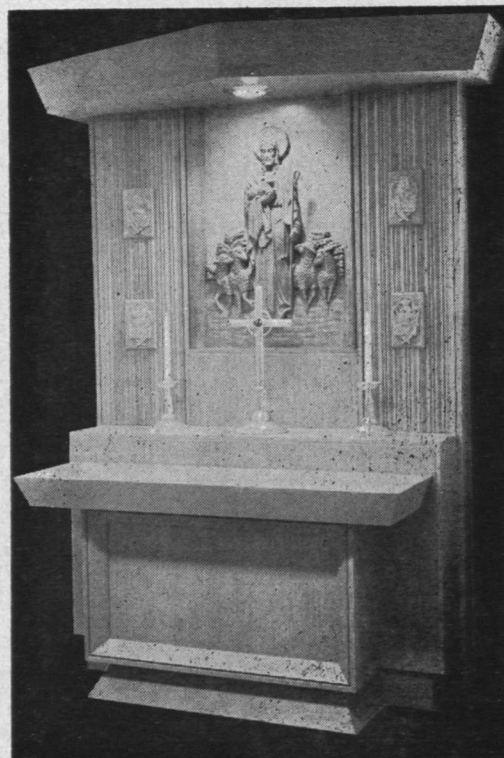
special synod. He succeeds Bishop Carrington who retired this summer.

DAY OF PRAYER AROUND WORLD

★ The Girls Friendly Society observed an annual day of prayer around the world on Sept. 29th. It was observed in more than twenty-five countries where the society is established.

ENRICH YOUR CHURCH WITH A PLANNED

MEMORIAL PROGRAM



We offer expert council and practical help in the planning of:

altars . reredos . pulpits . lectures .
carved plaques and figures . baptismal
fonts . metal altar ware . stained
glass . choir stalls . clergy seats .
communicants' railings . credenza .
pews . parapet railings . wainscoting

Ossit

CHURCH FURNITURE COMPANY
JANESVILLE, WISCONSIN
BLUEFIELD, VIRGINIA

Select from 150 NEW Exclusive Embroidery DESIGNS

for custom-made

ALTAR and CLERGY VESTMENTS

featuring our own process of gold outlining which uses a traditional non-tarnishable gold thread to achieve natural beauty equaled only by hand craftsmanship.



Write Now for
NEW EMBROIDERY
DESIGN
Color CATALOG



Complete Custom-made CHOIR VESTMENT Service

Send for Catalogs on: ☐ Paraments
☐ Clergy Vestments ☐ Choir Vestments

J. THEODORE CUTHBERTSON, INC.
2013 Sansom St. W-1001 Phila. 3, Pa.



PRESIDING BISHOP URGES INCLUSIVE CHURCH

★ About 8,000 persons, believed to be the largest gathering of Episcopalians in Milwaukee history, attended a service of witness opening the synod of the midwest province.

The service commemorated the 125th anniversary of the election and consecration of the Rt. Rev. Jackson Kemper, first Episcopal bishop of the Northwest, who died in 1870. He was elected missionary bishop for Indiana and Missouri by the General Convention at Philadelphia in 1835.

Participants in the service included a 250-voice choir and official delegates to the meeting from churches in the province's 13 dioceses. Preaching at the service, Presiding Bishop Arthur Lichtenberger pleaded for an end to "exclusiveness" of membership in the Episcopal Church.

"The Church in some parts of mid-America is to many people

strange and somewhat alien, not really of this soil the way other communions are," he declared. "The reasons for this are complex. But, surely, an essential part of the mission of the Episcopal Church is to identify herself with the people."

Bishop Lichtenberger said that because of the Church's age and its English tradition, there was a strain of "exclusiveness, an element of self-sufficiency" in its heritage.

"There are still faint traces of this attitude among us, and not so faint either," he continued. "It's a fairly common point of view . . . that the Episcopal Church appeals only to a particular and special group of people. There is no reason whatever that it should. If it does, then we cannot claim to be a catholic Church."

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun. MP 8:40, 10:30 HC 8, 9, 11 EP 3:30;
Daily MP 7:45, HC 8, 12, Ser. 12:30 Tue.,
Wed. & Thurs., EP 5:15 ex Sat. HC 8.
C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Meyers, S.T.D., Vicar; The
Rev. M. J. Young, P.-in-C.
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish)
EP 5, Thurs., Sat. HC. 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
The Rev. C. Kilmer Myers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

PROVIDENCE RECTOR LEAVES CHURCH

★ The Rev. Robert L. Williams, rector of Christ Church, Providence, R.I. has renounced his orders and, with his family, was received into the Roman Catholic Church on September 11th.

