

The + WITNESS

FEBRUARY 14, 1963

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THE GREAT EMANCIPATOR

BELIEVED TO BE the only statue of Abraham Lincoln sculptured in the attitude of prayer. It is in Washington Cathedral and was done by Herbert Houck

- ARTICLE BY MRS. FREDERICK GRANT -

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week**Bishop Bayne Tells Archbishop Of Changing Form of Mission**

By Edward Mohr

Witness Editorial Assistant

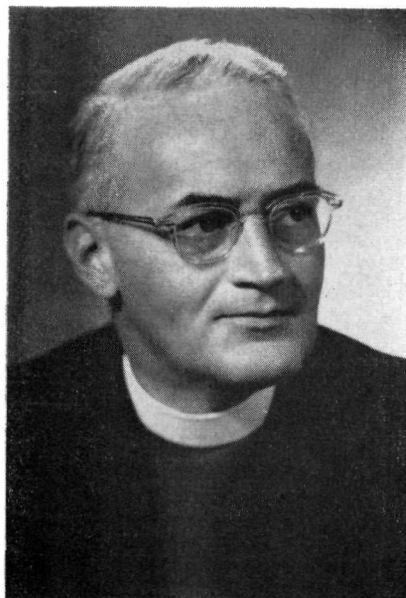
In the Churches of the Anglican Communion the point has been reached "where the great majority of our people can make no effective connection between the convulsive world history in which they live and the mission of Christ by whom all things are made and saved", in the view of Bishop Stephen F. Bayne, Jr., the Anglican executive officer. His comments are made in his report to the Archbishop of Canterbury on the affairs of his office in 1962.

Holding that "we cannot sustain the needs of a world-wide Communion in the 20th century on the basis of an antique caricature of the missionary", Bishop Bayne points to the "failure, throughout the Anglican Communion, to pay enough attention to the education of the clergy and the laity alike in the changing form of mission". Nor has enough attention been given "to the basic theology of mission, which we have all too often thought of as church-extension, as the enlargement of the Anglican Communion, as a process that starts with ourselves, rather than as obedience to him with whom all mission begins."

"Mission and missionary affairs," he adds, "seem to most of our people completely unrelated

and irrelevant to the world in which they live and the choices they must make in it. Therefore our response to missionary needs tends to be inadequate, childish, unimaginative, and inappropriate. And while I have no doubt that we can greatly improve both our procedures and our response, I am sure that these alone will not begin to solve our major problems of missionary obedience. It is not too much to say that the Anglican Churches of the world need to be born again in a profound rediscovery of mission and its meaning and its costs."

Having in the course of his report pointed to progress in



BISHOP BAYNE

unity in Christendom and the Anglican Communion, and to himself as a chief minister of Anglican unity, Bishop Bayne, echoing the Archbishop, says that we need to be reminded that unity is not the only note of the Church. "And perhaps nowhere," he says, "do we need this reminder more than in the small and dangerously cozy circle of our own Anglican household."

"Unity alone, much less Anglican unity, may mean nothing by itself," he holds, "except the huddling together of like-minded people in a hostile world. Obedience, judgment, witness these are the signposts to our salvation, in all the perplexities and busyness of our life."

The co-ordination and deployment of resources for the missionary enterprise on a better level will require a re-study of the decision-making procedure in all the Anglican Churches, the bishop says. Determinations need to be made as to how the bonds of brotherhood between the Churches are to be established; how the channels of common life are to be built; how the internal affairs of the Churches are to be ordered so that their common life can be more fully mingled and the resources and needs of one Church matched with that of another.

Referring to "our characteristic Anglican permissiveness in these matters, and our dislike for concerted strategy — both of these excellent qualities in

their own way — we have reached the point in our swiftly-changing world, where," Bishop Bayne believes, "we are substantially unable to move as swiftly and decisively as the needs of our Churches require. And to the degree that that paralysis is due to our own structure, we all have an obligation to re-examine and redesign our procedure."

Despite these limitations the bishop reports progress in the four areas which are the concern of his office and the advisory council on missionary strategy:

- Development of local and regional planning
- Consultation by all Churches
- Development of new resources and their use
- Decisions on priorities

Attention will be given to these matters at meetings of the consultative body of the Lambeth Conference and the advisory council on missionary strategy to be held at the same time as the Anglican Congress in Toronto this summer. In regard to the congress Bishop Bayne differs with those who have expressed misgivings about it on the grounds that it could be viewed as a "confessional" as distinguished from an "ecumenical" meeting.

