

# The **+** WITNESS

AUGUST 20, 1964

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## SERVICES

### In Leading Churches

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For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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## Story of the Week

### Murders Result in Stepping-Up Of NCC Mississippi Projects

★ Discovery of the bodies of three young civil rights workers in Mississippi was not the final chapter in their lives, a leader of National Council of Churches involvement in the summer student project said in New York.

"These people live — their spirit lives — their determination lives," the Rev. Arthur Thomas declared at a press conference.

The effect of the "sacrifice" of the two New York City white men and a Mississippi Negro companion will be "felt for years to come" as the struggle for racial justice continues, the young clergyman said as he and Dr. Robert W. Spike, director of the commission on religion and race, outlined the status of the civil rights project.

Federal Bureau of Investigation agents discovered the three bodies in a deep grave hidden in thick underbrush near Philadelphia, Miss., where the trio was last seen on June 21.

Michael H. Schwerner, 24, and Andrew Goodman, 20, of New York, and James E. Chaney, 21, of Meridian, Miss., dropped out of sight after they were taken into custody on a speeding charge and later were released about 10:30 p.m.

Leaving Meridian earlier on the day of their disappearance, they said they were going to

investigate the burning of a Negro church in the Philadelphia area. It had been planned to use the church as a "freedom school" for young Negroes.

It was reported shortly after discovery of the three bodies that two had been identified as Schwerner and Goodman and the third was virtually certain to be Chaney.

The young men were working in Mississippi under the direction of the Council of Federated Organizations, which comprises four major civil rights groups, and earlier had attended training and orientation sessions conducted by the National Council at Western College for Women, Oxford, Ohio.

Thomas, who has been in charge of NCC activity in Mississippi, and Spike both described the student's civil rights project—establishment of community centers and freedom schools and participation in voter registration drives — as having had a strong impact.

In addition to the direct involvement with Negroes in Mississippi, Spike said, the program is stimulating a considerable amount of "behind-the-scenes" activity by "a great many white people."

Asked whether there has been any noticeable increase in pro-civil rights activity by

white churches in the state, the NCC official stressed that "this is something you don't see publicly, but you know it's beginning to happen."

Spike said many white church members in the south have been "ashamed" of the segregated society and "churchwomen particularly" are taking a more active part in the racial justice struggle.

Answering the query as to whether white southern churches can be "seen" increasing their civil rights roles, he commented: "Yes — but it depends on what kind of glasses, infra-red or otherwise, you look at the church with . . ."

Thomas noted that while the effect of the summer project cannot be evaluated on a statistical basis — inasmuch as the program has broad, long-range importance for all involved — some facts and figures are available.

He said more than 2,000 Negro youngsters are enrolled in 41 freedom schools in 25 communities; actual registered Negro voters number "in the hundreds" but "thousands" are registered in the Mississippi Freedom Democratic Party.

A total of 200 ministers, priests and rabbis are serving as counselors to the students and 200 more are working on voter registration and other special civil rights projects, he reported, adding that it is anticipated that over 500 clergymen will be in the state at the end

of August. Volunteer lawyers and doctors also are working with the students.

Thomas emphasized the growing realization that it will be necessary for civil rights workers to be in the state "for a long time." He said he would recommend to the National Council's race commission that it continue the summer project in "some modified form" beyond August.

In this connection, Spike called attention to the long-range Mississippi Delta Project, an education and anti-poverty program being launched this fall and expected to continue for many years.

The official pointed out that the Delta Project in a sense will continue the summer project, supporting community centers and early educational efforts. The long-range program is being jointly sponsored by the NCC and the World Council of Churches.

Thomas described numerous instances illustrating entrenched white opposition to civil rights efforts.

He said the increased number of FBI agents in the state has been beneficial, but maintained that federal authorities must begin to take action against widespread "acts of reprisal and intimidation."

"Just last week at Canton," he said, "five ministers were trapped by white thugs in an alley for an hour and forty-five minutes." He added that a newspaper editor in Canton was forced out of business by segregationists and said a "prominent" Mississippian, whom he did not name, may soon have to leave the state because of his support for the civil rights effort.

There is not a clearly defined "white underground" supporting integration, Thomas said, but

"in community after community there are people who have responded to the crisis, and in many cases these are the people from the churches."

He agreed with Spike that while many white church doors

remain "closed," there are "some openings."

"In some instances churches are supporting civil rights workers," he said, "and some ministers are going out on a limb to help."

## Northern Indiana Takes Critical Look at the MRI Proposals

★ At a meeting held August 4 the bishop and the General Convention deputies of the diocese of Northern Indiana adopted the following statement of their common mind concerning the document entitled "Mutual Responsibility and Interdependence in the Body of Christ".

### "Quote"

The clergy and laity of the diocese of Northern Indiana, as loyal members of the Anglican Communion, accept and welcome MRI. We have studied the document searchingly and, so far as we have been humble enough to do so, with unsparing criticism of our own attitudes, which, as we are obliged to admit, have not always been completely Christian. We respond to MRI with penitence and with the hope that we shall not allow any private interests to stand in the way of its implementation. We recognize that our Christian vocation commits us to mission. We conceive of mission as an absolute in the sense that its essential character persists in all the vicissitudes of Christian history and reasserts itself repeatedly against Christian indifference. We should be sorry indeed if our pride, covetousness, or sloth hampered us, in any degree, in the prosecution of our mission.

Mission, however, cannot escape a certain relativity. Our exercise of mission should not be limited by our selfish use of

natural gifts and material possessions, but it is in fact limited by the finitude of those gifts and possessions. Further bounds are set to it by those towards whom our mission is directed. Some, of course, reject the faith we offer. Others accept it and thereafter live by it and are willing to die for it. Still others embrace it mainly in order to exploit it. Giving and receiving are not altogether simple operations. Finally, we have to distinguish between the things we are at liberty to give away and the things we hold in trust.

It seems to us, therefore, that the arguments and proposals of MRI require some clarification. We refuse to allow ourselves to be placed that we have to choose between questioning the urgency of world mission and committing ourselves uncritically to a still largely indefinite program. We have already said that we do not take an apathetic view of mission. At the same time, we shrink from making reckless pledges.

Perhaps the matter that most needs elucidation is the nature of the change MRI would have us undergo. We are told that "the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation". Our "unity and interdependence must find a completely new level of ex-



pression and corporate obedience".

What precisely does such language mean? When the document speaks of "the death of much that is familiar about our churches now", is it referring to the accidental peculiarities of Anglican discipline and worship or is it suggesting that we surrender things more fundamental than these? If we are to be led into "entirely new relationships", we are certainly interested in the prospect and perhaps thrilled at it, but may we not, in every case, have explicit information about the relationships that are envisaged?

We are prepared to rejoice in the elimination from Anglicanism of a great deal that now seems useless and pointless, but if what is contemplated is far more radical than such a salutary trimming, we are not sure that we could accept it. At all events, we want to know more about the changes that the authors of the document have in mind.

