

# The **+ WITNESS**

JUNE 3, 1965

10¢

---

---

Editorial

The Youthful Prophet

---

---

Articles

Agricultural Ethics  
in an Atomic Age

Hugh McCandless

Witness in the World

Howard B. Woods

---

---

NEWS FEATURES: Executive Council Rejects  
Alabama Protests. Plan Now for Cybernation

---

---

## SERVICES

### In Leading Churches

#### NEW YORK CITY

##### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Evensong and sermon. 4.  
Morning Prayer and Holy Communion 7:15 (and 10 Wed.): Evensong, 5.

##### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street:  
Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 12:10 a.m.; Wednesdays and Saints Day, at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals. Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

##### CHURCH OF THE HOLY TRINITY

316 East 88th Street:  
New York City

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00. (Holy Communion 1st Sunday in Month).

##### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square 9th Ave. & 20th St.  
New York

Daily Morning Prayer and Holy Communion, 7 (7:30 Saturdays and holidays, Daily Choral Evensong, 6.

##### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL  
New York

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday), 12 noon; Sunday. Holy Communion, 9 and 12:30. Morning Prayer & Sermon, 11 a.m.; Wednesday, Holy Communion, 4:30 p.m.

##### ST. THOMAS

5th Ave. & 53rd Street:

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, HC Tues. 12:10, Wed., 5:30.

Noted for boy choir; great reredos and windows.

##### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals  
Hugh McCandles, Vincent Anderson, Clergy

John Fletcher, Student Chaplain

Lee Belford, Philip Zabriskie, Thomas Gibbs,  
John Danforth, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3S)  
Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.  
One of New York's  
most beautiful public buildings.

##### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut:

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs., Fri.,  
12:30 - 12:55 p.m.  
Services of Spiritual Healing, Thurs. 12:36  
and 5:30 p.m.

## The Witness

### For Christ and His Church

#### EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; KENNETH R. FORBES; ROSCOE T. FOUST; RICHARD E. GARY; GORDON C. GRAHAM; DAVID JOHNSON; HAROLD R. LANDON; LESLIE J. A. LANG; BENJAMIN MINIFIE; W. NORMAN PITTINGER; WILLIAM STRINGFELLOW.

EDITORIALS: — The Editorial Board holds monthly meeting when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.

#### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARBARA ST. CLAIRE; MASSEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



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.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.  
Wed. and Holy Days: 8:00 and 12:10 p.m.

#### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m. Church School and Morning Service. Holy Days, 6 p.m. Holy Communion.

#### PRO-CATHEDRAL OF THE

HOLY TRINITY

23 Avenue, George V  
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

#### CHURCH OF ST. MICHAEL

AND ST. GEORGE

St. Louis, Missouri

The Rev. Jack E. Schweizer, Rector

Sundays, 8, 9:30, 11 a.m.

#### ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Reverend John C. Harper, Rector

Weekday Services: Mon., and Thurs., Holy Communion at 12:10. Tues., Wed., and Fri., Noonday Prayers at 12:10.

Sunday Services: 8 and 9:15 Holy Communion: 11 Morning Prayer and Sermon (Church School); 4 French Service, 5:30 Evening Prayer and Sermon.

## Leaflets for Your Tract Display

### The Family Service

By Massey Shepherd

### The Prayer Book

Its History and Purpose

By Irving P. Johnson

### Marriage Today

By Albert Reissner

Psychiatrist of Brooklyn, N. Y.

### Hospitals

Parishes in White

By W. B. Spofford Jr.

25¢ a copy — Ten for \$2, assorted if you wish

THE WITNESS

TUNKHANNOCK, PA. 18657

## Story of the Week

# Racial Conflicts and Civil Rights Bulk Large at Council Meeting

By E. John Mohr

*Editorial Assistant*

★ Matters pertaining to racial conflicts and civil rights again received the bulk of attention at the meeting of the Executive Council at Seabury House, Greenwich, Conn., May 18-20. The discussions and decisions centered on the possibility of an economic boycott of South Africa because of the apartheid policy obtaining there; a suspicion that the 1966 church school missionary offering might be used in civil rights matters; and, chiefly, a letter to the council from Bishop Carpenter of Alabama objecting to the use of council funds for the participation by staff members in the demonstrations in Selma and Montgomery, as well as to the activities of the National Council of Churches with respect to those demonstrations.

In a deliberate effort to blunt differences the council recommended the South Africa question for further study; was given assurance on the uses of the offering; rejected specific decisions on Bishop Carpenter's objections in favor of an ambiguous resolution letting matters stand as they were.

Bishop Carpenter's letter was presented to the council through Bishop Marmion of Southwest-

ern Virginia, chairman of the department of social relations. In it he requested assistance from the council in meeting the quota of the diocese for the national church by exercising "better control of the actions of the staff members of the executive council", a reference to the participation of five teams in the Selma and Montgomery demonstrations.

Dr. Carpenter referred to the December meeting's resolution on the church and race fund, which gave local bishops a veto over the staff of interdenominational projects, as a "very sensible resolution", and then went on to say that in February the council reversed itself "and voted for a very unfortunate resolution which in rather vague language calls on members of the executive council staff to 'advise and consult' before making trips to the several dioceses". He said that use of funds for such purposes caused difficulty in Alabama where, he said "we did not want people coming down here to take part in demonstrations".

Actually, Bishop Carpenter was confusing two separate council actions. The February reversal concerned only conditions attached to the use of church and race appeal funds. The provisions to "advise and consult" were added to a policy

statement first adopted by the council in December, 1963, and applied only when staff members were part of an interdenominational group or team, as distinguished from an executive council program. In the latter case no diocese may be entered unless the consent of the bishop is first obtained.

Bishop Marmion offered resolutions for the department acknowledging Bishop Carpenter's letter with appreciation and declaring that the staff actions were in accordance with the council's policy statement of February, and that the expenditures were in order. On the assumption that the staff trips were made under the policy provisions applying to interdenominational teams, the council went into extended discussion as to whether Dr. Carpenter had been consulted. The Rev. Arthur Walmsley, executive secretary of the division of Christian citizenship, said that when the Selma incident first began Presiding Bishop Hines talked to Dr. Carpenter to tell him that Walmsley was coming down. When staff members went to Alabama from New York on subsequent occasions Bishop Carpenter was notified by telegram, it being the judgment of the department staff that no purpose would be served by attempting to consult with him each time on the same general question, his opposition to such trips having been established.

The Rt. Rev. George Murray,

the bishop coadjutor of Alabama and a member of the council, offered a resolution providing that the expenses for the five trips be met from the church and race fund and that future trips be paid for from the fund or by the individuals themselves, rather than from the departmental budget, in part, he said, because people in Alabama had been told that the cost of participation in the demonstrations was not being paid for out of the regular quota payments.

### Bishop Corrigan Speaks

Bishop Murray's resolution appeared to be based on the premise that the trips were made as part of an interdenominational program. Bishop Corrigan, director of the home department said that it was sometimes difficult to determine whose program was precisely involved, and that in any case it was important to "bear common witness as Christians". When Charles Crump of Memphis raised the question as to whether the staff members were part of an interdenominational team Bishop Hines said that it was his view that they were acting as a part of the council's own program. In this case the payment of their expenses from departmental budgets would be justifiable, but at the same time it would have required Bishop Carpenter's consent, which was unobtainable.

Dr. Wilbur G. Katz of Milwaukee, moved that Bishop Murray's resolution be referred to a special committee which would also consider possible changes in the policy statement of February, with a view to bringing it into accord with the actual practices. This was subsequently withdrawn in favor of a substitute for Bishop Murray's resolution proposed by the Hon. Herbert V. Walker of Los Angeles which would have authorized payment for the five

trips out of the church and race fund without however setting precedent for future action, at the same time admitting that errors had been made. On the vote on Judge Walker's substitute the council divided evenly, 17 to 17, and it failed to carry when Dr. Hines voted against it.

In further discussion of Bishop Murray's resolution Mrs. Harold Sorg, of Berkeley, Calif., deplored the tendency in the church to tighten up rules in the face of issues rather than to trust its officers. She expressed sympathy for Bishop Carpenter, saying that, having visited in the south, she was "charmed and seduced by Southerners", but that people in California were asking for council support on their side of the civil rights issue.

