

The + WITNESS

APRIAL 16, 1964

10¢



MINISTERING TO THE SICK

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THE FANATICISM OF THE SELF-SATISFIED

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In Leading Churches

NEW YORK CITY

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For Christ and His Church

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By Hugh McCandless

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By G. A. Studdert-Kennedy

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By Gordon T. Charlton Jr.

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Tunkhannock, Pa.

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munion; 11 Morning Prayer and Sermon
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Evening Prayer.

Story of the Week

General Douglas MacArthur Gets Tributes of Church Leaders

★ Douglas MacArthur was praised by a bishop of his church as "a figure of commanding stature" who "became the very symbol of that military sense of honor which he so much revered."

Bishop Horace W. B. Donegan of New York said: "Rarely in history could the commander of a conquering force risk being judged by the people whom that force had defeated; MacArthur could! When the histories of all nations are completed, our own will not be the poorer for so gallant an achievement."

The reference was to Gen. MacArthur's widely-hailed direction of occupation moves that led to dramatic reform and recovery in Japan.

As thousands of tributes to the late commander were issued, his reputation as a "praying fighter" and "Christian soldier" were widely recalled.

In 1955, as he was honored for these attributes by the diocese of Los Angeles, the general referred to the question of declaring Christianity as the national religion of Japan.

While the Japanese might outwardly comply, he told clergy and laymen at a diocesan luncheon, their compliance would have been superficial. So he said he decided to free all religions from political domination and attempt to weld Chris-

tian concepts into oriental faiths instead of imposing the "conqueror's creed."

"I am a Christian and an Episcopalian, but I believe in all religions," he said. "They may differ in form and ritual, but all recognize a divine Creator, a superior power that transcends all that is mortal."

The Autobiography

The Rev. Ralph A. Weatherly, rector emeritus of Grace Church, Kingston, Pa., in commenting on General MacArthur's autobiography, said that it was written "clearly, beautifully, as an aristocrat. We are proud of him. He is his own hero in his autobiography but unlike others he deserves to be. He tries hard to be modest. He was, however, first and most important, nearly everywhere he lived. His courage and keen judgment compel admiration. He writes to arouse patriotism in America. That he was a grand example of bravery, diplomacy and action is incidental. If at times he strays from accuracy or decides incorrectly, he is apt to confess it. He is a great hero, a grand old aristocrat, a gentleman romantic, discreet, typical of our best. Thank your God for Douglas . . ."

Gen. MacArthur's reliance on Christianity in his direction of

the Japanese occupation were seen as early as December, 1946, when he wrote to Louie D. Newton, then president of the Southern Baptist Convention.

From its inception, he said, the occupation featured a "minimum display of allied force. While its course has been firmly charted toward the achievement of our political objectives, progress has rested more upon the application of those guiding tenets of our Christian faith — justice, tolerance, understanding — which without yielding firmness, have underwritten all applied policy, than upon the power or threat of allied bayonets."

In following years, the General was praised on many occasions for his efforts on behalf of Christianity in Japan. In 1947, Japanese Protestant, Catholic and Eastern Orthodox leaders formally thanked him for "sympathetic and timely aid in helping us solve both our spiritual crisis and our problem of food shortages."

The general also was honored for his call for increased Scripture distribution in Japan, a move which brought him the first Gutenberg Award of the Chicago Bible Society in 1952.

And last October, Dr. Nobushige Ukai, president of the International Christian University in Japan, called on the general in New York and expressed appreciation for his efforts in establishing the institution,

then celebrating its 10th anniversary.

The body lay in state in the rotunda of the Capitol in Washington and in the new MacArthur memorial in Norfolk, Va., the city he selected as his home by choice. After services in St. Paul's Church in Norfolk, the body was entombed in the memorial's rotunda.

The general reportedly established his attachment to Norfolk in 1951, when the city created a small memorial garden at the former home of his mother. She was a worshipper at St. Paul's.

A memorial service also was held in Little Rock, Ark., where the general was born on Jan. 26, 1880.

The general's only return visit to his birthplace was in 1952, when he visited Christ Church, where he was baptized.

He had been in contact with the church in the interim, however. In 1942, the rector of the church, looking through old parish files, discovered the general's yellowed baptismal certificate. He later cabled Easter greetings to the general and received the following reply:

"At the altar where I first joined the sanctuary of God, I ask that you seek divine guidance for me in the struggle that looms ahead."

Build Me A Son, O Lord

A prayer composed by the late general will live on as a spiritual legacy to his son Arthur, 26.

The prayer, composed when the soldier-statesman was heading out-numbered U.S. forces in the Philippines in early 1942, was said many times at morning devotions, according to his longtime military aide and biographer, Major General Courtney Whitney.

Following is the text of the prayer:

Build me a son, O Lord, who

will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

Build me a son whose wishes will not take the place of deeds; a son who will know thee—and that to know himself is the foundation stone of knowledge.

Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

Build me a son whose heart

will be clear, whose goal will be high, a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

And after all these things are his, add, I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

Then I, his father, will dare to whisper, "I have not lived in vain."

Property in Alaska Destroyed But Missionaries All Safe

★ Episcopal missionaries and their families in earthquake-damaged Alaska escaped injury during the mighty tremors that shook the state on Good Friday.

This was reported by Bishop John B. Bentley, director of the overseas department. The no-casualties report was given to Bishop Bentley by Mrs. William J. Gordon, wife of the missionary bishop.

From his telephone conversation with Mrs. Gordon, Bishop Bentley said that the one Episcopal rectory, church and parish hall in Valdez are total losses. The Rev. Dennis Walker and his family, however, escaped harm. At present, Mr. Walker is at Glen Allen with the evacuees from Valdez while his wife and children are in Fairbanks with the Gordons.

In Anchorage, the two Episcopal churches there received some damage. The Rev. Norman H. V. Elliott and his family were forced to move out of their home, but they have found shelter elsewhere. The Rev. Alexander C. Zabriskie Jr., and

his family are without heat and water but water is being supplied by tank trucks.

"No direct word has come from the Bullocks (the Rev. Donald M. Bullock) in Kodiak," Bishop Bentley said, "but we have reason to believe that they, too, are safe. Planes are landing at Kodiak and the only help for which they have asked has been for food."

Seward, the council's first vice-president said, was not as badly damaged as first reported. "The fire there," he said, "seems to have been contained in the industrial area and was fed from the oil storage tanks. The civil defense people in Seward say that they do not need doctors or nurses at this time."

No immediate word has been received from the Rev. Randall P. Mendelsohn in Seward, but he and his family are presumed to be safe, Bishop Bentley said.