"The Anglican Communion", he points out, "is an expression of Christian unity, a particular historical fulfillment of unity, within the wider if less intense fellowship of the ecumenical movement as a whole. It is an ecumenical fact of astonishing depth and durability, bringing together Christians of widely different cultures and traditions, covering nearly the whole spectrum of theological insights. Any meeting of the Anglican Communion is an ecumenical gathering, of very great significance."

The only contradiction of this would lie in a decision to withdraw from ecumenical life, and the record of participation in this by all the Anglican Churches makes that impossible. In addition the leadership of the congress is such as to make it an ecumenical event of considerable magnitude.

Regional councils, such as that of the Church of South East Asia, formed last year, are seen by Bishop Bayne as a sound intermediate step between a dependent missionary area and a self-governing province in the communion. In this transitional stage dioceses and districts in the region with differing national backgrounds — American, British—can modify their foreign characteristics and adapt themselves to the regional cultural and historical factors.

The costs of the Anglican executive office, together with that of St. Augustine's College in Canterbury and the salary and allowances of the Archbishop in Jerusalem, are included in a combined budget of 28,400 pounds sterling. This is met proportionately by all the Churches, although four of the largest give 80%. It is expected that when all the payments are in the budget for 1962 will have been met.

During the year Bishop Bayne travelled 147,000 miles in the course of his activities, which include membership in the National Council of the American Church and the office of Bishop-in-charge of the convocation of American Churches in Europe, acting for the Presiding Bishop, who has jurisdiction over them.

He has found preaching in England a happy experience. "One may miss," he says of them, "the characteristically boisterous appreciation of an American congregation, where

it is a social convention to speak of any sermon that parses as if the author were Chrysostom. But such exuberance is small loss in contrast with England's noble remnants of biblical literacy, and the characteristic thoughtful listening and prayerful companionship in a common task which gladdens a preacher's heart."

PEOPLE

WILLIAM S. VAN METER, formerly director of social relations in the diocese of Chicago, now holds a similar position for the Protestant Council of New York City.

J. GARDNER HODDER, formerly chaplain at Episcopal Academy, Philadelphia, is now rector of Christ Church, Ithan, Pa.

ARNOLD E. MINTZ, formerly rector of Grace Church, Jefferson City, Mo., is now dean of St. Stephen's Cathedral, Harrisburg, Pa.

ROBERT C. CHAPMAN, formerly director of youth work at St. Augustine's, Brooklyn, N. Y., is now assistant at St. Mary's, Philadelphia and assistant chaplain at University of Pa.

E. PAUL JOWELL, formerly curate at St. Paul's, Overbrook, Pa., is now rector of St. Michael's, Yeaton, Pa.

H. C. JOEL WEBB, formerly of Nova Scotia, is now in charge of Emmanuel, Elmira, N. Y.

FREDERIC A. WALKER, formerly assistant at St. Paul's, Columbus, Ohio, is now vicar of St. Anthony's, Wilmington, Ohio.

WILLIAM A. ROBERTS, formerly rector of Grace Church, Pomeroy, Ohio, is now assistant at St. Andrew's, Meriden, Conn.

SAMUEL R. D'AMICO, formerly rector of Holy Faith, Inglewood, Cal., is now rector of St. James, Los Angeles.

G. THOMAS FRIEDKIN, formerly rector of St. Luke's, Willmar, Minn., is now rector of St. Mark's, Waterloo, Iowa.

DEATHS: —

VAN FRANCIS GARRETT, 62, rector of Christ Church, Roanoke, Va., died January 11th.

WINIFRED E. MANN, missionary in the Philippines and Japan who returned to Conn. a year ago because of illness, died Dec. 23 in her 69th year.

Resolution Ruled Out of Order By the Bishop of Atlanta

★ The annual council of the diocese of Atlanta, meeting at the Cathedral of St. Philip, Atlanta, January 22-24, marked the tenth anniversary of Bishop Claiborne as bishop of the Diocese. In his honor the standing committee arranged an evening service in the Cathedral on the opening night of the council, at which Bishop Stuart of Georgia was the preacher. Friends for more than thirty years, the two bishops were classmates at the University of Virginia and at the Virginia Theological Seminary.

