

The **+** WITNESS

AUGUST 22, 1963

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THE CHURCH AND THE WORLD

JEAN RUSSELL, representative of the Witness at the Faith and Order Conference, gives her evaluation in this issue. The picture of a Montreal scene illustrates one of the matters discussed — Is the Church Bringing Christ to Modern Man?

POSTSCRIPT ON FAITH & ORDER MEETING

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Story of the Week**Church's Mission to the World
Theme of Anglican Congress**

★ The House of Bishops, meeting in Toronto just prior to the opening of the Anglican Congress on August 13, endorsed the civil rights program of President Kennedy. The meeting was called by Presiding Bishop Arthur Lichtenberger specifically to discuss the racial crisis.

The bishops also endorsed the participation of the Episcopal Church in the "jobs and freedom" march in Washington on August 28 (see news elsewhere for details of the march).

The bishops expressed the hope that "the peaceful assembly might bring before the government for approval and competent action the critical and agonizing problems posed to our nation by racial discrimination in employment, access to places of public accommodation and in political rights and public education and housing."

The meeting also voted to support clergy and other Episcopalians who take part in demonstrations against racial segregation. The bishops further urged local parishes to fight discrimination in every form.

The bishops met in executive session (behind closed doors) but it was learned following the session that some of the southern bishops had opposed the resolutions. Bishop George P. Gunn of Southern Virginia thus

told reporters; "there were several of us who felt the resolutions were not the way to accomplish anything."

"Mass meetings," he said, "don't help anybody."

Keynote Address

The Archbishop of Canterbury delivered what amounted to a keynote address for the Congress in his sermon at the opening service, held in St. Paul's and attended by 1,500

delegates from Anglican jurisdictions throughout the world.

He stressed the significance of the 2nd Vatican Council called by Pope John and continued by his successor, Pope Paul.

For the sake of Christian unity, the Archbishop said, Anglicans must be prepared for the possibility that some parts of the Anglican family "may cease to be precisely Anglican" and that Anglicanism might itself disappear as a separate communion.

As the time draws near for the resumption of the Vatican Council, Archbishop Ramsey said, it is significant that "Rome and Canterbury are speaking to one another in a new charity without belittling their respective concerns about truth."

He repeatedly emphasized the historical continuity of the Anglican Church "in catholicity and in mission" through its ties to Rome dating from the mission of St. Augustine to England in A.D. 597, when he built his church at Canterbury.

The Anglican Church owes much to Rome, at whose behest the mission took place, said Dr. Ramsey. With the Eastern Orthodox Church, he said, the Anglican communion is "at one in things deeper than the differences brought about by our very diverse historical experiences."

So too, he said, the Anglican Church is indebted to the Protestantism of John Calvin,



ARCHBISHOP RAMSEY speaks on several subjects at Anglican Congress

whose reforms became embedded in the Anglican faith.

In carrying out its mission, Dr. Ramsey said, there will be no taint of colonialism. He invited African and Asian missionaries to go to England "to help convert the post-Christian heathenism in our country and to convert our English Church to a closer following of Christ."

Referring again to the question of ties with Rome, Constantinople and Calvinism, Dr. Ramsey said it was not for his church to speak in "self-consciousness or self-commendation" about its unique position as a "bridge church."

"Today in an ecumenical age," he said. "Christians everywhere are ready to go to one another without the aid of our bridge, or perhaps any bridge, to help them."

Unity Foremost

At a press conference earlier Archbishop Ramsey expressed hope that the Congress would contribute significantly to unity. He told reporters that it would be most likely that the subject would be discussed in connection with other topics at the Congress, which aims at a renewal of faith and a greater identification with the lives of modern men.

The subject of unity is not specifically on the agenda of the session.

The Anglican Church is in a position to play an important part in unification, the Archbishop said. Because it is "both catholic and reformed," he said, the Anglican communion, which has 40 million members in all parts of the world, can reach out in all directions to bring all Christians back into one fold.

Co-Existence

In another appearance, before a joint meeting of the Rotary and Kiwanis clubs at



EPISCOPALIANS, U.S.A.: Presiding Bishop Arthur Lichtenberger flanked by Bishop Bentley, head of overseas work, and Bishop Corrigan, director of home department. They are playing leading roles at the Anglican Congress. The picture incidentally was taken when the Episcopal Church Center was dedicated in April — hence the stiff breeze

London, Ontario, the Archbishop addressed himself to world political tensions, saying that co-existence between Christianity and communism is possible, even though they are not compatible.

Victory over communism, which he called a philosophy of "atheism and a denial of man's immortality," can never be military, the Archbishop said, but will be "a victory of truth and conscience over falsehood."

Co-existence is possible, he said, because "no state desires" a war which would destroy all states.

Moslem Gains

Ways of extending the church in Africa and Asia was discussed at a meeting on missions. Several delegates reported that Islam and other religions were making converts on a wide scale.

The Rev. C. E. Tuboku-Metzer of Sierra Leone said that the number of Mosques in the capital, Freetown, doubled in the last 15 years and that several native sects were increasingly popular.

Canon M.A.C. Warren, general secretary of the Church of England missionary society, urged Anglicans not to approach Moslems "with the impression that we have everything and they have nothing."

A lay expert on race relations predicted that the world faced a race war unless the United Nations admitted Communist China to membership. Philip Mason, director of the institute of race relations in London, said in an interview that cold-shouldering of the Chinese would result in "a lining up of colored against non-colored, and this would be catastrophic."

During the ten days in-be-

tween the Congress' opening and closing services, speakers and panelists will deal with the over-riding theme of "The Church's Mission to the World." More specifically, they will discuss the church's mission on the religious, political and cultural frontiers, organizing and training for action, and the vocation of the Anglican Communion.

Program chairman of the Congress is Bishop R. S. Dean of Cariboo, Canada. Since it is being held in Toronto, the host is Bishop F. H. Wilkinson, of Toronto.

A partial list of Congress speakers:

From U. S.: Bishop Stephen F. Bayne, Jr., executive officer of the Anglican Communion; Bishop Richard R. Brown, of Arkansas; The Rev. W. G. Pollard, director of Oak Ridge institute of nuclear studies; The Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University; Bishop Richard S. Emrich of Michigan; Bishop W. H. Gray of Connecticut; Bishop Harry S. Kennedy of Honolulu; Canon Howard A. Johnson of the Cathedral of St. John the Divine.

Principal speakers from other countries: Canon M. A. C. Warren, general secretary of the Church Missionary Society; Bishop J. W. Sadiq of Nagpur, India; Mr. John Lawrence, editor of *Frontier*, London, England; Dean Eric S. Abbot of Christchurch College, New Zealand; Dean Eric S. Abbot, of Westminster, England; Bishop K. D. W. Anada of Amritsar, India; Bishop Roland Koh of Kuala Lumpur, Malaya; Bishop J. C. Vockler of Polynesia, Fiji Islands.

