

# The **+** WITNESS

SEPTEMBER 30, 1965

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## SERVICES

### In Leading Churches

#### NEW YORK CITY

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

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THE WITNESS

TUNKHANNOCK, PA. 18657

## Story of the Week

### Delta Ministry Spearheads Coop Aided by Congressman Reuss

★ A new effort to improve economic conditions in a 10-county Mississippi area through formation of a non-profit Delta Opportunity Corporation was described at a news conference in the National Council of Churches' Delta Ministry office in Greenville, Miss.

Designed to take advantage of new federal laws providing funds and assistance in the areas of employment, community development, low-cost housing and small business opportunities, plans for the corporation have been launched by an initiating group of 45 residents, mostly Negroes.

The NCC's Delta Ministry, a long-range health, education and economic development effort, played a leading role in bringing together residents of the area.

At the press conference, representatives of the initiating group also called attention to encouragement given by Rep. Henry S. Reuss (D-Wis.) who has enlisted several other Congressmen in urging federal help for Mississippi.

#### Congressman Reuss Reports

Congressman Reuss visited Mississippi during the summer because his son, Mike, was there as a civil rights worker. He graduated from St. Albans School, Washington, D.C. in 1964 and has finished his fresh-

man year at Stanford University. The 18-year-old youngster ran a school in a Negro church in Clay County, where Negroes, 5 to 19, were taught to read and write. He also helped to register Negroes to vote—the county has about 22,000 inhabitants, equally divided between white and Negro. Of the latter, before the passage of the voting rights act, only 21 Negroes were registered.

Congressman Reuss, who had been in the state previously during the summer, returned again the weekend of August 7, and on the 10th told his fellow Congressmen why.

"The education of Negroes — or lack of it—is what has led to protests in the last few days. The protests have led to arrests. The arrests led to a charge of manslaughter against my son. The charge led to my trip to Clay County over the weekend. The trip led to this report."

In his 60-minute speech the Wisconsin legislator described conditions in a totally segregated school in the county, attended by 600 children. He read a 21-point petition which parents had sent to the school board earlier in the summer—better equipment, qualified teachers, a full-time janitor, typewriters that work, the right to organize a PTA, etc. etc.

Mike had been arrested on

August 6 for taking part in a march protesting against conditions in the school. About 70 persons, Negro and white, had marched. Twenty of them were arrested by the county sheriff, including Mike. The charges, Mr. Reuss, told Congress "were the usual ones — breach of the peace, obstructing traffic, resisting arrest, and so forth."

At the jail they were "processed" — lined up, searched, finger printed. Among those doing the processing was a police officer, Mr. B. Cowart, who died while this was going on. That afternoon the sheriff filed charges of manslaughter against Mike for the death of Cowart. The next morning the county district attorney dismissed the charge, declaring "that Officer Cowart died of a heart attack and not as a result of the actions of Michael Reuss." He was released that afternoon.

This account is a summary of what happened to Mike. Any interested in the full story will find it in the Congressional Record for August 10, 1965, pages 19175 to 19184.

As far as this story is concerned, the important thing is that the Wisconsin Congressman, because of his visits to Mississippi to see his son, offered to his associates in the House a seven-point program for the state which, he said would "start the long road upward toward economic and social progress and development."

1. Economic surveys and de-

velopment plans by the federal area redevelopment administration to find out what various areas have in the way of facilities, man power, available jobs, etc.

2. Local groups then to set up job opportunities, getting grants and loans from this same federal agency. Stress was laid upon the need for private corporations setting up plants in the state to give jobs "and turn hopeless people into productive citizens."

3. The federal government should be called upon for the aids available through the office of economic opportunity.

4. The housing act to furnish "decent homes to thousands of Mississippians who are now living in shacks unfit for any American." Mr. Reuss spelled out in detail how this could be done.

5. The 1965 educational act, beamed specifically at poverty areas, should be brought into the picture to integrate schools, build new schools, pay teachers.

6. Medicare to give older people decent medical and hospital care.

7. Small businesses to be started with loans, as needed, from the federal small business administration. This also was spelled out in detail by the Congressman.

"As a national Congressman," he said after presenting his seven proposals, "I stand ready to do what I can to help Mississippians, working with their own federal, state, and local representatives, to initiate these programs and to carry them through to a successful conclusion. From my visits to Mississippi this summer, I know there is a great local desire to get moving forward on programs such as these. From my conversations with many of my colleagues here in Congress, I know that scores of us would

welcome the role of consultant and adviser to see that these programs get all the help from Washington that they need."

### Non-Profit Coop

The 10-county area, containing some of the richest farmland in the world, is the scene of devastating poverty. The employers are largely cotton plantation owners, and mechanization gradually is replacing laborers, who earn as little as \$3 for a 12-hour day.

Leaders of the planned corporation said an application for non-profit status is being made to the Mississippi secretary of state. Delegates also visited legislators and federal offices in Washington and requested assistance in preparing a study of the needs and development potentialities in the area.

If designated as a re-development area under the public works and economic development act of 1965, it was pointed out, all of the area will be eligible for grants and loans for public works and community development facilities.

Officials of the Delta Ministry said that the ministry has supported the effort as part of its mandate to assist in economic development in the delta.

The Delta Ministry, they added, has gained increasing support across the nation. It was pointed out that a nationally recognized city-planning firm has offered its services free of charge and a well known architect has said he would design a community center at his own expense.

### Confer in Washington

A four-man delegation of the new corporation visited several government offices and Mississippi legislators in Washington, D.C. to seek assistance and information for their effort.

The delegation met with representatives of the federal hous-

ing administration, the commerce department, agriculture department, office of economic opportunity and the small business administration.

Conferences also were held with two Mississippi legislators, Reps. John Bell Williams and Jamie Whitten, both Democrats.

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## News Notes

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Washington Cathedral had a service on the eve of the vote in the House of Representatives to unseat five Miss. Congressmen, because of charges of voting discrimination and fraud. At the service were several members of the Miss. Freedom Democratic Party. Taking part in the service were Eugene Carson Blake, chairman of the NCC commission on religion and race, Dean Samuel Gandy of the school of religion at Howard University, David Colwell, Congregational pastor and president of Washington council of churches. Church leaders across the country launched a last-ditch effort to block dismissal of the attempt to unseat the Congressmen. Among them was Bishop Robert DeWitt of Pa. who pleaded for "thorough public hearings" and said laymen and clergy of his diocese "have witnessed, suffered and have been jailed in attempts to support political morality and constitutionality in Mississippi . . . This is time for political integrity, not political expediency."

Albert W. Van Duzer was elected suffragan bishop of New Jersey at a special convention held Sept. 18 at Trinity Cathedral, Trenton. Elected on the 5th ballot, the 48-year-old priest's entire ministry has been in the diocese, most of it as rector of Grace Church, Merchant-

(Continued on Page Seventeen)



# Church's Stand on Segregation Implemented by Bishops

★ Against a background of spectacular Rocky Mountain grandeur, the 1965 meeting of the House of Bishops at Glacier Park, Montana, carried out its deliberations — some smooth, some a bit thorny—with hardly a hitch and adjourned half a day ahead of schedule.

