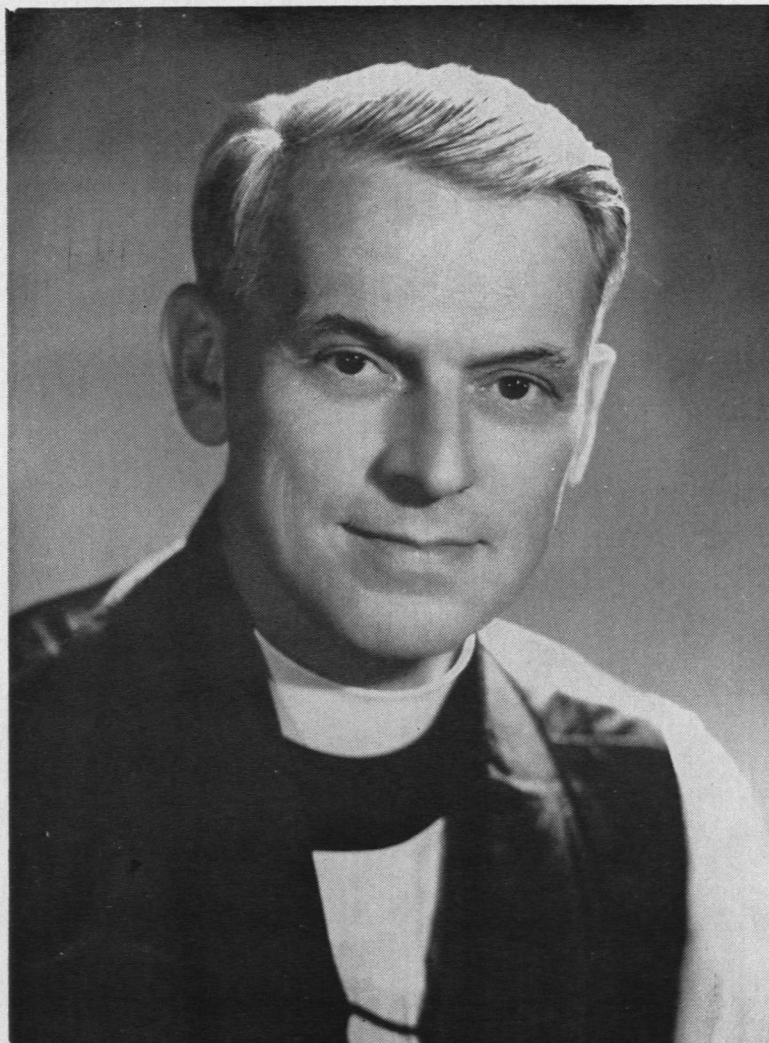


The **WITNESS**

OCTOBER 16, 1958

10¢



ARTHUR C. LICHTENBERGER
Bishop of Missouri Elected Presiding Bishop

Reports From The General Convention

SERVICES

In Leading Churches

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.
 Weekdays: Holy Communion, 7:30 (and 10 Wed.); Morning Prayer, 8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK
 5th Avenue at 90th Street
Rev. John Ellis Large, D.D.
 Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service 12. Daily: Morning Prayer 9; Evening Prayer, 5:30.

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 Days 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 Service, 11; Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL
 Chelsea Square, 9th Ave. & 20th St.
 NEW YORK
 Daily Morning Prayer and Holy Communion, 8; Cho 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 and Sermon, 11; Holy Communion: Wed., 7:45 a.m.

ST. THOMAS
 5th Ave. & 53rd Street
 NEW YORK CITY
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, Thurs. 11, HD, 12:10; Noon-day ex. Sat. 12:10.
Noted for boy choir; great reredos and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY
 PARIS, FRANCE
 23 Avenue, George V
 Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail
 Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN FAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS, Columnists; CLINTON J. KEW, Religion and the Mind. MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.

CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.

THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and semi-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

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., 12:30 and 5:30 p.m.

ST. PAUL'S
 13 Vick Park B.
 ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
 Sundays: 8, 9:20 and 11.
 Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL
 Grayson and Willow Sts.
 SAN ANTONIO, TEXAS
Rev. James Joseph, Rector
 Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
 Wed. and Holy Days, 10 a.m. Holy Eu. Saturday—Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
 CAMBRIDGE, MASS.
The Rev. Gardiner M. Day, Rector
 Sunday Services: 8:00, 9:00, 10:00 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
The Rev. Robert C. W. Ward, Ass't.
 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.

ST. MICHAEL AND ALL ANGELS
 20th and St. Paul
 BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D., Ass't to the Rector
 Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m.

TRINITY CHURCH
 MIAMI, FLA.
Rev. G. Irvine Hiller, STD., Rector
 Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH
 Broad and Third Streets
 COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Richard C. Wyatt, Assistant
 Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Lenten Noonday, Special services announced.

CHURCH OF THE INCARNATION
 3966 McKinley Avenue
 DALLAS 4, TEXAS
The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant
 Sundays: 7:30, 9:15, 11 a.m. and 7:30 p.m. Weekdays: Wednesday and Holy Days, 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
 SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister of Education
The Rev. David S. Gray, Asst., and College Chaplain
 Sundays: 8, 9:30, 11 a.m., High School, 4 p.m.; Canterbury Club, 7 p.m.

ST. JOHN'S CHURCH
 Lafayette Square
 WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector
 Weekday Services: Mon., Tues., Thurs., Saturday, Holy Communion at noon. Wed. and Fri., Holy Communion at 7:30 a.m.; Morning Prayer at noon. Sunday Services: 8 and 9:30 a.m., Holy Communion; 11, Morning Prayer and Sermon; 4 p.m., Service in French; 7:30, Evening Prayer.

Editorial and Publication Office. Eaton Road. Tunkhannock, Pa

Story of the Week

Bishop Lichtenberger of Missouri Is Elected Presiding Bishop

★ Bishop Arthur C. Lichtenberger of Missouri was elected Presiding Bishop on October 11th. Following a Corporate Communion service of the Bishops at All Soul's Church, Miami Beach, he received a majority of the votes of his fellow Bishops.

The election was immediately confirmed by the House of Deputies, the Bishops informing them of their choice by messenger, while they remained in the church until word of the confirmation was returned.

The new Presiding Bishop, who will succeed Bishop Sherrill next month, was born in Oshkosh, Wisconsin, in 1900. He is a graduate of the Episcopal Theological School, Cambridge, class of 1925, and later did graduate work at the General Theological Seminary.

Following his ordination he went to China as a missionary, teaching at St. Paul's Divinity School in Wuchang. He was rector of Grace Church, Cincinnati, from 1928 to 1933, leaving there to become rector of St. Paul's, Brookline, Mass., where he remained until 1941. He then went to Newark, New Jersey, as Dean of Trinity Cathedral.

Bishop Lichtenberger has had considerable teaching experience, being lecturer on pastoral care at Cambridge while in Brookline, and leaving his deanship in Newark in 1948 to become professor of pastoral the-

ology at the General Seminary.

He was elected Bishop Coadjutor of Missouri in 1951 and became diocesan the following year upon the retirement of Bishop Scarlett.

He was one of the team to visit the Church of South India by appointment of Bishop Sherrill and has been a staunch advocate of intercommunion with that Church. He is also a member of the Liturgical Commission and has played a leading part in the Prayer Book Studies, published by the Church Pension Fund.

He is at present chairman of the Commission on Theological Education.

Bishop Lichtenberger is also widely known for his advocacy of the application of Christian principles in national and international affairs.

His wife is the former Florence Tate, and they have one son who is a business man.

The joint nominating committee gave everybody attending the Convention ample time to discuss candidates for the office by presenting their three nominees on the very first day of the meeting. They were, as indicated in the Witness of September 4th, Bishop Everett Jones of West Texas; Bishop Harry S. Kennedy of Honolulu and Bishop Arthur C. Lichtenberger of Missouri.