Another matter that concerns us is the position of the Anglican Communion with reference to the native Anglicans in the multitude of infant nations now clamoring for assistance. Are we encouraging the formation of national churches as such, with the eventual absorption of the native Anglicans? Are we really going to establish a dignified giving-receiving relationship with such churches, or is most of the help in fact going to flow in one direction? Again, we are not being captious; we are simply asking for an interpretation of phraseology that seems to us blurred and ambiguous.

We agree with the primates and metropolitans that "we must continue and extend the whole process of inter-Anglican consultation". Indeed, we ad-

vocate a real measure of centralization in the administration, if not in the government, of the Anglican Communion. At present, in missions, in ecumenical conversations and negotiations, and in other matters, duplication, competition, and conflict are resulting in waste and frustration. The Anglican Communion needs to organize itself. We can achieve efficiency without creating an Anglican curia.

We offer these comments with due awareness of our imperfections, in knowledge, in

perception, and in wisdom. If the Anglican Communion is to be renovated and reinvigorated, we want to contribute to the effort to the full extent of our resources.

"Unquote"

Signing the document were Bishop Walter C. Klein, diocesan; the Revs. R. F. Royster, W. C. R. Sheridan, R. C. Center, George B. Wood, clerical deputies; Messrs, K. E. Kintner, P. W. Philips, A. F. Spurgeon, J. G. Fougereousse, lay deputies.

## Women in the House of Deputies Recommended by Commission

★ A commission of the Church has called on General Convention to "face squarely the fact" that women are being denied the opportunity to serve in a legislative capacity.

A strongly-worded recommendation by the commission on structure of convention and provinces proposed that the Convention at St. Louis on Oct. 11-23, take steps to admit women to the now all-male House of Deputies.

It stated that while many dioceses seat women at their conventions, as the Church's constitution "is presently interpreted, these same dioceses are restricted in their right to choose the representation they wish in the General Convention."

The commission's resolution noted that changing of the constitution to seat women could be simply done by substituting the words "lay person" and "lay persons" for "layman" and "laymen."

At the past four triennial conventions, the Church has turned down such proposals. The forthcoming meeting, how-

ever, will for the first time receive the recommendation of an official commission.

Clifford P. Morehouse of New York, president of the House of Deputies, has gone on record as being in favor of the change.

"The practice of segregation by sex is no more admirable than of segregation by race or color," he said, urging other members of the legislative body to "have the courtesy, the chivalry, and the sound judgment to take steps to amend the constitution so that women may sit in the House of Deputies."

Canon Charles M. Guilbert, House of Deputies secretary, agreed, and Miss Frances M. Young, executive director of the General Division of Women's Work, expressed hope that the recommendation will receive serious consideration and "not be treated in cavalier fashion."

Episcopal Churchwomen meet concurrently with the two houses, conducting their own program. A major emphasis of their work, and a regular highlight of triennial meetings, is presentation of their United

Thank Offering. This fund is expected to total over \$4 million this year.

Even though women cannot serve in the House of Deputies,

they have been members of the National Council, the Church's administrative program unit, since 1934 and fill many executive posts on the Council.

## Automation and Discrimination Stressed on Labor Sunday

★ Vanishing jobs, as a result of automation, and the subsequent problems of retraining experienced workers and finding employment for young people are stressed in the annual Labor Sunday message of the National Council of Churches.

Issued by the department of the church and economic life, the statement will be read on Sept. 6 in Protestant and Orthodox churches throughout the nation.

"For the older worker—'forty and over' — the loss of a job through automation, relocation of plants, and other causes beyond the control of the individual frequently means the abrupt ending of any further work in the occupation to which he has given many years of training and experience," the message notes.

"Perhaps the most tragic of all is the untrained and uneducated youth seeking to enter the world of work, only to find a world that has no place for him."

In addition to these problems encountered by white workers, Negroes and other non-white minorities also suffer from racial discrimination in hiring policies, the message points out — sometimes in spite of and sometimes because of efforts of organized labor.

Calling for the combined efforts of churches and organized labor "to secure social changes that will enable us to make the

most humane use of our technological powers," the message urges an educational system that "prepares people for the jobs both available and necessary in our complex economy, for professions understaffed and for enriched use of leisure."

"The establishment of equal employment opportunity by law is an essential floor under all efforts to provide justice on the work front for Negroes," it said. "All Americans should make active and responsible use of their votes and their political influence in such constructive endeavors."

The department called work "the primary avenue for achieving status and a sense of belonging. When we force a person to say 'I am unemployed' we are in effect putting him outside the magic circle of our society."

Accompanying the statement is a prayer, written by William Sloan Coffin, chaplain of Yale University, asking divine aid in making "common cause with the lives of men whose dignity we preach; those who had the right skills but lost them when the economy advanced, the millions for whom an affluent society is not a reality nor even a hope, all who must undergo the grim humiliating experience of doing nothing."

The prayer was adapted from an invocation offered by Dr. Coffin at the 1964 convention of the United Automobile Workers.

## UPPER ROOM CENTER WELCOMES VISITORS

★ The Upper Room Chapel, Museum and Devotional Library at Nashville, Tennessee, were visited during the second quarter of the year by 16,654 registered persons.

The Rev. J. Manning Potts, editor of *The Upper Room*, interdenominational daily devotional guide, said that forty-nine states were represented and that during this period of time visitors came from forty-two countries.

Groups numbering 329 used the Chapel. Thirty-eight communion services were held. One hundred and eighty-five buses brought the groups to visit and view this religious center which has become known around the world.

The Upper Room is now published in 36 languages and 42 editions including Braille and Talking Book. It is distributed in some 120 countries throughout the world.

## ARCHBISHOP RAMSEY NOT SHOCKED

★ The Archbishop of Canterbury said that Christians should not be shocked at new styles of women's clothes, such as the topless dresses, but must show their disgust at indecency.

Dr. Ramsey said that "we must accept the fact that young people express themselves in new methods of dress that may seem queer to the older of us."

In view of this, he observed, except for denouncing indecent attire, the less Christians disapprove of some styles, the better.

"Christian people," he added, "must get as interested as possible in other people, in their conversations, outlook and ideas," in hopes of understanding them.

# EDITORIALS

## Enthusiasms Without Piety

IT HAS been well said that the Christian Church is more unpopular because of the virtues which Christ demands of it, then because of the faults which the Church manifests. It is not because Christians are hypocrites than men side-step the obligations of the Church, but it is because men are not willing to lose their moral license in serving Christ. They fear that Christ is a hard master and that if they serve him, he will require of them certain sacrifices which will deprive them of the liberty that they now enjoy.

They are like confirmed bachelors, who are willing to concede that married men have more happiness as they grow older, but insist that single men have more freedom, whereas any one, who makes a study of solitary men, knows that, as they grow older, they have no freedom at all and are the slaves of their own crochets, and perfectly miserable unless they can have things just as they are accustomed to have them.

