

The **+** WITNESS

SEPTEMBER 28, 1961

10¢



CLIFFORD P. MOREHOUSE

ELECTED BY ACCLAMATION as President of the House of Deputies. He is the first layman to hold the office since the late Justice Owen J. Roberts of the U.S. Supreme Court was elected at the 1946 General Convention

- GENERAL CONVENTION NEWS -

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.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)

HOLY DAYS: Holy Communion 12:00
noon.

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 Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

**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;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.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 Uabriskie, 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. 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*
*The Rev. Jack E. Schweitzer,
Assistant 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.

Story of the Week**Harmony Characterizes General Convention During First Week**

By W. B. Spofford Sr.

★ As this is written, on Friday the 22nd, most of what is said here is about what is likely to happen at General Convention, with not so much about what has already happened beyond what is reported elsewhere in this issue.

There has been talk for decades about changing the name of the Church. Most of it is by Anglo-Catholics who want to drop the word Protestant. They think their chances are good at this Convention, partly because of the election of Clifford Morehouse, an Anglo-Catholic, as president of Deputies. My guess is that nothing will come of it—partly, or maybe chiefly, because it would require the re-incorporation of the entire Church, from "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America", through all the dioceses, at home and overseas, down to the smallest mission congregation. It would give work to lawyers and lawyers cost money. Somebody is apt to say that the Church has better use for it.

The House of Bishops voted unanimously on Sept. 20 to "explore the possibilities" for the four-Church merger invitation that was received from the

Presbyterian Assembly. This is the so-called Blake plan which, if it became effective, would joint together the United Presbyterians, Methodists, United Church of Christ and the Episcopal Church, with a total membership of about 18-million members. It has to be remembered however that action has to be taken by both Houses of Convention. The Deputies are more argumentative and might not concur with the Bishops, though this is unlikely. Whatever happens everybody at Convention is looking forward to a hot debate before action is made final. Incidentally, one would think from many newspaper, radio and tv accounts that the action of the bishops was final.

Bishop Gibson of Virginia, in presenting the report of the commission on unity to the House of Bishops, made it clear that it dealt with "an official, important and deeply serious invitation" received from the United Presbyterian Church.

When the House approved the report unanimously and without debate, Bishop Gibson thanked his fellow bishops "for better treatment than I anticipated" and the Presiding Bishop, who in his opening sermon (Witness 9/21) had made it clear that he favored such action, simply said, "I am quite speechless."

CARIBBEAN AREA

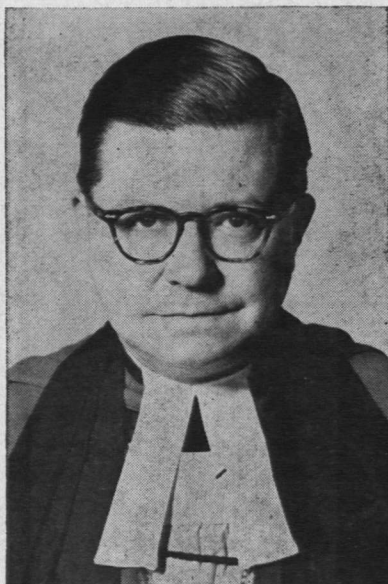
Reporters for daily newspapers, I observe, spend little time at press tables set up for them in all three Houses. Instead they buttonhole people they believe have inside information. Following their lead I found it possible to get a low-down on what might happen. Thus I discovered that the Virgin Islands might be made an independent diocese, with Bishop Swift of Puerto Rico transferred there. Then a native priest would be elected bishop of Puerto Rico to succeed him. I also learned that there will be opposition to this since some think that if the Virgin Islands becomes a separate diocese, a Negro should be elected bishop since the population there is predominately Negro. We'll have to wait and see.

LIBERIA

A similar method revealed these possibilities in Liberia. The Holy Cross Fathers, who have had missions there for a long time, want a white bishop—reason unknown at least to me—and an Anglo-Catholic. Bishop Harris, who is retiring, is pulling for an American Negro. Others want a native Liberian elected.

PIKE AND HERESY

All that business about charges of heresy being made against Bishop Pike of California you can forget. An enterprising reporter for a daily paper buttonholed a large num-



BISHOP PIKE: — his fellow bishops say talk of a heresy trial is nonsense

ber of bishops about this and they all said about the same thing: "Heresy trials are out of fashion these days".

PRAYER PILGRIMS

So much has been said in the papers about the Prayer Pilgrims and the arrest of fifteen of the twenty-eight in Jackson, Miss. that little need be added here. They had the front pages of Detroit papers for a couple of days and most everybody I talked with agree with the Presiding Bishop who issued a statement declaring that the clergymen were "attempting to bear witness to their Christian convictions about racial matters and to make it evident to the whole country what the position of the Episcopal Church is."

It is my opinion that the image — that much used word these days — of the Episcopal Church has been greatly improved.

More important, I think, is that the image of the United States had received another serious set back, particularly with the uncommitted nations of Asia and Africa. So the

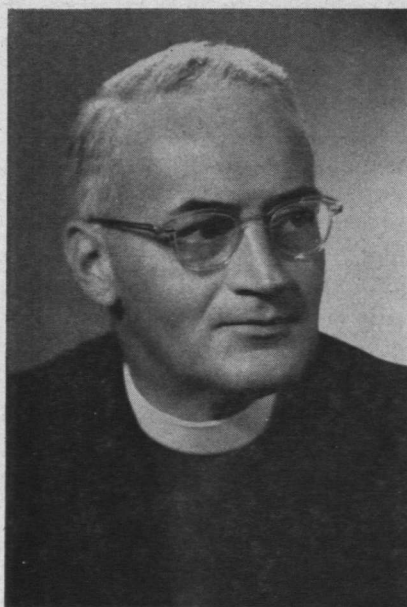
Prayer Pilgrims — unknowingly I gather after talking with several of them in Detroit — performed a service by showing up the U.S. for what it actually is in this whole area of race relations. Debate in the UN Assembly will doubtless reveal whether or not I am right in this opinion.

COUNCIL REPORTS

Reports from the National Council were presented at a joint session on Sept. 21.

Bishop Warnecke of Bethlehem said the parish church is the keystone of the Church's mission to "all of human life." He warned that the Church should not be frightened by "controversial" subjects.

Reporting on the Church's mission work, Bishop Bayne, executive officer of the Anglican Communion, said that 47 cents of every dollar in the



BISHOP BAYNE: — we do the best we can with 47¢ out of every dollar

Church's budget goes for missionary work. In spite of this, missionary work is still a matter of "doing the best we can with what we have," he said.

It is necessary to "find the way to release the creative

energies of the Church to respond to the opportunities confronting us all over the world," Bishop Bayne said.

