

The **WITNESS**

OCTOBER 23, 1958

10¢



“OUR WOMEN—GOD BLESS THEM!”

SO DECLARED the Commission on Program and Budget in its report to General Convention. Whether these two were at Miami Beach or not we do not know. In any case you can find out who they are by reading the box on page six under this same heading—also a few thoughts on the subject of women

Epistle From Miami by Tom Barrett

SERVICES

In Leading Churches

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The WITNESS

For Christ and His Church

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11:00 Service.
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11:30 to 1 p.m.

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In Leading Churches

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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.

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Story of the Week

The Largest Budget in History Approved by Convention

★ The sum of \$26,876,500 is the total budget approved by both Houses of General Convention for the next three years. The budget for 1959 calls for \$8,060,300; the following year, \$8,996,400, which includes a half million for capital needs; and in 1961 the figure is \$9,819,800 which includes a million for capital needs. The amount is about 28% greater than the budget for the triennium which ends December 31, 1958.

Most of the money will come from quotas assigned to dioceses, with over \$7-million to be raised next year; over \$8-million in 1960 and close to \$9-million in 1961. The rest is excepted from women, income from trust funds and miscellaneous income.

When the budget was presented first in the House of Deputies there were many amendments to the series of nine resolutions offered by the budget and program committee, which had previously presented the budget to a joint session of the three Houses that make up Convention. The Rev. Gardiner M. Day, deputy from Mass., then moved that all of the amendments be tabled. This carried by an overwhelming vote, after which each of the resolutions were moved and seconded, with all nine of them being passed in about four minutes.

Bishop Wright of East Carolina presented the budget at the joint session as chairman of the commission, and received a

standing ovation when he had finished. His address, in effect, answered those who were opposed to a constantly expanding budget and have asked that the National Council take a closer and more critical look at its expenditures (Witness, 10/16).

He declared that "the question before the people of the Episcopal Church, is whether we will meet the opportunities of the day" in the light of "the vast increase of population at home, the need of many countries around the world," and



DEPUTY DAY moved to have all amendments laid on the table. With him here is Deputy Morehouse of New York

whether "we will use for a holy purpose our share as a Church in the greatest wealth of any nation in history, or whether we will draw back."

In describing the new responsibilities of the Church Bishop Wright hailed the admission of the missionary districts of Arizona and North Texas to full status as dioceses of the Church.

Bishop Wright stressed opportunities facing the Church in such fields as education, those involving racial and minority groups, the challenge of town-country and urban work and the challenge of overseas areas in these days of revolutionary changes.

Proposed Magazine

The proposed mass-circulation magazine, proposed by the promotion department and the Council, the commission said, "requires further study and intensive testing." The resolution dealing with this matter asks the Presiding Bishop to appoint a board of Church members, skilled in the communica-

THE EPISTLE

Which is found on page eight was written at Miami Beach on October 10th. Those who have read the Witness for a period will recognize Thomas of Lexington as the Rev. Thomas B. Barrett, the rector of R. E. Lee Memorial Church, author of the Entwhistle articles that originally appeared here, and more recently the author of *The Christian Family*, published by Morehouse-Gorham.

tions field, to direct the work of a new unit at national headquarters of magazine study. The commission stated: "With the present assets of Forth and the new appropriation recommended (1959, \$31,000; 1960, \$46,800; 1961, \$54,800), we believe it will be possible to develop a new, attractive and readable magazine with wide appeal, to test its readership, and to develop sound methods of reaching every family in the Church. Then we shall have the essential data to show the kind of magazine needed and the means whereby to achieve it."

The new budget provides \$15,000 for the salary of an executive assistant to share responsibility for administration with the Presiding Bishop.

The Increases

Here are some of the increases from the present 1958 figures to the top figures for 1961:

DEPARTMENTS	1958	1961
Home Dept.	\$1,771,600	\$2,344,200
Overseas Dept.	2,596,000	3,381,300
Education	439,600	507,200
Social Relations	117,100	201,700
Promotion	425,500	506,600
Finance	172,900	187,300
Women's Work	115,900	95,900
Laymen's Work	42,100	42,300
Administration	192,400	272,500
Supt. Division	284,600	288,900
Equipment	237,900	286,400
World Relief	400,000	400,000
Coop. Agencies	140,300	145,000
Miscellaneous	114,100	160,500
Capital Needs		1,000,000
	\$7,050,000	\$9,819,800

ures. "Until further development has taken place within the life, worship, and Church order of the CSI", the committee stated, "and its own acknowledged interim period has passed, the question of full intercommunion is not raised. Yet it is through a relation that has its beginning in limited intercommunion, establishing now the fullest possible fellowship with the CSI which is consistent with Anglican principles, that the Churches may gradually grow into that closer unity which, as the last Lambeth Conference put it 'there shall be full communion between the Church of South India and the Churches of the Anglican communion.'"

The Church of South India, a union of Anglicans, Presbyterians, Methodists and Congregationalists, came into being in 1947. Negotiations which led to its formation were started in 1919 under the inspiration of Bishop Azariah of Dornakal, who called together pastors and lay people of these Churches.

Houses Approve Intercommunion With Church of South India

★ Limited intercommunion with the Church of South India has been approved by General Convention. Action was taken by the House of Bishops on the second day but it was not until October 14th that Deputies approved their resolutions.

There was a considerable amount of fireworks in Deputies, as had been expected. But after a lengthy debate the action of the Bishops was approved by a vote of about four to one.

The action means that bishops, priests and deacons ordained by that Church are recognized by the Episcopal Church "as true bishops, priests and deacons."

Bishops and priests of the CSI may be invited to celebrate Holy Communion in Episcopal churches with permission of the bishop of the diocese where the service takes place; bishops, priests and deacons may be in-

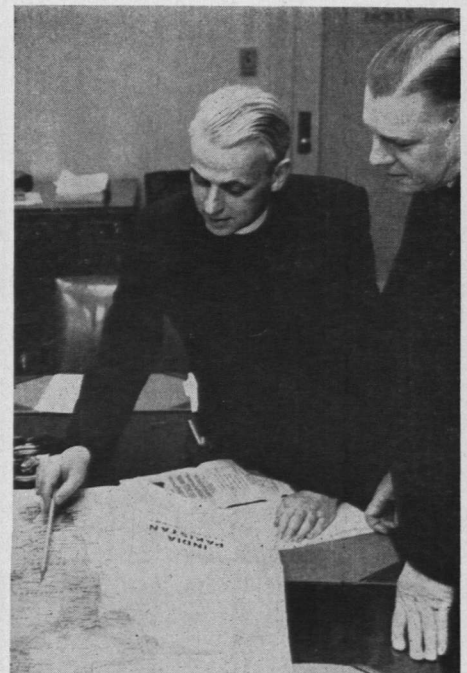
vited to preach, also with the permission of our bishop.

Bishops here may grant permission for clergy of the CSI to officiate in their dioceses for a stated period of time, subject to the canons of the Episcopal Church. Also an American bishop may on occasion authorize the celebration of the liturgy of the CSI by the bishop or priest of that Church.

The action also provides that clergy of the Episcopal Church, visiting in India, may accept the invitation of the CSI to celebrate and preach.

Finally, communicant members of both Churches may receive Holy Communion administered by bishops or priests of either Church.