It was the promise of Christ that those who served him should have perfect freedom and we are told that the end of the Christian life is that we may enjoy the glorious liberty of the sons of God.

What then is liberty? Is it doing just as we please or is it disciplining ourselves so that we please to do those things which make for liberty?

"Whose service is perfect freedom," seems to be a contradiction of terms to the irresponsible youth who confidently expects that in order to have a good time one must always have one's way about everything.

It is because of this almost universal fallacy that educational institutions are little more than juvenile country clubs in which temporary amusement has crowded out the adequate mental training; and furthermore that American Christianity tries rather to please the people than to train a people who are pleasing to God.

And the product of American colleges and churches is best described in the words of the prophet as a "cake not turned," half baked, cooked on one side, and dough on the other, with no cohesion to hold it together, messy.

Men want freedom without training themselves to be free, whereas liberty is a condition of spiritual poise which takes more training to acquire than any other quality which man seeks. Men turn impatiently from training in order to be free, whereas they grow up merely uncontrolled.

Christ came to teach us self-control, not by the law but by the more gracious motive of human love; and when a man rejects Christ in the interests of self-determination, he invariably demonstrates his inability to control himself, and ends by becoming the slave of self instead of becoming the servant of him, whose service is perfect freedom; and where do you find this freedom apart from Christ?

Human liberty did not exist on earth until Christ furnished the motive that produced it, and while tyrants have used the instruments which Christ furnished in order to keep men in subjection, yet we in America need not be afraid of such abuse, if we really want the liberty which Christ holds out to us.

For the kingdom of Heaven is at hand, and, if men really want the treasures of the kingdom, there is nothing to prevent their taking it by force, for the Christian Church is a democracy which can be seized by those who want the blessedness which Christ gives.

The reason why they do not want to seize the Church is because they do not want the qualities which Christ practiced and taught. They prefer to substitute other movements in which enthusiasm can be evoked, without making any demand upon the individual to practice the piety which Christ demanded.

Men do not want to forgive their enemies; they do not want to pray for those who despitefully use them; they do not want to return good for evil; they do not want to seek the kingdom of God and his righteousness; and they neither believe in nor want "all those things" which Christ promised "should be added unto them."

Oh yes! They want blessedness, but it is not the blessedness of spiritual victory. It is rather the blessedness of material prosperity which is sought alike by rich and poor; by the Wall Street bloc and the farmer bloc; by the standpatter and the socialist.

They all demand universal justice but are unwilling to practice the individual godliness by

which alone that universal justice can be attained.

There has nothing occurred yet in the history of social welfare which makes us believe that there is any other way under heaven by which men can attain to universal righteousness but "the way" which Christ walked, and that is the way of individually taking our cross and following him as he walked. When men are willing to assume the discipline of the cross, they may hope to obtain the crown of glorious liberty, and in no other way.

That is why we are not interested in the various enthusiasms by which undisciplined souls are made to believe that they can obtain liberty and retain their unbridled license to hate and to envy and to cheat. The effort to obtain the result without Christ's method is a travesty of justice and a perversion of liberty which invariably degenerates into chaos and tyranny.

The Church is the one institution in the world today which is even making the effort to make men righteous, and the reason why the Church is so often perverted and so frequently despised, is not because the Church is incapable of producing righteous men.

The few men whom we have known who are

cheerfully giving their lives to the service of their fellow men owe their inspiration for such service to Jesus Christ and to some influence that the Church in some form has had upon their lives.

The difficulty is not with the function of the Church. The difficulty is that so few men are willing to abandon their personal selfishness, and to put on worship as a garment, and to endure hardness as good soldiers, in order to create an atmosphere in which liberty, righteousness and justice is even a remote possibility.

Men despise the Church not because they are superior to its claims, but because they are unwilling to make the individual sacrifice to endure the inevitable discipline which Christ imposes on each disciple.

People hate the Church not because of its failure, but because of Christ's demands through it, upon what they are pleased to call their personal liberty.

Men do not want holiness; they want loot.

Men do not want God over them; they want their own way.

Men do not want the beatitudes of Christ; they want the luxuries of Croesus, and so the Church is despised, not for what she is, but for what she tries to make men to be.

# THE CHURCH TAKES A HOLIDAY

By John P. Craine

*The Bishop of Indianapolis*

## BIT OF SPOOFING BY CHAIRMAN OF COMMISSION ON STRUCTURE OF GEN- ERAL CONVENTION AND PROVINCES

THE FAMILY of the Church around the world is busily packing its bags preparing for the triennial family reunion. This gala holiday will this year be celebrated in St. Louis.

More than a century and a half ago we decided on this plan of reunion as a means of keeping contact with our family life and inheritance. We decided that each branch of the family should be represented by a set number of persons, so that when we had decisions to make, the larger and wealthier branches would not take advantage of the whole family.

We also decided some other things. Since we really wanted to make a big deal of these reunions, we ought not to do them too often. We wanted to be certain that every one had a chance to save enough money for a real fling. We also decided that we wanted to change the place of our reunion every three years so as to visit a different resort, cultural center, or interesting metropolis. We thought this would be impressive to the natives as a show of our strength and the attractiveness of our family, that it



would be broadening to us who might otherwise become insular in our attitudes.

Of course we tell our neighbors that it is really a General Convention we are going to attend, even though they find it hard to understand with the kind of conventions going on these days. We justify the huge expenditure of time and money by doing a little business while we are there, but it is hard to get away from the fact that we simply enjoy being together, even to bicker a little bit. The best parades, pageantry, and those special dinners, and exhibits, they are really something.

So we are going to St. Louis for our holiday this year. Oh yes, we will pass a budget for the over-all expenses of the family outside of the local units. We make a show of concern about this and other matters, but we have kept the family manuals pretty well intact from any changes. Some of the younger members of the family seem always to have to assert themselves by suggesting that changes might aid the family image.

We are pretty careful about change. A few years ago we voted to change our constitution so as to permit the seating of women in our inner council, called a House of Deputies. There were a lot of speeches, but we were not really too scared because we had earlier passed a rule that it takes two sessions to amend the constitution and we knew we could rescind the action three years later. At our St. Louis reunion, we are going to be asked to do this again, and there appears to be real strength for doing it.

### A Cautious Outfit

ANOTHER THING we are going to be asked to do is to consider the idea of proportional representation in our House of Deputies. We roundly defeated this in 1958, so a more cautious approach is being taken this time. We are not going to be asked to vote on it, but simply to refer it to our regional reunions, which are called Provincial Synods, for discussion and possibly action in 1967.

We Episcopalians have long prided ourselves on the fact that our national organization is set up on the same pattern as our federal government, having been originally conceived by the same founding fathers who drew up the Constitution and established this nation. To some extent this is true — the House of Bishops and House of Deputies do correspond to the two Houses in Congress, and our Presiding Bishop furnishes us

with an executive who along with the National Council does fulfill the executive functions. Somehow or other, we have neglected the idea of a Supreme Court, to which appeal can be made when injustices are perpetuated, such as the failure to regard women as persons and the grave injustice in proportional representation.

