

The **WITNESS**

APRIL 21, 1960

10¢



FOOD, CLOTHING, MEDICAL AID

BISHOP BAYNE, Executive Officer of the Anglican Communion, writes in this number of things that must be done in all parts of the world to maintain family life

LETTER TO A BEREAVED FRIEND

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In Leading Churches

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For Christ and His Church

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



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

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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

Racial Situation In South Africa Cancels Visit of Archbishop

Archbishop Joost de Blank of Capetown cancelled a proposed visit to the United States, France and Great Britain because of the serious racial situation in his diocese.

He was to have arrived in Britain on April 8 and to have gone to the United States later in the month.

It was announced that the visits would be made instead by his personal representative, Archdeacon Cecil T. Wood, who would fulfill most of Dr. de Blank's scheduled engagements abroad.

Archdeacon Wood had already left on his mission from Johannesburg when the announcement was made. The churchman, it was understood, also planned to visit Geneva, Switzerland, where he would discuss with officials of the World Council of Churches the upheavals in South Africa stemming from the government's apartheid policy.

Archbishop de Blank, a consistent and outspoken foe of apartheid, meanwhile declined to participate in a "National Day of Prayer and Penitence" scheduled for Sunday, April 10, in response to appeals by religious leaders anxious for a just solution of the country's race problems.

He said that the Church of the Province of South Africa "regards as hypocritical a corporate day of prayer so long as certain sponsoring Churches

have not openly denounced the primary causes of the present distress."

He was apparently referring specifically to the Dutch Reformed Churches of South Africa, which he had earlier charged with having held on to the theory of white supremacy "much longer" and "sought to find theological and Scriptural justification for apartheid on grounds long repudiated elsewhere."

The Archbishop also categorically stated that "a day of prayer may never be called as an escape into inactivity."

"It is a necessary part of Christian obedience," he said, "to renounce evil and to repent before creative and redemptive prayer can be undertaken."

He noted that the Capetown diocese had inaugurated continuous ten-hour prayer services daily for interracial justice in South Africa and would maintain them indefinitely.

Assistant Bishop Roy W. F. Cowdry, who has helped him in his fight against racial segregation in South Africa meanwhile returned from an extensive tour of the United States.

He reported an intense interest in South Africa's apartheid policy. He said he found "main street surprisingly sympathetic to our racial problems here," but less sympathy in Church circles. He attributed this to the fact that the American churchmen's knowledge of South African policies was based "almost ex-

clusively on the writings of Father Huddleston and Alan Paton."

Paton is the author of the famous "Cry the Beloved Country," and the Rev. Trevor Huddleston is an Anglican clergyman who formerly served in South Africa.

BISHOP REEVES LEAVES TO AVOID ARREST

★ Bishop Richard Ambrose Reeves of Johannesburg was reported to have gone to the British protectorate of Swaziland to avoid being arrested for his active opposition to the government's apartheid policy.

Long an outspoken critic of apartheid measures, the 60-year-old bishop took a leading part in recent agitation against the law requiring Africans to carry passes at all times. He also called for a judicial inquiry into the recent police shooting of Negroes at Sharpeville, 30 miles north of Johannesburg.

The bishop has been a leader of Christian Action, a movement to inject Christian principles into national and international life, which donated a large sum of money to help care for the families and dependents of the Africans shot by the police.

In addition, he has been actively associated with the "consultative committee" organized to serve as the principal bridge between Africans and Europeans. The group is made up of representatives of 14 organizations, including the African National Congress, the Liberal Party, the Black Sash and the Progressive Party which had been discussing possible

steps to abolish the pass system.

Bishop Reeves' house was reported to have been under constant police watch and his telephone was said to have been tapped.

The Rev. Patrick Barron, dean of Johannesburg, said Bishop Reeves had been advised by officials of the diocese to leave Johannesburg. He said the bishop would remain in Swaziland until he has been assured that he can return to South Africa without being arrested.

Mr. Barron said the bishop was on an official leave for five months and would sail for London April 22.

Aid Is Asked

An emergency appeal for funds to aid African families suffering from racial violence was issued by Episcopal Churchmen for South Africa.

The New York area Episcopal lay group was formed in 1956 to give financial support to the Anglican Church of South Africa in its fight against the government's apartheid policy.

For three years the organization has been sending contributions from Americans, non-Episcopalians as well as Episcopalians, to help support settlement house work in and about Johannesburg and to assist families uprooted by the apartheid laws.

MISSION VESSEL IS WRECKED

★ The "Southern Cross," 90-ton vessel of the Melanesian Mission (Anglican), was wrecked beyond salvage by an earthquake and tidal wave at Guadalcanal in the Solomons.

Blown ashore in a gale, the mission ship was subsequently destroyed in the quake and resulting tidal wave. There were no casualties.

Built two years ago at Sydney, Australia, the craft linked Bishop Alfred Thomas Hill of Melanesia and his helpers with his far-flung ocean diocese from his land headquarters.

Fund of St. Peter's, Morristown Reports Grants of \$34,235

★ Grants totaling \$34,235 from the 1959 income of the Wilks Fund of St. Peter's Church, Morristown, N. J., were announced by the Rev. S. Hughes Garvin, rector, and chairman of the committee which administers the fund. These grants, Mr. Garvin noted, raise to \$247,130 the total distributed from Wilks Fund income over a period of eight years.

The Wilks Fund came into being in 1952 when an unexpected bequest from the estate of the late Sylvia H. G. Wilks presented St. Peter's with a rare opportunity to set a dramatic example in Christian stewardship and responsibility. A major part of the \$1,250,000 bequest was withheld from local parish purposes and set aside in a fund with the income to be given annually toward worthy purposes and causes, both Church and secular, intelligently balanced between community, diocesan and state, national and international needs. By this means, St. Peter's hoped to stimulate a more active spirit of Christian giving in the community and wherever the work of the Wilks Fund might become known.

Recipients of this year's grants number 20 out of a total of 46 considered. Garvin stated that \$5,700, or about 17% of the total to be distributed has been allocated for requests from the Morristown area.

Clarence N. Coleridge, a candidate for holy orders from St. Peter's will receive \$1,750 for post graduate seminary training and summer clinical training. The rector's fund has been allocated \$2,000. Three local agencies will receive grants totaling \$2,700., namely the YMCA for its building fund,

\$1,000.; the family service, \$900. for assistance with indigent families needing homemaker service; and an \$850 contribution to the Morristown memorial hospital building fund.

Grants made in the area of the diocese and state totaled \$13,500; of which the largest, \$6,500. is to St. Timothy's House in Newark. These funds will go for the initial operating costs of a proposed home for youths who need special guidance. Grace Church, Van Vorst, Jersey City, will receive \$3,500 towards a new school bus which is essential in the church's children's program. During each week the church works with some 500 children, over half of whom are not in walking distance of the church; consequently some kind of transportation is essential if they are to take part in the religious, educational and recreational activities of the parish. Also to assist in making available the services of the Church to youth, a grant of \$500 was made to the Episcopal Church at Rutgers University and \$1,000 was given to the Youth Consultation Service of the Diocese of Newark. In grants within the diocese \$2,000 was allocated to St. Mary's Church, Sparta, N. J. toward the retirement of its debt.