### Motion Lost

After Bishop Murray's resolution was defeated, with only 7 in favor, consideration was given to a proposed letter to Bishop Carpenter offered by the Rev. S. R. Davenport Jr. of Kentucky, as well as the resolution originally offered by the department of Christian social relations. The council then authorized the appointment of a committee by Bishop Hines to draft a letter to Bishop Carpenter incorporating parts of the documents, the members appointed being Bishop Burrill, Charles F. Bound of New York, and Stephen Shadegg of Arizona.

The report of the committee, approved by the council, provided that the communication to Bishop Carpenter would acknowledge his letter with appreciation, and state that the council, having reviewed the actions of the staff members, recognized that there was a serious lack of precise understanding of the meaning and application of "advise and con-

sent", but that a directive issued April 5 by vice president Warren H. Turner, Jr., with approval of Dr. Hines, a copy of which was to be attached to the communication, would be, it was believed, helpful and acceptable. Turner's directive is concerned primarily with procedural matters in civil rights actions under the National Council of Churches, and provides that the requirements of the February, 1965, policy statement must be met.

### Missionary Offering

A discussion on the church school missionary offering arose when the home department offered a resolution designating the use of the domestic portion of the 1966 offering for "programs designed to train and support Christians as they carry out their mission in areas of encounter with modern society". Bishop Murray said it was difficult to determine just what was meant by this, and asked whether it referred to civil rights actions.

In response to questions Bishop Corrigan said that in the first place it was his conviction that the missionary offering was obsolete, that it had lost its value as an educational and fund raising method, and that the church will eventually be defeated in the effort to keep it going. Lindley M. Franklin Jr., the treasurer, had earlier reported that the final total for the 1964 offering, \$361,769, was the smallest in five years.

Dr. Corrigan said that the programs envisaged would deal with such contemporary conditions as those in New York and Denver where 50% of children do not live with their father. Mr. Davenport questioned the obsolescence of the offering, saying that the appeal needed to be specific enough to involve children. After the resolution was adopted, with a change to



provide that the programs would deal with children, the Rev. Philip Zabriskie, associate director of the home department, said that the objectives of the offering should not have the effect of isolating particular people, like "battered Puerto Ricans", for the purpose of arousing sympathy, a method he felt offensive. Bishop Hines suggested that the council directors might undertake a re-thinking of the entire offering.

### South Africa

The resolution on South Africa proposed that the Presiding Bishop appoint a delegation of council members to meet with officers of the council's banks to "discuss the social responsibility they have in connection with their investments in South Africa". The discussion turned on whether this would eventually force the council to decide for or against an economic boycott, some members expressing the views that this would place the council in an undesirable position, others that holding that this was a responsibility the council should be prepared to undertake. On a motion to table the council divided evenly, 17 to 17, Bishop Hines then casting a vote against tabling. After further discussion a motion to recommit the matter to the Christian social relations department carried. Bishop Burrill expressed the view that on such complex questions the members should receive advance preparation from the department.

### MRI Set-Up

The emergence of an administrative structure for the mutual responsibility commission was dealt with by the council in a resolution outlining the relationships between the two bodies. The commission, of which Bishop Wright of East

Carolina, former chairman of the overseas department, is chairman, was set up by general convention to implement the Toronto MRI manifesto. In its action the council recognizes "the necessity for the MRI commission and its executive officer to be outside the structure of the executive council, if they are to be free to look objectively at this as at all other structures in the Church" but requests the Presiding Bishop to make cooperation possible between the two and that when the commission makes declarations these be given consideration in the program and activities of the council departments.

### Diocesan Lines

Bishop Burrill of Chicago, reporting to the meeting for the general division of research and field study, said that it would soon undertake a study which would develop criteria for diocesan boundaries, many of which, he pointed out, were originally drawn arbitrarily along cow paths and divisions which no longer have significance. Additionally, some schemes may be developed by which groups of dioceses could be related to metropolitan areas in a unified way.

### Oppose Gambling

On the basis of a paper prepared by the general division of laymen's work the council adopted a resolution in "opposition to the further legalization of off-track betting, slot machines, casino games, and lotteries, and organized gambling generally". The position represented an extension of one the council had previously expressed, dealing primarily with gambling methods for church fund raising, and is intended to apply to gambling for tax revenue as well as commercial gambling. On the basis of conclusions that where tried legal-

ized gambling has not been beneficial and has been curtailed because of adverse effects on the business community. Compared with the amount of revenue needed for public services the amount of revenue raised is insignificant, it affects most heavily those least able to pay, it has an adverse effect on other revenue sources through a diversion of expenditures, it generates criminal conduct requiring additional expenditures for policing, and it encourages compulsive gamblers and new practitioners with consequent ill effects on them and their families.

### Church Union

Bishop Robert F. Gibson Jr., chairman of the consultation on church union, reported to the council on the meeting held in Lexington, Kentucky, in April. He said, in effect, what he told newsmen following the meeting and which was fully reported in these pages in the April 29th issue so that no further reference is made at this time.

### Welcome Mat

For the promotion department, of which Avis Harvey has been appointed acting director, Canon Perry offered a resolution providing for a study of the reception of the visiting public at the Episcopal Church Center, New York, with a view to making it more inviting and cordial.

He reported also that the Episcopal Church exhibit at the New York world's fair had been resumed for this year. The Rev. Joseph Young of Wichita expressed some dissatisfaction with the exhibit, contrasting it with that of the Church of Christ, where, he said, the "girls invite you in — and you see all the various things they have". The council members demonstrated their capacity to probe in depth by responding to

this with loud and prolonged laughter, though Young did not seem to share the amusement.

### Other Action

Decided to change its meeting next year to February, June and October, with the December meeting given to departmental sessions.

Received the resignation the Rev. Edric A. Weld as associate secretary and the Rt. Rev. J. Stuart Wetmore as an appointed member, of the Christian education department.

Adopted a memorial minute in tribute to the late Frances Perkins, former secretary of labor, who died May 14.

Authorized the leasing of land in Manila to the Philippine Independent Church for the first unit of its cathedral project.

Appropriated \$5,000 from trust funds to enable the Na-

tional Association of Episcopal Schools to engage an executive.

Elected the Rev. Jesse Anderson, Sr., of Philadelphia, as a delegate to the National Council of Churches, succeeding the Very Rev. John Butler, of the New York cathedral, who resigned after serving 15 years.

Changed the name of the division of health and welfare services and the division of church and community studies, both in the Christian social relations department, to division of community services and division of pastoral services, respectively.

Approved a guide for the allocation of funds encouraging ecumenical ministries at colleges and universities to the greatest extent practicable.

Appropriated \$20,000 outside the overseas department budget for the World Council theological education fund.

cybernation can not come fast enough to do any good.

"They inevitably must lead to a collapse of society," he said.

The alternative, he said, is to embark on a fundamental revolution which could have the central feature of a guaranteed annual income for everybody — regardless of how they spend their time.

"We have a choice now," he said, "between an infinitely better society — a society in which man need no longer toil at meaningless repetitive jobs and a society in which every individual can get a guaranteed income as a matter of right . . . or we will slip inevitably — not, I fear, slowly but rapidly — into an infinitely worse society."

Theobald said that today's, or at least tomorrow's technology makes the unlimited power of George Orwell's novel "1984" possible today.

"It is already possible to destroy the world," he said. "We already have abundance. Whatever our society decides is important can be done — whether it be to reach the moon or wipe out poverty."

The emphasis, therefore, is on what the U.S. decides to do and the crucial point is "our decision making process." Here he criticized stop-gap plans.

"I can see no evidence whatsoever that any of our current programs will have a substantial effect on employment."

Using term now coming into popular Roman Catholic use — personal responsibility — Theobald said that the "guaranteed income argument is really about whether man is a responsible being or whether man is inherently lazy. If man is inherently lazy, the guaranteed income is about the most stupid thing that anybody ever thought up because it would inevitably lead to a collapse of our society.

## Economist, Jesuit Stress Need To Plan Now for Cybernation

★ Robert Theobald, a British socio-economist, warned that American society must face up to the prospect of a society in which machines and computers do all of man's work.