The general tone of the sessions evidenced the church's willingness to encounter tensions of 20th century life without dismay, and to season the seriousness of the topics at hand with a generous portion of good humor.

Presiding Bishop John E. Hines, in the chair for the first time, proved an able and articulate presiding officer.

Major actions of the 122 bishops present included the unanimous adoption of a resolution endorsing the placement of Negro clergy according to ability and without regard for race, a lengthy discussion of the nature of the office of diaconess, and the hearing of detailed and encouraging word of movements toward Christian unity throughout the world.

## Clergy Placement

Action on clergy placement was taken following an address by the Rev. Kenneth Hughes, rector of St. Bartholomew's, Cambridge, Mass. He and five other priests went to Montana for the special purpose of urging such action: Jesse Anderson of Philadelphia; James Breeden of New York; Quinland Gordon of Washington; Robert Hood of Gary, Indiana and Henri Stines of Atlanta.

The full text of the resolution, adopted without significant opposition, follows: in 1961 the General Convention stated as follows: "Resolved, that this

church, expressing penitence for marks of racial discrimination and segregation, both in her past and present life and structure, take what steps she can to conform herself to the reconciling comprehensiveness of the body of Christ, specifically recognizing ability in whomsoever it may be found, for example, in considering persons for positions at national, diocesan, and parochial levels here and abroad."; and whereas we need to implement what has been resolved, therefore be it resolved that we urge the following specific actions upon the members of this house:

★ that qualified Negro clergy be included in appointments wherever bishops have authority to make such appointments, such as in diocesan missions, cathedral and other staff positions.

★ that all bishops recommend clergy to vestries for election as rectors on the basis of merit without regard to race or color, and that bishops encourage rectors and vestries needing curates to call Negro curates especially in predominantly white churches.

★ that all bishops make appointments of Negro clergy to diocesan positions of leadership not exclusively in the field of Christian social relations.

★ that the house of bishops urge the overseas department to seek out Negroes for appointment in the overseas field.

★ that all bishops enlist Negro students for the priesthood in their dioceses, with the understanding that they will have opportunities for placement not limited to predominantly Negro parishes.

★ that the house of bishops urge the executive council

specifically to include Negroes in all recruitment programs for all professional vocations in the church.

★ that all bishops having to do with appointments of clergy and lay persons to seminary, college, and school facilities, and other church institutions, strongly use their Episcopal office for securing Negro as well as white persons for these positions.

★ that the preceding principles and actions apply with equal validity to other ethnic and racial groups within the life of the church.

A report on the current implementation of MRI was presented, and the new executive director of this work, Walker Taylor, Jr., of Wilmington, N. C., was introduced.

The most widely publicized item on the agenda — the question of whether the house would take censuring action of any sort against Bishop Pike of California — was handled in a mere seven minutes early on the concluding afternoon of the meeting, by the presentation of two statements, one from the house's theological committee chaired by Bishop Emrich of Michigan, and the second from Bishop Pike himself. Applause from all quarters of the house followed Bishop Pike's reaffirmation of loyalty to the doctrine, discipline, and worship of the Episcopal Church.

## About Deaconesses

The several interpretive resolutions regarding deaconesses included the house's judgment that deaconesses may not be permitted to administer the elements of holy communion. In setting apart deaconesses through the years, the house said, it has been the intention of this branch of Anglicanism to give them only the powers traditionally associated with their office. A new form for

the ordering of deaconesses was approved, pending the formal action of the next General Convention.

Worldwide ecumenism in its many forms received careful interpretation by Bishop Gibson of Virginia, chairman of General Convention's commission on ecumenical relations and by other bishops who head commission subdivisions.

In Bishop Gibson's view, the 4-year-old U.S. consultation on church union is apt to bring about first, possibly within the next few years, the unification of the ministries of the participating churches; only after "perhaps a generation" of intercommunion would a constitutional plan for total unity take shape, he estimated.

From Bishop Ralph Dean of Canada, new executive officer of the Anglican Communion, the house heard a lucid plea for an end to "mutual irresponsibility" and "independence" where interdependence should be growing.

The house elected, in the only executive session of the meeting, a new bishop for the Missionary District of Western Kansas. The bishop-elect is the Rev. William Davidson, rector of Grace Church, Jamestown, N.D., and former executive council staff officer.

One resignation was accepted, that of Bishop Lyman Ogilby of the Philippines, who asked to leave his jurisdiction in May 1967 in order that a native Filipino might assume full episcopal leadership there.

Other actions:

★ heard Bishop Gooden of Panama and the Canal Zone describe the development of the new ninth province, comprising much of Latin America.

★ witnessed the presentation of two varieties of journalism awards. The presiding bishop's awards, sponsored by The Episcopalian magazine, went to four

diocesan publications. Best newspaper: Church News, diocese of Pennsylvania, accepted by Bishop DeWitt. Best magazine: the Church Messenger, diocese of Central New York, Stanley Rayfield, managing editor. Most improved newspaper: the Oklahoma Churchman, M. Clint Miller, editor. Most improved magazine: the Piedmont Churchman, diocese of Upper South Carolina, Mrs. Edward T. Bartram, editor.

Cited for excellence in the reporting of religious news in the secular press were Newsweek magazine's team of Kenneth L. Woodward and William T. Cook, who were honored as first recipients of the William E. Leidt award sponsored by the executive council.

★ delighted in a ceremony in the lobby of Glacier Park Lodge, meeting headquarters, when Presiding Bishop Hines was made an honorary member

of the Blackfeet Indian tribe and given the title of Chief Holy Person. Some 5,500 Blackfeet currently live on the tribal reservation directly adjacent to Glacier Park.

★ agreed to meet in 1966 at White Sulphur Springs, W. Va., and approved a resolution encouraging the consideration of "simplicity and economy" in the selection of future meeting sites.

## ST. MARTIN'S SALUTES SALVATION ARMY

★ St. Martin's, Harlem, was host to a combined evangelical meeting and a community-wide salute to the Salvation Army.

Rector David Johnson paid tribute to the Army, as did his father, John, former rector who now assists his son.

Col. W. E. Chamberlain, director of the Army in New York, also spoke.

*Remember —  
Your Church  
And Sewanee  
In Your Will.*

*Consult Your Lawyer  
Correct Titles Are  
Important*

The proper legal designation for a bequest is  
"The University of the South at Sewanee, Tenn."

# EDITORIAL

## Hard Facts to Face In Race Problems

THE INTERLUDE following the Los Angeles riots and the killing of Jonathan Daniels provides the opportunity for reflections.

The dramatic, though tragic, elements in the civil rights and freedom movements need always to be seen in wide perspective. When this is not done there is wild romanticism which can lead only to further frustration.

Christian circles need to be on guard against this romanticism as much as any others. Where there is evil, like racial conflict, the temptation is to seek the cause in subjective factors, like poverty, there is the temptation to seek the cause in personal factors, like avarice.