Frances M. Young, executive secretary of the general division of women's work, told the Convention that there is general "disenchantment with bazaars" among lay people. She said there is a growing emphasis on "the Christian witness of men and women where they are."

TOUR AUTO PLANTS

Following this joint session, members of both Houses made a two hour tour of auto and steel plants, following an affirmative vote to do so by the Convention. Directing the tour was the Rev. Louis C. Gillette, rector of the Nativity, Birmingham, Michigan, who has headed the industrial study project, set up at the beginning of the year by the joint commission on the Church in human affairs.

Since The Witness asked the Rev. Charles D. Kean of Washington to report on the tour and the talks that followed we will say no more about it until we can present his story next week. We can however, without letting Kean down, say that Gillette thinks that industrial life involves more than working in a factory or living in a factory town. In talking to reporters before the tour, he said:

"We know that we cannot show Detroit industry to our people in two hours, but we are trying to create an atmosphere for a discussion of the matter. Some of these people, you know, come from areas where they have virtually no industry."

"The word 'industrial' in our day refers to much more than smoke stacks and conveyor fairs to prepare especially for belts," he said.

"Even the farmer, once relatively isolated in the small farm community, has become dependent on national and world mar-

kets. He has come to live in a much bigger world.

"The world is bigger and the grange hall is no longer realistic for problem solving. Farm methods have been radically changed by technology."

With the passing of the friendly, counseling family doctor. Mr. Gillette said, much the same has happened in the field of medicine, and that the same yardstick may be applied to modern education and various facets of city life.

"And in the midst of the new, immense and highly impersonal structures of society is the individual," he said. "He is, on the one hand, enjoying the highest standard of living the world has ever known and, on the other hand, often is confused and lonely as he tries to find a significant place in the highly complex industrial society."

"Modern people are finding life increasingly compartmentalized, each compartment largely isolated from the other. Life at work, at home, amongst friends or neighbors, and parent-teacher groups are increasingly remote from one another and making apparently unrelated demands on the individual."

"The powerful fact of industrialization is a fact of critical importance to human life and, therefore, is equally important to the thinking and planning of the Church."

INTER-COMMUNION

The House of Bishops voted to enter into full inter-communion with the Philippine Independent Church, the Spanish Reformed Church and the Lusitanian Church in Portugal. This permits clergymen of the four Churches to celebrate communion at one another's altars and allows communicants of these Churches to receive sacraments from the other group's clergy.

THE BUDGET

Action on the budget for the next three years has not been taken as this Witness goes to press. The National Council however, at its meeting in Detroit before Convention opened, approved a budget which calls for over \$10-million in 1962; nearly \$12-million in 1963, and about an additional million in 1964.

The all-important budget and program committee went into a



JOHN W. REINHARDT: — prospect of half a million a year to operate the department of promotion makes him happy

huddle as soon as the Convention opened, with heads of various Church projects being allowed to present their askings. Whether the Council's budget will be oked as is, increased or decreased, we will know when the committee reports at a joint session.

Judging solely by the atmosphere here, my guess is that the Council's budget will be at least approved and probably increased.

PRESS RELATIONS

Just a word in closing about the press room. Never has an Episcopal General Convention received the coverage that it is getting here. There are over 150 reporters registered, including the largest city newspapers in the country, and all of the press services.

Upon registering each reporter was presented a beautiful plastic bag which opens with a smooth operating zipper.

Douglas Bushy, National Council's press officer, made the presentation on behalf of Seabury Press. Inside the bag were twenty-six items, the most useful being a map of Detroit and vicinity and a pencil stamped in gold: 60th General Convention.

Bushy and his associates set up a first class press room containing everything a reporter could ask for — phones, typewriters, paper — and erasers.

Coffee and cookies too. Women in parishes throughout the city made the cookies which are scattered in convenient spots in Cobo Hall. The coffee — believe it or not — which is wherever the cookies are found — was donated by a coffee salesman who is a communicant of All Saints' Church. To date he has contributed 600 lbs. so you can figure what this means in cash. Not only that, but the man is on hand early each morning, and several times each day to brew the coffee, since he says hardly anybody knows how to do it properly. He is Neal Hall, so if you see him brewing coffee, say thanks. A saint of sorts I'd say, through from what I know of him to be called that would amuse him no end — but after all a saint doesn't know that he is one, does he?

St. Louis Next?

Where the next Convention will be held will be decided at the close of this one. Could be St. Louis which has filed an invitation.

THE WITNESS

will be available during
General Convention
at

CHRIST CHURCH
970 East Jefferson Ave.
Detroit

Also pamphlets and leaflets

Clifford Morehouse as President Of Deputies a Popular Choice

★ Clifford P. Morehouse of New York was elected president of the House of Deputies by acclamation at its opening session in Detroit on Sept. 18th. He succeeds Canon Theodore O. Wedel of Washington, D.C. who was first elected at the Boston General Convention in 1949, following the dramatic death of a heart attack of Dean Claude Sprouse of Kansas City as he opened that convention as president. Wedel, who was given the title of president emeritus, following the election of Morehouse, served as president at the 1952, 1955 and 1958 conventions.

The election of Morehouse was taken for granted by everybody this reporter talked with before the convention opened. One person in the know informed us that the new president had spent a good bit of time with Wedel over the weekend being briefed for his job. Also the soundness of the "Power Steering" cartoon by Alex that we ran last week is illustrated by the way the election came about. (Alex, incidentally is F. O. Alexander of the Philadelphia Bulletin, an Episcopalian and Witness subscriber).

The nomination was by the Rev. Charles D. Kean, rector of the Epiphany, Washington, long identified with the evangelical wing of the Church — low, if you prefer the word. Seconding the nomination were Canon Walter H. Stowe of New Jersey (high); the Rev. George W. Barrett of New York (broad); Peter Day of Milwaukee (high); Dean John C. Leffler of Olympia (broad); Dean Harold F. Lemoine of Long Island (high); Philip Adams of California, vice-president of the Episcopal

Evangelical Fellowship, who moved to close the nominations and called for casting an unanimous ballot for Morehouse.

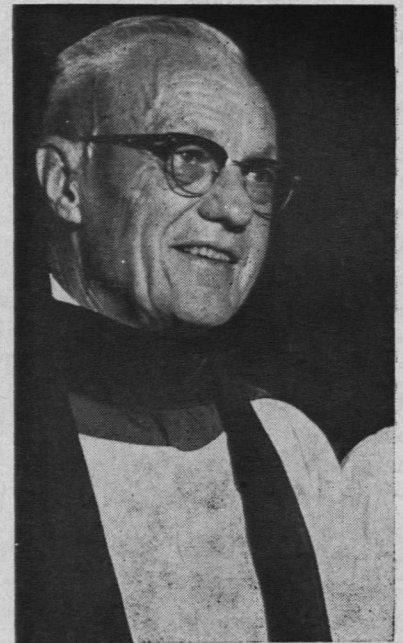
It was done — power steering or not—and to the great satisfaction of everybody.

