

The
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WITNESS

JUNE 13, 1963

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TEN SAFETY SIGNS FOR GOOD MENTAL HEALTH

(A Test to Accompany Article on Page Eight)

1. A tolerant, easy-going attitude toward yourself as well as others.
2. A realistic estimate of your own abilities, neither underestimating nor overestimating.
3. Self-respect.
4. Ability to take life's disappointments in stride.
5. Liking and trusting other people and expecting others to feel the same about you.
6. Feeling a part of a group and having a sense of responsibility to your neighbors and fellowmen.
7. Acceptance of your responsibilities and doing something about your problems as they arise.
8. Ability to give love and consider the interests of others.
9. Ability to plan ahead and set realistic goals for yourself.
10. Putting your best efforts into what you do and getting satisfaction out of it.

— by **Dr. George S. Stevenson**

Officer of National Association for Mental Health

MARTIN LUTHER KING MAKES ANSWER

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Story of the Week**Martin Luther King Jr. Writes
Co-Religionists from Jail**

★ While confined in the city jail in Birmingham, Ala., the Rev. Martin Luther King Jr. wrote a letter to eight clergymen who had issued a statement in which they had called demonstrations in that city "unwise and untimely." Among the eight issuing the statement were Bishop Carpenter, diocesan of Alabama, and Bishop Murray, coadjutor.

Dr. King's reply is too long for one issue. We believe however that it should be presented in full and so are dividing it into two parts, the second to appear in our next issue which will be June 27. It is, we believe, one of those rare "to-read-twice" documents so we suggest that you give it a second reading when you get your June 27 copy.

— Quote —

While confined here in the Birmingham city jail, I came across your recent statement calling our present activities "unwise and untimely." Seldom, if ever, do I pause to answer criticism of my work and ideas. If I sought to answer all of the criticisms that cross my desk, my secretaries would be engaged in little else in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine goodwill and your criticisms are sincerely set forth, I would like to an-

swer your statement in what I hope will be patient and reasonable terms.

I think I should give the reason for my being in Birmingham, since I have been influenced by the argument of "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every Southern state with headquarters in Atlanta, Georgia. We have some eighty-five affiliate organizations all across the South—one being the Alabama Christian Movement for Human Rights. Whenever necessary and possible we share staff, educational and financial resources with our affiliates. Several months ago our local affiliate here in Birmingham invited us to be on call to engage in a non-violent direct action program if such were deemed necessary. We readily consented and when the hour came we lived up to our promises. So I am here, along with several members of my staff, because we were invited here. I am here because I have basic organizational ties here.

Injustice Here

Beyond this, I am in Birmingham because injustice is here. Just as the eighth century prophets left their little villages and carried their "thus saith the Lord" far beyond the

boundaries of their home towns; and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Greco — Roman world, I too am compelled to carry the gospel of freedom beyond my particular home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere in this country.

You deplore the demonstrations that are presently taking place in Birmingham. But I am sorry that your statement did not express a similar concern for the conditions that brought the demonstrations into being. I am sure that each of you would want to go beyond the superficial social analyst who looks merely at effects, and does not grapple with underlying causes. I would not hesitate to say that it is unfortunate that so-called demonstrations are taking place in Birmingham at this time; but I

would say in more emphatic terms that it is even more unfortunate that the white power structure of this city left the Negro community with no other alternative.

Basic Steps

In any non-violent campaign there are four basic steps:

- Collection of the facts to determine whether injustices are alive.

- Negotiation.
- Self-purification.
- Direct action.

We have gone through all of these steps in Birmingham. There can be no gainsaying of the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of police brutality is known in every section of this country. Its unjust treatment of Negroes in the courts is a notorious reality. There have been more unsolved bombings of Negro homes and churches in Birmingham than any city in this nation. These are the hard, brutal and unbelievable facts. On the basis of these conditions Negro leaders sought to negotiate with the city fathers. But the political leaders consistently refused to engage in good faith negotiation.

Broken Promises

Then came the opportunity last September to talk with some of the leaders of the economic community. In these negotiating sessions certain promises were made by the merchants — such as the promise to remove the humiliating racial signs from the stores. On the basis of these promises Rev. Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to call a moratorium on any type of demonstrations.

As the weeks and months unfolded we realized that we were the victims of a broken promise. The signs remained. Like so many experiences of the past we were confronted with blasted hopes, and the dark shadow of a deep disappointment settled upon us. So we had no alternative except that of preparing for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and national community.

We were not unmindful of the difficulties involved. So we decided to go through a process of self-purification. We started having workshops on non-violence and repeatedly asked ourselves the questions, "Are you able to accept blows without retaliating?" "Are you able to endure the ordeals of jail?"

We decided to set our direct action program around the Easter season, realizing that with exception of Christmas this was the largest shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action — we felt that this was the best time to bring pressure on the merchants for the needed changes. Then it occurred to us that the March election was ahead and so we speedily decided to postpone action until after election day. When we discovered that Mr. Conner was in the run-off we decided again to postpone action so that the demonstration could not be used to cloud the issues. At this time we agreed to begin our non-violent witness the day after the run-off.

This reveals that we did not move irresponsibly into direct action. We too wanted to see Mr. Conner defeated; so we went through postponement after postponement to aid in this community need. After this we felt that direct action could be delayed no longer.

Negotiation

You may well ask, "Why direct action?" "Why sit-ins, marches, etc.?" "Isn't negotiation a better path?"

You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Non-violent direct action seeks to create such a crisis and establish such creative tension that a community that has consistently refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. I just referred to the creation of tension as a part of the work of the non-violent resister. This may sound rather shocking. But I must confess that I am not afraid of the word tension. I have earnestly worked and preached against violent tension, but there is a type of constructive non-violent tension that is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need of having non-violent gadflies to create the kind of tension in society that will help men to rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood.

So the purpose of direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation. We, therefore, concur with you in your call for negotiation. Too long has our beloved Southland been bogged in the tragic attempt to live in monologue rather than dialogue.

Pressure Needed

One of the basic points in your statement is that our acts are untimely. Some have asked, "Why didn't you give the new

administration time to act?" The only answer that I can give to this inquiry is that the new administration must be prodded about as much as the outgoing one before it acts. We will be sadly mistaken if we feel that the election of Mr. Boutwell will bring the millenium to Birmingham. While Mr. Boutwell is much more articulate and gentle than Mr. Conner, they are both segregationists, dedicated to the task of maintaining the status quo. The hope I see in Mr. Boutwell is that he will be reasonable enough to see the futility of massive resistance to desegregation. But he will not see this without pressure from the devotees of civil rights.