The fact that the Negro in America has been subjected to prejudice will not be doubted. But so have many others. It is easy to assume that the prejudice against the Negro is based on distinctions of color. The next step is to suppose that when the prejudice against color can be overcome the status of the Negro will change.

This facile solution falls on two grounds. In the first place the inferior status of the Negro is not based on color as such. It has its roots in the fact that the Negro in America has no social background but that of slavery, in the first instance, and subsequently that of a colonial, down to the present.

Secondly, to assume that prejudice against people of inferior social status can be simply wiped out — by exhortation, proscription, or example — is to suppose that there is no such thing as sin. To suppose that is to miss one of the cardinal — and universal — elements in the Christian doctrine of man — that all fall short of the glory of God.

In a society where status is based, aside from descent from very early immigrants, on economic strength, there is only one way of escape from the category against which the prejudice runs. That has been in large measure accomplished by former "minority" groups — Jews, Italians, Russians, Armenians, as examples. When the Negro can escape the category of a colonial then prejudice, which as such will continue, will not be a problem to him.

It has come to be recognized in the American

conscience that legal discrimination, on any level, cannot be tolerated. For this reason all that has been done and suffered in the fight to eliminate it has been imperative.

These tactics, even when successful, should not be allowed to obscure the wider problems. In New York and Los Angeles legal discrimination has been eliminated for over a generation. There Negroes can eat in any restaurant, along with inferior whites, if they have the price. They have no problem with respect to registration and voting. In many cases they determine who shall hold office, and their voting strength is such that they can determine the outcome of elections. Yet, droves of them live in abject poverty and degradation.

Until the social order can make room for Negroes, without displacing entrenched whites — in jobs, in business, in professions — this situation will remain unchanged. Unless they are driven to it by force people do not yield their places if this means going to a lower status.

It follows that racial conflict cannot be isolated from the problem of social and economic order. It is one with the problem of the place in the world of former colonial peoples, wherever they may be — in the south of the U.S.A., Southeast Asia, or Africa, and with that of submerged people elsewhere.

## Soft Indictment

TOM COLEMAN, accused of murdering Jonathan Daniels, was indicated for manslaughter by the grand jury of Lowndes County, Alabama. If convicted the top penalty is from one to ten years in prison, compared with the maximum death penalty for murder.

The jury also charged him with assault and battery in the wounding of Father Morrisroe, who is recovering from a massive shotgun wound in the abdomen — the same gun that killed the Episcopal seminarian. If convicted on this charge the maximum sentence is one year and a \$500 fine.

It was an 18-man jury, one of them a Negro.

Word is now going the rounds that it is "open season" on clergymen who get involved in civil rights and the smart thing to do is to chuck that clerical collar.



# GOD SAID: --- "LET MY PEOPLE GO"

By O. Sydney Barr

*Professor at General Theological Seminary*

## CHRIST SEEKS TO OPEN OUR EYES AND STING OUR CONSCIENCES INTO EFFECTIVE SOCIAL ACTION

GOD SAID to Pharoah, the King of Egypt, "Let my people go." And in Tuscaloosa, in St. Augustine, in Selma, in Philadelphia, in New York, in Boston, and most recently in Chicago and Los Angeles, and now in Springfield, Massachusetts, over and over again the cry rings out, "Let my people go!" And from the north to the south, and from the east to the west, there are frustration and violence, and tears and broken hearts—and the cry, "give us freedom, not token freedom, not grudging freedom, but true and meaningful freedom."

What is this that breaks out again and again in our midst? What is this destruction of the bodies and the hopes and the personalities of men and women and children, this tearing of peoples' consciences, this fever of fear and reprisal and brickbats and tear gas and bullets, this marching of troops in the day and in the night? A future clergyman of our church, Jonathan Daniels, who was a student at the Episcopal Theological School was shot to death while on a civil rights mission in Alabama. What is happening to us?

It is the hand of God, and the judgment of God in our midst — he who says, "Let my people go," and we do not let them go—an inevitable judgment which our society cannot escape, and which is going to press more and more heavily upon this nation until we turn and repent. For this is certain — that God's will for the world that he is creating and sustaining must and will be done, and that to refuse to hear and to do that divine will is to go against the very grain of the universe — and when we go against that grain, as we are doing now, there can be but one result; the judgment, i.e., disharmony, travail, and the most agonizing distress. For God's will is that his people shall be free!

I AM NOT UNAWARE that progress, significant progress, has been made — but it is as inches compared to the miles that we have yet to travel. And I know, too, that the problem is a complex one, and that we shall have, and need to have, differing proposals as to how best to solve our dilemma. Moreover, I do not presume to dictate this or that as specific and sure solutions. But I do know this — that vast numbers of people, Christian people, in the east and the north and the west no less than in the south, still do not comprehend how crucial this issue is, still do not recognize that all they supposedly are and stand for as Christians cries out against that which our society perpetrates upon so many of God's people.

We debate this matter endlessly, and yet more and more I am puzzled, more and more I wonder. The arguments advanced for caution, the reasons proposed for moving slowly, the good excuses that are made for not doing more than we are doing — are these not perhaps born chiefly not of logic, but of fear, not of reason, but of the selfish and defensive possessiveness of those who have and feel themselves threatened and insecure in the face of so many who have not and who with every justification resent that fact. We are told —and this is so true — that ultimately not legislation, but the inner conviction of the hearts and wills of men is the only thing that will eradicate these injustices. But I am distressed, because of all people Christians should have this inner conviction now — and obviously so many do not. Amidst all the confusion and the politicking, and emotional charges this stands indubitably clear: God, the Father of our Lord Jesus Christ, says, "Let my people go" — and there are many, ever so many, who do not want to let them go.

Yes, it is God's will that all his people shall be free. Nor do you and I have any more right

to freedom, and to those basic opportunities and goods which make life full and meaningful than any other persons on the face of God's earth. And to this I can bear personal witness as one whose efforts have been for years bent to concentrated study of the Bible — that in all the voluminous pages of holy scripture, both the Old Testament and the New Testament, there is not one single word that can be legitimately interpreted as justifying or condoning, much less authorizing or demanding, that servile status to which our society continues to condemn oppressed peoples. "Let my people go" — this the word of Almighty God. And it is the authoritative word of holy scripture, too.

But what of Jesus of Nazareth? What of the Christ, whose name we as Christians bear, whose sign, the cross, has been traced for all to see on the forehead of each one of us who has been baptized, he who is the pattern and the power for all that we Christians believe and hope and must do? What says the Christ?

Why, his entire life and ministry point an accusing finger at every device of man to subjugate and circumscribe others of God's children!

### **The Answer of Jesus**

DO YOU REMEMBER, for example, the time when the Pharisees and the Sadducees, the respectable and orthodox churchmen of the day, asked Jesus why he associated so much with those who were looked upon with disfavor, with the irreligious, the unkempt, the unwashed, the unlovely? And do you remember his reply: "Those who are well have no need of a physician but those who are sick; I came not to call the righteous, but the sinners"? Do you remember this? And repeatedly, as our gospels picture it, this is what he did — he searched the highways and the byways for those despised and rejected by others, the second class citizens of his land. It was not in the synagogues of Galilee, or in the temple at Jerusalem that he spent most of his time, but out with those in need — encouraging, comforting, caring for, loving those about whom the orthodox and the religious did not care.

