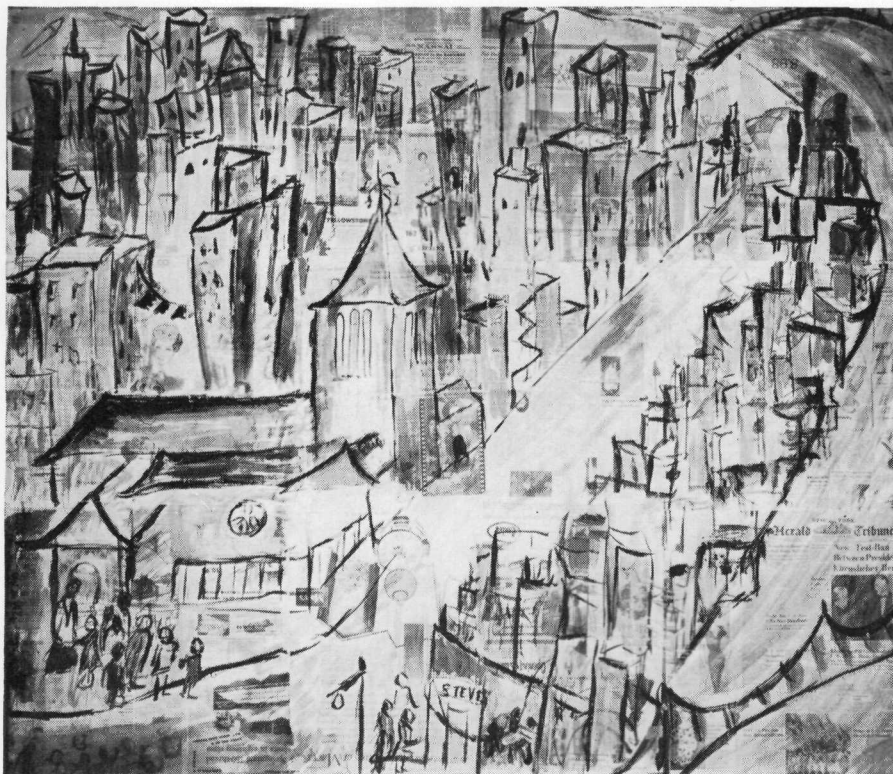


# The **+** WITNESS

OCTOBER 11, 1962

10¢



## CHURCH OF THE EPIPHANY, NEW YORK

RECTOR HUGH McCANDLESS writes this week on How People Pick Parishes. The drawing was done with an ink pencil on newsprint by Parishioner Anne Landry which she calls The River, The City, The Church

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**NEW FEATURE BY BARBARA ST. CLAIRE**

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## 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  
**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. Ierence 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 Ser-  
 mon. 4 p.m. Evensong. Special Music.  
 Weekday 11:00 a.m. 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 Felford, David  
 Wayne, Philip Zabriskie clergy  
 Sundays: 8 a.m. HC: 9:30 Family (HC  
 3S) 11 MP (HC 1S)  
 Wed. HC 7:20 a.m.; Thurs. HC  
 11 a.m.  
 One of New York's  
 most beautiful public buildings.

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For Christ and His Church

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## 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  
 8 and 9 a.m. Holy Communion  
 (breakfast served following 9 a.m.  
 service.) 11 a.m. Church School and  
 Morning Service. Holy Days, 6 p.m.  
 Holy Communion.

**ST. THOMAS' CHURCH**  
 18th and Church Streets  
 Near Dupont Circle  
 WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
 The Rev. Walter E. Neds  
 The Rev. Walter J. Marshfield  
 Sundays: 8:00 a.m. Holy Communion.  
 11:00 a.m. Service and Sermon.  
 7:30 p.m. Evening Prayer. (except  
 July & August)  
 (8:00 in Advent and 6:15 in Lent)

**TRINITY CHURCH**

MIAMI, FLA.

Rev. G. Irvine Hiller, S.D., 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**

ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. Jack E. Schweizer,  
 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****Duncan Gray Gets Roughed-Up  
For Urging End of Violence**

★ The Rev. Duncan M. Gray Jr., rector of St. Peter's, Oxford, Miss., and chaplain for Episcopalians at the University of Mississippi, mounted the pedestal of a Confederate monument on the campus during the rioting last week and called upon the students to end the violence.

He was roughed up for his trouble and was led through the mob by an unidentified law-enforcement officer.

He had previously tried to reason with Edwin A. Walker, the resigned major general, who had stood on the same pedestal to deliver a harangue urging the students to "Protest! Protest! Keep it up!"

The chaplain later quoted the former general as having told the rioting mob: "I compliment you on what you are doing. I have come from a conference with a representative of your governor. I was told to tell the students at Ole Miss they had been sold out."

Gray added that in his attempt to reason with Walker and to urge him to tell the students to disperse: "I didn't feel like I was talking to a rational man. There was a wild, dazed look in his eyes. He was unable really to speak too well."

The youthful rector, who is the son of the bishop of Mississippi, also delivered a som-

ber sermon at St. Peter's. He told a congregation of 160 persons that some citizens had consigned the constitutional crisis "to the category of waving the Confederate flag and singing Dixie."

"We cannot long survive as a nation if every state is free to decide which federal laws she will obey and which she will not," he said.

"No university in the world would defend this position rationally, and no Christian Church in the world would defend it morally. And I do not believe that any one of us here today could stand in the presence of Jesus of Nazareth, look him squarely in the eye and say, 'We will not admit a Negro to the University of Mississippi.'"

Afterward Gray was asked what the reaction to his sermon had been.

"Mixed," he replied.

Outside the church, about one in every eight sedans that went by bore a sticker reading: "Help Ross Keep Mississippi Sovereign." Others had Confederate flags waving from their radio antennas.

**Other Episcopalians**

Garner W. Green, one of the lawyers representing Gov. Ross Barnett at the hearing in New Orleans on September 28, has been for years chancellor of the

diocese of Mississippi. He is a cousin of the late Bishop W. M. Green, predecessor of the present diocesan.

Mr. Green told the federal court "You have no jurisdiction in this matter. This may result in bloodshed."

The court objected to what it termed the implied threat in his remarks. The last time Mr. Green made the headlines is when the Senate anti-monopoly committee investigating the Dixon Yates power companies listed him as one of its recipients of large legal fees. Mississippi is the only state in the union with no regulation of power companies.

Another churchman involved was federal district Judge Ben Cameron of Meridian, who refused to attend the New Orleans session. Judge Cameron previously issued three stays of execution to prevent James Meredith from entering the University of Mississippi, all of which were overruled by the court.

He also was a leader among trustees of the University of the South in opposing the integration of the theological school at Sewanee.