My friends, I must say to you that we have not made a single gain in civil rights without determined legal and non-violent pressure. History is the long and tragic story of the fact that privileged groups seldom give up their unjust posture; but as Reinhold Niebuhr has reminded us, groups are more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have never yet engaged in a direct action movement that was "well timed", according to the timetable of those who have not suffered unduly from the disease of segregation.

Wait Means Never

For years now I have heard the word "Wait!" It rings in the ear of every Negro with a piercing familiarity. This "Wait" has almost always meant "Never." It has been a tranquilizing thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that "justice too long

delayed is justice denied."

We have waited for more than three hundred and forty years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jet-like speed toward the goal of political independence, and we still creep at horse and buggy pace toward the gaining of a cup of coffee at a lunch-counter.

I guess it is easy for those who have never felt the stinging darts of segregation to say, "wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize and even kill your black brothers and sisters with impunity; when you see the vast majority of your twenty million Negro brothers smothering in an air-tight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that Fun-town is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son asking in agonizing pathos: "Daddy, why do white people treat colored people so mean?"; when you take a cross country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" men and

"colored;" when your first name becomes "nigger" and your middle name becomes "boy" (however old you are) and your last name becomes "John," and when your wife and mother are never given the respected title "Mrs.;" when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tip-toe stance never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness;" — then you will understand why we find it difficult to wait.

Respect for Law

There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into an abyss of injustice where they experience the bleakness of corroding despair. I hope, Sirs, you can understand our legitimate and unavoidable impatience.

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: There are just laws and there are unjust laws. I would agree with Saint Augustine that "An unjust law is no law at all."

Now what is the difference between the two? How does one determine when a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the

moral law. To put it in the terms of Saint Thomas Aquinas, an unjust law is a human law that is not rooted in eternal and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust.

All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregated a false sense of inferiority. To use the words of Martin Buber, the great Jewish philosopher, segregation substitutes an "I-it" relationship for the "I-thou" relationship, and ends up relegating persons to the status of things.

So segregation is not only politically, economically and sociologically unsound, but it is morally wrong and sinful. Paul Tillich has said that sin is separation. Isn't segregation an existential expression of man's tragic separation, and expression of his awful estrangement, his terrible sinfulness?

So I can urge men to obey the 1954 decision of the Supreme Court because it is morally right, and I can urge them to disobey segregation ordinances because they are morally wrong.

Let us turn to a more concrete example of just and unjust laws. An unjust law is a code that a majority inflicts on a minority that is not binding on itself. This is difference made legal. On the other hand, a just law is a code that a majority compels a minority to follow that it is willing to follow itself. This is sameness made legal.

Refused the Vote

Let me give another explanation. An unjust law is a code inflicted upon a minority which that minority had no part in enacting or creating because they did not have the unhampered right to vote. Who can

say that the legislature of Alabama which set up the segregation laws was democratically elected? Throughout the state of Alabama all types of convening methods are used to prevent Negroes from becoming registered voters and there are some counties without a single Negro registered to vote despite the fact that the Negroes constitute a majority of the population. Can any law set up in such a state be considered democratically structured?

These are just a few examples of unjust and just laws. There are some instances when a law is just on its face and unjust in its application. For instance, I was arrested Friday on a charge of parading without a permit. Now there is nothing wrong with an ordinance which requires a permit for a parade, but when the ordinance is used to preserve segregation and to deny citizens the First Amendment privilege of peaceful assembly and peaceful protest, then it becomes unjust.

Who Breaks Laws?

I hope you can see the distinction I am trying to point out. In no sense do I advocate evading or defying the law as the rabid segregationist would do. This would lead to anarchy. One who breaks an unjust law must do it openly, lovingly, (not hatefully as the white mothers did in New Orleans when they were seen on television screaming 'nigger, nigger, nigger') and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and willingly accepts the penalty by staying in jail to arouse the conscience of the community over its injustice, is in reality expressing the very highest respect for law.

Of course, there is nothing new about this kind of civil dis-

obedience. It was seen sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar because a higher moral law was involved. It was practiced superbly by the early Christians who were willing to face hungry lions and the excruciating pain of chopping blocks, before submitting to certain unjust laws of the Roman Empire. To a degree academic freedom is a reality today because Socrates practiced civil disobedience.

We can never forget that everything Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. But I am sure that if I had lived in Germany during that time, I would have aided and comforted my Jewish brothers even though it was illegal. If I lived in a communist country today where certain principles dear to the Christian faith are suppressed, I believe I would openly advocate disobeying these anti-religious laws.

White Moderates

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in the stride toward freedom is not the White Citizen's Council or the Klu Klux Klanner, but the white moderate who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says "I agree with you in the goal you seek, but I can't

(Continued on Page Sixteen)

EDITORIALS

Parental Love

THERE ARE TWO WAYS of bringing up children, a wrong way and a right way. The wrong way is to compel them to obey their parents by the use of force. The right way is to induce them to seek righteousness by invoking love for their parents because they believe that their parents love them. There is nothing finer in life than parental love.

We see it illustrated in the parable of the Prodigal Son in which parental love wins back the boy after it had failed in training at home. The parable brings out the contrast between parental love and fraternal resentment. The elder brother appealed to justice. It was the father who pleaded for forgiveness.

Society is composed of grownup children whom God calls to be sons but who are impatient with one another and critical of God's justice and resentful of injustice. "This thy son who hath devoured thy living with harlots," was met by the rejoinder, "This thy brother was lost and is found."

The two statements bring out the distinction between parental love which forgives and fraternal love which censures the sinner. There are two ways of rectifying the evils of our social order. The one way is by force, the other by love. But the cynic who loves not scorns the process which the Master invoked. The world has attempted many times to create justice by force and the result has been the reversion to class and racial hatred.

In our attempt to rectify the evils of the social order the church may not use force even when persuasion fails, for the mission of the church is to woo men to her ideals. In order to accomplish this Christ promised to send the Holy Spirit — who if invoked would convince the world of sin and of righteousness and of judgment and in doing so men could be guided into all truth and would be endured with power from on high.

Of course the skeptic says, what is this Holy Spirit? No one ever has seen him? Well, no one ever saw an electron nor the magnetic waves but we believe in them because when rightly employed they create light, heat and energy and when wrongly used they can burn and kill those who ignore the laws that govern them. "The wind also bloweth where it listeth and we hear

the sound thereof but cannot tell whence it cometh or whither it goeth."