That was just a random thought. Actually we have some good ideas for St. Louis, adding up to a stream-lining of our business methods so that possibly we can have a shorter reunion, and then maybe even some day have it more often. After all we are concerned about perpetuating the family and increasing the family's strength and witness in the world.

## Wheel or Shelf?

By Corwin C. Roach

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

THERE IS ONE CRAFT that can be traced to the very beginning of human culture and yet it is one which is still popular today. I refer to ceramics, the making of pottery. The origins of the art go back to the Stone Age, to Neolithic times. Pottery vessels made human progress possible. Men could store surplus food stuffs for future needs, carry them from place to place and barter them for other desired products.

The Bible has many allusions accordingly to the work of the potter. The clay vessel is often compared to man himself. Jeremiah in adjoining chapters, 18 and 19, give two pictures of the pottery process. In the first case he sees a potter at work fashioning the clay on the wheel. In the hands of the experienced craftsman the vessel quickly takes shape, rising from the flat surface of the revolving disk. But something is the matter, perhaps a flaw in the clay, the vessel become lopsided and ill-shapen. Quickly the potter slaps the clay together and remolds the vessel more to his liking.

The prophet then visits a shop where pottery of all sizes and shapes is on sale. He buys an earthen flask and then takes it out to the city dump and smashes it into pieces in the sight of curious bystanders. The story does not tell us the reason for the prophet's action. It may well be that the jar which he purchased had some flaw which made it useless. In spite of all the



care taken with its making and firing it was worthless.

In these companion pieces Jeremiah confronts us with the two fates which lie before every man. We can be like the pottery vessel on the wheel, flexible and obedient to the demands of God in the changing circumstance or we can be as hard and brittle as any kiln-fired jar, our imperfections and weaknesses so fixed and rigid that we can serve no useful purpose.

It is here that man differs from a pottery vessel. He has free will. He can determine his fate, whether he will remain under the molding hand of God or sit on the shelf. There comes a time when the earthly potter is content with his work and puts it in the oven to be baked. In the case of man there is no time when he becomes a finished product. He remains forever under the

hand of God, being shaped to his increasing purpose.

The challenge of Jeremiah is particularly pertinent as we resume our church activities this fall. In our personal relationships are we like the vessel on the wheel or the jar on the shelf? Each year in its revolution can be likened to the whirling of the potter's disk. With the passing of the months will we be responsive to the will and purpose of the eternal Potter or have we become hardened, without prospect of change?

In October the General Convention will meet in St. Louis. What image will it give to the world of the Church, a vessel on the wheel shaped by the hand of God, or a jar on the shelf rigid and set, without possibility of change? Wheel or shelf, where will we be this year as individuals, as churches, as a communion?

## WHERE THE ROADS CROSS

By Norvin C. Duncan

*Priest of Asheville, North Carolina*

### EPISCOPAL CHURCH HAS BEEN

### A FLOP IN RURAL AREAS

MANY RURAL communities were built at points where roads crossed. Here were the communities where the common hopes and fears, toil and sweat, problems and sorrows met and mingled in a large part of that neighborhood which we call the world.

It is time that we took an honest, close look at the part which the Episcopal Church is taking in this important area of human life. As one born and reared in the country, and who has sustained a great love for it; and, with something of a simultaneous background of a Methodist family, and my own choice of the Episcopal Church, I feel that I know a little about country people—though at times this has been disputed by men reared in the cities, rectors of large parishes, and who never had any experience in the country.

It is true that things have changed much in the past fifty years, and we are being told now that there is no country problem because the people have moved to town. Some have, but there are many left.

I feel that the Episcopal Church has some-

thing to offer to rural areas, and I speak from personal experience, since a mission church near my boyhood home put a great deal into my life, and I have found it to be a spiritual home of deep satisfaction. I deeply appreciate values which are to be found in other communions, with especial gratitude for what they have done for the rural people whom we had abandoned. What we do is well done, but there is far too little of it.

### No Rural Work

THE FIRST THING that we should realize is that relatively, we have no country work. We inherited in the parochial system the plan of working from the center out, and with it a great deal of paternalism which is ill-suited to American democracy. The other communions went into the country, and when their people moved to the center they were already affiliated with other churches. In order to claim some share in rural work we have for a long time listed small towns as rural areas. This is a false designation. When people leave farms and move to towns a process

of change begins, and their whole outlook and habits change. When I think of rural fields I see such things as horses, tractors, chickens, cows, pigs, the turning and tilling of the soil, and the absence of many comforts and conveniences offered in the towns. When one gets into these areas, and there are many of them still, the Episcopal Church is conspicuous by its absence. The few missions that we do have make a splendid contribution, but they are too weak in numbers to make any real impact.

The situation in my own state, North Carolina, and especially in the diocese in which I am situated, Western North Carolina, provides examples of what I am writing about. The situation here is typical. North Carolina has a population of over 4,500,000, and an Episcopal Church population of approximately, 39,000. The diocese of Western North Carolina has around 900,400 population, with an Episcopal Church population of 6,442. In three of our counties with a population of close to 150,000 we have a Church population of something under a thousand.

This area contains many of the state's industrial plants, and is a fine farming section. In traveling through this section one notices large, imposing church structures, and their ministers are college and seminary graduates, but most of the people in the area never heard of the Episcopal Church. Those of us who knew these sections fifty years ago remember the plain simple structures, served by ministers with limited education, but who had common sense, and were consecrated men. The congregations grew, children became better educated, better farming methods bettered their economic situation, and the ministers became better educated. This growth came up through the people; they did it themselves and were endeared to their churches. They were not dependent on somebody from the nearest parish church.

The plain fact is that the Episcopal Church is not in the country. We have tried to magnify our work here out of all proportion to the actual situation.

Looking at the slow growth, relatively, of the Episcopal Church, and its failure to establish itself in the country, we are faced with the question: why does this situation exist? It is a long story, too long to tell here, but we can at least glance at the picture.

We inherited a system and much prejudice from the Anglican Church. Working from the center out has not proven effective. And, particularly

in the south. English settlement brought the established Church, and with it a transfer of doctrines, constitutions, canons, liturgical services — and along with all these much of the prejudice, hatreds, and conflicts which had existed in England and the Continent over a period of many years. The Church as established in the southern colonies met the rush of people in search of liberty and opportunity in a head-on collision, and the prejudices formed then have lingered. Where the other communions worked with simple means and methods, and used lay leaders we insisted upon a type of church buildings, appointment, liturgical services fenced in with rubrical directions. We insisted upon too much, too soon. We had the things but not the people.