**COMING UP**

The next issue of The Witness will be devoted largely to the Girls' Friendly Society. The following week the number will be devoted to Church Schools in connection with Episcopal School Week, which the Presiding Bishop has asked parishes to observe.



# Friendly Relations with Cuba Urged by F.O.R. Committee

★ A statement condemning threats of U.S. military intervention in Cuba and criticizing the government's entire Cuban policy was adopted by the executive committee of the Fellowship of Reconciliation.

The Fellowship, a religious pacifist organization, said that such intervention would be a "moral and political disaster devoid of justification in any terms but those of naked power politics."

"We do not condone the resort to military build-ups by Cuba and the Soviet Union any more than we do by the U.S., but we urge our fellow Americans to bring a rational, informed perspective to bear on the situation," the statement said.

It made the following observations on the Cuban situation:

- Most of the military equipment Cuba has received from Russia has been of a defensive nature. In any case, the small country with a population of 6,500,000 and with supply lines to the Soviet Union over 7,000 miles long is not likely to be a military threat to the U.S.

- While Cuba may be used as an observation post by Russia, this would only correspond to America observation posts in Turkey, Iran, and Formosa which are much closer to the U.S.S.R. than Cuba is to this country.

- The Monroe Doctrine is a "totally unsatisfactory basis for any foreign policy decisions in the present context" because "its assumptions are generally unacceptable to Latin America" and because the U.S. has actually abandoned the policy through its interventions in Asia.

"United States intervention in Cuba, however rationalized, would confirm suspicions of American motives and attitudes throughout Latin America, would reinforce anti-U.S. elements in that continent, and might well deal a fatal blow to the Alliance for Progress," the statement said.

It charged that the U.S. has "committed grave errors in its entire handling of its relations with Cuba, especially in the period since the fall of 1960."

By its "early and premature decision that the Castro revolution was committed to communism" the U.S. government in effect "succeeded in driving Cuba firmly into the communist camp," the statement said.

It declared that this country's failure to grasp the opportunity for reconciliation with Cuba "has been a tragic blow to American prestige, as well as to the whole cause of peace and human freedom."

The Fellowship urged the U.S. to "explore means of restoring friendly relations with Cuba, perhaps through acceptance of the offers of mediation from Brazil and Mexico."

## CHURCH URGED TO STUDY PROBLEMS OF LABOR

★ A labor leader urged Protestant leaders in Albany, N. Y. to "get out and talk to the man at the bottom of the economic scale."

Paul L. Phillips, international president of the United Papermakers and Paperworkers, gave this advice to ministers and laymen at a conference on the Church's role in a rapidly-changing economy. The conference was sponsored by the state Council of Churches.

"You'll find what the paper

worker and the miner want most and what's bothering him is security — not a nickel raise an hour," Phillips said. "The Church must relate to this man's everyday needs."

But he questioned whether the Church wants to assume this role. "Does the Church want any role except to issue statements?" he asked. "Many Churches, like some employers, are not yet willing to accept that unions are here to stay."

Phillips suggested churchmen try to do something about the growing number of unemployed and the 10 million persons over 65 who earn less than \$1,000 a year. He asked Church backing for medical care for the aged and other social benefits.

W. Keith Kennedy, director of research for the State College of Agriculture at Cornell, spoke of two roles the Church can assume as mechanization invades the farm.

"The Church can help these people understand that change must continue," he said. "It can further impress upon the rest of us the moral responsibility for assuring these persons of security."

M. L. Levy, a General Electric executive from Schenectady, said the problems of economic change "call for a co-operative effort by all institutions — education, religion, labor, business and government — but even if such a joint attack were undertaken, I fear it would fail if the institutions bring with them their traditional positions and attitudes."

## JOSEPH WITTKOFSKI HONORED BY BISHOP

★ The Rev. Joseph Wittkofski, rector of St. Mary's, Charleroi, Pa., and a frequent contributor to the Witness, has been installed by Bishop Pardue of Pittsburgh as canon to the ordinary.



# Swinging Priest of Natal Here To Study Church Program

★ The Rev. Andrew Kay of the Anglican Diocese of Natal, South Africa, is in the United States to study Christian stewardship programming and results.

Sponsored by his home diocese, he will be in the States until December, when his stewardship study will continue in Canada, England, and on the European continent. After twelve months he will return to Natal to work out a new educational and informational program, coordinated with an every member canvass.

"I will study Christian stewardship at the national, diocesan, and parochial levels to, hopefully, see 'meat' go in one end and 'sausage' come out the other," Kay said. His primary responsibility when he returns to South Africa will be to feed workable stewardship concepts obtained from various parishes and dioceses similar to his own, into the diocese of Natal.

In the States, the sandy-haired priest, whose regular job is director of public relations for the diocese of Natal, might be termed a "swinging priest with a Bible beat." Until he accepted his present position in February, 1962, he conducted a weekly "Sunday Youth Club" broadcast over the airwaves of radio South Africa, with its happy intermingling of religion, pop-song, and "rock" music. For 26 consecutive weeks Kay gave modern relevance to 2,000-year-old Biblical words. The program was primarily designed to reach teenagers, but even 96-year-olds were soon flooding the sponsoring station with appreciative letters.

Bishop T. V. G. Inman of Natal praised Kay's unorthodox approach to teenagers by saying, "The Christian faith has

always to be presented in terms understood by each generation and I regard 'Sunday Youth Club' as a significant essay in modern evangelism."

Kay, who regards himself as an evangelist, is the first to affirm that "no one should meddle with the gospel because its message is eternal. It is the presentation of it that is wrong."

"The basic problem," he continued, "is not combatting disbelief, atheism or agnosticism, but indifference due to the fact that many people believe the Church to be irrelevant in our modern, complex society."

The Church, he declared, has the most valuable message to proclaim that the world has ever been given. But it uses only a fraction of its means in projecting an image of relevance to modern society, he stated. "Jazzed up" methods of presentation provide a partial answer, he believes.

Prior to the priest's ordination in 1959, he was a freelance writer, producer, radio announcer, etc., and worked in all the mass media for 15 years. As such, he taped interviews with almost 300 international show business stars, including Noel Coward, Ingrid Bergman, Bob Hope and Danny Kaye, over the British Broadcasting Corporation.

Last Christmas when Kay's "Sunday Youth Club" was receiving the highest ratings of any religious program in South Africa, he recorded "The Christmas Story" and, on the flip side, "The Destiny of Man." The first is a collection of New Testament selected readings strung together with the peal of bells and the joyous music of Christmas. "The Destiny of Man" is interpreted through Old

and New Testament passages.