On the second night of the council more than six hundred people attended a dinner, the program of which consisted of a delightful and irreverent review of Bishop Claiborne's tenure in the diocese. At the conclusion of the program the president of the standing committee presented Bishop Claiborne with a purse of money, representing gifts from Church people throughout the diocese.

Bishop Claiborne ruled out of order a resolution introduced during the council reiterating the statement that segregation not be practiced in any church or church-related institution in the diocese.

Later, in a press interview, the bishop said, "In the diocese of Atlanta there are no institutions that are segregated, as far as I know. Surely none is officially segregated. I suppose we took the biggest step when we accepted Negroes of both sexes and every age at Camp Mikell several years ago.

"Segregation is a blight on our nation that must be removed. I am against it. Every Episcopal minister that I know in this diocese is against it. Every official body in our

Church, international, national, and diocesan, has repeatedly stated the principal that segregation on the sole basis of race is inconsistent with the principles of the Christian religion. The council of the diocese of Atlanta has passed resolutions on this subject over and over and over. For the past three years a Negro layman has been one of three lay members of the standing committee — the highest governing body in the diocese.

"I am very much aware of the fact that every member of our Church is not in agreement with this position. Any demands for new resolutions on this subject seems to me to encourage doubt as to our sincerity in both principle and practice which have been clearly demonstrated. The resolution was out of order—so clearly out of order that no one appealed the ruling of the chair, even though I waited for an interval to permit such an appeal."

Every institution has been informed by the bishop that the name "Episcopal" cannot be used if a policy of segregation is pursued.

"In the Episcopal Church segregation is out of order. It is not debatable in our Church governing bodies."

The council approved a Church program budget of \$295,545 and a diocesan fund budget of \$80,640.

The fund budget included provisions for a canon to the ordinary. The bishop stated that the new canon must be a clergyman with real administrative ability to look after the dozens of administrative decisions that must be made by the bishop's office, and one who

would be approachable and sympathetic with the discussion of many questions and problems and opportunities that continually need to be dealt with by the clergy and the bishop. The bishop would be freed of many duties that surely he is not consecrated primarily to perform and he would have time to be more of what a bishop ought to be doing — to be a pastor *pastorum* — to be chief shepherd of the flock.

Later, the bishop announced that he had appointed as canon to the ordinary the Rev. Milton L. Wood, Jr. The Rev. Mr. Wood served for years as rector of All Saints' church in Atlanta. During that period of time in diocesan work he served as chairman of the division of college work, the department of social relations, the department of education, and as president of the standing committee. He has been serving for two years as executive director of Appleton Church Home in Macon and archdeacon of the Southern Convocation.

The program budget includes provisions for a full-time archdeacon, whose responsibilities are to include provision of leadership in planning and recommendations and facilitation of approved action.

ROCHESTER ELECTS GEORGE BARRETT

★ The Rev. George W. Barrett, rector of Christ Church, Bronxville, N. Y., was elected bishop of Rochester on February 5.

The nominating committee, at work since June, came up with six names, but the clerical and lay delegates picked the 55-year old rector, named from the floor, on the 2nd ballot.

Before going to Bronxville in 1956 he was professor of pastoral theology at General Seminary.

Scarsdale Rector Resigns Over Lack of Vestry Support

★ The Rev. George E. Kemp-sell Jr., rector at Scarsdale, N. Y., who won nationwide acclaim for his stand against discrimination in this suburban community, has resigned. Failure to secure “the unanimous support of the church wardens and vestry” in parish programs was cited as the reason.

He, who once barred holy communion to parishioners involved in a club policy upholding discrimination against Jews, said his resignation was submitted “in the interest of the parish.”

To leave the Church of St. James the Less, he said was “a painful and heart-breaking decision.”

Kemp-sell’s continuing stand against racial and religious discrimination was illustrated during the height of the rioting in Mississippi when the U.S. was forced to assign a division of troops to insure enrollment of James Meredith, Negro, at the state university. At that time he invited members of a Negro congregation in North White Plains to attend a service. When transportation proved a problem for the visitors, Kemp-sell arranged for a bus to carry them the five miles to his church.