The same may be said of the use of electricity — we accept it because when correctly installed it produces certain beneficial results. The real test is to be found if correctly used. "So is everyone that is borne of the Spirit"; where a group of men invoke God's Holy Spirit, there emerges love, joy and peace. The church is no more a failure than is the powerhouse of an electric plant. It is a failure when it is not properly installed. For centuries men did not know how to use electric currents. The electricity was not a failure. It was man himself who failed to use it. So Christ bestowed a gift, the value of which depended upon man's seeking and finding the proper use of the Spirit.

Personality is the greatest product of God's creative energy. We know about as much about it as our forefathers did about electricity but we do know when it is benevolent and when it is malevolent. We are made to believe that through God's love as revealed in Christ we may, if we seek and find, induce God to dwell in us so that our bodies are the temples of the Holy Ghost.

We have known such persons and revered them. To be told that the finest products of personality are the victims of delusion is to accuse the Creator of futility in a universe in which no seeker after truth is deceived. Just as the scientist cries "Eureka!" when he has discovered some hidden truth so the seeker after righteousness cries "Hosanna!" when he has found God's Holy Spirit. Only those who have practiced the presence of God in their lives are competent to determine its value. Only those who have ear for music can hope to enjoy a symphony. It is only as we test any form of truth that we are competent to pass judgment thereon.

If personality is the most wonderful thing in creation then parental love is the most wonderful thing in personality. He who made the eye shall he not see? And he who created father love is he himself destitute of that which he has created?

It is father-love that we need to cultivate in our relation to one another — for that is the love which sacrifices and gives and forgives. The miseries of the world will never be cured by force. It is only when people learn to give and

to forgive, to make sacrifices and control anger, that we are able to comprehend the liberty of the sons of God. We will never help the oppressed merely by censuring the oppressor.

It is only as we love all men that we can make a contribution to a world in which there is so

much knowledge and so little wisdom. It is only as we call good evil, and evil good, that we begin to sin against the Holy Spirit. It is this offense that is responsible for the chaos in the world. It is this same sin that we need to avoid in our own land.

CASUALTY CAMPS OF THE GREAT WAR

By William B. Spofford Jr.

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

THE CHURCH NEEDS A CENTER WHERE CLERGY CAN GET HELP FROM PSY- CHIATRISTS AND OTHER SPECIALISTS TRAINED IN THE ART OF HEALING

THE LEAD EDITORIAL in *The Witness* for Theological Education Sunday this year was head lined: "Training Camps for the Great War". It was a shocking and immobilizing thing to see those words, and we thought an inside scoop was in the offing. Only as one read further was the relevance made clear.

The church is, and always will be, at war with the fallen world. As C. S. Lewis has written someplace, each Christian is like a member of the underground in France in world war two or, more appropriately, like a soldier in the O.S.S. who is parachuted into hostile country with the aim of changing that country into a new pattern of community.

The churchman is, through baptism, a soldier and servant of Christ, under discipline, and dedicated to effectuating change in persons and structures. The very word, conversion, as we all know, means a turning point and a turning over and a turning about. It is the testimony of the Christian community throughout the ages that human nature can be changed and the saints are those who, in their several generations, bear witness to this reality. They were changed persons.

A Christian who utters the old canard that "human nature can't be changed" has obviously never thought through St. Paul; meditated upon St. Augustine's *Confessions*; or reflected upon, in any meaningful way, what meeting the Christ in one's own life and being means. The war in which we as Christians are involved . . . the

great war of the editorial . . . is obviously one that goes on in each person and in each social structure. And, since a good general recognizes that war is hell, we recognize it in that light also.

In all wars, there are casualties. In the midst of the battle there are field stations where emergency work is done in order to keep the combatant alive and, if possible, returned to the fray. Further behind the lines are the regional hospitals in which extensive surgery and therapy can be provided. And, then, in seclusion and in an intensive way, there are on-going centers of care, concern and medical artistry (V.A. hospitals) in which the physical and emotional casualties can be nurtured back to health and well-being.

Training Places

THE EDITORIAL was concerned with telling us about the relevance of our seminaries — the training camps for the great war of the church. In these places, recruits are turned into front-line soldiers and officers. The armor of their warfare is given and developed. In those places, some are dropped out for academic, medical, vocational or emotional reasons. And then, those that survive the 'basic training' are commissioned (ordained) and sent forth into the battle.

Most often, the battle is one of toughness and attrition, involving persons who won't listen and couldn't care less; involving an institution which

conforms to the world and sees buildings as a sign of grace and numbers as a sign of triumph. The Adversary, who has been called by an epistler "a roaring lion seeking whom he may devour," is a slippery and clever foe, wearing now the mask of boredom, and now the mask of pride, and then the mask of status. He lurks within one as well as around oneself. Each of us is a casualty.

Thank God, most of us seem to have reasonably minor wounds which can be handled by supportive pastoral care on the part of our bishop, or by a good vacation, or an enriching sabbatical, or an occasional conference. But, for some, more is necessary. The wounds are deep. They are manifested in illness — alcoholism, homosexuality, schizophrenia, broken clerical marriages and depression of a pathological nature. Clergy, being people, are heirs to all that each man is heir to.

Clerical Casualties

THE CLERGY are taught in pastoral care at the seminary that persons with problems are children of God and must be understood and worked with and care must be taken of them. Clerical casualties, however, are often drummed out of the battle in a rather dishonorable way. Time and money are things which are very precious to the church. The lines are always extended in this battle and this takes both of these commodities. The fight rages all around and we need men in the lines. But to dishonorably discharge the casualties is, often, to treat the wounded in ways which we inform our trainees is antithetical to good pastoral care. Fundamentally, it is un-Christian and anti-Christian and, over all, it is nothing but a victory, and quite a sizeable one, for the Adversary.

How has this been done? There are clever ways, such as passing the wounded men onto another jurisdiction in hopes that a change of scenery will straighten him out, or at least remove the problem from our notice. It was for this reason, in the darker ages of psychiatry, that mental hospitals were put in isolated and divorced places to become "snake pits" and prisons. Out of sight was out of mind and everybody felt better — except the wounded soul. So, too, on occasion, you have depositions which gets the wounded men out of the army. But they are out on the basis of still being ill so that they can't function as creative human beings. On top

of their illness is added failure which is not dealt with, is unfaced and is unresolved. If the secular state did that to its wounded veterans the military lobbies would be screaming loud and long!