Royalties from the recordings were donated by Kay to the South African tuberculosis association, because for many years he himself was a sufferer.

Kay — who is also curate at St. James' Church, Durban, — was born and educated in England. He received his theological training at St. Paul's College in Grahamstown, South Africa.

While in New York, he, his wife, and 12-year-old daughter are guests of Trinity Church.

## ONE-PITCH KEMMERER HAS OTHER DUTIES

★ The Houston Colts call for a chaplain when they run into trouble. He's Russ Kemmerer, relief pitcher and an ordained minister.

And since Houston finished ninth in the standings of the 10-team National League, the Colts called often to Rev. Russell Paul Kemmerer, associate pastor of the Bethany Methodist church. Relief pitchers get plenty of work with the Colts.

Kemmerer has been assigned as an associate pastor to assist in the direction of Christian education.

In introducing the big leaguer to Bethany's congregation for the first time, the Rev. Harold Dunham, associate pastor, said: "Most of you know him as Russ Kemmerer or 'One-Pitch' Kemmerer. I'd like to introduce him now as the Rev. Russell Paul Kemmerer."

Sports writers here named the minister-ballplayer "One-Pitch" because in two successive games he required only one pitch to end contests in which Colts' leads were being threatened. First the Milwaukee Braves and then the St. Louis Cardinals bowed to Kemmerer's curve ball in one-pitch finishes.

His first Sunday as associate pastor "was a wonderful day for me," he said.

# Archbishop of Canterbury Visits As Does his Predecessor

★ The Archbishop of Canterbury, Arthur Michael Ramsey, arrives by air October 12 for a month-long visit in the United States.

Arriving previously was his predecessor, now Lord Fisher, who is here for a two-month visit which included attending the centenary of the Church in Hawaii. He and Lady Fisher were first guests of Bishop Henry K. Sherrill, former Presiding Bishop, and Mrs. Sherrill at their home in Boxford, Mass.

Archbishop Ramsey is here especially to attend the meeting of the House of Bishops, at the invitation of Presiding Bishop Arthur Lichtenberger. The meeting is to be held in Columbus, S. C., October 27 - November 2, with the Archbishop conducting a quiet day for the bishops and their wives on the opening day.

Lord Fisher upon his arrival told newsmen that the Vatican Council, opening in Rome this week, "will work some progress in the ecumenical spirit."

He expressed doubt that there will ever be one Christian Church, but said he believes in a Christian unity in which there will be many national or regional Churches. They would be autonomous but in bond with one another.

The Archbishop will be in the New York metropolitan area from Friday, October 12, to Tuesday, October 16. On Sunday, October 14, he will preach at 11 a.m. in Trinity Church and at 4 p.m. in St. John the Divine Cathedral. He also will lunch with the British consul, address an Episcopal laymen's banquet, and speak at the faculty club of Columbia University.

Dr. Ramsey will preach at Trinity Cathedral, Trenton,

N. J., on Sunday, October 16. The following day he will address Princeton University students and faculty in the university chapel.

As a guest of Seabury-Western Theological Seminary in Evanston, Ill., October 18-20, he will deliver two lectures.

Archbishop and Mrs. Ramsey and Chaplain John Andrew will go from Chicago to California, where the Anglican Primate will preach at St. Paul's Cathedral in Los Angeles and at Grace Cathedral in San Francisco. Also, he will address students and faculty at the University of California at Los Angeles.

At Alexandria, Va., the next stop, Dr. Ramsey will lecture informally October 24-27 to faculty and students of the Virginia Theological Seminary.

Archbishop Ramsey will observe All Saints' Day at the Cathedral in Washington, D.C. While there, he also will speak at the College of Preachers, an

institution for post-ordination training of Episcopal clergy. Before leaving Washington November 2, he will address the National Press Club and attend installation services of Bishop William Creighton, as diocesan of Washington.

Before leaving England Archbishop Ramsey said the Vatican Council reflected the "new wind of charity blowing among Roman Catholics and Anglicans and in every part of Christendom."

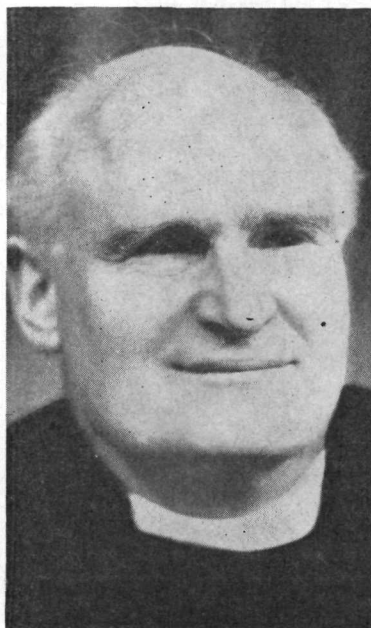
Meanwhile, Bishop Robert W. Stopford of London told a conference on faith and unity organized by the Church Union, an Anglican organization, that the Church of England was "thankful for the inspired leadership" of Pope John which had led to the Vatican Council.

Both prelates, however, cautioned against expecting too much from the Vatican Council in ending the "cleavages" among the Churches, even though non-Catholic observers had been invited to attend.

"There is no question of any negotiations about unity," Dr. Ramsey wrote. "Rather, it will be the role of the observers to help to ensure that correct information about their Churches is available. It is not thought possible that the Council will alter the faith of the Roman Catholic Church or its fundamental claim to be itself alone the Catholic Church of Christ on earth. Nor is there likely to be any alteration in our belief as Anglicans that this claim of Rome is unacceptable."

Dr. Stopford, who presided at the faith and order conference, said the Church was called to pray, study and work for the union of all Christians, which, although a "vision," was still "not impossible of realization."

He added that "although our own differences with the Roman Church must not be minimized," they should be faced frankly.



ARCHBISHOP RAMSEY

# EDITORIALS

## The Lord of Flies

IT IS atmosphere that really makes the Church or the home. It is this atmosphere which children breathe into their subconscious selves and it come out in their ultimate character.

Now the sins of the home and the Church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes. Satan has entered in, contentment has gone out and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

We know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or

in other words to keep a watch on the door of the tongue.

Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves.

People who do not lift their finger to help any one else will complain bitterly that they themselves are being neglected.

How often have we been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when we have said in reply, "That's so, you have been in the parish a long time, how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided.

We never did like mottoes but there is one that might be hung over the door of our homes, "Watch your tongue!"

Another form of this disease which destroys contentment is the habit that so many have of criticizing the Church as though it were something foreign to themselves in which they have no corporate responsibility.

"The Church does this or doesn't do that."  
"They fail to do this or they fail to do that."

The impersonal pronoun of responsibility is the alibi of irresponsible folk.