Just before the earthquake and the resulting tidal waves struck, Bishop Gordon left his Fairbanks residence to spend

Easter conducting services in the lower Yukon Valley. Mrs. Gordon told Bishop Bentley that she had heard nothing from him, but she assumes he will fly his twin-engine plane to Anchorage as soon as possible.

Already Arthur Lichtenberger, Presiding Bishop, has allocated a sum of \$5,000 to Bishop Gordon to use at his discretion for emergency needs. In a telegram, Bishop Lichtenberger said:

"The whole church sends sympathy. Five thousand dollars immediately available from the Presiding Bishop's Fund for World Relief to use at your discretion. Anticipate additional gifts from churchmen. You and all your people are in our prayers."

A wire and offer of assistance also was sent to Bishop Clarence R. Haden Jr. of Northern California. Tumultuous tidal waves rocked parts of the west coast, but no reports of damage to Episcopal property have been received.

Canon Almon R. Pepper, director of the National Council's department of social relations and chairman of the executive committee of church world service, said that CWS presently has no plans to fly food, clothing or other supplies into Alaska. All needs at this time, he said, are being cared for by the Red Cross and the U. S. army. CWS facilities in Alaska, however, have been placed at the disposal of Red Cross and army relief teams.

Pepper, who also administers the Presiding Bishop's fund for world relief, urged Episcopalians to increase their contributions to counteract just such disasters as the Alaska earthquake.

A telegram received later from Bishop Gordon said:

"No injuries to any church personnel in Alaska. Only property damage at Valdez.

Estimate \$60,000 loss to church, parish hall, and rectory. Only one Episcopalian among known dead. Morale high and we are determined to press forward with God's help. Grateful for prayers and support of whole church."

TOM MBOYA SPEAKS TO CHURCHES

★ Minister of justice and constitutional affairs Tom Mboya stressed in Kenya what he said was the "urgent need" for the Africanization of the "hierarchies" of all churches in East Africa.

"Africans would like to feel the Churches are their own and not run by strangers from outside Kenya," he told a seminar.

He said he strongly believed that churches in Africa had a "secure future" but emphasized "they must take into account the social and economic forces as well as the political ones which now exist in the new Africa."

"Missionaries of all denominations," Mboya declared, "have tended in the past to identify themselves with the colonial powers and have failed to speak out on many issues which conflict with Christian teaching."

For that reason, he said, it was important that churches help African nationalist leaders in the struggle against white minority rule in Angola, Mozambique, Southern Rhodesia and the Union of South Africa.

"It is true," he said, "that the churches have done quite a lot for Africans, especially in the fields of education and medicine. There are many missionaries who have always been motivated by Christian charity in their great work against great odds to help bring 20th century conditions to Africa. But that cannot be said of all the clergy."

SERMON ON MOUNT IMPRACTICABLE

★ Bishop John Robinson of Woolwich has suggested in a booklet, *Christian Morals*, that the Sermon on the Mount may be "impracticable" as a code of conduct in today's modern age.

He maintained that the sermon does not provide a fixed code of conduct for all Christians, at all times and in all circumstances.

He said that Christ did not intend to tell people exactly what to do, but offered them standards of conduct by which Christians could make their own judgments.

Concerning sex relations, the bishop wrote: "The decisive thing in moral judgment is not the line itself between marital and extra-marital sex, but the presence or absence of love at the deepest level."

Bishop Robinson is the author of the controversial best-seller in England, *"Honest to God,"* which suggested a revision of the Christian image of God.

That book was criticized by Archbishop Arthur M. Ramsey of Canterbury. It was defended at last year's World Anglican Congress in Toronto, by Canon Max Warren, general secretary of the Church Missionary Society.

Canon Warren said that although he did not agree with everything in the book, he applauded the bishop's "motives and courage in trying to break through the barrier between the intellectuals and the church."

Bishop Robinson is to visit the U.S. next month for preaching and lecturing engagements. We do not have his schedule but we have been informed that he is to give a public lecture at 11 a.m. at DeVeaux School, Niagara Falls, N. Y., on May 13.

Division of Christian Church Impairing Ultimate Goal

★ One of Asia's leading churchmen told church leaders in Gatlinburg, Tenn. that the Christian church must re-unite its divisions before it can carry out its ultimate mission — to lead all men to accept Jesus Christ as Lord.

Daniel T. Niles of Ceylon, general secretary of the East Asia Christian Conference, said that the mission of the church "lays on us as Christians the burden of manifesting the unity of the church. In our Lord's high priestly prayer, 'that they may all be one,' the unity of the church is directly linked to the unity or oneness of the mission."

"One of the difficult problems we have to face," Niles continued, "is how to carry out the mission of proclaiming Jesus Christ as Lord while the churches are divided."

Some 150 Methodist bishops, district superintendents, mission leaders, pastors and laymen attended a study conference sponsored by the Methodist board of missions. Forty-eight countries were represented at the conference, many of whom will be delegates to the quadrennial general conference of the Methodist Church, beginning April 26 in Pittsburgh.

Niles said the church must be "renewed in being," which, he explained, "means to be renewed in worship. But worship in the sanctuary must overflow into worship in work and life."

The Asian church leader also called for a church renewal in structure, because, he said "secular movements and events are making it impossible for the church — or the churches — to remain as they are."

"The churches find themselves challenged not only by

the claims of other faiths to meet the needs of men more adequately than Christianity is able to do," he continued, "but everywhere the churches have to compete with the actual achievements of secular faith in bringing deliverance to men from bondage and in giving men causes to live for, suffer for and die for."

As a part of the renewal of the church's structure, Niles called on churches to exert maximum pressure for righteousness in the situations where they find themselves.

Calling on churches to be missionary communities, Niles said "The church must be fully engaged in the common life of men and deeply concerned for it. The truths of God must be related to the torments of the world."

As a missionary community, he continued, "the church must remember that its posture with respect to evil in every form is the posture of attack. It is to the church on the attack that the promise is given, 'the gates of hell shall not prevail against it.'"

One of the "distinguished marks" of the church in its function as a "priestly community," the Ceylonese churchman said, "is that it is a community that lives by forgiveness. In it there is the experience of God's forgiveness of sins and men's forgiveness of each other. Because this is so, the church must be in Christ and thus become the place of reconciliation available to the world."

Before the appointment to the East Asia Christian Conference post, Niles was secretary of the World Council of Churches' department of evangelism.

PRESIDENT PRAISES MODERN TEENAGERS

★ According to President Johnson, teen-age morals today are on a higher plane than they were when he was an adolescent.

Asked about the subject at an impromptu press conference, Mr. Johnson said that "I think I would have made my parents happier if at 16 or 18 or even 20, I had conducted myself to the same high standards of morals as my daughters apply to themselves now."