### Not Acceptable

THE HEAT of attitudes and discussions created during the Reformation period crossed the ocean. The established Church being composed of the upper classes and identified with much that was distasteful to the Protestant groups, was looked upon with resentment and suspicion, while the Anglicans looked with some condescension upon these "heretics" and their schismatic ways. Many of the people who left England and Europe came to America to escape what they found in the Colonial establishment.

Recently, I met two dear old ladies from Wales, both nearing ninety years of age. One of them with a twinkle in her eyes, took a look at my collar and said; "We left Wales to get away from bishops." As the Charters had given the Church in the colonies the "Powers of the Bishop of Durham", there were a lot of things which they encountered here from which the masses had fled Europe.

The structure of the Church itself limits expansion in a democracy, and we have refused to adapt to needs and conditions. We are circumscribed by traditions, dogmas, constitutions, canons, rubrics. While other communions can act quickly to meet changes, we must wait the long processes demanded by constitution, canons, rubrics and traditions.

Other communions make much use of their laymen, content to let them make mistakes, and to learn in practical ways how to exercise the ministry of laymen. We find ourselves in the country confronted with the necessity to conduct a liturgical service which is not understood by the people. Laymen in our Church who may be filled with desire and evangelical spirit are

held in check by the rulers, fearful that violation of a rubric, or a slip of interpretation might precipitate the end of the world. They have to read sermons written by, and for, intellectuals, and which are little understood by the people or the lay reader — and written sermons are difficult mediums through which the Holy Spirit can work. Above all, we must be correct. Consciously, or unconsciously, our laymen are afraid to venture and risk making mistakes. We have paid more attention to fences that we have to pasturage. Whenever man tries to build fences and limit the operation of the Holy Spirit he will break through and create other areas.

### Snooty Attitude

OUR ATTITUDE towards the ministry of other communions, and reflections upon their methods of worship, as contrasted with the superiority of our forms, has not won friends for the Episcopal Church. We do have some bishops and other clergy, along with devoted laymen who are of a different spirit, but we had too much of "Apart from this Church there is no ministry, and no Sacraments" and by implication, no salvation. People who are sure of their religious experience do not like to have aspersions cast upon it. Canon 49 should be further amended to read: "To Ministers who are not Ministers of this Church to preach on special occasions." If we recognize, as we do, the validity of their baptisms there must be some validity to their ministry, and this should be recognized.

The road to Christian unity does not lie in exclusiveness, but in inclusion. We should have;

"The wit to win  
And draw a circle  
Which takes them in."

Recently I read some statements on The Faith of This Church, written by men of different schools of thought. They were excellent statements, and it would be difficult to find better or more comprehensive statements in small compass. I read and reread the articles, and kept asking myself the question; Why do we grow so slowly, and why do we have so few members in the country? Here was a fact. A beautiful house, tastily and beautifully furnished, but relatively few people in it — and so very few farmers and industrial workers in it. The reason for the small population of farmers and industrial workers is that they do not feel at home in it, and the makers of the house look somewhat con-

descendingly upon them and their modes of living and worship.

So, they go out and build houses more suitable to their needs and circumstances, until they grow naturally into better homes. They are more at home out there where the evening air is perfumed with the aroma of ham and coffee, and where there are sounds of cackling hens, the sounds of cattle, and the barking of a dog, which may be sadly lacking in pedigree. Theological and philosophical terms mean little to them but they do understand the words Father, Son, and Saviour, and believe completely that Jesus is the Son of God, and their Saviour.

### Preserving the Old

JESUS SAID when a teacher of the law has become a learner in the Kingdom of Heaven, he is like an householder, who can produce from his store both the new and the old.

We are experts in preserving the old, and have kept much that is valuable, but we lack the faith and courage to make bold ventures into the new. If scientific laboratories had been as little used as are those of the Church, we would still be in the horse and buggy days. We should remember that it is a universal law that he that seeketh to save his life shall lose it. The Church that seeks to save itself as an institution will discover in time, that "not one stone shall be left upon another." It is a matter of history that when the Church has been strongest institutionally, there have been periods of low tides in spirituality.

In the final analysis, it is the structure of the Church itself that makes country work difficult, and the lack of commending itself to the Protestant and democratic world.

We are a Church of bishops, priests, and deacons. We employ terms which make the bishop esse to the Church's life and function. The priest shares in this esse, since in administrations he becomes the esse to the practical workings of the ministry. The sacerdotal concept got the Church in colonial days off to a bad start. Dogmas, politics, and entanglements with the state prevented the Church from sending the necessary order to care for the people who were flocking to America. They were left shepherdless, and but for the ministrations of other groups the people would have been left without spiritual nurture — and the validity of these ministries were denied by the Church. Protestantism has



been a long time in forgetting what it suffered at the hands of authoritarianism. Paradoxically, the Anglican Church in establishing itself in Colonial America, disestablished itself, and after the Revolution had to begin anew in building up her life in the new world. Incidentally, this insistence upon the esse of the bishop in its strictest sense constitutes the greatest barrier to unity with other Christian bodies. But as the bishops themselves seem to be somewhat puzzled over the meaning of it I dare not enter the controversy. What we are interested in here is a bit wider sharing of the esse — lay readers could certainly share in the authority to preach, and it was through preaching that the early Church was planted in many parts of the world.

What we have said here is simple comment

upon what seems to us obvious facts. We do not call for abandonment of doctrines and organized structure, but to make the institution a workable thing, enabling it to fulfill its mission. It is easy to become so enamored with the beauty and pleasing nature of the institution that we render it incapable of fulfilling its mission.

Such impact as we are making is within the Church itself, endeavoring to strengthen doctrines, politics, and practices which serve to further isolate us from the stream of American thought and life.

Had we been less interested in preserving the institution, and more deeply concerned about people and the mission of the Church, some of our moral and social problems might now be less acute.

## LETTERS ABOUT GOLDWATER EDITORIAL

**Robert T. Gibson**

*Rector of St. Clement,*

*El Paso, Texas*

I have carefully noted the articles in the August 6th issue of *The Witness* pertaining to the presidential candidacy of Senator Barry Goldwater and also your editorial entitled "Christian Conscience and the Election".

I am completely appalled that Dr. Krumm and other members of his editorial staff would print such a statement and come out as you have urging the defeat of Senator Goldwater for president. There are many sincere and devoted Christian lay men and women, clergy, and bishops who are politically conservative and are also not as extreme religiously as you and others. These people cannot be generally classed as either bad Christians or bad Americans but they are persons who are gravely concerned about the direction in which our nation seems to be progressing. Those who may be on this side of the political fence certainly do not infer that

others who are on the so-called liberal side are "non-Christian" or any less sincere in their own personal Christian consciences.

I deeply regret that a Church periodical for which I have had respect for many years would say things that are appallingly assumptive and are personal political convictions of a small group of you who live in one area of the United States. I refer also to the paragraph on page four of the same issue in which you quote Dr. Bennett of Union Seminary as saying that he deplores the "absolute individualism which is now so common and which flourishes so much in Protestant territory in the south and southwest."