Doing little or nothing themselves they fault the failure of those who are at least trying to do something.

We have seldom heard those who were really working hard for the Church, indulge in those accusations. They love the Church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi. After all it is the habit of murmuring



which is self-intoxicating. It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system.

Better have an X-ray to locate the pus-pocket. What the critic needs is not painful words but self-examination and confession. The root of bitterness is not in the object of their criticism but in themselves.

If they will purify their own spiritual system, they will be peace-makers and not disturbers of the peace. If they would say more prayers for their neighbors and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

We do not know what heaven is but we are sure it is not a large place where critics abound and where murmuring is tolerated. And especially it is not a place where the same individual is judge and prosecuting attorney.

We are very sure of one thing, and that is — God never intended a man to judge his neighbor when his own interests are involved. If you are the plaintiff or the defendant you cannot also be the judge and render the verdict. But that is what murmurers claim. I have been injured or insulted. My neighbor is a sinner. I am the judge. The verdict is that they shall be banished from my presence henceforth.

Silly! All you do is to deceive yourself into thinking that your ex parte judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world. Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your debt to God is running into the millions.

He has told us plainly that he will not forgive unless we do; that he will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about his Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not but give praise, for so you will do your share in witnessing Christ to men.

Eight

## Pointers For Parsons

By Robert Miller

*Priest of Campton, N. H.*

THE 2ND VATICAN COUNCIL is meeting in a very different atmosphere from the 1st, and the Christian world is grateful to Pope John for his part in it. It is a great blessing to have such a man as Pope. There is a good chance that the Council, for which so many prayers are offered, will give the Christian world a more genial climate. If only it may turn our thoughts from dislike and bitterness to understanding and love.

The ecumenical movement, which has brought into being the World Council of Churches, has not set up a new Church, but it has brought many communions together in charity and sweetness, and surely it has been guided by the Holy Spirit. Who would have thought, fifty years ago, that there could be such a movement. Then it was almost a case of Jews having no dealings with the Samaritans.

But though there has been immense progress there are still difficulties. The ecumenical movement is not yet a grass roots movement. The Archbishop of Canterbury may call on the Pope, but would the rector call on the R.C. pastor? Among Christians there is too much of "you in your small corner, and I in mine."

But Catholic and Protestant are so different! The Catholic stresses the visible Church with a visible head, the Pope, and the Protestant is more apt to stress the Church invisible with Christ as its head. The Catholic gives to the Virgin Mary a very high place while the Protestant hardly thinks of her. The Catholic is appalled by the divisions of Protestantism and the Protestant is repelled by what he sees as a monolithic Church. Can Protestant and Catholic ever find common ground? Ever understand each other? Sometimes it seems like two different religions, and yet Christ is their common Lord.

In these widely different communions, what matters and what does not? The Vatican Council will not modify its position on dogma, and the first reaction of Protestantism will be to say, "There. We knew it would be no good. There is a gulf between us and no way of bridging it."

But the Council may show a spirit of charity, and it would surely grieve the Holy Spirit if such a spirit was not met with charity. We shall never move closer together if we meet everything that

THE WITNESS

makes for understanding with suspicion and hostility. We have to remember that our theological positions are so different, our devotional practices so distinct and our histories so fraught with quarrels and strife that we can hardly understand each other. We bristle at the idea of "making our submission." We need to ask ourselves why the Catholic uses those words.

Yes. A more genial climate is all we dare hope for, and we may increase the likelihood of there being one by our prayers, by the yearning of our hearts for a Church that is truly one. It is a good and blessed thing to dwell together in unity, but it calls for great grace, more grace that we could deserve, more than we could desire.

Perhaps the real question the Vatican Council puts to us is this: Do I really want to receive the grace of God?

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## One Woman's View

By Barbara St. Clair

Coventry Calling

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TO BE "SENT TO COVENTRY" once had ominous overtones. It meant that for a proscribed length of time no one spoke to you. This could be trying if it went on for a week or more — it was considered punishment quite fitting to the crime of a breach of conformity. "Coventry" became synonymous with silence.

While this sort of thing may still be going on in the back waters of some preparatory schools, what is happening in postwar Coventry, Warwickshire, England, is the opposite. Coventry is speaking to an astonishing number of people. They come in droves to Coventry — sent there by their own wish to have a first hand look at the awe inspiring bit of modern architecture that has stirred up comment and controversy. The new cathedral has crashed into being with the dramatic power symbolized in Epstein's statue of St. Michael affixed to the exterior of a north wall. He stands in triumph, wings spread, spear in hand, over the bound and prostrate form of evil — on his face an expression of strength and compassion.

If you are lucky enough to find a parking place, you walk (wearing your raincoat — this past summer's official uniform) first to the ruins of the old cathedral which have been preserved as the vestibule of the new. The magnifi-

cent west tower with its spire still stands, and the lower walls with their stone traceried window frames. The upper walls are gone; there is no roof — this since the night of 14 November 1940 when Coventry, already subjected to several fierce raids, endured nine hours of saturation bombing.

Someone, that ghastly night, saved two charred roof beams, all that was left of the fifteenth century roof, bound them together with wire to form a cross which is now set up where the high altar used to be. Behind the cross, cut into a low stone wall are two words: "Father Forgive."

It may be that this is what so many people come to Coventry to hear. This old St. Michael's and the new rising from its ruins form a monument to forgiveness—the costly real kind. There is no begging the question: whether you shiver in the English weather in the ruins or join the throng up long wide steps and walk into the new cathedral, the price of forgiveness confronts you everywhere. The Bishop's throne in the chancel has towering above it the crown of thorns. The same motif is worked out over the choir, and in the screen at the entrance to the Chapel of Christ in Gethsemane. In the chapel is a bronze reredos portraying an angel holding up the cup that must be drained.

The other side is here too — all the beauty and joy of the new life this kind of forgiveness brings. It shines out in the west wall — the great glass screen incised with figures of apostles, prophets and angels — and in the patterns of color thrown out by the windows set in the towering stone cliffs of the nave walls. Significantly, because of the arrangement of these walls, the windows cannot be seen in their entirety except from the altar.

Whatever your opinion of modern architecture, and even if you have been put off by pictures of the majestic and controversial Sutherland reredos, you will not be able to escape the impact of the voice of Coventry. It speaks in a modern idiom to our time and predicament of nothing less than our redemption.

The right quotation in the right place — the English are the acknowledged masters of the art. There is an example of this that few who have been to Coventry will forget. Graven under the spire still standing after the holocaust of 1941 are these words:

"The latter Glory of this House shall be greater than the former, saith the Lord of Hosts, and in this place I will give Peace."