There has been, in his judgement "an improvement in morals since my day."

Conceding that he "may be seeing a little different type of youngster," the President indicated that he liked what he saw of teenagers today. "I am very proud of their morals and their intense interest in the finer things in life and in their general conduct," he stated.

High unemployment rates among teenagers do contribute to "situations that are not too pleasing," he said, adding that community action programs and work camps advocated by the administration will "hit a body blow" to unemployment and school drop-out problems.

"We think we will make substantial progress in that field," he said.

INTEGRATION IN PHILADELPHIA

★ St. Cyprian's, Philadelphia, has transferred its communicants, its assets and its vicar to St. Barnabas, Haddington, several miles away in West Philadelphia.

The result is an almost balanced congregation racially, an integrated vestry and a team ministry, with St. Barnabas' rector, the Rev. Arthur E. Woolley, Jr., being joined by the Rev. Robert E. DuBose, the Negro vicar, as associate rector.

EDITORIALS

The Presiding Bishop's Resignation

ARTHUR LICHTENBERGER, Presiding Bishop, has written two letters in the past year which are soul stirring. A year ago he told his fellow bishops that he was suffering a physical disability — Parkinson's syndrome — the prognosis of which was quite uncertain at the time.

He laid it on the line if ever a man did, telling the whole church of his reasoning on the question he alone could decide: "Should I under these circumstances resign my office?"

"I have given this much thought and I have prayed about it," he wrote. "I hope I have come to a right decision. If a Presiding Bishop is elected between sessions of General Convention he shall, according to the provisions of article 1 Sec. 3 of the constitution, 'serve until the next General Convention'. While it is likely that a man so elected by the House of Bishops would be elected again at General Convention and his election confirmed by the House of Deputies, he would until Convention continue in his diocese and thus work under great difficulties.

"I believe therefore that I should carry on until the General Convention of 1964 when a successor could be elected in the usual way. I can continue my pastoral responsibilities; I can do my work as president of the National Council; I can preside at meetings of the House of Bishops. I plan to attend the sessions of the Anglican Congress next summer. It may be that this disability will reach a plateau and when I have learned to live with it that I shall be under no handicap and could continue until 1967. But I am not concerned with that possibility now. I do think, as I have said, that I can go on until 1964. If at any time I find that I cannot, I shall of course resign."

This decision is now contained in the Presiding Bishop's letter to the bishops dated March 30, 1964:

"Last November when the House met in Little Rock, I said in a letter written to you all, that if my speech difficulties persisted I would resign at the coming General Convention.

"I regret very much to tell you that the dif-

ficulties do persist and evidently will continue. I have been working constantly and steadily to overcome this disability, but I have made little progress. Therefore I intend after consultation with Mr. Clifford Morehouse, President of the House of Deputies, to appoint a committee to make nominations for your consideration in the choice of a Presiding Bishop as required by Canon 2, Sec. 1. I will submit my resignation to the House when we meet in St. Louis.

"This decision, as you surely know, does not fill me with joy! In the New Testament sense of the word, I have had and I am having a good time in my work as Presiding Bishop. I do wish I could continue. But since I should not and cannot, I believe I am ready by God's grace to accept this necessity not in sorrow but in gladness of heart as his will."

There are many who believe that a way should be found for Arthur Lichtenberger to continue in some capacity in the work of the world-wide Church — not alone because of his contributions which have been extraordinary — but for the sake of the Church on a much higher level.

This was expressed in a letter that appeared in these pages at the time Bishop Lichtenberger announced his disability. Canon Charles Martin of Washington then said:

"I hope, I pray, that the Presiding Bishop may learn, as he suggests, to live with his disability without handicap to his ministry. Regardless of whether this is possible or not I hope he will not resign. The courage, the honesty, the selflessness of the Presiding Bishop as he wrestles with his disability will witness to God's strength and goodness in a way that the ordinary power of speech or the ordinary good work never could. I have known — we all have known — men, lay and clerics, whose ministries have shone with a clarity and glory in the midst of trouble as they never did or could in the ordinary ways of life.

"Then too, I know it is good for the ordinary family, and I believe it is good for the great family — the Church — to have the opportunity of holding up the hands of one of its members. The family learns thoughtfulness, patience, love; it grows stronger under its responsibilities. I believe our Church would respond to the courage and strength of the Presiding Bishop in a way that would make it a more effective witness to

an anxious world of the God who brings strength and peace."

That we believe to be profoundly true. Yet it is for Arthur Lichtenberger to make the decision, and if we read his recent letter thoughtfully and prayerfully, as we have done, we believe it is final.

As one bishop has put it: "Our only response to the decision of the Presiding Bishop is to accept it in the triumphant Christian spirit that he has given it."

And that, we believe, is the way Arthur Lichtenberger would like to have it.

FANATICISM OF THE SELF-SATISFIED

By George F. Tittmann

Rector of St. Mark's, Berkeley, Cal.

IS ALL CHANGE A GODLESS THREAT
ENGINEERED BY WICKED PEOPLE, OR IS
CHANGE BOTH GOOD AND INEVITABLE?

WE START with an axiom for Christians which will be either irritating, outrageous or trite.

If we try only to think religiously about religion we are introverts, denying God's full purposes for us here on earth;

If we try to think religiously about the world, we are doing what God put us here for.

Isn't it something like the purpose of family life? It's to prepare children for the big adventure of the outside world, not for perpetual life inside the family.

When we try to "see the world religiously", we don't mean counting temples, shrines, and church attendance; we don't mean comment on what "religion" as an item in world affairs is doing — the political effect of the Pope's visit to the holy land, the prospects of the Buddhist government of Ceylon or the Muslim intolerance in Malaya or the religious vote in USA.

What we do mean is trying to see the world as we believe God sees it; the perspective of faith turned on the values, programs, hopes and dilemmas of the headlines (and back pages) of any day's newspaper.

When someone tries to do this, he at once foregoes the insulation of religious expertise. Preachers still have some authority granted by those who think what they are supposed to be

sure of is very important. As long as religious speakers stick to religion, they may stir up some back-talk among those who have some fondness for religion and feel themselves experts also (a clear minority), but they will never run the risk of relevance — therefore controversy, anger, argument, opposition.

So this must be done with tentativeness, since one has only the tools for discernment which everyone else has — a reading knowledge of what's going on in the world, and the opinions of those one trusts most. But tentative or otherwise, trying to see the world religiously, as God would have it seen, is the great duty of not only Christians, or those who call themselves religious, but of all human creatures — if it's true that the reason for their being here is the Creator's reason, and we are all here to find it out and live by it as best we can.