Therapy Center

SHOULD NOT the church be facing its obligations to the casualties? In his award winning novel, "Edge of Sadness," Edwin O'Connor deals with the life and witness of an alcoholic Roman Catholic priest. In the book, he has some scenes in a Church-sponsored therapy center for clergymen of that communion. I have heard that this is a reflection of an actual, but little known, service of the Roman communion. It is a service which takes the casualties and seeks to restore them to health and meaning through intensive therapy — individual and group — rest, physical and recreational therapy, so that they may win back to efficiency and insight, either in the active ordained ministry or as a witness for the church in a non-ordained capacity. Apparently, some responsibility and care and love is shown.

Is there some possibility that the church, through its formal agencies — General Convention, the House of Bishops, National Council, seminaries and all diocesan and district organizations — could take this seriously? It would seem, on the surface, that it would be feasible to develop such a center for our casualties — a center which is little known or advertized where the wounded could receive help that they need from psychiatrists, clinical psychologists, doctors, social workers and clergy. It would be a place where the maladjusted clergyman could receive vocational evaluation, because there is a possibility that it is just the particular type of ministry he is exercising which makes him non-efficient and non-creative. It should also be the type of casualty station where the seriously disturbed could receive the type of help which, alone, can bring him back to life.

There is no doubt that this would take tremendous resources, of both personnel and finances. But as someone has said about the teaching profession, "good teachers cost a lot; bad teachers cost most!" Whatever the cost to establish such a treatment program on the part of the church, it is undoubtedly cheaper — and a whale of a lot more Christian — than to loose onto unsuspecting congregations those who have been defeated, even temporarily, by the great

war. It is undoubtedly more economic than to have casualties dishonorably discharged, when the dishonor is not exclusively their own but rather that of the body of Christ for which they have given their years, their actions, their faith and their talents.

in them, our despair, our affirmation. In "The flower" we read:

How fresh, O Lord, how sweet and clean
Are thy returns! . . .

Who would have thought my shriveled
heart
Could have recovered greenness? It
was gone
Quite underground . . .

. . . . O my only light,

It cannot be
That I am he
On whom thy tempests fell all night.

One Woman's View

By Barbara St. Claire

The Rector at Bemerton. Part 2

IT IS NOT FOR A RECORD of spiritual progress, of growth in awareness of God, that modern readers turn to George Herbert's collection of poems called *The Temple*. The impact of this seventeenth century book on our age of anxiety is more immediate than spiritual history would permit. In fact, there is no progression; from beginning to end, the solution, the resolution of conflict and tension is specific; it is the love of God for man. This is the ground theme of *The Temple*; over and around it play shifting moods, fears and shadows, but the love of God is fact accomplished.

As when th' heart says, sighing to be
approved,
Oh, could I love! and stops, God writeth,
Loved.

It is this love throughout, this "silk twist let down from heaven", that gives the poems at once their power and their resting place. From "The collar":

I struck the board and cried, No more!
I will abroad.
What? Shall I ever sigh and pine?
My lines and life are free, free as the
road,
Loose as the wind . . .

But as I raved and grew more fierce
and wild
At every word,
Me thought I heard one calling, Child!
And I replied, My Lord.

The appeal of these poems for us is in the immediacy of their expression of emotions identical to our own. The problems they reflect, and are about, are ours; our changing moods are

We like to think Herbert's exquisite, highly perfected poems provide emotional release for him in his relative obscurity as Rector at Bemerton. For while he was there his life narrowed, as all our lives do. Friends died, health failed, ambition fell short of accomplishment. Aging was for him no easier than for us; perhaps more difficult because he had a fear that his power to write would be impaired, his ability to use what he calls our "lovely enchanting language". In "The Forerunners" there is genuine anguish.

The harbingers are come. See, see their
mark;
White is their colour, and behold my
head.
But must they have my brain? must
they dispart
Those sparkling notions, which therein
were bred?
Must dulnesse turn me to a clod?
Yet have they left me, Thou are still my
God.

But there is a deeper level a Christian must reach in his most difficult calling. This conflict too, underlying all conflict, fear and loneliness. Here pride holds out to the last, for its roots run deep. It is simply our inability to say where ever we are, in what ever ditch we are digging "nevertheless, not my will but thine be done." Herbert writes of this in "The Crosse".

And then when after much delay,
Much wrestling, many a combate, this
deare end,
So much desir'd, is giv'n, to take away
My power to serve thee; to unbend
All my abilities, my designes con-
found . . .

After the doubt and the despair; after we have come through, to accept that there is nothing

much to do but wait, to tarry someone else's leisure, to accept this, means a searching out of pride rooted in self-sufficiency and self-will. This is the ultimate tension; at the deepest level of The Temple, this is what Herbert is writing

about. He writes of us. We are they

Who would be more,
Swelling through store,
Forfeit their Paradise by their pride.

IS THE CHURCH IRRELEVANT?

By Benjamin Minifie

Rector of Grace Church, New York

**THERE ARE THOSE WHO LABOR
AND STRIVE FOR JUSTICE AND
PEACE AND THERE ARE MORE IN-
SIDE THAN OUTSIDE THE CHURCH**

WE'RE ALWAYS TROUBLED and shocked when we read of American citizens defecting, as we call it, to the other side. Just recently two young men, native born sons of this country, went over to the Russians and the Communist world. The announcement made the front pages and was read by all of us with mixed feelings, I'm sure. What was behind this? How could this happen?

Are we not equally disturbed and challenged when we read of a clergyman giving up the sacred ministry and going into some other kind of employment or occupation, and doing so out of a sense of disillusionment with the church and a loss of faith in its being a cause to which he wants to devote his life. This is a kind of defection, too. This must be a very costly decision to make after long years of preparation in a theological school and then the commitment of oneself in ordination vows, but it does happen.

We all read of a young Presbyterian minister's reasons for quitting several months ago, and just the other day a 33-year old rabbi announced that he was through and leaving the ministry of the synagogue once and for all. Doesn't this kind of announcement give us all pause, and don't we ask ourselves, what is wrong here? Do radical decisions of this kind indicate that something is unhealthy or sadly missing in the church as well as the synagogue in our time?