# HOW PEOPLE PICK PARISHES

By Hugh McCandless

*Rector of the Epiphany, New York*

SECOND OF THREE ARTICLES ON A  
METHOD OF EVANGELIZATION USED  
IN ONE CITY PARISH. CONCLUDING  
ARTICLE WILL BE FEATURED PRES-  
ENTLY ON "HOW WE FAIL BADLY"

WHEN WE FIRST CHANGED our program of Sunday afternoon calling over to the use of volunteers, they always asked us, "What on earth should I say?" We therefore devised, somewhat on the spur of the moment, our Three Questions, in order for them to have a little routine with which to break the ice.

The first of these questions, however has been most informative, and two years ago, when I took over the calling again, we began to keep a statistical report on them. The following figures are based on 341 actual calls, made mostly on about seventy Sundays in the last two winter seasons, from September through June in 1960-61, and from September through April in 1962. (We do not call on Easter; people who have come to church for the first time then are generally pretty poor pickings.)

The question is: "How did you first hear about the Epiphany?" This is not so trivial as it might seem. Parishes attract people in their area, in direct proportion to their nearness. The extent of this effect makes a perfect circle. Since we are located very near the East River, our circle of influence is cut in half. Also, all the usual traffic on streets west of us tends to move still further west. We have found people who have lived on the diagonally opposite angle of our own block for several years, and did not know about us, since other buildings block the view of our tower. We cannot expect people just to saunter by and read our signs.

190 replies, or 55 per cent, indicated that the people had been told by their friends. God bless those friends, for not treating their church affiliation like a secret vice. I have known of other people who have discovered that old friends of theirs came to the same church, and they were amazed and amused. I myself am not particularly amused at such anecdotes.

69 people, or about 20%, said that they had passed the building, and read the sign. This figure is rather larger than I should have expected; but New York people do quite a bit of walking. (Try our traffic and public transportation and see why.) A church within walking distance in this city makes Sunday that much more peaceful.

## Why Advertize?

MY BIGGEST SURPRISE came in the next two categories. 36, or about 10%, said they had looked up a nearby church in the Yellow Pages. How sensible, and yet it never would have occurred to me, as I have not moved about much in my life. Only 31 people, or 9%, said they had looked through the advertisements in the Saturday newspapers. We have been spending forty times as much on our newspaper advertising as we have on the Yellow Pages, and we are going to adjust this imbalance slightly. As a matter of fact, no one outside of this 9% has ever mentioned our newspaper advertisement to me, except for other clergy who are sometimes puzzled, in a kindly way, by the sermon topics I announce; and except also for parishioners who wonder why our advertisement isn't as big as that of St. Croesus' Church.

I have never heard a single person say he was attracted to my church as a result of the reporting of some activity or sermon. I still try to get as much reporting as I can, with decency, as I think it does have an effect, even if it be a delayed one. In the first and largest category, that of those people who were pointed to this parish by friends, many of those friends were their pastors at home. And I still bump into other people, living almost on top of our church, who were referred by their home rectors to one of the more famous of our churches, as the church to go to.



You can't expect a clergyman who lives at a distance to know the geography of New York, and especially where on earth York Avenue might be.

28 people, or 8%, said they were first apprised of our existence by our little Welcome Slip. I think that this is pretty good, considering the limited circulation of these as compared to other media, even though of course this circulation is concentrated in an area very convenient to this church. I shall therefore venture to air some of my opinions on these Welcome Slips. I feel strongly about most of them, as I arrived at them all through my own mistakes.

### Do It Yourself

MY FIRST FEELING is that the wording of these slips should not be left to a committee, even if there are advertising men on that committee. My present slip was worded by an advertising man, but he is a good one, he comes to church, he has called on newcomers, and he knows that he is not selling soap.

Even so, I have had a lot to say about it. In the first place, I am not letting a committee print a million of them and then leave it to me to distribute them. Nor am I letting a direct-mailing company do them. Welcome Slips distributed blindly to old-established apartment houses, where some tenants have been living for twenty years, do nothing but cause unfortunate wonderings: "Why are they after me now? Are they in a parlous state? Is there a division in the parish?" I have even heard, "Don't they know I go to the Epiphany?"

I distribute only to brand-new apartments, and my Welcome Slip definitely does not ask them "please" to come to my church. To me that sounds almost like, "Aw, please!" There is a picture of the church, because people like to read advertisements without having to study them. There is no picture of me, for one obvious reason; but also for the reason that if I were well-known enough to be a visual attraction, people would know what I looked like anyway, from Life and Look. I ask them what I can do for them, not what they can do for me.

Very often, when a committee goes ahead and prints a number of these slips, some of them try to distribute them and come up against the problem of the doorman. This gentleman merely does what he is paid to do. His job is to keep peddlers, ruffians, advertisers, and religious nuts out. He comes from the Bronx and never heard of your church. So down into the church cellar go all the pretty brochures.

### Help from the Boss

IT SO HAPPENS however that doormen have bosses. Most real estate people are delighted to give their tenant lists to responsible churches of the normal variety, especially if the pamphlet is not offensively high-pressure. Some refuse the lists, but will actually tuck the notice in with the rent bill (I am not sure that this is a happy thought) or will have the superintendent distribute them. They know that church-going people are somewhat less apt to be late in their parties or their payments.

When real estate people gave us lists of tenants, we organized "Writer's Cramp" coffee hours, and everybody had loads of fun. But sometimes, tenants' lists are inscrutable. What do you do, for example, with "J. Smith?" Is it Miss, or Mr., or Mr. and Mrs.? Or Dr.? Just writing the initial makes the whole thing look like a hasty direct-mail job. Besides this, some of our most enthusiastic volunteers had the worst handwriting.

We therefore borrowed an idea from the Rev. James Kennedy, rector of the Church of the Ascension. He has devised a card so small that it fits into the calling-card slot in the usual mail box. This saves time and postage and mistakes as to the sex of the recipient. I put these out myself in the made-over tenements, where there is no doorman. (A made-over building is one where each tenement has been cut in half, thus becoming, with a new coat of paint, a "Luxury 1½ Room Apartment." The rents, of course, are quadrupled.)

With large houses, I simply delegate the approach to the two men in the parish with the most honest faces and disarming manners. One is a corporation lawyer and the other is our funeral director. They never fail to get permission from the owner or superintendent of a new building for us to put our slips in the calling card slots.

### Using A Map

I AM THE ONE who keeps track of which buildings are ready to be canvassed, as I do most of the pacing of the neighborhood. We have an extremely handsome map which indicates in colors which houses should be watched, are ready, or have been canvassed. This, however, is quite a laborious task to keep up to date, and if I were starting again I should try using a loose-leaf book, one block to a page. By arbitrarily setting, as boundaries, mid-points between ourselves and the three parishes on either side, we find we have

fifty two blocks to cover. As all but the river-side blocks have four sides, this makes quite an assignment. But the results in newcomers would appear to me to make it worth while, even though some of them apparently think the matter over for some months before appearing at our church.