The Great Issue

LOOKING at the world religiously, at our own land in particular, let me suggest that the great issue for our country is this:

There is an immense and widening cleavage between

- those who are willing to move, learn, listen and adapt, and,
- those who believe there's a conspiracy in all change.

Some say that, especially in an election year, it is political issues which most divide us. But don't most of us increasingly feel that our political parties are more different by tradition, memory and emotive association than by actual distinctness of policies? Platforms, with minor differences, are almost a matter of who gets to say it first, leaving the other with only a me-tooism which must be disguised as much as possible. Variances, yes; but are there really divergencies of any magnitude?

Others will say that one shape or another of international policy is what most divides us. But, while there are strong differences in degree in the matter of how the USA should take part in world affairs, and many violent clashes on specific relations with various countries and groups of nations, isn't it pretty generally understood among us that we cannot just hole up behind our shores and abandon the planet? If we were still divided on that, we would be split indeed.

Still others feel that the great division is in race relations. Now no one in his right mind could deny that this is the hottest conflict on the docket right now. But still and all, isn't it true that the basic premise is already settled? The momentum of a national consensus is behind desegregation: we are not divided in the goal of equality for all. It may be decades, even centuries before peaceful acceptance of racial equality actually rules over a tranquil society here, but everything really permanent and moulding about our direction as a nation is headed that way: our laws, the overwhelming forces of religious conscience, the conclusions of science about the equal endowments of racial groups, etc.

Opposition to Change

BUT ABOUT THIS other cleavage there is something that seems to me unresolved and ominously unrecognized. It's not talked about in the open very much. It has support from religion and law and mores on both sides. And there seems to be an unwillingness to admit its presence — which is, it seems to me, a very bad sign indeed.

It's the "fanaticism of the self-satisfied" — to keep, cling to, clutch, hold — at all costs. Usually it's a quiet, slumbering fanaticism; but it bursts out, snarling, name-calling, gimlet-eyed, hating, time and again. Maybe we could say it's the bitter resistance of the rich to all change

— remembering that "rich" isn't just millionaires but those who very much like it as it is, regardless of income.

And one of the main signs of its presence is a desperate, irrational vitriolic campaign to prove there's a conspiracy behind all change.

It tries to fool the poor and underdog that the worst thing they have to fear is loss of "freedom" — but one wonders just whose freedom is really in jeopardy—the freedom of the chickens? Or the elephant to dance among them?

It cries out day and night that while we are all in imminent danger of being attacked from outside, the chief threat is from traitorous persons and seditious forces within.

It breeds and nurtures a sense of superiority in our foreign relations and keeps up the general image of the USA as an exploiter and imperialist — in dollars, influence, culture, if not arms.

It forces a crippling cautionness on the economy — a sort of "don't let go what we have no matter who suffers" — in the name of economic dogmas which no longer apply.

It libels every responsible social force trying to rescue and heal and salvage and give security with ugly-sounding words like "dole" or "socialism" "welfarism" "do-goodism" "comsympism" "bleeding heartism".

It unashamedly uses religion all over the place. Religion is always in part, and rightly so, strongly traditionalist — at least the religions which began in history with men and events of the past, so at least one-half the proof texts from such religions can always be used to bolster status-quo theories. "Christian" is linked to "American", and "Godless", "atheistic" or "materialistic" to the lurking enemy.

It seems to manage to slant the great news-giving forces of our land so that so many, many headlines and columns tell stories of changing regimes and social orders as if they were only ominous, only threatening to us and to be feared and deplored — instead of what they so often are, the desperate groping of submerged peoples for new and better orders of life.

The Great Label

THE GREAT LABEL above all other labels, of course, is "communist". It makes no difference that there are quite divergent kinds of communism in the world; or that communist theory is undergoing constant and radical change; or that non-communists can agree with communists on many issues; or that much of the brutality

and violence of communist countries is at least as much due to human nature, national character and any kind of quick revolution as it is to communist theory; or that there are countless true democracy-lovers, good reformers, and real Christians in communist lands who feel that there is not much worse about their governments who have little time as ours which has had much time.

No distinctions seem to matter; no careful thought seems to count; there seems to be no compassion for peoples who cannot stand what they had and must move at any price, no sense that all social orders are imperfect and must certainly be criticized and reformed; no idea, in other words, that change is the rule of creaturely existence and that nothing is good enough, for enough times and peoples, to stay as it was forever —

Only that all change is a godless threat, engineered by wicked people, and that dark forces are corrupting every single facet of the national community. Except, of course, themselves.

Even this kind of what I hope can be taken as fairly rational soliloquy, is named as insidious evidence of my being duped by the Great Evil. And from this point of view everything, seen from the view of proper faith, is an instrument of the unseen, demonic, utterly iniquitous conspiracy of a secular (or religious) Satan.

The Self-Satisfied

SO HERE is the question: Isn't this basically all a fear of loss, terror before the prospect of an unknown tomorrow and a very well known bomb, a desperate, clever, fanatical resistance to change; especially change which takes away what I have a good deal of, and would like to keep for myself and mine? Isn't this pretty much due to the awakened fanaticism of the self-satisfied?

Now as I said to begin with, I bring no special expertise to this discussion. I may be just a vulnerable to my own categories as can be. Perhaps I, and those who teach me, are simply change-happy idealists who think all tomorrows can't help being better . . . Another hesitant thought should be added to this train of musing about "them". Is the general view I have been expressing about "them" in its turn also a sickly suspicion of conspiracy? Where are the absolutes by which we can all find solid ground

on which to make judgments about ourselves and others? Whose "faith" is true? Whose starting point is the right one? Whose premises are, as we might say in theological language, "of God"?

Prayer Book Authority

TO ANSWER that question, I want you to move with great carefulness and critical thoughtfulness to the collect, epistle and gospel of Sexagesima, Prayer Book (pp. 120-122). And as you do, test whether this transition is honest. Test whether this is just another religionist trying to boost his prejudices by illicit appeal to sacred authority (how much of this there is around these days!). And don't be fooled by what may be just a sly openness of confession on my part, either. Remember, you can fool a man best sometimes by telling him with great sincerity how much you don't want to fool him. Some of the best con-men of all time are spokesmen for religion — and in these days of indirect propaganda some of the cleverest begin by admitting that!

Our collect says that our human condition and our struggles within it are really not in our hands; that we are receivers of gifts, not owners in charge; our security and stability and certainties are not rooted in ourselves, our management, our plans, strategies, strengths. There is therefore about all human programs for social order and style a certain tentativeness which is appropriate to dependent creatures whose working trusts must be in God and his plans, not their own.