As soon as the committee presented its report to the House of Bishops they voted

overwhelmingly to go into executive session to receive nominations from the floor. It was an hour-long closed session with the announcement at the end that the following has also been placed in nomination: Bishop Oliver J. Hart of Pennsylvania, who was chairman of the nominating committee; Bishop Stephen F. Bayne of Olympia; Bishop Noble C. Powell of Maryland; Bishop Henry I. Louttit of South Florida, host of the Convention; Bishop Richard Emrich of Michigan and Bishop Austin Pardue of Pittsburgh.

The significance of the nominations of Bishop Hart and Bishop Powell was generally understood in Miami Beach to be a move to elect a bishop who, because of age, can serve but one term of three years. This would allow, it was argued by those pushing the plan, for bishops now considered excellent for the post except for age (any bishop in the middle-fifties is generally considered too young) to be at least three years older, come 1961.

However with the election of Bishop Lichtenberger it can be assumed that he will be the Presiding Bishop through 1967.

ECUMENICAL STUDIES INSTITUTE

★ Walter Leibrecht, formerly a professor at Harvard Divinity School, was installed as director of the Institute for Ecumenical Studies at Evanston, Illinois, October 13th. The service was held at St. Mark's whose rector, the Rev. Ralph Higgins, is president of the Institute.

General Convention Faces Battle Over Proposed Budget Increase

★ Money and conflict are two of the three surefire news stories—the third is the stock-in-trade of the tabloids which can't be exploited in a Church paper.

That there is conflict at Miami Beach over money became clear the first week of General Convention, but the news at this point is conversation and not action which will be taken when the budget is presented toward the close of the meeting.

The ever mounting cost of administration is being viewed with alarm and is the topic when little huddles get together in hotels. Bishop Sherrill raised the issue in his opening address (Witness 10/9) when he vigorously called for a \$9-million budget proposed by the National Council, an increase of \$2-million over the present budget. He wanted to know if anybody thought it was too high; if anybody thought it could not be raised; if anybody thought it was not being ably administered by "able and devoted servants of the Church."

One of the answers was given in the Standard, organ of the Evangelical Societies, which has been widely distributed among those attending Convention. It presents a break-down of salaries of officers and staff at national headquarters and then states that "During 1958 the total amount that will be sent to aid dioceses and missionary districts overseas is \$2,618,000. The amount for salaries at 281 is \$1,327,000. The Church's spending half as much for officers and staff as it spends in mission fields may not mean 'dictatorship and regimentation' but it does mean that there has been a centralization in New

York which is out of proportion to the Church's missionary work."

Bishop Campbell of West Virginia, himself formerly an executive at 281, has expressed fears that the National Council is showing the earmarks of a bureaucracy and has in effect become a tail wagging the dog. He is saying here, as he did in his address to the convention of his diocese in May, that all missionary work is not nationally operated. Parishes and dioceses are basically missionary and he does not want their activities to get lost in the rush of ever-expanding projects on the national and international level.

Bishop Campbell has strong

support here at Miami Beach and his views are being widely discussed. One lay Deputy commented that he was disturbed when the Council sent staff members on "world junkets" while he and his fellow vestrymen worried about bills.

There is equally vigorous opposition to this point of view, with perhaps the majority of Bishops and Deputies agreeing with Bishop Sherrill that in these days of inflation not to increase the budget, and to raise \$3-million a year for ten years for expanding work, would indicate defeatism.

All of which doubtless means that there will be lively debate when the budget is presented and not, as at former Convention, a unanimous shout of "Ayes" following by the singing of the Te Deum.



DISTINGUISHED COUPLE: Canon Theodore O. Wedel, who has the exacting job of President of the House of Deputies, and his wife who is a headliner at several meetings. The Rev. James W. Kennedy (center) is secretary of the commission which presented the report on the Church of South India

House of Deputies Has Conflict Over Resolutions on Race

★ Race relations, the hottest domestic problem before the American people today, was introduced into General Convention on the first day when the House of Bishops and then the House of Deputies were welcomed to Florida by its governor, LeRoy Collins. Himself an Episcopalian, he told both Houses in identical speeches that Christian leadership should develop a constructive plan for the solution of racial tensions.

He declared that all over the country people were anxiously seeking "new ideas" to resolve racial conflicts, adding that no solution could be looked for from extremists on either side.

"Surely," he said, "the American people are capable of producing a plan which can be supported with respect for Christian conscience and with respect for law; a plan which will be

idealistic and at the same time embrace reason and common sense.

"I think the most tragic aspect of our national racial dilemma is the lack of effort to find a constructive way out of the darkness. It is inaction based on fear of being misunderstood. This fear must be dispelled. No greater cause could challenge us.

"Surely, there is within this nation—within the minds and hearts of that vast majority which is not on either extreme—a plan for progress in the field of human rights which can at the same time be a plan for domestic peace, a plan which can be supported with honor by people of every race, creed and color."

The address was considered significant since segregation vs. integration is one of the hot issues that will be dealt with through resolutions before Convention adjourns. It is also apt to be dealt with in the Pastoral of the House of Bishops which will be read at the closing session on October 17th.

Two resolutions on the subject were introduced in the House of Deputies on October 8th, presenting widely different points of view, and are now in the hands of the committee on resolutions for study and report later.

One is a vigorous defense of segregation which was introduced by B. Allston Moore, a lawyer and a Deputy from the diocese of South Carolina. It asserts that "a sincere belief in the rightness of segregation is not incompatible with a belief in the dignity of all men and their equality before God."

It also states that for many generations Christians of "good-will", including many clergy-

men, have believed that segregation, particularly in the schools, was to the best interest of both races. Moore stated however that the Supreme Court decision of 1954 which outlawed segregation in the schools "has apparently changed the views of many of these clergymen so that they now condemn as evil in the sight of God what they formerly approved or at least condoned."

Moore also stated that he would not have introduced his resolution had it not been for the introduction of one favoring integration.

The pro-integration resolution, the result of a conference held last summer in New Hampshire, calls on Church people to work for the elimination of discrimination in all areas of life and asserts that the denial of the right of equal opportunity in education, housing, employment and public accommodations by reason of race constitutes a failure of Christian love.

The resolution further affirms "our moral support of those ministers and laymen who labor in areas of misunderstanding and tension, that they may confidently proclaim the gospel of freedom in Christ, and we encourage all Church members to work actively for the achievement of justice in the social structures of their communities."

So, as with money matters reported elsewhere, there will be some fireworks when the subject comes before the Deputies for action.

RECORD ENROLLMENT AT PACIFIC

★ The Church Divinity School of the Pacific has a record enrollment of 156, with 91 married and having 114 children.

Dean Johnson, a deputy to General Convention, took along a model of the proposed multi-million dollar seminary and is exhibiting it at Miami Beach.



MRS. ARTHUR M. SHERMAN holds one of the most important posts of the Church, executive secretary of the General Division of Women's Work. With her is the Rev. Almon R. Pepper, director of Social Relations of the National Council

BISHOP KENNEDY BACKS CHIANG KAI SHEK

★ Bishop Kennedy of Honolulu, who generally sees Chiang Kai Shek when he visits Formosa as bishop of churches in the Pacific area, said in Chicago, on his way to General Convention, that the United States should give Nationalist China all possible help in defending Quemoy.

"We just can't give an inch to the Communists, diplomatically or otherwise," he said. "If the Communists take Quemoy, there's no doubt what the next step would be. They want Formosa real bad."

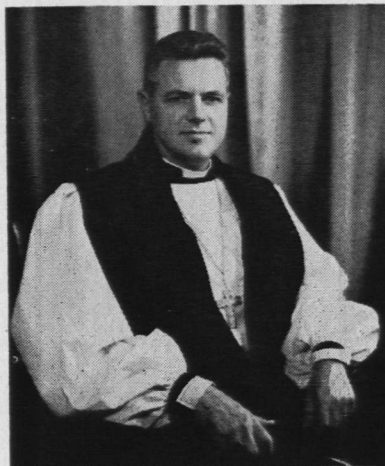
He did not think the U. S. government's policy regarding Quemoy would lead to war. "We would lose face and influence with the small countries if we were to break our word," he said.