The Witness is represented at the Congress by three people: the Rev. John Burt, rector of All Saints, Pasadena; the Rev. Harry J. Knickle, rector of Grace Church, Plainfield, N. J.;

the Rev. Corwin C. Roach, director of the School of Religion, Fargo, N. D. Look for their reports in subsequent numbers.

OVERSEAS BISHOPS AT BALL GAME

★ Retired Bishop Malcolm E. Peabody of Central New York was host to more than 35 bishops and clergy from overseas at a professional baseball game, with some of the visitors watching America's favorite sport for the first time.

Bishop Peabody said that before the game between the Boston Red Sox and the Minnesota Twins he asked his guests to shout "Kill the Umpire" if they disagreed with a decision, but "they just couldn't bring themselves to take my advice."

The game drew various reactions from the visiting bishops. Suffragan Bishop Edward G. Longid of the Philippines said the game reminded him "of the way primitive tribes fight." He explained his father was a headhunter and his mother a witch doctor before being converted to Christianity.

Bishop S. A. B. Dilbar Hans of Nagpur, India, seeing the players swing two bats around before taking their stance at home plate, asked if the bats were made of rubber.

Bishop Erica Sabiti of Ruwenzori, Uganda, likened the game to cricket as played in his country.

The game, however, was "old hat" to Bishop Edmund K. Sherrill of Central Brazil, son of former Presiding Bishop Henry Knox Sherrill.

The bishops were in Boston for briefings at the Episcopal Theological School in Cambridge before attending the Anglican Congress.

They came from Australia, Canada, Britain, India, the

Philippines, Japan, New Zealand, Africa, Ireland and the Caribbean.

VALUE OF THE BIBLE IS QUESTIONED

★ Canon John D. Pearce-Higgins, vice-provost of Southwark Cathedral, told a conference of the Modern Churchmen's Union that Christian scholars should say fearlessly that much of the Bible, taken literally, "is just plain wrong." The Union is a liberal Anglican group.

Canon Pearce-Higgins said he considered the present use of the Bible "made by the average Christian teacher" to be "one of the greatest obstacles to human brotherhood and inter-racial understanding."

The Anglican clergyman last May created a furor when, during his installation at Southwark, he objected to having to assent to the Thirty-Nine Articles as a condition for assuming office.

He called the articles, drawn up in 1562 and imposed on the clergy as a profession of faith by act of Parliament in 1571, a "theological fossil."

His latest criticism was that the Bible is full of wrong history and unfulfilled prophecies.

Scholars, he said, cannot help but ask what evidence they have that the Bible is any more or less the word of God than any of the other ancient holy books of the world, or even any other serious inspirational record of human experience and knowledge.

He accused Christian apologists of foggy pleading in defense of the authority of the Bible — or in support of the authority of the church to be the proper exponent of Biblical thinking.

Canon Pearce-Higgins said it was hardly possible to use the Bible in an age of science. It should be admitted, he con-

tinued, that it is only one among the holy books of the world. He continued:

"Some of the history is wrong. Some of the details are obviously garbled, incidents and events have got out of context, prophecies were not fulfilled always.

"St. Paul was completely wrong in his idea of the second coming and the sudden transformation of the bodies of the

living into etheric or spirit bodies.

"I have come to the painful conclusion that for a very large number of the supporters of religion, their religious views are infantile psychological systems which have been acquired under the stress of the early years of life, which give emotional satisfaction to the particular psychological make-up of the individual involved."

March to Washington to Stress Jobs and Freedom for All

★ Upwards of 40,000 churchmen from all parts of the country are expected to converge on the nation's capital next Wednesday, August 28, and swell participation in the March to Washington of civil rights organizations to from 100,000 to 200,000 persons, officials of the National Council of Churches have said.

Reports to the Council's newly formed commission on religion and race, of which Presiding Bishop Arthur Lichtenberger is chairman, indicate state and local councils of churches, national and regional denominational agencies, and individual church congregations in many parts of the country have chartered trains, planes and busses for the trip, exhausting in some instances available facilities.

The commission coordinates interreligious participation in the march, working closely with the American Jewish Congress and the national Catholic conference for interracial justice as co-sponsors of the unprecedented rally together with civil rights organizations, civic groups, and labor unions.

The Rev. Robert W. Spike, United Church of Christ clergyman and executive director of the commission, in his call to

church leaders said purpose of the churchmen's participation in the march is "to demonstrate our solidarity in support of racial justice implemented through civil rights legislation and to witness to the fact that this (the racial crisis) is a national moral issue and not a regional problem."

Originally, the general board of the National Council of Churches had called for a church assembly in the nation's capital to demonstrate "how deeply the conscience of the American people is troubled about racial injustice." When the six leading civil rights groups reached agreement on sponsoring a "March on Washington for Jobs and Freedom" August 28, the Council's commission joined "in sponsoring this massive witness to the nation's most important commitment — racial justice now," Spike said.

Chief Sponsors

Main sponsors of the March on Washington — in addition to the church groups — are the Congress of Racial Equality, the Southern Christian Leadership Conference, the Student Non-Violent Coordinating Committee, the Negro American Labor Council, the National As-

sociation for the Advancement of Colored People, the National Urban League, and important segments of the country's major labor unions.

Anna Arnold Hedgeman, coordinator of church participation in the march for the National Council of Churches, said that clergy and laymen from all over the country will assemble at the Washington Monument beginning 10 a.m. on August 28, joining supporters of the other sponsoring groups there.

The gigantic rally of perhaps as many as 200,000 people will move in one body from the Washington Monument to the Lincoln Memorial at noon. Leaders of the civil rights movement will be joined there by Congressmen and Senators who will hear the major addresses to be given. Later, representatives of the sponsoring groups plan to meet with House and Senate minority and majority leaders and with President Kennedy.

Religious Groups

Already appointed to represent their churches and synagogues in the mammoth demonstration are Eugene Carson Blake of Philadelphia, chief executive officer of the United Presbyterian Church in the U.S.A. and a vice chairman of the National Council of Churches' commission on religion and race; Rabbi Joachim Prinz of New York, president of the American Jewish Congress; and Matthew Ahmann of Chicago, Ill., executive director of the national Catholic conference for interracial justice.

Dr. Hedgeman stated that speakers will focus on passage by Congress of "effective and meaningful civil rights legislation in the present session, without filibuster, immediate desegregation of the nation's

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EDITORIALS

Remedy the Disease

THE LEADERS of the "March on Washington for Jobs and Freedom" have shown both discernment and a sense of realism in giving jobs precedence over freedom in their demands.

The concept or relationship of freedom is by far the most confused, distorted and corrupted element in contemporary political, economic and religious propaganda.