Among the national grants, four of the sums are for educational work. The Church Society for College Work was allocated \$1,500 towards fellowships for college faculty members for a year's study in theology. Also \$100 is to be sent to the College of Preachers, Washington, D.C. for post-seminary training of clergy. Virginia Theological Seminary is to receive \$2,000 annually for five years for educational use to be determined by the seminary. Robert Craig has been granted \$1,000 to assist

him in preparation for the ministry at the School of Theology, University of the South. To assist two churches outside the Newark diocese the committee granted \$1,500 to Trinity Church, Fulton, Kentucky, which funds are to be used in connection with the reduction of the debt on a new building and \$185 to St. Anna's Church in Columbia, South Carolina, to purchase a font.

In the international field, three commitments were made from the 1959 income, the largest being \$6,000 to the missionary district of Haiti. These funds will be used by Bishop Voegeli in connection with the College of St. Pierre which is one of the outstanding educational institutions for youth in

the country. \$2,000 was granted to the diocese of Kyoto, Japan, toward the building of a conference center, and \$800 was given to Agricultural Missions, Inc., to assist them in the establishment of rural reconstruction libraries which are being established in various underdeveloped countries.

Projects considered for grants from the fund include suggestions from many different sources as well as those developed by the committee responsible for the administration of the income of the fund. Suggestions are welcome, Garvin said, and may be addressed to the committee for the Wilks Fund of St. Peter's Church, St. Peter's Church, Morristown, New Jersey.

Church, poets, artists and novelists "who attempt to understand the life of our time from a perspective of values and meanings that are beyond our present culture."

"A Church that is alert to its task," he added, "will frequently find itself making alliances with the rebels, the insurgents, the non-conformists in our society."

Referring directly to the recent air force manual controversy, Douglass said: "It is important to look behind the relatively minor incident of the air force manual and understand the real purposes of those persons who have attempted to defame responsible Protestant leaders. What they really want is to silence the witness of the Church on all social problems and issues. They seek to drive a wedge between the clergy and the laity. They seek to arouse suspicion between the congregations and their denominational bodies and leaders. They seek to discredit local and state councils of churches and the National Council of Churches in the eyes of their member denominations.

"These theological and social reactionaries have a single common purpose. They are united in saying 'let the Church confine itself to spiritual matters.' They fail to realize that in pursuing this policy they themselves become the supporters and comforters of communism."

CHILTON CONSECRATION AT RICHMOND

★ The Rev. Samuel B. Chilton will be consecrated suffragan bishop of Virginia on May 12 at Holy Trinity, Richmond. The Presiding Bishop will be consecrator, with Bishop Goodwin, diocesan, and Bishop Gibson, coadjutor, the two present Virginia bishops, the co-consecrators.

The preacher will be Bishop Warnecke of Bethlehem.

Church Should Make Alliances With Rebels Says Official

★ Truman B. Douglass of New York, executive vice-president of the Congregational Christian board of home missions, assailed "theological and social reactionaries" who seek to silence the Church on public issues and would have it confine itself to "spiritual" matters.

Addressing the denomination's southeast convention, he warned that those who pursue this policy "become the supporters and comforters of Communism."

"For the first action of every totalitarianism is to silence the Churches and prevent them from expressing any judgment on national and social affairs," he stated. "In the assault upon liberty, religious liberty is always the first freedom to be lost."

Douglass emphasized that the Church's "right to be a critic of society — to speak judgment from a standpoint beyond the contemporary scene — is not a

question of a privileged institution claiming the right to disagree with secular authorities."

"It is a question of the freedom of the Gospel to do its creative and redemptive work in human affairs," he asserted.

The mission executive declared that it is the Church's responsibility to stand outside existing culture and exercise "a prophetic, creative and redemptive role in relationship to contemporary society."

If the Church is to perform this role, he continued, it must realize that it has important comrades and allies outside itself.

"It needs to understand," he said, "the religious significance of the 'outsider' — the critics and insurgents in our society — and very often to take its stand with these 'outsiders' rather than against them and on the side of the static and conventional forces in modern life."

He cited as "allies" of the

Discussions Between Christians And Oriental Leaders Urged

★ An encounter of Christianity with Oriental religions is inevitable because of their resurgence and the shrinking world, believes Douglas V. Steere, Quaker philosopher, as the result of recent conversations with a number of non-Christian religious leaders.

He told the national religious publicity council at its annual meeting that such an encounter, however, should be in the spirit of reasonable dialogue, rather than in an attitude of combat, compromise or co-existence. Steere is a professor at Haverford College and a world traveler for the American Friends Service Committee.

The philosopher dwelt on the provocative thought that in encounters or dialogues with the great religious 'isms,' such as Hinduism and Buddhism, Christians should "present Christ vulnerably," and even to the extent that "He may be wounded over again, so long as we believe his message to be valid."

"As we believe in Christ's power, we should believe that Christianity can draw from and benefit from other cultures," Steere declared. "We may even see new facets of Christ that are now encumbered by our culture."

He observed that Zen Buddhism, now undergoing self-examination in order to adjust to modern conditions, is planting roots in America.

India's growing literacy, he noted, is bringing a crisis to Hinduism whether the religion is prepared for it or not. This, he continued, puts Christianity into a position to speak to the Indians' condition, but it should be done in real humility not discounting the genius of Hinduism.

Steere said the dialogue form

of encounter is preferable to such alternatives as annihilation, syncretism, or co-existence.

The meeting of some church public relation specialists and writers from about 30 denominations also heard Gilbert Seldes, director of the Annenberg School of communication at the University of Pennsylvania and a pioneering authority on television.

"If the small educated minority cast such important documents for the majority as the Bill of Rights and the Constitution," he said, "the same should be able to wield some influence on television programs, the size of their ratings notwithstanding."

He called the general public "an inert and immovable body," adding that this was further reflected by the individual who is too lazy to cross the room to change or turn off a program.

Seldes suggested college courses in critical appraisal of the mass media of communications as a remedy to the present intellectual attitude of defeatism.

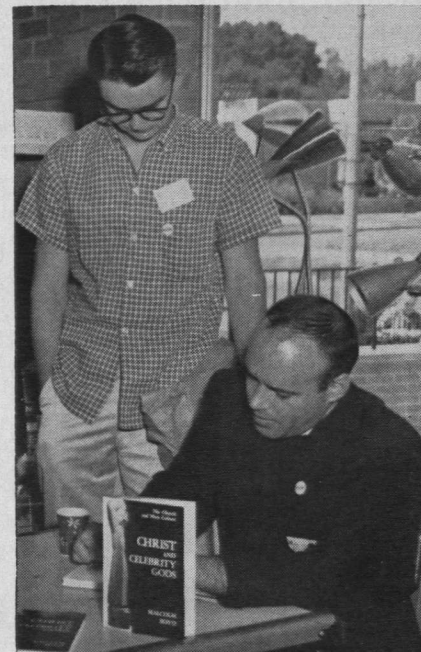
He observed that the greatest competition to evening tv was "the colossal popularity of bowling in many large cities west of Pittsburgh."