Any mathematical genius who has read this article up to this point will no doubt have noticed that my percentages add up to 102. This is partly due to my rough arithmetic, and partly due to the fact that some people credited more than one approach with having told them about the Epiphany, and it seemed most accurate to include them all, when we could not decide which had the more weight.

The ratios I have indicated here have been pretty much maintained all through the two years of these calls, and therefore it would hardly seem profitable to keep tabulating them, even though we shall still use this question as a conversation-starter.

I should be most grateful if any reader would suggest some other questions, and perhaps we could keep this kind of record of them in future calls.

## Church Must Lead

By David M. Figart

*Layman of Briarcliff Manor, N. Y.*

OUR COUNTRY is drifting into a position from which there may be no return, and because it is getting no clear spiritual guidance from the Church.

The soldier's job is to think in terms of war. But surely the President's job is to think in terms of humanity. Khrushchev and Castro and Mao Tse-tung may be our enemies, but their peoples are our friends — innocent peoples on whom we are prepared to launch a thousand Hiroshimas. Could it be that the mere contemplation of the use of these monstrously evil nuclear weapons has distorted our thinking and poisoned our minds so that we are mute to the commands of God? Or is there no principle here on which the Church as a whole can unite? For if the Church cannot give guidance to our secular leaders, then its claim to interpret the Holy Spirit is empty. But if it can speak out in one voice — in this mankind's greatest crisis — will it not be heard?

"We must be practical." Of course. But the point we fail constantly to keep in mind is that, of alternate choices, we must avoid the greater evil. And that, in this instance, happens to be the most dangerous and the most likely to explode into holocaust. Continuing armaments are the policies of madmen.

Let us take a brief look at the international situation.

Soviet Russia, striving to raise the standard of living of its peoples, yet increasingly threatened by our military leaders.

West Berlin — the victim of an emergency decision which had no element of permanency — quite obviously a standing provocation, bottled by the west in an artificial economy, a source of the kind of subversion about which we complain. Though both Eisenhower and Kennedy have conceded some justice to the Soviet point of view, here we stand "on our rights", dedicated to the "status quo", ready to sacrifice mankind in its defense.

Red China, whose undernourished millions — traditionally our friends — should be receiving the food we have in over-abundance, but who receive instead bombs and shells "Made in America" and delivered by our "ally" Chiang Kai-Shek.

Cuba, torn by a revolution against dictators, repudiated by the country which gave it birth because of excesses which characterize every revolution, and which would inevitably pass with wise guidance — now turning to Soviet Russia for the economic and social aid which we should have been the first to extend.

Well, what is the "practical" answer to these problems? "When he saw the multitudes he had compassion on them."

There is no point in demanding the unacceptable policy of unilateral disarmament. But our negotiators — with a word from our President — could approach all these problems with genuine compassion for the multitudes. They could stop threats. They could stop demanding impossible concessions from our "enemies." They could offer co-operation in all efforts to solve the problems most vital to the various peoples involved. Of course our efforts would at first be regarded with deep suspicion. But some of us have faith to believe that in this spirit we could not fail. Would that the Church could believe this and say so with such unanimity as to silence from now henceforth all talk of war.

# Mammon

By Corwin C. Roach

*Director of School of Religion, Fargo, N. D.*

I AM WRITING THIS on one of those days when the stock market has taken another dip. In recent months our securities seem very insecure. But this brings me to the point of the word which I have used for my title. It also concerns security. It goes back to the same Semitic root from which we get our liturgical term Amen. The original meaning was "fixed", "sure", "firm", "secure". It referred to something that could be relied upon. Accordingly, it is from this same root that the Hebrew gets the words for faith and trust. Mammon then is something you trust in.

In this world of flux, where everything seems to come unstuck, is there anything we can trust in? Ours is a desperately insecure age and we grasp at straws which break in our hands. Our first concern is for security and it ranges all the way from stocks to survival shelters. Our very concern defeats itself. We put our trust in those things that cannot be trusted. That is what we mean by serving Mammon. The Bible rings the changes on this fallacy. "Why do you spend your money for that which is not bread?", "He who earns wages, earns wages to put them into a bag with holes", "A man's life does not consist in the abundance of his possessions".

The moral of all this is not to shut down the stock exchanges, cancel all insurance policies and live happily ever. We are to plan for tomorrow but not panic. Above all we should have a sense of proportion and learn to put first things first. The market would straighten itself out if first the American people would straighten themselves out. A man whose worth is reckoned in dollars is in a precarious position because he can be devaluated along with his material holdings. We have set up false standards by which we judge life. We trust in the wrong things and they let us down.

Paul in writing to the Philippians what may have been his farewell letter as he faced the executioner's sword lists the things a man can trust. "Finally brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things".

For these things remain at par, whatever happens to the rest. This is the contrast and the challenge with which Jesus confronts us when he says, "You cannot serve God and mammon".

## The Miracle Worker

By W. B. Spofford Jr.

*Dean of St. Michael's Cathedral, Boise, Idaho*

TWO DONNEYBROOKS stand out in our memory of past motion pictures. The first was the brawl between John Wayne and Randolph Scott in "The Spoilers." The second was between Mr. Wayne and Victor McLaglen in "The Quiet Man." Add to these, now, the dining-room go-round between Patty Duke, playing the girl Helen Keller, and Anne Bancroft, playing her teacher, Annie Sullivan. It takes place in a Southern mansion, which shows post-bellum wear. The teacher is attempting to show her deaf and blind charge a bit of dignity and manners, by teaching her to sit at a table and eat with a spoon and to use a napkin. The struggle between these two bright determined females attempting to awaken a spark of love and growth, when one can't verbally communicate, is the essence of powerful drama.

Essentially the movie, "The Miracle Worker," is a story of commitment. We all know that Helen Keller has been one of the significant women of our century. The picture shows that she became this because of the determined commitment of a teacher from the Perkins Institute for the Blind in Watertown, Mass. Horace Mann once said that true teaching was a teacher sitting on one end of a log and the pupil on the other, passing knowledge and meaning between them. This dedication is the drama of the picture.

Beautifully acted and sensitively directed by Arthur Penn, the film says more about the power for growth achieved through committed persons than multitudinous sermons from this, or any other, pulpit.

By the time you read this, the film will have run its course in Boise. It stayed all of four days. The night I sneaked into the theater I counted three other persons, besides myself, in the balcony. It gave way to "The Phantom of the Opera" . . . we hazard a guess that the theater is reasonably jammed for this one.