Negroes rightly seek the end of their exclusion from commercial facilities. Their freedom to use these, along with the other objectives of the proposed civil rights legislation, is receiving the support of the churches individually and of the National Council of Churches in the demonstration and otherwise.

But there is no such thing as "freedom" in the abstract, unless one is speaking of such things as philosophical indeterminism or the quantum theory in physics. In human relationships freedom is qualified by concrete conditions: whose freedom?; freedom to do or be what?; freedom from what restraints or evils?

Senator Ervin of North Carolina has been the leading spokesman for the opposition to the civil rights bills. He is indeed unmindful of the Negro problem, or chooses to ignore it, but he is definitely not opposed to freedom. On the contrary, he feels himself to be the defender, indeed the champion, of freedom. He is defending the freedom of the private property owner against legislation which is an attempt, he says, "to regulate property, and to regulate persons in their choice of customers." His point of view being what it is, there is no reason for questioning his motive or his sincerity.

Is this defense of the "freedom" of choice primarily support for a political principle or an ethical ideal? In the specific situations with which the civil rights legislation seeks to deal the property owner will, in exercising his freedom of choice, exclude Negroes from among his customers. Does he do this because he is a racist, and considers Negroes inferior? Is it to exercise this freedom of choice, and to this end, that he risks his money, toils long hours, counts his costs, and bemoans his profits? Does the

property owner really prefer to choose his customers by the tint of their skin or by the tinkle of their pocketbook?

Though he will not admit it, Senator Ervin is just as discerning and just as realistic as the leaders of the march on Washington. The Negro market — buying power — is not now, and for a long time will not be, a good one. This is shown in a study released by the U. S. census bureau this month.

Of the total non-white work force, 83% is in low-paid occupations — blue collar, service and farm workers. Of the white work force 51% is in these occupations. Non-whites with four years of college have life-time earnings of some \$180,000, while whites with this education earn \$380,000. Non-white carpenters have life-time earnings of \$120,000; whites in the same occupation get some \$180,000. These are calculated on the basis of 1960 figures. In 1962 the average annual earnings of all whites were \$5,500; those of non-whites \$3,000.

These figures show that there are different levels of payment for the same productive effort, and that whites get the higher levels. They show that there is inequality in payment and that the non-white gets the disadvantage. They show that where a selection has to be made — where discrimination has to be exercised — it works in favor of the predominant group.

These figures do not necessarily show that non-whites are paid less merely because they are not white. They show only that the whites get the good jobs.

If there is in fact inequality in job payments then there are only two possible remedies:

- either all jobs are required to give the same return for equal work, or
- some of the whites must take some of the lower pay jobs (though they require the same qualifications and the same effort), so that an equal number of non-whites can get the better pay jobs.

If the present situation of unequal pay for equal work is merely a matter of nasty prejudice, in which case a premium is paid for white

labor even though it cuts into profits, then it should not be difficult to correct the situation by appropriate legislation. Thereupon the non-white income would make a market approximating the white market, and Senator Ervin's property owner would soon be less touchy about his freedom to choose his customers — after all, the dollar bill is green in anyone's hand.

If, on the other hand, the solution to the problem of unequal pay for equal work were to require the yielding by whites of the better pay job to non-whites, in exchange for lower pay jobs, then the bringing in of this solution will require nothing less than the advent of the kingdom of Heaven, which however, as Bishop Louttit has said, won't come in tomorrow morning, even if the alarm clock rings. Even though all sinless Christians — nevermind difference of doctrine and polity — were prepared to make the sacrifice, amounting to \$2,500 annually on average, there still would be too many sinful pagans — nevermind difference of philosophy and politics — who would resist this noble solution with sufficient ardor to prevent its realization.

The freedom demanded by the Washington marchers, and by all devoted to the cause, will become a concrete reality — as well as a necessary symbol — when the Negro has the job which the marchers also demand as a preceding condition. But Secretary of Labor Wirtz has pointed out that unless there are more jobs Negroes can get jobs only by knocking whites out of them, and in that situation we have the same problems that would need to be overcome in the matter of unequal pay for equal work.

As long as there are more people who are able to work than there are jobs — as long as the economic system cannot or does not use the productive capacity of all those who can produce — so long there has to be, of necessity, discrimination. Somebody gets the work, and the pay that comes with it. Somebody has to be out of work, and has to be kept alive by means other than his own productive effort. There is absolutely no basis in moral theology, ethics, or justice for a higher rate of unemployment among Negroes than whites. There is no reason why it should not be the reverse. But the reality is very simple. Since somebody has to be out of work, the question is, who will it be?

Posing the problem does not provide the answer to it. But no march on Washington will provide the answer if the right questions are

not asked. Marches, sit-ins, and blockades are hopeful signs of an aroused conscience and a sensitive heart. They are indicative of a forthright recognition of the symptoms of social illness. But they will lead only to cruel disillusionment if they are not followed by sound diagnosis and remedies for the disease itself.

Postscript to Montreal

By Jean Russell

Witness Representative at Conference

IT IS HIGHLY PROBABLE that the most unpopular man at the fourth world conference on faith and order was an Episcopal delegate, William Stringfellow, who practices law in New York City and is a member of the faith and order commission. Mr. Stringfellow achieved his unpopularity in part by arriving at the meeting in Montreal, Canada, six days late, making a major evening address seated and in ten minutes and in language which almost anyone could understand, and from then on making only brief appearances at the meetings dressed rather casually in white duck pants and beach sandals. Mr. Stringfellow's offense seemed to be at least twofold. With his person as well as with his speech and in press interviews he brought too much of the awful ugliness and terrible beauty of the world into what were rather staid, technical theological discussions. Others had spoken of the world, but no one else seemed quite to speak for the world — to be its embodiment or its advocate.

In the second place, William Stringfellow openly voiced the question which was in the minds of many of the delegates to the conference. This was whether or not ecumenical conversation is possible under the type of leadership and with the sort of procedures which see as one of the primary goals of theological discussion the producing of a certain number of documents of a certain length. Mr. Stringfellow's answer to this question was a rather flat and unhesitating "No."

It does seem a pity if the conference was stymied by procedure. It had great possibilities. Eleven years had elapsed since the third world study conference met in Sweden, and these eleven years had been spent in preparation for and with an eye on Montreal. A large number of comprehensive background studies had been done

and papers written on subjects ranging from such general topics as the nature of the Church to such specific ones as the ordination of women. The delegates arrived armed with thousands of mind hours and thousands of mimeograph machine hours in brown manila folders which grew heavier and heavier as the mimeograph machine mentality began to win the day.