STUDY OF DEMONS REJECTED

★ A proposal to set up a commission to investigate the possibility of demons causing illness was rejected overwhelmingly by the Canterbury convocation of the Church of England.

The proposal was made by Archdeacon Dunlop of Aston. It was in line with recommendations of a sub-committee of the archbishops' commission on divine healing that an advisory panel of clergymen and doctors study the possibility of demoniacal obsession.

The commission's report, made public last June, stated that some members of the sub-committee "were not persuaded that demons may cause or complicate any malady. Yet, on the other hand, they recognize that medical knowledge is not, and cannot ever be, comprehensive, and that they would not like to assert a priori that no case will ever be found of such an unusual character as suggests the need for exorcism."



BISHOP MOSLEY of Delaware and the Deputies from his diocese are leading a movement to have women eligible for election to the House of Deputies

Exorcism—the driving out of demons—is still practiced by clergy of the Church of England, especially in houses which seem to be haunted by mischievous spirits. It also is practiced in the Roman Catholic Church in cases of demoniacal possession or obsession.

In making his motion, Archdeacon Dunlop said he had been personally disturbed by the reference to exorcism. He said he hoped that the Church "is not going to make itself ridiculous by appearing to believe in hobgoblins, gremlins and things that go bump-bump in the night."

Rejection of his proposal followed a lengthy debate during which Dean Hamilton of Windsor asserted that there was nothing in the Church creeds about belief in angels or demons.

"However," he added, "I would rather believe that they (devils) exist than that they do not. If they do exist, they explain a great many almost insoluble problems."

Positive belief in demons was voiced both by Canon A. P. Shepherd of Worcester, and Canon E. G. Burrough of Oxford.

"The first movement of the Devil," Canon Shepherd said, "is to persuade us that he does not exist, then that God does not exist, and finally that we do not exist ourselves."

Canon Burrough said: "I am a believer in angels and I am also a believer in demons, or evil spirits. I feel sure that many of the people spending their lives in lunatic asylums are possessed of evil spirits rather than diseases of the brain."

Archdeacon Dunlop's proposal was rejected after the Rev. Maurice Wood had stressed that the report of the archbishops' commission on divine healing did not commit the Church to belief in demons or otherwise.

"Newspaper headlines that the Church of England does not believe in devils are bad enough," he said, "but headlines that the Church does not know whether it believes in devils or not are worse."

LITTLE ROCK PARISH OPENS SCHOOL

★ Trinity Cathedral, Little Rock, has opened an interim academy to serve high school students while public schools are closed. Entrance so far is limited to young people of the parish, with 28 enrolled.



BISHOP YASHIRO of Japan received a tribute when distinguished guests were presented at the Convention on October 7th. He is the Presiding Bishop of the Church in Japan

EDITORIALS

End of Summer

WE DO not very much mind dying, we tell ourselves, provided only the steeple-bush continues to flower in our northern pastures, provided rumors of Mediterranean fiestas are still heard, and the little fellow who lives in our house is being allowed to grow up properly by the principalities and powers of this age. Even that seems almost more than we can count on, though, when we have been reading about mutation-experiments in somebody's radioactive garden. And if when the insurance-man comes to take us away, things do not seem to be going well, we shall kick up one last fuss.

But for the moment you would think we were still in the pre-1945 age of innocence. In the morning the mist steams off the river, leaving behind the late-summer tangles of honeysuckle and goldenrod. Our chipmunk will come out from under his rock if we are willing to take the time and wait for him; the cows are getting the last good out of the water-meadows. Our part of the world has no animal except the mosquito which will harm a child; and our only predators, the fox and the hawk, have to be protected by and against their human cousins; even the poison-ivy in our thicket is pretty well under control.

The noon sun has declined far enough so that we rather look forward to it; and cannot much longer hide it from ourselves that winter is in the cards. But already the beginnings of next spring's buds are forming on the willows by the ford; whereas to the winter which by all the signs is falling over the society of man there seems no predictable termination; and it will, frankly speaking, be less than full recompense to know that the bear and the moose, the whooping crane, the ginseng and the calypso, safe from human exploitation, will return in that season to our wilderness.

Can it be that this land is too blessed for our good? A more southerly latitude, landscaped and fortified for three millennia, cannot exclude the scorpion and the asp, the brigand and the military junta. It would almost seem as if the long winter of our glacier had created the garden

of Eden (however rocky) around each solitary farmstead, while the common life in the City of the ancient world had openly fallen heir to the whole spectrum of original Sin. But a closer look shows that the Yankee has only driven the guilt under his skin, where it festers for a time and then erupts. The extermination of Indian culture in North America, the slave trade, the omnipresent poster "Beve Coca-Cola", the commuter, thermonuclear armaments; all are ultimately products of New England Puritanism; they would be unthinkable from the Latin world.

Path To Wisdom

BUT in spite of all, the garden of Eden does have a real existence: in the heart of the poet, of the child, sometimes of the madman, with full security perhaps only in the heart of the saint. It grows up indeed by its own rules, not ours, springing unsuspected into full bloom; and when the seraphims come with their fire and swords, there can be no artificial preservative of its dells and verdure. This is not a world in which innocence can maintain itself forever; it must either ripen into wisdom or rot; and the path to wisdom begins with destruction. Already the axe is laid at the root of the Eden-trees; the lamb knows the use of the lion's claws; the child learns to shun the basilisk and the rattlesnake's den; already the moccasin-flowers are all uprooted, not one is left; each petal of the anemones is being trampled into the mire.

America can no longer play the untutored innocent; she must put behind her that golden summer of rural Currier-and-Ives tranquillity. And with her childhood dies ours; lost, deeper drowned than any Mindanao Trench, irrecoverably lost is our dream of permanently gathering blue-eyed grass that will not fade in the strange-familiar pastures full of friendly animals. The gate has been locked and the key taken away by the Keepers of this Age. Our road leads to the reality (or the only thing that can now pass for reality) where democracy sends arms chiefly to antique Fascists, where learning is judged chiefly by its relevance to the current policy of the

American Secretary of State, where liberty is chiefly preserved by introducing radiostrontium into the mother's breast; and what Borden's shall make us up an unfailing fount of ante-Hiroshima evaporated milk?

Childhood No More

WE DO not know what, nor whether any, race will inherit civilization from the Caucasian; what we do know is that civilization will only grow, if at all, from the two taproots of Israel and Hellas; it seems strange that this should be so, but we cannot see it otherwise. The Church in theory—usually in theory only—is committed to the words of Israel; only a few unpopular humanists like ourselves bother with Hellas any more. The lamps in the studies are going out as the masters of the schools leave no successor. The limbs of the tree are being lopped off: we are indeed permitted to hope that it is but a pruning; civilization is not in fact bound up indissolubly with Roman law, Catholicism, Protestantism, the British empire, or the mongrel Anglo-Saxon race. But we shall not see the regrowth, if any, in person; come what may, our sweet childhood is no more.

We must take upon ourselves the tears of existence, and accept the apparently irreparable loss of putting away childish things. America is no longer the unspoiled virgin; our secure woodlot has been violated beyond all mending. We shall not succumb to the specious blandishments of any Indian summer; even whatever happy gardens the little fellow stumbles upon will never be quite the same.

Way Of Suffering

OUR only recourse is the way of suffering required to understand the necessary conditions of human life, and the greater suffering required to teach them to the people who will lead the new and fearful world perhaps a little less badly than we. The way to go forward is to go back—back to the Mediterranean where the first Eden was planted, where Ulysses met the fairy princess yet returned to his own dear Penelope, where now East and West compete in the provision of rolling-mills and, in their more lucid moments, for the heart of mankind.

Look! Our propellers marble the water; the bow-wave springs up; the glass-brick monoliths wink the setting sun. The New World we have known has grown old. With a million creepers our past clings to us, but the root of the ivy has been severed. The only way lies past the Azores to the Pillars of Herdules (who is really Melkarth of Tyre, Samson the sun-god who pulls down the gates of dusk), the boundary of the world of Isaiah and Pindar.