Seventy Negroes attended the service. The rector described his invitation as the “answer” of St. James the Less parish to the racially-inspired rioting in Mississippi. Some members of the Scarsdale church said the presence of the North White Plains visitors had been a “surprise” to most of the congregation.

In New York, Bishop Donegan said Kemp-sell had resigned voluntarily. “He has informed me,” the bishop said, “that he feels he does not have the un-

animous support of the church wardens and vestry in the present and planned programs of the parish. He has assured me that the reasons for this situation are a variety of circumstances, rather than any one particular incident and that his decision was made with the interest of the parish in mind.”

Wardens and vestrymen, in accepting the resignation, “recognized gratefully” the “loyalty and devotion of Father Kemp-sell” and said his decision was accepted “with deep regrets.”

“His resignation,” they added, “deprives us of the pastoral services of a spiritually courageous, revered and respected priest.”

In January, 1961, Father Kemp-sell announced from his pulpit that certain members were no longer welcome to receive holy communion because of activity he felt constituted religious discrimination.

Involved was the Scarsdale Golf Club and the annual holly ball, in which debutantes are introduced to Westchester society.

He had discovered, he said, that the ball committee, made up of prominent Westchester persons, had barred a Jewish youth from acting as escort to one of the debutantes.

In his talk, Kemp-sell described discrimination as a “sin against God,” adding that parishioners who were members of the committee would not be welcome to communion. They could, he said, return when they had “made their peace with God” through general or individual confession.

The action was controversial in that some of the membership felt the rector should have first

spoken privately to affected members before speaking out on the issue.

However, the reaction to Kemp-sell’s stand brought almost immediate action within the Scarsdale Golf Club which, at that time, had 875 members — but no Jews. Within 11 days its board of governors announced a new policy permitting members to invite guests of any race or creed.

During the controversy it was revealed that the Jewish-born youth barred from the holly ball pageant was an Episcopalian and a member of the Church of St. James the Less. Born of a Jewish father and a Roman Catholic mother he had been confirmed two years before the incident.

Kemp-sell’s action won the praise of Presiding Bishop Arthur Lichtenberger and Bishop Donegan.

Some members of the church left the parish after the ball controversy; however, the membership has grown during Kemp-sell’s tenure. One recent report indicated some financial or budget difficulties, although in Scarsdale the average family income has reached \$29,276 per year — the highest in the nation.

A newspaper survey of parish officials and parishioners indicated that the great majority was “fond” of the rector yet pointed out an “exuberance” or an independence on what he considered to be religious principle.

Kemp-sell said he had at present no plans for the future. He is married and the father of six children.

Wardens and vestrymen announced the Kemp-sell family would continue to live in a large house on the church grounds while the priest was engaged in “exploring new opportunities” and they sought a new rector. Meanwhile his salary continues.

EDITORIALS

Three Degrees of Spiritual Unrest

THERE ARE THREE DEGREES of spiritual unrest. The positive degree is that of complaining about things. It is very easy to acquire the habit of pitying ourselves and finding fault with our surroundings. We do not realize that the chief fault lies within ourselves and our failure to appreciate our blessings causes us to specialize in our misfortunes. Being miserable ourselves we find comfort in making others miserable by making them listen to our complaints. When a soldier begins to pity himself he unfits himself for the battle. A soldier of Christ is no exception to this. The source of murmuring is the sin of ingratitude for the blessings that we enjoy.

The comparative degree is that of comparing others with ourselves, usual to the point where we justify ourselves that we are righteous and despise others with whom we compare ourselves. As a rule the critic is so familiar with the sin which he detests in others that he can qualify as an expert on the subject, quite unconsciously. If we could only realize that confessing the other man's sin is none of our business but that our real concern is to confess our own faults and forgive those of our brethren.

The superlative degree is that of censoriousness when we censure everything and everybody. It becomes a state of mind so that everybody is out of step but John. We censure our relations, our neighbors, our associates, our ministers and our fellow parishioners. It is not a wonder that children who grow up in that atmosphere become critical in their habits. If the household is a clinical laboratory of fault finding, it is probable that children will become cynical as a result. It is very easy for censorious people to criticize the Church.