Somehow, it makes me feel sad!



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# Orthodox Churches Uncertain About Sending Observers

★ Most of the Eastern Orthodox Churches have decided to place the controversial matter of sending delegate - observers to the Vatican Council up to Ecumenical Patriarch Athenagoras in Istanbul, according to Archbishop Makarios, president of Cyprus and head of the Orthodox community in that country.

Interviewed by Religious News Service following his arrival in Rome from London, where he attended the British Commonwealth conference, the archbishop said: "I am among those sharing the opinion that Orthodox representatives should attend the Council, but I understand there are different views among other Orthodox churchmen."

He disclosed that the question whether each Orthodox Church should send individual representatives to the Vatican Council or whether they should be collectively represented by a common delegation was raised recently by Patriarch German, head of the Serbian Orthodox Church, who invited representatives of the various Churches to decide the issue.

"I don't know whether Patriarch Athenagoras will decide to send representatives," Archbishop Makarios stated. "I don't believe he would go personally to Rome, but he might send delegates who would represent the Cypriot and the Greek Churches. He is at present endeavoring to unite as many Churches as possible in regard to participation in the Council."

The archbishop said he himself would not attend the Council, but would send a representative of the Cyprus government to the opening ceremony.

At the same time, he rejected the possibility that the Russian

Orthodox Church would send observers to Rome, saying: "I don't think they'll come, because they might fear that the Council would condemn communism or atheism, and this would place them in a difficult position toward their state authorities."

Turning to the Orthodox communities in the United States, Archbishop Makarios said he knew that Archbishop Iakovos of New York, head of the Greek Archdiocese of North and South America, "favors participation, but he is not independent, being under the jurisdiction of the Ecumenical Patriarch."

The archbishop added that if the issue of Orthodox delegate-observers at the Vatican Council is not solved, "I don't exclude the possibility of some Orthodox representatives coming as unofficial observers."

Questioned regarding Jewish or Moslem participation in the Council, the archbishop replied: "Obviously on doctrinal questions, they have nothing to say. On other questions, such as common social work and the fight against racial discrimination, I believe it would be a good idea if they came."

The archbishop said he did not believe that the Council should deal with such "delicate" issues as anti-Semitism because "such issues may create further disputes, and the Council must act with great care."

Asked what the Orthodox expect from the Vatican Council, Archbishop Makarios, after noting, parenthetically, that he did not expect it would raise the issue of papal infallibility, said "the Council is of great importance because it will deal not only with doctrinal issues, but examine the world situation

under the light of the Christian faith."

"Also," he added, "the Council will lay the foundation for closer cooperation among Christians. We may have differences in dogma, but there is much common ground for cooperation for the general good, and the development of attitudes toward international problems. I don't think that a union of the Christian Churches can be brought about at this time, but unity must be obtained, not only for the common good of the Christian world but also for the world at large."

## COVENTRY CATHEDRAL REDUCES DEBT

★ The debt on Coventry Cathedral — which was consecrated last May — has been reduced to less than 40,000 pounds (\$112,000), Harold C. N. Williams, provost of the cathedral, announced.

He said the reduction was due mainly to donations from the 2,500,000 visitors to the cathedral over a two-month period.

Calling attention to the international center built in the cathedral by West Germans, Williams also reported that contacts are increasing meanwhile between the cathedral and the Lutheran Church in Germany.

He said he was scheduled to preach in both East and West Berlin on Sunday, Oct. 14, when he also would present to Bishop Otto Dibelius of Berlin a Coventry cross of nails.

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## CENTRAL NEW YORK CLERGY MEETING

★ Bishop Higley and Prof. Rollin Fairbanks of E.T.S. led the clergy conference held at Cazenovia, Oct. 1-2.

## GRAY PRAISED BY THE P.B.

★ Duncan Gray (see page three) received a telegram from Presiding Bishop Arthur Lichtenberger commending him for what he did and said on the campus of the University of Mississippi.

"I wish to assure you of my profound respect and support for your sermon and action on Sunday in a tragic and difficult situation", wired the Presiding Bishop.

Our page three story says that Gray is chaplain to Episcopal students as well as rector of St. Peter's. The chaplain is the Rev. Wofford Smith who, along with Gray, spent most of Sunday night trying to persuade students to stop the rioting.

It takes three days to print the Witness, which has certain advantages since we can correct on Thursday mistakes we made on Tuesday.

## WILLIAM J. WOLF AN OBSERVER

★ The Rev. William J. Wolf, professor at Episcopal Theological School, will be an alternate delegate-observer at the Vatican Council for a two-week period, October 28 - November 12. He will serve as alternate to Bishop John Moorman of Ripon, England.

## UNCOVERED SYNAGOGUE IN TURKEY

★ An ancient synagogue dating from the 3rd century A.D. has been uncovered by a Cornell-Harvard expedition at Sardis in western Turkey, it was announced in Ithaca, N. Y.

A marble slab showing the menorah, the seven-armed candle holders; a tree; and the shofar, the ram's horn used to announce the Jewish New Year, convinced the expedition's archaeologists that the building uncovered was the meeting place of Sardis' affluent Jewish community.

The discovery came as a surprise after Prof. D. G. Mitten of Harvard drove a trench from the main street of Sardis in search of the colonnade of the Roman gymnasium of the ancient settlement.

Instead, he came upon a building nearly 60 feet wide and 120 feet long, paved with mosaics and divided by a three-door

archway between an eastern and western hall. Projecting from the archway into the western part of the building were two marble platforms possibly used as lecterns for readers of the Bible.

Along the walls lay many fragments of inscriptions on marble plaques, a few in Hebrew but the majority in Greek. They commemorate donations by members of the Jewish community.

According to Prof. Louis Robert, director of the French Archaeological Institute, Istanbul, a renowned expert on Greek inscriptions, the newly discovered markings show the ancient Jewish community of Sardis to have been wealthy and powerful.

Sardis, which was the capital of the ancient kingdom of Lydia and of the Roman province of that name, went into decline as other cities in Asia Minor became prominent.



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## COMPROMISE ON CAMP IN S.W. VIRGINIA

★ In 1957 the diocese of Southwestern Virginia purchased a resort hotel with several cabins adjoining Hungry Mother State Park near Marion in Smyth County. Officially the property is named "The Bishop Phillips Conference Center" in honor of the late Henry D. Phillips, the second bishop of the diocese. Generally, however, it is known as "Hemlock Haven".