It does make one wonder, doesn't it. Is it here in our churches, truly, that we find the Christ? Or is he, perhaps today elsewhere, and waiting for us — out in the ghettos that indifference permits, the ghettos of New York and Boston and Chicago and Los Angeles. Perhaps if we looked for him there, then indeed our luke-warm faith would be reborn and exult in its strength, and our timid Christian churches would cast off

the shackles of self-concern and self-interest which keep them so bound and complacent. For the Christ says, "Let my people go!"

Or consider this—the Jesus who was a mighty healer. Let us not quibble over the details of the numerous accounts of his reportedly miraculous cures. The important thing is this — that these stories are rooted in the indubitable fact that Jesus had an amazing ability to penetrate deeply for good into human lives and to alter those lives, not only spiritually, but mentally and physically as well. And this power, moreover, was rooted in his profound compassion and his deep concern for people — and this concern not just, or even principally, for their religious well-being, but for the health and the wholeness and the richness of their every here-and-now moment. He cared for people not because they were lovable. He cared for people not because of what he hoped they might become, or because he thought he could use them in some way. He cared for people simply as he found them.

### **God Waits For Us**

AND FOR US as Christians, we who see in the face of Jesus Christ the power and the love of God himself, this can mean but one thing — that God is actively and dynamically concerned for human everyday lives in the most concrete sense imaginable. Not just so-called spiritual welfare, not just a future life beyond the grave, but everyday experience here and now God cares about, and intends to be whole and rich and full.

And God waits for us. This is his way — through Christ and those who are baptized into Christ to remove those evils, those barriers which deny to human beings the opportunities for education, and truly remunerative employment, and decent living conditions and environments, and self respect—the things which people must have if life is to be more than a treadmill of daily anxiety and frustration, if life is to be, as God intends, something that shouts with joy.

And again, I ask myself, and I ask you, why is there so little muscle in the Christian church's concern today for the underprivileged, the indigent, and those whom the shape of our society keeps cast down, fearful, and frustrated? How is it that so many Christians the world over are so ready to accept all that the church has to give for themselves, and yet raise only a comfortable token protest against the injustices that surround us? Is this truly to know the Christ? St. John writes: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth



not his brother whom he has seen, how can he (possibly) love God whom he has not seen." These words should cause churches and Christians all over the land to shout in a chorus of such mighty indignation that no injustice could continue to stand, and all of God's people would be free!

### Feeding the Multitudes

AND THERE IS yet another picture of Jesus—the Jesus who fed the multitudes. "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude . . . ."

A very rich and meaningful incident — but sometimes we forget an incident which had its beginning in Jesus' genuine concern because those people were literally in need of honest-to-goodness food. And what did Jesus do to answer their need? He did not dissertate on Christian virtues. He did not seek to fill them with precepts of the spiritual life. He did not say, "No matter if you are hungry; man does not live by bread alone." He fed them — with solid food, bread, fish. Nor were there any conditions or reservations. He did not say, "If you follow me, I will feed you." He did not say, "If you are loyal to me, I will feed you." Again, he loved those in need not for what he wished them to be, not for what they might be; he simply loved them as they were, with no strings attached. They were hungry. He had compassion. He fed them.

Figuratively and literally, the people in our ghettos are hungry people. Most of us have not the vaguest conception of what their lives are like. It's not just belly-hunger; for generations they have been looked down upon and spat upon, and the object of inuendo and insult. They see affluence all around — and they have no hope for themselves and they do not understand why things are this way. This is what our society has done, both by active persecution, and even more through the condoning silence of hosts of the respectable — and yet — would you believe it? — still there is pious shock when those in need finally lose all hope and sense of meaning to life and lash out in sheer blind fury and desperation and destroy and rape and kill.

What does one expect? How possibly can anyone say that because they do these things they prove their unworthiness of our love and our most intense effort on their behalf? These are

precisely the people upon whom the Lord Christ had compassion. These are precisely the people for whom Christ died. Christ is out there with them now. He is there, now, this moment, and he says, "This too is my people; let them go".

It's not true, of course, that Christ is only out there in the ghettos of our nation. He is in our churches too — in our midst. But we must never forget — his presence with us is not merely, nor even chiefly, for our personal comforting and consolation. Even more he is with us to open our eyes and to sting our consciences, to show us what we must do, and to give us the conviction and the resolve and the strength to follow where he leads. And today he seeks to lead us out there where still there are so many who are hungry and thirsty and naked and ill and enslaved. And he says, "Inasmuch as you care and labor, and love these my brethren, you do it unto me!"

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## Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

*Professor at Church Divinity School of the Pacific*

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I ONCE HEARD of a man who belongs in the "one of the most unforgettable characters I haven't met" category. He was a man we will call Uncle George, since we have forgotten his real name. He had a large family, and although he was far from being poverty stricken, he did not believe in wasting his substance in riotous living.

He found a form of riotous living without wasting his substance. I will repeat two of his experiences.

Having a bountiful number of children he was faced with the problem of transportation. Since his life was lived before the advent of the large station wagon, or the Volkswagon bus, he solved his problem by purchasing a third hand Rolls-Royce seven passenger town car, the kind people with wealth used to have complete with liveried chauffeur.

Uncle George piled his family in the tonneau, got in the driver's seat, and when the back seat driving became too insistent, or the noise of his progeny too distracting, he simply pushed a button and closed the window separating himself

from his squawling family. If they wished to talk to him they had to use the speaking tube.

The other incident is even more imaginative. The problem of feeding a large family of eight or nine was a constant drain upon his resources. But when a large wholesale grocery establishment caught fire, Uncle George was quick to see possibilities of economy. He bought up hundreds of canned foods at fire sale prices, and stored them in the pantry. There was, apparently, nothing wrong with the food, but fire and water had disposed of the outward labels. This added considerably to the excitement of preparing meals. Each member of the family went to the pantry shelves and selected a tin, according to his taste, estimating the contents by size and shape and sheer natural instinct. The fact that this system frequently resulted in rather bizarre menus did not bother Uncle George. Think of all the money he was saving!

Evidently Aunt Mabel—or whatever his wife's name might have been—went along with this unusual culinary behavior until an impromptu Sunday night supper for a couple of guests sent the whole family scurrying to the pantry and back with their assorted cans, which, when opened, provided a rather wide variety of edibles, but for all the variety somewhat depressing to contemplate.

When the contents of eight or ten cans was laid out on the table Aunt Mabel's stomach took a turn for the worse. Anchovies, smoked herring, peanut butter, jellied consomme, caviar, three

kinds of codfish—different brands—a tin of figs, a can of corn, two of parsnips, and a large container of an unknown fluid which turned out, according to Uncle George's superior judgment, to be furniture polish.

After that Aunt Mabel persuaded Uncle George to stay away from grocery store fire-sales.