Now the Church is not a person but an institution composed of all sorts of people both good and bad. One of the reasons why we believe in the Church is because, like her divine Master, she is constantly the object of censure. It was he who said that people would not believe in him because he told them the truth. The Church like her Master ministers both to Jew and to Greek, which is palatable to neither Jew nor Greek. The

rich and the poor meet together at God's altar which is not acceptable either to capital or labor. She is criticized by each for favoring the other.

She permits the liberty which belongs to the children of God and includes in her membership the ritualist and the evangelical and that is not agreeable to either controversialist. She, like her Master, permits publicans and Pharisees to break bread together, which is still a cause of murmuring by both classes. She sets up an ideal which it is easier to censure than it is to accept. Yet instead of being grateful for her standards, men criticize the minister; object to the ritual; and complain of the coldness of the congregation.

Instead of trying to improve the work of the minister they prefer to reprove him for his faults. Instead of realizing that the Church forces no ritual upon you but permits you as an individual to enjoy liberty, you nevertheless begrudge this liberty to your fellow worshippers. Instead of complaining of the temperature of the congregation, why not strive to warm it up?

The Introvert

THE ATTITUDE of the critical reminds us of what used to take place at the old swimming hole. After we had undressed one type of boy would stand and shiver while he put his toe in the water and complained that it was cold; while another type would run and jump in calling out that the water was fine. In each case the boy told the truth.

They resembled two types of people in their attitude toward the Church. One type sticks his nose in and says "It's cold" and it is cold. The other type throws himself into the life of the Church and finds it warm. Really the kingdom of God is within you and you carry your temperature with you. You bring the fuel, the Church supplies the fire.

There are three stages which will cause you to be a self-centered introvert.

First the stage of complaining about your surroundings in home and Church and society. Our experience is that those who have little so often complain less than those who have much. We have seen persons on beds of pain who were more grateful for what they had than were

those who lay on beds of roses. Of course even roses have thorns but one need not specialize in them.

The second stage is that which comes from comparison with others. Don't congratulate yourself if you are a specialist on other people's sins. "Comparisons are odorous," said the poet. As a judge you are apt to be very partial about yourself.

The third stage is that of censoriousness when you are out of sorts with everything and everybody. When you have arrived at this stage, no one is lovable, nothing is lovely, not even God in heaven is right. If you begin by pitying yourself you will end in having everything else turn sour within you. Like Brother Lawrence, when things go badly in the kitchen,

thank God that it was no worse instead of seeing naught in it but a curse. Remember that the children of Israel were so long in the desert because they murmured on the way to the holy land.

If murmuring on a large scale can be destructive of love, joy and peace, it can be equally devastating to those who live in a smaller world. We know of nothing that is more destructive of the Church's growth than this habit of blaming others for faults of which the complainers are equally guilty. We believe that because of murmuring, the present generation faces wandering in the desert for forty years instead of entering the land of promise which seemed so near just the other day. And as yet there is no Moses to lead the way.

CHILDREN OF THE PARSONAGE

By Mrs. Frederick C. Grant

**THEY HAVE UNUSUAL PRIVILEGES WHICH
SHOULD NOT BE EMPHASIZED TOO MUCH,
WHILE THEIR SHORTCOMINGS SHOULD BE
TREATED WITH PATIENCE & AMUSEMENT**

"WHY ARE SO MANY children of clergymen problems?" is a question which often comes to me on a panel.

What arrant nonsense! They aren't! Look up Who's Who and learn that the largest group there is made up of the sons and daughters of clergymen. Go over more thoroughly the many children of clergymen you have known in school and college, and you will realize how thoroughly normal they are. One of the great advantages of the children of the manse is that, very young, they must answer the telephone and the door-bell acceptably, and have a wide variety of casual contacts.

They are children of unusual privilege, but that should not be emphasized too much, and their shortcomings — the usual ones of childhood — should be treated with patience and amusement.

Some years ago, a Christmas card came to us from a young clergyman speaking of "the charming pagans among whom we live", and

"their over-privileged homes", but stating that even in such an environment, his own son was socially well-adjusted. Isn't that both disloyal and priggish? Our young wives should understand that it is not only members of the parish who tend to put the parson's children upon a pedestal!

I like to think also of a harried daughter of the manse who turned on her two brothers suddenly one evening and said, "I know she isn't in the church, and I know she puts on make-up with a trowel, and I don't care if she does. She won't always. She's clever and interesting and I like her, and she is the friend I am having for dinner Friday night"!