Goodby, you hemlock-shadowed streams of our Northland; goodby, groves where first we loved; goodby innocence. Once and for all the child in us has died. What we are to learn we do not know; if we knew we would not have to learn it. It may be that we can hope, as an old book tells us, for a greater happiness resting on knowledge, not innocence. But that illumination rises only from darkness; for hope, as another book says, that is seen is not hope; and no longer is any kind of hope but the unseen any good.

A Plain Approach to Christian Faith for Plain People

Won't Science Give Us All We Need?

By W. Norman Pittenger

Professor at General Seminary

MAYBE there are readers of these articles who will say, "What's the sense of cluttering things up with all this talk about religion? Sure, I know man needs proportion and perspective and power. Sure, I know that in the past people have looked for these things in religion. But nowadays we have science. And that can tell us all we need to know and give us all we need to have."

Lots of people feel like that today. And that's

why it's necessary, before we go on with this discussion, to say something about science, and about what it can and can not tell us, and what it can and can not give us.

Science is the study of things by the use of a special sort of method. That method is careful and precise observation and measurement, sometimes with the use of instruments which enhance the human senses and widen their range to a tremendous extent, sometimes with the

carrying out of experiments in which reactions of one sort or another are noted. The result of such observation and measurement is the devising of some general principles which are believed to cover a great many instances of behaviour or action or reaction. If these principles have a very wide application, they are called "laws"—although that is not a very accurate name, since what is being talked about are not regulations that are enforced by authority but rather regularities that are simply observed to happen a great many times.

Of course there are many different sciences, each of them working with one particular area of human experience. But what I have just said is common to them all. Science is precise, systematic, controlled observation, experiment, or measurement. And it has been of enormous value to men. There have been scientifically minded people almost always throughout human history, but it is only during the last hundred years that it has been possible to develop scientific procedures so notably that we have learned a vast amount about nearly everything—nature, man, the way things go, and the way nature and man came to be how they are—that nobody knew before that time. So successful has the scientific method been almost everywhere it has been used, that we are sometimes tempted to think that it can explain everything.

Explains Nothing

BUT the fact is that science can explain nothing. What it can do, and what it has done with eminent success, is to report on the how of things. By this I mean that it is able to tell us about the way things work, the way they run, what they are made of, the direction they seem to be taking so far as our careful observation can find out. But what it cannot do, and what the greatest scientists admit it cannot do, is to tell us why anything really is, why there is anything, what are the purposes and the values which in the last resort are the only explanation that covers the ground.

Why is there a world at all? Why does it exist? What is it for? Science cannot say anything about this. It can and it does show us linkages between causes and effects, as we say. It cannot tell us what is the meaning of these linkages. It can tell us nearly everything about ourselves, for instance, excepting what we are here for—what is, or ought to be, the purpose of

human life; whether this strange creature called man, made up of these chemicals working in this way, with all the physiological and psychological and sociological facts that we can learn about him, should exist at all; whether he counts in the whole scheme of things or is only another bit of animality let loose in the world.

Science does not interest itself in these matters. Of course scientists themselves, just because they are men as well as scientists, are bound to have ideas on such questions. But they have these ideas as men; and we are no more obliged to pay attention to what they say than we are obliged to give high authority to an expert engineer's theories or opinions above whether Bach is a greater composer than Beethoven.

These big ultimate questions of why—the questions of meaning and purpose and value—are the questions that are called "philosophical", not "scientific." The philosopher is the man who tries to deal with them; and in dealing with them he takes into account not only the scientific knowledge which we have been able to acquire, but also art and poetry and every other interest of man, principles of human conduct which we call ethics, the study of human history, and a lot of other things which escape precise scientific observation. To confine his material to scientific data alone would mean that he was not taking account of all the facts there are.

And most of us are like that, too. Nobody who is deeply in love is going to believe for a minute that a precise report on his loved one's anatomical structure, chemical constituents, biological drives, psychological determinants, and social relationships, tell him the whole story about her. There is more to it than that, for there is the girl herself, with her own unique personality, the meaning that she has in herself and the meaning that she has for him. You cannot exhaustively describe anything by applying scientific tests and making scientific observations and experiments; and you can explain nothing.

Now I do not wish to suggest that science is a useless pursuit. Of course it isn't. We have learned so much about our world, about things in it, and about ourselves, through the use of these methods, that we should be fools, and dangerous fools, if we disregarded it. What I am suggesting is that there is the greatest difference in the world between saying: "All these things are true, but yet there is something more . . ." and saying, "Nothing but these things is true . . ." Science

can tell us that these things are true, but there is a lot which escapes science and with which it is not competent to deal.

Science and Religion

ONE of the tragic things about the relations of science and religion has been that both sides have often forgotten all this. Scientists, and those who are greatly impressed by scientific discoveries, have had a tendency to say that what science tells us is all there is. Religious people have tended to reject much of science because they, on their part, were sure that they had all the answers. But the fact is that each needs the other—science to tell us how things run, religion to tell us what they run for; science to give us observational and experimental reports, religion to give us the answer to the questions “why, wherefore, to what purpose or end is there anything at all, and how do I fit into it?”

Furthermore, science can never tell us the answers to the ethical question, whether this or that is right or wrong, good or bad. The atomic scientists of our own day have come to understand this. They know that they can split the atom and release untold power. But it is power for human destruction or for human development. And science, in itself, is not able to say towards which of those two ends the power should be used. That is why the atomic scientists have organized a society to deal with exactly these ethical problems, and it is why great men among them like Dr. Robert Oppenheimer are gravely concerned about the use made of their discoveries.

So there is more to life than science can deal with. And this is where not only philosophy and ethics, but also religion, come in.

Practically speaking, science can give us a lot. It can give us the knowledge and the tools with which we can work to accomplish many great goals. But it cannot tell us what those goals ought to be. We get that information elsewhere. It can tell us about the stuff of which man is made, but it cannot tell us what we are to make of the stuff. We get that information somewhere else. It can tell us how the world runs and it can trace the development of things from star-dust to man's unconquerable mind. But it cannot tell us whether there is any meaning in the whole show, nor what that meaning is. We get that information somewhere else.

So science really cannot tell us all we need to know, nor can it give us all we need to have. It

can do a lot; and we ought to be grateful for what it can do. But it can't do everything. And to put it very frankly and very flatly, the man who thinks it can is simply kidding himself.

On the other hand, religion has got to take account of what science has discovered. No religious faith which denies all this or which tries to minimize it, is going to be of much use to people in the twentieth century. There is no doubt at all that science has changed our world-picture tremendously. And people who refuse to accept that change are people who are living in a day long since gone by; they are not living in the real world of today.

Miracles

I THINK that the point at which science and religion seem most often in conflict is in regard to the question of miracles. Religious people sometimes seem to think they live in a world where almost anything can happen miraculously, in answer to prayer or in some other way. And they seem to assume that the lives of great heroes and saints have associated with them all sorts of extraordinary and contra-natural occurrences which on the face of it appear highly unlikely, and belief in which most of the rest of us can only regard as a hang-over of superstition. For we have come to believe that there is a kind of consistency and regularity in things; and that wonders like these do not really happen—people just think they do.

Now I have said that I was going to be entirely honest in these articles. So I have got to say, without engaging in double talk, that I do not believe that miracles, in the sense in which we've just been talking about them, do in fact happen. I think that there is precisely that regularity and orderliness about which science has said so much; and I think that those who told stories of unnatural wonder were mistaken in their reports. And I think all this because I believe not only what science has taught us but also what high religions have been trying to say for centuries. I believe that God, who works in and through everything, works in an orderly and consistent fashion, and that he doesn't reverse his actions or change his ways to please any body—even to please great heroes and saints. What he does do is so to work that we are able to find even in the regularities and constancies of nature and human experience a meaning and a purpose. He makes all things work together in such a way that in the end a good result is accomplished. He doesn't

remove the snags and snares which the established order of nature, in its relatively settled ways of behaving, puts in our way. But he makes it possible for us, if we will have it so, to live with dignity and decency under the conditions that he has established.