Let us begin by admitting that there are misfits in the ministry as well as in every other calling, men who somehow or other get into the wrong pew. It can happen to a clergyman or a

teacher, yes, to a doctor I once knew, and often it takes humility and courage to admit to oneself and to others that he has made a mistake and to be willing to pay the price, perhaps a high one, of starting all over again in another profession or position. But in the case of the two clergymen I just referred to, their excuse was not any fault or lack of their own. It was rather the fault and lack of the church, and it was especially the laity of the church whom they blamed.

The question you have perhaps is this — how much truth is there in the charges made by such men against the church of today? And should we not consider them and at this very time? I shall take up the rabbi's charges because they are the more recent and familiar ones.

Why the Rabbi Quit

HE SAYS FIRST of all that he is resigning and leaving as rabbi of the Westbury, Long Island, synagogue because he believes he can preach more effectively through novels than through sermons; that he suspects people appreciate more what they have to pay for, a book, for example, than a sermon for which there is no charge except what one chooses to put in the offering plate.

Well, in his own case, perhaps he is right. If he has a talent for writing rather than preaching, if he can reach a wider audience through books of fiction than through sermons, and express the same truth more effectively, by all

means let him do so. Tolstoy and Dostoevsky were both devout Christian men and their religious faith comes through in all their works. Charles Dickens had very strong feelings about the misery of the poor in 19th century England and his novels carried his voice of protest into tens of thousands of homes. If the rabbi can do likewise, power to him, but this is not necessarily to belittle the importance of the pulpit, the mere fact of one man's claiming he can say it better through another means.

Perhaps he has a point when he says people scarcely appreciate what doesn't cost them anything or very little indeed. I sometimes wonder, why is it so? Do many people contribute to the church so meagerly — and they do! — because of a lack of genuine conviction, or is it that they are lacking in true conviction and commitment because they have never made any sacrifice for the church and the cause of Christ? I believe there is something in the second reason, and I believe the faith of many a man would be quickened and strengthened if he were simply more generous and self-giving to the Christian enterprise, if it really began to cost him more than a token offering. Try it sometime!

But we come more to the heart of the matter in the rabbi's next two comments. Taking them one at a time, he has said that he is moved to give up the rabbinate because he feels religion is basically out of touch with people.

Why Indifference?

I SUSPECT every clergyman is troubled on this score, especially those who minister in huge cities like New York and Chicago and Detroit with their ever-changing neighborhoods and populations. It's only a small minority that is actively identified with the Protestant churches in this city, a small minority even of those who might call themselves Protestant if asked to indicate their religious preference. Over and over again, indeed every week and even more often, people come here wanting to be married or because of a death in the family, people who confess they haven't been inside of a church for years and who all too often are not seen again after they get what they want.

Is it bigness that explains this indifference? Is it the impersonal, abnormal character of urban life so often lacking in family structure? Is it the distraction of the great city with its thousand and one goings on? Is it that surrounded

as we are by the works of man, God seems unreal and unnecessary?

The church itself at least is partially to blame for this state of affairs, for religion's being basically out of touch with people, as the rabbi charges. In too many pulpits the church has droned on and on quite irrelevantly, not really speaking clearly and vividly of the truth of God and of the new life which Christ offers to mankind. And is it not true, too, that church members have seemed to the world to be merely respectable folk, not conspicuous in the great struggles of our time for racial equality, for good government, for the peace of the world? It seems to me that we who love the church should be humble enough to acknowledge the truth of this kind of charge, and to be saying to ourselves such a prayer as one that came out of China many years ago: Lord, revive thy church beginning with me.

City Life

BUT THE FAULT is not entirely one-sided, I'm persuaded. Modern life with its sprawling cities and suburban communities, its vast corporations and scientific miracles, is a radical change-over from the life our fathers lived only a generation or two ago when America was much more a nation of farms and villages and small towns, and when the individual citizen was much more on his own. Men have suddenly become much more interdependent, they live more closely together, through government and public agencies they take care of each other in sickness and unemployment and old age as never before.

I'm not regretting these facts, I'm merely stating them, but one effect of these rapid changes has been the increasing secularization of human life in this century, and by secularization we mean the omission of God from man's reckoning, the forgetting or ignoring of God in the life of the world. Men today look to the state or they look to science or to each other to do for them what they formerly looked to God for. Indeed, except for private or personal needs, why do we need God at all — is this not the point of view, consciously or otherwise, of many in our midst who have no time for or interest in the church?

And yet how false this kind of thinking is. This is not man's world at all. We did not make it, and we are entirely dependent on the powers that be for our existence moment by moment. We don't need God? Who is to guarantee or

sanction the moral law then? I cannot believe it will stand up very long if it's merely custom and only man-made. Or if there is no moral government in the universe, does it not logically follow that the state becomes absolute and totalitarian in its power?

Or what happens to the belief in the transcendent worth of the individual man, this spiritual idea which is so basic and fundamental in a society which 2000 years of Christianity produced? Apart from God, does it have any substance at all?

Church Not at Fault

IF IT IS TRUE that religion is basically out of touch with people today, I would want to say the fault is not entirely religion's. As the Bible stated it centuries ago, the fault is also the pride of the human creature who is so easily tempted to forget his dependence and to act as though he is God and worship his own works. Is it not a sign of decadence in any society where there is no reverence, no acknowledgement, no bowing down before the mystery and the reality which surrounds us, the center and the source of life revealed to mankind in one we call Christ and Lord?

The other comment of the rabbi speaks more sharply to us. He says that after seven years in the rabbinate he has decided that to most people religion is "a kind of controlled schizophrenia." A schizophrenic is a divided person. The rabbi meant that we behave one way in church and another way outside. He spoke of the politicians and policemen in Birmingham who probably go to church and regard themselves as God-fearing people, and yet apparently see no contradiction between this and their setting dogs and using high pressure hoses on other people because they are Negroes.

Well, without, heaven forbid, condoning any of this shameful business, I would want to insist that, thank God, all church people are not like that. I would want to insist there are some notable exceptions, yes, many of them. And I would want to say, too, that apparently the rabbi has not been reading his Bible or he would have realized long since that people, even those in the church and synagogue, are not angels.

Comforting Doctrine

SOMEBODY ONCE SAID that the doctrine of original sin is a comforting one. It's an interesting thought — at least it enables us to understand a little better why we are as we are. We

are such men and women as stand constantly in need of the mercy and forgiveness of God. And if the Christian has any advantage over his neighbor it is that he knows his condition, and he knows, too, that there is one who has come with the promise and the gift of the new life.