As was stated earlier this year in a report of the theological committee to the commission on ecumenical relations (Witness 2/27), the resolutions are necessarily interim meas-



THE NEW PRESIDING BISHOP studies map of India with the Rev. John Butler of Princeton following their visit there

The conference issued a "declaration of intention" which was consummated by organic union after years of negotiations.

There was opposition at Miami Beach, notably from members of the American Church Union which has cam-

paigned vigorously against any recognition of the CSI. However most of those attending Convention agreed with Bishop Sherrill who said after the action, "It's a step forward and will further the cause of Christian unity."

tribution to Church unity.

Bishop Sherrill also received a purse of \$45,000 and Mrs. Sherrill a necklace.

POPULATION BOMB A DANGER

★ International control of disease is creating "the dangerous challenge of the population explosion," delegates to the General Council of the United Church of Canada were told!

Richard M. Fagley of New York, executive secretary of the commission of the Churches on international affairs, said the "population bomb" was as great a problem as the atomic bomb.

Through the application of medical science to public health programs, he said, the ancient and tragic balance of high birth rates and high death rates was being upset by a rapid decline in the mortality rate.

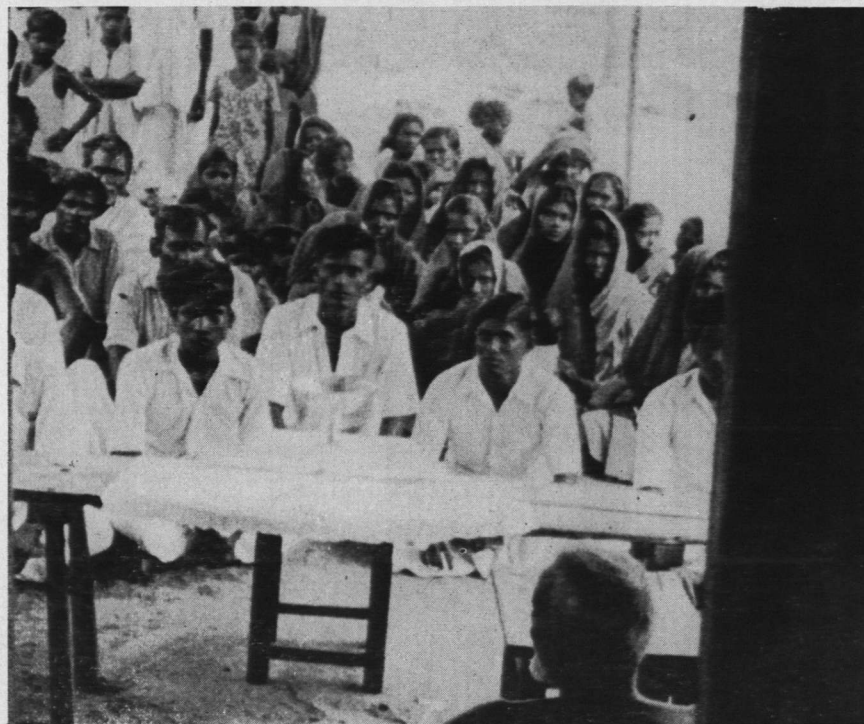
Fagley urged a balanced program for the development of underprivileged nations, in which the population explosion was being felt to the greater degree.

The world total of international assistance in 1956-57 was four billion dollars, or only half of one per cent of world income, he said. "It is hardly an amount to describe in terms of sacrifice," he added.

Only prompt, patient and step-by-step progress would produce a trustworthy disarmament which would ease heavy economic burdens and the heavier burdens of fear, he declared.

HUDDLESTON GOES TO LONDON

★ Trevor Huddleston of the Community of the Resurrection, Church of England, has been transferred from the house of the order at Mirfield to be the prior of the house of the community in London. Before going to Mirfield he was stationed in South Africa and was in frequent trouble with the government.



COMMUNICANTS OF THE CSI are shown here waiting in the hot sun for the Holy Communion service to end in the church so that a second Celebration may be had outdoors

MISSIONARY BISHOPS ARE ELECTED

★ Two new bishops for missionary districts were elected by the House of Bishops on October 15th. Elected suffragan for the Philippines was the Rev. Benito C. Cabanban, who has been in charge of the Good Shepherd, Calarian, Zamboanga City, since 1954. He graduated from St. Andrew's Seminary in 1948. He is married with eight children. He is the first native of the Philippines to be elected bishop.

Elected Bishop for Central Brazil was the Rev. Edmund K. Sherrill, whose middle name is the same as his father's, Knox. He has been the rector of Holy

Trinity, Sao Paulo, since 1954. He graduated from Yale in 1947 and the Episcopal Theological School in 1951. He was assistant at Christ Church, Cambridge, for a couple of years before going to Brazil.

BISHOP SHERRILL IS HONORED

★ The dinner in honor of the retiring Presiding Bishop and Mrs. Sherrill, on the evening of October 14th, brought forth the announcement that an anonymous donor had given \$100,000 to the Interchurch Center in New York for the construction of the main lobby. It is to be named the Bishop Sherrill Lobby in recognition of his con-

Problems of Minorities Discussed By Negro Church Leaders

by Kenneth Hughes

Rector of St. Bartholomew's,
Cambridge, Mass.

★ The thirteenth triennial conference of Episcopal Church Workers met at St. Agnes church, Miami, October 1-3 with Rev. Thomas Logan of Philadelphia, the director, presiding. This organization dates back to the time when churchmen of color were excluded from the Church's official assemblies. Since then, the "de jure" situation has changed. Negroes now participate in all diocesan conventions and, to some extent, national. But this has not changed the "de facto" exclusion of the Negro within the Christian body, especially in that area where it most matters,—the parochial. It remains largely the same. Witness the 100% segregated (on either side) congregations in mixed communities. Such a situation, with consequent lack of communication, is pregnant with problems. We meet triennially, preceding General Convention, to discuss them and to find ways and means to alleviate them.

This conference is not representative of all churchmen of color. Some feel that, with token integration, it has lost its reason for being. Others point to the "de facto" situation evident in that peculiar American phenomenon to be witnessed every Sunday morning at eleven o'clock when segregation reaches its zenith, and under Church auspices. We abjure the prevalent tendency, among both Negro and white, to deny the existence of this problem by pointing to what they call "progress." Since the situation leaves so much to be desired, we who daily face this problem are

minded to keep it ever before the whole Church.

The theme of the conference was: "The Responsibility of Minority Groups in an Integrated Church and State." Delegates came from north, south, the mid-west and Cuba representing about thirty dioceses. By its theme the conference assumed the inevitability of integration and proceeded to inquire as to what responsible steps we could and should take to hasten its coming. We look for no easy solution. The price of long neglect and past pusillanimity is high. We pooled our experiences, good and bad, made many discoveries, and some plans.

The Rev. Tollie L. Caution of the National Council's department of Racial Minorities reported that even some bishops of the Church had not so much as heard of "Guiding Principles"—the Church's official pronouncement on racial policy. He said that the official listing of Negro communicants had decreased 10,000 in the past ten years. Many of these he attributed to absorption into "white" congregations where no racial statistics are kept. As to the rest: college chaplains reported how their campus efforts are thwarted by the racial pattern. Converts to the Church in college, on returning to their own communities, often find only a "white" church into which they are not welcome. In such a situation some stalwart churchmen pass the next block local church and drive as far as eighty miles to find a welcome in a Negro parish. Others drift to other communions.