People who turn to religion to get them out of the regular and established order of things are kidding themselves. They are doing worse than that. They are turning religious faith, which is man's highest and noblest quality, into a kind of cheap magic—and a magic which won't work, anyway. Religion at its best is concerned with helping us to see the meaning of facts, not to escape from them or twist them.

But there was real awareness in the idea of miracle, even if the way in which it expressed itself was tied up with what we now know to be incredible science. That awareness has been put in some beautiful words by an English poet of the last century, Gerald Manly Hopkins, who once spoke of the "dear freshness that lies deep down things." Hopkins was trying to say, I think, that in our human experience there is a wonder and a glory which we do not always see, but which is really there if we only had our eyes open and our ears unstopped. There is a loveliness and beauty which shows itself to us, sometimes in very surprising ways and when we're least expecting it. There are unexpected meetings, unprecedented occurrences, all sorts of new-nesses and fresh, vivid experiences—sometimes so wonderful and so splendid that they make us hold our breath in amazement and delight, in reverence and awe. It's that sense of the appearance—the "emergence", as philosophers would style it—of genuine novelty, right in the midst of regular and constant day-by-day repetition of the old and familiar things, which has given rise to the notion of miracle. The word nowadays suggests to us all the wrong and false ideas, but the fact from which it took its origin is a recurrent experience of people everywhere.

When the first companions of Jesus said, after one experience of theirs with him, "We never saw it on this fashion", they were talking about just this thing. Some people, at some times, do things or say things which are so remarkable and so striking, which hit us so vividly and directly, that we exclaim in amazement. Some happening, unexpected and unpredictable, takes place; and we too "never saw it on this fashion."

SO THE truth is that while miracle, when it implies to our minds some entirely un-

natural interference with the relatively settled order of things, won't do for us, the fact which is being described in the word is very real and very important. Human life and experience is not all on one dead level. There are ups and downs, high points and low points. Science as such is not concerned with them; it is only interested in the repetitions and strict (or nearly strict) regularities of nature and life. But it cannot deny that these ups and downs do occur; and the really great scientists would be the last people in the world to try to reduce everything to a dull and dead uniformity.

Now religion is as much interested in the regularities of things as it is in the big intensive moments. But it is natural that it should pay particular attention to those moments. They are the moments when most of us feel that we live intensely, when we feel life deeply and most vividly. They are the moments when something seems to happen to us—beautiful music, some haunting lines from a poem, some word or act by a person which wakens us into a keen awareness, some experience after which nothing is the same any more. These are the times when above all we get a sense of the meaning of things, when we begin to grasp the purpose of life, when we have an understanding of the real point of it all.

In these articles which talk about Christian beliefs and practices, we are not going to make any appeal to miracle in the old-fashioned sense of proofs from unnatural and scientifically absurd tales of past events. We're not going to do it because I, for my part, don't really think things happened that way. I think that the miracle is usually more in the telling of the story than in the original facts about which the story came to be told. But we can now see why the story was told that way. We can understand that the sense of wonder, reverence, and awe—the awareness of some "dear freshness" which spoke through the event and gave people a feeling of fresh and glorious beauty and truth—almost inevitably, and at any rate quite naturally, got itself expressed in words and ideas that we today should never think of using.

To put it all very concretely, it was almost inevitable—people being what they are and at that time having the ideas about the world that they had—that when Jesus Christ lived among them, in all his truth and goodness and love and sympathy and understanding, they should have felt forced to tell about him in a way which involved

all sorts of unnatural wonders which compelled people to see his splendor.

We can question, or reject, the way in which they put it all, just as we can question, or reject, the stories in the Old Testament and in other sacred literature about these unnatural wonders. The one thing we must do is to recognize the truth that they were so impressed—we can even say so overwhelmed—by the Man Jesus himself,

and by their growing faith that God was with him and in him—that they used whatever words or ideas they had to try to get this great fact across to other people.

It's the fact that matters, not the words and ideas in which it happens to be stated at a particular time and in a particular place.

Next week: What's the matter with me?

Leaven of The Faith at Work Again

By John Wren-Lewis

IT HAS been customary for a long time now for liberal-minded Christian thinkers and non-Christian philosophers to join in hailing, as one of the real advances achieved by the Enlightenment, the replacement of religious philosophy of the mediaeval type by philosophy of religion, philosophy not subservient to theology but setting out to relate religion to other forms of human experience.

It is not hard to see why this is felt to be an advance: philosophy undoubtedly was often in a strait-jacket in the Middle Ages. Yet this particular way of putting the matter is open to criticism from the Christian point of view, and more conservative Catholic thinkers have not been slow to make the criticism.

If there is any truth in religious belief at all, these critics argue, then it must surely be an error to regard religion as one human activity amongst others. No doubt there are certain specifically "religious" activities which can legitimately be ranked alongside "secular" ones for some purposes of classification, but religion in principle must be all-embracing if it is to be anything.

The great religious truths certainly need to be related to the truths of other fields of human experience, but this must be done on religion's own terms. If it is done in any other terms then it effectively explains religion away, as for example the Marxist philosophy of religion does explicitly.

Now there is truth in both these points of view, and the time is long overdue for a proper reappraisal of this question. It is indeed more or less being forced upon us by the virtual collapse in recent times of the whole notion of constructive philosophy as a discipline in its own right.

It is not mere weakness or perversity which has led either logical analysts or existentialists to abdicate from the task of building intellectual schemes to interpret the whole of reality, as theological critics sometimes imply. It is rather that they have discovered certain inherent limitations in human language and thought which cast grave doubt upon the possibility of building such schemes.

Nothing New

THERE is indeed nothing very new about this doubt. Modern philosophy has only pushed to conclusion work well begun in different ways by Kant, Hume and Karl Marx. Kant in particular showed that the forms of traditional speculative thought were not really derived from the reality of the world at all, but were imposed upon experience by us as we study the world. He assumed they were derived from the innate structure of the mind. Today we can see that they spring rather from the character of the practical concern which dominates our study.

It was this recognition that led many existentialists to denigrate philosophy altogether—for if the intellect cannot be detached from practical "interest," as Kierkegaard called it, must its conclusions not always be biased? Today we can recognize this complete revolt as an exaggeration, thanks, interestingly enough, to the work of the other main school of anti-speculative philosophers, the logical analysts.

They have shown us that the existentialists were misled by still taking the absolute claims of traditional philosophy too seriously. They accepted the claim that philosophy ought to be detached and unbiased, and so reacted excessively to the recognition that it could not be. If the

subservience of philosophy to practice is frankly recognized, on the other hand, it can be seen that it still has an important job to do.

Its task is that of providing the logical articulation of a given practical approach to life. It constructs a system of general ideas which show the terms in which significant questions can be asked and meaningful answers to them sought—a most important enterprise, for human thinking is perhaps more often regarded by the muddled formulation of questions than anything else.

Problems of Science

IN THE field of science itself, as I pointed out in my previous article, no less an authority than Einstein has said that the formulation of a problem is often a more important business than its actual solution.

Nevertheless, philosophical construction must now be acknowledged to be an essentially subordinate enterprise, and to that degree the conservative Catholic thinkers I quoted earlier are right in asserting that the attempt to create a philosophy of religion is implicitly to explain religion away. For what it does is in effect to fit religious ideas into a system of logic derived from some attitude to life quite different from the religious attitude itself.

The practical attitude to life which gives rise to natural science as we understand it today—the attitude which, in other words, is logically articulated in the categories of traditional Greek philosophy which Kant analyzed—is quite different from the practical attitude that goes with religious belief.

The one is essentially utilitarian: for all the Greeks' prowess in the arts, and for all their religious mysticism, the formal structure of the philosophical thinking we have inherited from them was utilitarian through and through.

Its categories—substances, properties, space, time, non-contradiction, etc.—are precisely those we employ when we are concerned with making use of things: and scientific analysis (particularly in the physical sciences where Greek concepts are most useful and with which Kant's analysis was mostly concerned) is always concerned to give us information about how things work—in modern jargon, its theories are operational. Hence the fact that scientific progress in fact results in increasing our power to use things.