There isn't much of a moral to this tale. I do not advocate the emulation of Uncle George as a man of sterling character. I know nothing about his character. But his habits reminded me of the play "You Can't Take It With You"; and if there is anything of spiritual benefit to be found in these little incidents it is simply that it is not a bad thing to take life as it comes, with a certain high humor, and willingness to make the best of things.

Life comes to us in assorted packages, like Uncle George's cans of food. The experiences we become involved in often confront us with elements of surprise. We pick them up and cannot tell ahead of time whether they will be tasteful or distasteful. But we are much better off in spirit if we can accept whatever is revealed to us without anxiety, or fretfulness.

Often one does not know what's in the can until it is opened. But, like Uncle George's pantry, life is stacked with bundles of surprises, and unexplored delights. The most carefully planned and dietarily proper dinner might well be a dull meal compared to the exceptional repast concocted with a liberal dash of imagination from Uncle George's fire-sale pantry of canned foods.

## INTERNATIONAL ORGANIZATION & PEACEFUL CHANGE

By Francis O. Wilcox

*Dean of the School of Advanced International Studies  
at Johns Hopkins University*

### THE CHURCH HAS A MAJOR ROLE TO PLAY IN DEVELOPING COOPERATIVE INSTITUTIONS FOR PEACE, WORLD LAW & ORDER

THE TRAGEDIES of two world wars and the rapid social, economic, political and technological changes of the twentieth century have made man's search for the means of transition and change without anarchy a matter of critical priority.

In the face of the threat of nuclear annihilation, nations must emerge from an outdated emotional commitment to defend themselves and

their policies by their own force and must seek, instead, viable alternatives to force and to the threat of force as a means of supporting national policies and as a defense against aggression and war.

These alternatives involve legal norms and attitudes of mind which will provide a sound basis for world community and for institutions and

methods which can help establish order and direct our power into constructive channels.

Increasingly, large and powerful countries like the United States have found they must depend on cooperative efforts to achieve their purposes. For example, the only way the U.S. can effectively protect its own people from illicit drugs is by joining an international system for regulation and control. Similarly, international cooperation is necessary to avoid chaos in radio transmission on the limited number of frequencies available.

Peace, too, if it is to be just and durable, requires international organization. But there is no such thing as a permanent state of peace. The quest for peace must be a constant one. And building the peace involves the development of appropriate processes for effective cooperation and peaceful settlement.

The United Nations is not only a grouping of elementary forms of alternatives to war. More importantly, it is also a grouping of institutions for cooperation in the persistent search for mutually satisfactory solutions of common problems.

At present the most important institution working for peace, the United Nations, is far from perfect. No human institution ever achieves perfection. Each step forward reveals new possibilities, new difficulties and new responsibilities. Particular problems increase as the UN moves closer to universal membership, reflecting the tensions and conflicting purposes which are the inevitable facts of our revolutionary world.

### **New Nations and the United Nations**

AS THE UN has wrestled with the problems confronting it since 1945, it has grown and developed. Instead of a group of states predominantly white in race and European in culture, it includes the recently-formed Asian and African states which now number a majority in the UN. These new nations exist as the result of the movement for freedom from colonial rule, and are seeking to participate—on a basis of equality—in the problem-solving efforts of the community of nations.

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*Dr. Wilcox was formerly an assistant secretary of state and also a former chief of staff of the Senate foreign relations committee. He has been a member of most U.S. delegations to the UN since its founding. This article was written to help prepare people for the conference on world order to be held October 20-23 in St. Louis under the sponsorship of the commission on international affairs of the NCC*

The voting record of the African and Asian states in the General Assembly indicates a desire to avoid alignment with either of the two great blocs in the cold war and to get on with their own political and economic development. The UN provides the environment in which they can work at this development. Assisting in the growth of these new countries is much more than mere charity. The peace and prosperity of the affluent nations require a reasonable degree of economic well-being and improved living standards for all people. And experience has shown that aid in economic development for these countries has many advantages when it is multilateral and under UN supervision. Among other things, it reduces the likelihood, on the part of nations seeking aid, of playing off one great power against another.

### **Opportunities and Responsibilities**

AS IS WELL-KNOWN, the Security Council has been instrumental in removing threats to the peace on a number of occasions. For instance, Council discussion brought pressures to bear on the Soviet Union to withdraw its troops from Iran in 1946; the Council secured a cease-fire between the Dutch and Indonesians in 1948-49; it brought about armistice agreements in Palestine in 1948, and provided military and technical assistance for the Congo in the UN's largest peace-keeping operation to date. Many UN member states furnished critical assistance which helped repel aggression against the Republic of Korea in 1950.

Although the Security Council system as designed in 1945 served a useful purpose in a good many instances, it has broken down in a number of situations, particularly because a veto by one member can block action. As a result the Council has often been divided by dissension and hamstrung by deep-seated cold war differences. When the members have been in agreement, the Council has been able to carry out its mission under the UN charter, but when they have disagreed it has been a relatively weak or ineffectual instrument.

With the Security Council unable to exercise its authority on many occasions, UN members have increasingly turned to the General Assembly as an alternate method of maintaining international peace and security. The key to unlocking the main door to Assembly action was the U.S.-sponsored Uniting for Peace resolution passed in 1950. This asserted the Assembly's

right to meet quickly in emergency session whenever the Security Council becomes blocked by the veto in a situation threatening international peace.

### **Good Record**

THE RECORD shows the Assembly actions have had very helpful results where parties have been prepared to accept UN intervention. The big question — yet unanswered — is whether nations can depend upon the General Assembly to act with sufficient vigor to preserve the peace in the face of a major threat or to restore it if there is a determined aggressor.

The office of the Secretary-General of the UN has emerged as a vital executive link in the peace-keeping area and the creation of international forces has placed new responsibilities on this office. The principal examples are the United Nations emergency force in the Middle East, the United Nations operation in the Congo, and the more recent UN force in Cyprus. They gave rise to a new conception of UN peace-keeping forces, namely, a patrol and policing force composed of small contingents recruited from a number of states and operating under a unified command responsible to the Secretary-General. The UN peace-keeper in such a force does not seek "victory" in the traditional sense, but seeks to restrain military action and restore normal relationships in the community, rather than to impose the will of one nation on another.

### **Arms Control and Disarmament**

THE UNITED NATIONS charter makes only limited provision for arms control and disarmament as functions of the organization. After a series of failures with commissions of different size, the UN disarmament commission was made a committee of the whole — all 114 members — with actual negotiations transferred to an 18-nation committee not under direct UN control but nevertheless responsible to it.

International organization can do little more than provide a framework of facilities for disarmament negotiations to take place. The necessary basis of disarmament is agreement among nations, especially the great powers, brought about by diplomacy. The first concrete step in this direction was taken in Moscow in 1963 when the three principal nuclear powers signed a treaty banning nuclear weapons tests in the atmosphere, in outer space and under water.

But an acceptable and effective system of inspecting and supervising fulfillment of disarmament agreements must be sought within the UN.

Through the UN also must be sought the provision for peaceful settlement of disputes and for restraining resort to arms. Annual UN debates help clarify the issues and keep the states exploring the various possibilities of making progress in this direction.