There had been talk before Convention opened that there would be other "token" nominations. There were a few who thought a clergyman should hold the office.

Also there were Anglo-Catholics who were unhappy about Morehouse — even though he is a member of the American Church Union — because they think he let them down by favoring recognition of the Church of South India. However they all knew that the office would go to Morehouse and apparently thought better of their plans to nominate others.

Escorted to the rostrum to the standing applause of the 670 deputies, Morehouse spoke briefly before taking over the gavel from Canon Samuel N. Baxter of Texas, acting secretary of the House, who had called the meeting to order.

"It is a great honor and privilege that you have accorded me in electing me as your president, and I appreciate it with all my heart," he said. "I shall try to be a fair presiding officer and to follow in the steps of Dr. Wedel . . . My objectives as president of this House will be very simple: to keep things moving, to keep them moving fairly; to be fair to all people and all speakers on any side of all issues, but also to keep them within reasonable bounds on all occasions, and," he concluded, quoting the late Dean Sprouse, "to push the Church and the world a little closer to the Kingdom of God."



CANON WEDEL: — voted president emeritus of the House of Deputies

In his capacity as a Deputy from New York, he introduced a resolution to confer, "honoris causa," upon the retiring president, Canon Wedel, the title of president emeritus. Wedel, who after four terms had declined to stand for reelection, literally ran forward to the platform to speak in self-deprecatory acknowledgment.

Canon Samuel N. Baxter was elected secretary of the House for the next three years. Chosen as assistant secretaries were: Canon Charles M. Guilbert, New York, who is also secretary of the National Council; the Rev. Joseph E. Mills, Jr., of St. James, Long Island, and Mrs. Johanna L. Lally of the National Council staff.

Dean C. Julian Bartlett of Grace Cathedral, San Francisco, was named chairman of the dispatch of business, succeeding Morehouse in that position.

In a press interview Morehouse said he was a member of the American Church Union and was "happy as an Anglo-Catholic." He quickly pointed

(Continued on Page Fifteen)

THE WITNESS

JUDGEMENT AT THE HOUSE OF GOD

By Joost de Blank

The Archbishop of Capetown

MAN'S RELATIONSHIP TO GOD IS MORE A MATTER OF REBIRTH THAN AN ACCIDENT OF BIRTH, A HEAVENLY NOT AN EARTHLY CITIZENSHIP; AND HE IS COUNTED WORTHY NOT BECAUSE OF HIS RACIAL BLOOD BUT BECAUSE OF THE REDEEMING BLOOD OF CHRIST

IT IS MY DUTY AND PRIVILEGE to talk to you about the Church's task at this moment in her history, more particularly in the field of race relations.

And in this connection the word I would impress upon you above all other is the urgency of our task. The great word of the Lambeth Conference in 1958 was reconciliation. Much of its work was concerned with the reconciling task of the Church, replacing mistrust and suspicion by peace and goodwill, in all expressions of national and international life.

But this was three years ago. And what has happened since then? Are we moving quickly enough or are we allowing ourselves to be overtaken by events, so that the Church always has to go on acting as an ambulance whereas God designed it to act as a fire engine? Is the Church always to go on helping victims who have suffered in the conflagration or is its function to put the fire out? Is it enough to sit down and pass pious resolutions — and then talk warily about precipitate action, no doubt mouthing such sententious phrases as "God's good time?" We like to comfort ourselves with the reminder that with God a thousand years is a day but forgetting conveniently that a day is with him also as a thousand years, and that what happens today may affect for good or ill the future of the world for the next ten centuries.

There is no time to lose. "Now is the accepted time; now is the day of salvation." Today's obedience to God offered tomorrow may well be too late — particularly in this amazingly accelerated world of our day.

Men circle the earth in less than two hours. Men run a mile in less than four minutes. Men

yearn for political maturity in less than a moment of experience. Who would have supposed space-flight possible twenty-five years ago? What Greek Olympic runner would have believed the mile might be run, often, in less seconds than four minutes? And what observer of the political scene would have predicted, even ten years ago, the almost continuous emergence of independent and sovereign states in every corner of the globe?

It is a time, as your President has said, of new frontiers, of the crashing of the sound barrier in space travel, of the crashing of the mythical time barrier in distance running, of the breaking of those long accepted barriers that held inviolate the security of the atom. And if man is ever to cope with all the new forces and energies thus released, he must recognize and welcome this as a time of the break-through of the age-old barriers separating man and man. National barriers, racial barriers, economic and political barriers, social and cultural barriers — if these remain, civilized man is confessing himself inadequate to the pressures of our time, and he may as well bow himself quietly out of the picture, as in any cosmic future there is, he will no longer be either actor or spectator.

Barriers Broken

EACH DAY WE READ of old and assumed barriers being shaken, then broken; and we surge on into vast new reaches man's thought has not dared to order or even to consider. This is true of you in a country where frontiers have always

Address at the dinner of the Episcopal Society for Cultural and Racial Unity held in connection with General Convention.

been receding, whether in the realm of man's territory, or of his machines, or of his society or his mind. On the whole — though I admit there are strong and weighty exceptions — you have kept the pioneer enthusiasm of your old-timers, and you are still prepared to sing with Rupert Brooke:

"Now God be thanked, who has matched us with his hour,

And caught our youth, and wakened us from sleeping."

This is of course equally true of nearly the whole of the African continent, where the sudden liberation of recent years opens up such varied and alluring vistas that imagination and reality do not always keep strictly in step — and where the conservative critic is constantly in danger of mistaking the uprise of the spirit for the heady effects of new wine.

Yes, we know there are many who resent the collapse of old barriers. They are usually the timid and the presently privileged—either grown old and stale so that "new-ness" is itself frightening, or determined to hold on to the advantages they possess rather than risk the sharing of them with others. We must remember that every age has known its hesitant ones, those afraid to raise their vision to a new world to come; content rather to secure the treasures of the past, to bury their talent that it may remain. They refuse to improve it in the traffic of human exchange and intercourse, forgetting that by their refusal they incur the wrath and displeasure of their Master.

Although, as G. K. Chesterton said, the Magnificat is a far more revolutionary song than The Red Flag, it is noteworthy that our Lord was no anarchic revolutionary who believed that a new world could come only by a destruction of the old. He left his hearers in no doubt that he came not to destroy but to fulfill. The condemnation of those who will not respond to the gospel's new creation is the condemnation not of the conservative per se but of the fossilized, whose life is almost wholly in the past, barely in the present, and in the future not at all.

Building A New Age

WE ARE BOUND IN CHARITY to honor those who cherish an honorable and worthy heritage and we shall be well advised to carry that richness into the future we would build.

