

The **+** WITNESS

JUNE 11, 1964

10¢



THE DEAF ALSO CAN SING

During an International Congress for the Deaf these women from St. Barnabas, Washington, sign a hymn in the pulpit of the cathedral. An address given by the Rev. Douglas Slasor, Episcopal chaplain at Gallaudet College, will be found in this number

DAVID JOHNSON :- INTEGRATION MYTHS

SERVICES

In Leading Churches

NEW YORK CITY

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For Christ and His Church

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munion; 11 Morning Prayer and Sermon
(Church School); 4 French Service; 5:30
Evening Prayer.

Story of the Week

Amendment and Money Highlight Meeting of National Council

By Edward J. Mohr

Witness Editorial Assistant

★ It is the "considered opinion" of the National Council of the Episcopal Church "that amendments to the Constitution of the United States of America which seek to permit devotional exercises in our public schools should be opposed." This judgment was expressed in a resolution adopted at the meeting of the council at Seabury House, May 26-28, which also heard a report on relations between church and state and adopted a new three year program to be presented to General Convention in the fall.

The resolution opposing constitutional amendments legalizing prayer and Bible reading in devotional exercises was presented by Bishop Louttit of South Florida on behalf of the Christian education department, of which he is chairman, and was adopted without opposition. In it the council accepts the view that the Supreme Court's rulings on these matters "are not hostile to religion and it is no proper function of government to inculcate religious beliefs or habits of worship." The resolution asserted that the decisions of the court "clearly allow for the objective study of religion, and particularly of the Bible, in public schools," and that they suggest inclusion in

the public school curriculum of an understanding of the role of religion in society, culture, and history.

The complete text of the resolution reads:

Whereas:

Recent decisions of the United States Supreme Court relate only to prayers and Bible-reading which are part of official exercises in public schools

We believe that these decisions are not hostile to religion, and that it is no proper function of government to inculcate religious beliefs or habits of worship

We are advised that nothing in these decisions prevents voluntary expressions of reverence or religious sentiments in the schools, nor forbids the offering of prayers on public occasions, such as inaugurations

The Court clearly allows for the objective study of religion, and particularly of the Bible, in public schools, and suggests the possibility of including within the public-school curriculum an understanding of the role of religion in society, culture, and history

We believe that worship and religious education are the responsibility of church and home, and not of the public schools or governmental institutions

There are no easy solutions to

the task of infusing all of life with God's purpose without, at the same time, violating the religious liberty of citizens; now, therefore, be it

Resolved, that the National Council of the Protestant Episcopal Church record its considered opinion that amendments to the Constitution of the United States of America which seek to permit devotional exercises in our public schools should be opposed.

Shift in Position

In a separate but related action, the council heard a report from its commission on church-state relations which recommended that the church's governing body amend its "unalterable" stand against federal aid to church-related educational institutions for programs that affect the general public welfare.

Examples cited were the provision of textbooks for students in all schools, equal bus transportation, training of teachers in secular subjects, health and lunch programs, research grants, and scholarships and loans to college students.

"The public welfare purpose of such supplementary programs," the 11-page commission report said, "justifies the inclusion of all schools which are recognized by the state as fulfilling its educational requirements and thus performing a public service."

The report will be put before the General Convention when it holds its triennial meeting Octo-

ber 11-23 in St. Louis, Mo. At the last convention in 1961, the church delegates endorsed the principle that "sectarian schools should be supported in full from private sources or from a church" and declared themselves "unalterably against the use of federal funds for the support of private, parochial or sectarian schools."

The commission, which is chaired by Wilber G. Katz, University of Wisconsin law professor, also pointed to the need for continued study of church-state matters.

"Unless the church at large comes to grips with these underlying issues," it warned, "there is bound to be more heat than light concerning specific practices, such as Bible reading, prayers and Christmas programs in the schools."

Money Matters

National Council members also urged implementation of a 1961 General Convention resolution calling for the establishment of a public affairs office in Washington, D.C. Its purpose would be "to give attention to Indian affairs and to other matters of public concern." A triennial budget for the office of \$57,153 — \$18,565 in 1965, \$19,080 in 1966, and \$19,508 in 1967 — was recommended.

Also approved was a proposed total budget of \$44,186,570 for church work during the next three years. This would mean an operating budget of \$13,750,269 for 1965; \$14,919,196 for 1966; and \$15,517,105 for 1967.

Before adjourning, the council also took these actions:

- Appropriated \$4,120 as its 1964 contribution to the interdenominational church center for the UN and recommended that this sum be its annual contribution

- Appropriated a sum of \$20,000 for the overseas inter-

denominational theological education fund

- Approved grants of \$6,00 and \$5,000 respectively for the education of the son and daughter of the late Bishop Emery of N. D.

- Established a revolving loan fund of \$250,000 for work among the Chinese in South East Asia, and particularly in Hong Kong

- Accepted, as part of "mutual responsibility," the challenge of doing missionary work among the Rupununi Indians in British Guiana

- Directed the home department to study ways in which work among the Navajo Indians can be coordinated. At present, there is one Indian reservation overlapping three Episcopal jurisdictions — New Mexico and Southwest Texas, Arizona, and Utah — which carry on their Indian work independently.

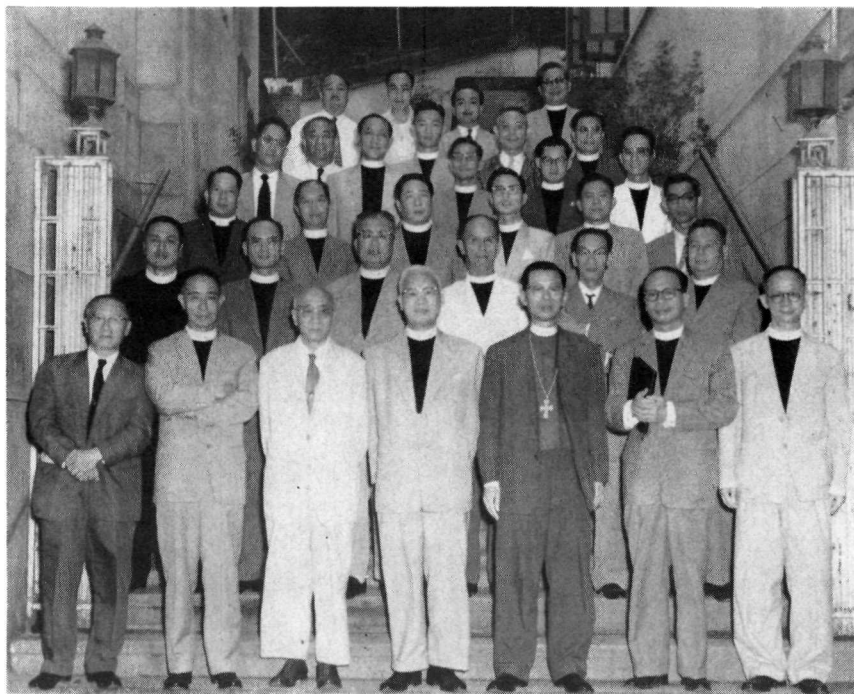
- Memorialized General Convention to enlarge the council from 32 to 40 members and to change its name from "the National Council of the Protestant Episcopal Church" to "Executive Council of the Protestant Episcopal Church"

- Requested that General Convention amend Canon 34, section 10, to enable a deacon to be placed in charge of a parish.