In such communities the "trouble" is often not with the

"OUR WOMEN"

★ The two on the cover are Leila Anderson of the National Council of Churches staff, and Helen Turnbull, formerly head of Windham House and now on the staff of the World Council of Churches—both outstanding Episcopal women. They undoubtedly contributed generously to the record-breaking \$3,869,985 United Thank Offering which was presented by the women of the Church at Miami Beach. Soon after the amount was announced the House of Deputies voted overwhelmingly to keep "Our Women—God Bless Them!" second-class citizens by denying them the right to serve as Deputies. This is the fourth straight General Convention where resolutions to allow women to be Deputies have ended with the simple statement: "The resolution was lost." Rumor has it that some of the more militant sisters are planning a "No taxation without representation" movement which, if it materializes, could make the UTO three years hence something less than \$3,869,985.

rectors but with powerful laymen who threaten economic boycott or dismissal if the status quo is tampered with. Many of these powerful laymen belong to the white citizens councils dedicated to preserve segregation. Many delegates reported the absolute break down of all communication between the races. Others reported outwardly cordial relations. There is even occasional worshipping together but with the firm knowledge of the resumption of the strict separateness immediately after. Worship of God results in nothing. In those northern parishes which have been "integrated," there is usually a wholesale transfer of whites to neighboring parishes leaving

(Continued on Page Fifteen)

EDITORIALS

The Use of Goodness

PEOPLE generally feel that it is a fine thing to have high ideals, provided one knows where not to apply them. If one always defers to one's competitors, one ends up with many friends perhaps, but no income. If one devotes his life to benefiting his fellowmen, one is first distressed and then disillusioned by their ingratitude. Before too long we are more than ready to hear the freely-offered advice: "You must not aim so high".

Where have we gotten this idea of a morality too lofty to be practicable, too good to work? Morality was supposed to be the operating rules for the human organism; the better the morals, the better the organism ought to work. The trouble seems to be, that we are trying to apply morality where it is inapplicable. In a situation where two men are competing for one job, or two dogs for one bone, what rules can apply but the rules of war? Either you fight or retire from the competition. And we cannot see that it makes a difference whether two nations are competing for one piece of territory, two instructors for one professorship, two advertising agencies for one account, or two clergy for one bishopric; it is just that the means of the warfare are different.

The only thing then that makes morality possible is a realm where competition is unnecessary. When one comes to consciousness of these questions for the first time, one already has a more or less assured status in society and income; as college seniors are offered jobs more or less automatically. No doubt the very existence of that status—say, the favored position of Anglo-Saxons in America—itself comes from some original historic crime, whose guilt one shares, because one shares the booty. Perhaps one can reduce that inherited guilt; but at any rate one can try not to compound it by committing more acts of violence. And this is sometimes possible. Because it is not only true that "everybody can do something better than anybody else"; everybody has something that only he can do at all. The only honest thing then is to do that job and hope that one will be paid for it.

Civilization

AND sometimes it happens that an honest and reflecting man can in fact make a living; this is what we call civilization. It was civilization that granted a long life to the nuisance Socrates and even a short life to Jesus. And civilization is a gift of the gods; we can and must work for it; but we have no guarantee that our labors will succeed; and sometimes, as in Nazi Germany, one scarcely knows along what lines to labor. In such cases the man who is both reflective and honest can only retire to his honesty, resigning himself to the probability that sooner or later it will result in his death.

"But how is civilization to be preserved if all the honest men get themselves killed off?" Remarkably, this seems to be the only way that civilization is preserved. Homer's Achilles is the type of the unreflective man: he has all the animal virtues, he is brave, honorable, has a sense of duty; but he is wholly competitive. Homer's original hearers seem to have found Achilles the ideal hero; some later ages have preferred Hector, the doomed man who still goes down fighting. A civilization based on the virtues of Achilles will sooner or later become successful, rich, proud, cruel and corrupt; like the mainstream of later Greek civilization. But there is another element in Greece that sees its hero in Sophocles' Oedipus, who through terrible sufferings achieves immortality for himself and prosperity for his people.

Apparently one can reach this point without Christianity; the honest man must hold himself ready to suffer, but wisdom comes chiefly, or only, through suffering. It is true that not many pagans actually do reach this point; but then neither do many Christians. Certainly people who agree so far as this can work together, as we saw in the concentration camps; perhaps only such people can be counted on to work together under all circumstances. But if you can go no farther than this, you are apt to end up too grim to be fully human; this is the trouble with the Stoics, who advise you not to get too attached

to your children, so that you will not be too disturbed by their death.

One must of course be on one's guard against false consolations; a philosopher once told us he had never doubted the truth of immortality until he read Socrates' proofs of it. But when all allowances have been made, the honest saints seem to testify that suffering leads not only to new life for the world at large, but also in some quite inexplicable way for oneself. How this can be we have not the foggiest notion. But happiness is hard to counterfeit, and when the genuine article appears one must try and find some explanation.

What Is Required

IN ANY case, what is required of us is mostly a certain understanding and gentleness: understanding to find out what things in our world are actually like, and gentleness to treat them according to their nature. The human virtues are not hothouse plants or artificial hybrids, but neither are they roadside weeds; they can live only in their proper environment: and our model should be the grower of native orchids or the keeper at the Zoo. We need the quietness and patience to learn the language of marble and the other languages of the past, and the imagination to reproduce its meaning in ourselves. We need the wisdom to find out the things which really make for our own happiness, and the single-mindedness to seek them. Particularly we need the clarity to see that the great benefit we acquire from our enemies is the unloveliness of

our own faults as seen in them, so that Jew and Arab, Russian and American should be each others' mirrors.

Somebody said that you should treat your neighbor the same way you treat yourself. Obviously he supposed first that you knew what was good for yourself. This is why it is so precarious to try and help people; our help is resented because it is usually the kind of paternalism we would resent in others. Francis elevated poverty by becoming a beggar; probably nothing very much short of this will help. The great thing is to avoid doing violence to the real nature of others or of ourselves. Simplicity will be of much assistance. The fewer manufactured desires, rules of life, or pieces of equipment we can get along with, the fewer obstacles we are setting in our way.

The unhappy people we know are all the time making uneasy compromises between what they ought to be doing (although they are not fully clear what it is) and what they feel they are expected to compete for (although they are not fully persuaded they want it). But we have got to trust our own best judgement above the world's; and we must have enough self-respect to find out what we can do so uniquely that in a civilized world we would have no competition.

The world as it is loves darkness on the whole rather than light; it would rather we did not go our own way, and will not leave us in ignorance of its feelings; but somehow we must try and discover if it is not true that in a real sense we have overcome the world.

First Epistle of Thomas to William

GRACE and peace be to you and the faithful in Tunkhannock from the brethren at the Fontainebleu, the Deauville, and the Casablanca.

I am not, as you might suspect, in foreign parts but within the province of Florida in the region of a place called Miami, where many of the apostles have gathered for a council, in order to consider various ways in which the work of the Churches may be strengthened and the Gospel of the Lord Jesus proclaimed with increasing boldness both here, and in other parts of the world.

Although this region is generally blessed with a warm sun, we arrived in a somewhat inclement season. A great storm arose about the time of

our coming, and the waters in the highways swirled about the hub caps of our Pontiac, threatening to engulf us. An exceeding darkness came upon the land so that I was reminded of the perilous journey through the deep of the apostle Paul, when "they cast four anchors over the stern and wished for the day."