But how shall we build this new age? That is the question. Some say by an uncompromising

and immediate obedience to the demands of the gospel. There is no doubt that but for a handful of willfully or stupidly blind adherents, the Church of God is at one in its attitude to racial and color differences. Man's relationship to God is more a matter of rebirth than an accident of birth, a heavenly not an earthly citizenship; and he is counted worthy not because of his racial blood but because of the redeeming blood of Christ. That Christ breaks down the wall of partition between man and man is as much a part of the gospel as that he breaks down the wall of partition between man and God — and there can be no argument where our duty lies. Nor can we accept one without the other.

Surely then our course is plainly mapped out for us. Cast aside the shackles that limit human freedom. Let each man receive the honor due to a child of God, and let there be no distinction between brother and brother — not in regard to his vote, nor in his right to work, nor to learn, nor to live in any house on any street. Are not these the simple rights of responsible citizenship we all acknowledge and consider fundamental to the ordering of a civilized society?

Every man must be given the dignity of sharing in the government of his land. To do less is to create a monstrous state that nurtures children not to responsible manhood but to a perpetuated childhood — a childhood often under such strict surveillance as to be nothing more than a badly camouflaged serfdom. Wherever mankind's basic dignity is denied, barbarism returns and despotism replaces the response of free men. Such a state invites exploitation by the greedy and malevolent few, and stultifies God's purpose for mankind — that all should fulfill those rich talents of mind and spirit that he himself has implanted.

New Vitality

TO DENY OR TO REFUSE this purpose to a fellow man is not only to commit murder, it is also to commit suicide. For what economy gains strength by the suppression of ability latent in its own sons? Let each attain his fullest stature and the whole will know a new vitality. If civilization is to survive then education at its best must be available to all who can use it. Without the humanities inherent in civilization, the jungle all too quickly wins back what it had so hardly lost. I need only mention such names as Belsen and Buchenwald to warn you of this danger.

I could if I chose spend time in telling you of

the evil and harrowing effects of racial discrimination in South Africa. But you have enough evidence from nearer home to make this unnecessary. And, au fond, the incidents I could recount to you are but symptoms, symptoms of a deadly disease which like cancer may go long unrecognized, an involuntary and unconscious atheism. Not until man's relationship to God is cured will the symptoms disappear. For the starting point is life itself. He who breathes life into all things by his own life-giving Spirit endorses the world he creates and sustains. In Christ he has shown us man — man as God means him to be, man as God created him, Luther's Proper Man. Must we not rise in indignation at every infringement of this most fundamental birthright that no man can take from his brother unless he blasphemes the Creator?

If all this be true, why is there any question at all? The Christian judgement on discrimination on grounds of color alone is beyond dispute. It stands condemned. Apart from local statements, most recently it has found expression in the report of the Lambeth Conference in 1958 and of the World Council of Churches Assembly at Evanston in 1954. Those of the Roman obedience assure us by encyclical and pastoral that in this they stand shoulder to shoulder with us.

Bearing Witness

YET THE CHURCH, that microcosm of God's Kingdom, has always had to bear its witness within an indifferent or hostile world. Christians are ordered on the highest authority to be not only harmless as doves but also cunning as serpents. Is it best to risk all on one throw? Or is it better to erode the enemy's coast-line by the gentle but incessant assault of the ocean, so that much ground is gained before ever the enemy realizes his defenses are in danger? Are we to insist, now, on the full yard knowing well that we may be refused because of the extent of our demands, whereas if we could gain but an inch or two it would mean less injustice and misery for thousands of people — with the hope of winning a further couple of inches fairly shortly?

These are the agonizing questions with which we are confronted at this time. Believe me, I speak what I do know. When in South Africa the then member Churches of the World Council of Churches met for consultation last December it was clear that on the fundamental issues of apartheid the Afrikaan speaking and the English speaking Churches stood miles apart.

We could not produce an agreed statement condemning apartheid and all its works as the Anglican Church in South Africa has done regularly for the last thirteen years. Yet we did issue an agreed statement that so far as possible the blatant inhumanities and injustices of much apartheid legislation should be removed. Where these findings have been implemented, and where they can be implemented, it means a somewhat happier life for our ten million Africans and our two million Colored and Asians. Was this worthwhile? Would more have been effected by no agreement at all? I do not know the answer, but that many sincere and devoted Churchmen believe that a policy of gradualism is the most likely way of winning the last battle is beyond dispute. And I am sure you have the apostles of gradualism in your country too.

Gradualism

THERE ARE CHURCHES and congregations as resolutely opposed to apartheid as I am, who believe that they are accomplishing more by carrying their community with them in every forward step they take, pacing the steps carefully — one by one, than if they demanded the total and immediate reversal of any practice accepting any form of color differentiation. Let us who are Christians stand in our hair-shirts here. Had the Church never compromised on slavery; had the Church never compromised on racial discrimination, our people would never have been conditioned to accept and adopt the pattern of a discriminatory society. It is because our trumpet gave forth an uncertain sound — hesitantly and over long and weary years — that today we have to reinterpret the simple truths of the gospel in terms that the uninstructed Christian can comprehend and to which he can respond. Our shame is that we allowed our Christian congregations to be conditioned by sub-Christian, if not anti-Christian, racial attitudes — and it is much harder to uncondition than to condition. Hence our need for patience; hence our need for understanding without bitterness. Today, pray God, we are part of the cure — but at one time, not so long ago, the institutional Church — I speak generally — was a part of the disease.

So there are some, in full accord with our vision of what must be, who counsel a more gentle way. Those rich values we wish to share with all may, they believe, turn to dust and ashes if we too quickly destroy what has already — though but partially — been gained. They be-

lieve we shall destroy the good that is by demanding too radically and rapidly the good that is to come. Others hold that the crisis of our times allows no such leisurely progress. They hold, further, that — in South Africa at least — though this has been the policy and practice of men of goodwill for, say, the last twenty-five years, yet today segregation is more entrenched and more rigidly enforced than ever before. They would ask the proponents of gradualism to search their consciences: are they actuated solely by conviction or is there an element of cowardice that would trim their sails to the prevailing wind?

Brothers in Christ

WE MUST NOT FORGET a third group — those who believe that our proper task is not so much to hold the helm as it is to convert the crew. If we can communicate to a sufficient number of people what we believe to be the essence of the gospel, then the problem solves itself. Only human pride and human sin prevent our recognizing every child of man whatever his race or color as a brother for whom Christ died. And the only way to kill pride and sin is by a commitment to Christ as King and Saviour. Not till that happens do I gladly acknowledge that the colored man is as much part of the redeemed family of God as I am. What is right for me is right for him; what I am entitled to, he is entitled to. There can be no discrimination within the Church of God — and wherever the Church consists of the truly converted, racial differences are forgotten as men learn that their only glory lies in their part of the new Israel, God's chosen people — the Israel of God.