Tribute to P. B.

A citation signed by the 28 elected members of the council conveyed to Dr. Lichtenberger their regret at his forthcoming resignation in the fall and said:

"We whose names appear below, members of the National Council of the Protestant Episcopal Church in the United States of America, desire to express in this formal manner the esteem in which we hold you, our admiration for your leader-



CHINESE CLERGY outside of the People's Republic of China number about 100. About a third of them are here pictured during a conference on church problems in Southeast Asia. They met in Hong Kong under the leadership of Bishop R. O. Hall, who is now on a speaking tour in the U.S. The National Council established a revolving loan fund of \$250,000 for work in the area

Division of the Ministries Urges Laymen Administer Communion



BRAVID HARRIS, retired bishop of Liberia, was present when the Presiding Bishop was presented with an award by President William Tubman of that country. It was for his vigorous support of the church's program in that county, administered from 1945 until his recent retirement by Bishop Harris. The award was conferred by Liberian ambassador to Washington, S. Edward Peal

ship, our love for your person, and our gratitude to Almighty God that you were granted to the church to be our Father in God in these stirring but difficult times. May God bless you in your retirement, sustain you in health, and, if it be his will, provide ways in which your qualities of mind, and heart, and spirit, may yet enrich the corporate life of the Church we love and serve."

Liberia Gives Honor

In the course of the meeting Bishop Lichtenberger was presented with the Grand Band of the Order of the Star of Africa, conferred on him by William V. S. Tubman, president of Liberia, in recognition of the support of the Episcopal Church's program in Liberia and for his opposition to racial discrimination in the U.S.

EVERY OTHER WEEK: — From June 15 to September 15 we publish every other week. Your next Witness will therefore be dated June 25, 1964.

★ The Episcopal Church's division of Christian ministries proposed that qualified laymen be authorized to administer the sacraments and otherwise supplement clergymen in their ministry among minority, professional, technical and other occupational groups.

Where there are areas of the population "with which the church is not effectively in touch," the division said, the ministry in those communities should be entrusted to lay leaders who would remain in their chosen profession.

It cited, as examples, rural towns with no formal parishes, urban areas with people of low incomes, Indian communities with no Indian clergy, and specialized groups such as scientists, technologists and academicians.

Stressing that people in these fields would rather hear the gospel from churchmen in their own group, the division stated, "For the church to ignore the problems and opportunities posed by these special circumstances would be irresponsible."

The suggestion for un-ordained lay ministers, was made by the division in a 12-page document signed by 18 bishops, 33 other clergy, and 8 lay persons. It will be presented at the General Convention at St. Louis.

Commenting on the document, Robert N. Rodenmayer, the division's executive director, observed that "conventional clergymen are well-equipped to minister to middle-class suburbia, but their services are limited if they try to minister to the Appalachian poor, Indians on reservations, or other residents of remote, rural areas.

"The church must free itself to operate among American

minorities. Instead of training harmless young men to rush out from theological seminaries and start parishes, we should concentrate on using the talents of churchmen who are members of communities the church wants to reach."

The document also urged that deacons be given more privileges than they now have. At present a deacon may preach and assist a minister in administering the sacraments, but he cannot consecrate the communion elements or be in charge of a parish.

It pointed out that, on the other hand, lay readers licensed by the church to read parts of a service not requiring a clergyman may have pastoral charges. This anomaly, it added, discourages students from becoming deacons because the diaconate is generally regarded as a probationary period for the priesthood.

The division declared that today the church "is surrounded with unique missionary opportunities both in America and in other lands, which cry out for new methods and new patterns of action."

"Because the ministry of word and sacrament is central to the life and witness of our church," it concluded, "new approaches to the selection, training and deployment of deacons and priests are of the utmost importance.

"These new approaches can only be implemented if the church is willing to move more freely beyond the established pattern of existing stipendiary positions . . . and entrust the ordained ministry to Christian leaders whose way of life and daily work are part of the fabric of these situations."

World Relations Study Launched By NCC in Extensive Program

★ A year-long program to stimulate the study of world relations among this country's Protestant and Orthodox church members was launched June 1 by the National Council of Churches department of international affairs.

The project will emphasize the Christian's special concern for international affairs and his commitment to work actively for world peace. It seeks to encourage study of international situations by groups and individuals and promote more active Christian influence on world developments.

Designated as a "Program of education and action for world peace," the project will make the study of world affairs part of the ongoing program of the church, with special seminars and other study groups.

Members of the 31 constituent bodies will be enlisted in the program through social education and action units of their denominations, councils of churches, councils of United Church Women, and affiliated agencies.

They will gather to study and debate world issues, drawing on recommended resource material for guidance which will be distributed by the sponsoring department.

Project administrator is Leonard J. Kramer, associate executive director of the international affairs department and a former head of the political science department at Hanover College.

Outlining the program was Kenneth L. Maxwell, executive director of the department, who said it would be an "authentic education process, because only an informed citizenry can develop their own convictions."

He stressed the project would not "propagandize particular opinions," on international affairs, but would encourage use of "responsible thought-stimulating materials" with divergent viewpoints.

Maxwell observed that while "the Bible and our Christian faith do not give us blue prints or time tables for peace, they do give us a sense of direction away from war and toward peace."

Kramer is editor of resource materials to be used in the program as study guides. These include "Peace . . . ? Man and Nations in a Changing World Community," containing articles by specialists; and "Man Amid Change in World Affairs," a summary of reports by five preparatory study commissions which have met since 1962 to discuss the project.

The NCC already is holding international affairs seminars for World's Fair visitors and others at the Church Center for the United Nations.

SYNODS PLANNED IN ENGLAND

★ Formation of a 15-member commission to prepare a system of "synodical government" for the Church of England was announced by the Archbishop of Canterbury.

The plan calls for establishment of a general synod which would unite the separate legislative bodies of the church. The new commission is headed by High Court Judge Lord Hodson and is fully representative of the clerical and lay elements of the Church, Dr. Ramsey said.

At present, the Church of England is governed entirely in

matters of faith and doctrine by the bishops and the clergy, the laity having no share in discussing such matters as liturgy, worship and church order.

However, a new plan would give laymen a voice in these matters for the first time by bringing the clerical Convocations of Canterbury and York into a merger with the elected Church Assembly, in which the laity sit. This would mean forming a national synod of the church on a pattern similar to that found in the Church of Scotland.

LONG ISLAND BACKS AMENDMENT

★ The diocese of Long Island called for a strong civil rights bill and voluntary prayers and Bible reading in public schools.

In a resolution at its convention the diocese urged Congress to pass legislation which would "implement, secure and safeguard full, equal rights for all citizens, irrespective of race, creed or color."