"The time for a major re-direction of man's goals is here," he said. "We have no more than five years to make some fundamental decisions about the direction of our society."

Dr. Theobald participated in a day-long seminar at the St. Louis Ethical Society sponsored by the Ethical Society, the Center for the Study of Democratic Institutions, the Fellowship of Reconciliation, and other social and political organizations.

Other participants included Father Herbert Rogers, S. J., of Fordham University and a panel of local experts headed by Har-

old Gibbons, a teamsters union vice-president.

The seminar constituted an exploration of the new kind of society some economists and sociologists maintain will come from the triple revolutions of cybernation, weaponry and human relations.

Theobald, author of several major socio-economic works — *Free Men and Free Markets*, *The Economy of Abundance*, and *The Rich and the Poor* — said the U.S. and the world "have a fundamental choice to make" between half-way measures which might be intended to slow down the effects of cybernation or an entirely new concept of man's life on earth.

Admitting that his view is a minority one among economists and sociologists, he said that "gradual steps" to cope with

(Continued on Page Fifteen)

THE WITNESS

# EDITORIAL

## The Youthful Prophet

WE ARE approaching the time when the graduates of our seminaries will be ordained and will go forth to translate what they have learned into what the congregations to which they are assigned are about to receive. Whether these congregations will be truly thankful depends upon several qualities in the newly ordained. What are these qualities? Why does one young parson entice listeners while others equally scholarly, repel them? These are three things which are vital in the preacher.

First, he must really love people. Not merely nice people but all sorts and kinds of folks. The test for him is not whether a certain set take to him, but whether the poor, the tiresome and the sorrowful are cheered by his ministrations; whether children are attracted to him; whether young folks respect him; whether men find him manly and women find him kindly. There should be no respect of persons in the mind of Christ's ambassadors. There should be none to whom he toadies and none to whom he high-hats. He should be afraid of none and yet be respectful to all. It takes a good deal of a man to be a young preacher and avoid being a cad.

Secondly he must have a real message to souls and not an academic interest in the intellectuals. So many juvenile sermons are essays about things instead of messages to people. And too often they are upon subjects about which the speaker has a very superficial knowledge. Consequently the sermon is not understood by the lowly and not convincing to the mighty. The gospels furnish an adequate pabulum for high and low if it is translated into a living message and interpreted into current thought.

A man who sits regularly under an academic preacher complained that he wanted to hear the gospel in terms of every day life. Exactly. He wanted to hear the gospel, not present day philosophy. And he wanted it in modern and not archaic dress.

If a young preacher going to a new parish will confine himself for the first few months to explaining the ethics contained in the Sermon on the Mount and the spiritual teachings of the parables, he will lay the right kind of a foundation for dogmatic teaching and his subsequent

philosophizing. Let him remember that when he begins his ministry he is a stranger, and a stranger they will not hear unless there is something winsome in his address. To begin with dogmatics and theories is like teaching algebra before one has reviewed arithmetic. Let the preacher and the hearers first become known to one another on a common ground. They will be more ready for lofty flights after they have confidence in the flier.

It is strange but true that so many young preachers begin with the last thing that they learned in the seminary, whereas the congregation knows no more than he did when he entered. He has become familiar with the language of the schools and forgets that he also once knew only the language of the street. He should not talk to his people in an unknown tongue but should study to use words of Anglo-Saxon origin. Like the raw recruits he shoots too high and needs constantly to lower his sights. The most effective preacher is the apostle of reality and simplicity.

But the most deadly enemy to public speaking is self-consciousness. This is equally true of the diffident and the arrogant. Each is more conscious of himself when he is concerned with his message. If you come into a drawing room and begin to relate some unusual incident which you have just witnessed, you are perfectly natural; you are interesting because you are unconscious of whether you are doing it badly or well. That would seem to be the ideal way to enter the pulpit.

Whether there are six or six hundred in the congregation should not alter the message nor the manner of its delivery. Six hundred are not a hundred times more intelligent than six. Usually they are about one and a half times as capable. If you can talk convincingly to one man talk the same way to a thousand. Cultivate the conversational tone of voice because it is yours. The oratorical voice is a mixture of yourself and some mythical person whom you seek to imitate.

Some preachers are so obsessed with their ecclesiastical surroundings that they monotone or chant their sermons in regular cadences. It is a wonder that some of our extremists have not advocated reading the sermon facing the altar because it is to the glory of God. Well that part of the service is to the glory of God only when it is

intelligible to the children to whom God has directed you to preach.

It is only a short time ago that a priest said that he would decline a certain parish if tendered him because it was so Protestant. A curious idea of pastoral responsibility which would reject the other sheep because they were not of his fold. This sense of personal proprietorship of the parish and people is a virtue only when it is recognized that the real shepherd is Christ. It is fatal for one who is not submissive to his own Master to be dictatorial toward those who have been entrusted to him. Preaching the gospel is a glorious privilege if one will remember that he is not a free lance but a servant.

"Other sheep I have which are not of this fold. Them also must I bring and they shall hear my voice. Then there shall be one fold and one shep-

herd." Those who sin against the brethren sin against Christ.

The vital thing in the preacher is to have a voice which those outside as well as those within are glad to hear. And those seeking the Kingdom will enjoy hearing it if it comes from one who is a lover of his kind, has a real message and talks in a natural way.

The most hopeless moron in the profession is the preacher who scolds those who come to hear for the offenses of those who stay away. That, and the man who uses the pulpit as a vehicle for discussing his own personal injuries. From such perverters of their office may the good Lord deliver us.

There never was a time when people were so anxious to hear, and when there was so little of the gospel preached convincingly.

# AGRICULTURAL ETHICS IN AN ATOMIC AGE

By Hugh McCandless

*Rector of the Epiphany, New York*

## OUR LORD'S STORY ABOUT THE LABOR MARKET IS AN ETHIC FOR OUR REVOLUTIONARY AGE

ALTHOUGH an increasing number of people live in cities, the Jewish and Protestant religions have always been very rural in tone. Here we are, celebrating Rogation Sunday, yet none of us a farmer. Our Lord taught in little cities, yet many of his picture lessons were agricultural. The Protestant ideal of a church is always a little country church.

There is something called the Protestant ethic, which quotes St. Paul: "If a man will not work, let him not eat." This is not the Protestant ethic. It is a rural ethic, perfectly valid in rural situations. It is called the Protestant ethic because for centuries Protestants were predominantly country people. But we are now aware of people who are willing to work, but cannot. Does this mean that the Jewish-Christian ethic is out of date, that the Bible is out of date as a guide to ethics?

Not at all. St. Paul was not speaking of men who were unemployed through no fault of their own. He even took up collections for the poor.

The Bible is a good piece of anthropological history. It begins in a garden, and ends in a

city. It is a story of wandering herdsmen who became settled farmers in Canaan. They built the city of Jerusalem with its strangely combined prosperity and poverty. The New Testament shows some of these people going out to the great cities of the Mediterranean, cities of strangely combined culture and misery. Some of them had a vision of the city of God.

This is still a valid picture of mankind. Hunters give way to herdsmen who are superseded by farmers who gradually become city dwellers. It is strange that we are still only hunters as far as the sea — three quarters of the planet — is concerned, and still depend on fisherman's luck, except for a few carp ponds, a few fish hatcheries, cultured pearls, and some Japanese attempts at breeding shrimp.

Telestar systems might eliminate the reason for cities — easy communication — but we should still be living in urban conditions, due to our great numbers.

It is a matter of efficiency, of employing more and better tools to do the work. This has made surplus food possible and the ability to store this



food has made larger populations possible. Tools have also made surplus time possible, and surplus time has made civilization possible, for it takes surplus time for men to learn to write and read, to create art, to sit and think and invent and philosophize and pray.