Let it then be said quite categorically that wherever there is enforced segregation in a local congregation, that congregation is no true part of the Church. It may be a well-meaning association with certain religious propositions written into its constitution, but its discriminatory practices make it impossible to be truly part of the Body of Christ in which every member receives his due honor and recognition.

Moreover — and this is of crucial significance in Africa — unless the Church is true to its divine Lord it is in deadly peril. Throughout the whole of the great African continent with its teeming millions of people the Christian faith is on the defensive. It is attacked by secularism and materialism, by Communism and nationalism. It is attacked too by a resurgent Islam which

after centuries of slumber is now a militant force once again on the march. It must never be forgotten that for seven centuries North Africa was one of the fairest pastures within the Christian fold. St. Cyprian and St. Augustine are among the finest heroes and teachers of the faith, yet the armies of the prophet eradicated the North African Church and for close on thirteen hundred years its Christian story has been virtually non-existent.

My friends, it could happen elsewhere in Africa. While the emissaries of Islam have one statement that the Church cannot refute, the Christian faith stands at a disadvantage and is in mortal danger. When the Moslem missionary challenges us, what have we to say in return? He proclaims to the peoples of Africa: "You can see for yourselves that Christianity is the religion of the white man. Islam is the religion of the colored man."

And we have to be able to answer that challenge not only in Africa but in Britain and in America—in Jackson, in Little Rock, in Chicago, New York and Detroit.

For the danger is not limited to Islam. The Marxist missionaries declare the same — and not only the Church but civilization itself is menaced by their propaganda.

Urgent Situation

THIS BRINGS ME BACK to where I began, to the urgency of the situation. For the sake of God's Church everywhere I believe the time has come for every congregation and every individual churchman to say a final "No" to racial discrimination in any form, in any place, at any time. Such radical action may lead us to lose a few fair-weather friends, but it is now the only way to influence people — to influence the peoples of the world and to convince them that because we take the gospel seriously we dare to offer it as the answer to the world's problems and ills.

It is a cardinal principle of our most holy faith that "Judgement must begin at the House of God". Our first duty then is to expunge the last traces of such discrimination from every aspect and detail of our congregational life and from the Church as a whole. And because every churchman is the Church's ambassador wherever he goes, he must in all his contacts — personal, domestic, social and professional or commercial — work to this same end.

Then because your President takes an oath of allegiance to Almighty God who is the Father of

all men, the Church must work by every legitimate means for the eradication of discrimination on the grounds of color in everything that makes up a country's social, civic and national life. The Church has a prophetic ministry which it fails to discharge at its peril. It has to speak — sometimes it has to act its words like a Jeremiah of old — whether men will hear or whether they will forbear. It can do no other, whatever the cost; and did anyone ever suggest that we could have Christianity without a cross?

I need hardly tell you how every incident of racial intolerance in Mississippi or Manchester inflames the racial problems of Africa. Every incident overseas makes our task in Africa infinitely more difficult; it puts back the clock —

rather the calendar by far too many dangerous months and years until we sometimes despair and wonder whether it is not already too late.

One of the last letters David Livingston wrote from Central Africa was concerned, as so much of his life was concerned, with the horrors of the slave trade. Weak and ill, almost at the end of his tether, he sent home this eloquent plea:

All I can add in my loneliness is, may Heaven's rich blessing come down on everyone—American, English, or Turk—who will help to heal the open sore of the world.

This plea in our context — yours and mine — I would endorse with all my heart today. We have only one Lord, one Faith, one Baptism. There is only one People of God.

A LITTLE RELIGION IS A GOOD THING!!

By Malcolm Boyd

Chaplain at Wayne University, Detroit

**BUT THE LIVING LORD WANTS US TO
MOVE OUT INTO THE WHOLE OF LIFE
—LOVING WHERE THERE IS HATE,
SHOWING MERCY WHERE THERE IS
CRUELTY, RESTORING HUMANESS TO
A SELF-RIGHTEOUS, COLD, IGNORANT,
PREJUDICED SINNER WHO MAY CON-
SIDER HIMSELF QUITE "RELIGIOUS"**

OUR FATHER, who art in heaven, Hallowed be thy Name.

Our Father, who art in heaven,

Our Father, who art

Our Father

Father

Father

Father

Sometimes, when we don't know who God is—sometimes, when our prayer seems altogether to be fragmented and without continuity, filled with doubt, more just a cry than anything else: then, we don't know our own identity, either.

We engage in a kind of speaking with self, a monologue.

Who am I?

Nobody (I feel), now.

I am nobody (isn't it so? surely it's so) when I am lonely. I am nobody (isn't it so?) when I

care so desperately yet do not know for what I care.

I am nobody (surely) when I and everything seems to be lost. What does it matter? I want to run away (I am nobody) and to be free (surely) and to do nothing (everything) and to be somebody.

I want to be me . . . but who (what) am I? I am white (am I not black?) I am an American (am I not a European . . . an Asian . . . an African?) I am young (but I feel so old, or do I feel just nothing? ought I not to, if I am nobody?)

Is there a purpose to life? Can I know who I am? Is there a God? Do I believe in him?

It is here — when we are asking just such

Sermon at the Corporate Communion of Young People celebrated last Sunday during their weekend at General Convention.

questions as these — that we are confronted by Jesus Christ, confronted by Christianity, confronted by the Christian gospel.

A Little Religion

WE ARE ALSO CONFRONTED by what the world calls “a little religion” and we have to make a choice between no faith of our own, “a little religion” or Christianity.

We hear voices saying things like these: “A little religion is a good thing for everybody.” “I want my children to go to Sunday School (why, no, I don’t go to church myself), but I want my children to go to Sunday School because, well, this — this is a Christian nation and we must fight Communism and — well, a little religion is a good thing for everybody. I’m in favor of decency and goodness and ethical living. What did you say? Slums? Racial discrimination? Juvenile delinquency? A sub-standard social and economic life? Why do you ask me questions like that? You sound like a Communist! I said I’m in favor of decency and goodness and ethical living and I don’t need to say one more word than that, no, sir, unless I add that, well, a little religion is a good thing for everybody!”

Of course, a little religion may be a nice social or psychological gimmick but it is not Christianity. A little religion makes occasional and polite demands which may, if one wishes, be brushed aside; Christianity makes constant and total demands which cannot be brushed aside at all. A little religion may provide lace curtains to a life which will remain unchanged; Christianity will move in on that life, shattering it, breaking it open, transforming it by the powerful love of Jesus Christ. A little religion may allow one to talk in general, abstract terms about social problems but to do nothing more about them than sending along a check to a charity (which check will surely not exceed, or come close to, what one pays for one’s entertainment); Christianity will compel one to talk in very specific, completely specific terms about social problems, and to become involved in them oneself, and to help them by means of one’s own sacrifice of time or work, and caring deeply and profoundly.