Another resolution put the diocese on record as supporting the proposed Becker amendment which would permit prayers and Bible reading in schools.

In an earlier address to the clergy and lay delegates, Bishop James P. DeWolfe stressed that legislation alone would not guarantee all people racial justice. There must also be, he said, "an individual commitment to the love of Jesus Christ and his teachings."

Delegates overwhelmingly defeated a resolution asking the Church to withdraw as a member of the National Council of Churches. The vote was 259 to 10 against the proposal. Proponents of the resolution argued that the NCC "had not, among other matters, been cleared of charges of Communist-line support and activity."

EDITORIALS

Make His Name Glorious

THE FIRST STEP in Mutual Responsibility and Interdependence in the Body of Christ is prayer. The further working out of the implications of this great vision of the Toronto Congress will take time and much planning. Only so can it be brought from words to an effective movement in the life of the Anglican Communion. Commissions and other bodies are being set up in our own church and in our sister churches to formulate such plans. In the meantime the individual churchman can begin here and now to pray. This is the basis of all effective planning.

With this in view the division of world mission of the diocese of California has published the intercession booklet, *Make His Name Glorious*. Edited by Dr. Massey H. Shepherd Jr., the booklet has two purposes embodied in its plan. First, it aims at the provision of daily meditations based on the lectionary to meet the needs of those who read the daily offices and to encourage others to use the lectionary for regular Bible study. Secondly, it attempts to clothe the bare bones of the Anglican cycle of prayer, with its listing of dioceses and bishops, with the flesh and blood of current, pertinent information, so that those who use these intercessions may pray with understanding.

The Trinity issue of *Make His Name Glorious* is the third in the series. Present plans call for three issues during the Trinity season. This is dictated by the hard facts of size and printing costs. Two pages for each day can run into an unwieldy volume to carry in one's pocket unless the calendar is divided into several issues for the year. And publishing costs are high until popular demand justifies printing in quantity.

The California division of world mission launched *Make His Name Glorious* as a venture of faith. It has been welcomed in many parts of the Anglican Communion as meeting a real need. Justification of the venture lies in an increasing regular usage by churchfolk. Further information will be found on page seventeen this week.

Meet at the Center

THE NATIONAL COUNCIL decided some time ago that it would discontinue the practice it had followed the preceding three years of having one

of its quarterly meetings held at some point in the country other than Seabury House, Greenwich, Conn. The plan of holding one meeting where the proceedings would be accessible to interested people in the church was intended to attract local attention to the work of the council, on the one hand, and on the other to enable people to become familiar with it.

The plan involved a high cost in money and time for travel of staff officers to the meetings. The council had ample reason to hold that the response did not justify the expense. Moreover, people unfamiliar with the mechanics of council meetings did not get much out of them, even when they came.

There is however an alternative procedure which would accomplish some of the objectives of the discarded scheme without excessive cost. That is to hold one meeting a year at the Episcopal Church Center. In New York City alone there are over 75,000 communicants and some 300 clergy — not counting any in the suburbs — within a 15-cent or 30-cent fare of the center. If there is value in making the meetings available to the church public, then here there is one. Possibly some of them can be gotten interested.

And once a year a lot of people would be relieved of a long trek to a lovely, but distant — so it seems — country spot.

Save Your Money

SPECIAL DELIVERY is meaningless in Tunkhannock, Pa. as far as the *Witness* is concerned. We get about ten of them a week — multiply that by fifty and it is \$150 a year. All our mail, special or not, is placed in our box and stays there until we pick it up.

On packages, halftones for instance, if you think it ought to be hurried, send it parcel post marked Special Handling which means it is treated like first class mail for a few extra cents depending on the weight.

Postage rates for magazines like this have increased several hundred percent in recent years, and will go up again January 1, 1965. This in spite of the fact that the post office cancels stamps with the slogan: "Fight Inflation." We are doing it but without much help from the post office.

MYTHS ABOUT INTEGRATION

By David Johnson

Rector, St. Martin's Parish, New York City

NEGROES SHOULD HAVE THE OPPORTUNITY TO REALLY FUNCTION AND NOT JUST BE ON PARADE

IN A CYNICAL WORLD it is a pleasure to meet shining idealism. The sight of a genuinely sincere person is reassuring. It gives us hope that everything is not lost. We have in the Episcopal Church a number of young clergymen who possess this quality of idealism. They choose to work in the "inner city" — a polite term for the slums. With the zeal of missionaries, they are on fire with a determination to do something concrete about the Negro question. Their objective is to integrate the local church — certainly a worthy objective. They know all too well that their church has a bad record in this field, and, in a sense, these young men represent the guilty conscience of the church.

Unfortunately, idealism is not enough. It never is, for that matter. Realism is also required. It is a little sad to observe that the realism of these urban missionaries does not match their idealism. They do not really understand Negroes, and they are fuzzy in their minds about what integration entails. I have heard some of these men speak rather proudly of the congregations which they claim to have integrated. However, what they call integration is not that at all.

What Usually Happens

HERE is a familiar situation: A church erected 50 years ago is located in a part of the city which has become Negro in population. The old congregation has moved away. Remaining are a few white families, most of them elderly. The church is in a comatose condition. Then, it is taken over either by the diocese or by some wealthy parish in another part of town. Money and personnel are piped in — as a blood transfusion to keep the patient alive. The church gets new life, of a sort. Much money is spent on youth work, especially in the area of recreation. The priests concentrate upon recruitment of Negro families and their children. What slowly emerges

is a program resembling a community or settlement program.

This is the playground approach to the matter of integration. In a way, this is buying black people and their children by the good things you give away for nothing. This approach is skimming the surface. It is paper thin. A priest who has a few whites in church on Sundays, some Negroes in greater numbers, and a flock of black children in his playground or gymnasium is not integrating the church.

A young priest recently said to me, "I wouldn't work in a fully Negro church." He was echoing the sentiments of others who believe integration is the true ideal for the local church. No one can argue with the merits of black and white worshipping together. Negro clergymen will readily confirm that white people are welcome in their churches. Whites who come into a predominantly Negro congregation are received warmly. But they do not come. Why not?

In New York this past April, a boys' choir from a New England school sang in a Harlem church. There were 40 boys in the chancel. And probably there were 100 white people in the congregation, relatives and friends of the boys. That particular Sunday you had integration, if you want to call it that. The situation was very different the following Sunday. Draw your own conclusions.

Weak Efforts

A GOOD QUESTION is this: Why are white people reluctant to join so-called Negro churches? If they really wish to do something about integrating the local church there is nothing to stop them. Integration should come about by natural association of people who are present for a common purpose — worship of God. The old argument that people only attend the church in their neighborhood is not valid. If Negroes will

travel 10 miles or more to go to a particular church, why couldn't whites do the same? The truth seems to be that whites are afraid to worship where there are many Negroes present. They do not mind having a few Negroes present in their (the white) church. This is popular today — Negroes in the choir and in the Sunday School, but not too many.