### **The Rule of Law**

THE TRADITIONAL processes of peacemaking as set forth in the UN charter are negotiation, inquiry, mediation, conciliation, arbitration, judicial settlement and resort to regional agencies or arrangements. But experience has shown that these means are inadequate to secure the peace.

International law developed in a period when imperial nations were the principal law-makers and war itself was a lawful way of extending their power and influence. Without adequate processes for changing the law in response to changing conditions, the law gave too much support to the status quo and to vested interests. For the law to become more useful in peacemaking, the process of law-making itself must be made quicker and more certain. To be acceptable, judicial settlement must meet the objection that justice delayed is justice denied.

International politics and international law should be mutually complementary servants of the common interests of mankind. They are not necessarily conflicting agencies of international relations. In fact, a peaceful world order implies the willingness of nations to entrust the points of potential friction between them to the care of an organized world community.

Throughout all of our consideration of international organization, we must recognize that the preservation of peace and the establishment of the kind of world community we need to protect mankind's common interests must be the basic goals of the Christian and the Christian church. Wherever the Christian can encourage and further the development of cooperative institutions for peace, world law and order, he will be serving the cause of mankind.

## **The Deo Volente**

**By John C. Leffler**

*Dean of St. Mark's Cathedral, Seattle*

MAN'S LIFE upon this planet is never completely his own to determine, but rather God's.

We talk a lot about the necessity of planning and one of the joys of living is working to make



our plans come true. Our Lord certainly encourages this in several of his parables and teachings. It is stupid indeed to lay plans without counting the cost and it is fatal to approach an important moment without preparing for it.

Yet, when we have used our best foresight and wisest judgment too often unexpected things arise to thwart our achievements and alter the course we had pre-determined. Things just don't always work out as we had planned. They cost more than we had expected. And the end result is often different than we had dreamed. It is this factor of uncertainty in life which I first learned to recognize when my grandmother always included in any of her plans for the future the little letters (d.v.) the deo volente, the God willing which governs all of our lives.

In this respect, then, there is such a thing as fate — an over-ruling, mysterious something in life which we call good luck or misfortune, depending upon whether it furthers our hopes and plans or hinders them. Yet for the Christian his attitude can never be one of dumb and supine resignation to the latter, nor the feeling of favoritism which the former brings. Good luck and bad, goals achieved and missed, often through no fault of one's own, are simply part of life, and for us who try to walk with Christ it is not fate but providence in the midst of which our lot is cast.

And since this is true we grow to our fullest extent not in spite of fate, but because of providence. What men call bad luck need not be bad at all, if we remember God is part of each of life's experiences; and that he is the final determiner of our fate whatever betide.

The secret behind such a trust in him is of course our desire to and capacity for living as Christ lived and makes it possible for us to live. The power of love is the greatest of all powers, if it is God's. It can sustain us when we are called upon to walk a hard road; to endure loss and misfortune and pain. And it also helps us to achieve heights of creative power and strong character which on our own are quite impossible of achievement.

It is then God's love, operative in and through our own lives, which dulls the edge of fate and sharpens the will to victorious living. If, as Paul says: "nothing can separate us from the love of Christ" that includes everything that can happen to us for good or ill. It is his inseparable love which makes one laugh in the face of evil, and

drives him to his knees in humility when the good things happen.

This is what lies behind the wonderful little prayer which is the collect you will find on page 120 in the Prayer Book. If our trust is in him; if our love is for him; then we are defended against all adversity.

## Kitsch

By Corwin C. Roach

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

KITSCH is a word that is beginning to make its home in the English language. Ten years ago Gilbert Highet dignified it with an essay in his *A Clerk of Oxenford* and gave impetus to the movement. Kitsch is a godsend to the art critics. It fills a long-felt need. According to one etymology kitsch comes from the Russian, from the verb *keetcheetsya* meaning to be haughty or puffed up. Shades of I Corinthians!

Kitsch refers to the vulgar, the banal, the laboriously contrived. It smacks a little of *schmalz* but *schmalz* has a homely warmth lacking in kitsch. Kitsch is perspiration without inspiration. Highet describes it as "vulgar show off — applied to anything that took a lot of trouble and is quite hideous". It comes from a failure to see and understand the intrinsic truth. It is a grotesque cover-up which in the process reveals its own ineptitude. It can be found in all areas of art — painting, sculpture, poetry, drama, the novel. But there is kitsch religion as well. Sermons in every age have been loaded with it.

As we turn to the Bible we see Aaron, Moses' own brother, making a cozy, golden calf that the Israelites might have a nice bit of kitsch to worship. The whole prophetic movement can be understood as a reaction against the kitsch concepts of the baal cults. The Book of Job is a diatribe against the kitsch theology of the three friends. Pharisaism was the climax of kitsch and Jesus' comments on the melodramatic piety of the scribes is revealing. St. Paul had to deal with kitsch Christians at Corinth who were concerned to "prettify" the gospel into something facile, meretricious and vapid. In the later history of the church some of the Gnostic speculations exemplify kitsch at its best or rather its worst.



But what about ourselves? I knew of a parish where a doting choir mother gave the choristers chocolate crosses as a special Easter treat. Some of our church windows are choice examples of kitsch. Our hymns smack of it. However there are subtler forms. Parishioners who ask the minister to avoid controversial issues and preach the gospel are really requesting a kitsch religion. Then there are the kitsch cults on the fringes, those who would turn the faith into self-improvement societies or a kind of spiritual medicare.

In the realm of art the dividing line between good art and bad is tenuous. Homer nodded on occasion and Wordsworth is the outstanding example among English poets. Highet cites in addition from Ezra Pound, Stephen Spender,

Coleridge. Each one of us has his own private list of artists who have produced kitsch.

But so it is in the church. It is so easy to soften and sentimentalize Christianity into a cheap travesty. The Pharisees are a good example. They tried hard and Jesus reminded his disciples that their righteousness must exceed that of the scribes and Pharisees. Yet for all their efforts the result of Pharisaism was kitsch.

And what about us? We can see the kitsch in the world about us, in the history of the church, among our contemporaries. Can we see the kitsch in our own beliefs and practises? The word critic means judge and God will be the critic who will rate our lives. Will he say that we lived as Christians or kitschers?

## Anglican Church in Canada Deals With Controversial Subjects

★ Anglicans in Canada, meeting in general synod — general convention to U.S. Episcopalians — did a number of important things besides those reported in these pages Sept. 16. They got started at this nine-day meeting in Vancouver on a new canon on marriage and divorce. It was hotly debated for four hours but ended by setting up tribunals in each diocese to determine whether or not a divorced person could remarry and remain in good standing as far as the church is concerned. Roughly it is not unlike canons of the PEC. It has to be confirmed by the 1967 synod.

Steps toward union with the United Church (9/16) got started by authorizing a joint hymnal, with committee members saying it should include contemporary hymns and folk tunes, including "We Shall Overcome."