Persons and Things

RELIGION, on the other hand, is surely concerned with a very different attitude to

life—we might perhaps describe it as the attitude appropriate to the meeting of persons. It does not ignore the business of using things, but it sees it in the context of the attitude appropriate to the meeting of persons.

Consequently philosophy of the Greek type is radically unsuited to talking about religious matters—or indeed any personal matters at all, or even artistic ones, as Kant was able to show. A philosophy of religion constructed in terms of it will inevitably involve distorting the very nature of religious—or even ordinary human—experience.

What conservative Catholic thinkers usually fail to realize is that the Scholastic philosophy which they mostly support did just that. The liberal is wrong to criticize it for being a religious philosophy, for the simple reason that it was not a religious philosophy.

It was the very thing the Catholic thinkers rightly criticize—a philosophy of religion, fitting religious truths into an essentially alien mechanistic world-view. This is very well brought out in E. L. Mascall's book "Via Media, an Essay in Theological Synthesis", although needless to say that is not the author's intention.

He sets out to present an apologium for Christian orthodoxy as expressed in its classical terms: he seeks to show that the orthodox position provides in its idea of creation, in its doctrine of the persons in the Godhead, in its view of Christ and in its doctrine of man's ultimate destiny, a *via media* between various apparently contradictory views affirmed by other religions or by heresies (including the Protestant heresy of Karl Barth).

His exposition is, as usual, excellent and his scholarship extremely interesting; but most of his readers will be left, I believe, with the feeling that the whole erudite discussion is couched in terms that get nowhere near the realities they are supposed to describe.

Mechanical Logic

GOD tends to be described in terms of substance (it is said that God and Christ are "made of the same stuff" divinity) or else in terms of Absolute Will conceived in purely abstract terms. The whole logic as mechanical—a matter of infusion, interpenetration, ejection, mediation and so on.

Of course, Mascall is not unaware that religion turns on belief in an ultimate reality that is personal, nor of the Christian belief that God is love,

but these things are simply added on to the main structure of his theology: there is no attempt to work out a logic that is really appropriate to them.

The early Fathers of the Church, who first began to wrestle with the problem of translating Christian truth from the largely mythological terms of the Bible into systematic terms, were very well aware of the inadequacy of Greek philosophy for this purpose, although it was the only systematic thought available to them.

That was why they so often resorted to paradox, and some, like Tertullian, were led to denounce the whole philosophic enterprise, rather as our latter-day existentialists have done.

In many of the passages Mascall quotes from the Fathers they can be seen straining language to breaking-point to make it accommodate somehow the truth which lay outside its bounds.

But Mascall, perhaps because of his early mathematical training, hardly seems to recognize this: and there can be no doubt that by the Middle Ages, in which Mascall's sympathies really lie, the philosophy had in fact won out over the religious truth and Christianity had been disembowelled to fit into an essentially geometrical and mechanical world-picture.

That was the real reason why the unity of mediaeval philosophy broke up—not because it was too subservient to religion, but because it could not do justice to religion. The liberal or secular critics who are obsessed with the value of this break-up for the progress of human thought generally often fail to do justice to the fact that it was religious energy which mainly brought it about: the gains in the fields of art, science and social thought were incidental in actual fact.

Kant, who first gave explicit formulation to the limited nature of traditional philosophical categories, saw his task as a necessary destruction of so-called "knowledge" to make room for faith. Rather like the existentialists, however, he failed to take his own critique seriously enough.

He still thought that systematic philosophy must employ the traditional categories, and so concluded that the realm of faith (the realm of things-in-themselves, of persons, of moral decisions, of God, freedom and immortality) must lie outside systematic "knowledge" altogether.

Growth and Harmony

IT WAS left to Hegel to show that in fact a completely new type of philosophy could be articulated, a philosophy which really expressed

the fact of life, of growth, of functional harmony. And in working this out Hegel too was motivated by a desire to find more adequate ways of expressing religious truth.

The paradoxes in the great Christian formulations irritated him, as his early theological writings show, and like the grit in the oyster they produced the pearl of a new and far more flexible philosophy.

This was a tremendous achievement, to which we should not allow ourselves to be blinded by recent criticisms directed at Hegel. In the realm of science itself, there is reason to believe that the transition from the physical sciences to the biological ones had to wait upon the articulation of this new organic philosophy. But for all that, it is necessary to acknowledge that it was still not a religious philosophy.

As Kierkegaard recognized very early on, it was an expression of a practical approach to life which lies as it were midway between the purely utilitarian and the fully personal — namely, the artistic approach.

Its categories, as Hegel himself realized full well, are the categories appropriate to both the creation and appreciation of works of art—harmony, the dependence of parts upon wholes, growth through mutual modification in the service of an overall purpose, and so on.

Another Type

BUT personal life is not art, nor is religion an aesthetic experience. What Hegel produced was another type of philosophy of religion. Insofar as this provided more flexible terms for describing experience it was an advance on the older style of religious language, but insofar as men tended to absolutize the new philosophy, as they inevitably did, it provided a new strait-jacket almost as formidable as the mediaeval one.

Just how formidable it could be, in the sense of distorting the truths of religion and of really human life, is very well demonstrated by Marx's use of Hegel's principle to produce a system which is the quintessence of anti-human atheism.

Kierkegaard foresaw this, but his was a voice crying in the wilderness: for the most part, 19th-century religious thinkers triumphantly re-interpreted Christianity to make it fit in with one form or another of organic philosophy, and again disembowelled it in the process.

For essential human life involves something more than cooperative harmony, as I was at pains to emphasize in my last article, and God cannot

really be described adequately as the Absolute Experiencing Mind in which all our finite minds combine organically: a "religion" stated in these terms only serves to consecrate the totalitarian absorption of the individual in the collective of Church or state.

It is only in our own day that the protest lodged by Kierkegaard against the absolutizing or organic philosophy has been taken up on any wide scale. I do believe we can see signs now,

however, that the leaven of Christianity is again at work in European thought.

Organic thinking does not appear to be going to persist for a thousand years or more as the mechanical thought-forms of pre-Renaissance times did: it is already being broken up, as I suggested last time, and I shall try to show in my next article that we appear to be observing the emergence of new philosophical forms which are genuinely religious as no older thought-forms have ever been.

RABBI REFUSES TO APOLOGIZE

★ A Virginia rabbi who has caused a heated political controversy by denouncing Sen. Harry F. Byrd for leading the state's "massive resistance" to racial integration has refused demands that he apologize to the senator.

Rabbi Emmet A. Frank of Temple Beth El, Alexandria, instead renewed his charge that the Senator, whose political organization has dominated Virginia's government for 30 years, is acting contrary to moral law.

"I have no desire to enter the political arena," said Rabbi Frank, "but since when is any arena of life divorced from Divine guidance?"

"Where there is no leadership, the people stumble," said the Rabbi, "and where there is improper leadership, they fall."

The Rabbi's action in criticizing Senator Byrd by name in a Yom Kippur sermon has drawn bitter protests from segregationists in the area.

The fact that Alexandria Mayor Milton S. Bendheim is president of the synagogue's board of trustees has made the issue a political as well as well as religious one.

Eleven clergymen of Alexandria immediately backed Rabbi Frank in a statement. It declared that "one of the strongest convictions held jointly by Christians and Jews is that reli-

gion divorced from daily life is meaningless ceremony. Church and temple, minister and rabbi, must endeavor to speak to the deepest needs of people in their personal lives and in their community relationships."

There were three Episcopal clergymen who signed the statement.

Meanwhile in Washington, Rabbi Balfour Brickner of Temple Sinai assailed the "insidious attempt" which he said is being made in Virginia "to silence a man's conscience on the ground that such utterances will harm Jewish-Christian relationships. I believe rather that such forthright courage will strengthen Jewish-Christian relationships because in the area of racial equality, Judaism and Christianity speak with a single voice."

Although this is the first such incident to involve a Jewish congregation, attacks on religious groups by segregationists are becoming increasingly frequent and outspoken in northern Virginia.