MALCOLM BOYD LEADS CONFERENCES

★ The Rev. Malcolm Boyd, Episcopal chaplain to Colorado State University, will co-chair an international seminar on "communications and propaganda" at the world teaching conference of the World's Student Christian Federation in Strasbourg, France, July 16-31. His co-chairman will be Jacques Ellul, the French theologian and author of "The Presence of the Kingdom." Delegates will at-

tend from Europe, Asia, Africa and North and South America.

Boyd will also address the national quadrennial conference of the Methodist student movement on the topic "the interpre-



MALCOLM BOYD autographs a copy of his book at a recent student conference

tation of communicating the Gospel through the arts." Four thousand students and their adult counsellors from every state in the U.S. and many foreign countries will attend the conference at the University of Missouri, Columbia, Mo., next December 27-January 1.

CAMPAIGN LAUNCHED IN OLYMPIA

★ The diocese of Olympia at a special convention on April 1st launched a campaign for \$1,352,000. The money will be used to expand missions, aid diocesan institutions, the cathedral, and the Church Divinity School of the Pacific.

CASSERLEY TAKES SEMINARY POST

★ The Rev. J. V. Langmead Casserley, formerly on the faculty of the General Seminary, takes a professorship at Seabury-Western Seminary for the 1960-61 academic year.

FAMILY LIFE

WHEN WE PRAY, AS PRAY WE SHOULD, FOR GOD'S BLESSING ON FAMILY LIFE, LET US BE SURE THAT WE ARE PRAYING FOR THE COURAGE TO CHOOSE FOR OUR FAMILIES AND FOR THE OTHERS, WHAT GOD HAS SURELY WILLED FOR US AND THEM.

By Stephen F. Bayne

Executive Officer of The Anglican Communion



FEW generations have been as worried as ours about family life, or as insecure and self-conscious. And those concerns speak deeply through our eagerness to cleanse our ideals of family life and to rediscover a lost assurance. Both sides of the Atlantic share this. Indeed, it is much more wide-spread than that—there is hardly a society anywhere in the world which is not going through a searching re-examination of the whole texture of its family life, worrying about the relationships of parents and children, wondering what the future holds in work or home or education, questioning and seeking restlessly for new answers which will fit new problems.

Some of the acids which are eating away the old structure are clear enough. The drift to the city which erodes the ancient patterns of rural society, the dissolving of old economic dependences which once bound families together in an iron necessity, the new freedom of sexual customs, the new places of women in many societies, the breakdown of traditional moral codes, new patterns of recreation and education, the vast, surging torrent of new life which defeats every effort to provide adequate housing and employment . . . we have come to know each of these biting solvents and have watched them at work, even in our own families.

Homesick Wish

BUT often enough, we have reacted against them merely by wishing them away. How many of us will pray for the purifying and strengthening of family life, and will really be praying "O God, turn back the clock . . . bring again the simple, clearer world of our childhood." Such a prayer, such a homesick wish that we

might somehow recapture a lost world, is human enough and understandable enough. But it will not meet our necessity; and it is not true to the God we love, whom we love perhaps chiefly because he does not live in the past, but is always ahead of us in history, leading us as fast as we will follow.

Well, what then? Our ordinary Christian conscience will take us this far—far enough to recognize the plight of family life today, in many places, and something of the reasons for it, and something of the emptiness of prayer "which only sees but does not act." But what follows? Where should the witness of the Church start, if mere melancholy is not enough (and it isn't) or mere rebellious anger against the age we live in?

Let me make three suggestions. First, the Church must be bold and realistic in identifying the enemies of family life. I dare say it gave some worshippers in Hong Kong last Christmas a bit of a shock to hear Bishop Hall's Christmas sermon. It was a sermon about "giving and sharing." But he was not content with generalities. He spoke about quite specific things, he reminded his congregation that in Hong Kong the absolute minimum of food needed to sustain a baby's life costs \$40 (Hong Kong) a month, and for an adult \$60; that every smallest family—mother, father, and child—thus needs at least

\$160 a month for food alone, just to stay alive; and he might have gone on (but he didn't need to) to point out that a man working full-time will not earn much more than this if he works all day every day in the month, and therefore the mother must work, too, and the child as well, as soon as he can escape from school, and that 95 per cent of the families in Hong Kong, working as hard as only Chinese families can work, still are earning \$300 a month or less . . . such harsh facts as these are not particularly cheery plums in a Christmas sermon!

Bad Joke

BUT if the Christian conscience does not start with the facts, our witness to Christian ideals of family life is no more than a joke in bad taste. What is the point of sending missionaries to talk about the Holy Family if they do not start with the very unholy prison of poverty within which perhaps the majority of human families now live? The witness of the Church in Hong Kong, as Bishop Hall so properly said, must be a witness, bold and realistic, to the absolute necessity of wage increases, of help with food for children, with solutions for housing. But so everywhere must the Church's witness be clear-eyed in its mercy and in understanding of the factors which affect family life so deeply—wages and work, housing, education and all the rest.

Even secular wisdom goes that far: a London newspaper commented about Hong Kong, that it has "still to learn that its best customers are its own wage-earners." Doubtless Christian witness would have much more to say than that: but if we do not say that much, and face the elemental realities of the struggle for existence itself, our preaching is not even kindergarten ethics. And this is a point which Christian witness often fails, in not being willing to speak in terms of the actual necessities of life. We "Western" Christians are giving to use the great words — "Freedom" and the like — without realizing how meaningless they can be to so many of our brothers unless and until we bring them down to earth, in terms of the actual reconstruction of life and society which is needed to let them become real. So it is with our witness to a "Christian family." What is the good of talking in generalities; how can any decent kind of family life, Christian or not, exist where the fight to live and breathe takes every ounce of energy, with nothing, no time, no energy, no place, left even for a family to be a family? We must not be afraid to be specific.

MY SECOND suggestion is that we must not be afraid to be theological. A family exists, not by accident but by the creating will and act of God. It is not mainly the creature of a state or a culture or a religious tradition; it is the divinely-ordered basic unit of society; it is, in the words of the Lambeth report on the family, "the God-given environment within which souls are born, to learn first the lessons of human individuality and dignity, of responsible freedom and redemptive love; the lessons which in due course must be lived out in the wider and deeper associations of humanity in Christ."

Therefore, the family is both tougher and more enduring than we sometimes think, and is also far holier and far more deserving of the best that society and the state can give it. But it is important for Christians always to remember that the family is rooted in God's own purposes. It isn't the only unit of society; "the relationships within a family are not the only relationships we have, nor necessarily the most important ones," said Lambeth 1958. But "they are the first ones, in point of time, and they are so ordained of God in the natural order . . ." Therefore, Christian witness must be not only realistic, but equally deep and confident in its theological bearings.