I believe that you should know that in the Southwest, Midwest, and Western sections of the United States, as well as in the vast majority of the South, there is a very wide acceptance of the principles of Civil Rights and a deep concern for the welfare and dignity of the individual, regardless of race or creed. Most of our difficulties have

been caused by interference from persons who neither understand the problem in our section of the country nor do they have it answered in their own section.

I believe you should examine more carefully the record of Senator Goldwater as to his actions within his own state and elsewhere. There are many extremists on the other side of the political fence as well and, in this part of the country there is a genuine desire not to go overboard in favor of a socialized Federal government. This is evidenced both by the absence of flagrant violations and violence and by the general tone and acceptance of a dignified, respectful, and sincere approach to the whole question of Civil Rights.

I do not mean to infer in this letter that I am campaigning for Senator Goldwater but I do not like to see a respected Church periodical make such statements as you made and I firmly believe that you owe the fine and sincere American and Christian

people who do not share your views politically, a prompt and complete apology.

**Elaine Smith Watson**

*Churchwoman of Delaware, Ohio*

The August 6th issue of The Witness came today. A few months ago I wrote you very sincerely and praised your magazine. Today I write you just as sincerely condemning your editorials and other articles. I am sorry the blood of the magazine "told", and seems diluted! Your charity (or loyalty) does not "begin at home".

I ask you to discontinue the magazine — send it to some of your real supporters or signers by the clergy against Barry Goldwater — not to me. No more need be said only the staff of the magazine finally have shown their true colors — the true blue is conspicuous by its absence.

**W. W. Gilbert**

*Rector of Transfiguration  
Buffalo, N. Y.*

Please cancel my subscription.

(Enclosed was a copy of an editorial from the Wall Street Journal dealing with "the extremely low intellectual level of the arguments used by those opposed to Senator Goldwater's views.")

**Cyril B. Upham**

*Churchman of Minneapolis, Minn.*

It is not without regret that I ask you to remove my name from your mailing list.

What a flimsy half-truth you New Yorkers have perpetrated in your August 6 editorial. Why is it that when priests enter politics they use the same "irresponsible demagoguery" they accuse politicians of using.

No, I am not a "Southern racist — right-wing militarist — obsessed inveterate anti-Com-

munist" and I served the New Deal with considerable enthusiasm. And I think I have a Christian conscience.

**Helen F. Wartman**

*Churchwoman of Philadelphia*

Please cancel my subscription. When a paper can be so unfair as to condemn a presidential nominee unheard, I want nothing to do with it. Moreover, I'm perfectly capable of making my own decisions as to whom I shall vote for.

As far as I can see, both the secular and religious press are out to get Senator Goldwater. I wonder why? It makes me highly suspicious.

Don't bother sending me the few remaining issues before my subscription expires.

**Floyd C. Medford**

*Rector at Coolidge, Arizona*

Please cancel subscription. Your editorial staff urgently needs to read more widely.

**Joseph H. Titus**

*Clergyman of Jamaica, N. Y.*

The Witness reached a high point in its editorial on Goldwater. Actually all elections should be decided on a religious basis, but how few are. Goldwater not only "draws from the hip" but his inconsistencies are alarming.

I devoutly hope and pray that he may be soundly defeated, but the white back-lash needs to be combatted.

Wish the other Christian periodicals would be as courageous and as outspoken as you.

**Elizabeth Y. Urban**

*Churchwoman of Asheville, N. C.*

The impression your editorial, Christian Conscience and the

Election, made on me and my husband — retired priest — is a profound one.

A careful reading of this editorial would be more effective than any political stop Goldwater campaign because it shows clearly and simply the completely un-Christian approach of the candidate in every area of life, and so can be a factor in clearing up fuzzy thinking for many emotionally mixed up people.

**Florence V. Miller**

*Churchwoman of Wilmington,  
Delaware*

Please send extra copies of your August 6 issue. I couldn't have been more impressed by the articles and I want to send a copy to a number of my friends who, I am confident, will be equally interested and enthusiastic.

The Witness board of editors is to be congratulated upon its decision to encourage Church people not to vote for Mr. Goldwater. In my book he is "for" everything which I am "against", but I am appalled at the number of supposedly thoughtful, responsible people who seem to favor him. However I believe that I. F. Stone, in the section quoted in Talking It Over, hit the nail squarely on the head as he describes the fears of the economically privileged. They probably are scared to death, and/or refuse to face conditions as they are today.

I especially liked your July 23 issue too with extra cheers for the gentleman advocating a break for us churchwomen.

**Marie Michael**

*Churchwoman of Utica, N. Y.*

Please send me extra copies of your August 6 issue. I plan to hand them to local churchmen for I think your lead article and editorial are excellent.

I wish someone would intro-



duce a bill in Congress requiring a physical and psychiatric examination of presidential candidates.

**Raymond E. Fuessle**

*Chaplain at Lehigh University*

Congratulations on the issue of August 6. If you have extra copies please send me 24 to give to friends who may not be properly orientated with regard to Goldwater, the Church and the City.

Best wishes to the Witness for the good job you are doing.

**Della D. Haines**

*Churchwoman of Claremont, Calif.*

Please send me 20 copies of the August 6 Witness, having

such excellent information about Mr. Goldwater.

**Paul T. Shultz Jr.**

*Rector of Zion, Greene, N. Y.*

Your August 6 issue is a good job.

**Bernice T. Van Der Vries**

*Churchwoman of Evanston, Illinois*

I commend The Witness for taking a positive position in the coming presidential election.

**Helen S. Pawley**

*Churchwoman of Buffalo, N. Y.*

Kindly send me extra copies of your very fine August 6 issue.

## Hypothetical Union Talks Will Continue after Convention

★ An Episcopal decision not to join in formulating a union plan with five other denominations will not eliminate participation by the Church in "discussing a hypothetical plan," it was stated in New York.

Peter Day, ecumenical officer for the National Council discussed a decision by the commission on approaches to unity not to seek approval at the General Convention this fall for denominational representatives to join other participants in the consultation on church union in forming a union plan.

"It's easy to be misled by this action," Day said, maintaining that the Episcopal decision will not stand as an obstacle to the possible eventual formation of a united Church.

He said the Episcopal commission "simply feels that this is not the time to make further commitment to the consultation, but if the consultation wants

to discuss a plan of union on a purely theoretical basis, that is a different matter."

"The consultation is still at a conversational rather than commitment stage," he added.

It was indicated at this year's consultation session that Episcopal delegates would not seek denominational permission to join in a union plan. This later was confirmed when the Episcopal unity commission met in May.

Methodist delegates also withheld a request for such approval when that Church's quadrennial General Conference was held this year.

Three other delegations to the consultation on church union — United Presbyterian, United Church of Christ and Christian (Disciples of Christ) Churches — have been authorized by their denominations to share in formulating a union plan.

The other consultation partici-

pant, the Evangelical United Brethren Church, has not acted on the question and its next General Conference will not be held until 1966.