The weakness of the integration efforts of so many white clergymen and laymen today is that they see it as exclusively a one-way proposition — bring some black people into a white church to remove the lily-white label. They fail to see, or perhaps do not want to see, that nobody would prevent them from going into the churches where the Negroes already are — churches which are very much alive. Genuine integration has to be a two-way proposition.

Another sign of the illusory nature of church integration is the artificiality of the atmosphere. There is too much talk about integration in the first place. It is a kind of polite self-praise. Our Church is especially tainted with this contrived, finger-tip type of association. Basically, it is dishonest.

It is rather amusing to watch the emergence in recent years of the white expert on the Negro question, and particularly when that expert happens to be a clergyman. You meet him before college groups or before groups of ladies in the suburbs who want to know what is going on among the Negroes. These experts make the speeches but how much they know is another question. How can they talk about the problems of people whom they do not really know? How many of these experts have ever spoken to a group of Negroes? What do they know about the fraternal and organizational life of black people outside the church?

Have they ever had to carry the responsibility of men such as Jesse Anderson in Philadelphia, Joseph Nicholson in St. Louis, Bishop Harris in Liberia? These are some of the men who qualify as experts, and there are many other obscure Negro priests throughout this country who have learned through experience what it is to work among and lead Negro people.

View of a Youth

FUNDAMENTALLY, this question of race is linked with one's mentality, how one thinks. Maybe young people are straighter in their thinking than their elders. A 15 year old boy wrote the following to me:

"On Sunday, I saw for the first time the way life is in Harlem. I have always liked Negroes (my best friend is a Negro), but before Sunday, I was living in a sort of a fog. I was born in the outskirts of Atlanta, and in ten years of my life there, I never really understood just how great the racial problem is. Five years ago, I moved to New York. I began to get an idea, but until last Sunday, I never really understood the problem. I doubt if I'll ever understand white men, though I am white, because I find it impossible to dislike people because of the color of their skin. I'm more inclined to dislike whites because of the color of their minds."

This lad already knows without anyone telling him that the constant preoccupation with race is a vulgarity. In his mind, he is free. Maybe he can teach our idealistic clergymen something they have yet to learn.

Idealistic young ministers usually fail to see that you cannot integrate a church with outside money. The money for the support of the local church has to come from the people themselves. This is not happening today. The pattern is outside subsidy — not self-support. No sustained effort is made to impress upon the people the importance of supporting the church financially. The people do not sacrifice for the church because they know they do not have to. Withdraw the outside financial assistance and this local model of the integrated church will collapse. City churches, even in slum areas, can be self-supporting if the leadership works to this end. So long as integration is the primary objective and self-support a secondary objective, neither will be achieved.

Window Dressing

HOW MUCH authentic authority do Negroes have in churches which claim to be integrated? Many of the Negroes on staff are there for window-dressing. This is a further illustration of the superficial mentality of people who understand integration as an effort by whites to help the persecuted blacks. Negroes, clergy and laity alike, should have the opportunity to really function and not just be on parade. Some Negroes may be flattered by this kind of window-dressing integration. The majority see through it, and are not interested.

Suppose you are a person who truly wants to belong to a church which is integrated, a church where black and white worship together without

self-consciousness and with no discussion of race. Suppose you want to forget all about race and concentrate upon God and the universal human problems of life. You walk through the city looking for such a church. You walk a good distance but finally you come to a church which has a big sign outside proclaiming in bold letters: "This is an Integrated Church". Were you to

enter that church you would be sadly disappointed. For you would discover that the only thing integrated about the church is the sign outside. It is like looking for a pair of shoes, then seeing a sign in a shoestore window, "shoes sold here." When you go into that shoestore you would find that only the sign is for sale, not the shoes.

EFFECTS OF RELIGIOUS EDUCATION

AS EVIDENCED IN THE LIVES OF
STUDENTS AT GALLAUDET COLLEGE

By Douglas Slasor

Chaplain to Episcopal Students

I realize that the title of my talk is very long but try as I may I could not condense it. I do feel that this is a broad subject that not only concerns Episcopal students but others as well. Not only is it a broad subject but it is or should be an important one for all of us who are interested in the welfare of the deaf.

I think each one of us here today will agree that a person is made up of three parts: mind, body and spirit. And for a man to express himself properly he must have harmonious balance in all three parts. Too much emphasis should not be placed on any one part if the person in question is to mature into a complete, well balanced person. In brief I am trying to say that our schools for the deaf throughout the world should try to provide educational programs for the young people in the mental, physical and spiritual sense as well. However, it seems to me from my own personal experience as full time Episcopal chaplain at Gallaudet College that this is not being done. I find that for the most part a very wonderful job is being performed in our schools on the mental and physical level but I find that this same thing cannot be said for the religious education. For example, the Episcopal Church uses a prayer book for all of its sacraments, rites and services of the Church.

This same identical book has been in use for hundreds of years. Yet many of the deaf students who have been Baptized and Confirmed are not aware that such a book exists. I have seen students come to college who have been

baptized but have not yet received the sacrament of Holy Confirmation. I have talked to them only to discover that they are not even aware that there is a difference between the two sacraments.

They know little or nothing about Church history in general and the history of Episcopal Church in particular. When attending some of their first regular church services at college they are completely lost when it comes to such simple facts like 'when to kneel, when to stand,



The Presiding Bishop's Advisory Committee on Church Work with the Deaf poses for photographer during its meeting April 10 at Gallaudet College. Left to right: Bishop Doll, chairman, Gordon Clarke, Marvin C. Josephson, Rev. Douglas Slasor, Bishop Murray, Miss Marget Gruver, Dr. Elstad, Bishop Higley, Rev. Otto Berg, Bishop Millard, Rev. Edric Weld. — Photo by Carl Davis.



EPISCOPAL WORKERS for the deaf held a workshop at Gallaudet College. Pictured are, left to right, Chaplain Slasor, whose talk is presented here; Bishop Daniel T. Corrigan, director of the home department of National Council; Mrs. Spencer Tracy; President Leonard M. Elstad of Gallaudet

when to sit or when to respond'. I have seen students who look upon Church signs in contrast to conversational signs, as something equivalent to a foreign language. I have observed, on several occasions, students of different faiths holding religious discussions. I am sorry to say that many of them simply cannot hold their own in such discussions. They may do very well on the subject of politics, history, or sports. But when it comes to religion their concepts and beliefs range anywhere from the comical to stupidity.

I have a coffee-discussion hour every Sunday after church. The students pick their own topics. 99% of these topics are merely questions about God, Christ and the beliefs of Christianity in general. For the most part, they are questions that should have been answered when they were small children. One young woman flatly refused to continue attending Church because I held Holy Communion every Sunday and that was monotonous to her. Another gave up Church because I preached sermons instead of 'telling stories about Jesus'. These are some of the examples of the 'education of the spiritual part of man' to be found among deaf students at Gallaudet College.