Lastly, I suggest we must never forget that the life of a family is sometimes chosen by us as well as willed by God. Indeed, a family does not merely happen; it is ordered by God in creation, but it must needs be fulfilled by the devoted and determined wills of the fathers and mothers and children of every generation. What happens to us, so tragically often, is that we are beaten down by the things that are wrong about family life until we no longer remember that the cure for them lies largely in our own hands. I don't say that we have all the answers; we cannot wish poverty or over-population or under-nourishment away. But at a deeper level, the cure for those ills, and the ills of carelessness and irresponsibility and hardness of heart within family life as well, do lie in our hands. A family will be what we make it, under the love and providence of God, if we will feel that the fight is worth making.

Will of God

THE fight may be a fight for better housing or better pay for somebody else's family, or it may be for deeper forgiveness and greater

loyalty within our own family. But it is one and the same fight — it is the fight of free people to be obedient to what God has made of us and what he means to make of us, to be obedient to the best that we can become.

And when we pray, as pray we should, for God's blessing on family life, let us be sure that we are praying for the courage to choose for our families and for the others, what God has surely willed for us and them.

Letter To A Bereaved Friend

By George L. Cadigan
The Bishop of Missouri

WE HAVE just come away from you, but this deep and tragic experience keeps you in our thoughts. So, as I feel your person trying to absorb all that has happened, may I share with you, as your friend, some of your pain and grief?

The service went very deep with all. It was right and good that it was held in the parish church that has meant so much to your family. I am sure that we were all thinking of those other times too, when we came together there for baptisms, confirmations, weddings, festive occasions and the Sunday services. I am glad you wanted the hymns and the Creed. The way the congregation shared in the service was a real tribute to their understanding of the Christian faith. That there were flowers only on the altar seemed so fitting. It is a mature practice to express sympathy with living memorials. The Burial Service is incomparable in its simplicity and sensitiveness, and it brought great strength to all of us.

How beautiful is that thought of the Collect, "From strength to strength in the life of perfect service!" We know that this one we loved and who loved us is all right. No harm can come to that quality of life which was among us. This is the teaching and the promise of our Lord.

Nevertheless, your pain goes on. The world soon forgets, but you cannot forget. Your grief is deep within and sometime, long, long from now, when you think you have forgotten, it yet remains with you. This is why I feel compelled to write this way.

Do not hesitate to admit your grief to yourself, to your friends, and to the living God. Your sorrow is a measure of your love, and it is nature's way of helping you through this valley of the shadow. Many of us keep these things all bottled up inside and it is not good. If you feel like crying, let it come and know release from all this tension. God understands your

tears. What a wonderfully human thing it was that Jesus wept for a friend who had died.

Understanding Friends

YOU have a few intimate and understanding friends. Let go with them, too. That is what friends are for. Discuss with them your grief. This is one way in which they can really help and, in helping you, you will help them, too. You know, of course, that this does not mean a sentimental evoking of their sympathy for yourself. Such would not prove to be of worth to you or them.

Do not hold back from God. Come to him like a little child and open your heart. What you cannot tell your friends, you can tell him. For with the experience of death are many strange thoughts. In odd and devious ways there come feelings of guilt and petty worries that must be confessed to one who is almighty and merciful. God is our Father and he knows his children with all their human frailty and strange mixtures of goodness and errant waywardness. Do not hesitate to go to your clergyman. He should know a lot about the problems of grief and as your pastor he can help you. That is one of the things he was ordained to do.

Days Ahead

YOU must face the fact that many months of difficulty are ahead of you. You may sleep poorly and you may lose your appetite. A myriad number of little fears and problems will beset you. You will know fatigue and nervous tension and despair and frustration. Many times you will not understand yourself or your reactions, and you will worry. But to experience these things is more normal than abnormal. They will pass. They will work out all right so long as you understand them as part of the whole experience of separation and death.

Because of this troubled period, it is unwise to make momentous decisions until your feet are

squarely on the ground again. A decision made now when your perspective is out of focus is not the same decision you would make sixteen months from now. Be patient about time.

There is much therapeutic value in getting back to work at once. People will urge you to take a vacation. Save that for a little later. For now, plunge into your vocation with all your powers. Your healing must come from the inside. Do not depend on palliatives. They have their use, but they will not heal you. They will momentarily refresh you, but they cannot save you. They are surface things and your wound must heal from the inside to the outside. That is why discipline and work and an ordered life are important. More than alcohol or drugs or escapist amusements, your work restores the true and right perspective.

Two Ways Open

TWO ways are open before you. You will know these more clearly than I can write of them. They might almost be described as the road to hell or to heaven. You can fight what has happened. You can refuse to accept it. You can become bitter and cynical and uncharitable in disposition. You can grow mad with God and mad with people. You can become a little warped and stunned spirit who rebels because life has been unkind to you. You can take your vengeance on God and people and will become in your own eyes a despised person.

The second way is the road of acceptance. It has happened. You do not know why, but there it is. It is beyond your scope to change this fact of life. But your life may grow and change because of the fact. There is meaning in all the movements of the infinite God.

The way of acceptance ushers you into a vast company of people. Some of these people you know, and some of them you do not know. They are the host of souls who bear the mark of pain. You will recognize that you are not alone and that your pain in comparison is very small indeed. Be humble about this grief.

The way of acceptance brings you closer to Christ, and the meaning of his Cross. The way of acceptance brings you closer to Christ and the power of his Resurrection. The living Christ is not apart from you. He is with you. He knows your grief and he shares it with you. The way of acceptance brings you closer to God because this one you love is with him forevermore.

So may Christian joy dwell within you to make even good come from all this mystery of pain.

Peter's Denial

By Louis W. Pitt Jr.

Rector of All Saints, Brookline, Mass.

PETER Bradley was quite impressed. Usually sermons had no effect upon him whatever, but this particular Sunday a visiting preacher had made a direct hit. "Best sermon I've heard in years," Peter said to his wife driving home with the children. Mary did not answer. The theme of the sermon had been the witness that we all can bear for Christ at our daily work. There are dozens of opportunities constantly before all of us to sound a Christian note in a cut-throat world. The preacher had closed with a ringing challenge to those present to be ambassadors for Christ every day of the week in everything they did.

This appealed to purchasing agent Peter Bradley of Hawkins and Co. Too often he felt a separation between his church life and his business life. He seemed to live in two worlds with two very different sets of standards. Christ was real in church but unreal in the plant where he spent a good part of his life. Here was a bridge between the two worlds, and Peter recognized this as the crying need of society.

That evening when the children were asleep, he was still digesting what had been said. "Why don't more preachers say this?", he rambled, as Mary, a captive audience, did family mending. "I have always believed in Christ all right, but I have never known what to do about it. My faith has been sort of vague. Now I see what I can do about it, how I can harness it, how I can witness."