There should if possible be variety in the children the sons and daughters bring home, and always there should be warmth of welcome — an equal warmth for children within and without the parish — although what that may lead to sometimes has its own surprises.

In one case, it led to the son of the parsonage

joining the young peoples' group in the other large church in the town, somewhat to the consternation (silent) of his parents, and undoubtedly to the consternation of the parish. He was utterly devoted to the young president of that group, one of the finest boys we ever knew. This lad was badly injured in a basketball game, and his devoted young admirer called daily with assignments and books. Later, when cancer developed in the fracture, the younger boy took him for a drive every afternoon through a long spring, and then again, called on him daily until he died. What the devotion of that friendship meant to both, no one but they themselves will ever know. As I have met the younger one from time to time since then, I have wondered how much of his quiet gravity, his assurance of hidden strength under strain and sorrow began with that tragic experience. And how one hopes the friendship meant much to the older boy, fumbling for a reason for his promising life being cut so short in spite of his great abilities, his fine family, his wide interests, his devoted friends.

Other Interests

ONE PARSONAGE boy in the class of a junior high school was constantly being heckled for "not doing the work of which he was capable" — a fact probably all too true, as he was busy in the basement of the public library with an ambitious tome on the world's subway systems — the nearest subway being a thousand miles away. Finally, the teacher and her husband were invited to a parsonage supper on one of those rare free Sunday evenings in the home, when as a host with special responsibilities, her pupil brought in the dessert, kept the hearth fire going, and became keenly interested in the husband's description of his work. Teaching high school history in a section of the city where the pupils were the children of non-English speaking immigrants, the husband had built up a library of historical novels, and he taught with both visual and auditory aids. The previous week, in describing the wedding of Francis the First, he had played records of the music written for the occasion, showed pictures of the costumes of the time and of the wedding gifts Benvenuto Cellini had designed, and had read selections from Cellini's Autobiography, and suggested that his pupils would enjoy reading more of it themselves, later.

It was an evening long to be remembered by

everyone present, and perhaps one that for the teacher, made her a bit less suspicious of "organized religion".

For tiny children, a parsonage is a sunny, pleasant place. I can still see a rosy-cheeked English judge stopping in on Easter morning on his way to church to bring a scarlet-coated bunny to a small boy, recently dethroned as an only child by the advent of a younger brother, and the glowing face of the little boy as he received it.

I remember too an occasion when the very elderly fairy god-mother of the parish came to inspect yet another new baby — flattering itself, for she very seldom left home. The second small boy came shyly into the room and soberly said to her, "Would you mind getting up, please?" "Well, well", she returned somewhat testily, "and why?" "Because my lizard is loose, and I want to see if you are sitting on him". She got up.

Should the older children be forced into parish activities? Never, of course, but one may need to be more cautious about their too readily assuming a position of privilege. At a children's Easter offering service, one afternoon, a clergyman began his address with, "Now children, I am going to tell you a story", and a small boy scampered down the aisle with, "Wait, Daddy, you know I always sit on your lap!" The deacon who brought him back to his aunt thought that was funny once but it is certain he never would have thought so again.

Helpful Parishioners

BUT ONE REALLY never is entirely aware of the unlimited kindness of a parish until illness strikes. One hot summer, our near-sighted young son — hampered in so many types of athletics — had won a half scholarship in a fine camp, on the rifle range, where he had worked before with signal success. The health examinations of late May showed that he had a dilated heart (as two first teeth had abscessed under an orthodont's bridge), and he must have three months in bed. We could all change our summer plans, each of us others could get away out of the appalling heat for at least a brief change, but what could we possibly do for him?

But all that any of us had to do was to follow the innumerable suggestions offered us! The town librarian came with lists of summer reading for him to check; one older woman started him on the Benson family, and brought him

books which showed him what different personalities they all were, the Archbishop of Canterbury, Hugh, Arthur Christopher Benson and so on, and came back repeatedly to discuss with him what he had been reading. She, too, started "the novel," which they were to write in alternate chapters, and of which the plot became wilder and wilder in each succeeding week.