But the waters subsided after nightfall and we completed our journey to a clean, and comfortable hostelry without further hindrance or privation.

The prevailing climate here is not unlike that which we experienced at our great Council in Hawaii some three years ago; disagreeably warm to those of us accustomed to a more northerly

region. As you may be aware this is a place of Inns and Hostels, visited during a large part of the year by travelers who must be of quite considerable wealth. The buildings are indeed ostentatious, and somewhat out of keeping with the simplicity of life normally pursued by most of the faithful in Christ. Yet we are being received with the most cordial hospitality by Henry of South Florida and his people. And since this is not the season most popular with the Sun Worshipers who frequent this area, we have been able to secure lodging at reduced cost, though I confess to have some fear that our life in the midst of these temples of worldly pleasure may deceive us concerning the real nature of our human condition, and our purpose in Christ. I pray fervently therefore, that the fellowship may not come too much under the softening influences of this immense shrine to Pleasure. For the temptations to worldliness are extreme. Only yesterday as some of the brethren were gathered for a simple luncheon such as might properly be accompanied by a devotional reading from St. Ambrose, who should appear among our tables but a young woman of somewhat haggard prettiness wearing only a pink bathing costume of startling brevity.

WE LEARNED, however, that it was the bathing suit which was for sale, at the excessive price of fifteen dollars, surely a gross overcharge for so small a bit of cloth. So you will understand, my brother William, that the paganism of these regions is deeply rooted. Furthermore, the great facade of the Casablanca (the hostel in which I myself have found lodging) has upon it four massive pagan gods of unknown name carved with a competent but spiritless technique. And yet with that marvellous capacity of Christian brethren to transcend the evils of this pagan world, and to rededicate the creatures of this world to the glory of the next, one of our learned Bishops has already re-christened these stone gods so that they are known to us now as Matthew, Mark, Luke and John.

Therefore though our temptation be great to succumb to the seductiveness of our physical surroundings, we are quite conscious that these surroundings themselves do not determine our style of life, nor hinder our purpose here. In these halls which are dedicated to the secular pleasures, we are able to continue in our deliberations upon the work of Christ, through his grace which works in us. It is my chief regret that, though we are living here at a cost lower than that

levied when these shrines are inhabited by the Sun Worshipers, it is still prohibitive to those of the brethren who have not much succeeded in obtaining a surplus of the riches of this world. There are very few of the faithful "Church Mice" among us, except those whose expenses have been paid by the Churches; and I pray fervently that our next great Council may be held in some place more filled with simplicity and the signs of godly poverty.

Great Factory

AS YOU know, my brother, this is an assembly of considerable numbers of the faithful, running into thousands of people; and it is most impressive, and beyond that most heartening, to join with them in our great acts of worship; and to hear the prayers and hymns of our glorious liturgies poured forth joyously from so many devoted members in Christ. Unfortunately, the very size of our congregations is to some degree a barrier to concentrated and solemn worship. The Service at the opening of our convention was of necessity held in a huge auditorium which was not unimpressive on the exterior, but within appeared not unlike a great foundry I once visited in the province of Ohio.

Pipes, ventilators, and other encumbrances hang from the ceilings in much profusion, so that I was for a moment fearful lest one of those gigantic traveling cranes should pass above our heads and by some misfortune lift up some of the brethren bodily and carry them off to the fires of Gehenna. I am glad to say this did not come to pass. If such cranes were a part of the interior equipment they had evidently been safely stored away for the night.

Yet, as you know, in this age of such mammoth structures, mechanical devices have become necessary to transmit the human voice, (which without proper exercise has therefore become weakened so that it is dependent upon these acoustical inventions) and it so happened, as it most frequently does, that the acoustical machines at our great service were not completely ordered, so that at times one could hear nothing but a most penetrating hum, and at other times a great bellow as the machines suddenly became partially subservient to their masters. In between times, music of a most secular sort filtered into the divine ceremonies, though whether it came from these disordered machines, or from a street band of some competitive denomination outside the building I know not. Aside from these disturbances our worship was a grateful

outpouring of praise, but in honesty I must say that I look forward to a day when our Christian mechanics can devise instrument to magnify the voice without so great a distortion; and without this demonic and rebellious spirit in which they most inopportunately overthrow the intentions of their inventors.

As to the collection, it must have been most generous.

Charitable Fellowship

THE storms have abated, we began our deliberations upon Monday, the Bishops meeting separately as is their custom, with those of the clerical and lay orders in an adjoining room. Thus far a Christian spirit of charitable fellowship and fraternity suffuses our discussions, with a goodly order being maintained by our most excellent Canon Theodore of Washington, who is, as you know, a man of godly counsel and good learning, and most patient, yet without softness as a presiding officer. Yet it is early in our considerations, and many matters are still to be presented upon which there is grave disagreement among the brethren, which is no more than can be expected among free men, earnest in the pursuit of the Lord's truth; and it is our continuing prayer that we may remain within the bond of love one with another, even as our argument waxes the more furious, and I doubt not that the grace and guidance of the Lord Christ through the Holy Spirit will be with us to the end, that we may "be angry and sin not", and remain tender hearted toward one another.

A most excellent address was made to us by the Governor of this region of Florida, a member of our great Church, and a man who, it appears, has not been weakened in inward conviction of the Christian Gospel even in the midst of these non-Christian influences which seem to be here so prevalent. It is through these Christians in the life of the world, as well as through those who are more constantly immersed in the life of the Church, that we are made confident in hope that however dark may be the troubles that confront us, and the paganizing powers that beset us upon all sides, they will be overcome by the power of the Lord Jesus, and by his grace brought into subjection under him who is able to subdue all things unto himself.

We Bear Witness

AS TO the people in this region who are not of our fellowship we hope to bear some witness. They seem for the most part not unlikeable, indeed from our Christian view they

are most loveable as members of God's family. Yet I grieve that they appear to show so small a hope upon their faces, and to reveal so great an enslavement to the pleasures of this wicked world.

The servants at our Inns seem to be, in a somewhat casual fashion, pleasant, and not unwilling to perform their responsibilities yet manifest a curious kind of appearance of friendliness, combined with a noticeable indifference to personality. No doubt this may be an end result of living within the horizons of this world alone. Only this morning the telephone operator in an adjoining Hostel, unable to gain a response from a fellow Christian I wished to speak to, said with somewhat casual cheerfulness, "I'll have him paged, honey".

This fashion of using most intimate terminology to members of the fellowship who are but recently come to this region is to most of us somewhat surprising; yet I am persuaded that it would be the more welcome, and even rejoiced upon but for the fact that these terms of endearment seem to lack all semblance of Agape. Indeed, they are not even tinged with Eros which we might, (being men of the earth) understand, nor does that spirit of brotherly love we have sometimes called Filia enter into the tone of their greeting. I am quite at a loss to be able to describe the relationship that is assumed; though I feel sure that the Greeks did not have a word for it. Yet I accept it as one more "Challenge" (as we like too often to say) of the pagan world to the power of the Gospel of Love; and I pray fervently that through the work of the brethren these people may some day come to a deeper understanding of that love which is possible among the children of God in Christ.

And now, my brother William, the faithful in assembly in Miami send greetings to you and the brethren in all the Churches. Keep up the good work you are doing with the books and the parchments. Sow the seed. Spread the Word. Publish the truth as God has given it to us to comprehend.