### Surplus of People

BUT THESE labor-saving tools have now created a surplus of people. The development of tools has been unbelievably accelerated by the computer and electronics and magnetic tape, accelerated to a point where we cannot handle it well. Thousands of jobs vanish every week. Our economy does seem to have absorbed the displaced elevator men. But automation is snowballing; it now displaces skilled labor as well as unskilled. We used to eat bread "untouched by human hands" — it was made in a big machine. But now we often eat cake that was baked unwatched by human eyes: its supervision was that of a formula recorded on magnetic tape. It would be pointless to retrain these bakers as typesetters and ship them to Los Angeles; at least one newspaper there is typeset by computer! You cannot play musical chairs without any chairs at all. You cannot store people as you would food or raw materials: you cannot ship them around the country as you would tools or machinery, not without serious damage to them. Yet now many a poor boy spends four or five useless years on the shelf before he finds a job; many a migrant family follows the crops around the country.

It is wrong to apply a misnamed and false "Protestant ethic" to this situation, and yet many of us do. We act as if the jobless always deserve their joblessness. There is great prejudice against relief clients. Few people seemed concerned about welfare recipients during the strike of the investigators this year; more appeared to be annoyed that checks were sent out by Commissioner Dumpson with the supposedly naive request that families not needing them return them. 5000 families did so.

Welfare allowances are based on less-than-minimum requirements generally. This is not meant so much to punish the clients as to make them uncomfortable and give them an incentive to get off relief. One box of Kleenex a year per person; one lipstick for every female over fourteen. There is a serious question as to whether the unbalances caused by this render potential breadwinners less able to find employment. Allowances for children — seventy cents a day —

are hardly large enough in themselves to encourage overproduction. This is not Bible ethics.

It is wrong to assume that people today have too much pride in themselves and too little pride in their work. If we cannot get them to do the menial and unrewarding tasks we ourselves do not want to do, it may simply mean that they have become like us.

In the past, the cruel problem of growing populations had the even more cruel solution of war. But future wars will not be to snatch raw materials from each other, but to wrest markets away from each other in order to dispose of our surplus; which shows how senseless wars are in any case.

### Bible Ethics

IN MANY WAYS, the Bible is very up to date. It speaks of combined prosperity and poverty, of combined culture and misery; and we live in just such conditions with billion dollar corporations and Appalachia existing side by side. The ethics of the Bible are so advanced as to be revolutionary. They are not out of date in an age as out of joint as ours, when peasants in Asia plow with sticks because of lack of metal, and roads in America are poxed with junkyards full of unnecessarily obsolete cars.

All we need is more imagination in applying the dynamics of the Bible, such as the scribe needed when he asked "Who is my neighbor?" In this crowded world, we never know the name of the person eating lunch at the same counter with us; we very often don't know the name of the person praying in the same pew with us. In effect, we don't even see our neighbor, much less his needs.

They had an ethic of surplus in the Bible. Remember the story of Ruth. She was an outsider; a penniless, hungry foreign-born widow. Boaz was a rich farmer, who left grain standing in the corners of his fields for the poor, who could glean this surplus for themselves. These two were ancestors of our Lord. We don't need any newer ethic than that.

Our Lord told a story once about the labor market in a farming village. Some men waited around almost all day without working. It was not their fault; no one had hired them, until late in the day. Thus they did much less work than the others, but they all received the same pay.

In this revolutionary age, with many things being rolled head over heels, I see no need of an ethic more revolutionary than that.

# WITNESS IN THE WORLD

By Howard B. Woods

*Executive Editor of St. Louis Argus*

## AN ADDRESS AT ST. MARK'S CHURCH, ST. LOUIS, RELATING WHAT HAS BEEN ACCOMPLISHED IN THE FIELD OF EQUAL EMPLOYMENT OPPORTUNITY

"Try to imagine how you would feel if you woke one morning to find the sun shining and all the stars aflame . . . . You would be frightened because it is out of the order of nature . . . Any upheaval in the universe is terrifying because it so profoundly attacks one's sense of one's own reality . . . "

These are the words of James Baldwin, America's foremost exponent of the so-called revolution. But let us hear more of this brilliant young author:

"Well, the black man has functioned out in the white man's world as a fixed star, as an immovable pillar; and as he moves out of his place, heaven and earth are shaken to their foundations . . . "

I submit that America, today is shaken to its foundations. I submit, also, that the reverberations and the disturbances are not destructive of themselves, but rather they are the rumblings of a righteous cause; the purging of insidious poisons lining the pathway on the road to enlightened progress.

When did all of this start?

Was it 102 years ago when a president of a great nation signed an emancipation proclamation that was more parchment than it was fact?

Was it a few years later when the Negro saw his rights bargained away in the Hayes-Tilden deal which used the Negro American's freedom as a pawn in a thrust for the presidency?

Was it near the turn of the century when two distinguished black Americans, Booker T. Washington and W. E. B. DuBois were locked in bitter debate?

Or did it start sometime in the 16th century

when an humble priest rebelled against a system and stood defiantly before the Diet of Wurms saying, "I will not recant."

Today the revolution is upon us. Today we are faced with the reality of the hour. All has not been crises. This period has produced some constructive positives.

Four years ago, President Kennedy issued executive order 10925. This order created the president's committee on equal employment opportunity. I have had the privilege of serving on this committee since its inception, under the leadership of our new President Lyndon Johnson. It has been a challenging service, but I think a rewarding one. Executive order 10925 for the first time, created on a national level a committee and gave it authority that could be used as the basis for a new and radically different program than in the past. What has been done with these powers?

### Encouraging Report

FOR ONE THING, we have developed a program under which most government contractors are required to file annual compliance reports — manpower profiles of their work force by occupation, race and sex. These reports cover some fifteen million Americans.

In addition to these regular compliance reports, which are used by the committee, by government departments, and by the contractors themselves to determine and correct defective personnel policies, the contracting agencies currently are conducting more than 150 compliance reviews each week, comparing the performance of contractors against the obligations they have spelled out and agreed to in their government contracts.

In a comparison of some 4,000 companies filing compliance reports in both 1962 and 1963, there was evidence of increased utilization of non-whites in all categories — but the report on white collar employment was the most encourag-

---

*Mr. Woods is chairman of the board of commissioners of the St. Louis housing authority and a member of the Evangelical Lutheran Church.*

ing. It showed that white collar employment over all increased 1.9 per cent, or 17,270 jobs. Non-whites in these categories, however, increased by 1,830 or 17.4 per cent. But to point out just how far we have to go, I would like to add that this gain only meant that the number of non-whites in white collar jobs increased from 12 per 1,000 to 13 per 1,000.

We are particularly proud of our program called "Plans for Progress", in which more than 200 major American corporations employing more than 7 million workers, have voluntarily joined hands with each other and with the federal government to take positive action to bring reality to the ideals expressed in the executive order.

Recently we made a study of 86 Plans for Progress companies who had been in the program for at least one year. These firms employ more than 3,680,000 persons and some of them not even government contractors. But they have joined Plans for Progress as an expression of their support for this national program. Our analysis of their reports showed that while total employment in these companies increased 258,853 or 7.6%, non-white employment increased 40,813 or 23.1%. In salaried jobs, the total increase was 98,138 or 5%. The non-white increase was 11,664 or 47%.

On the government side, we continue to be encouraged by the gains made by federal agencies in opening up opportunities to qualified minority Americans, especially in the middle grades where clerical, professional and technical workers get started. But large gains also have been made in the upper grades.

In addition to these compliance programs, we have handled more than 5,000 complaints of discrimination against government contractors and against agencies of the federal government. We currently have a corrective rate of about 70% on complaints against contractors. This means that 3 out of 4 persons who have filed complaints have found relief with this committee.

### Breaking Barriers

I WOULD LIKE to emphasize that all this — and much more — has been accomplished without taking jobs away from the employed and giving them to the unemployed. It has been accomplished by breaking down traditional barriers and letting people know that they would be considered solely on the basis of qualification. We know that this has a regenerative effect on our

economy because when more people get and hold jobs, they have purchasing power and create economic activity which produces more jobs for others. And this means fewer families on welfare roles.

We know that our programs are increasingly effective. We know that we have brought about positive changes in traditional attitudes within American government, within American management, within the American labor movement and within our communities — individually and collectively. I could cite instance after instance and statistic after statistic for hours on end. But I think it would be more profitable, speaking to an audience such as this, if we would place these programs in perspective with our unique and proud national heritage.