Mary was silent again. She had enjoyed the sermon too, but sensed how terribly difficult Christian witness is. "I don't know, Peter," she said finally, folding up a junior size pair of dungarees. "What he said was true, but gee . . . what an assignment."

"Not for me," said Peter, with all the conviction he could muster. "I have a Christian faith, and I'm going to make it known. Others may shirk their discipleship, but not me."

"O.K.," said Mary, not wanting an argument. "When the whistle blows tomorrow—not at lunch but at five o'clock, see what your witness to Christ has been." Peter hardly heard her. As they went to bed, he knelt for prayer, which didn't happen very often. This had been an important day in his life, a day of rededication.

Monday was a sparkling morning, and the whole family got off to a good start. Everyone was down to breakfast on time, young David said grace, and there was time for cereal and eggs. The day before was not mentioned, but Peter obviously had it on his mind. He kissed Mary goodbye with much more affection than usual.

Monday was always a madhouse in the purchasing department, with leftover details from Friday, new orders in the mail, and executives full of ideas they had thought up over the weekend. Peter surprised the secretaries by saying good morning and inquiring about their families. Soon, however, he was buried in his work.

At eleven the president called a meeting of department heads. After routine reports the president said he had a regrettable matter to bring up. One of the foremen, a member of the Twenty-five Year Club, would have to be dismissed. He just wasn't producing. He was loafing on the job, and that could not be tolerated. It was too bad, he said, because the man had just two more years before retirement and his wife was dying of cancer, but his work was unsatisfactory. "We owe it to him and to ourselves to let him go." A rubber stamp was in order, and Peter heard himself vote "aye" with the rest. At this point the noonday whistle blew, and the meeting adjourned.

That afternoon Peter went to see the personnel manager, Ralph Stevenson, about a secretary he was anxious to get. It was important to keep on Ralph's good side. "What do you think of the news?" said Ralph who was pouring over a newspaper. "That air force manual sure raised a stir. That Council of Churches is really on the spot. It's riddled with 'pinkos'. Don't know why the Churches support such a radical outfit. Is your Church in it?"

"Oh, not much," Peter answered defensively. "Just a token representation. I don't know why they need a Council of Churches anyway. We all have more than we can do." The conversation hastily turned to the matter of a new secretary.

Just before closing time Peter was called upstairs to help entertain a promising client from the South. A big order was in the wind, and this Mr. Whitman was to have the red carpet treatment. Peter gave him the deluxe tour of the plant. All went well until Mr. Whitman became aware of the mixture of races in the factory all using the same washrooms, the same lunchrooms, the same recreation facilities. "I don't know how you whites stand for it with all these niggers around," said Mr. Whitman. "White women here

too. Can't you do anything about it? You won't get much out of this crowd."

Peter swiftly retorted, "Our hands are tied, thanks to the union! We just have to make the best of it, and they learn! It takes time, but we train them." At that very moment the five o'clock whistle blew, and the day was over.

At bedtime that night Peter asked Mary to join him for prayers, and as they rose from their knees, she thought she saw a tear on his cheek.

Switchbacks

By Corwin C. Roach
Rector At Steubenville, Ohio

IF YOU have ever ridden on a mountain road you will have been impressed by the switchbacks. Sometimes it seems that all you are doing is going around in circles and getting nowhere. Soon, however, you begin to notice that the road for all its dips and curves is really spiralling upward. Before long you can look down on the plain below and see the progress made.

The Easter season is just such a look-out point. Indeed we can think of the Christian year as a spiritual highway taking us past the great events in the life of Christ and the important doctrines of the Christian faith. At the same time it never quite leaves us where we were the year before. The switchback has raised us to a higher level even though we overlook the same terrain.

There may be an occasional dip. Low Sunday follows Easter. Just as the road builder makes allowances for the contour of the soil, so the Church year makes allowances for our stubborn human nature. It has its peaks and its dips, its switchbacks. We are not to be too concerned if the way slackens a little after the steep climb of Lent. However, let us not lose too much hard won altitude in the process. Let us not rest content even with the Easter vantage point we have reached.

The road still lies before us. Ascension tide, Whitsunday, the Trinity season can carry us to greater heights. We need to keep climbing towards the summit. We need to make the apostle's words our own, "Forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus".

Talking It Over

W. B. Spofford Sr.

THE US government right now has over nine billion dollars worth of surplus goods tied up. The wheat program alone costs a million and a half dollars a day and there is enough surplus wheat being stored at government expense to feed the country for two and a half years.

President Eisenhower has now suggested to Congress that the "soil bank"—whereby farmers are paid for not planting their fields—should be increased from 28 million acres to 60 million. The department of agriculture estimates that the cost of this increase would jump the soil bank from \$375-million annually to \$857-million.

Fenner Brockway, British MP, who was recently in this country, tells how a professor at the University of Minnesota argued that a gift of America's surplus to the world's starving millions would upset the mechanism of the world's economy. Australia would not be able to maintain her prices in South East Asia and there would be other dislocations all over the map.

"Gosh!", exclaimed a student when he heard this objection. "When we want to give away arms there is no difficulty!"

Brockway, in various speeches, points out that there would be no trouble about food if we were really determined to end hunger in the world. Have the food and agricultural organization of the UN pay Australian, African and other farmers for their goods, pool it with the wasted US surplus, and then distribute it where it is needed.

"That could be done from a world fund to which all nations would contribute," says Brockway, "if we were as serious to save life as we are in our preparations to destroy life."

After all if the US can store billions of dollars worth of surplus food, and pay farmers hundreds of millions for letting their lands lie idle, the smart men at UN should be able to work out some scheme to end unnecessary hunger.

An international "soil-bank" maybe, only for production instead of to stop it.

Everybody I presume is rocked on his heels once in awhile by communications he receives. I just got one from Claremont, N.H. informing me that the class that graduated from high school in 1910 will celebrate its 50th anniversary in June. It is the honor class and will lead the alumni parade. If I am too feeble to walk they'll

pick me up and I can ride in an auto at the head of the parade with other oldsters. I have written that I may not be able to make it because of my job, but that if I come I'll bring along a couple of canes and hobble along in the march for at least a couple of blocks.

Time being what it is, though, maybe it would be better to go to New York and buttonhole a few UN bigwigs about Surplus vs Starvation.

Don Large

To The Glory of God

DINNER at the local Schrafft's had progressed to the dessert stage before I idly turned to the back cover of the menu and discovered a jingle which almost ruined my entire meal and sent me scurrying for the Alka-Seltzer. Scout's honor, the verse went like this:

We may live without poetry, music and art;
We may live without conscience, and live
without heart;

We may live without friends; we may live
without books;

But civilized man cannot live without cooks.

Now I'm sure that if I were a restaurateur or a gourmet or both, the cockles of my gustatory heart would be immensely warmed by that rhymed effusion. I'm equally certain that the author (whose verses amply prove that he's already living without poetry!) composed this little horror with his taste buds in his cheek.