We are all prisoners of the Lord, and by his Grace will endeavor to keep the unity of the spirit in the bond of peace. I will write you further of my coming, though as yet I will be delayed some weeks, as there is much business at hand. Keep the faith. I, who am the least of all the saints, pray that you all may be strengthened by the power of the Lord Jesus.

Thomas of Lexington

What's The Matter With ME?

By **W. Norman Pittenger**

Professor at General Seminary

IN AN earlier article, it will be remembered, we spoke of the way in which people feel a sort of dis-ease, maladjustment, loneliness, and lostness—not all the time, of course, but now and again in those moments when things seem to go wrong and when life seems all messed-up. And we said that this wasn't the whole story; there was something else, too, about which we should be talking later.

What I was referring to, when I said all that, was the simple but pervasive thing called sin.

Now I know as well as anybody else that the word sin is not a very popular word with a great many people. They are likely to think of it as associated with deadly dull pious critics of other folks' fun, who go around nosing out what's wrong and sometimes manufacturing wrongs out of rights. And I wish that we had some good word which we could use to describe the real fact to which sin points, so that we should no longer have to use this term which has become so meaningless or silly for so many people. But I'm afraid we're stuck with the word, just as we're stuck with what the word describes. So let's forget, if we can, all the silly and absurd associations of the word and try to get at the whole business by looking at the facts.

Man feels homeless and lost, we have said. He feels a kind of dis-ease about life and about himself. That's such a common piece of experience that nobody can deny it. But deep down underneath the dissatisfaction and the feeling of desperation, is something else. Man feels that he is not what he ought to be—what, in fact, he knows he really was made to be. He feels that it's not only the world that's all messed-up; he feels that somehow or other he is messed-up too. We know the phrase that's used nowadays: "a crazy mixed-up kid". Well, it would appear that the phrase may be used not only of the teenager, in his confusion and bewilderment, with all his problems; it may also be used about each one of us. We're mixed-up, and the reason we're mixed-up is that our lives are messed-up.

Of course this isn't always obvious. We look and act like nice, respectable people. Maybe we

don't do any of the socially reprehensible things: we don't drink too much; we don't run around with somebody else's wife; we've never stolen the boss's money; we pay our bills and act like decent citizens. Sure enough! But which one of us could honestly say that he is living up to the full limit of his human capacity? Which one of us could say that he is always in complete charity and understanding with others? Which one of us is not envious, even if only a teen-weeny bit, of somebody else? Which one of us doesn't have somewhere in some dark closet of his memory a deed, a word, a thought, of which he is really and honestly ashamed, if he ever takes a look into that closet?

The real fact is that everybody knows perfectly well, if he doesn't try to kid himself, that he has, in words from the old Prayer Book of the Anglican Communion, "done the things which he ought not to have done and left undone the things which he ought to have done." If he hasn't done a lot that strikes him as really unworthy of himself, he has certainly left undone a great many things that he could have and should have done. None of us is a little plaster-saint and it is really stupid to claim that we are.

Not What We Can Be

BUT the point about all this is that we have failed to be the real, fully-developed man we could be. And it doesn't help at all to say that it's not our fault, that we never had the breaks, that the dice were loaded against us. Because as a matter of fact we know very well that talk like that is mostly sheer fraud. Probably we didn't have all the chances, very likely we have had obstacles; but the truth is that even granted the bad luck, we have yet not done what we might have done and we have left undone what we could perfectly well have done—in instance after instance, in case after case, time after time. I know that I can say this for myself; and I have a sneaking feeling—indeed I have a positive certainty—that anyone else who is honest will say the same thing. It's a pretty poor excuse when we have to try to weazle out

of responsibility and blame society or our neighbors or our parents or our employers or anybody else we can think of, to free ourselves from what we know very well. We are not what we ought to be. And we are not what we could be.

Now the honest recognition of these facts will go a long way to help us understand what religion is all about—above all, what the Christian religion is all about. Jesus said that he had not come to take care of the righteous—the people who thought they were pretty good and so didn't need any help. He had come, he said, to look out for the sinners—the people who didn't brag about their virtues but honestly saw that they had disgraced their manhood by acting like something less than a man.

And this gives us our clue as to the meaning of the word sin. Sin is not some peculiar little idea that religious people have. It is a word to describe a fact that characterizes everybody. It is a word used to point to the very tragic, but nevertheless very real, truth. We, who are men, made in the image of God, intended to live the full, free, rich, abundant life of manhood, are in actual fact those who distort that image, and try to live narrow, confined, poor, cheap lives. We want what we want when we want it, as the old song of the early 'twenties used to say; and we don't think to ask whether it is good for us, whether it helps us be honest-to-God men, or whether it is bad for us, and makes us behave like animals.

Have you ever thought about the words we use to describe certain kinds of people we don't like? We call them dogs or cats or snakes or jackasses or wolves or tigers—and we mean by this that although they are really human they are acting as if they were more or less like the animals we mention to describe them. Nobody would blame a dog for acting like a dog, or a snake for acting like a snake. But when we see a man acting that way, we are disgusted. Man, indeed, is the only creature to whom you can meaningfully say, "Be yourself"—that is, "be a man." A dog is being a dog to the limit of his dogginess; a snake is a snake to the limit of his snakeship. But a man can be told that he is not being a man to the limit of his manhood.

Which, you see, is just another way of saying that there is something about us which is not right. Of course it is often easier to see this—or so we think anyway—in other people. It's especially easy to see it in the people with whom we spend a lot of time. But then they could say

the same thing about us, too. So the basic truth is that whether we admit it to ourselves or just kid ourselves about how wonderful we are, the real truth about us, and about every one of us, is that we are disloyal to the possibilities with which we have been endowed; we are the ones who distort and dirty the image of God in us; we are, in other words, sinners.

There is no point in our getting obsessed by this truth. What I'm pleading for is not an obsession with it, a constant dwelling on it, a continual "I'm a worm" attitude to life. I'm pleading for an honest recognition of it and an honest avowal of the fact to ourselves. We needn't go around telling other people what terrible sinners we are; they probably know it already, but they haven't bothered to tell us just yet. What we do need is to know it for ourselves and to acknowledge it to ourselves. In other words, we need to be honest people.

Face Reality

NOW it is this sort of thing that religion, and especially the Christian religion, is talking about when it puts the emphasis it does on the fact of man's sin. For Christianity, the very first step in life is to be as honest as one can, to face reality as it is. Lots of people, I'm afraid, have not understood this elementary Christian attitude. Even Christians, and sometimes very devout ones, seem to live under an illusion about life. But we're not concerned with how far anybody measures up to the truth of the Christian insight; we're concerned with what that insight is. And from its earliest days, Christianity has been strongly insistent on the reality of sin in the lives of men and women and children, however veiled that sin may be and however we may hope to hide it from ourselves and from others.

So we come to the question which this article asks: what's the matter with me? We have seen that when you get down underneath all the padding, all the evasion, all the surface fraud, there is a fact which is unmistakable and unescapable. That fact is that we're less than we were meant to be, less than we could be, less than we should be. Each of us will have his own special way of being that less-than-man. Nobody is just the same; each of us is himself. And each of us has his particular sort of distortion. It's likely to be in terms of the actual possibilities that are offered us by life; these determine, so to speak, the situations in which we deny our manhood and the special lines along which we act in thus denying it. But we're all in the same boat in

the one big matter: that is, we're all distorters of the divine image in us, all deniers of our manhood, all ready to take the easier way and avoid the hard road to full human life.