A year ago, when this city's delegate to the state legislature, James M. Thomson, was opposed for re-election by a fellow vestryman of St. Paul's Episcopal Church, Albert Smoot, a major issue in the campaign became the resolution decrying racial prejudice which Smoot, a deputy from Virginia, sponsored at the 1955 General Convention. Mr. Thomson won the election

after making some exceedingly bitter attacks against the Protestant clergy in general, and the Episcopal clergy in particular.

QUAKERS URGE CHINA RECOGNITION

★ Admission of the People's Republic of China to the United Nations as a preliminary step toward lessening world tension was urged by a Quaker group. In a message to President Eisenhower, the Friends peace committee voted at its annual meeting to ask the chief executive to make every effort to "begin a review of United States policy toward China" while striving toward "a ceasefire in the Quemoy and Matsu Islands."

If the use of force is to be prevented, the Quakers said, "it is necessary to accept the idea of changes in arrangements that have become unsatisfactory. Therefore we believe that review of U. S. policy toward China is urgently needed."

"We believe that the People's Republic of China is a fact," they declared "—a fact whose form and expression are not likely to be changed by external pressure. We believe that the United States should accept the People's Republic as the government in fact controlling the mainland and should begin to deal with the country in a realistic way at the diplomatic level."

Clergy Act Promptly in Riot Situation in Texarkana

★ Texarkana, which calls itself U.S.A. because it is in both Texas and Arkansas, had a blow struck at its community pride when hoodlums rioted and destroyed property, defied the law and endangered the lives of innocent people.

Local newspapers blamed it on teen-age delinquency. However most of the damage was done to cars owned and occupied by Negroes so that the tense race situation was a major factor. Rocks and bricks were hurled at windows and windshields and several were cut by broken glass or knives.

The violence took place on a Thursday prior to a football game the next day between schools representing Texas and Arkansas, both members of the Texas Interscholastic League, and there had been mob action in connection with rallies in 1956 and again last year. This year officials of both schools had solicited the support of the press, Parent-Teacher Associations and other groups well in advance to prevent a recurrence. The Texas school cancelled its rally and also appealed to parents to keep their teenagers at home.

Ministers Act

Before the kickoff of the game a group of ministers, led by the Rev. Thomas H. Carson, rector of St. James, diocese of Dallas, made an appeal over the loud speaker system appealing to citizens to reimburse victims

who suffer either material or physical loss due to the violence. The broadcast follows:

— Quote —

We believe that we speak what is on the mind and heart of every Christian — Catholic and Protestant — and of every Jew, when we say that the incident that happened last night is contrary to every religious principle and to every decent and traditional practice of American citizenship.

We do not believe that the vast majority of high school students of Texarkana, U. S. A. were responsible for this incident. We do not believe that this incident resulted from any deliberate racial provocation between the good white citizens and the good colored citizens of our community. We believe that the entire affair was the result of the unhealthy and dangerous emotional tensions which exist throughout the world today, and which regrettably have been heightened in our part of the country.

It is our hope that such incidents as occurred last night in Texarkana will cease and never be repeated. We call upon the citizens of this community through their duly elected city

and school officials to take such steps as may be necessary to avoid such incidents in the future and to preserve law and order at all times in Texarkana for all our citizens of all ages and of all races. We can only have this as we the citizens, in the churches, schools and entire community — especially parents — work toward this end. We believe we can have this kind of Texarkana by concerted action.

This is our statement. And now for our appeal. We believe that the entire community will



MONEY
for
CHURCH or CHARITY

GOTTSCHALK'S METAL SPONGES

METAL SPONGE
SALES CORP.
3650 No. 10th St.
Philadelphia 40, Pa.
DEPT. 14

These famous household aids sell on sight for benefit of your organization. Gottschalk's Sponges are preferred for tough cleaning and scouring jobs, coast to coast. They save time, are harmless to hands, won't scratch polished surfaces. Special bronze and stainless steel types. Send for free sample and details of liberal cooperative plan.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handbook. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75
No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P. O. Box 221, Larchmont, N. Y.

For the first time a book is written on the human family which tells its message in terms of the everyday magic that transmutes family life into the "many splendor'd thing" people hope to find.

THE CHRISTIAN FAMILY

By Thomas V. Barrett

Contents: THE PRESENT SITUATION—ELEMENTS OF RECONSTRUCTION—THE RECOVERY OF FAITH—LOVE AND SEX—THE CHILDREN—THE LIFE OF THE CHRISTIAN FAMILY—FAMILY, CHURCH, AND GOD. \$2.50

MOREHOUSE - GORHAM CO.

14 E. 41st Street, New York 17, N. Y. 29 E. Madison Street, Chicago 2, Ill.
261 Golden Gate Avenue, San Francisco 2, Calif.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1958
Over One Hundred Years



COX SONS & VINING, Inc.
131 East 22nd Street, New York 10, N.Y.

want to share with us a sense of guilt and contrition for what happened last night. We ask that a voluntary offering be taken at this time, to which those who are not here tonight may contribute tomorrow, to a fund to be administered by the Community Chest to reimburse anyone, white or colored, who incurred medical expense or damage to their cars in the violence Thursday night. No compensation will be made to anyone until it has been investigated and verified as a just claim by Community Chest agencies.

No large sum is needed, and only small contributions are requested. Any surplus remaining will go to the Texarkana Community Chest for use as it may determine to meet a need in our community.

The signers of this statement and appeal speak only for themselves, but they believe that the other ministers of this city as well as all right-thinking citizens would have subscribed to this statement and appeal had time permitted this to have been done.

Thank you for your attention, and may God bless you and us as we labor for a better Texarkana.

— End Quote —

Besides Carson, the statement was signed by ministers representing Baptist, Roman Catholic, Presbyterian and Methodist Churches and by an officer of the Community Chest.

Convention Bits

★ Limited intercommunion with the Church of South India was approved by the House of Bishop, with action still to be taken in Deputies. More on this next week after Deputies discuss it.

★ It was a foregone conclusion that Canon Wedel would again be President of Deputies. He was elected unanimously. He was first elected at Boston in 1952 and was reelected three years ago at the Honolulu Convention.

★ Add to the Budget story found elsewhere that the Newark delegation also is for a lower budget than the one proposed by the National Council. They advocate cuts, which they spell out, that would bring the total to \$7,600,000 against the proposed \$9-million.

★ A lot of Deputies and a few Bishops were not in their seats the afternoons of October 8 & 9. Most of them were pulling for the Braves but one fan—a Bishop—said he did not understand the “they’re rich” crack at the Yanks with all this big money talk going on at Convention.

★ ‘Tis said that the budget committee may modify the \$9-million proposal and offer an increase of 10% annually during the next three years. “Over Bishop Sherrill’s dead body,” commented a lay Deputy who refused to give his name.

★ Bishop Burroughs of Ohio was elected vice chairman of the House of Bishops, succeeding the late Bishop Block who died of a heart attack just a few days before he was to have left for Miami Beach.

Are You Taking Full Advantage of the Unique Services Provided by the CHURCH PENSION FUND?



- Insurance protection that is especially designed for Episcopal Church properties.
- Savings of up to 20% below Board rates.
- Quarterly premium payments without interest.
- Sound valuations and engineering service.

Offering complete facilities for all types of fire and casualty insurance at savings to your church and profits to the Pension Fund, we insure Church and Clergymen’s property in all 48 States.

the **CHURCH** FIRE INSURANCE CORP.
AGENCY CORP.

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIGIOUS SUPPLIES

Church Furniture • Altar Brass • Communion Sets
Embroideries • Hangings
CATALOG ON REQUEST
WRITE—DEPT. 41

National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

NOLDE WANTS CHINA IN UNITED NATIONS

★ The Rev. Frederick Nolde, director of international affairs of the National Council of Churches, told 1,500 church women in Toronto, that "international agreements on some of the world's most pressing problems cannot move forward very far without including representatives of whatever government is in power on the mainland of China. This is now the People's Republic of China."

He stressed that progress on the inspection and control for the ending of nuclear testing and for disarmament among all countries also is "dependent upon the participation by representatives of the People's Republic."