Oddly enough, however, even a vacuous limerick can sometimes evoke the character of the culture out of which it springs in all of its idiocy. And ours happens to be a civilization in which conscience, (to pick just one of the seven virtues we can allegedly live without) runs last in the race with cookery. For men whose chief goal is material power—and whose god is their belly—there's not much ear left for hearing the still, small voice of the Lord at the core of the whirlwind.

It is conscience which teaches a man to become a poet in his heart, to the end that—having lifted up his own soul—he may help his brother to go through the valley of the shadow with spirit unscathed. Conscience it is which develops such breadth of spirit in him that he can turn to the

least of these his brethren and echo his Master's words, "I no longer call you servant, but friend!"

And as for books, if today's literary level has managed to reach a new low in scatology, it's not because we've torn off the suffocating mask of a prudish Puritanism. That would be a consummation devoutly to be welcomed. Rather, it's because this same lack of conscience has turned so many writers into emotional infants who think that four-letter words scrawled on a back fence are the same thing as sacrificial reality at its noblest height. Which is precisely why evil is so often pictured as lewdly triumphant, whereas goodness is caricatured as a straw man lying in a grotesque heap.

And as far as music is concerned, I confess to feeling uneasy over this new trend which has the liturgy of the Holy Communion celebrated through the medium of modern jazz. Yet both the jazz composers and the jazz singers and musicians are at least, within this context, honestly trying to recapture that ancient ideal which attempted to put all of man's talents to the service and adoration of Almighty God.

For in the Middle Ages—to say nothing of Christian generations before and after—men thankfully dedicated their artistic creations to the glory of God, seeking humbly to embody his wonderful revelations of himself in the form of stone and words and paint and music. And when men gave of their gifts so gladly and so completely, they were giving ample proof of the truth that their consciences were responsively alive. Would that our own were so completely stabbed awake!

Meanwhile, in the fields of politics, education, and public relations—to mention only three—too many cooks are much too busy over their witches' cauldrons. And they've already begun to spoil the broth

Pointers for Parsons

By Robert Miller

FR. HILARY was not long out of seminary, but he was serving as a college chaplain and so he held a class for inquirers. He liked the class, but in it was Dudley Jones whom he dreaded for Dudley loved "to tie the chaplain up in knots." "And I so easily find myself all tied up," thought Fr. Hilary.

APRIL 21, 1960

One night he had begun by saying it was hard to explain the Christian faith because in its essence it was beyond words. It was faith in a loving God who had spoken in a Son.

"The father image," murmured Jones. Hilary flushed.

"Don't you believe there is a God?" he asked. Jones waved his hand airily. "Have you any argument for God?" he wanted to know.

"Of course. But it would hardly convince you." "Try it and see."

"The argument from Creation — 'this spacious firmament on high?'"

"Firmaments in the space age?"

"Then what of man's persistent belief in God?"

"Highly subjective and hardly rational."

"I find it most convincing," said Hilary.

"But I thought it was me you wanted to convince. Wasn't it?"

"Yes. But our conviction is our best argument. We are so sure of God that we build our lives on him."

"Do you really?" asked Jones making Hilary furious.

"We try," he said, wishing he did not have to turn the other cheek. Then he hastily went on to speak of the love of God and what it meant. Some objected that it was fine to feel this way but what if you didn't feel that way? Claire Hoffman said it wasn't always easy to love your neighbor.

Hilary agreed, but pointed out that we were still children. We had to grow into the fulness of our stature in Christ, a phrase he had to explain. Then someone asked a famous question, "Who is my neighbor?" He told the story of the Good Samaritan and tried, not very successfully, to apply it to modern conditions. But the group argued over who was your neighbor in the modern world. Were Russians neighbors? Were enemy soldiers?

"Oh yes," said Fr. Hilary.

"Is it neighborly to kill an enemy soldier?" asked Jones.

"No, no. Of course you have to try and kill him. At least you sometimes do."

"In a neighborly kind of way?"

Fr. Hilary said we were in this world which was a sinful place and we were all involved. He thought war was unchristian, but there were times when the Christian had to fight, — only he should fight in defence of truth and right.

Of course Jones had no difficulty about tying him up in knots now, but the rest of the in-

quirers came to his aid. They were sure you shouldn't let yourself be walked over. It was a very lively meeting and it was almost unanimous that you must fight if you had to but not if you

didn't. Jones got nowhere with his snide questions and Fr. Hilary got nowhere with his spiritual aims, but it was a lively meeting and nearly everyone said they had enjoyed it.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

The Story Of Israel by Stephen Szikszai. Westminster. \$1.50

The Threshold Of Christianity by Lawrence E. Toombs. Westminster. \$1.50

These two books of less than a hundred pages each should be of great interest and value to the lay people of any Christian church. Written by competent Biblical scholars, but with a vocabulary wholly lacking in the technical language of scholarship, they throw light on two periods in the history of the Jewish people and of early Christianity.

The Story Of Israel is concerned with the 900 years era from Joshua's conquest of Caanan to time of Alexander The Great. Both of these books are part of a series of condensed histories, beginning with *You Shall Be My People*, — the story of the Covenant and the Law — and followed by these present volumes.

The Threshold of Christianity deals with the gap of some 200 years between the Old and New Testaments and so is chiefly concerned with the books of the Apocrypha and the many too little known "outside" books, such as Philo Judaeus and Josephus and the modern discoveries like the Dead Sea Scrolls.

The authors of these books have real genius in talking the language of the non-academic majority of Christian folk. Much of the necessary detailed accounts is fascinating and rewarding, to laymen and clergy alike.

To Sir, With Love by E. R. Braithwaite. Prentice-Hall. \$3.50

This is supposed to be genuine autobiography and I presume it really is. But it has qualities so different from the usual self-portrait that one wonders at first whether it may not be a novel in autobiographical form. With sound dramatic instinct and practical skill, the author tells the story of a young Negro, born in the West Indies, university-educated in

science and business administration, veteran of the air force, who lands in England in 1945 expecting to get the sort of job he had been trained for. Here he came up against the post-war British racial intolerance and was turned down in all his applications for work. At last, in desperation, he accepted a hard teaching job in a London slum. He writes: "I did not become a teacher out of any sense of vocation; mine was no considered decision in the interests of youthful humanity. — It was a decision forced on me by the very urgent need to eat".

The rest of this fascinating book is a round by round account of the author's life in the slum school, his fight against race prejudice, the transforming power he had with his children and the creation of lasting friendships.

This is a charming book, for its delineation of character, its brilliant sense of drama and its plain record of great accomplishment under difficulty. The author's publisher states that he is now children's officer in the London welfare department. One is permitted to hope that one day he may try his hand at a novel of common life. Perhaps the welfare department might give him time off for the attempt.