When we say that sin is a rejection of God's will, this is what we mean. It isn't as if God were some arbitrary dictator who had set down a bunch of laws which men would almost inevitably disobey. Rather, it's that God has made us to be men, and to be men to the limit of our human possibility. That is his law for us: the law of full and true manhood. And when we fail to be ourselves, to be men, to seek to live like men in the full and true sense, we of course reject his law, disobey his will, flout him and his purpose for his human children.

We Need Help

IF THAT is the fact, then we all need to have help. We need to have salvation—which is just another way of saying we need to have health, abundance of human living. We'll talk about that in the next article. But the need for it is plain enough to us, once we see ourselves as we really are. And there's another thing which ought to be clear. We're all in this together. It isn't just that you and I act like less than men, think like less than men; and then that's an end to it. We affect one another. What each one of us says and thinks and does goes out from us and in some strange but terrifying way harms other people. It does that in pretty obvious ways, as when a gossip simply wrecks the free and easy companionship of a group with whom he spends his time. It does it in more subtle and obscure ways, too, as in our attitude of unspoken distrust and suspicion; for somehow there is a kind of communication of thoughts and a transmission of ideas, which can bring about a disintegration and perversion of others lives almost as readily as perfectly outspoken words or perfectly visible actions.

And mind you, this thing has been going on for hundreds and thousands of years. Is it any wonder that our human society is the way it is? All the accumulated resentments, envyings, hatreds, lusts, lies, meanesses, cheapnesses, stealings, libellings, slanders, gossiping, and the like—the distrusts and the mistrusts, the suspicions and the misrepresentations—have not just passed away into the void. In the linkage of cause and effect, in the orderly and constant movement of human lives through the ages, these things have got hold of men and women. And we simply

can't escape, even when we stupidly think we can deny or evade, these terrible facts.

It is of the mercy of God, who in countless ways works to absorb and reduce all this mass of human evil, and of sin, that we are not in a worse state than in fact we are in. Subtly but really he counter-acts the evil with good; that is one of the ways in which we can most readily recognize him in the world of men. Whenever and wherever there are healing, helping, health-giving influences, there God has been at work, sometimes in most unexpected places and in most surprising people. The Christian faith dares to affirm that God is persistently active in his world, doing just this sort of thing so that he can bring the world to a fuller conformity to his plan and purpose and will.

But there is still something more. And this time it is more cheerful. Christianity is not a religion of gloom. It recognizes and insists upon the reality of human sin. But it goes on to say that the last word is with God, who loves men and helps them. There is a great saying of St. Augustine, who lived in north Africa in the fourth and fifth centuries of our era. Addressing God in the very first sentence of his autobiographical work, "The Confessions," St. Augustine says, "Thou hast made us for thyself"—or as the sentence should properly be translated, "Thou hast made us to move towards thee." And he goes on to say, "And our heart is restless until it rests in thee."

Respond To God

WHY have we this dis-ease about which we spoke in the first article? Because we are made to respond in full and abundant manhood to God. What is the purpose of human life, then? To be a man, compact of body and mind and will and heart, living richly and healthily with other men, looking towards God as the integrating centre of our existence and finding in that relationship to him a meaning and dignity and purpose and worth which redeems all our little lives from triviality and stupidity. And when we look, not at our dis-ease but at our disease (if you'll let me play with words), we find that our sickness comes—our sin, our less-than-manhood, comes—from our wilful desire to run the show for ourselves and by ourselves, to forget that God is the integrating centre and to claim that we are. Is it any wonder that our lives are messed-up and that we are mixed-up? How could it be otherwise? For God is at the centre and God is the

centre of things; and to act and think as if he weren't there, and as if we were the big boss, is bound to get the whole picture so wrong that life is a muddle and a mess.

But God has really made us for himself. That means that our sin is not the last word. God's acceptance of us, his willingness and his ability to help us, his love for us, is bigger and more important than our sin. And we are made in his image—which is to say that we are reflections of him on a small scale, intended to show his love and his loveliness, his goodness and his truth in our own way as men. And what is all the more wonderful is the Christian claim that once, in the history of men and through the providence of God in the affairs of his world, the Image of God was fully shown. We are made in God's image, but we distort it and dirty it. Jesus Christ, a brother man who lived as we do in this world of human affairs, is the express Image of God—and Christianity makes bold to proclaim that as he is, so may we be, through the grace and power which comes to us from him.

Next Week: Can I Get Out Of The Jam?

Don Large

Write Your Congressman

THE fellow who always had a suppressed desire to toss an over-ripe egg into an electric fan is my first cousin. Except that I don't want to throw desiccated eggs, but rather desiccated ideas, into the whirring blades. And the bigger the resultant splatter, the better I'm going to like it.

Beginning on a superficial but fairly significant level, I can't wait to get a certain toy doll in front of the fan. According to a cartoon in the Saturday Review, this insidious mannequin "not only says mamma, blinks its eyes, sleeps, wets its bed, and raises a temperature, but it has a built-in syndrome resulting from a traumatic experience due to sibling rivalry." Shades of Freud!

Now it's a sad enough thing when real children raise temperatures and suffer emotional disturbances, without having sedulously imitative toys presume to hold up the mirror to heartbreaking reality. This, therefore, is a doll who de-

serves all that a spattering egg can bestow upon her facile features.

But perhaps we'd better save our precious egg for more important targets. For example, before the Western world is flung headlong over the brink, it's about time that somebody—preferably the Judge of the quick and the dead—was able to reach our foreign policy makers and convince them of something. Namely, that pretending that the Reds aren't the actual and long-established rulers of China is like pretending that the Red Queen was without authority in Alice's Wonderland.

The White Queen may have been a sweeter girl (though there's no evidence to support such an assumption) but the stubborn fact remains that the Red monarch exercised effective authority over much that went on in the Wonderland of Alice.

If, at this junction, someone should insist that the Chinese Reds won their position only by virtue of a revolution which overthrew a band of bumbling boors, the fact must be faced that the Russian Reds did precisely the same thing. Wherein lies the arbitrary distinction? We recognize the Russians. Why not the Chinese?

True, Chiang Kai-Shek managed to flee to Formosa, whereas the Czar and his family lost their heads. But a dead Czar has just as much authority in today's Russia as a living Chiang has in today's China.

And if a violent revolution as an instrument of government be declared invalid and immoral, then a man named George Washington must be stamped as a traitor. And you and I are then still properly the vassals of a charming young lady called Queen Elizabeth II.

Meanwhile, however, my cousin has the required egg, along with a well-oiled electric fan. And, naive though he may be adjudged by his peers, he still feels that the impact of a splattering egg—while admittedly a shattering experience—is considerably less lethal than the impact of a hydrogen bomb.

Trouble is, he's afraid that the Secretary of State would be left soiled but unimpressed, and the egg thus wasted. Instead, he suggests that you write your Congressmen.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

10c a copy — \$4 a hundred
THE WITNESS Tunkhannock, Pa.

MINORITIES MEET

(Continued from Page Six)

only a hard 3% core of convicted souls. The reverse process—transfer of whites to Negro parishes—is almost if not totally non-existent. Integration is regarded as traffic on a one-way street.

Missionary Opportunity

There is good missionary outreach to all churchmen in some multi-racial communities. A northern church school has a 75% Negro enrollment. Some bishops have served notice that they will not have in their diocese any priests who will not minister to all churchmen regardless of race. Some Negro missions have been closed, their members integrated, and their priests added to hitherto all-white staffs. And in Virginia vestrymen have been dropped for opposing integration.