The center is used for numbers of diocesan meetings and conferences and otherwise, but there have been no diocesan young people's conferences. Each annual diocesan council (convention) has refused to authorize youth conferences on account of acute differences of feeling on the question of race integration, the majority of the clergy in favor of integrated conferences, the majority of laymen opposed.

The council in May 1962 suddenly adjourned without any action on Hemlock Haven and without adopting any diocesan budgets for 1963. This made necessary the calling of a special council before the end of 1962.

At the call of Bishop William H. Marmion, this special Council was held at St. John's Church, Roanoke, on September 27th and Hemlock Haven and the budgets were settled for 1963.

After five years without any diocesan youth conferences the council approved the following, which had been unanimously adopted by the executive board at a meeting in June.

Resolved that the department

of Christian education plan and conduct diocesan youth conferences at Hemlock Haven for the summer of 1963, such conferences to be separate for boys and girls as follows: Junior boys and another for junior girls; intermediate boys and another for intermediate girls, senior boys and another for senior girls.

And be it further resolved that this action be presented to Council for its approval.

So there will be youth conferences in 1963, segregated by sex but not by race.

The diocesan budget was then adopted.

## PRESIDING BISHOP WILL SPEAK AT DINNERS

★ Presiding Bishop Arthur Lichtenberger will be the speaker at testimonial dinners for two bishops next week. On the 16th he will address an expected

1200 to 1500 persons who will gather in Philadelphia to mark the 20th anniversary of the consecration of Bishop Hart.

The following evening he will be the headliner at a dinner in Garden City which honors Bishop DeWolfe who also was consecrated twenty years ago.

Clifford Morehouse, president of the House of Deputies, is master of ceremonies.

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12:30 Tues., Wed & Thurs., EP 5:15 ex  
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8, MP 15 minutes before HC, Int. 12 noon,  
EP 8 ex Wed. 6:15, Sat. 5.

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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
MP 9:15, HC 9:30; EP Daily 5:15; C. Sat.  
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## - NEW BOOKS -

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By Kenneth R. Forbes  
Book Editor

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*The Christmas Manger*, from a story told by Hugh McCandless. Scribner, \$2.95

This appears to be a highly disinfected version of a story printed in *The Witness* in December 1959. The changes made illustrate how carefully children's editors try to protect their young readers from subversive material. The excitement of miracle has been taken away, probably because it was felt it might cause bad dreams. Certain Episcopalian jokes have been excised, perhaps because they would encourage bigotry. Most of the fun has been eliminated, presumably because religious matters were treated with a certain coarse and easy familiarity, but possibly just on general principles.

However, the artist, Mary Little, seems to have managed to smuggle in a bit of the spiritual in her illustrations, and the book is a remarkable collection of soft, furry pictures of children and animals, that will delight readers and non-readers of any age.

*The Psalms are Christian Prayer* by Thomas Worden. Sheed & Ward. \$3.95

This is the kind of book that should serve to rescue the daily offices from the status of duty to a position of privilege where clergy and lay folk alike have learned how to find new inspiration and awareness of the divine presence in the Psalter.

The author warns us that even when we become convinced that the "psalms are Christian prayer", we shall still need to study the Psalter long and carefully before we can know its history and feel its unique spiritual quality. In his introduction he quotes St. John Chrysostom who once declared: "When the faithful have a vigil at the church, David is at the beginning, in the middle and at the end. If at dawn they wish to sing hymns, it is again David who begins, continues and concludes."

The body of the book is a study and analysis of the history of Israel and the realization of its covenant relation with God which the whole of the Old Testament is largely concerned with. The reader will understand at this point that the psalms are an outpouring of the nation's prayers and that now we Christians, even as individuals, have the same spiritual needs and that the Psalter is a perfect medium of expressing

them. "Praise" and "Lamentation" are the characteristics of the whole hundred-and-fifty of them.

The book is a spiritual mine of treasure — which you work for only by keeping it with you day by day in your times of meditation.

*Modern Church Architecture* by Albert Christ-Janer & Mary Mix Foley. McGraw-Hill. \$9.75

This is really a magnificent job; forty beautifully done photographs of modern church buildings with copies of the architects' blue prints on many. The editors have tried successfully to play fair as to sects, etc., —17 of the pictures being of Roman Catholic churches and 23 of the various Protestant sects,—Lutheran, Episcopal, Methodist, Presbyterian, Reformed, Congregational, Baptist, Disciples of Christ, Christian Science, Unitarian-Universalist.

The architects whose names are given in all forty photographs are, nearly all of them, Italian, French or German, even for most of the American churches. It is reasonable to be curious about this fact, as there are certainly many able church architects practicing in this country.

Another thing invites comment and that is the lack of so much as a trace of the Gothic. Instead, one notes the prevalence — in the photographs of frontal exteriors — of triangular lines which rise only a short way above ground, reminding one of the useful Quonset Huts that were so common during and just after the late war when there was a famine in new housing. The Gothic, in its various types, was consciously a religious product. The modern churches of which these illustrations are samples have nothing about their exteriors which enlighten the stranger as to the building's purpose.

However, entering the church it becomes evident that religion of some sort is the activity which is its purpose. To be sure, Gothic is by no means the only type of architecture expressing the faith of the Christian religion. The United States has great numbers of lovely churches of the Georgian or Colonial type which do just that, and they should be better publicized by photograph, much as these super-modern ones do.

There is one feature of this book's pictures of its interiors which show the altars situated well away from the east wall and so arranged that the officiating clergyman can face the congregation and the worshipping communicants completely surround the altar as they kneel. It is probable that a good proportion of both Catholic and Protestant members will approve this feature, even though new.

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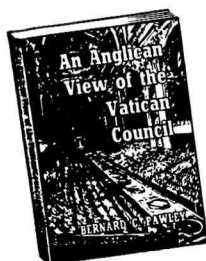
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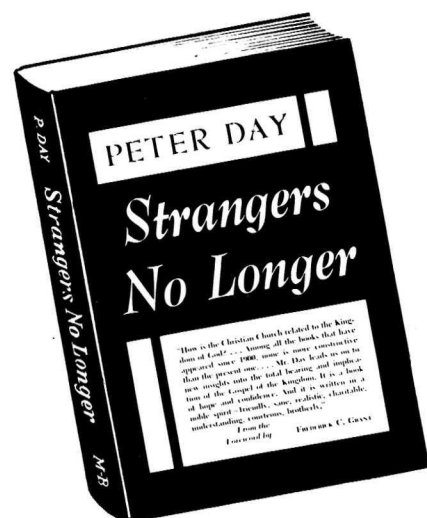
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By Peter Day

Editor of *The Living Church*, Author of *SAINTS ON MAIN STREET*, and Member of the Commission on Approaches to Unity.

Foreword by Rev. Frederick C. Grant



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