The great unifying principle in this nation is — and must be — our common support of the proposition that each citizen is entitled to individual freedom and equality of opportunity. Our basic standard is not ancestry, but respect for individual merit and capacity. Woodrow Wilson put it another way when he said that he believed in democracy because it released the energy of every human being.

Despite the contradictions in our national life, the individual is still the keystone of our social edifice. This is so because we have believed this concept of society would cause each person to work harder, to act more creatively, to fulfill his individual potential and to be a better, happier and more responsible citizen.

We cannot afford to continue the arbitrary imposition of artificial standards, or the blanket denial of basic opportunities to any American — for to do so is to act against the society itself. But more importantly, it is against God's will.

### Thrust for Freedom

WHAT HAS brought us to this vital and exciting period in our history? A period that has created a new language, new concepts, placed new interpretations to old forms? This has not been a completely pleasant period — even in its excitement.

I do think however, that there has been an over-simplification of the issues. It saddens me that we have attached stereotyped meanings to words like "patience", "moderation", "militants". Yet I submit that such positions have been forced upon us by the unorthodox uses of cattle prods where there has been no cattle; police dogs

without escaping criminals and fire hoses trying to quench fires that won't go out.

What are these fires? What keeps them burning? It is black America. All of it. Newsweek Magazine, conducting the first in depth study of the new mood, found: "It was now perfectly plain that Negroes did not want just a place in a white school or a seat at a white counter. What they wanted was nothing less than full equality which is supposedly the birthright of every American, white or black. What they proposed was the greatest change in the social fabric of the United States since its very beginning, and a new way of life that few American whites had ever before known . . ."

Newsweek found that this desire for freedom ran true and it ran deep. It was not an ideal shared by a few civil rights professionals. It encompassed a whole people at all levels of attainment.

But lest you fear that this thrust for freedom means some kind of intrusion by the Negro into the white man's world, I hasten to suggest that really what the Negro wants — perhaps more than anything else — is an equal opportunity under the law.

I would call upon those of you assembled here to give Christian witness to this noble and worthy cause. That you search your hearts and minds on this whole question without benefit of the rationale that too often structures comfortable conclusions.

I would urge that you understand that to the oppressed, the motivations of the oppressor becomes irrelevant — that it matters little if the perpetrator of the act is an avowed segregationist, or the most respectable citizen who makes logic the same act, the receiver feels the same.

Yet, there is inherent in our Judeo-Christian culture a simple quality upon which all Americans must rest their cases — good or bad. It is a bond of faith that threads itself determinedly through our history and our culture. It is a faith that has sustained us through pain and peril; it has watched over a nation through crisis after crisis and it has endured.

It will not fail us in this hour.

---

### ZIP! ZIP! ZIP!

Post Office Rules require all stencils to carry Zip Code on a given date. In making an address change or in renewing please add your number.

**THE WITNESS**  
Tunkhannock, Pa. 18657

---

---

## Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

*Professor at Church Divinity School of the Pacific*

---

EVERYONE in America is familiar with the era of the western cowboy, rancher and outlaw "gunslinger". But before that highly exploited period of history was another heroic period of western life: the years of the early explorers and fur traders who went west before cowboys were heard of, laid trails, made friends with Indians, made possible the long migrations of settlers from Ohio to Oregon and California.

One of the most colorful and most skilful of these early traders was a man named Jim Bridger. Bridger left St. Louis at the age of eighteen, in the year 1812. Until 1843, when the fur business began to go to pieces, Bridger roamed the mountains of Wyoming and Montana and Utah, discovered Salt Lake City, and became the best known scout, with the possible exception of Kit Carson, of the early far west. In 1843 he built a trading post in southern Wyoming to catch the growing business with the wagon trains which were going westward along the Oregon Trail. He discovered what is now called South Pass, and Bridger's Pass which became the route of the Union Pacific Railway.

Bridger was a quiet, resourceful and courageous man, and a "character" as well. It is he that once said that he "never tasted no bad whiskey", and who, after hearing about the petrified forest said that he could show the discoverer of the forest a place "with peetrified trees, and peetrified birds on 'em singin' peetrified songs".

It was Jim Bridger, who could neither read nor write who traded a yoke of oxen for a copy of Shakespeare's plays. It is said that he cherished the volume pictures, wondering what they meant, until one day a pioneer sat down and read some of the plays to him.

Donald Culross Peattie has a moving story based upon this incident, called "Bridger and the Bard." In this half-mythical story a small Scotch boy, rescued by Bridger from an Indian massacre, becomes his charge for several months, and during the long lonely evenings at the trading post, with Bridger's Flathead Indian "wife" sitting silent in the corner, the boy reads to the aging



scout the dramatic and glory tales of the Bard of Avon.

In some such way Bridger learned of Macbeth and Falstaff, Hamlet and Mercutio, Ophelia, and Juliet. You should read the biography of Jim Bridger sometime. Meanwhile reflect on this simple and everlasting fact: the desire of the human spirit. This man walked alone through the shining mountains, explored almost every corner of the Rockies, was self-sufficient in the hard winters, fought Indians, made friends with them, proved himself equal to almost an natural situation requiring strength and skill and courage.

Yet in spite of this tough, uneducated, rough and violent kind of existence, there appears this strange desire for a richer, deeper kind of experience. He knew in some instinctive way that because of his illiteracy a whole world was shut out from him. So he cherished Shakespeare's book; and so, according to the story he sat with his whiskey bottle while a young lad opened up another world of the imagination, perhaps less dramatic than Bridger's own, yet different, and because of that, bringing to the frontier scout a wonder and a joy.

And this unquenchable spirit of man searching for truth and beauty and one world after another is the work of the Spirit, the work of God, who reaches down to lift men up into a deeper awareness of his majesty and love.

## Wolcott Cutler

WOLCOTT CUTLER, as we reported last week, died suddenly while taking part in the celebration of the 125th anniversary of St. John's, Charlestown, Mass., where he was rector for thirty-six years.

He came to St. John's in 1924 and saw the parish through the difficult days of the depression and ministered faithfully not only to the parishioners but to many persons in the community. His warmth and generosity made him a by-word in the community and the rectory saw a constant stream of visitors of all sorts and conditions. He worked very hard developing the church school and many other programs. In 1936 some property belonging to the church was torn down and converted into a lovely garden, which he referred to as the "Forest Garden". From the beauty which he saw in the world around he made this garden a peaceful haven for

many whose life was lived in the harsh streets and pavements of the city.

He was noted as a formidable opponent by the powers that be when in the name of progress highways threatened the community. The Phipps Street burial ground, in which a beautiful obelisk was raised in 1828 to the memory of John Harvard, owes its existence to Cutler who almost single-handedly prevented it from being bulldozed by a highway extension.

During the second world war, he took a stand which is much more widely accepted today than it was then. He was a pacifist, and was in danger of imprisonment for his forthright stand. He offered his resignation to the parish vestry which was accepted, but the parish recalled him as rector as soon as they learned of his resignation.

He was active in many community organizations as well, and the deposit of over 1500 slides of old Charlestown in the Boston public library remains as a real testimonial to his abiding love for the community and its people. Some of his pictures have recently been displayed in the Copley Square branch of the Boston public library.

In 1960 because of his health he retired and became rector emeritus of St. John's until his death. He continued to be exceedingly active in community affairs and activities in the Boston area until his death.

Upon his retirement he moved to Cambridge where he frequently assisted in the services at Christ Church. During his years of retirement he devoted much of his time to the Fellowship of Reconciliation, of which he served for several years as chairman of the Greater Boston branch, and to the Episcopal Pacifist Fellowship.

An ardent and life long naturalist he spent his summer vacation with the Appalachian mountain club. He not only climbed mountains but studied the flowers and birds and nearly every aspect of nature. He was an enthusiastic photographer who had developed many interesting slides and pictures of life. He had developed the art of discovering beauty in the commonplace. In 1963 he had a photographic exhibit entitled "Simpler Charms of City Life" at the Episcopal Theological School and at the present time an exhibit of photographs most of which were taken during his retirement in Cambridge, entitled "Simpler Charms of Town Life", which may be seen at the Edna Stebbins Gallery of the First Parish Church — Unitarian — in Cambridge.

While he wrote frequently for the Episcopal Church national weeklies, he was best known for his parish magazine "Wings of Love" which circulated far beyond the parish to friends at home and abroad.