As a result, if 60 Episcopal students are registered at the college at one time I can usually, without doubt, cut the number in half and end up in a pretty good idea how many registered

Episcopal students will be active in church, throughout the school year. Strangely enough, we have a different story when it comes to the social end of the church program on the college campus. Social activities are well attended. The same thing can be said for counseling. Never does a day pass that I don't have an average of 6 to 8 students that seek counseling. And that goes to show that they do take advantage of some of the services that the church offers. But these things come naturally. Problems always exist and people always seek help to eliminate their problems; Man is a social animal and enjoys mingling with others and that, of course, is why the social life of church is accepted. But worship, true knowledge of the beliefs and doctrines of the church that you are a member of, is another thing.

Some people say, 'Faith is caught, not taught', therefore why bother with religious instruction. This concept may be true. But instruction helps one catch faith. A person must be taught about the Father, Son and Holy Ghost before he can exercise his free will and decide whether or not he will have faith in the Holy Trinity.

A person must be taught about a church and its beliefs before he can be expected to be caught up in the life and activity that stems from citizenship in God's Kingdom on earth. Therefore, we can not expect these young men and women to come to college and know all there is to know about such things if we do not provide them with the proper instruction during their early school days. And often if we try to teach them these things after they arrive at college they resist and rebel.

After all, at college age a philosophy of life has been formed. Their concepts of life are already there and to try and change them at this late date could very well spell 'trouble'. Furthermore, we should remember the very important fact that when a deaf person graduates from Gallaudet college he is immediately looked up by those deaf people at home who have not gone through college.

If the graduate is interested in politics most of those at home are, too; if the graduate is interested in baseball those at home are, too; if the graduate is interested in religion they are, too; if he has good moral qualities that stem from a sound religious education these qualities are often copied by those at home who look up to the graduate as a well-educated leader. If we do not prepare him properly and educate his spiritual nature, how can he set a good moral

example? So I think you will agree with me in saying that the religious education programs in our schools are important and if they are not what they could be or should be then the personalities of these men and women are not being educated in a thorough and well balanced manner that will result in a completely educated human being.

The average deaf student shows a good sound mind; the average student usually does very well in sports of all kinds so we can be sure that the educators in our schools are doing well in these categories. This is easily understood. After all when a student takes a college entrance examination his intelligence is shown forth on paper and this same thing would apply to his seeking a job. When a school competes in sports with another school the physical capabilities of the deaf student become visible. Naturally we who are interested in the deaf want the public to see that they can do as well as hearing people and can contribute much to society. Therefore it is a natural thing for us to give more attention to those things that become visible than to those that are hidden for the most part; that are spiritual and abstract. But as natural as this may be it does not give the full education to the individual that he or she is entitled.

A man has a passion for spiritual knowledge just as much as for mental improvement and physical education but if the desire for spiritual knowledge is ignored long enough his appetite for it can die. Let me make myself clear at this point. I am not trying to say that all Gallaudet students have this problem of poor religious education. Indeed, many of them are well educated and very devout church goers but I would hesitate to say that this group makes up the largest percent of the student body. Contrary to that, my experience has been that these with a poor religious background outnumber the others.

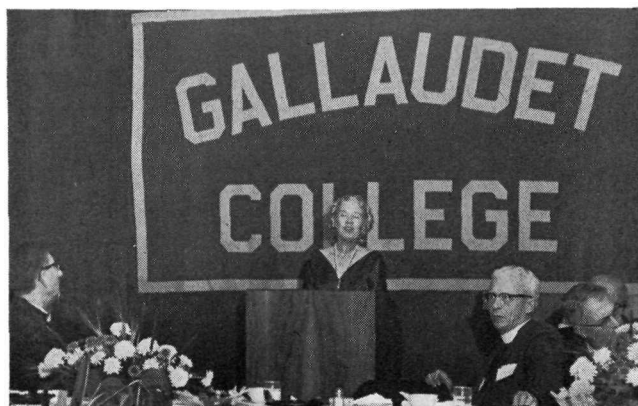
I feel very safe in saying that the things that I have said apply to denominations others than the Episcopal Church. During the five years that I have worked at Gallaudet I have had many long and interesting discussions with chaplains of other faiths who serve the students in some capacity during the school year. These conversations have made me very aware of the fact that the problems I have experienced caused by the lack of religious education before entering college are not problems that I am facing alone.

I have found that they are problems which

we all share. It is true that some may experience them more deeply than others but nevertheless we all face them in some way. We cannot blame the schools for the teachers certainly have enough to do with caring for the minds and physical being of the students. Therefore we must encourage other people to accept the responsibility in religious education on a voluntary basis and strive to set up such programs in more of our schools. We must encourage more men to enter the ministry to the deaf; to prepare for holy orders with this goal in mind. This necessity becomes more and more evident when we remember that 'home life' for many deaf boys and girls of school age is a very unfamiliar term.

The schools are often so far away that the student can go home once or twice a year. Parents could do a lot to remedy this problem but we cannot expect them to when they are separated from their children through no fault of their own. So once again we must face the fact that this is a job for the church and all or any of us who have an interest in this problem could do much to encourage the church and its prelates to do more.

Every man has a spiritual hunger which must be fed and satisfied. Every man has spiritual being which must be educated and nurtured if we expect him to show forth his full personality and make a worthy contribution to society. If all of us here at the International Congress are interested in the deaf we will do everything we can to help with this problem. Ignorance of any kind is unnecessary in our modern advanced



MRS. SPENCER TRACY tells her story about the John Tracy Clinic for the deaf in Los Angeles. Her son, who is deaf, works at the Walt Disney Studios. The Rev. James R. Fortune, president of the Conference of Church Workers Among the Deaf is at Mrs. Tracy's left

world and every effort should be made to blot out any ignorance that still exists. May we therefore work together for more and better religious programs in our schools so that spiritual ignorance can be eliminated from among our people.

One Woman's View

By Barbara Sa. Claire
Of Conformity

IT IS TERRIBLE to watch a man who has the incomprehensible in his grasp, does not know what to do with it, and sits playing with a toy called God.

— Tolstoy

It's particularly obscene in the Spring, when the created world is responding so fiercely to the force of life, to deny life, to succumb to our own peculiar version of the death wish — conformity. It's so simple to be the same, to think the same thoughts, to parrot, to paraphrase, to want the same things, to have, all of us, the same conception of the good life. It's simple, but it's death. It's not the sort of death our creative visionaries die, nor our rebels, nor any of the few who follow a different drummer because of having something else in mind. Perhaps what preoccupies us is more important than our occupations.

"Man's dignity, our dignity," wrote Pascal, "lives in our thoughts. Thereby we rise. Only thereby. Not through space; and not through time. Never can we fill either. So we take pains, such pains as we can, to think well. For therein lie all morals and all principles . . . man is a thinking reed."

Never has it been so difficult to think, except perhaps in the heat of actual battle, as it is today. In a sense we live battle lives, isolated, in so far as what really matters, from the soldiers to the right and to the left of us. Battle fatigued, evenings, we relax and watch television. We choose our programs carefully, so as not to have to think. It is a commentary of a sort that "East Side, West Side" is to be discontinued, specifically because it held up so realistic a picture of the social and racial evils of inner New York City that, in droves, we turned it off. Too tired, too busy to think. Besides, ideas are upsetting, we

don't want to get involved, we have lost the willingness to be disturbed by the Holy Spirit.