The conference emphasized and made plans for the achievement of the following four "musts" to obtain further amelioration:

● **Convicted Leadership** of the "Here stand I" type. Again and again reports indicated that, even under the most difficult and threatening situations, wherever such leadership was to be found, the segregationists who know they are fighting a losing battle, were driven back. It was as if to say that wherever the Church is prepared to pay the price of its convictions the power of the Gospel which it proclaims is un-gainsayable.

● **More and more missions must achieve respect through self-respect** by becoming self-supporting parishes, meeting their full missionary apportionment and all diocesan assessments. The perpetual mission was frowned upon. It was recognized that this dependent status is often both the wish and will of some diocesan au-

thorities, and for reasons not laudatory.

● **Civic Mindedness:** Churchmen must be instructed as to the power, privilege, and responsibility of the ballot;

(a) in areas where this constitutional right is exercised without hindrance but is lightly regarded, if not neglected.

(b) the responsibility of all churchmen to aid those in areas where this right is denied or exercised at great personal peril, sometimes death.

(c) the responsibility of bishops to defend priests who get into creative trouble because they speak from Christian conviction.

(d) Support of such organizations as the NAACP and the Urban League seeking solution of this problem through duly constitutional methods.

● **Housing:** Open occupancy in privately-owned housing along the lines of federal non-discriminatory housing as we now have it in all states, and publicly-assisted housing, as now, in some states. Ghettos, —all separation and lack of communion—result in ignorance of each other which in turn breeds suspicion which leads to fear which causes tensions which eventually burst into strife. The Church must lead in breaking up this vicious circle of ignorance-suspicion-fear-tensions-strife. Schools and churches inevitably follow the housing pattern even where segregation is illegal.

Along these lines Dr. Caution drew the attention of the conference to the September 15, 1958 report of the division of Christian citizenship of the National Council based on a national questionnaire to churchmen, to wit, page 8: "There are ample evidences of the weakening of the Church's life created by the avoidance of facing the conflict head-on, and at least three facets of this

erosion are apparent. (1) The lack of support of persons in tension situations . . . severance of pastoral ties . . . timidity among moderate voices with lack of support by authoritative leadership. (2) A challenge to the authority of the Church . . . a repudiation of the duly constituted government of the Church speaking through its General Convention . . . The separation of clergy and laity and the frightening spectacle of broken communication apparent in the Church . . ."

The report asks, "Is the Church prepared to pay the price of courageous and outspoken leadership in the possible loss of membership and prestige?"

Our conference memorialized General Convention to give us just that kind of leadership; to speak out; to save the soul of the Church even though it lose the whole world of mammon.

Lester Granger

Dr. Lester Granger of the National Urban League, churchman and banquet speaker, said: The Church's task is "to make the inarticulate articulate." This is now being done. In the process, "a lot of social dirt swept under the rug for centuries is now being brought into the open for all the world to see." We are turning from bad to good housekeepers. Our current crisis, he thought, is pregnant with promise for "there are enough men and women of goodwill and Christian dedication in America to lend their efforts to help clean up the dirt."

Library Started

The conference expressed concern for the accreditation of the colleges of the American Church Institute for Negroes due to the rising cost of education and petitioned the National Council to be mindful of this when making appropriations for the support of these institu-

tions. They have a valid "raison d'être." By maintaining the highest standards white students will want to integrate into them.

We appointed a historiographical committee headed by the Rev. Dr. Edgar C. Young, retired professor of the Philadelphia Divinity School, to collect and catalogue all data relative to the work of the Church among Negroes. The library and other effects of the late Bishop Edward T. Demby bequeathed to his home church, St. Matthew's, Wilmington, Delaware, will provide the nucleus of this collection.

"Wear Your Badge"

We shared a wholesome fellowship centered around our Lord's Table. Through the kindly offices of the powers that be it was arranged for Negro visitors and delegates to General Convention to obtain service in Miami Beach public places provided we wore the convention badge in order "to avoid incident." This kindly arrangement,—a special privilege rather than an inalienable right—we were frankly told, had no motivation in Christian ethics, but rather in economics. It was an off season and the overhead of these places is high. Budgets have to be balanced. So a moratorium was declared on race prejudice for a brief off-season period, and for a price. It was a handsome price the entrepreneurs of Miami Beach received for this temporary relaxation of vicious custom. We are grateful that some motive, even though economic, could be found to suspend a practice contrary to all Christian doctrine and the official pronouncements of our Church. But some few who shared this fleeting opportunity of first-class citizenship take hard the fact that it was our Church, even after abortive Houston, which brought us into a situation where we were

accepted, not because we are American citizens or members of the Body of Christ, but because we wore a badge, the symbol of income, "to avoid incident."

There was no lack of courtesy, but under the circumstances the hotel and restaurant people saw us not as persons but as dollars. The relationship was not "I-Thou," but "I-it." We are now out of that unfortunate environment, but our sense of Christian brotherhood constrains us to consider our brethren left behind the year around in that situation and who will be kicked out when no "badges" are obtainable.

We are also constrained to ask if our Church cares whether or not this situation is indefinitely perpetuated and will it do something about it? Or is human dignity so unprecious a thing as to depend solely upon the concern of Florida merchants for their own pocket books?

We ask it because we do not like Cain or his descendants. Least of all do we like to see our Church cast in the role of Cain by accepting an invitation known to be limited. We still feel that we should be our brother's keeper.

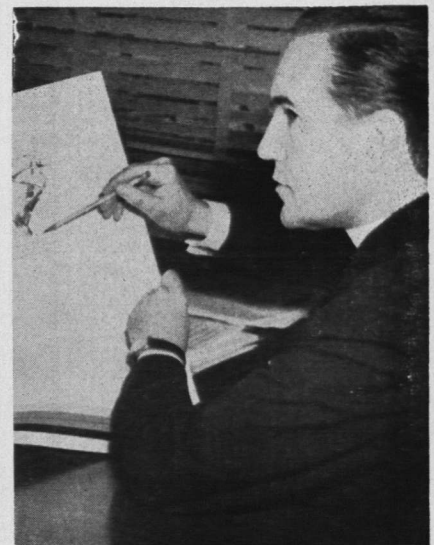
★ LOTS OF LETTERS and some out-of-town phone calls gave us a pat for being so fast with the picture and story of the new Presiding Bishop. One from Missouri said she read it in the Witness before it was printed in her home newspaper. How did we do it? By being prepared; by having our own printing plant which worked

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around the clock the week-end of election; knowing how to prepare mail for the Postoffice. See the ad on the back page.

★ THIS WEEK we have Money; Women; South India; a report by Kenneth Hughes about a meeting in Miami just prior to Convention. This just about wraps up G.C., except for that very touchy integration-segregation business, which we have on our desk but will hold for next week. We ought to have the Pastoral of the Bishops too if the press boys at 281 get it to us in time.



THE REV. DAVID R. HUNTER, director of Religious Education of the National Council, is busy at General Convention pointing out the virtues of the Seabury Series

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By Gordon T. Charlton Jr.
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THE WITNESS

TRUNKHANNOCK PENNSYLVANIA

Convention Bits

★ **WHAT HAPPENS** in the House of Bishops when a new Presiding Bishop is elected is supposed to be a secret—but it never is. Somebody always talks but not for quotes. Bishop Donegan of New York got the most votes on the first ballot, which was a write-in since nominations had been closed. He withdrew when not elected on the first ballot, with Lichtenberger picking up 20 votes on the second and 30 on the third to be elected.