While in his faith he was a devout Christian, in politics he was a Socialist. His favorite quotation which he repeated on many occasions was a statement of Eugene Victor Debs to the court before he was sentenced to prison in 1918 for "obstructing the draft" —

"Your honor, years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of earth. I said then, and I say now, that while there is a lower class, I am of it; while there is a soul in prison, I am not free."

## MRI Could Be a Flop

By William B. Gray

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

THERE IS a paragraph in the Easter-Trinity "Far and Near" which is taken from Douglas Webster's pamphlet, *Mutual Irresponsibility* that strikes me as a profound outlook on Mutual Responsibility and Interdependence: "The way in which Mutual Responsibility is being interpreted in some circles — and with the highest motives — could very easily become tantamount to Mutual Irresponsibility with devastating results, exactly the opposite to all that is envisaged in the Toronto document. This is the irony of it, that a newly awakened sense of responsibility could, through sheer innocence and ignorance of the facts, turn into the utmost irresponsibility."

On the parish level, what do we understand of MRI, if anything? Is it just another money-raising scheme? A cliché which will die in a few years to come, die of overwork? Or, do we understand MRI as a means by which we can extend our concern for the proclamation of the gospel in all the world?

It seems to me that there is a gulf, a rather deep gulf, which separates the lofty ideals of MRI as introduced in Toronto and fashioned into a workable program in St. Louis, and the parish which struggles to keep aware of events, so often without doing more than listening to information handed out on Sunday morning.

In other words, to make MRI more than a pro-

gram of irresponsibility we've got to find a way to stimulate action on the parish level. This action needs to be outwardly directed, I think, for otherwise we can become parochially mutually responsible and interdependent.

For instance, just recently I read of a parish which in the name of MRI has established a blood-bank for the use of its members. They are becoming mutually responsible for one-another in this way. Perhaps they are growing into a concerned community, recognizing their interdependence as they share life — blood.

But, when the blood-bank is confined to the parish, is it MRI or another form of parochialism? In other words, knowing what we know so far about MRI in the body of Christ, are our sights being lifted beyond the parish, beyond the diocese, into the whole world?

It seems to me that the Rev. Ted Eastman, executive secretary of the Overseas Mission Society, has revealed an insight worth consideration in his exciting little book, *Christian Responsibility in One World*: "The enemies of the church know full well that when it focuses inward and becomes preoccupied with its own affairs, irrelevance is the result. They trade heavily on this insight. Reports coming out of communist China, for example, relate that the government is systematically restricting every missionary activity of the church so that it becomes a purely parochial enterprise. The communists understand, even if the church does not, that the way of parochialism is the road to extinction."

### Road to Extinction

IT WOULD SEEM that sometimes we follow the road to extinction by continually focusing inward upon ourselves, when with a little bit of effort we could begin the move outwards. It may be a little thing, but at St. Luke's we use "Far and Near" at every service, not only praying for the Anglican dioceses and bishops, but also reading the information about them. Each Sunday bulletin contains a list of those for whom prayers will be asked during the week.

I really don't know if this is making any difference with our people, or not. But they are being exposed to the existence of a church wider than this parish, greater than this diocese; and hopefully even bigger than the world-wide Anglican communion as we stretch forth with ecumenical concerns for one church in one world.

It seems to me that our impersonal overseas

mission is another builder of parochialism. We just don't know who is where, except when a missionary or an Anglican guest makes a quick trip through; preaches a sermon; shows some slides. It may be that we have good administration because of the way we handle missionaries, but it is difficult for us on a parish level to identify with flesh-and-blood people who are extensions of ourselves, interdependent with us, present in another land.

It seems to me that if our missionaries returned to specific dioceses while they were on furlough, they might emerge as personalities. Each diocese would be responsible for providing housing for these returnees. Perhaps an additional month or six weeks could be provided for them to work in that diocese, visiting parishes and missions, making themselves known as people.

In this community, a lay couple was recently sent to Africa by a Lutheran church. Many people know this couple and are almost representing the community in their mission. There is a community concern which is indicated, right now, by a number of people from different churches

getting together baby clothes to send for their new baby.

I grew up in a Presbyterian church which shared in a missionary family in China. This family had to return during the war and lived amongst us. We really felt a part of the mission in China and after the war when they returned there was no question of support; we supported the mission because we supported them.

Parishes look inwards because we think we know ourselves. It is just natural for human beings to warm up to human beings, not administrative offices. When we can become personally involved in the mission of the church, at home as well as abroad, by our relationships with people, our sights may be lifted over the parish walls and the possibility of parochial extinction can be avoided.

MRI offers us the possibility as a program, but unless we can be offered the possibility of personal involvement as individuals as well as parish families made up of these individuals, we may as well forget it and continue to limp along as we have been.

## Cybernation

(Continued from Page Six)

"But if it is right, it will be the best thing that ever happened. It means that for the first time man can move up to a higher level — for the first time man can do what is worthwhile doing."

Father Herbert Rogers said that technology is not opposed to religious faith but in fact "becomes a necessary aid in man's realization of his real nature and his human dignity."

He said this was true even in technology as described in the "headiest terms" of the cybernetics revolution according to Dr. Theobald.

Probing the philosophical implications of the social revolution which might call on man to give up his age-old ideas of working for survival, Father Rogers said "we ought to enter into serious consideration of the

cybernetics revolution proposed by Dr. Theobald."

Combining the triple revolutionary definition of cybernation — that is, the combination of automation and computer systems — and Pope John's explanation of the closer social relationships of man, Father Rogers said: "Cybernation and socialization can point the way. It will be for the Christian to translate this freedom and socialization into terms of love and worship."

Father Rogers said the science-technological revolution will require man to rethink concepts of religion. The struggle will be against old ideas, he said.

"Our technological age will in time require an extensive recasting of our traditional Christian theology," he said.

"It will make us discover a new concept for God . . . a new concept for Christology . . . and

a new definition and function of the church herself."

He said this does not necessarily mean a "change of faith, but a change of concepts."

Recalling how theology and science have mistrusted each other in the past, Father Rogers said that they must now become partners. He said, in fact, that they are becoming so in today's age.

"The church cannot remain aloof as it once did," he said. "The Church was slow to recognize science. Evolution is a case in point. This was partly because of the pre-dominant conservatism of the established churches and also because the church was unwilling to dialogue with science. If science produced a fact that was in apparent contradiction to theological thinking, theology relied on condemnation rather than understanding."

Things are now different, Father Rogers said. New habits

of thought and new values even can bring out new aspects of the natural law.

"Science is a threat to religion only if religion proves inadequate to deal with the problems man sees for himself," he said. "Science has acquired a position of religion, even to the point of developing a 'priesthood' of its own."

## POVERTY PROGRAMS STARTED BY NCC

★ Appointment of a coordinator for a new National Council of Churches effort designed to assist member denominations in cooperative anti-poverty programs was announced by R. H. Edwin Espy, NCC general secretary.

He said Shirley E. Greene, town and country church secretary for the United Church of Christ's board for homeland ministries, has been named associate director of the Council's commission on church and economic life.

Greene will head the unified field program of the churches against poverty, scheduled to go into operation across the nation this month.

Designed to "arouse awareness of poverty" and "sensitize church people to their moral responsibility" for its elimination, Espy said, the program will operate through councils of churches, denominational judicatories, groups of churches, community groups and individual congregations.

The program will encourage inclusion of poverty victims in planning and implementation of projects, he said, and will "interpret for church groups the significance of anti-poverty actions — often unconventional in form — undertaken by the poor themselves."

Information on anti-poverty resources of all kinds, governmental and non-governmental,

also will be available through the NCC program, Espy said.

Among other positions, Greene has been a director of education for the National Farmers Union, executive secretary of the National Council on agricultural life and labor and agricultural relations secretary for the Congregational Christian Churches council for social action.

## MAGNA CARTA SERVICE AT ST. PAUL'S

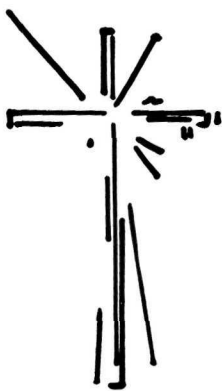
★ Queen Elizabeth and the Duke of Edinburgh will attend a special service in St. Paul's Cathedral on June 10 to commemorate the 750th anniversary of the sealing of Magna Carta, regarded as the great charter of English liberty.