Should we not say, too, that in spite of the contradictions which so discouraged the rabbi there has always been a saving remnant which has kept the faith and been as lights of the world in their several generations. There are people who care, the merciful and compassionate, those who labor and strive for peace and justice in the world, and I find many more of them in the church than outside it.

I believe in the church not because its members are holy, but because its Lord is holy. He knew what was in man. He faced and bore the brunt of all the evil men are capable of, and yet he loved unto the end. He did not give up. He did not cease to care for people, and I follow after him, however far off.

I believe in the church because I owe so much to it. Here I have heard and believed in the good news of the love of God in Christ. Here I have learned who I am and what I was meant to be. Here my own conscience has been quickened and sharpened as I have lived with Christ's words, thou shalt love thy neighbor as thyself. Here I have been encouraged to make new beginnings over and over again in the way of him who is the supremely good and the truth itself. Without the church I would be poor and empty indeed, for the church is the bearer of the gospel of Christ, even of Christ himself.

And so, for all its faults and failures in which I share fully, I believe in the church and with God's help will seek to live as becomes it and to be in its ministry as long as I live.

- POINTERS For PARSONS -

By Robert Miller

ALTHOUGH WE PARSONS preach an individual salvation, and hope to multiply the number of Christian men and women in the world, we do not forget the need to make the world a better place for them and so we are generally ready to support every good cause, and fight against evil. Men like Fr. Timmons and Gilbert Simeon mourn over things like nuclear weapons and war and segregation and grieve over the wrongs that most of us dismiss with a shrug.

"Why are you so troubled about segregation,

Gilbert?" I asked one day when we were tramping the woods. "There are no colored people in our town. The question really doesn't arise for us."

"Oh, but it does," he answered. "Men are so bound together that the good one does enhances the whole moral climate and the bad worsens it. In the nation that is the case even more. We cannot rob the Negro of opportunity, of equality without hurting not only him but also ourselves. To make of him a second class citizen is to lessen our good name in the eyes of the world, to hurt our foreign policy, and to give the lie to our love of freedom. We all suffer."

"But you treat colored people with great respect when you meet them. You'd think they were bishops."

"I would that more of them were."

"But this almost excessive respect really calls attention to the fact that few of them are or even likely to be."

"I may overdo it, but prejudice runs so deep that it is not easy to be on terms of equality. The Negro will have arrived when we stop thinking of his color."

"That will be a long time in coming."

"Of course it will if we set prejudice above love."

"But that is what most of us most always do. We do it unconsciously. I'd say it was instinctive if it wasn't that young children seem to be free of prejudice."

"Yes, we absorb most of our prejudices from society."

"What about our feeling for Communists, or rather against Communists?"

"We are too emotional about it. Marxian Communism threatens our faith and our property, and we react angrily. It would be better to react calmly. We are frightened, and feel we must heap up arms that we might be secure."

"Secure from what?"

"From a Communist take-over."

"Would you advocate unilateral disarmament, then?"

"No. In this world I don't think I would. It seems that to be unarmed is to invite conquest. But I still feel very uneasy over such excessive armaments. They may end in disaster."

"It's a dilemma," I said. "If we don't arm we invite disaster, and if we do we invite it. So what do we do?"

"We stumble on from fear to fear, from waste to waste. The older I get the more I despair of

all human counsel, and the more I think that we are preserved only by the grace and power of God. But to most men God is merely a power to be used or scorned or denied."

"In spite of our preaching?"

"In spite of it. Sometimes I fear it might be because of it."

"Because of it? Surely not."

"Preaching without passion and conviction is dead," said Gilbert earnestly. "Our call is not to preach a pretty ethic but a Savior, and few men feel any need of a Savior. Even fewer today, perhaps."

"Why fewer today?"

"Because this vast expansion of knowledge makes many men trust in man and his progress."

"And you feel they shouldn't?"

"I do indeed," Gilbert cried passionately. "We put our trust in man when we make second class citizens, when we pile up arms, when we think free elections will secure us the blessings of liberty."

"In whom would you trust, then?"

"In God."

"But just what does that mean?"

"You know very well. It means constantly looking to him, doing the right in scorn of consequence, following in the way."

"Well," I reflected. "I don't think many people will buy that. They'll set up their own gods, and dance round them just as the Israelites did in the wilderness. But I don't think we can stop most of them. Even we parsons can get off the track. But this is very gloomy talk. Let's take time out to delight in the beauty around us, the clouds in the sky, the green of the trees, the sound of the brook."

Gilbert smiled.

"We need our seasons of refreshing."

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

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The Witness

Tunkhannock, Pa.

Talking It Over

By **W. B. Spofford Sr.**

POPE JOHN received enough tributes from religious leaders throughout the world to fill our pages for the rest of the summer. More significant, perhaps, are the tributes made by irreligious leaders.

Gus Hall, described in a news release as the "leading communist spokesman in the United States today", ended a tribute by saying that Pope John "recognized the new realities of today for peace and human advancement, and strengthened the hopes and aspirations of humanity in this new epoch of history. We join with all people regardless of belief in paying full respect and honor to this great man of peace whose service was to all humanity."

Izvestia, edited by Alexis Adjubei, son-in-law of Khrushchev, declared that Pope John "was one of the most remarkable personalities in the contemporary world", while Pravda, communist party organ, praised the late pontiff as "the Pope of peace."

The National Guardian, U.S. weekly with leftist leanings, devoted its editorial of June 6 to Pope John and said that when he died "a wave of genuine sadness swept over the world. A kind man had died in a world replete with harsh personalities and concepts."

The encyclicals, quite properly, were stressed in the tributes by Protestant leaders. Hardly any attention was paid to the keen humor of the man. One of his first acts when he became Pope was to visit a prison near Rome on Christmas day. As four tiers of prisoners looked down, he

said to them: "You couldn't come to see me, so I came to see you."

It is also reported that at the time of his succession that a joke in diplomatic circles in Warsaw — a socialist capital with a predominately Catholic population — was: "Thank heavens — at last we have a Pope who believes in God."

I like too his reply to a reporter who asked him how many people worked in the Vatican — "About half of them," said the Pope.

With his death, the Vatican Council was officially suspended, as canon law requires, pending a decision of his successor whether it should be resumed.

Peace on Earth stuck in the craw of the Cardinal Spellmans. The ultra-right of the Roman hierarchy opposed the encyclical which was, after all, a strong and reasoned plea for the end of the cold war; a denunciation of racial discrimination; a call for equal rights for women; an end to colonialism; a fair deal for workers and — most important of all — an appeal to settle crises throughout the world by negotiation in an atmosphere of good will.