The consultation was formed in 1962 as a result of a call two years earlier by Eugene Carson Blake, United Presbyterian stated clerk, for a new effort to form a united Church which would be "truly catholic, truly reformed and truly evangelical."

At the conclusion of the consultation's 1963 meeting, it was voted to seek authorization from the various denominations to proceed with formation of a union plan when it is determined the time has arrived for such a plan.

While both Methodist and Episcopal delegates have expressed hesitation about participation now in forming a union plan, both Churches will continue as consultation members.

The Methodist General Conference gave its consultation delegation authorization to continue in the consultation and the Episcopal unity commission's recommendation to the Church's triennial meeting Oct. 11-23 at St. Louis, Mo., calls for continued participation.

"We do not believe that our Church should in any way diminish the participation in the deliberations of the consultation, nor its concern for the goal towards which they are directed," the Episcopal commission's report said.

Before the Church should make any commitment to negotiate a plan of union, however, it was stated that "there must be, as the consultation itself acknowledges, sufficient theological consensus to support this activity with the promise of achievement."

The commission's report said that divisive issues have been

discussed at only two of the three consultation meetings. It said that further discussion of such matters as doctrine, worship, and church orders "may well be a sound investment in future achievement."

The report said that if consultation conversations eventually include study of possible union plans, "we shall be no less able to make our own Anglican witness clear . . ."

As the General Convention in 1961 approved participation in the consultation it ruled that any eventual plan of union that involves the denomination must include the Holy Scriptures, the two sacraments of baptism and Holy Communion, the Nicene and Apostles' Creeds and the historic ministry of bishops, priests and deacons.

At the consultation's session

this year, the "problems" cited by the Methodist delegation as being in the way of a union plan included the Anglican doctrine of the historic episcopate and apostolic succession.

Though the Methodist and EUB Churches have bishops, the Episcopal Church is the only consultation participant that has the historic episcopate.

### DIOCESAN POST FOR HEWETT

★ An Episcopal clergyman who fought racial discrimination and opposed his arrest with a hunger strike has been assigned as a "missionary to the culturally deprived in Philadelphia."

According to Bishop Robert L. DeWitt, the Rev. Clayton K. Hewett will take over a totally

new post, akin to the role of a "worker priest." He will work with the very poor of all races in Philadelphia's inner city, counseling and ministering to them.

In April of this year Hewett, rector of the Church of the Atonement in Morton, Pa., took part in a demonstration protesting defacto school segregation in nearby Chester. When arrested on a variety of charges, including incitement to riot, he fasted for 18 days in an effort to get Pennsylvania's Gov. William W. Scranton to investigate his charges of police brutality during the demonstrations.

He is free on bail, pending a court hearing on charges resulting from the demonstration.

Before assuming his new post, he will take a nine-month training course at the interdenominational urban church training school in Chicago, beginning in September.

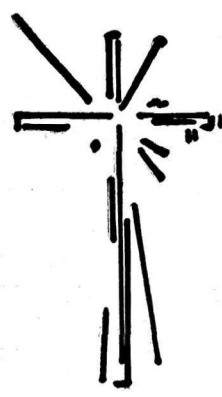
### PREPARING PEOPLE FOR ELECTION

★ Canon Fred R. Tiffany of the Cathedral, Providence, declared that Americanism, conservatism and states' rights are "totally misleading" terms when employed by users of slogans in a political campaign.

He warned his parishioners against what he called the fallacies of "isms," in the first of five Sunday sermons to be delivered on the general theme, "The thoughtful citizen looks at current issues."

Where human rights are concerned, he said, there must be "collective" and "cooperative" direction and control, and a centralized authority in the nation, as in Washington.

Local or state control in this area, regardless of the "ism" by



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which it may be termed, would be a return to "primitive and tribal" chaos — to "a primitive society with control by custom and taboo," he said.

While he did not mention by name any political parties or candidates for public office, it was obvious that Tiffany sought to have his integrated congregation look "behind" and "beneath" words, phrases and slogans ending in "ism" in the coming campaign.

He said that other "isms" with which his series will deal will include "rugged individualism," "collectivism," socialism," "Marxism," and "communism." His slated purpose is "to help people see beyond these bait words to the 'hidden persuaders' who are the ghost writers, skilled and disciplined in the psychological business of winning a victory, whatever the cost."

Regarding "states' rights," he told the congregation to remember that no state can live in isolation. "And when the United Nations is denounced and some folks advocate that America withdraw from it, let thoughtful people, who know history, remember that no nation can live by itself alone."

If dependency and interdependency with other nations is "liberalism," he said, "let it be so. We are our brother's keeper."

## METHODIST HEADS WCC IN USA

★ The Rev. Eugene L. Smith, head of the overseas work of the Methodist Church, has been named executive secretary of the World Council of Churches in the US.

He succeeds the Rev. Roswell Barnes, Presbyterian, who resigned because of a heart condition.

## EQUAL STATUS FOR DISTRICTS

★ The Church's 26 domestic and foreign missionary districts may soon emerge the winners of a long, uphill battle for equal status with dioceses.

For 129 years the Church has maintained a distinction between "dioceses" — self-governing and self-supporting jurisdictions — and "missionary districts," which receive a major portion of their support from national Church funds and which are under the supervision of the National Council.

But this traditional distinction may become a part of Church history following the 61st and 62nd General Conventions.

The first step toward equality will be taken at the next General Convention. The committee on nomenclature and status of missionary districts will recommend constitutional amendments to give 104 of the Church's 105 ecclesiastical jurisdictions equal representation in the House of Deputies. (The one exception is the Convocation of American Churches in Europe.)

Favorable action by the 61st General Convention and by the next triennial Convention in 1967 could swell the House of Deputies' membership very greatly. At present, each diocese is represented by four clerical and four lay delegates while

each missionary district is represented by only one of each.

No change would be effected in the House of Bishops, as missionary bishops have equal voice with diocesan, coadjutor or suffragan bishops.

The committee, in a report based on three years of study, concludes that "to restrict the



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descriptive title 'missionary' to a limited number of jurisdictions is misleading and inaccurate.

"The present distinction in nomenclature, although it has understandable historical and traditional origins, is today based upon essentially inaccurate economic assumptions," the report says. Included here is "a failure to realize the revolutionary changes that have occurred in the nature of mission."

The traditional basis of distinction between self-supporting and non self-supporting jurisdictions is particularly out-of-date, the report continues, because "a number of missionary districts are larger in area, in communicant strength, and in baptized membership, than are some dioceses."

A shift in mission emphasis also clouds the ancient picture. With increased urban needs stemming from a vast industrial complex and also influenced by the tremendous growth of academic communities, "the use of our missionary funds has been altered," the committee states.

Whereas, before, the generally-rural missionary districts

were the main recipients of national Church funds, today more than 60 of the generally-urban dioceses receive substantial grants for special work.

This has resulted in a changed missionary frontier that "is increasingly seen to cut across all boundaries and to run through all of life."