St. Paul's is the official seat of the bishopric of London and is regarded as the "parish

church of the British Commonwealth." The sermon at the service will be preached by the Archbishop of Canterbury.

Magna Carta was drawn up in 1215 by the barons of England and King John and signed at Runnymede, west of London, on June 15 that year. It marked a dramatic turning point in the rule of King John who had defied alike the power of the Pope and of his barons.

The King's attempt to make his own nominee Archbishop of Canterbury, and his refusal to receive Stephen Langton, who had been appointed to that see by the Pope, led to John's excommunication and later to a declaration by the Pope that he was to be regarded as deposed. Copies of the charter were sent to all cathedrals where it was commanded that it should be read in public twice a year.



## Benefiting the whole Church

- |  |   |  |
|--|---|--|
| <input type="checkbox"/> Life Insurance        | <input type="checkbox"/> Fire Insurance | <input type="checkbox"/> Hymnals                 |
| <input type="checkbox"/> Lay Pensions          | <input type="checkbox"/> Fidelity Bonds | <input type="checkbox"/> Prayer Books            |
| <input type="checkbox"/> Group Insurance       | <input type="checkbox"/> Fine Arts      | <input type="checkbox"/> Prayer Book             |
|  | <input type="checkbox"/> Theft          | <input type="checkbox"/> Studies                 |
| Other Coverages <input type="checkbox"/> ..... |   | Packaged Policies <input type="checkbox"/> ..... |

We suggest you check fields of interest and return to one of the following at: 20 Exchange Place, New York, N. Y. 10005



**FIRE INSURANCE CORPORATION**  
**AGENCY CORPORATION**  
**LIFE INSURANCE CORPORATION**  
**HYMNAL CORPORATION**

Subsidiaries of THE CHURCH PENSION FUND



## ATHEIST JOURNAL RAPS ATTACK ON CHRISTIANS

★ Soviet Russia's official atheist magazine took a woman writer sharply to task for "crude abuse" of religious believers which, it warned, weakened rather than helped the campaign against religion.

Nauka i Religiya (Science and Religion), in an open letter signed by three of its editors, told Alla Trubnikova that her widely published insulting attacks on believers was nothing more than a vulgarization of atheist propaganda.

"Reading your articles," the editors said, "one gets the impression that, having taken up the anti-religious theme, you have not bothered to consider properly what modern religion represents and why many Soviet people at the present time still believe in God.

"You attack not so much their belief and the religious ideas they profess as their money-grubbing, idleness, drunkenness, depravity and even their unattractive appearance and physical defects."

The editors cautioned Mrs. Trubnikova that her attacks on believers "disorient propagandists and agitators. They insult believers and evoke their hostility to the atheist message. They give our ideological opponents excuses to defame our atheist propaganda. Finally, they can encourage partisans of crude administrative measures."

## FLEEING TO SUBURBS HIT BY WINTER

★ The question of whether some metropolitan churches have failed "contact with the whole of modern life" by fleeing to the suburbs with their more affluent members was raised at a public affairs symposium at Dickinson College.

The Rev. Gibson Winter, Episcopalian who is professor of ethics and society at the Di-

vinity School, University of Chicago, said the churches that find themselves captivated by suburban interests no longer offer a symbol of unity for metropolitan life.

The speaker warned of "signs of our religious weakness amidst the prosperity of the churches" because "the fabric of the church and its ministry and financial support is weakest in the situations of greatest human need."

"Moreover," he continued, "the fabric of the church is enriched in those areas where the laity question the authenticity of much that passes for Christianity."

He termed suburbanization as a "kind of mass amnesia," describing the outbound movement of peoples as a forgetfulness that has been created by the anxieties of modern life.

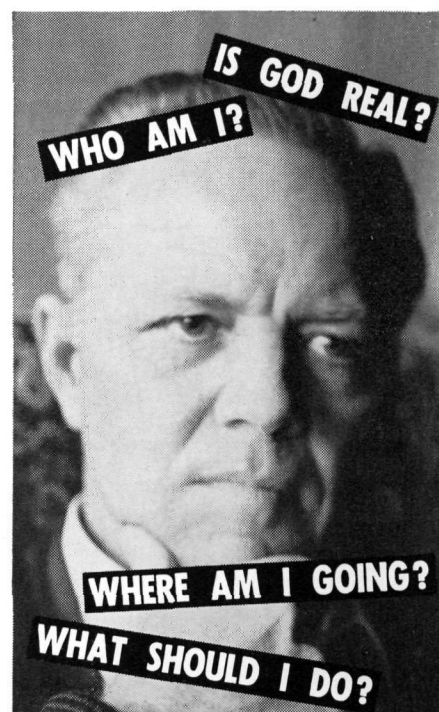
"To the degree that the churches have identified themselves with this mass amnesia through their flight to the suburbs, the churches become segregated enclaves," he declared.

"Reflection and communication are the essential tasks facing a church which is determined to meet the needs of the whole metropolis rather than the interests of the privileged segments . . . We need ministries to political, economic and cultural aspects of metropolitan life in order to re-establish contact with the whole of modern life," Winter added.

## UNION NEGOTIATIONS ARE ENDORSED

★ The convocations of Canterbury and York, in an historic joint session, voted overwhelmingly to go forward with negotiations with Methodists aiming at union.

A new joint commission will submit a report by the end of 1968, with full union hoped for a few years later.



These are only a few of the questions people ask, people who are sincere Christians, others who are just on the verge of accepting Christ, and non-believers as well.

Answers to questions such as these can be found . . . by Bible reading, study and prayer.

The Upper Room, the world's most widely used devotional guide, provides a help in answering these questions through meditation, prayer and Bible reading for each day, enabling people to form the habit of communion with God. Through Bible study, prayer and meditation, life becomes more meaningful.

Millions of Christians around the world use The Upper Room daily. More than just a publication, it has become for them a ministry and movement — a way of life — helping Christians of some 120 countries to unite in devotions and regularly commune with God. Its widespread use throughout the years has shown the need and value of The Upper Room.

You, too, can find answers to life's important questions through a closer walk with Christ. The Upper Room can help.

Send NOW for a FREE copy or start your subscription or bulk order with the September-October number. 10 or more copies to one address, 10¢ per copy. Individual yearly subscriptions (English edition) \$1.00. Address

# The Upper Room

The world's most widely used devotional guide

42 Editions — 36 Languages

1908 Grand Ave.

Nashville, Tenn. 37203

## News Notes

**Migrant Workers** in a 12-county area of Wisconsin are to be aided by an agency set up jointly by Protestants and Catholics. The incorporated group has asked for \$94,000 of federal anti-poverty funds for resettlement, education, housing, recreation and social activities.

**Church and Society** is the subject of a conference of the WCC to be held July 12-24, 1966 in Switzerland. Bishop Mosley of Delaware made the announcement at the Buck Hill Falls conference last week. There

will be 425 participants, about two-thirds laymen, including 25 young people and 25 observers, including R.C.'s. Cost will be about \$185,000, still to be raised. The Episcopal bishop expressed the hope that it would be a worthy successor to the life and work conferences held in Stockholm in 1925 and Oxford in 1937.

**Summit Conference** of four English and Scottish churches is planned for Edinburgh in January to consider unity. Church of England, Presbyterian Church of England and their counterparts in Scotland will consider reports from committees now having discussions seeking "to assess the present situation so that recommendations may be made to the general assemblies, convocations and provincial synods of the respective churches concerning action to be taken in the future."

**Gerald V. Barry**, rector of Christ Church, Riverdale, New York City, has been named "man of the year" by the council of the community. A dinner was held to honor him as a

spiritual leader and an unfailing defender of brotherhood. It was pointed out that he made the parish house available for a year to a Jewish congregation while its temple was being razed, and that through the years he saw to it that Negroes families were made welcome in the affluent community, which is known for its high proportion of UN big shots, business magnates and other celebrities of national and international stature.