A little religion leaves one unchanged, yet, ironically, feeling quite self-righteous because one has a little religion! Christianity does not leave one unchanged. In fact, Christianity confronts man with his state of Sin against God — we are not this morning dealing with sins with small s’s, but Sin with a capital S . . . with man’s self-

love rather than his love of God, with his self-centeredness rather than his God-centeredness: and Christianity labels self-righteousness, when one “has a little religion” or for any other reason, a particularly glaring form of Sin.

We find that Christianity leaves us no longer merely members of the same society or business organization or even church organization, but rather members one of another. This does away with the superficial relationships one finds with a little religion and brings us into the solidarity and absolute involvement of brotherhood, of family relatedness, of sharing the common blood of the chalice.

A New Life

CHRISTIANITY SPEAKS of how we are to live new lives when we accept it. “Newness of life,” “a new life” — these are not only phrases, only words, when we can see them in action in a man’s life.

A little religion lulls, gives ease and the glow of self-confidence, seems to banish sin and death, seems to make us feel happy. Christianity sharply keeps us awake as we stand as creatures in the presence of our holy Creator; it may give us human hardship for it requires us to witness courageously to our faith in all company, in all political and cultural climates; it destroys self-confidence as it calls us to have confidence only in God and, thereby, to come to the only kind of meaningful, permanent self-confidence; it reminds us painfully and acutely of sin and death, yet points us to resurrection after both; and it denies us often what the world calls happiness for it is concerned, rather, with a joy which is abiding and whose threads are a mixed weave of lightness and darkness. Christianity disturbs us for it maintains the same radical attitude which took Jesus to the cross; and his cross remains for all time a stumbling block and a scandal for those who sincerely wish to have “a little religion” but who do not wish to embrace the total faith which is Christianity.

Sometimes, when we don’t know who God is— sometimes, when our prayer seems altogether to be fragmented and without continuity, filled with doubt, more just a cry than anything else: then, we don’t know our neighbor’s identity, either.

“Thou shalt love thy neighbor as thyself.” Is he black, white, yellow, red? Is he a Jew, a Baptist, a Serbian Orthodox, a Roman Catholic? Does he smell nice? Where does he work and does he dress well? I do love my neighbor as my-

self, at a distance. But I don't have to live with him, talk with him (for more than five minutes), eat with him, be involved in his needs . . . do I? Certainly, I'll send a food basket or write a small check or make a point of speaking to him — but his problems are so sordid! I don't want to get mixed up with him. Must I?

"Thou shalt love thy neighbor as thyself." I do love — but my neighbor is making too many demands in the name of love. I do love but I have my prestige to think about and my neighbor's cause is an unpopular and dangerous one. The Christian faith isn't revolutionary or radical, is it? I do love but my neighbor can't dress quite well enough yet for our congregation. I do love but I wish my neighbor would take his problem to a psychiatrist instead of me. I do love but my neighbor is too time-consuming and—well, he is unlovable. Jesus could love the unlovable. Must I follow Jesus?

This brings us to the text. "This is my body which is given for you. Do this in remembrance of me." Do what? Receive the sacrament he instituted of his body and blood. Yes.

But what is the sacrament? What does it mean to have communion with God — to partake of the body and blood of the Son of God — to indwell Jesus Christ? It means, surely, to give of ourselves to God and to each other as Jesus did. No, we haven't the strength or power of our own selves to do this; yet, in the very sacrament which he instituted, by the power of the Holy Spirit of God, by the spirit-filled community which the Church is even when it most seriously denies it, by these and other God-given means, we receive the strength and power to give of ourselves to God and to each other, not with the honesty or purity or intensity of Jesus' own giving, but in the same manner.

Living or Dead Lord

"THIS IS MY BODY which is given for you. Do this in remembrance of me." But is he a living or a dead Lord? We must not answer this question too hurriedly with only our lips. We must answer it, painstakingly and even painfully, in our hearts. Is he—for you and me, for our local parish church, for the General Convention which we are attending, for the culture in which we live and move and have our being: is he a living or a dead Lord? If he is a dead Lord, what possible purpose can there be in the giving of his body and blood? If he is a dead Lord, are we, then, involved in a foolish, a lying, a bizarre

charade filled by words and symbols which signify nothingness and marked by deceit and longing and a spiritual dryness which parches a man's soul until he can no longer cry out but is reduced to ashes and meaninglessness, and death which is not even death?

But he is not a dead Lord: it is only that so many nominal Christians and nominally Christian churches make him appear to the world to be dead! He is alive; he is the living Lord. As God and man, he has entered totally into the human situation, the human condition, and, remaining sinless, he has redeemed the world which goes on longing for redemption, immersed in its self-love which burns with the agony of an eternal fire in the fibre of men.

He is the living Lord. We are the disciples of the living Lord. There is no security for us except in him. As disciples of the living Lord, we are simply told by Jesus, "Follow me and I will make you become fishers of men." Does Jesus offer his disciples a social security number and do his disciples request it? Does Jesus throw in an expense account for lunches for 'evangelistic' work? Is breakfast included in the deal . . . one or two eggs, scrambled or poached, and who does the dishes?

In other words, I am speaking about security—that thing to which most of us, and our parents, have sold our souls! Is there security? What right has Jesus Christ to take a man out of the security of his position, his prestige, his status quo, his place in life, into something so nebulous as "follow me . . ." ? Doesn't evangelism offer people "security" and isn't the process of salvation a sure thing?

"Just come down the center aisle and accept Christ and it's all yours: peace, joy, success."

- But what is peace?
- What is joy?
- What is success?

Is it possible that we are too often seeking a peace and a joy and a success quite different from what Jesus Christ has in mind when he calls us to follow him, to become fishers of men, to grow into becoming his disciples?

Radical Words

OUR OWN PEACE and joy and success — and these words, by Christian definition are radically

different from our cultural definitions of them — are to be found only in our own lives indwelling his life. The life of the living Lord. The living Lord is not content with an hour's worship on one day of the week; the living Lord does not want to be shut up inside a narrow, tight religious ghetto of newspaper church pages and church buildings.

The living Lord wants . . . in us; imagine this, in us! . . . to move out into the whole of life in the lives of his disciples, loving where there is hate, showing mercy where there is hard cruelty, restoring the meaning of humanness to someone whose humanness has been called into question by a self-righteous, cold, ignorant, prejudiced sinner who may consider himself to be quite "religious."

As disciples of the living Lord, we learn first to bring him into the wholeness and totality of our own lives — our God-given and mysterious and complexing drives of love and sex, our political attitudes, our entertainment, our work which we often dislike or hate, denying its sacramental value and meaning in God's world. Then, as disciples of the living Lord, we learn to bear him — to go with him — into the lives of others, into their problems and concerns about sex and love, into their questioning of politics, into their entertainment and work, into their joy and suffering.