Might such a thought have something to say to those who seem so frantically to want to keep, clutch, preserve and save?

Our epistle tells of a nice combination of humility and bravado; of timidity and boldness. St. Paul's authority has been challenged, and most of what we know as II Corinthians has to do with his answer. But note how his being sure of what is right for the church is framed in that same kind of tentativeness, a deep feeling that our certainties must always be aware of human tininess and fallibility.

If we are cock-sure and boastful about anything it ought to be about our weaknesses, foolishness and frailty — so that our sufficiency (as he says elsewhere) may be of God and not ourselves. In a relative sense, to be sure, some have more right to be heard than others, and he names his human pedigrees. But as he gives

his strong opinions about the political ordering of this young Christian society, isn't his basic spirit just the opposite of dogmatic fanaticism?

Does this have anything to say to our current self-righteous, all-American denouncers, and to us who must try to free them from their panic?

God's Goodness

JUST AS the world is really not in our puny hands, and just as all our policies and panaceas must be humble in their basic spirit, so also, as our gospel tells us, faiths must discern in the world scene the mighty mystery of the diversity of God's entrances. Everywhere and in all things, to all men and all kinds of soils, his gifts are being boundlessly distributed. Every time of history, every land and nation, every moment of crisis and quiet, finds the showerings of God's guidance and balancings and stirrings and thrusts. It is all alive with the powers of the kingdom, — his kingship and governance. It is a plain fact of life that they are received in different ways by different men and groups. But it's the prodigality, the extravagance, the richness of his giving that is so marvelous. And

while it is inevitable that we have our several preferences, express and organize our fears of this alternative or that, cherish one policy over another — still, surrounding our choices and commitments there must be this patience (marvelous word for these days!), a patience resting on being sure, not of ourselves and our rightness nor of the wrongness of those we disagree with, but sureness about the all-surrounding orderliness and constancy of the Almighty amid all the changes that may come.

As a commentator, a thumb-nail sketcher of current trends, I may be pretty naive, perhaps duped by a preferred school of thought, maybe just another wishful thinker seeing in the times what he wants to see. But at least there's this to be said:

Something comes to us from a Bible point of view on personal and world affairs, if we try to live with it steadily, that feels like a message about the trustworthiness of God. And where that deep feeling takes over in a person or a nation, isn't there far less likelihood of being dominated by fanaticism, the panic of fear, and the belief that all but ourselves are conspiring against the common good?

SCRAP THE DIVISION OF WOMEN'S WORK

By William B. Gray

Rector of St. Luke's, Cedar Falls, Iowa

THE GENERAL DIVISION of women's work has got to go! This may sound drastic, but it seems to me to be vital so that the whole church can work with a unity derived from recognizing the creative awareness of churchwomen in the fullness of the laity, rather than as separated people. In the life of the church, the body of Christ, there is neither male nor female, or at least there should not be.

By dividing the sexes on the national level, and hence down through the parishes and missions, the church creates the possibility of a divisiveness which finds women's groups pursuing their own goals. Sometimes this seems to be an activity not always continuous with the parish's mission.

We have not gone as far as, say, the Methodists whose women's missionary society sends its own missionaries. But our women are pressured by separate appeals to support various missionary and philanthropic programs with

money. The UTO response has been so big that an officer is needed to administer it and a sense of separateness ensues.

It seems to me high time to incorporate the general division of women's work into one department of the laity and all programs be planned for laity, rather than for sexes. It seems too bad that a department of the laity is needed, for it, in itself, is divisive as the work of the church is one; but from an administrative point it is probably necessary.

Even if we form one department, it will take years for the impact to be felt on the local level, but at least the first step will have been taken. Otherwise, churchwomen will continue to be grouped-off into little clubs, many of which are actively trying to proclaim the gospel of Jesus Christ; many others of which are devoted to raising money. Some propagate parochialism by being given the role of chief supplier of things for the parish, ranging from furniture to

kitchens; things which are needed, but yet the provision of which is the responsibility of the whole parish.

Parish Within A Parish

IT SEEMS to me that churchwomen's organizations are unfairly pressured into the role of being money raisers because the groups exist, often without clear theological reason for existence. Vestries ask the women to supply things when these things should be supplied through stewardship. The women see the need, and if they haven't the money, they resort to raising it.

Then there are distinctive obligations of the organization. The women have a fair-share offering to meet each year. In order to meet this, they pledge to the women's treasury, or raise the money, or both. If they belong to families who practice stewardship as they are urged to do, is it fair to expect them to pledge more to the women's organization just because they are women and therefore belong?

If they do not exercise stewardship within their families, then they might well pledge to the women's groups. But, if they have no sense of stewardship in the first place, they are likely to attempt to raise the money. This is contrary to the spirit of sacrificial giving, and so the women of the church find themselves in conflict with the church which they are trying, usually from their hearts, to help. In fact, they may be inadvertently undermining the official teaching of the church on stewardship.

Churchwomen can often find themselves working so separately that they almost become a parish within a parish. The churchwomen in one parish have a separate building fund which could be just as well incorporated into the parish's building fund as the money is to be spent to build a new church building beneficial to all.

I can remember one parish which enjoyed using chairs and tables given by one of the guilds. And the chairs and tables were labeled "property of St. Mary's Guild", not "property of St. John's parish." One felt compelled to ask the president of the guild if he could sit in her chair.

Second Hand Store

ONE PARISH I know has a group of churchwomen whose main reason for being seemed to be operating a second-hand store. The finances of this store constitute the major portion of business when they meet. A lot of the money

goes to some greatly needed mission areas. Nevertheless, financial matters are more important than learning of these areas; or even praying for these areas and only a few commune at the eucharist before the meetings and some do not stay for the program.

I called on one of the members of this group who was in the hospital. She identified me as a curate who had been in the parish some four or five years before; some two men removed. But she could tell me what happened at the second-hand store the week before. She seemed to me to be doing her bounden duty by giving an afternoon a week to selling; but not a Sunday morning a week, or even a month, to worship. She was not involved in the total life of her parish.

So it goes. We have women who attend every meeting of the churchwomen; who never miss a guild; but who hardly ever show up at the Lord's table. Perhaps they find salvation in the organization. But perhaps we're creating a church for them in which communion and devotion leading to the spread of God's kingdom is not important, and their salvation is false.

What Would Happen?

WHAT WOULD HAPPEN if the general division would be abolished, or absorbed?

On the local level it might mean that business meetings of churchwomen would be gradually eliminated and replaced with worship and study. Out of this would grow a realization of evangelism in which a vital laity is at work, offering to the community a family to which God can send his people for salvation.