The time certainly seemed propitious for such a conference. Speaker after speaker alluded to the Second Vatican Council and the steadily growing sense of openness toward ecumenical encounter and dialogue. There were five official Roman Catholic observers in attendance; delegates from the Orthodox churches were much in evidence with fifteen participants from churches in the USSR; the so-called "younger churches" were represented by nineteen delegates from Asia and Africa. Both the moment in history and a very broad representation from churches across the world should have contributed to an honest and searching discussion of those things which divide the churches in the light of the one who does not allow the church to be divided.

Humanity Violated

SUCH A DISCUSSION can take place, however, only when there is great patience and love and an earnest desire to hear one another. Such a discussion cannot take place when leaders and discussants are tyrannized by a time schedule geared to the production of so many words that "can be said together." The almost inevitable result is what one person at Montreal called "camel theology" — a sort of lumpy, bulgy, miss-happen mass of words with almost no coherence within or among the documents produced. What is of much more importance, however, than the production of poor theological documents is that in such an atmosphere, humanity is truly violated. When there is not time to hear one's brother out, then he must be shut up, and parliamentary procedure must rule rather than charity or the Holy Spirit.

Whether the fourth world study conference on faith and order foundered on its own procedures or whether its ill chosen procedures were symbolic of a deeper malaise is open to question. William Stringfellow was only one of any number of young theologians who voiced grave discontent with what seemed to be an attempt to discuss theological questions in a vacuum — with a sort of underlying assumption that theology as a science is unrelated to the world. Newspaper-

men and dissident delegates were reassured time and time again that faith and order is only a part of the World Council of Churches, and that such matters as race relations, nuclear disarmament, refugee resettlement, etc. are the proper concern of other commissions of the World Council. That there are specialized commissions with specialized concerns would seem to be quite proper. What would seem to be improper (and unprofitable) is the attempt to discuss any theological issue (which could be any issue at all, apostolic succession, birth control, or what have you) without seeing it in the context of the whole of theology — or to engage in theological discussion which is not firmly rooted in a knowledge of the world which is the locus of God's concern.

The Ministry

A NOTABLE EXAMPLE of the result of fragmented theological discussion took place at Montreal in the study section concerned with the ministry of the church. The working paper as well as the final report of this section was entitled "The Redemptive Work of Christ and the Ministry of His Church." Yet the members of this section were told that they must confine their discussion to the function and authority of the ordained ministry. Certain members of the section made the point time after time that the ordained ministry could only be discussed in terms of its place in the laos which in turn could only be understood in the light of its relationship to the world which was and is the object of the redemptive work of Christ. This point of view never prevailed except that the words "world" and "laity" were inserted in the final document at various points.

It is also significant that a paragraph was placed in the foreword of the report which reads: "Any fuller account of the doctrine of the ministry would have to be placed within the context of man's total existence in the world of which Christ is redeemer and Lord." What seemed obvious to some section members was that any discussion about or any account of the ministry would have to be placed in such a context if one were to avoid an un-biblical and involuted doctrine of the ministry.

In The World

THE STATEMENT of William Stringfellow's which was most widely quoted by the press was that modern man does not care a hoot about the

faith and order movement because faith and order apparently does not care about him. This is probably untrue. What is more likely true is that some of those within faith and order have a doctrine of creation and redemption, of the church and the world, which, if not unsound, is at least too narrowly conceived for a world come of age. The only theology which has significance is that which takes into account the world into which the Word was spoken and in which the Word is present. The Word which is Jesus Christ is already present in the world, and this Word is present in the church only to the extent that the church is in the world, acknowledging,

pointing to, and glorifying this prior presence. The church (or faith and order, or the ordained ministry) is not the bearer of the Word so much as it is the discernor of the Word, and this is the knowledge which safeguards it from religiosity and self-idolatry.

The fourth world conference on faith and order may have to wait a decade for realistic evaluation. It may have been a piddling success, or it may have been a magnificent failure. The church and the world need theologians, but only theologians who need and know the church and the world.

PROPER RELIGIOUS POSTURE

By Lee A. Belford

Professor at New York University

A PERSON WHO APPROACHES LIFE FROM A BIBLICAL VIEWPOINT KNOWS THAT GOD CARES FOR HIM

A HINDU SWAMI said to a person about to leave for India, "I shall look forward to seeing you when you return for what you will see and remember will tell me so much about yourself."

How profound he was! We are confronted with a multitude of facts everyday of our lives, not all of which we could possibly remember. Our minds have an amazing capacity to choose certain things for preservation while discarding the vast bulk. This is true even when it comes to writing examinations, provided any sort of creativity is allowed. A student reveals as much about himself as about the basic content of the course for which he enrolled.

Religion is concerned with developing a posture toward the world, a mental and spiritual attitude which see certain meanings in life that would not otherwise be apparent. This is merely another way of saying that a religious person sees things differently.

What is a human being? He could be defined as a conglomeration of chemical components. He could be described as merely an animal. He could be defined as a soul searching for his spiritual completion, as he is so often defined in

the east. Or he could be described in Biblical terms, as a being created from both the dust of the earth and the breath of God. How man is defined depends upon the viewpoint.

What is Philosophy?

PHILOSOPHY can be a quite formal and academic discipline in which the student attempts to detach himself emotionally from his intellectual pursuit. To be a good student he must be objective. He must seek to know what is true not only for himself but for everyone else as well. How does he know unequivocally that something is true, and how can he prove it?

There is only one method that is universally accepted and that is the empirical method, a method of demonstration where cause and effect are seen in an immediate and direct relationship. The catch to the whole matter is that you can use the empirical method only for dealing with limited types of data. You cannot use it for dealing with the meaning of life.

Philosopher specialists have given up the quest for an all-embracing system that makes sense

out of the bits and pieces of experience. All they do, all they pretend to do, is to isolate and analyze. Like pieces of a jig-saw puzzle, they view each piece of data from right to left and left to right; up and down and down and up; front and back and back and front. There is no attempt to see what the puzzle would be like if all the pieces were put together in proper relationship.

But even a professional philosopher, a modern philosopher specializing in the analysis of words, has a viewpoint toward life. He is not content to leave all of man's experience as a random assortment of unrelated pieces. He puts them together in some shape or form. The way he puts them together, what he chooses to remember and what to forget — these show what sort of philosophy of life he has.

Two Views

ONE VIEWPOINT is naturalistic. It assumes that the universe needs no supernatural explanation but is self-explanatory. It assumes that the world is self-existent. It assumes that there is no purpose for the world and no transcendent meaning that gives purpose to the individual. This viewpoint sees human values, moral ideals, and conduct as merely determined by man's organic structure, or needs characteristic of the human animal.

Another viewpoint is the biblical. Here nature is disenchanted, as Max Weber would express it. Man is in nature and a part of it but yet is not completely submerged in it. He can transcend nature, aspiring to be what he is not, hoping for a world that is not.