Cities In Crisis by Dennis Clark. Sheed & Ward. \$3.50

Increasingly since the end of world war two, intelligent, public-spirited citizens have shown concern for the evident demoralization of most of our large cities and many books have been published pointing out the basic causes of the sad state of urban life. In general, all seem to agree that the intense industrial development, centering in the great cities or their near neighborhood, during the past decade and the almost incredible growth of technical knowledge in the electronics field have combined to make our modern cities less and less tolerable for those seeking community life. The creation of and mass migration to the

suburbs have been one of the startling results of all this.

It is an important character of this book that the author is a keen specialist in housing and racial problems and a member of the commission on human relations in Philadelphia. He is able not merely to bewail the facts of urban decay, but to present a working blue-print for its renewal. He hopes to "promote discussion and study of urban problems by Christian social action thinkers and leaders — to fuse secular city planning knowledge and Christian social thought."

Every concerned reader will agree that he has done a convincing job of stimulating practical thinking.

The Road To Faith by Will Oursler. Rinehart. \$3.50

Probably the acceptable facsimile of a religious revival we are now witnessing in this country does not mean very much; but the concern of church people for the unchurched really does appear to be growing in depth and effectiveness. One of our problems is that the unchurched do not know what the clergy are talking about, and we must learn to speak the language of the outsider. Here is a book in the purest journalese, or I should say the purest ladieshome-journalese, which seems to this reviewer to fit the bill admirably. Theologically, it is thin but sound. I wish it could be a paperback.

— Hugh McCandless

The Family Service

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

Family Planning A Christian Duty Says Archbishop of Canterbury

★ The Archbishop of Canterbury upheld family planning as "a positive Christian duty" and said "it is wise to leave the decision as to what methods are seemly to the conscientious judgment of Christian married people."

Writing in the Canterbury diocesan bulletin, he said that Roman Catholic pronouncements, on the other hand, have tended instead to suggest that family planning "springs only from fears of overpopulation or, in this country, only from prudential and selfish desires."

Archbishop Fisher claimed that such pronouncements are "likely to have caused misunderstandings as to the general Christian attitude" toward family planning.

He said that "for some time," it has been seen as an "evident Christian duty" in Britain and elsewhere that parents should be "wise and controlled" in the planning of a family. The reason, he declared, is to avoid putting an unfair physical burden on the mother, an unfair handicap upon the children, or "any unreasonable liability upon society."

He said that recently "a Roman Catholic bishop was reported saying that the Church of Rome does not demand that parents should have the largest family possible and that there were circumstances when it was right and proper that the size of the family should be restricted."

(He was apparently referring to a Lenten pastoral letter in which Bishop Edward Ellis of Nottingham gave as some just reasons for restricting the size of the family "grave medical difficulties of the husband and wife," and "well-founded fears for the physical well-being and

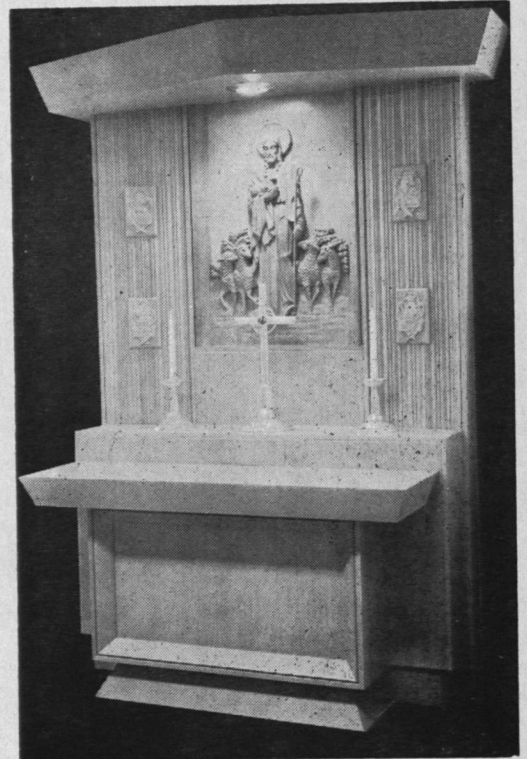
upbringing of their children." The Catholic bishop went on, however, to stress that "such restrictions of family can never be brought about by artificial means . . . God is at hand in the difficulties of husband and wife. When such grave reasons exist, his grace is there to help

husband and wife to be continent, or to restrict the use of their rights to periods of infertility.")

Archbishop Fisher said the Catholic bishop's statement "recognized" that "there is a proper place for family planning," and thus "there need be no difference between Christians as to policy."

Noting the two forms of marital restraint cited by the Catholic prelate, abstinence and

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the "safe period," he said both "are clearly entirely free from any possibility of moral blame and, if the Church of Rome wishes to approve only these two methods, it has every right to do so."

"But," he added, "there are other methods and Christians have every right to consider them and decide how far, in their judgment, it is legitimate and seemly to employ them. These other methods can easily be used outside marriage altogether, and it can never be too often said that such use is sinful and evil, not because the method is evil, but because any sexual intercourse outside marriage is evil.

"But Christians are concerned with methods which may rightly be used within marriage, and since in this kind of planning nature must be in some manner restrained and controlled, and since men have a right and duty before God to use their skills and science to control nature for proper ends, the question which Christians have to consider about these other methods is these questions." However the Archbishop stressed that "it is wise to leave it up to married people what methods whether they can be used with due reverence and without being injurious to health."

"The important thing," he said, "is that every Church should respect the honest and sincere opinion of its members and of other Churches and not attempt to limit the freedom of others, Christians or non-Christians, to follow where their wisdom leads them. If we can thus agree, then Christians can, in full harmony, devote their united energies to teaching people to resist all temptations and allurements to extramarital vice and sin which human

nature holds out and which in these days are by so many shamelessly exploited."

SAINT JAMES SCHOOL HAS CAMPAIGN

★ Saint James School at Fari-bault, Minnesota, is having a long range development program. Now sixty years old, the school is unique in the midwest because it is a boarding school for boys 9 through 14.

The immediate need is a new dormitory that will not only provide quarters for 56 boys, but will also have living quarters for faculty members, an infirmary, student recreation and crafts rooms and a mechanical equipment room.

When completed the new school plant will consist of two dormitory buildings, an administration and academic building, dining, kitchen and laundry building, a combination auditorium-gymnasium, chapel, and two faculty residences.

Upon completion of this development program, Saint James School will have facilities for a student body of 85 to 90 boys, and still maintain its basic philosophy in personalized education and will offer each student the necessary individual attention that is so important in

the formative years of a young boy's life.

Headmaster of the school is Marvin W. Horstman who was given a write-up in the last number of the diocesan paper of Minnesota for his outstanding work at the school.

ANGLICAN MISSIONARIES JAILED IN AFRICA

★ Two Anglican missionaries were among 234 white, African and Asian opponents of the South African government's apartheid laws arrested and jailed at the height of mass demonstrations by Africans in areas throughout the country.

The missionaries were the Rev. Mark Nye, head of the Pretoria Anglican mission, and Miss Hannah Stanton, an official of the Tumelong Anglican mission near Pretoria.