It could mean that the women's United Thank Offering could become a family UTO; a mite box for every member of the family to use to express his thanksgiving. Otherwise, as the UTO grows in importance, it could almost become an instrument of self-righteousness to which women can point and say "look what we are doing". Thank God for what they are doing, but can't we all do this as one church?

The fair-share programs and other calls upon churchwomen would become part of the whole church's responsibility. Money would not be needed to finance diocesan women's programs and more would be released for mission. It could mean that more time could be devoted to real involvement in stewardship and money raising would not be necessary.

It seems to me that we can adopt unified parish budgets; that we can work and pray and

study, and do all sorts of things designed to help our women be full creative laymen; to help our laymen be fully creative in the body in which there is neither male nor female.

But we need help from the top and such help will come when the church is willing to say that the laity is the laity, not a divided group of sexes who follow sometimes different paths.

HOW CHRISTIANITY AFFECTS MY LIFE

By H. Phillip Venable

Physician of Saint Louis

THE SECOND OF A SERIES OF ADDRESSES BY LAYMEN AT ST. MARK'S CHURCH IN ST. LOUIS

THIS SUBJECT is indeed quite challenging to all Christians but has a special and profound significance to all physicians. We like to think of ourselves as ministers of God destined to heal mankind. Jesus made the lame walk and the blind see, He healed the wounds of the leper. Indeed he was the ideal physician.

The story of the Good Samaritan, recorded in St. Luke's Gospel, chapter 10, has been told over and over again. Every physician realizes that this is what we are really trying to do. Because of God's love for man the church was compelled to construct hospitals to administer unto our fellow man in his hour of need. The church-affiliated hospital was founded on the principles of the Good Samaritan and must of necessity therefore serve all men regardless of race, creed or national origin.

A few months ago I presented the results of a hospital survey to the executive board of the St. Louis metropolitan church federation. In essence this survey revealed that the church-affiliated hospitals were the most discriminatory of all. The medical staffs absolutely denied privileges to all Negro doctors regardless of their qualifications.

I am happy to say that in the last few months many of these inequities have been corrected. The national bodies of the Anglican, United, Evangelical, Congregational and Lutheran Churches have stated unequivocally that they will not tolerate racial discrimination in any of their hospitals. This applies both to admission of patients and composition of medical staffs. All of

the hospitals affiliated with the Protestant church are now accepting Negro doctors. This is indeed a great step forward. We have at last returned to the basic philosophy of the Good Samaritan.

Of course it is not easy to be a good Christian. We must love our enemies and show mercy and compassion on those that despise us. Christianity must be practiced 24 hours a day, 7 days a week and not only when it is convenient. "Thou shalt love thy neighbor as thyself" applies to the neighbor that may have a different hue, a different accent or a different ethnic origin. The true Christian puts his teachings of Jesus Christ into his everyday life.

Some Real Problems

THE PHILOSOPHY of the Good Samaritan is admittedly quite difficult to put into practice in modern times. Any physician who stops on the highway to render emergency care to an accident victim today is running the danger of being sued for malpractice.

The "Good Samaritan" of 1964 is frequently questioned by the family as to why he did what he did without the written permission of the patient or his family. He may have to defend his mode of therapy in an open court of law. The fracture which he may have set in adverse circumstances on a dark country road may not stand up to the critical eyes of a board in a nearby hospital, especially after this board has the definite advantage of X-ray and fluoroscopic examinations.

The family frequently forgets the graciousness and generosity of the original doctor and comes forth with the admonition that "mom" or "pop" would have been better off if left alone. The American Medical Association and Malpractice Insurance have repeatedly advised the physicians not to engage in emergency therapy in an accident unless requested to do so. In spite of man-made laws the true Christian must help his brother whenever or wherever he can.

Helps Understanding

CHRISTIANITY helps me to understand my colleagues and my patients. Not only must I turn the other cheek but I must try to understand why I was struck on the cheek in the first place.

As an ophthalmologist I know that the ability to see is one of God's greatest gifts to man. I somehow feel that I have been chosen to guard, protect, and nourish this vital function of the human body. In surgical cases I try always to be at my best realizing that I am an instrument of God. I hope and pray that God will work through my mind and hands to restore sight to my fellow man.

This can only be done by endless preparation and study on my part. God will not reveal these mysteries to me if I do not make myself worthy. Only by diligent study, preparation, reading journals, attending meetings and engaging in endless research can I hope to achieve this goal. I must help God to perform this intricate task.

Like the successful professional golfer, Arnold Palmer or Ben Hogan, I must love and breathe ophthalmology. I must love God, my work and my fellow man. I must help all who seek my services without regard to race, creed or ethnic origin. As physicians we cannot and must not make the mistake of the inn-keeper who turned away his Lord without knowing it. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

It automatically follows then that as Christians we must insist that all church-affiliated hospitals should be open to all. Any type of discrimination is a definite violation of our Christian heritage. A hospital is almost as sacred and hallowed as the church itself. Here we implement our religious beliefs with scientific therapy. However, unless we have the strong Christian motivation to help our fellow man, our scientific advancements will be to no avail.

WE HAVE many beautiful epistles in our Prayer Book but none expresses the prere-

quisites of a true Christian quite as well as the letter of St. Paul the Apostle to the Corinthians:

Although I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing . . . Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things . . . For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Now turning to the epistle of St. James we find that physicians should be humble because St. James stated, "every good gift and every perfect gift is from above, and cometh down from the father of life with whom there is no variableness, neither shadow of turning."

There are many symbols in the Catholic church. This prayer hangs in the scrub room of the operating room of one of the hospitals I worked in recently.

Lord, who on earth didst minister
To those who helpless lay
In pain and weakness, hear me now,
As unto thee I pray,
Give to mine eyes the power to see
The hidden source of ill,
Give to my hand the healing touch
The throb of pain to still.
Grant that mine ears be swift to hear
The cry of those in pain,
Give to my tongue the words that bring
Comfort and strength again.
Fill thou my heart with tenderness,
My brain with wisdom true;
And when in weariness I sink,
Strengthen thou me anew.
So in thy footsteps may I tread,
Strong in thy strength always;
So may I do thy blessed work
And praise thee day by day.

One Woman's View

By Barbara St. Claire

"The Question"

"... Right then, along comes a skiff with two men in it, with guns, and they stopped and I stopped. One of them says:

'What's that, yonder?'

'A piece of a raft.' I says.

'Do you belong on it?'

'Yes, sir.'

'Any men on it?'

'Only one, sir.'

'Well, there's five run off tonight, up yonder above the head of the bend. Is your man white or black?'