A Revolution

WE FIND THAT WE ARE INVOLVED in a revolution. Life in Christ is a revolution. We are revolutionaries. The Church, being the body of Christ, is never a country club or even a service organization, a dispenser of spiritual tranquilizers or a lighted terminal in which to spend the dark midnight hour of the soul, a kind of pseudo-holy doll house with starched lace-curtains between its life and life. The Church is revolutionary; the Christian life is a revolution, resolutely and always transforming individual lives and the life of the culture and the world.

Disciples of the living Lord are called to identification with the world where it is, and with man where he is. We are called to involvement — costly, sweaty, bloody when necessary, in the life-and-death concerns of men and women in the world. The Christian faith is revolutionary, radical, dangerous, upsetting, always transforming. Jesus Christ is the Lord of the whole of life, he is the Lord of the whole of the world — not a

Lord sitting on a throne outside its concerns, but a Lord who, as man, has shared the fullness of the world's joy, pain, laughter, suffering, beauty and torture.

He is the Lord who said: "This is my body which is given for you. Do this in remembrance of me." And so we — with all men, with all sorts and conditions of men — can pray, in horror, in gladness, in lostness, in fulfillment, in loneliness, in community, in the crisis of the problems which may seem to engulf us and the world, in this General Convention of the Church which could be the last one before the slow rotting breaks open our culture like overripe fruit exposing it to ruin, or before the bomb.

Prayer is work, work is prayer. We can pray and have our fragmented prayer become whole, trust replacing doubt, our own identity and the identity of our neighbor becoming realities in our faith in the identity of our living Lord who taught us to pray.

Our Father, who art in heaven, Hallowed be thy Name.

Our Father, who art in heaven,

Our Father

Our Father, who art

Father

Father

Father

Our Father, who art in heaven,

Hallowed be thy Name.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25c a copy

\$2 for 1'en

The Witness — Tunkhannock, Pa.

MOREHOUSE ELECTED

(Continued from Page Six)

out, however, that he had been nominated by one of the "out-standing evangelicals" of the Church.

Regarding Church union he said "we should be willing to talk with everybody," but opposed any plans that circumvent either the "catholic character" or "reformed nature" of the Church.

Doors should be "kept open" with the Roman Catholic and Eastern Orthodox Churches, as well as with evangelical bodies, he said. He praised the visit of the former Archbishop of Canterbury with Pope John as

"opening the windows, a long step forward toward better relations."

Asked his opinion of the John Birch Society, Morehouse replied that "any persuasive organization that uses as tactics the spear technique is bad." He also favored the Episcopal Church continuing its membership in both the National and World Councils of Churches.

Concerning proposals to take the word "Protestant" out of the Church's legal title, he said he liked a "short descriptive name," and indicated his choice would be the Episcopal Church, "since I call myself an Episcopalian."

Battle Likely in Detroit Over National Council of Churches

★ Pamphlets and letters attacking the National Council of Churches which have been distributed at the General Convention were deplored here by the Rev. James W. Kennedy of New York.

Kennedy, secretary of the joint commission on ecumenical relations, cited the "appalling and widespread" acceptance of what he termed distorted charges against the Council.

In a speech to the Episcopal Churchwomen, Kennedy asked for an objective consideration of such charges.

The rector of the Church of the Ascension in New York cited specifically two documents which have been circulated here and throughout the country. They are a sermon by Dr. John R. Leatherbury of Fort Worth, Texas, and a report of the investigation of the Council made by the vestry of St. Mark's Church in Shreveport, La. Both call for the Episcopal

Church to withdraw from the Council.

Kennedy labeled both these documents the opinions of "sincere Episcopalians who are searching for the truth." But he said that "in each case evidence was piled up from secondary sources, or the evidence was recorded to give a biased slant."

Some of these confusions about the Council are caused by "deliberate intent," Kennedy said. Others stem from ignorance and "still others from the unwillingness to put aside preconceptions and prejudices long enough and humbly enough to face the truth as God shows it to us."

Kennedy also charged that Episcopalians "despite glib and often pious talk about unity," often became "stubborn and aloof and retired behind the beautifully embroidered curtain of ecclesiastical polity" when they are confronted by other Christians who are seeking "a oneness beyond good works and

a breakdown of sacramental barriers."

The anti-Council literature to which Kennedy referred has been widely distributed in Detroit, and Bishops and Deputies had been mailed reams of it before Convention opened. Some of the material alleges that the Council has left-wing sympathies while other literature charges that its social and political pronouncements seem to speak for, rather than to, the Episcopal Church and other member communions.

Many of the pamphlets are sold at a booth in Cobo Hall where the Convention meets. The booth was hired and staffed by an organization calling itself the "Episcopal Education and Information Council."

More fuel was added to the controversy over Episcopal membership in the Council when Bishop Bloy of Los Angeles said he would favor withdrawing from the Council as a "last resort" if "certain practices are not changed . . ."

In a press interview, the Bishop said he objects to what he called the impression that the Council speaks for its member communions on controversial social and political matters.

That the issue will come before Convention in one way or another is taken for granted and undoubtedly will cause fireworks. Those opposed to memberships in the National and World Councils and are in the House of Deputies and are mostly laymen. The general opinion in the corridors is that they will be defeated so that the issue never will reach the Bishops. Many express the hope that it will be aired, thus putting the Episcopal Church on record, once and for all, on questions that have plagued the Church in recent months from one end of the country to the other.

SPEAKERS DIFFER ON CHURCH ROLE

★ A former president of the United Nations General Assembly and the president of the National Council of Churches agreed in speeches on the necessity for Church unity but disagreed on the Church's role in politics.

Charles Malik, former U.N. president, and J. Irwin Miller, president of the National Council of Churches, spoke to an ecumenical relations dinner held in connection with the General Convention.

Malik, now a professor at American University in Washington, D.C., said the Church can not assume responsibility for the "fortunes and misfortunes of the world."

He said the Church's primary task is to remain "faithful to what she has received. Politics and world affairs belong to politicians; salvation and ultimate affairs of the soul belong to the Church," he said. He cautioned against Church groups making specific pronouncements on political issues.

The greatest service the Church could render would be to bring about the spiritual unity of all Christians, the Greek Orthodox layman said.

"I believe conditions today are propitious for such a unity," Malik continued. "If it should be God's will that unity come about in our time, then every problem in the international order would be miraculously transformed."

Miller, of Columbus, Ind., a layman in the Christian Church (Disciples of Christ), agreed that the Church would "fail these times and its own Lord" if "our differences, in defiance of our Lord, are allowed to produce friction and conflict, setting Christian against Christian."

He objected, however, to the idea that the Church should not

become involved in political or social issues.

"For 3,000 years our tradition, beginning with the prophets, continuing through Jesus and the Apostles, has defined religion not in terms of religious observance or of creedal confession, but in terms of responsible and considerate behavior," Miller said.