An ape can be disciplined to do certain things through the hope of reward or the fear of punishment. If he fails to do what is demanded of him, he may cringe in fear of punishment or become angry that the reward is to be denied him. He never says to himself, "I am a bad ape." An ape is within nature and a part of nature.

But a human being can say to himself, "I have done wrong. I am guilty." Human beings, because they have a conscience, rise above nature. They rise above nature when they dream of a utopia, a time when men will live together in peace, serving each other in a situation of love. They rise above nature when they willingly die for ideals and principles because they know they are right.

According to the biblical viewpoint, man is made in the image of God. Underlying all reality is the great transcendent referent, God. God created the world and all that therein is. There-

fore there are no mere natural events. Each event in nature is viewed in the context of man's relationship to God. For example, a person becomes ill. His illness is caused by a virus or some other natural agent. There is complete agreement so far with the naturalist's viewpoint.

But from the biblical viewpoint, the illness is accepted with an additional interpretation. The illness may be viewed as an opportunity for God to teach humility, or sympathy for others who are sick, or as an occasion to reflect upon the meaning of life. Above all else, a person who approaches life from a biblical viewpoint knows that he does not suffer alone for God cares for him and, in a sense, suffers with him.

The biblical posture is one viewpoint toward life. Admittedly there are other viewpoints. Whether they make as much sense out of the totality of man's experience is another matter. Certainly the student in his process of maturation should be able to clarify his viewpoint, and this means thinking through the full implications of what it means to have a philosophy of life.

Good old God —

Dear old God —

You see, we no longer need you at the planet.

We've consulted experts.

We're streamlining operations.

We won't forget you founded the firmament,
Built it from nothing to a thriving business.
Your Name will never die—it's a household word!
We'll put a bronze plaque in the vestibule.
But now we'll get along all right without you.
You're getting on in years, God.
You need to take it easy.

Now we want you to stay around here, God.
You're always a good influence on youth.
You lend an atmosphere of righteousness.
(We've got to keep our moral banners flying.)

But let us run things, see?

We'll build you a brand-new house, God,
Split-level, with a gameroom in the basement.
(Those old high ceilings are so hard to heat.)
We'll hire a trained staff to look after you.
Our wives, of course, will volunteer to help.
We'll send you flowers, and some of us
Will come and visit with you every Sunday —
That is, whenever we can find the time.

You understand, God?

No hard feelings, eh?

— E. R. Noice

IS LOVE IRRELEVANT?

By Carolyn A. Cowap

Churchwoman of New York

WE NEED TO LOOK AT THE PROBLEMS FACING THE WORLD IN THE LIGHT OF THE CROSS

"IT'S ALL VERY WELL to have a lot of high-sounding ideals about how men should behave to each other and about how wicked we are not to be putting into effect some of the things we're supposed to believe as Christians. But in a power-struggle like this, ideals won't work. Practically speaking, love is irrelevant."

There aren't very many Christians who would actually speak those words aloud, but it is obvious from our actions — and lack of action — that deep down it is what we think. We deplore the "godless atheism" of communism and talk proudly about the freedoms of democracy. But at the same time we become more and more inclined to sit back and let our government make our decisions, and never question whether we shouldn't have attempted to influence those decisions so that they would be made on a moral basis. We take refuge in the old plea that "It's too complicated; I don't know all the facts; only the president (or congress, or the military) really knows what's going on."

Now, it's quite true that we don't know all the facts. It is another question whether we should not insist that the government make available to this "free" society much of the information that, for us, is buried in secrecy, but is well-known by our potential enemies. Be that as it may, at the moment there are many crucial areas where a layman's knowledge cannot help but be incomplete and somewhat hazy. A layman's knowledge of facts, that is.

What of Morals?

BUT THERE IS another area in which we, as Christians, are supposed to be fairly well informed: morals. It is highly unlikely that the early Christian martyrs hesitated to take their stand in the arena because they didn't know exactly how many lions the Roman authorities had. It is also obvious that they did not decide, en masse, that since the emperor thought they

should sacrifice to the Roman gods, they should do so because "the emperor knows best."

Irrelevant, even irreverent? Not really. That is what most of us said last spring when President Kennedy announced the U.S. resumption of atmospheric nuclear testing: "Well, we don't know how far ahead of us the Russians have gone in their test series, so we'll just have to take Kennedy's word for it that it's necessary."

No moral reaction at all, just "How many lions?"

It is a sickening fact that not one single question was asked on the floor in congress when this decision was made. It is a sickening fact that the representatives and senators were not driven by an outraged cry from their Christian constituents, to take some action on what is a moral question: have we the right, whatever the military necessity, to poison the world's food and atmosphere? It is a sickening fact that only a few scattered Christian leaders made any public statement denouncing this decision. Love was irrelevant to the problems of military power and the arms race.

Cost of Defense

HOW MANY of us know that in 1961 the "defense" expenditure was \$47,494,000,000., while the total non-military foreign aid figure was \$1,810,000,000.? (58% and 2% of the total national budget, respectively.) Were the figures too staggering for us to make the effort of imagining what that defense money could do in areas of the world where people are literally starving to death? Through the share our surplus program, one dollar will send three hundred pounds of food abroad, and distribute it where it is needed. Individuals, of course, support this program. But as individuals we allow our government to spend nearly 60% of each tax dollar on armaments and 2% on economic foreign

aid. Too bad if those children over there are dying; it must be a comfort to them to know that the U.S. is strong enough to protect their "freedom."

Naturally, anyone who talks this kind of "idealism" is immediately attacked on the ground that "it isn't practical." Let us take a straight look at the results of some of the "practical" ways we have responded to the threat of communism in the world.

We believe that there is a "communist conspiracy" to take over the whole earth, starting with the undeveloped nations, and finally reaching out to gobble up the great bastions of democracy. How do we fight this conspiracy? In practically every case, we have supported right-wing dictatorships (Spain, Portugal, Cuba, etc.); often we have gone so far as to use military force or aid (Iran, Laos, Guatemala, Nationalist China, Lebanon.)

We didn't care how these governments ran their countries; all we demanded was that they be stoutly anti-communist and "on our side." When, as in Cuba, the people finally rose against them, desperate from generations of being kept down in the dirt by a tiny group of fabulously wealthy landowners and foreign investors — when this happened we threw up our hands in horror and talked about the "red conspiracy."

One doesn't have to be a communist to be dissatisfied with a system that allows thousands to starve while the few live in gold-paved places. One doesn't have to be a communist to want to change such a system (presumably a Christian might want to change it too). One thing is sure, however: if communism is the only system that holds out a promise for a better state of affairs, then most people will become communists to get it.

In most of these countries, there was and is no other choice, as far as the people could see. They had suffered under their old regime, which America had supported. Now they were free, and all America could do was to shout about communism. We warned them that they would lose their freedom, and when they answered that the freedom they wanted was from hunger and foreign control, we had no counsel for them except that they mustn't go communist. With every other path closed, with no alternative offered, they went. How could we expect them to do anything else?