I didn't answer up prompt. I tried to, but the words wouldn't come... I warn't man enough — hadn't the spunk of a rabbit. I see I was weakening; so I just give up trying, and up and says:

'He's white.'"

Mark Twain

Huck told a lie — the lie that makes the difference.

A few weeks ago we spent an hour in a piebald park just within the limits of a city called Wilmington in Delaware. The sky was mendacious; by right the deep blue of it should only take over in New Mexico. (It snowed three inches the next day.) The ground was bi-colored like the magpie, only, in this case, the colors were brown and white, the last snow having melted in patches. There was the dogged green of the rhododendron, and the sparkling red coat of a dachshund puppy. It was fun. It was freedom from pressure.

Perhaps the most galling, and the most erosive in effect, of all the freedoms we have denied the Negro is just this — freedom from pressure. We hear much, these days, we whose houses are in suburbia, about the problems of the inner city. We hear about overcrowding, about houses built for a family of four, inhabited by four families of more than four. It is hard for us, who don't have to sleep in shifts, who have access to a room where we can close the door and be alone, to conceive of what it is like never

to be alone. How is it possible to be, and never to be alone?

Who are we? We are people whose houses are in suburbia, but who live in the inner city. We work there, we eat there, we go to the theatre there, our mail comes by way of it, we buy our clothes in it, it is the city where we live. And in our city there are ghettos, teeming with Negroes and Puerto Ricans, segregated people, indecently housed, who can never be alone, never find out who they are, never have a name. (Cassius Clay is a slave's name, I am Muhammad Ali!)

Many and varied are the ways we have all sinned and fallen short of the glory of God, but the root sin of our time is racism. It is the basic cause of the problem of the inner city. De-humanization of a man because his skin is dark cannot last, because de-humanization is counter to the will of God, and God's will will be done. We must repent us of this sin, and go about, as intelligently as possible, the business of leading new lives. This means, first, a setting aside of apathy and lack of concern, as impeding excess baggage. Secondly, it means working with the powers that be, both religious and secular — with chambers of commerce, with politicians, with institutions, with state and local governments. Under God, it is imperative to alleviate suffering, injustice, where and when we find it.

All of this is part of our intention to lead a new life. But there is a harder thing still for the proud white man to do, for the proud white man who once bore proudly the white man's burden. There is little for him now but to ask the black man's pardon. And the black man is no better than he is. He is just the same.

For the children of God to accept forgiveness is the acid test — to accept it even from God himself on the cross.

Some day a skiff may again appear on a river with two men in it, with guns, and they may pause again, and one of them may say to another Huckleberry Finn:

"What's that, yonder?"

"A piece of a raft," I says.

"Any men on it?"

"Only one, sir."

"What's his name?"

APARTHEID MAY DESTROY SOUTH AFRICA

★ Dean Patrick Barron of Johannesburg warned that South Africa's "evil of apartheid" threatens the foundation of the country's society and "will probably bring about its destruction."

At the same time, however, he urged all Christians "to stick it out" because "Christian truth will rise triumphant from the ruins."

A native of South Africa, the minister said: "I am proud of the land of my birth and though I am involved in its evils, I have confidence that the teaching of Christ will triumph. I shall see it out."

Christians in the country realize that its "present material prosperity is founded on a rotten foundation which treats men like cattle," Dean Barron said in striking out

against South Africa's racial segregation policies.

He added that although the "whole world appears against South Africa, Christians dare not give up hope or faith in the ultimate justice of Christ."

THE DANGER OF PRAYER

★ For harassing a clergyman — a University of Minnesota professor — and his family three students were given long sentences in the workhouse.

The men said they had decided to "get" Dr. Timothy L. Smith because, they claimed, he had prayed in class. They said they considered such an act "religious bigotry" and "unconstitutional."

For nine weeks, the trio sent obscene, crudely illustrated letters to the Smith home and

sent police and firemen there on false alarms.

Dr. Smith denied praying in class. He said he did ask students if they would join him in a brief moment of meditation, but later dropped the practice. He teaches education and history.

A minister of the Church of the Nazarene and son of a Nazarene College professor, Dr. Smith is author of Called Unto Holiness, a history of the Nazarene Church, and also of Revivalism and Social Reform.

NEW MINISTER AT ASHFIELD

★ Bishop Hatch of Western Mass. has requested the Rev. Richard H. Barnett of the Congregational Church in Ashfield, Mass., to be minister of St. John's. Barnett, who came to the Mass., town in March of this year, was formerly associate minister of a Congregational Church in Portland, Maine.

Under the present arrangement Archdeacon Harry H. Jones is priest in charge of the Episcopal church to be available for the administration of the sacraments.

For the past seventeen years these two churches have shared the services of the same minister. The two men who have served have been the vicars of St. John's, the Rev. Philip H.

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Steinmetz and the Rev. John H. Philbrick.

After the Rev. Mr. Philbrick was called to St. John's Church, Wilkinsonville, Mass., the members of both St. John's and the First Congregational expressed a wish to continue this arrangement. The decision to do this was made by the bishop and council of the diocese of Western Massachusetts. It was also agreed that it was now time to consider a Congregational clergyman.

ministry. He will do supply and interim work.

NORMAN B. GODFREY, curate at St. Paul's, Mobile, Ala., becomes assistant at the Ascension, Lafayette, La., May 1, and chaplain at the University of Southwestern Louisiana.

RICHARD J. LINTNER, formerly rector of St. James, Sonoma, Calif., is now rector of Grace Church, Chanute, Kan.

JOHN J. REINHEIMER, formerly assistant at St. Thomas, Rochester, N. Y. is now rector of St. John's, Clifton Springs, N. Y.

SAMUEL J. BROWNE, formerly vicar of St. Augustine, St. Peters-

burg, is now vicar of St. Patrick's, West Palm Beach, Fla.

HARRY HARPER, formerly of New Zealand, is now rector of the Incarnation, Atlanta, Ga.

HARRY HANSEN, formerly of Canada, is now rector of St. Thomas, Lyndhurst, N. J.

PETER A. MOLNAR, recently ordained priest, is assistant at St. Paul's, Poughkeepsie, N. Y.

LAY WORKERS: —

ARTHUR SCRIVENOR Jr., former Conn. businessman, is now administrative assistant to Bishop W. Marmion of S. W. Virginia.

PEOPLE

CLERGY CHANGES: —

RAYMOND T. FERRIS, rector of Christ Church, Nashville, Tenn. becomes rector of Christ Church, Bronxville, N. Y. July 1.

ROBERT R. HANSEL, formerly assistant at Trinity, Columbus, Ohio, is now rector of St. Luke's, Fall River, Mass.