Bishop Higgins states that Williams has officiated in Christ Church on the morning of the same day. "No preliminary intimation that such a step was contemplated had been given," declared the bishop, "and the information first came to the bishop by means of a telephone call from the senior warden of the parish. Mr. Williams was immediately inhibited from the exercise of his ministry in this Church."

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork.
Nine courses.

OBJECTIVE: To teach understanding and practice of the Episcopal faith.

PRICES: Pupils' work books, each . . . \$1.10
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P. O. Box 221, Larchmont, N. Y.

VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO



VESTMENTS

1837 Church Vestment Makers 1960
Over One Hundred Years

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper liturgical colors for the Episcopal Church. May be ordered with special binding for your Church.

Write for 1961 EPISCOPAL CIRCULAR or send \$0.65 for sample postpaid.

ASHBY COMPANY • 481 STATE • ERIE, PA.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPICES — CHOIR VESTMENTS
All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the yard. Kits for
Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-1070

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request.
founded by Rev. John Gaver Banks, D.S.T.

This paper is recommended by many
Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE
2243 Front St. San Diego 1, Calif.

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

BOOKS...

Book Editor
Kenneth R. Forbes

Biblical Authority For Modern Preaching by Charles W. F. Smith. Westminster. \$3.50

Books of sermons, books on the best way to preach — for today's generation of clergy and pious laymen — might be a dime-a-dozen. It's only an unusual book that will get anything like a welcome hearing, and this present work is just that — unusual, level-headed, suggestive and challenging.

The author is the professor of literature and interpretation of the New Testament at the Episcopal Theological School in Cambridge, Mass. His long experience in preaching and in listening to preachers in the College of Preachers, in England and France and in conferences with clergy from such remote places as Nigeria, Egypt, India and New Guinea, as well as teaching, year after year, students in two seminaries — all this has conditioned him to give us this remarkable book.

About all one can say in a short review is that the author bases his whole argument on the fact that Christianity is a religion that is and must be preached (what we often call its missionary quality); that the Bible is its only full, authentic record and is therefore the authority for modern, as well as ancient, preaching. On this foundation, Professor Smith builds a logical and convincing structure: the Bible must be thoroughly known in all its parts, which means a lectionary based on the Christian year; both worship and preaching to be united through such lectionary.

As the Bible thus makes its claim on the preacher, so also the people have their just claim; the common varied problems they are meeting in today's world of force-worship and disillusionment must be faced intelligently and courageously by the preacher, relying on the ages-long records of the Bible to point the way to man's spiritual resources, available here and now, to arm and enlighten the bewildered, but well-meaning men and women of our congregations.

These are but the bare bones of a notable body of contemporary Christian doctrine. To see it with the flesh on it and the breath of life in it, one must read and ponder the book from beginning to end, think keenly about it and then re-read it on one's knees.

The Ladder Of Learning by Victor Hoag. Seabury. \$3.75

This interesting and suggestive book is addressed to teachers and would-be teachers. It consists of 42 very brief chapters suggesting practical ways in which teachers can be more effective, especially in dealing with Bible material for children. Taken as a whole, the book might well be described as a handbook for improving the technique of Sunday School teachers in the hope of making them more successful in their instruction of children in the Christian religion. No questions are raised on the subject of curriculum nor of the place which parish clergy should have in the systematic teaching of religion to young people. The reader of this interesting book may like to supplement it with studying *Church Education for Tomorrow* by Wesner Fallaw which deals at length with just these questions. It is reviewed in this issue.

Church Education For Tomorrow by Wesner Fallaw. Westminster. \$3.75

This is a good book and the measure of its virtue is that it will shake up unpleasantly a good many pious souls. It damns the Sunday School as it has been known in Protestant circles for a century and the author appeals to his fellow ministers to teach the Christian religion themselves, not from the pulpit only, but to their children and young people. This, he insists, is a duty and privilege that cannot be successfully delegated to lay folk, ill prepared for it.

He presents a well-conceived curriculum for all ages, very similar to the program the Episcopal Church has been following for several years. He knows what he is talking

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.

about, from long parish experience. He is now the professor of religious education in the Andover-Newton Theological School.

Six Secular Philosophers by Lewis White Beck. Harpers. \$2.75

College graduates going back to celebrate the 25th or 50th anniversary of their graduation will be startled to read this compendium, especially if they had majored in philosophy, and realize how completely they have now forgotten the important ideas of these men whose names — and not much else — are well known. Spinoza, Hume, Kant, Nietzsche, William James and Santayana.

It will be a wholesome task for any philosophically minded person to read this little book with its brief interpretations of the thoughts of men who strongly influenced the thinking of their generations.

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".
DAVID A. KENNEDY, M.A., 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

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

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

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

ST. MARY'S SCHOOL SEWANEE, TENN.

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

Please address

THE SISTER SUPERIOR, C.S.M.

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.



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.

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 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.

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 — Thorough 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

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

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

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