That was our "practical" solution. Love is completely irrelevant in this game. We backed

(and are still backing) repressive dictatorships because we want to protect our military bases and business interests. We don't care enough about the people of those countries to risk losing such important material possessions. Let's look at what could have happened in Cuba, as a recent example, if we had been impractical and idealistic enough to do something about the people, instead of worrying about the things.

What About Cuba?

BEFORE FIDEL CASTRO won his revolution, more than 90% of Cuban electricity and telephones and 40% of Cuban sugar production were controlled by American interests; 85% of Cuba's farmers did not own their own land.

The average life expectancy of a Latin American is thirty-five. In 1950, only 5,000 children began the eighth grade — in all of Cuba. The country existed miserably on one crop — sugar. Only one crop, because that's all the foreign investors wanted to grow there; the Cuban people had to import 70% of all they ate.

Not unnaturally, they didn't like America, and they most particularly didn't like American business. After the revolution, American-owned property was seized by the Cuban government, and almost immediately the necessary land-reform measures began to be enacted. Of course American opinion was revolted by the fake trials and mass executions, although it had remained strangely unmoved by the same things when Batista did them. But the real reason this government so quickly turned against Castro and started economic war by cutting our sugar quota, was because the material possessions of Americans had been taken away.

We didn't pause to think that maybe there had been something a little unjust in the ownership of more than half of the arable land by foreign interests, that maybe we should aid Cuba in righting this injustice. We simply cut the sugar quota, slapped an embargo on American-Cuban trade, and sat back to wait for economic chaos to overthrow Castro. We chuckled gleefully over reports of increasing food shortages and growing unemployment. We had nothing to offer the Cuban people in place of Castro's government, except the obvious intention of taking back all our property and settling down to business as usual.

Ideal Solution

SUPPOSE WE had been idealistic, and said instead, "Okay, Cuba. You've taken our property,

and we expect a decent reparation for it, but you are obviously not in a position to pay it now. We will increase our trade with you, we'll send technicians to help you improve your industry, we'll give you a good big long-term loan to tide you over this very difficult time of adjustment and change. We'll do all these things because we don't want you to join the communist bloc — for all our sakes, including yours — and because we acknowledge our share of the blame for the conditions under which your people lived — and died. Now we'd like to try to help you develop as a truly independent nation, unfettered by foreign control, and we'd like to try to prove to the world that this can be accomplished by democratic means."

Suppose we had said that, and then set out to do it? But we didn't; we let the Russians try to do it instead, by communist means. In this case, an open admission of our guilt and a genuine concern for the welfare of the people who make up Cuba would have resulted in a practical plan that could have worked. Instead we now have to worry about a Russian base in the Caribbean.

Why didn't we take the other course? Were we afraid that maybe it wouldn't work, that maybe the only way to quick development in Cuba is communism? Is that what we're afraid of in all the undeveloped nations? Or were we so blinded with wrath at losing our business investments that we never thought about the people at all? Will we ever think about any of the people anywhere in these poverty-stricken nations? Once money enters the picture, is love irrelevant?

Cuba has been discussed at such length because it is an excellent example of our conduct of foreign affairs and of what happens, in purely practical terms, when our moral sense takes a holiday. We can thank God that we are not yet as adept at fighting fire with fire as are the "godless communists." What can we fight with, then? The waters of compassion, perhaps?

We must accept, as Christians and as Americans, our guilt for allowing such basic injustice to exist, and for helping it to go on existing. Cuba is only one example. The struggling new nations of Africa, Asia and the Middle East, as well as Latin and South America; the United Nations and development of true world law; the space race; South Africa; above all, genuine disarmament — these are all areas which we must be concerned with, all problems it is our duty to help solve.

What You Can Do

BUT THE CRY goes up, "What can I do? I don't know the facts; the things are all too complicated for me to understand. Besides, I'm only one person." All right, what can we do?

First, let us examine our position as Christians. Do we truly believe in a loving God acting out his designs, through us and by us, in history? Do we truly believe that we have free will, and that we can choose either to thwart or to further his plans? Do we truly believe the lesson of the cross, that love is the most powerful force in the world, the only weapon that can turn hatred aside and transform it into love? If the answers are yes, then how do we apply these beliefs?

We must beware the trap of "unknown facts" and refuse to delegate our consciences to the government because we "don't know enough." We must turn away from doubt and stand firm in the arena on what we do know about — right and wrong. If we believe that only love can triumph over hate, if we know that carrying a loaded gun does not convince people that we love them, then we must demand that our government function on the same principles and abide by the same morality. We must not be distracted by the argument that the other fellow has a gun too: morality is not a relative thing; the end does not justify the means.

Brothers in Christ

IF WE BELIEVE that all men are truly our brothers in Christ, then we must insist that our government act in the best interests of those men, and stop planning our foreign policy on any other basis at all than on that of concern for the world's peoples. And we must remember that these peoples are not primarily concerned with what kind of political system will feed them, as long as they are fed, and so be willing to aid any country, communist or not.

In other words, we must start acting out the faith we profess to believe. We know, no matter what economic statistics are thrown at us, that it is plain wrong for us to allow food to rot in storage when people are dying for lack of that food.

We know, no matter what military and scientific jargon is thrown at us, that it is wrong to arm and plan for a nuclear war that would devastate most of God's creatures on this earth.

We know what right is, and we know what

wrong is, once we allow ourselves to look at these questions in the light of the cross.

Of course there will be risks, of course there will be accusations of "communist", of course we may not succeed immediately in making morality the keystone of world affairs. But as Christians, we must try.

Acquiescing in our country's immorality, taking refuge behind a plea of ignorance, is abetting the sin, and we will answer for it. But acting, by means of letters to Washington and newspapers, by public demonstrations, by re-

fusing to work or hold stock in armaments firms, by parish prayer, by a clear stand for peace made by laymen, clergy and bishops — this is what we are called to, this is what we are here for.

Picture a world in which man truly cares for man, a world in which war is abolished and missiles beaten into ploughshares. Picture this world, pray for it, act for it. Not in any battle between political ideologies, but only in the struggle to do his will, do we have Christ at our shoulder and as our ally.

Then we cannot lose, when we insist with him that love is the only relevant thing.

- NEW BOOKS -

Kenneth R. Forbes
Book Editor

Do-it-Yourself Parent by Richard & Margery Frisbie. Sheed & Ward.
\$3.95

There is very little in this solid, varied and challenging book that is not worth reading — something that can be said truly of very few on any subject.