The meeting of cardinals to elect a successor to Pope John will therefore be watched by the peoples of the world. Will the great hopes kindled by Pope John continue to burn brightly or will the ultra-right succeed in pulling the Roman Church back to a policy in which its priests throughout the world act as block wardens for reaction?

We will know before the month is out — will, that is, unless the cardinals get hopelessly deadlocked. But, I think — hope anyhow — that the world is moving too fast for even the Cardinal Spellmans to allow this to happen.

Another Witness Leaflet Holy Matrimony

By **HUGH McCANDLESS**

Rector of the Church of the Epiphany, New York

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The Witness

Tunkhannock, Pa.

The Church In Town & Country

By **NORMAN L. FOOTE**

About The
Holy Communion
By **MASSEY H. SHEPHERD**

The Prayer Book
It's History and Purpose
By **IRVING P. JOHNSON**

LETTER FROM JAIL: —

(Continued from Page Six)

agree with your methods of direct action;" who paternalistically feels that he can set the time-table for another man's freedom; who lives by the myth of time and who constantly advises the Negro to wait until a "more convenient season."

Shallow understanding from people of goodwill is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice, and that when they fail to do this they become the dangerously structured dams that block the flow of social progress. I

had hoped that the white moderate would understand that the present tension in the South is merely a necessary phase of the transition from an obnoxious negative peace, where the Negro passively accepted his unjust plight, to a substance-filled positive peace, where all men will respect the dignity and worth of human personality.

Into the Open

Actually, we who engage in non-violent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open where it can be seen and dealt with. Like a boil that can never be cured as long as it is covered up but must be opened with all its pus-flowing ugliness to the natural medicines of air

and light, injustice must likewise be exposed, with all of the tension its exposing creates, to the light of human conscience and the air of national opinion before it can be cured.

In your statement you asserted that our actions, even though peaceful, must be condemned because they precipitate violence. But can this assertion be logically made? Isn't this like condemning the robbed man because his possession of money precipitated the evil act of robbery? Isn't this like condemning Socrates because his unswerving commitment to truth and his philosophical delvings precipitated the misguided popular mind to make him drink the hemlock?

Isn't this like condemning Jesus because his unique God-consciousness and never-ceasing devotion to his will precipitated the evil act of crucifixion?

We must come to see, as Federal courts have consistently affirmed, that it is immoral to urge an individual to withdraw his efforts to gain his basic constitutional rights because the quest precipitates violence. Society must protect the robbed and punish the robber.

— End Quote —

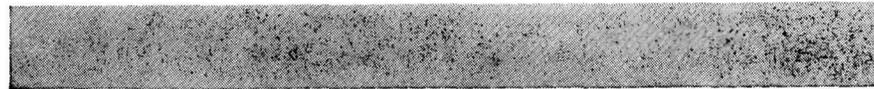
In the second part of his letter Dr. King deals further with white moderates, the black muslims and the role of the churches

MEMORIAL TO POPE IS PROPOSED

★ A memorial to Pope John in St. Paul's, Rome, has been proposed by the rector, the Rev. W. C. Woodhams.

Scenes depicting the visits of the former Archbishop of Canterbury and Presiding Bishop Arthur Lichtenberger to the Pope would replace the present doors of the church.

THE WITNESS



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Christian Influence in India On Increase Says Anderson

★ Statements and actions by a conference on world peace held by the national Christian council of India constitute "very significant" steps toward broadening of Christian influence in India, it was stated in New York.

Paul B. Anderson, Episcopalian who is consultant to the National Council of Churches on international affairs and relations with Eastern Orthodox Churches, attended the four-day session at Bangalore.

Now returned to New York, the authority on Eastern Orthodoxy said the conference exhibited a noticeable desire to build a new Christian interest in Indian governmental affairs and international involvements.

He noted that in the past the small Christian community (estimated at about 10.5 million) has given its prime attention to internal and ecclesiastical affairs.

Anderson pointed out that resolutions passed at the conference supported Indian defense efforts against Chinese Communist aggression, urged public vigilance to preserve individual liberties and recognized that "traditional Ghandian non-violent practices are not adequate in today's international situation."

Of much significance also, the NCC consultant said, was the creation of a conference continuation committee which will seek establishment of a permanent department in the NCCI which would "deal not only with

ecclesiastical affairs but also would work with churches in other countries on international problems."

Anderson said the conference was attended by a representative cross-section of Indian Protestantism, plus members of the Syrian Orthodox Church and a Roman Catholic.

Other foreign observers included Richard M. Fagley, executive secretary of commission of the churches on international affairs, an agency of the World Council of Churches; H. Kloppenberg, secretary of the Christian peace conference, Prague, Czechoslovakia, and Bishop Cyprian Zernov of the holy synod of the Russian Orthodox Church in Moscow.

Also participating, Anderson said, were three members of the Indian parliament and several representatives of the nation's academic and professional communities. The keynote address was delivered by Madame Rajkumari Amrit Kaur, a former minister of health in the Indian cabinet.

Anderson called attention to a key resolution passed at the conference which noted that "the relation between power, justice and love in concrete situations is too complex for simple solutions" and stated that even the most fervent disciples of Ghandi "seem to have recognized that India has not yet developed the strength

of non-violent means of self-defense."

"Though some of us consider it unrealistic to think we can develop such a means in a world of sovereign nations, as a substitute for armed defense," it continued, "we would certainly support experiments in that direction, as they would be in keeping with our past history and traditions of non-violence and our Christian concern to outlaw war."

Anderson said the conference also endorsed India's policy of non-alignment in the cold war but suggested that it needs re-interpretation.

In addition to his visit to India, the consultant met with church leaders in several Near Eastern and European countries. Before coming to the NCC two years ago, Dr. Anderson was in the overseas service of the Young Men's Christian Association, spending many years in Russia.

P. B. PAYS TRIBUTE TO POPE JOHN

★ Presiding Bishop Arthur Lichtenberger expressed his sense of "great personal loss" over the death of Pope John.

At the same time the Presiding Bishop expressed his gratitude that "such a man as Pope John has been among us at this moment in history."

Referring to the Pope's courageous ecumenical spirit that has led to a revival of

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Christian hopes for unity, Bishop Lichtenberger voiced his fervent hope that the Vatican Council's accomplishments will not die with Pope John.