REACTOR IN JAPAN NEARLY FINISHED

★ Atomic age version of turning swords into plowshares, the gift of a nuclear reactor by American Episcopalians to Japanese students will become an operating reality early in 1962.

The General Convention of 1958 authorized expenditure of \$360,000 for the project as a gift to St. Paul's University of Tokyo, flourishing institution of the Church in Japan. As the General Convention of 1961 begins, construction of the reactor is in its final stages.

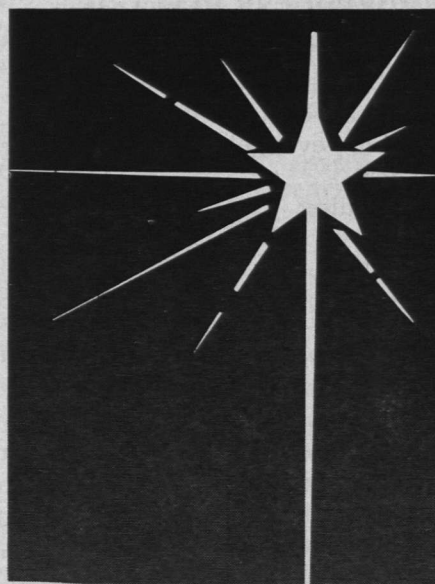
Contributions coming in early this month to the National Council treasurer sent the reactor fund over the top, to cover its \$289,000 cost. An additional \$60,000 was given by the Church toward the building to house the reactor.

DAG HAMMARSKJOLD PAID TRIBUTES

★ Deputies to the Convention paid tribute to Dag Hammarskjold in a resolution expressing grief at his death.

The resolution said that Mr. Hammarskjold had "sought world peace with justice, with indefatigable energy, unswerving courage and wise statesmanship . . ."

The Deputies also voiced their "thanksgiving to God for his devoted life and his great work and his commitment to that peace which is the fruit of righteousness for which he died."



Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

— Matthew 2: 1-2

Help your family discover the true meaning of Christmas. The Upper Room, with its daily Bible reading, prayer, meditation and thought for the day, will help make "the greatest story ever told" more meaningful to your loved ones.

If not already receiving The Upper Room, order the November-December number today. Ten or more copies to one address, 7¢ per copy, postpaid. Consignment orders may be arranged. Individual yearly subscriptions by mail, \$1; three years for \$2. Order from

Dept. 7

The Upper Room

The world's most widely used daily devotional guide
38 Editions — 32 Languages
1908 Grand Avenue Nashville 5, Tenn.

- NEW BOOKS -

Kenneth R. Forbes

Book Editor

The Mind of Jesus by William Barclay. Harper-\$5.00

It will surprise no one who is familiar with William Barclay's popular commentaries to find this full-length biography of Jesus a notably satisfying book, which describes in simple language some of the profoundest mysteries of the Christian religion as well as delineating with a skillful brush the historic background of 30-odd years in the Roman province of Palestine. The heart of the book is, of course, interpretation of events and here we find the author's scholarship is the dependable basis on which his skill and genius operate. His theology is pretty much that of most leading Protestant theologians and it appears most clearly as the narrative comes to deal with the crucial actions of our Lord.

The temptation in the wilderness, the miracles — of varied sorts — the virgin birth, the institution of the lord's supper, the crucifixion and death of Christ and his resurrection — these are the events about which there has been and still is somewhat radical differences of opinion by Christian scholars. The author says in his Preface that "he is conscious that all the time he is walking in a realm of controversy, a battleground of opposing theologies, an area in which words heretic, liberal, modernist, conservative, radical, fundamentalist have been hurled by one set of thinkers at another. I am quite sure that a man, without disregarding and without attacking the beliefs of others must witness to his own. That is what I have tried to do."

And in doing so he has given us a book of rare beauty and value.

Korea and the Fall of MacArthur by Trumbull Higgins. Oxford University Press. \$5.00

This book by a competent military historian analyses in great detail the Korean war and much — but not all — of the complications and implications of its political background. It shows the poor intelligence work which resulted in judging the South Korean army to be an effective military force and believing that the Chinese would never enter the war.

The recall of MacArthur by President Truman is described and its justifying reasons.

After reading this book one realizes, if he never did before, why the Korean war was generally unpopular in the U. S. This book was published eight months ago, but much has happened in Korea since then and there should be renewed interest today in Korea and the problems which it deals with.

How Protestants Differ From Roman Catholics by Stanley L. Stuber. Association Press. 50¢

This little paperback book is one of a new group of six "Reflection Books" recently issued by the publisher. It has considerable practical value for any serious seeker after information about the religious differences between the theory and practice of the Christian religion of Roman Catholics and Protestants. It is written in an irenic spirit and much of what the author says will be agreed to by most Protestant theologians, but considerable exception will be taken by Orthodox and Anglicans to some of the author's interpretations. It is worth a careful reading.

Two others of this series of "Reflection Books" are of particular interest and could well serve as reference booklets — "Calendar Of Christianity; the origins and meaning of Christian holidays and holy days" and "Modern Reader's Guide to the Book of Revelation".

Soul and Psyche by Victor White. Harpers. \$5.00

Here is a book written by a psychiatrist for psychiatrists. No attempt is made to popularize or make the text intelligible to ordinary citi-

zens; it is thoroughly technical, and probably wisely so, for its author's purpose is to convince psychiatrists, psychoanalysts and Christian theologians alike that the "psyche" and the "soul" of man is one and the same reality and until psychotherapists of every sort and Christian teachers, pastors and confessors realize this fundamental fact about the nature of the human personality their ministrations to the sick in body and mind will be sharply limited.

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. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAFFE, 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

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.

Schools of the Church

The Bishop's School

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. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress
LAJOLLA CALIFORNIA

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 CHURCH FARM SCHOOL

GLEN LOCHE, PA.

A School for Boys Dependent on One Parent
Grades — 5th through 12th.
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm in historic Chester Valley.
Boys Choir — Religious Training

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box S. Paoli, Pa.

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.
MRS. JOHN N. VANDEMOER, Principal
ALBANY NEW YORK

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 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.



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
661 Shumway Hall
SHATTUCK SCHOOL FAIRBAULT, MINN.

MEMBER: THE EPISCOPAL SCHOOL ASSOCIATION

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

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.

SAINT JAMES 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 — Competitive sports in football, basketball and hockey.
Summer School-Camp Combination. Grades Two through Eight. June eighteenth to July twenty-eighth.

MARVIN W. HORSTMAN, 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. 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

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.
MARGARET DOUGLAS JEFFERSON, Headmistress

ST. ANNE'S SCHOOL
Charlottesville 2, Va.

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:

The President

Today's Training for Tomorrow's Opportunities