One's family can provide fresh sheets and pleasant summery food and cold drinks, but only gay callers from outside can relieve the unutterable tedium of fifteen, thinking of corn roasts and canoe trips, of pines and Gilbert and Sullivan and rifle scores.

But the family, that summer, was grateful to the dozens of kindly folk who "stopped in", with a flower or a custard or a cone, with a new magazine or book, on their own way to or from trains or work or classes or swimming, just as long as they had a new story to tell, different friends to mention, a fresh point of view to give the young patient.

All was well that ended well, and our would-be assistant rifle councillor went back to school only a few weeks late. Yet it was a bit startling to find that he was no longer shy, that he had acquaintances now everywhere, and that he was, for the first time, willing and eager to make more! A part of his training for these new abilities had come from the kindly townspeople, and a part from innumerable parishioners with errands at the church or parish house who were willing to add one more errand to an already full day.

Others Also Busy

PERHAPS WE CLERGY WIVES tend too much to thinking that our life is the busiest one there is. In the Montreal Star, recently, there was a photograph of the attractive wife of a member of the Canadian Parliament with her three under-school-age children and the sitter who arrives each Wednesday morning for twenty-four hours or so. On that day, the wife departs for Ottawa, her hair freshly dressed, her wardrobe in order so that she may with her husband go to several official teas in the afternoon and to a formal dinner at night. Behind her she leaves for the sitter written directions and telephone numbers and baby food, freshly laundered clothes for the two children at school as well as the three at home,

and in the ice-box, food prepared for four meals such as the sitter can reheate.

So perhaps, if the mother of parsonage children ever feels she has too many demands upon her time and strength, she needs only to look about her a little more, at the wives of physicians, travelling salesmen, men in public life.

Or perhaps she needs more than anything to raid the small savings account, and to get away for three or four days of rest or refreshment or complete change. I remember that, as a bride, nothing meant more to me than the monthly luncheon of the wives of the clergy of the diocese in the see city fifty miles away. Most of them I was delighted to gaze upon, even from afar. The brief programs were always interesting, the luncheons in home or parish house a welcome change.

But it is good always to return to the rectory, to the Sunday morning service, to the friends so genuinely glad to see you back, to Bill as an acolyte and Sue in the choir, even to Tobey who must be carefully leashed, since he is far too eager to attend the service.

You realize afresh how fortunate you and the children are to be a part of the clergyman's family.

Talking It Over

By W. B. Spofford Sr.

HOW MUCH is \$97.6 billion? The United Press is currently featuring a series of articles on the US foreign aid program which in sixteen years has given away or loaned that sum. The writer says that it is impossible for the mind to encompass such a figure. So he helps us out:

"If you handed out \$185 a minute, night and day, for 1,000 years in an attempt to get rid of \$97.6 billion, you still would be neck deep in more than \$300 million."

He also says a little joke is being passed around about a mythical nation is Asia:

"Let us declare war on the United States at once."

"But the United States would defeat us."

"Certainly. But then she would give us \$5 billion in foreign aid."

Eight major recipients of our aid — enemies and allies in world war two — from 1946 through 1962 — have received:

West Germany	4.9 billion
France	9.4 billion
Britain	8.7 billion
Italy	5.7 billion
Turkey	3.8 billion
India	3.9 billion
Formosa	4.4 billion
South Korea	5.4 billion

The outpouring to save the world from communism has its funny side. We built a grain silo in Afghanistan. The USSR built a bakery beside it and took credit for all the bread that was distributed.

Phan Li Lac is a 22-year-old housewife in South Vietnam who gets a handout of bread. She was told that the flour came from America. "I didn't know that," she said. "I have been told that the Americans are rascals, just like the French."

In Cambodia, a small Asian country west of South Vietnam, the Russians financed a 500-bed hospital, but the materials used in construction were supplied by US foreign aid. This was called to the attention of our relief officials in Cambodia but they failed to investigate. The USSR therefore got full credit for the hospital.

Total US aid to India has been nearly \$4 billion, largely to provide food and jobs. But the USSR, sending only one-fourth as much to India, have obtained as much credit for its work there. The reason is that the Russians build a steel mill or a factory, which is something Indians can see, touch and boast about long after they have eaten the American food.