Only we who have power of choice may choose to be less than human, choose to join the long, grey column of anonymity, endlessly shuffling (there are so many of us!) across an endless plain — toward what? Presumably the mountains are still there, but we'd have to step out of line to reach them; the climbing might be difficult; we might have to go it alone.

Only we who can deny life, deny it even in the Spring, the time of the courageous mothering of robins, of the fierce individual blades of grass struggling for the bit of soil that can nourish them up into what they were made to be.

Why does not a thinking reed think? There are reasons why we stay in the grey column of conformity — rationalizations, rather, grounded in denial and fear. Basic is the fear of loneliness — the shadow of our death. To stand out from the crowd is a lonely business. Conforming, we delude ourselves that we are not alone for a little while, at least not alone in an opinion, or an attitude. But we are alone. It is not company in an opinion or an attitude that can overcome our deepest estrangement, our fundamental isolation. A definition of a crowd could be that it is an aggregation of the lonely. William Stringfellow writes in *Instead of Death*: "Loneliness is the most caustic, drastic, and fundamental repudiation of God. Loneliness is the most elementary expression of original sin."

There is no man who does not know loneliness.
Yet there is no man who is alone."

Why does not a thinking reed think? We have seen recently how dangerous it is to think, to think so deeply into the agony of our brother that we become involved in agony. The civil rights struggle in Chester, where some were disturbed by the Holy Spirit to the extent of paying for it by imprisonment and fasting, showed us the danger of taking thought, of nonconformity in the world — in the angry world. What are we to think about the "white backlash"? Is this a time for us to lash back? What of the use of the whip?

There are consequences involved in loving the God we say we do — the God who gave us not conformity, but life more abundant, not peace, but a sword. Peter found this out. He found out too that if he loved this God something was expected of him; he was told to feed God's sheep. We have the incomprehensible in our grasp. Let's hope we know what to do with it.

What Manner of Man Is This?

By Ruth Malone

Churchwoman of Swathmore, Pa.

WHEN the embattled mayor of Chester, Pennsylvania, made his first public comment on the civil rights demonstrations that have made his city a national spectacle during the third week in April, it was to blame them bitterly upon "one Episcopal clergyman" — the Rev. Clayton K. Hewitt, rector of the Church of the Atonement, Morton, Pa.

Mayor Gorbey is unlikely ever to forget Father Hewitt. Jailed during a time when he was exhorting demonstrators to "avoid violence", Fr. Hewitt was charged with inciting to riot and resisting arrest — and placed in \$26,500 bail. He was sent to the state highway department garage in Media in which more than two hundred demonstrators had been placed, and he immediately began a hunger strike in protest against the police brutality, the wilful ignoring of constitutional rights of the prisoners — and finally, against Governor Scranton's refusal to meet with the civil rights leaders.

A man afire, Fr. Hewitt burned with a clear understanding of the injustice done to helpless people. He took upon himself the burden of calling public attention to these private wrongs. He refused food, and finally water. His plight went almost unknown however — for the civil authorities, not wanting a "martyr" on their hands, had replied to queries in his behalf that he was well and fine, walking around and taking cookies, fruit and fruit juice on the sly.

Journalists refused at first to believe the clergymen who had been in to celebrate Eucharist with him; or his wife, who left six small children at home to make anguished visits to the Media jail. His bail, held up to ridicule at the hands of Philadelphia lawyers and the Philadelphia press, was finally reduced to \$4,000 — but in spite of the fact that a public spirited Swarthmore woman offered her home as security, the priest declined to leave the jail or to break his fast. In the same spirit that animated Ghandi in the early part of this century, he was determined to draw the wayward attention of an apathetic community to this tragedy being played out in its midst.

At last after eleven days, authorities were

forced to move Fr. Hewitt to Chester hospital in order to save his life. Newspapermen then could see for themselves his emaciated body, his parched lips, and his burning eyes; they knew the fast had not been "a publicity truck", as one contemptuous Chester official had dubbed it.

Clayton Hewitt is not newcome to the civil rights movement. His concern and involvement in the struggle for civil rights in Chester had long since made him well known in the area: a difficult man, sometimes, because his own mind cuts across the little niceties with which most men cushion reality; a zealous man, determined to give his own life, if necessary, to the cause he believes to be Christ's own. Fr. Hewitt is committed to mending the broken ties between city and suburb; between the haves and the have-nots; between the white and the black, the rich and the poor, the intellectual and the unlearned; between, too, those who do God's will and those who perform lip-service only.

He has made enemies, and some of them in high places. He has caused at least some discomfort to his fellow clergy; at worst, he has drawn accusations from priests and some laity that he is publicly mad — or just plain mad.

All of these charges he shrugs off. From past experience in the inner-city movement and in the difficulty of bringing the races together on some level other than condescension and charity, he knows what to expect, and he continues his stubborn, recalcitrant, passionate fight. Clayton Hewitt wants people to look, to notice, to be shocked and upset by the brutality and violence of the elected rulers, the civic leaders, of Chester and of Delaware county, Pennsylvania.

Fr. Hewitt has the support of his own bishop, Robert L. DeWitt, as he had that of DeWitt's predecessor, The Rt. Rev. J. Gillespie Armstrong. He has the encouragement, too, of the Presiding Bishop, Arthur Lichtenberger, who sent a telegram to Mrs. Hewitt assuring her of his firm support, his earnest prayers — and his approval of this lonely stand of a God-driven man.

As for the criticism — says the bishop's representative in areas of racial tension, The Rev. Layton Zimmer, "Certainly, Clayton has let himself in for criticism. That's obvious. But for heaven's sake — let the criticism come, at least, from those who suffer as much for their conscience sake as Clayton suffers for his."

- NEW BOOKS -

E. John Mohr
Book Editor

BEYOND FUNDAMENTALISM by Daniel B. Stevick. John Knox. \$5

The author is the young assistant professor of Christian education, liturgics, and homiletics at the Philadelphia Divinity School, but back yonder not so many years ago he was an undergraduate at Wheaton College, the very name of which is synonymous with fundamentalism. Hence Professor Stevick knows firsthand whereof he writes with such conviction.

About the turn of the century the Christian faith found itself beleaguered by a combination of forces: the science of geology which had pushed back the age of the world by tens of millions of years; the higher criticism of the Bible which subjected its books to the same fine analysis according to which all ancient documents were scrutinized; the theory of evolution; etc. The foundations of the faith were shaken, its ethical standards were attacked as out of date, oppressive and unnatural.

This situation, the author points out, was met on the one hand by modernism, and on the other hand by fundamentalism. Modernism sought to accommodate the faith to the new science and new optimism about man. Fundamentalism saw this as a compromise and betrayal of the gospel, and sought to isolate itself from the intellectual and scientific world of the twentieth century.