Money was recognized as an important commodity — people put 25 or 50 cents in the plate when they should give \$20 or \$25. "Money is power," said Archdeacon Crosthwait of Toronto, "because it releases power into the world for good

or evil. I'm sure when the Lord said 'Ask and it will be given to you,' he wasn't confining us to prayer." A resolution was passed putting 5% of income as the standard for giving to the church — but the giver was left to decide for himself whether it should be based on gross or net income.

An investigation into the quality and "economic and academic efficiency" of maintaining ten theological colleges was authorized. The report said fewer men are studying for orders and it costs too much per student. It recommended that bishops permit post-ordination training for parish priests — sabbatical leaves, refresher courses at schools, conferences, etc.

A couple of RC clergy and

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the chairman of the unity committee of the United Church addressed the delegates — they said they enjoyed being there and thought everything was coming along in good shape.

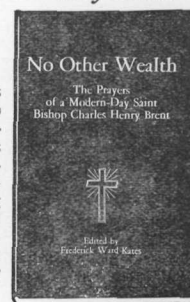
The authors of new Sunday school curriculum were panned by a history professor as being "arrogant, intolerant and unstable, priding themselves on being members of the avant garde." Another delegate said; "I find very little of Christ in it. I think Jesus has been left on the sidelines. That's the whole trouble with the church today." Both got cries of, "No, No!" and a chorus of booing. Most agreed with another dele-

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gate who said the new curriculum offers "a wonderful opportunity to teach Christianity in a meaningful way." The job cost \$100,000 — something for experts in the US to think about — and took four-and-a-half years to do.

Bishop Godfrey Gower of New Westminster expressed concern about the lack of membership in Sunday schools and youth groups.

"If one is permitted to hazard a reason, this lack of a hold of our youth stems from a

vagueness of Christian witness in the home and equally from the growth of many community interests which attract and so diversify personal activities that parish programs can't compete with them," the bishop said.

There were other declines reported in men's and women's groups and in the number of families on church rolls.

While over-all membership had grown to 1,365,313 on the rolls at Dec. 31, Canada's total population growth had been much more rapid. Bishop Gower

said the unilingual Anglican Church had little appeal to immigrants having other languages and cultures.

Basic pay for priests in missionary dioceses was raised from \$3,150 to \$3,200 annually — that's correct, up \$50 — with \$200 added each year for service of six to ten years and \$400 for eleven to fifteen years. The synod, after speeches by missionary bishops, also voted to improve travel and housing allowances.

Mollie Batten, educator from England, told the delegates that women would eventually be ordained. She teaches at William Temple College which specializes in bettering relations between the church and industrial workers.

While admission of women to the priesthood of the Anglican Church will take "longer than it ought to," Miss Batten said, "clearly it must come, because women are persons."

The "real revolution," she told reporters, came in the early church when women were baptized and admitted to full membership in what was a priestly body.

The apostle Paul modified his views on occasion in order not to bring the early church into disrepute, she said, adding that he did so in advising the women in the church at Corinth to keep silent — a view echoed by generations of masculine Christians ever since.

"There are signs," she said without elaboration, that the Roman Catholic Church is reviewing its stand against women priests, "and if it moves on this, it will move very quickly." Some Anglicans, she added, are watching this development as possibly setting a pattern.

She quoted St. Thomas Aquinas as listing six impediments to the Catholic priesthood. A candidate must be a "perfect male human being," legitimate,

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and not insane, a serf, physically deformed, a woman, or have killed a man in war.

Some of these strictures have been lifted, she said, citing the cases of wartime chaplains and of a one-armed priest of her acquaintance.

"The church is behind because in the church you have a regularization of the dominance of men in society, in war and peace," Miss Batten declared.

But this, too, has been changed by two world wars which have called upon women to do the same job as men do, she said. "The whole theology must be refashioned in modern terms, and I'm impatient with my church about this. And it is interesting to see how conservative women in the pews are about it. Perhaps that's why they're still in the pews."

## News Notes

(Continued from Page Four)

ville, where he was curate for a short time following his ordination. Runner-up was Joseph H. Hall 3rd, head of social relations in the diocese.

**Episcopal** parson of Arizona, one of the group to ask bishops to try Bishop Pike for heresy, said he was not going to quit "as long as there is a Bishop Pike." "If an angworm needed a backbone, the whole House of Bishop couldn't supply it with one," said Frank Brunton, retired. Dean Paul Urbano, whose name headed the list of 14 petitioners, said he was dissatisfied with the bishops action but would abide by it.

**Cardinal Ritter** of St. Louis urged the adoption of the declaration on religious liberty by the Vatican Council. Apparently alluding to Spain, he deplored the action of civil authorities in imposing "unjust and con-

siderable limitations" on non-Catholics. Cardinal Spellman of New York and Cardinal Cushing of Boston had previously urged adoption. Cardinal Heenan of England, strongly supporting the resolution, said "there are some today who, although very far from applauding the inhumanity of olden days, nevertheless contend that since error by its very nature can have no rights, it cannot be lawful to preach non-Catholic doctrines since they are clearly false." "Now, we must be very clear about this," he said. "It is quite absurd to talk of error not having rights. It is the inviolable right of a man to obey his conscience, provided he commits no breach of the peace and does not invade the rights of others. That is the whole argument of the declaration on religious liberty." Meanwhile, ad-

ressing a group of Presbyterian executives in Louisville, Ky., Fr. John B. Sheerin, editor of Catholic World, said the resolution shows RC ecumenical "sincerity" but it is "not a very forward looking document" adding that it "brings us up-to-date with Roger Williams." He said the resolution seems revolutionary only among "Mediterranean peoples who are living under a political regime and in a culture in which religious liberty is considered daring and radical."

**John N. Thomas**, prof. at Union, Richmond, Va., told the same meeting of Presbyterians, that in the ecumenical encounter non-Catholics must realize that "our Catholic brethren do not visualize ecumenism as involving the sacrifice or compromise of doctrines in order to secure unity." The question "is not whether

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we shall face the issues that divide us but how we shall face them. Shall we view the barriers, as did one Protestant observer at Rome, who, adapting Nietzsche, summed up his view in the words, "The glaciers are melting but the mountains remain," or shall we take a less despairing view and say, perhaps, that the mountains are eroding? In any case the mountains have not yet disappeared and we do the cause of ecumenism a disservice by trying to proceed as though they had." The doctrine of papal infallibility and the primacy of the Pope remain as "the greatest barrier"

between Protestants and Catholics. The principle of collegiality would lead to the presumption of some reduction in the power of the Pope, Thomas said, but added that "nothing could be further from the truth." "The fact that the same infallibility is vested in the body of bishops 'when that body exercises the supreme magistratum with the successor of Peter' in no way diminishes the Pope's infallibility," he continued, "and is hardly calculated to relieve non-Roman difficulties."

are no longer exclusively turning to Christianity for medicines and the like which they now can get from their own governments. There are no longer rice Christians." The church now must "on the one hand show concern for human life . . . to work for justice and reconciliation. We can't have justice without a spirit of understanding. And on the other hand, the church cannot expect them to become converts because of this help."