Here is the entire first paragraph of our authors' preface. "This book is dedicated to the proposition that all a parent can expect his child to get out of school is exposure to reading, writing, arithmetic and chicken pox. Our position may sound unfair to a great many dedicated and talented teachers, but for reasons we shall examine in detail later, it makes a practical policy for all parents who want their children to possess an education. If your child attends a mediocre school, his education will be largely in your hands. If he attends a superior school, the efforts you make to assist in his education will bear fruit all the more abundantly. In either case, every parent who has the capacity to read books ought to be working with his children constantly."

Following this, the two parents who wrote the fourteen chapters composing this book proceed to lay it on the line to show us just what we can do about all the difficulties we shall meet, both in our own households and in the community at large where we may be called on to help. One may wonder how Mrs. Frisbie (author), who apparently has seven children of her own, to whom she dedicates the book, can have the time

and strength to join with her husband in producing this book.

The headings of the chapters of this book reveal the important kind of subjects that the authors have chosen to deal with: *The Do-it-Yourself Parents Tool Kit* urges whatever a family can afford in equipping the tools like audio-visual things and most careful in choosing programs that are on the air for the general public — like tv and the radio. And it is notable that the authors do not stop with this good advice, but give precise information as to just what the tools are and what they cost. This is characteristic of the whole book.

Another chapter heading is *Music Any Number Can Play*. Here one finds information about musical instruments — their use and cost; and a huge list of musicians — all the way from the classic names like Beethoven, Brahms, and Tchaikovsky whose music children love, to the present day singers, whose names the youngsters know without any teachers help.

It's a book which must be owned — like any other valuable research item — for the vital information is so immense that borrowing from libraries is not adequate. May we hope for the success of the search for four dollars!

Six Saints for Parents by Rosemary Haughton. Sheed & Ward. \$3.95

Six little biographies, to be useful for any sort of parent to read, for among the half-dozen, you will discover problems encountered and successfully dealt with. The three men saints you will find have very familiar names and their life stories are fascinating because of the skill Mrs. Haughton has used in recording them. *The Father of God's Son*

is, of course, St. Joseph. *Rake's Progress* is a startling title, and St. Augustine really lived up to it — in the days of his youth. Equally famous, but in such a different story, is *The Bright One* — St. Thomas Aquinas, the world-famous theologian who taught the clergy, lay folk, brilliant and stupid alike. His outstanding quality of character was that he really loved people.

The reader will be interested to know that the author who writes books for grown-ups and children alike is especially equipped for dealing with children, as she has nine of them herself and cares for them single-handed and they all live together in a big Yorkshire farm house!

The Historian and Character by David Knowles. Cambridge University Press. \$8.50

This book is a collection of essays by Dom David Knowles which is being presented to him by fifty-odd of his colleagues, friends and pupils on the occasion of his retirement from the Regius chair of modern history in the University of Cambridge. Many of us associate the name of David Knowles only with those magnificent volumes which show us so brilliantly the life of the religious orders in England which was and is his main field of historic interest. But these essays are works of his which show — especially in the first article that gives its name to the entire book — the author's constant concern with people and personalities and his interest in medieval thought.

How true it is that any reviewer of books will wish ardently that every book they read were written with the simple and noble English with which Dom David Knowles has honored all his books.

WASHINGTON MARCH

(Continued from Page Six)

schools, and ask an end to police brutality directed against citizens using their constitutional right of peaceful demonstration."

Public Works Program

Leaders of the march will stress the need for "a massive federal public works program to provide jobs for all the unemployed (Negro and white) and federal legislation to promote an expanding economy," Dr. Hedgeman said.

In the legislative area, support will be expressed for "a federal fair employment practices act to bar job discrimination by federal, state, and municipal governments, and by private employers, contractors, employment agencies, and trade unions."

Speakers will also seek "broadening of the federal fair labor standards act to include the uncovered areas of employment where Negroes and other minorities work at slave wages."

Dr. Hedgeman pointed out that politically the march is non-partisan. "Neither funds nor organized participation will be accepted from political parties," she said.

She revealed that the six civil rights groups had invited participation only from established civil rights organizations, from major religious and fraternal groups, and from labor unions.

"Expressly rejected," she said, "is the aid or participation of totalitarian or subversive groups of all persuasions."

Protestant and Orthodox churchmen attending the march have been told that at the as-

sembly, "there will be other faiths and some of the general public who may have given up the church."

"Our presence, and witness," the churchmen were told in a circular sent them by Dr. Spike, "become more significant as we come into this larger community." He said that many Washington churches will be open during the march to welcome those who would like to pray regardless of faith.

Trained Marshals

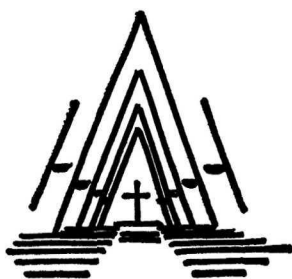
To cope with the unprecedented mass of people expected to participate, participating groups will provide their own trained marshals for security. The Washington police and the U.S. government have promised full cooperation in controlling traffic, maintaining order, and providing comfort and first-aid stations, Dr. Hedgeman said.

She urged, in concert with leaders of the civil rights groups, that all participants plan on arriving in the morning of Aug. 28 and prepare to leave the capital before night fall. Participants were also asked to come provided with box lunches and water. They were discouraged from bringing children under 14 years of age and those over 14 should be accompanied by a parent or guardian.

Episcopal Plans

The Episcopal Church is participating as an integral part of the National Council. The Rev. Cornelius Tarplee of the division of citizenship is maintaining an office at the diocesan house, Mt. St. Alban, Washington, and is coordinator of the Episcopal marchers.

Though people are urged to return home following the demonstration, it is recognized that those coming from a dis-



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tance may not be able to do so. Tarplee has therefore a hospitality committee which will help find overnight lodging if necessary. Indeed the vestry of St. Michael and All Angels, Adelphi, Md., voted to extend

hospitality of the parish to "one busload of persons" attending the demonstration. Also a number of downtown Washington churches of all denominations have made plans to assist marchers.

Low-Down on Right-Wing Crusade Given by Catholic Editor

★ The managing editor of a Roman Catholic newspaper charged that the anti-Communist Christian Crusade was "neither very anti-Communist nor very Christian."

Stan Twardy of the Oklahoma Courier, newsweekly of the Oklahoma City-Tulsa diocese, said the fifth annual convention of the organization headed by the Rev. Billy James Hargis "struck me as the most sickening exploitation of religion for fund raising and the cause of extreme right-wing lunacy."

Although Hargis heads the Crusade, Mr. Twardy said, the convention was dominated by former Maj. Gen. Edwin Walker, who upon being ousted from his European command for political indoctrination of soldiers resigned from the army.

"Mr. Walker sees the triumph of communism epitomized in 'that man Kennedy' and in the Negro 'trouble-making and agitation,'" wrote Mr. Twardy.

Walker is quoted as saying to the crowd: "The best thing for

the (Negroes), for their own good, is to be separated."