The name fundamentalism derives from the series of booklets, twelve in number, written between 1909 and 1915. They were referred to as *The Fundamentals*, and their subject matter was the "Inerrancy of the Bible," "the Virgin Birth," "the Physical Resurrection," "a Substitutionary Theory of the Atonement," and "the Physical Second Coming." The popular lay leader and natural spokesman for the movement which drew people out of many of the Protestant churches was William Jennings Bryan, who more than met his match in Clarence Darrow back in the 1920s during the famous Scopes trial in Tennessee.

Professor Stevick sees a change coming over the second and third generations of these people who separated themselves in defense of biblical truth as they understood it. No longer as revivalistic and activist as their fathers, they are becoming concerned today about such matters as Christian nurture, wor-

ship, means of grace, continuity, etc. At the same time they are discovering — at least some of them are — that the great scholars and thinkers formerly scorned as "liberal" are as orthodox as they themselves and assent wholly to the central biblical message of redemption through Christ.

Is there some hope that the two groups may be drawing together? The author thinks so; we hope so. Some of their attacks on and charges against the National Council of Churches have been nothing less than scandalous and shameful. They have seemed designed to mislead and confuse the American people.

Although addressed more or less to restless and dissatisfied persons

in the pentecostal and evangelistic sects who may be looking for a sounder and fuller Christian experience in the historic churches, *Beyond Fundamentalism* is an interesting and profitable book for others to read. Say what you will about fundamentalism, its adherents took their Bible and the Lord Christ seriously.

The author does, too, thereby reflecting his background. Before we sit in judgment on these people, we might ask ourselves, how many members of your congregation and mine are really in earnest about the church and its teachings? How many are converted? How many are other than lukewarm or less?

— BENJAMIN MINIFIE
Rector of Grace Church, New York

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OPEN COMMUNION URGED BY BISHOP HIGGINS

★ Renewed efforts for racial justice, introduction of open communion in Anglican churches, improved procedures for clergy placement, and the establishment of parish day schools were among the tasks which Bishop John Higgins suggested to the Rhode Island diocese at its annual convention.

Subsequently, delegates accepted as official diocesan policy the call for commitment to racial justice issued in January by the Rhode Island conference on religion and race.

The diocese thus became the third major Protestant denomination in the state to endorse the 32 statements of principle on racial justice drafted by the conference. Baptist and Congregational groups made similar decisions.

On the ecumenical movement, Bishop Higgins noted that while a church cannot give up the fundamentals of its faith and doctrine, each church, "in the interests of better understanding could give up customs that are not concerned with the faith's foundations."

He suggested that the Anglican contribution to cooperative Christianity might be to make it known that "every duly baptized Christian is welcome" at Christ's altars "under the terms of the exhortation to confession" in the communion service.

He called for an overhaul of the method of calling parish rectors. Under the present system, a rector now has life tenure, and the vestry, therefore, cannot ask for his resignation. The clergyman who wishes to move cannot go to any effective clerical employment service and

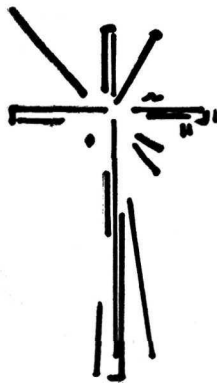
the bishop has no authority to move him from one parish to another, Bishop Higgins explained.

The resultant situation, he said, is "indefensible for the good of the church."

The bishop also urged "a thorough and radical revision and re-writing of the Book of Common Prayer" into modern English, increased Biblical instruction for the laity, and closer cooperation among vestries and churches of neighboring parishes in large cities, where, he said, there are too many Episcopal churches too close together.

He urged the diocese to be prepared to accept an Anglican diocese in another part of the world as a "companion diocese," as part of the mutual responsibility plan adopted by the Anglican Congress.

He suggested that the diocese might be called upon for such a project following the General Convention next fall.



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★ Bishop Charles A. Voegeli of Haiti, recently expelled from that island republic, said in New York the church was determined to continue its work

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there despite any government pressure.

He said there were about 25 Episcopal clergymen in Haiti who, with their congregations, would carry on "because to God only belong our power and dedication."

"We are respected in Haiti for having maintained our position of giving dedication to God and to him alone," he said. "We operate and we shall operate to the glory of God."

Bishop Voegeli spoke to a congregation at St. James where he was giving a series of talks. In April he was rushed out of Haiti with no formal order or explanation issued for his expulsion by the government of President Francois Duvalier.

In a press interview following his sermon, Bishop Voegeli said he did not consider his ouster as the start of an anti-church drive by the Haitian government, but an "isolated" incident.

Although the Episcopal Church, and other Christian bodies on the island, have had to make some adjustment with government policies, the church generally has not been hindered or harassed, he said.

SOUTH AFRICA LAW PROTESTED

★ More than 3,000 persons of all races jammed the Capetown city hall to hear Anglican, Protestant, Roman Catholic, Jewish and Muslim leaders oppose renewal of the controversial 90-day detention law which South Africa's Parliament will review on June 30.

Speakers included Robert Selby Taylor, Anglican Archbishop of Capetown; African Methodist Pastor J. Chidi; Roman Catholic Archbishop Owen McCann of Capetown; Rabbi David Sherman of the Reformed Jewish community; and Sheikh Nazeem Mohammed of the Muslim Judicial Council.

Archbishop Taylor said he recognized the right of the

South African government to maintain law and order, but he felt impelled to take part in the meeting because he considered the 90-day clause of the general law amendment act — which provides for imprisonment without trial — to be "a denial of the divine laws and abhorrent to the Christian conscience."

ECUMENICITY IS KEY TO CANADA UNITY

★ The Christian ecumenical movement may be one of the keys to Canada's unity as a nation, Bishop Frederick H. Wilkinson of Toronto said.

Addressing the annual synod of his diocese, Bishop Wilkinson referred to the current contro-

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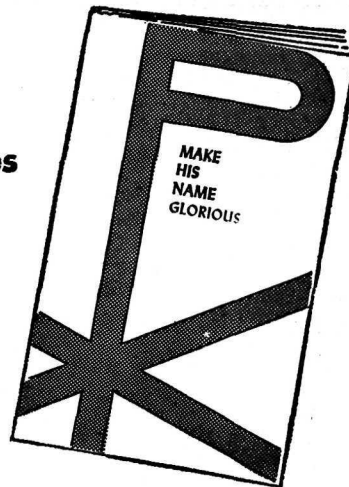
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versy over bilingualism and biculturalism (French-English) in this country.

"As more churches and churchmen are committed to the aims and spirit of the ecumenical movement, it can play a major part, not only in promoting the unity of the church in our provinces, but in fostering and increasing unity among the people of this dominion," he said.

Bishop Wilkinson, whose Church has been conferring on union with the United Church of Canada for 20 years, called for more fellowship with the Orthodox Churches. He said Anglican-United and Anglican-Presbyterian talks are "hopeful and perservering."

--- People ---

RICHARD A. HENNIGAR, formerly rector of All Saints, Whalom, Mass., is now rector of St. John's, Worcester, Mass.