St. Louis now has a congregation of the Anglican Orthodox Church. The denomination, started by a former Episcopal clergyman, now claims 21 congregations in 15 states. He and his followers think the PEC is too liberal theologically, too leftist politically and they don't like integration.

Duke Ellington and 20 other musicians gave a concert at Grace Cathedral, San Francisco. A crowd of 3,000 attended, paying up to \$25 to get in. Applause was frequent, led by Bishop Pike who was in a front pew with his wife. He got to his feet after nearly every selection to give the jazz pianist a hand.

Vatican Council, now holding its fourth session, registered 69 delegate-observers and 15 guest observers. Four groups are represented for the first time: Bulgarian Orthodox, United Church of Japan, French Protestant Federation, Australian Council of Churches.

Anglican Laymen in Canada were told by Bishop Luxton of Huron that the office of elder would soon be introduced. Also delegates to a joint Anglican-United Church conference of laymen were told that the day of building separate churches in the same neighborhood was past.

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& 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.

Bishop Stokes of Mass., home after a six-month world tour, reported that the eyes of all the world are on the American Negro and the race issue in the U.S. He praised the spirit of ecumenism at home and abroad and noted that "all churches recognize that the days of the easy conversion are over. People

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# - NEW BOOKS -

E. John Mohr  
Book Editor

*THE OMNIPOTENCE OF GOD*, by  
Howard A. Redmond. Westminster.  
\$4.50

The significance of this book lies not a little in its being the first major study, to the author's or to the reviewer's knowledge, of the doctrine of omnipotence in this century. While the doctrine was tenaciously held by the reformers and many of the classical writers, "the twentieth century . . . would like to believe in the goodness of God above all theological tenets, even if this would undermine belief in his omnipotence." Dr. Redmond, professor of religion and philosophy at Whitworth College, feels that the modern emphasis on the so-called moral attributes of God over against the metaphysical attributes, of which omnipotence is one of the chief, betokens a cleavage between the redeemer and the creator, between the God revealed in the New Testament and the God of the Old, that is theologically inadmissible. The Christian God is not, he holds, only a God of love but of power, and when the category of omnipotence is ignored, the presentation of Christian theism is truncated and drastically distorted.

In the attempt to correct the one-sided emphasis on modern theology, the author, in "psychological rather than historical order," outlines the testimony of theologians, philosophers, poets and biblical writers. The outline smacks more than faintly of a college survey course, unfortunately, and one can scarcely escape the feeling that no one of the writers is given his due, owing mainly to the slight, though in some instances rather penetrating, treatment they receive.

The best chapter in the book is devoted to the philosophers, both ancient and modern, among the latter of whom are Whitehead, Hartshorne and Brightman. The testimony of these thinkers to the contrary, Dr. Redmond in his concluding chapter, *What Can We Believe Today*, upholds the doctrine of omnipotence as qualified by traditional theology, strongly suggesting that the omnipotence of God, the compatibility of the divine goodness and divine power, may be established only by revelational theology.

The principal criticism I have to make of this book, other than its uncritical use of the term paradox and its sanguine assertion that love

is an emotion, concerns the marked tendency to set the love of God in opposition to his power. In my view omnipotence cannot be made theologically viable unless it can be interpreted as an aspect of the divine love. The power of God is not other than love, which is itself the power of being, that which calls forth reality and sustains it. The New Testament assertion that Christ is the power of God cannot be taken with sufficient seriousness unless love is seen as the cardinal attribute of God to which all others are not merely subordinate, but of which they are expressive.

—JAMES A. CARPENTER

Dr. Carpenter is professor of dogmatic theology, General Theological Seminary.

*GOD AND INCARNATION IN  
MID-NINETEENTH CEN-  
TURY GERMAN THEOLOGY.*

Edited and Translated by  
Claude Welch. Oxford University  
Press. \$7

Oxford University Press, under the general editorship of John Dillenberger, recently initiated a new series entitled *A Library of Protestant Thought*. The purpose of this collection of primary sources is both to illustrate and to interpret the history of Protestant religious thought in Europe and America. Already published are volumes on John Wesley, the Oxford Movement, and Melancthon. In the future Horace Bushnell, Reformed Dogmatics, and the Social Gospel in America will be included. The latest to appear is this book by Claude Welch.

This volume has selections from the works of three representative theologians in the period from the death of Schleiermacher in 1834 to Ritchel's publication of *Justification and Reconciliation* in 1870. They are: Gottfried Thomasius and neo-Lutheranism; I.A. Dorner and mediating theology; and Alois Biedermann and speculative theology. The works translated were selected on the basis of the common theme of the person of Christ and the nature of God as related to the incarnation.

Professor Welch briefly summarizes the contribution of each scholar as follows: "The Christological reconstructions of Thomasius, Dorner and Biedermann thus take shape in response to a reconciliation of both the divine and the human poles . . . For Thomasius the answer is an actual 'kenosis of the Logos,' a 'withdrawal to potency,' by the second person of the Trinity in order that his incarnate life could be identical with a genuinely human existence. For Dorner the solution must be found in a new appreciation of the inner homogeneity or compatibility of divine and human

and in a uniting of God and man that genuinely 'becomes' in the humanly historical life of Christ. For Biedermann the truth emerges from a right relating of the 'Christian principle' to the religious self-consciousness of Jesus through the materials provided by the concepts of absolute and finite spirit."

Professor Welch's translations are excellent and his interpretations are brief and most helpful in elucidating the text. All students of theology should read this splendid contribution to the history of nineteenth century religious thought.

— JOHN E. SKINNER

Dr. Skinner is professor of philosophical theology, the Divinity School of the P. E. Church in Philadelphia.

*CHRISTIAN RESPONSIBILITY IN  
ECONOMIC LIFE*, by Albert T.  
Rasmussen. Westminster. \$1.25

A highly recommended discussion of the transformation that has taken place in Protestant thought since the Reformation in regard to our economic responsibility.

A paragraph on p. 59, summarizes fairly well the argument:

"After the Civil War, the big change from the predominantly agrarian folk society toward the industrial urban society accelerated rapidly. The period of the industrial revolution moved into an intensive stage. The vestigial Puritan ethic that emphasized God's initiative and the free-enterprise that emphasized human initiative were re-interpreted and merged into the 'gospel of wealth.' Through wealth, it was held, man can greatly extend his moral worth. Acquisitiveness was glorified as God's greatest gift to man to motivate him to high and noble effort. Calvinism and the Covenant Theology of New England Puritanism, with its powerful belief in restraint and self-criticism, gave way to romanticism, and the restriction of God's realm to the inner spirit of man."

Mark Hopkins, a representative of the time, gave the essentials as: individualism, the sanctity of private property, and the duty of stewardship. Russell Conwell's lecture, *Acres of Diamonds* was delivered six thousand times. He urged men to get rich as a test of their usefulness in the world. Bishop Lawrence of Massachusetts converted it into a test of morality and assured his contemporaries that wealth comes only in the long run to those with morality. "Godliness," he said, "is in league with riches."

— OSCAR F. GREEN

The reviewer is rector emeritus, All Saints' parish, Palo Alto, and chairman, division of ecumenical relations, diocese of California.



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