The ex-general told the crusade convention that Mr. Kennedy and the three preceeding presidents (Eisenhower, Truman and Roosevelt) "were all Reds," Twardy reported. Walker then added that a chief state department planner was a traitor and that the Supreme Court "is a tool of communistic and atheistic conspiracy to destroy America."

The right-wing leader from Texas also lashed out against psychiatrists (he underwent psychiatric tests when he faced charges of complicity in the race riots at the University of Mississippi) the Rockefeller and the Kennedy families and former Vice President Richard M. Nixon.

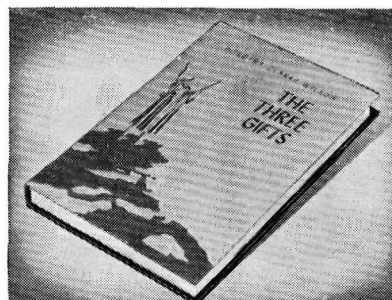
Another speaker quoted by

Twardy was Robert Welch, president and founder of the John Birch Society, "who sounded like a retired candy salesman giving a travelogue to his hick-town folks back home."

Welch, he reported, said that Christians should have no scruples about exterminating Communists because "if they are truly Communists, they cannot be thought of as human beings."

The Birch Society leader, according to the Oklahoma City editor, gave a rambling speech in which he fumbled in his pockets for cards carrying anecdotes suitable to his topic. "The reason I seem so confused is that I am confused," he told the crowd.

"But the audience was patient with its hero," said Twardy. "A handful of people marched out



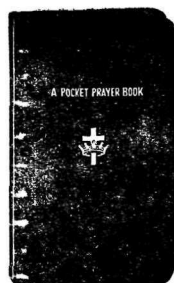
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in disgust. Even ex-general Walker got tired listening to the rambling speech, left and nervously paced the hall."

Twardy said he was "frankly surprised" to see former Gen. Richard Moran associated with the "rantings" of Walker.

He described Moran as a "devout Catholic and a member of the Knights of Columbus" who sees his "new vocation as a right-wing campaigner as a continuation of his military career and renewed opportunity to serve his country." Moran, he added, claimed in a speech that the joint chiefs of staff had been "muzzled" by politicians "soft on communism" and urged his listeners to send right-wing literature to men in the armed forces.

The Catholic editor said that Hargis, in an interview, "sounded much more reasonable and moderate in his personal views," as compared to others with whom he shared the Crusade platform.

"Unlike Mr. Walker, he readily admits that the racial crisis is not only the product of Communist agitation. (When trying to say it in public, Dr. Hargis was rudely interrupted by the ex-general who shouted that there were no two sides to the racial problem: 'It is all a Communist plot!') Dr. Hargis

would like to see the racial strife settled peaceably at the conference table on the local level without federal or foreign pressures."

He said the clergyman was proud that he had never tolerated anti-Catholic or anti-Semitic outbursts and claimed to have many Catholics among his followers.

Mr. Welch also reported that "we have many Catholics" in the John Birch Society as he gave an interview to Twardy. The editor commented in his story: "I thought how unfortunate it was that his lunatic fringe had succeeded so well where the teachings of Christ had failed to make any inroads."

In assessing the audience, Twardy described them as "frustrated, middle-aged fanatics, roused to hate, who had

found in their dull life a vocation to 'save' the U.S."

"In sum," he wrote, "it seemed that the banners of 'Christian crusading' and extreme conservatism have rallied a lot of malcontents, ignoramus and well-meaning fundamentalist Christians. It was a pity that instead of Christian love, the 'Crusaders' spouted only hatred and, instead of a genuine effort to understand and oppose communism, there was so much character assassination, irresponsible name calling, and lunatic ranting."

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Frances Graff

Churchwoman of San Gabriel, Cal.

The Witness has provided much spiritual nourishment this past year, in its articles and meditations, as well as providing articles of timely and informational significance, and I, for one, appreciate it very much.

I have been wondering if, a hundred years from now, (if our Lord delays his coming that long), the theologians of that day will not be saying: "The practice of confirming people in the post reformation church, without the experience of repentance, confession, and absolution, was one of the greatest heresies that has ever been perpetrated by the people of God"?

I do wish the church could take a long, hard look at the scriptural references to baptism and confirmation, and then compare it with much that surrounds our present-day practices, and the place of repentance and confession in these two sacraments.

We hear a lot about our being a Bible-centered church but there is much that we do not believe. Is it any wonder that we fail to understand the role of the Satan in human beings and in the affairs of our beloved church?

Since I have been having some personal experience with "confession" which unfortunately seems to be tied up in many people's minds with "churchmanship", I am finding that in truth, the desire for "churchliness" increases as a result of a deeper spiritual reach. I believe there are others who are having this same experience, although not

all of us grow in the spirit in the same way, at the same rate, nor in the same depth, level or plane.

It is deeply gratifying to be an American Anglican and to be allowed grazing ground which is rich, fertile and nourishing. Thank God for change, for growth and for freedom to grow in knowledge of him.

Thank the editorial board for the wonderful service you are performing for "us sinners".

John H. Woodhull

Churchman of Buffalo, N. Y.

Thank you for reminding us of the good Greek word "Deisidaimonia" — like all Greek words, it says so much. For it means "fearing the gods" and that can be equally "piety" or "superstition."

You publish contributions from truly distinguished men—Robert Miller (whom I shall miss very much) Benjamin Minifie, Gardner Day, Corwin Roach.

Let us hope this is truly a post Constantinean era; and that when the church is freed from that awful incubus which has choked it for so many centuries, it may for the first time rise to do its real work of Jesus in the world — and that for the first time there will be a Christian era.

Ralph A. Bell

Churchman of Hartford, Conn.

There is a great need for the application of Christian principles to our international relations. "Love thy neighbor as thyself," a Biblical injunction, applies to nations as well as to individuals. Our own country could well apply such principles. The fact that we operate under a different economic system from that followed by some other nations should not make us hostile to them. There is

no good reason why we should be continually saying that we cannot trust them.

The continual preparations for war in which we have been engaged for some years have already changed our weather pattern according to eminent scientists. An unusually cool and dry spring and a hot, dry summer have been said to be the result of the testing of H-bombs. So we seem to be reaping the results of our anti-Christian policies.

It is not too late for us to turn to Christian attitudes and to "treat our neighbor as ourselves." Let us hope this will be done without further delay.

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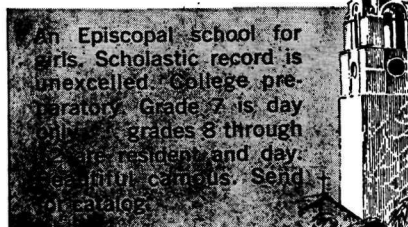
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