HAROLD LAWRENCE, formerly rector of St. Andrew's, Aberdeen, Wash., is now rector of St. Stephen's, Spokane, Wash.

DONALD L. KARSHNER, formerly rector of the Resurrection, Cincinnati, becomes associate rector of Christ Church, Cincinnati, May 1st.

EDGAR R. WALKER has resigned as rector of St. John's, Worcester, Mass., to retire from the parochial



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- NEW BOOKS -

E. John Mohr
Book Editor

HENRY SLOANE COFFIN, *The Man and His Ministry.* By Morgan Phelps Noyes. Scribners. \$5

"Stupor mundi" was the flattering but perhaps nonetheless deserved epithet once applied to the Anglican clergy of a certain era in our history. How aptly do these words describe the subject of this biography, who for a half a century, by any canon of judgment, was one of the greatest and most effective leaders of Protestant Christendom. To have built up the spiritual and material fabric of the Madison Avenue Presbyterian Church, still happily ministering with full vigor to the people of the city of New York, by superb intelligence, charm of personality, uncommon ability to proclaim the Word of God, and with a social apprehension all too uncommon in his earlier years, might seem to be achievement enough to be expected of one man.

However, for an equal number of years Dr. Coffin expanded this ministry and guided the destinies of Union Theological Seminary to the point where, at the conclusion of his term of office there, this institution had become one of the greatest theological colleges of the world.

More than any man whose name comes to mind Dr. Coffin was involved in positions of leadership, and increasingly so with the passing of fifty years, with men and movements related both in the closest and broadest way with the total Chris-

tian mission. From the days of his formal theological education until the close of his life he was an outstanding citizen of the Protestant ecclesiastical world. Eighteen honorary degrees from distinguished institutions of many countries are an outward and visible symbol of the measure of the man so honored.

The author of this biography has presented to us one whom he intimately knew and with reason revered, and he has sympathetically and compellingly drawn the likeness of a man whom his contemporaries will happily recognize and read about, and whom those who were not his contemporaries would and should wish to know.

The book accurately presents a history of the currents of thought, the points of view, and some of the men and movements of almost three quarters of a century. Many of the men have gone, some of the movements move differently, many of the contemporary issues may have changed, and some of the vocabulary, but the deeper issues remain, and it is salutary for all of us to know how one man in the recent past understood them and met them.

It is especially salutary for us of the Anglican Communion and tradition to appreciate, to reappraise, or merely to be informed of, (as the case may be) the richness and breadth and depth of a tradition with which we have by historical events so much in common, and from which by our particular ecclesiastical allegiance we may be formally separated. This tradition represents a great many people, more sometimes than we realize, and it is with

the successors of Dr. Coffin that we must serve in a common cause, if all are to be one in Christ.

— LESLIE JOHN ALDEN LANG

Dr. Lang, now vicar of the Chapel of the Intercession, Trinity Parish, has served in the parochial ministry in New York City over 30 years.

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- BACKFIRE -

David M. Figart

Layman of Briarcliff Manor, N. Y.

"The Church should challenge the objectives of modern civilization . . . The purpose of economic life has never been clear." So opens your editorial of April 2d. Later on you imply that our financial system is at fault, and you ask the church to "call upon the financiers to do a purely technical job . . . so that consumer purchasing power is always equal to the remunerative price value of its unsold production."

Because corporations control the business of the country, they have a prime responsibility in this field. If you ask a corporation executive why he is in business, he will reply "to make a profit." But right here we must "challenge the objectives." When a man contemplates forming a corporation to produce an article (or a service) he will first try to determine whether his product—at the price at which he can offer it—will serve the community's needs or wants. Thus the real justification for the corporation's existence is service to the community. Profit is only one measure of how well it performs that service.

Now corporations are responsible for the employment of the bulk of our people. If too small a proportion of the money received from the community for the sale of their products or services is devoted to wages and dividends, and too large a proportion to unneeded plant expansion, to top-heavy inventories, or to uneconomic manufacturing and distribution policies, the balance between production and consumption is destroyed and unemployment follows. The same thing happens when a corporation goes in

for automation without first providing for the labor displaced. The vital importance of maintaining wages needs no emphasis.

There is, in addition, the caring for the ill and disabled, the retired and the aged, and the uneducated and unskilled. Large corporations are doing much through retirement plans and various forms of insurance. But there will always remain certain groups who can be cared for only by the community through such programs as are now being developed by the federal and state governments.

One problem ahead is the utilization of men released by disarmament policies. It is clear that government must absorb most of them by public works, conservation programs, schools, hospitals, roads, housing, etc. The building of new cities to replace slums is an important prospect in this connection. Such projects must be financed through taxes—which means, in essence, that the community—through its agent the government—is creating new jobs and new markets.

The major part of the wealth of this country is in the hands of corporations in the form of plant, reserves, working capital, etc.; and the responsibility resting on business executives for exercising caution and wisdom and compassion in the formulation of policies is very great indeed. This is the "spiritual problem of the first order."

Frances A. Benz

Churchwoman of Cleveland Heights

In his observation (Witness 4-2-64) that most of the laity want clergymen to be "their Christians," the Rev. William B. Gray seems to be drawing a slightly wrong conclusion from the evidence. Since the Christian life is very difficult, what is more natural than for those who are trying to follow its rules to cast about for exam-

ples to copy? I would guess that even members of the clergy live in the hope that they too will discover a saint now and again who does not falter in the face of subtle temptation.

I wonder if the lay members, who the Rev. Mr. Gray disparages, want to ride into heaven on his back or want to follow in his footsteps.

In one of his sermons Phillips Brooks compared our Lord to an alpine guide who serves in two capacities. Part of his service is to do things for the other climbers which they cannot do for themselves and part is to show them how to do for themselves the things they must.

So it is with the priest. He does those sacramental offices we are schooled to believe only he can do and I hope he is also willing to lead his people when the need arises.

If only a few follow, is that surprising? Since when have the faithful been more than a remnant?

Ellwood E. Schlaepfer

Presbyterian Elder, Edgewater, N. J.

For your interest and that of the Witness, it might be newsworthy to know that on Maundy Thursday our church and the Episcopal Church of the Mediator in Edgewater, New Jersey, at the invitation from the latter, participated together in the service of holy communion. The Rev. Sidney A. Pearson, pastor of The First Presbyterian Church, Edgewater was the gospeler and preacher and the service of holy communion was conducted in the Episcopal form by Irwin L. Simon, rector of the Episcopal Church of the Mediator in Edgewater. The service was well attended by members of both congregations.

This is a mile-stone in the ecumenical movement and might be of interest to the readers of The Witness.

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