**United Church Women**, through its policy-making board of managers, has urged the strengthening of the pending voting rights bill. Cut out the poll-tax; extend coverage to any state or county where less than 25% of Negroes of voting age are registered; eliminate the requirement that an applicant must show he tried to register with a local official in the preceding 90 days and was turned down before he can be registered with a federal examiner; protest those attempting to register and those assisting them from economic intimidation, threat and coercion.

**Bishop Crittenden** of Erie has commended the Hammermill Paper Co. for promising to oppose racial discrimination when they open a new mill near Selma, Alabama. Whether the bishop got an assist from CORE or visa versa is not clear from reports. There were mass picketing and sitdown demonstrations at the Erie plant before the company made the announcement.

### THE PARISH OF TRINITY CHURCH New York

REV. JOHN HEUSS, D. D., RECTOR

#### TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.  
EP 3:30; Daily MP 7:45, HC 8, 12, Ser.  
12:30 Tues., Wed. & Thurs., EP 5:15 ex.  
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

#### ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

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

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

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

#### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.  
C Sat. 5-6, 8-9, by appt.

#### ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. Raed, 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. Read, 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.

## CASSOCKS

EUCCHARISTIC VESTMENTS  
*All Embroidery Is Hand Done*

ALTAR HANGINGS and LINENS  
Materials by the yard. Kits for  
Altar Hangings and Eucharistic Vestments.

### J. M. HALL, INC.

SURPLICES - CHOIR VESTMENTS  
14 W. 40th St., New York 18, N.Y.

TEL. CH 4-1070

## SHARING

### Christian Healing in the Church

Only Church magazine devoted to Spiritual  
Therapy, \$2.00 a year. Sample on request.  
Founded by Rev. John Gaynor Banks, D.S.T.

*This paper is recommended by many  
Bishops and Clergy.*

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St.

San Diego 1, Calif.

Write us for

## Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

---

## - BACKFIRE -

---

### Clifford P. Morehouse

*President of the House of Deputies*

The Witness is to be heartily congratulated for its Story of the Week (5/20) detailing the way in which an interfaith team answered the irresponsible charges of Congressman William Dickinson of Alabama, and for the editorial, "Fiction Versus Fact."

Special acknowledgment is due to Frederick Sontag who used his journalistic skill to organize the facts and present them effectively in the secular press, radio and television.

It is true, as ever, that "the price of liberty is eternal vigilance."

### H. Boone Porter Jr.

*Professor at General Seminary*

In behalf of the New York Liturgical Conference and in my own behalf, I would like to express our gratitude for the notable work of reporting which Mr. Mohr undertook. The May 13th issue of The Witness provided the best coverage of the Conference which I have seen anywhere. By drawing together other material pertinent to the liturgical movement at the same time, The Witness produced a very fine and informative issue. It will undoubtedly help many readers to know more than they ever knew before about this particular aspect of Christian renewal.

With many thanks again and cordial good wishes,

### Edith Bradley

*Churchwoman of Milton, Mass.*

Let me say a word on sung services. I have attended two lately which were the epitome of how they should and should not be done.

How it should not be done was illustrated in a church which shall be nameless. The clergy

were so inaudible that I had great difficulty knowing where they were in the service, and was only able to follow by catching one or two words in a fortunately familiar text. The choir sang all the responses so elaborately that a man behind me with a very fine voice, after two or three attempts to take part, relapsed into the silence observed by the rest of the congregation.

The other example, how it should be done, was illustrated at All Saints, Charlotte Amalie in the Virgin Islands. There the music was simple and familiar to the congregation which sang wholeheartedly — so much so that even poor singers could take courage and take part.

The whole effect was most inspiring both to me who am not used to sung services and to the Congregationalist with me. I would have been happier if the Epistle and Gospel had been read instead of sung because I think the meaning would have been clearer, but I would not have missed the experience of a sung service where the congregation outsang the choir.

### Richard G. Preston

*Clergyman of Wellesley, Mass.*

Many thanks for your May 20th issue with its splendid re-

port on Congressman Dickinson and his fantastic statements.

What I want to know is, assuming his accusations are utterly false, is he to be allowed to get away with having made them? Does he as a Congressman enjoy immunity which makes any action against him impossible? If so the law better be changed. I dread to think what image of America his actions create in the minds of other nations.

### Shirley B. Goodwin

*Secretary of Social Relations  
Diocese of Massachusetts*

I am interested in obtaining reprints of the article, A Reply to the Right, by the Rev. Burke Rivers in your May 6 issue. Would you be kind enough to let me know what the cost would be if reprints are available?

NOTE: — Many similar requests have been made. We plan to make a leaflet and would appreciate having orders in advance. If a sufficient number of quantity orders are received we will be able to fill them for \$3.50 for 50 and \$6 per 100 for larger orders. Payment with the order will be appreciated. Write The Witness, Tunkhannock, Pa. 18657.

---

## A BISHOP PARSONS' ANTHOLOGY

Selections Made By

**Massey H. Shepherd Jr.**

*Professor at the Church Divinity School of the Pacific*

Being used in several theological seminaries and will make excellent material for use in parishes with adult classes and discussion groups.

There is as much material in this magazine size leaflet as in many books that sell for \$2 or more.

25¢ for single copy

\$2 for ten copies

**THE WITNESS**

**TUNKHANNOCK**

**PENNSYLVANIA**

---



# --- -- Schools of the Church --- --

## SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)  
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, *Headmaster*  
SAINT AGNES SCHOOL  
Box W., Albany, N. Y. 12211

## THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent  
Grades - 5th through 12th

College Preparatory and Vocational Training:  
Sports: Soccer, Basketball, Track,  
Cross-Country

Learn to study, work play on 1600 acre farm  
in historic Chester Valley.  
Boys Choir - Religious Training

REV. CHARLES W. SHREINER, D.D.  
*Headmaster*  
Post Office: Box S, Paoli, Pa.

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, *Headmaster*  
LENOX, MASSACHUSETTS

## NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN  
Rev. James Howard Jacobson  
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue

164 South Lake Shore Road.

## DeVEAUX SCHOOL

Niagara Falls, New York  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes. 50 acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., *Headmaster*  
THE RT. REV. LAURISTON L. SCAIFFE, D.D.,  
*Pres. Board of Trustees*

## Shattuck School

The oldest Church School west of the Alleghenies integrates all parts of its program - religious, academic, military, social - to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write  
DIRECTOR OF ADMISSIONS  
665 Shumway Hall  
SHATTUCK SCHOOL FARIBAULT, MINN.  
MEMBER: THE EPISCOPAL  
SCHOOL ASSOCIATION

## THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.  
*Sponsored by*  
ST. GABRIEL'S EPISCOPAL CHURCH  
under the direction of the rector.  
THE REV. ROBERT Y. CONDIT

## HOLDERNESS

The White Mountain School for boys 13-19  
Thorough college preparation in small classes.  
Team sports, skiing, Debating, Glee Club, Art.  
New fireproof building.

DONALD C. HAGERMAN, *Headmaster*  
Plymouth, New Hampshire

## ST. MARGARET'S SCHOOL COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,  
Box W, Tappahannock, Virginia

## St. Mary's Episcopal School For Indian Girls

SPRINGFIELD, SOUTH DAKOTA

For Indian girls of any tribe, state, religious denomination or degree of blood. Grade five through high school. Small classes. Enrollment limited to 90. Accredited. Boarding only.

*Headmaster: Kenyon Cull*

## THE NATIONAL CATHEDRAL SCHOOL (For Girls)

## ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. - A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12  
*Catalogue Sent Upon Request*  
Mount St. Alban, Washington 16, D.C.

## SAINT ANDREW'S SCHOOL OF BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Enrollment 220. Grades 7-12. High academic standards. Broad curriculum. Individual attention. Work program. Olympic-size pool, all sports. Dormitories and classrooms air-cond. Healthful climate of Florida's south-eastern coast. Also Summer School program.

Write for catalog.  
Mr. Eugene J. Curtis, Jr., *Headmaster*  
P.O. Box 130-W, Boca Raton, Florida

## ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MARGARET DOUGLASS JEFFERSON, *Headmistress*  
ST. ANNE'S SCHOOL  
Charlottesville 2, Va.