The committee also will recommend that all missionary jurisdictions be given the same right as dioceses to elect their own bishops, who now are elected by the House of Bishops. In the case of overseas bishops, however, the House of Bishops would reserve the right to nominate three candidates from which the overseas diocese would select its leader.

## SCOTTISH EPISCOPALIAN TO HEAD WCC

★ The executive committee of the World Council of Churches has nominated a Scottish Episcopal churchman to succeed W. A. Visser 't Hooft as general secretary.

He is the Rev. Patrick C. Rodger, 43, executive secretary of the WCC's department of

faith and order in Geneva, Switzerland. Final action on his nomination will come when the Council's 100-member central committee holds its next meeting in early 1965 at Enugu, Nigeria.

The 14-member executive committee, in making the nomination, recommended to the central committee that Visser 't Hooft, who will reach retirement age in September 1965, be invited to continue as general secretary through 1965 and "probably until the central committee meeting of 1966."

Rodger has directed the faith and order work since 1961.

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# NEW BOOKS

E. John Mohr  
Book Editor

**CHRISTIAN FAITH AND GREEK PHILOSOPHY** by A. H. Armstrong and R. A. Markus. Sheed and Ward, \$3.50

This is an extraordinarily good little book by two Roman Catholic scholars who are first class experts in ancient philosophy and patristics. They trace the influence of Greek philosophy upon early Christian theology from the New Testament period to Augustine, and even to St. Thomas and the Schoolmen, who were far more influenced by Plato than we used to suppose — not Aristotle, but Plato. In particular, the role played by Neoplatonism is carefully outlined: Dr. Armstrong is working on the new edition of Plotinus for the Loeb Library, and has already published several studies on Neoplatonism.

Readers of Paul Tillich ought to be especially drawn to this work, for it blueprints the bridge across from Plato and Aristotle to the modern theology and cosmology, even ontology and epistemology, of our great contemporary "Systematiker". And the book is full of points of light worth taking as texts for meditation — out of which might grow sermons. For our world is hungry for news about God and his world, the way things are managed in high heaven and in eternity, and whether or not the hope of a permanent relation between man and God is sound.

In a word, we want something much firmer to chew on than the mushy "evangelical" non-theological, non-scientific, non-philosophical pap the ordinary pulpit has provided for, lo, these many years. Those preachers who have launched out into the deep have often been rewarded by a real response from their hearers. Try it and see!

Incidentally, the oft-quoted saying of St. Ignatius of Antioch, "My eros is crucified", is rightly cleared up (p. 89f.). It cannot mean Christ — it means my passions and desires. Why was this ever misunderstood, from Origen down?

— FREDERICK GRANT

*Professor-emeritus of Union Seminary and former chairman of the Witness editorial board.*

**FOR HUMAN BEINGS ONLY** by Sarah Patton Boyle. Seabury. \$1.25

In his statement on the enactment of the civil rights law Presiding Bishop Lichtenberger said that the "gravity of the present situation in American race relations demands

far more than the silence of passive compliance".

This is a guide book to help individual Negro and white Americans come to know and understand one another better. In it are clues that will help in developing genuine relationships and friendships and suggestions for consciously seeking out and finding opportunities for such personal relationships. For the author believes "the time has come when individual friendships, more than anything else, will heal the wounds of our nation" and help to bring these two estranged groups together.

She points to the many misunderstandings that come from false images of one another, of suspicions, misinformation, little innocent slips, and assumptions that all of our customs are alike, thus making it all too easy to interpret what is simply a cultural custom as a personal slight and perhaps intention to hurt the other. The book is no arm-chair bit of theory, but rather one of specific suggestions born of the author's own years of painful struggle and hard earned victories, described in her first book, *The Desegregated Heart*.

A friend reported of her unsuccessful efforts to come to know some Negroes, but having been constantly slapped down, she was ready to give up. "Oh don't do that," Mrs. Boyle pleaded . . . "You can do what I did . . . Find a teacher who'll show you what's wrong. Start with the Negro who seems to dislike you most. Ask him to explain why you make him burn."

Having herself travelled the other road, there is an authenticity in the way she speaks, seeming to bring back a first hand experience, e.g. as she speaks of the life of segregation as a prison.

And she has attained a freedom that makes it possible for her to address herself naturally and with ease to "Whites Only," "Colored Only," as well as to "All of Us."

At times the reader may feel, "Oh, I know this." But the guide lines in this "Primer of Human Understanding", the sub-title of the book, have a cumulative affect, getting into one's blood and bones. They are likely to serve as a searchlight on past opportunities and to point to better ways of functioning in future relationships, both transitory ones and emerging friendships.

It is not surprising that this handbook is recommended by Roy Wilkins and Martin Luther King.

— ELLEN B. GAMMACK

*The reviewer was formerly Personnel Secretary of the Woman's Auxiliary of the National Council, and sometime secretary for college work in the Province of the Pacific.*

## BOOK NOTES

*Meditations on Early Christian Symbols*, by Michael Daves. Abingdon. \$2.75

The symbols to which the title refers, 47 in all, are grouped under those relating to God as Father, as Son, as Holy Spirit and Trinity, Holy Week, New Testament personalities and biblical doctrines. For each symbol, depicted in a drawing, there is a relevant scriptural passage, a meditation which may include historical background, and an appropriate prayer. Mr. Daves, who is minister of First Methodist Church, Holliday, Texas, writes sensitively on the subjects with which the symbols deal. He knows the value and limitations of symbols, holding that they can be abused "when we forget that they point to a Reality and are not the Reality". He addresses those for whom the use of symbols has not been generally customary, but his meditations are illuminating for those to whom the symbols, but not necessarily the Reality, are familiar.

*A Time for Unity*, by Oliver Tomkins. Morehouse-Barlow. \$1.75

A very competent presentation by the Bishop of Bristol of the motivations underlying the ecumenical movement, the basis and need for unity, the problems of understanding and organization which need to be met, and of immediate and later steps to be taken.

*Observer in Rome*, by Robert McAfee Brown. Doubleday. \$4.59

Sub-titled "A Protestant Report on the Vatican Council" this is an engaging day to day account of an official observer at the council's second session. Dr. Brown, a professor at Stanford University, represented the World Alliance of Reformed and Presbyterian Churches. His work is that of an excellent reporter, a vivid writer, a good theologian, and a constructive critic. It serves well either as a review or an introduction to the council for all who have concern for contemporary ecumenical history and theological developments.

*The Basis of Christian Faith*, by Floyd E. Hamilton. Harper & Row. \$5

A revised and enlarged edition of the book, sub-titled *A Modern Defense of the Christian Religion*, this is a rather old-fashioned presentation, or else a new one for old-fashioned people, likely to be most effective where no defense is needed.

*A Treasure to Share*, by Elizabeth Anne Hemphill. Judson. 2.50

The story of a pioneer missionary in northern Japan.



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