CLEAN-UP CAMPAIGN STARTED BY CHURCH

★ The Hampden area of Baltimore may become the cleanest part of the city as a result of a clean-up campaign started by St. Mary's Church. When the rector, the Rev. George F. Packard, was on a vacation in the west he noticed the success of litter bug campaigns in small towns. He also noticed that Hampden lacked trash cans and that the area was really dirty. He ran a piece in his bulletin and also gave a talk, asking the 450 parishioners to take part in cleaning things up. Ninety-five percent responded.

Packard also distributed 500 colored posters to all business places in the area which read, "Don't Be a Litter Bug"; "Keep Hampden Clean." He also wrote the bureau of sanitation for more trash cans. "Towns kept

clean of litter are towns best in other ways," said Packard, adding that it was one way a church could serve its community.

DEDICATE MEMORIAL PARISH HOUSE

★ A series of services commence on October 20th marking the dedication of the chapel of Immanuel Church, Alexandria, Virginia, which is a memorial to the late Dean Zabriskie of the Virginia Seminary. A remodelled parish house and a new rectory will also be dedicated.

Taking part will be Bishop Goodwin, Bishop Gibson, the Rev. William T. Health, rector, Mrs. Harold Kelleran, director of religious education of the diocese of Washington, and several leading lay people of the parish.

The parish was started in 1941 when Dean Zabriskie called a meeting of Episcopal families that live near the seminary. Its members still worship in the

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Middav Ser 12:30, EP 5:05; Sat HC 8, EP, 1:30; *ID, HC, 12; C Fri. 4:20 and by app.

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP, HC Ser. 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ea. Sat.; Prayer & Study 1:05 ex. Sat. EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8; C Sat 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish). EP 5, Thurs., Sat. HC, 9:30; EP, 5.

ST CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30

seminary chapel with a membership now of more than 500 communicants which required the construction of the new chapel.

CAMPAIGN AGAINST PROPOSED LAW

★ A giant scroll containing a pledge with room for signatures of more than 2,000 Protestant clergy was started in Los Angeles on a state-wide tour in protest against a proposed law which will remove tax exemptions for non-profit schools.

It was signed by 16 ministers at a meeting called by the Rev. Kenneth W. Cary of Pacific Palisades who is chairman of a committee working against the proposed legislation.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 50¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES — CHOIR 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.

14 W. 40th St., New York 18, N. Y.

TEL. CH 4-3306

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.S.T. This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2245 Front St. San Diego 1, Calif.

ALTAR GUILDS

LINENS BY THE YARD

Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.

FREE SAMPLES

Mary Fawcett Company

Box 325 W, MARBLEHEAD, MASS.

Schools of the Church

Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to
THE REV. ROGER A. WALKER, JR., M.A.,
Headmaster

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Byrn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

St. John's Military Academy

A preparatory school with a "Way of Life" - to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fire proof barracks. Established 1884. For catalogue write: Director of Admissions, St. John's Military Academy, Box W, Delafield, Wisconsin

HOLDERNESS

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

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes - Individual Attention - Home Atmosphere - Thorough preparation for leading secondary schools - Athletics including Riflery and Riding.

Summer School-Camp Combination

June 21 - July 31
MARVIN W. HORSTMAN, Headmaster

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.



FOUNDED 1835

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

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster

757 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals 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

DEVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12.

For information address Box "A".

MORISON BRIGHAM, M.A., Headmaster.

The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

STUART HALL

VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress
Box W Staunton, Virginia

THE SEWANEE MILITARY ACADEMY

A division of the University of the South. An Episcopal School. A College Prep School. ROTC Honor School. On a College Campus. Benwood Scholarships. On a Mountain Top. Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

COLLEGE PREPARATORY
GRADES: FIVE TO TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding
School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates. Apply: Director of Nursing

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address:

SISTER RACHIEL, Prin., O.S.H.
Box W, Versailles, Ky.

The Bishop's School

LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART - MUSIC - DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool. Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress

A L B S
 Irish Linen
 \$15.
 Dacron/Cotton
 \$15.

CLERGY CASSOCKS

Wash-N-Wear
Dacron/Cotton
 65% Dacron..35% Cotton
\$19.

Ideal Cassock for travel, Church Wear or Casual Wear....Easy-to-Wash!
 Exceptionally light in weight. Unlined. Very durable. Convince yourself before you wear....order on approval today!

Poplin Utility Cassock
 FINEST COMBED SANFORIZED POPLIN. Half Lined Back Cuffed Sleeves. Reinforced Collar. Pleated Back. Slit Side Seams.
\$15.00

Magic Crepe Cassock
 The Perfect Lightweight Long Wearing Fabric. Yarn Dyed. Resistant to Sun Fading. Guaranteed Fast Color. Unlined Pleated Back. Cuffed Sleeves.
\$17.50

Rayon Gabardine Cassock
 Tailored like A \$100 Cassock, with these special features. Half Lined. Sleeves fully lined. 3 Pleat Back. Two Pockets. Cuffed Sleeves. Reinforced Collar. Full Cut for Comfortable Wear.
\$25.00

All Sizes: 38 To 48
 Reg — Short — Long

CLERGY CLOAKS

Warm Cover-Alls For Church And Outdoors

100% ALL WOOL MELTON
 Specify height, weight and neck size
 SIZES: SMALL — MEDIUM — LARGE
Only \$45.00

We will pay postage if Payment Is Sent with Your Order.....
 FREE 10 day Approval Basis.

**HOPKINS CO., P. O. Box 410,
 Freeport, N. Y.**

**LOWEST PRICED
 QUALITY VESTMENTS
 HOPKINS CO.**

FREEPORT, N. Y.

BLACK or WHITE
 CLERICAL
 Wash'n wear

**Dacron & Cotton
 SHIRTS**

Neckband
 Fly Front
 Pocket
 French Cuffs
 Full Cut
 No Ironing Required
 Wash, Hang - Dry
 Wear Tomorrow
 Sizes 14½ to 17½
 All Sleeve Lengths

\$7.50 Each

3 for \$22.

Black Broadcloth Shirts

All Above Features — Except Wash'n Wear

3 for \$13.50

BIRETTAS

Carefully made! Leather Sweatband
 Regular Black Poplin

\$ 9.00

Henrietta Silk & Wool

\$10.50

Collapsible or Regular Type

COLLARS

Your Choice Any
 Size or Style....

\$6. doz

minimum order
 1/2 dozen

BLACK OFFICE COATS

Mohair, Cotton Office Coats **\$12.00**

Wool & Rayon **10.00**

Cotton Poplin **7.00**

BLACK TROUSERS

Rayon Gabardine **\$ 7.50**

All Wool Tropical **13.00**

All Wool Serge **14.00**

Part Wool Gabardine **9.50**

Part Wool Tropical **9.00**

**DELUXE
 SHIRT FRONT**

Military collar style.
 Elastic shoulder straps.
 Adjustable elastic at waist.
 No center pleat.
 Twenty inch length.

\$6.00

**PLAIN NECK
 SHIRT FRONT**

Designed to show entire collar.
 Collar band goes underneath clerical collar.
 Center pleat. Silk tie strings.
 Twenty inch length.

\$4.00

**MILITARY COLLAR
 SHIRT FRONT**

Standard style.
 Silk tie strings.
 Center pleat.
 Twenty inch length.
 Tailor-engineered for smooth fit.

\$5.00

V E S T E E

Simulates full clerical vest.
 Military collar snaps together in back.
 Excellent fit in front and adjustable back.
 Adjustable elastic at waist.

\$10.00

**ROUND NECK SURPLICE
 KNEE LENGTH**

Irish Linen **\$15.00**

Dacron/Cotton **\$15.00**

BLACK SUITS for CLERGY

Dacron/Wool Ltwt. Tropical **\$55.00**

All Wool Tropical **45.00**

All Wool 2 Ply Worsted **45.00**

Gabardine

All Wool Herringbone **49.50**

All Wool Serge **49.50**

Please Send

Name -----
 Address -----
 City -----
 Zone ----- State -----