KENNETH DAVIS, formerly rector of St. Andrew's, Big Rapids, Mich., is now associate rector of Christ Church, Dearborn, Mich.

HALSEY D. HOWE, formerly rector of St. Christopher's, Gladwyn, Pa. is now rector of St. Martin's, Providence, R. I.

LEWIS S. STONE, formerly curate at All Saints, Providence, R. I., is now rector of St. David's, Cranston, R. I.

PETER IGARASHI, formerly assistant at the cathedral, Bethlehem, Pa., is now vicar of St. Mark's, Jermyn, Pa.

EDWARD TOWNSEND, formerly vicar of St. Peter's, Tunkhannock and St. John's, Laceyville, Pa. is now rector of St. John's, Palmer-ton, Pa.

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WILLIAM F. MAXWELL, rector of St. James, Bozeman, Mont., becomes dean of the Cathedral of St. James, Chicago, August 1.

WILLIAM W. S. HOHENSCHILD, rector of the Holy Communion, St. Louis, since 1929 retired on May 1.

PHILIP T. ZABRISKIE, formerly director of college work of the National Council, is now associate director of the home department.

PAUL van BUREN, formerly on the faculty of Seminary of the Southwest, Austin, Texas, is now on the faculty of Temple University.

CHRISTOPHER F. NEELY, formerly assistant, is now rector of the Ascension, Middletown, Ohio.

RAYMOND J. LAWRENCE, formerly curate at St. Andrew's, Newport News, Va., is now assistant rector of Ascension, Knoxville, Tenn.

BENJAMIN T. WINSOR, curate at Grace Church, Providence, R. I., becomes rector of St. Paul's, Monongahela, Pa. July 1.

SAMUEL S. JOHNSTON, rector of St. Andrew's, Wellesley, Mass., becomes rector of St. Andrew's, Kansas City, Mo., Sept. 1.

GOWAN C. WILLIAMS, rector of St. Mark's, Glen Ellyn, Ill., since 1929, retired June 1.

E.S. WINSOR, formerly chaplain in the air force, is now rector of St. Columba's, Middletown, R. I.

WILLIAM E. FOLEY, formerly on the staff of St. George's, New York City, is now rector of the Good Shepherd, Waban, Mass.

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SHORTS BUT NOT BATHING SUITS

★ The wearing of shorts and other casual attire will be permitted at summer services in St. Mary's church in Rockport, Mass.

"But that doesn't include bathing suits," the Rev. Frank Potter, rector, added. He believes that attendance at summer services will be encouraged if informal clothes are permitted.

The dispensation "may raise a few eyebrows," Potter said, but, he added: "It is more important that people worship than to be concerned about what they are wearing."

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Sundays 8, 9, 11; Weekdays: Mon. Fri. Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

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487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

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ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. Reed, Vicar

Rev. Thomas P. Logan, (Priest-in-charge)

Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn High Mass, 10:30 a.m. Low Mass in Spanish 5 p.m. Evening Prayer; Weekdays: 7:15 a.m. Morning Prayer, 7:30 a.m. Low Mass, 5 p.m. Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar

Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thurs. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30 - 7:30 & by appt.

- BACKFIRE -

Carl Braden

*Field Organizer,
Southern Conference
Educational Fund*

Negroes in Albany, Ga., are going into their third summer without any public play facilities, and this is causing serious problems.

A fellow Episcopalian, Father Harry V. Nevels, is making a valiant effort to solve this problem but he needs the help of people throughout the nation.

Your recent article on the help being given to sufferers in Mississippi prompts me to write and ask if you can enlist the help of your readers.

Father Nevels reports that at least 4,000 Negro youth from 9 to 16 have no public play facilities whatever in the city of Albany. This is because city officials closed a park, a teen center, and a swimming pool that had been used by Negroes.

These were closed to avoid integrating them. Parks and pools that had been used by whites were also closed, but they were bought by wealthy whites and reopened as private clubs open only to whites.

This action was taken in the aftermath of protests by Albany Negroes against the lack of fair and equal treatment. You will recall that thousands were jailed and some were beaten for this activity between 1961 and 1963.

Father Nevels says that, in one 30-day period last summer, 50 boys were sent to state farms at Milledgeville and Augusta, Ga. Some were arrested for petty offenses committed because of frustration at having nothing to do.

"Many were arrested while not doing anything," Father Nevels reports. "Police and city officials have no concern for their welfare."

The priest has set up a Youth Commission to try to meet the needs of these young people. He says that \$2,000 will buy equipment and will pay for transporting youth to a farm near Americus, Ga., where they can set up play facilities.

This place is the famous Koinonia Farm, which was the target of violence a few years back because of its practice of integrated living. There are plans to build a pool there if enough money comes in. Other play facilities will be set up in Albany on vacant lots and such.

Those wishing to contribute to this work may send funds to Father Harry V. Nevels, St. John's Episcopal Church, 601 Residence Ave., Albany, Ga. Money should be earmarked for the Youth Commission. School is out June 7, so the need is urgent and immediate.

Alfred Goss

Layman of San Mateo, Cal.

Your May 21st issue has an article headed, "Aid to Mississippi Project Asked of Overseas Church". It appears that the general board of the Council of Churches has made this appeal for help for Mississippi. It is stated that it is a project for direct relief for the needy, literacy training, reconciliation between racial groups, and community development. It is not stated that the government, people or the churches of Mississippi have made any appeal for this help. It is to be presumed that they are too benighted to know what is good for them.

This is really a terribly misguided thing to do. I am sure that the intentions of these churchmen are good, but incalculable harm is being done by the meddling of churches in political and social problems. To them, these serious problems of the under-privileged in our country are always "moral" problems to which they know all the answers. They point the finger at the guilty parties and

urge them to repent. And they never, never try to understand the other side. They are Partisans.

I know that we are all partisans at times, but I don't think it is very Christian. Love is not partisan, and love is the only answer to the terrible problems raised by unemployment and race discrimination in a rich land where there should be plenty for all.

These problems run deep and are so involved in complexities of human nature that no one living knows the answer. We are in for years of unrest. Our chief danger is from those who by inflammatory words and actions stir up resentments, and the most inflammatory deeds are often sugar sweet with words of love and God's will.

V. L. Livingston

Rector of St. David's, Portland, Ore.

I want to say a big Amen to Ben Minifie's comments on the liturgical conferences (playing church, etc.). Better preaching and less pomp, ceremony and breast beating should get people coming back to church.

Katherine Higgins

Churchwoman of Hammond, Indiana

I am proud of you for printing Ask Now the Beasts (5/21) by the Rev. Marion L. Matics. It is sad but I know it is all true.

You know I like the Witness having subscribed for so many years.

Arch W. Sidders

Sr. Ass't, Holy Faith, Inglewood, Cal.

Commenting on the article Counting Me Out (4/2) by Dean Spofford I am wondering whether his father would agree with him. I agree with a great deal that the dean wrote — morticians certainly do have a racket. But when the writer says of not "passing over", what does he mean when he says "I'm dead"? Is he trying to deny the immortality of the soul? The body is dead, does he mean the spirit or soul is dead?

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