★ **THE NEW PRESIDING BISHOP**, according to present plans will be installed in January at a service to be held in Washington Cathedral. He succeeds to the office on November 15 after which his home will be Dover House, on the grounds of Seabury House, Greenwich, Conn.

★ **YOU CAN DRINK LIKER** and still be a good Episcopalian. This was the headlines on October 15, following the presentation of the report by the Commission on Alcoholism. A Miami paper screech-headed it: "Alcohol Is The Gift of God" with the added comment "It Is So Treated by Episcopalians".

The commission handed out some advice:

- Never give a party for the sole purpose of drinking
- Always serve food with alcoholic drinks
- Always serve the meal without prolonged delay if alcoholic drinks precede it

★ **CHANGE IN THE CANONS** to limit the term of the Presiding Bishop to 12 years was rejected by the Bishops after it has passed Deputies. This was before the election and was pushed by Deputies who hoped for the election of a younger man.

★ **PROPOSED CANON** which would define what makes a person a communicant in good standing was defeated in Deputies. In addition to being baptized and confirmed, the person would have to receive communion at least three times a year and fulfill the requirements of the "due celebration of Sundays." Speakers said it was "too legalistic" and would involve too much bookkeeping.

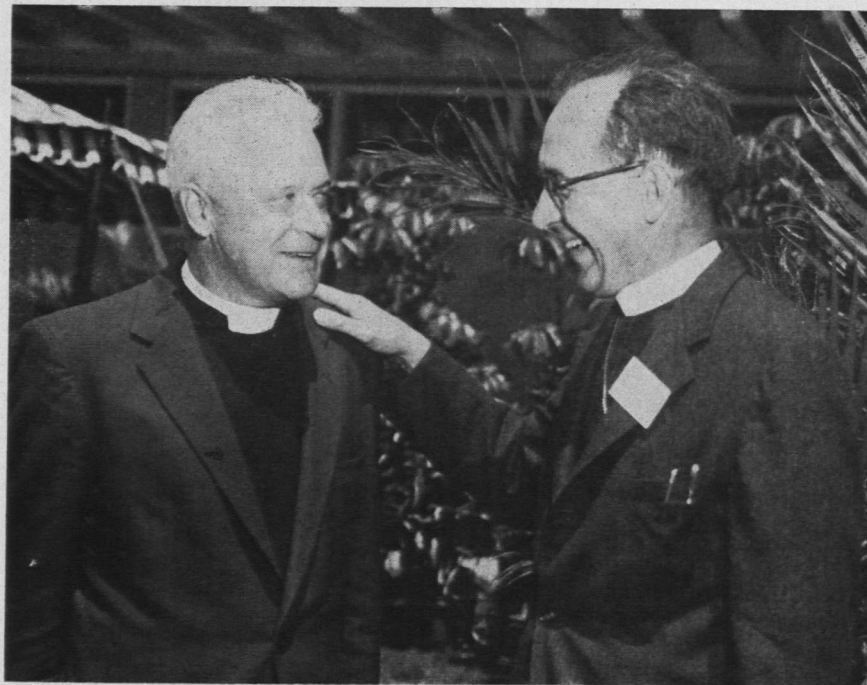
★ **INN KEEPERS** in Miami Beach are getting a lot of questions about food—mostly from women. Three deaconesses cornered one and asked how gefilte fish was caught. He explained that this favorite Jewish dish is a combination of whitefish, carp and pike, ground and mounded together. Another church woman ordered borscht—sent it back twice. When the manager asked why he was told the the beet soup was good but the whipped cream topping was sour. Another hotel man got a kick from a couple of women that his doughnuts were old, hard and unsugared. His in-

vestigation disclosed that the bad doughnuts were pumpernickel begel, good only when served hard as a rock.

★ **THE NEW PRESIDING BISHOP** and the one retiring both served parishes in Brookline, Mass., but not the same one. Bishop Sherrill was rector of Our Saviour and Bishop Lichtenberger was rector of St. Paul's.

★ **FULLY 4,000** persons attended the service in Exhibition Hall when the UTO was presented. Bishop Sherrill was celebrant and missionary bishops administered the sacrament at a specially constructed 152-foot altar rail. The amount of the offering you'll find on page six.

★ **TRIBUTES** were read at the dinner honoring Bishop Sherrill. One ended "Your devoted friend" and was signed by the Roman Archbishop of Boston, E. J. Cushing. Among hundreds of others was one from President Eisenhower.



SALINA LEWIS AND NEVADA LEWIS, not related except for their membership in the House of Bishops, get together for an informal chat

LOTS OF CHRISTIANS IN AUSTRALIA

★ At least 90 per cent of Australians claim to be Christians, according to a survey made by Sydney University.

However, the survey disclosed that only 63 per cent of the professed Christians have a definite belief in life after death, and that belief is held by more Roman Catholics and Baptists than other groups.

Of these claiming they were Christians, 41.9 per cent said they were Anglicans; 24.3 per cent Roman Catholics, 12 per cent Methodists, 10.7 per cent Presbyterians, 1.5 per cent Baptists; 1.5 per cent Lutherans.

Congregationalists, Jews and Salvation Army members made up another 6 per cent.

More Roman Catholics than other Christians went to church regularly, the survey found. Of each 100 attendances, 45 were by Catholics, 21 by Anglicans, 10 by Methodists, seven by Presbyterians and four by Baptists.

Weekly worship attendance was claimed by 62 per cent of professing Roman Catholics and by 53 per cent of the Baptists.

Immigration was reported changing the denominational pattern. The number of new Catholic and Lutheran settlers coming to the continent has doubled the proportion of the present population of these two groups.

RECTOR TO RUN FOR MAYOR

★ The Rev. John B. Langstaff, a resident of Morristown, N. J. even though he is rector of a New York City parish, is

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to run for mayor of that city this fall. He has resigned as rector of St. Edmund's, Bronx, in order to devote himself entirely to politics.

The 69-year-old parson said he was at present in the process of "learning" by talking with fellow citizens about the problems of Morristown. He will run as a Republican against the Democratic incumbent.

BISHOP PIKE ASSAILS PROPOSED TAX

Bishop James A. Pike of California assailed a November ballot proposition to end tax exemption for private and parochial schools in the state as a "smoke-screened threat to religious freedom . . . congenial to Iron Curtain philosophy."

At a news conference in Grace Cathedral Bishop Pike said proponents of proposition 16 wanted a "monolithic education similar to the Hitler schools, all state-controlled." He declared

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Sun. 8, 10, 8:30; Weekdays 8, 5:30

they were motivated by "religious prejudice."

Bishop Pike was supported in his opposition to the measure at the conference by the Rev. Gilbert S. Zimmerman, pastor of St. Mark's Methodist church, Los Angeles, and the Rev. W. A. Thiele, pastor of Calvary Lutheran church, San Lorenzo.

Proposition 16 would end tax exemption for all private and church-operated elementary and high schools unless they are exclusively for the handicapped. It was placed on the ballot after 350,000 signatures, qualifying the issue as an initiative measure, were collected by a group called Californians for Public Schools. It has been opposed by Catholic and Protestant clergymen alike.

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