The Episcopal Church's spiritual leader who, in November 1961, became the first head of an American non-Roman Church to visit a Roman Catholic pontiff, said, "I feel a great personal loss in his death. After brief conversation with His Holiness I felt that we had been friends all our lives.

"But that sense of loss, which thousands share, gives way to a profound sense of gratitude that such a man as Pope John has been among us at this moment in history.

"I pray," Bishop Lichtenberger added, "that the enthusiasm he has given us for social justice and peace and unity will bear fruit in our own lives and in the worship and work of the Church."

BEING AN EDITOR

Means that there are sometimes hard decisions to make. This week for example we had to leave out a lot of news in order to print in full — in two parts — the letter by Martin Luther King. But in our judgement it is an important document which should be read with care by any who wish to understand a situation in our country that is shaking the world.

We will do our best to catch up with Episcopal Church news by devoting more space to it in our issue of June 27 — our next issue since we are every other week for the summer.

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PEOPLE

HONORS: —

ARTHUR LICHTENBERGER, Presiding Bishop, was honored with a doctorate by St. Augustine College, at a service held in the chapel of the Episcopal Church Center. The citation declared him to be "one of the most talented and consecrated churchmen of the Christian faith of our time." President James A. Boyer of the college praised him for meeting controversial issues head-on, stressing his recent statement on integration.

JOSEPH W. HUTCHENS, suffragan bishop of Conn., received an honorary doctorate from Berkeley Divinity School, June 4. JAMES H. JACOBSON, superintendent and rector of Northwestern Military and Naval Academy, also received a doctorate.

WILLIAM C. SEITZ received an honorary doctorate from Kenyon College on June 2. He is retiring from the faculty of Bexley Hall where he has been a professor since 1928. MALCOLM WARD, rector of St. Paul's, Maumee, Ohio, also received an honorary doctorate.

ROBERT B. APPELYARD, rector of Christ Church, Greenwich, Conn., received an honorary doc-

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torate from Trinity College, June 5. Also receiving doctorates were BISHOP GOODEN of the Canal Zone and SIDNEY W. GOLD-SMITH Jr., rector and headmaster of Shattuck School.

LAMAN B. BRUNER, rector of St. Peter's, Albany, N. Y., received an honorary doctorate from Hartwick College.

LAY WORKERS: —

FRANCIS S. SYMTH is now executive secretary of the diocese of Delaware. He succeeds Henry I. Brown who continues with the diocese in another administrative capacity.

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

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NEW BOOKS

Kenneth R. Forbes
Book Editor

The Preaching of the Gospel by Karl Barth. Westminster Press. \$2.50

The Urgency of Preaching by Kyle Haselden. Harper & Row. \$2.75

Here is a pair of important books which all preachers — especially those notable ones whose reputations have been made long since — will do well to study with humility and thoroughness. Karl Barth evidently believes in the importance of making all sermons' frameworks correct and strong to carry the hoped-for body of the gospels' message to be the dominance of truth and love. This author's small book is divided into two parts — and an appendix; an analysis of the basic characteristics of all worthwhile preaching and a thorough instruction of 30 pages in just how to prepare a sermon — the appendix being an entire sermon preached by Karl Barth.

The Urgency of Preaching breathes a quite different air. The author is a younger man, a native American who has served for 23 years in four churches of the American Baptist convention, is now the editor of *The Pulpit*—the preacher's *Vade Mecum* — and the managing editor of *The Christian Century*.

In this striking, hard-hitting book, Haselden first gives his own convictions as to why the preaching of today has lost all sense of urgency; then he finds himself forced to prove to the average reader that lack of urgency actually is the prevailing quality of today's sermons. In four chapters the author proves his case convincingly and eloquently. The substance of the book is based on lectures and, owing to that fact, one discerns a considerable element of over-wordiness.

But it's worth reading carefully and meditating on its sober accusations.

Minister: Man-in-the-Middle by John B. Coburn. Macmillan Co. \$3.95

This is one of the career books in a series of volumes the publisher is presenting to the public as pictures of the most important professions now operating in our culture. Each of these professions is described at length and in detail by a distinguished one of its members. There are already in print the story of the university professor, the lawyer, the

physician, the architect, the nurse and the journalist.

Dean Coburn of the Episcopal Theological School in Cambridge, gives us a vivid story of what the Christian ministry is like and a sample of his own life: twenty years which began as chaplain in the navy, in Tokyo Harbor on V-J day; chaplain of Amherst College; Dean of Trinity Cathedral in Newark.

Now he speaks from a new angle where, like in all the others, he finds a joy in interpreting the Christian religion and working hard to show the young seminarians just what problems will be ahead of them and how one of them will be the privilege of helping young men in and out of college to discover whether the ministry may be their true vocation.

This book is an eloquent plea of Dean Coburn's to the multitude of undecided young men to consider carefully whether perhaps the ministry may be their profession in life as their contribution in redeeming this most difficult era in our western culture.

The Life and Ideas of Robert Owen by A. L. Morton. Monthly Review Press. \$3.50

Robert Owen's name has been pretty much forgotten in this second half of the 20th century, but there is ample reason now to recall some of the salient facts about a life which — his biographer points out — showed him rightly as a "socialist thinker, enlightened industrialist, factory reformer, pioneer of education, founder, if almost by accident, of the co-operative movement and leader of a great episode in our trade union history".

At the peak of his powers and influence, Robert Owen revealed something of the ideals he cherished in the field of economics and civil rights — as we would call it today. In a book of his we find its title was the *Book of the new moral world* and its "dedication to those who prefer a system of society which will ensure the happiness of the human race throughout all future ages, to a system which, so long as it shall be maintained must produce misery to all."

It is evident from this quotation that Robert Owen — even in the latter part of his life — could not foresee the nature of socialism and that the capitalist would not be able to reform the abuses which had already become the curse of the industrial revolution.

But Owen did a noble job when he became the owner of the huge tex-

tile plant at New Lanark, setting free the children who were slaves of the industry and reforming conditions for the women.

Part one is the clear narrative job of Owen's accomplishments and part two a revealing selection of his theories and activities. His trips to America were devoted to the creation of a model community at New Harmony, Indiana, where he bought outright 30,000 acres of good land for thirty thousand pounds, thus risking the whole of his fortune. This experiment with some 800 residents began in 1925, but finished its course in 1927.

This book is a valuable study, interestingly written, of the varied developments in the growth of an industrial society still going on.

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