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TEXAS SUPPORTS COUNCIL DIRECTIVE

★ Negro sit-ins and what Christians should do about them is the subject of a five-page memorandum prepared by the department of social relations of the diocese of Texas of which W. Gardner Winters Jr. is chairman. Mr. Winters is a Houston attorney.

The memorandum urges members of the 141 churches and missions in the 57-county diocese to "consider their responsibilities as Christians and take action appropriate to their local situations."

Three avenues of action are recommended by the communiqué:

● To stop being suspicious of one another and to open lines of communication by a willingness to discuss the subject even with those who disagree with us.

● To encourage and par-

ticipate in the discussion and solution of the problem inside the Church.

● To support and cooperate with bi-racial committees and encourage their appointment in the community. The report is in line with the one issued by two divisions of the National Council, reported in the Witness last week.

BISHOP BAYNE HONORED BY ST. AUGUSTINE'S

★ Bishop Bayne, executive officer of the Anglican Communion, was made an honorary fellow of St. Augustine's College, Canterbury, England, on March 18th. It is a college for graduate work for Anglican clergy throughout the world.

TEXAS STUDENTS SUPPORT SIT-IN

★ A conference of Episcopal students from eleven Texas colleges and universities has ex-

pressed its support of sit-in strikes and other protests against racial discrimination.

The students, attending the annual Canterbury Association Conference at St. Stephen's College at Huntsville, expressed their agreement with "those who are now petitioning in our society and throughout the world for justice and social freedom . . ."

They also urged legislation to implement "those rights and responsibilities inherent in the freedom of men."

PROVIDENCE DEAN TAKES NEW POST

★ Dean Darby W. Betts, dean of the cathedral at Providence, R.I., is to take a position in the diocese of California, effective August 1, as press, television and radio representative. He will also be director of social and ecumenical relations.

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ALABAMA BISHOP HITS DOCUMENT

★ A suggestion by Bishop C. C. J. Carpenter of Alabama that Episcopalians in the state ignore a Church advisory on



BISHOP CARPENTER doesn't go along with the recent document issued by National Council agencies

racial matters has stirred up a protest in Atlanta from a national group aimed at fostering racial unity.

The newly-formed Episcopal Society for Cultural and Racial Unity termed the bishop's statement "unfortunate" and defended the advisory document of the divisions of racial minorities and Christian citizenship of the National Council. (Witness, 4/14).

Bishop Carpenter noted the document had no official status

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as far as the Church was concerned, and suggested that it be ignored "because of its inadequate presentation of the situation."

LOS ANGELES PROTESTS BIBLE STORYLAND

★ Bishop Francis Eric Bloy of Los Angeles and his diocese's executive council in a vigorous protest labeled as "blasphemous" the use of the Holy Scriptures for a projected \$15 million Bible Storyland amusement park in the Cucamonga area of San Bernardino County.

Bishop Bloy and council members adopted a resolution in support of the stand taken by other clergy and laity of Southern California who joined the ministerial unions of Upland and Ontario in formally opposing the park.

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The Rev. C. Kilmer Meyers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

The Bible Storyland, scheduled to open Easter Sunday, 1961, will resemble Disneyland, but reportedly without carnival overtones.

The resolution said the project "seriously distorts the sacred history of both Christians and Jews and holds it up to ridicule."

Bishop Bloy and the council added, "We stand squarely behind the clergy and people of our parishes in Ontario and Upland and the 75 other churches of the area in their plea that this venture should be abandoned."

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- BACKFIRE -

Martin Schlesinger

Layman of Brooklyn, N. Y.

I have always thought that I should like to see the Episcopal Church sponsor a radio program, but somehow it never occurred to me that it would come in the shape of praise for a department store profit sharing plan, and giving publicity to Mr. George Sokolsky.

About the merits of this particular profit sharing plan, I can only speak from my life time experience as an hourly paid worker. The truth is, of course, that I know only what I read in the papers. But so far I have yet to hear of any such plan that on close inspection I could feel that a great Church should endorse as profit sharing.

Mr. Sokolsky's record however leaves no room for any doubt. Only last week he advocated Senator McCarthy's methods in dealing with communism on Mike Wallace's program. To anybody who has thought about the issues raised by the air force manual, he ought to remember that this method of combating communism split France right down the middle. We might well attribute some of the blame for France's downfall to Vichy.

When I lived in Detroit I used to have talks with a priest who was a high churchman. I must own to a little squirmishness against anything "catholic", and I could not imagine myself addressing any clergyman as Father except as a conventional courtesy. But this clergyman I could address as Father with warm relish. He is Father to his congregation. Built like an athlete and matinee idol rolled into one, and a fine scholar, he decided on celibacy the better to serve his people.

Right at the beginning of our acquaintance I told him that in time he would find that the Witness is the true paper of the Church. Now, after five years, he writes me that he agrees. He admires the people that I admire, like the Rev. Russell Bowie; but still he holds that there is a cleavage along the "Protestant" line somewhere. This is all new to me and very disquieting.

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The WITNESS

TUNKHANNOCK, PA.

League for Industrial Democracy, the Catholic element were truly inspired people. They got along well with those low churchmen who looked with suspicion at an extra candle on the altar. I recall an address at a CLID meeting in Boston by Father Hamlin, then rector of the Church of the Advent, which was one of the most beautiful and inspiring expressions of real religion I have ever heard.

My association with the Episcopal Church has been about the finest experience in my life; there is no telling how much I am indebted to the Church for what spirituality I may have.

So you see I am not writing this to stir up any suspicion or trouble. But I am bothered a good deal that radio and tv commentators, and tabloid writers, make a great deal of the air force manual, while the more respectable papers are more reserved. It makes me wonder whether we have learned anything from the so recent past.

Ralph Weatherly

Clergyman of Wyoming, Pa.

I want to thank you for a sensitive and moving tribute to Bishop Wilner — as modest and kindly a man as ever lived.

Frederick J. Compson

Clergyman of Clinton, N. Y.

I was so happy to read the comment on Bishop Wilner. How true, how true — a great man with a great heart.

It reminded me of a like incident years ago. It happened at the time of the death of Bishop Paul Jones. Someone came to me and said, "Jones, they say, was a bishop. He came from Utah — must be a Mormon." I quickly made the correction. Paul Jones was a Bishop, not of the Mormon Church, but of the Holy Catholic Church.

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A. F. Gilman

Layman of Palatine, Ill.

After what happened to the mayor of Dijon in refusing to greet Khrushchev, the American people ought to be warned against putting a Catholic into office as chief executive. Maybe Khrushchev is a murderer. I can't see that he is much worse than the Czars before him and the Czar was never outlawed by the Roman Church, even if he was head of the Russian Church.

Christ wasn't afraid of the Devil. At least he met him in the wilderness. Why is the Christian Church afraid to associate with sinners, except that it is afraid it will be led astray itself?

I think Mr. Eisenhower showed the true Christian spirit in inviting Mr. Khrushchev to visit this country.

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