The Washington Daily News recently voiced the opinion of many critics of our foreign aid program by singling out Burma:

"The fawning manner in which the great United States tries to force foreign aid on ungrateful governments is a source of increasing concern to the ordinary American . . . The Burmese government has ended its scholarship exchange with the United States for fear Western influence will outbalance Communist influence . . .

"Meanwhile the Burmese graciously are condescending to accept American material aid, now amounting to nearly \$100 million . . . Just to keep from playing any favorites they also are drawing on an \$84 million interest-free loan from Red China.

"Aid to Burma is fairly typical of many other cases around the world where hundreds of millions in friend-buying don't even buy any friends.

On the other hand, what must these countries think of people who modestly offer new handouts after each kick in the shins?"

Scott Nearing, whose knowledge of past centuries gives him the key to the present and future, tells us what this is all about. The US is the number one counter-revolutionary force in the world, "with its big-business-dominated government; its cloak-and-dagger Central Intelligence Agency; its far-flung network of military bases, military missions and sea and air patrols; its propaganda apparatus, and the huge volume of wealth and military equipment with which Washington finances and arms official and unofficial counter-revolutionary forces on all five continents."

That is from his latest book, "Socialism in Practice", written following his three-months visit to the countries of eastern Europe. The paperback can be had from New Century Publishers, 832 Broadway, New York 3 for \$1.50 and I assure you that you will get a lot for your money.

The Greatest Mystery Story

By Corwin C. Roach

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

IF THE BOOKSHELVES of the corner drug store are any criterion, "everyone loves a mystery". At least detective stories are best sellers, the sales of popular writers running into the millions. The essence of a mystery story consists in the discovery of the criminal. A mystery story, then, is one which clears up a mystery!

From this viewpoint St. Paul can claim to be the greatest mystery writer of all times because the mystery about which he writes transcends murder and death, it becomes the story of life itself. In the epistle for Epiphany which is taken from St. Paul's letter to the Ephesians, he uses the word mystery three times to describe this former secret which is now solved forever.

Yet note the twist, the surprising end. The victim himself becomes the detector who reveals the crime in which we have all participated. And note too in that revelation there is not punishment for the criminal but the hope of pardon and peace. The solution, then, is the death and

resurrection of Christ. When men did not know the answer to the mystery, they were seized by fear, distrust and hatred. Now that the mystery has been solved, the tension has been broken, there can be peace. Christ "has broken down the dividing wall of hostility" The mystery has become the good news of the gospel.

It is with this as the clue that I would suggest you read all St. Paul's epistles. I would recommend that you start with this same Ephesians. It is short, only six chapters, but it has been rightly called the most sublime of all St. Paul's letters.

In these days when the ecumenical movement is bringing the various communions closer to-

gether we need to turn to this epistle of Christian unity for inspiration and guidance. See how much is compressed into these six chapters. It begins with a blessing and thanksgiving, it ends with a prayer and benediction. Figure is piled upon figure. The Christian fellowship is compared to a rich legacy, a work of art, a covenant, a city, a household, a temple, a planting, a ship, a body, a sealed jar, a shining light, a bride and groom, a warrior ready for the fray.

Through it all runs the good news, the open secret, of what Christ has achieved for us by his crucifixion, resurrection and ascension. In a very real sense, it is the greatest mystery story ever written.

HIS CUP AND OUR OPPORTUNITY

By Terence J. Finlay

Rector of St. Bartholomew's, New York

**IT IS RICH RED WINE BUT IT IS ALSO
MIXED WITH WATER AND GALL AND WE
HAVE TO PARTAKE OF ALL THREE**

MOST PARENTS are ambitious for their children; this is quite natural. And in the gospel story we have an illustration of the fact that the mother of two of the disciples was no different from a mother today. She wanted her sons to receive places of prominence in this new movement started by the young Prophet of Nazareth and decided she would speak to him.

James and John, the sons of Zebedee, represented the fact that Peter had been selected by Jesus to receive the keys of the kingdom. They did not understand the spiritual meaning of Jesus' promise. Why should he pick Peter? Why not James or John? The fact that they are so frequently referred to in the New Testament as "the sons of Zebedee" indicates that they were young men of standing in the community, not because of themselves but because of their father. Why were they to be pushed aside? And like any mother, Salome decided that she would go directly to Jesus; and she made her request: "Grant that these my two

sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

Our Lord's thought at that moment must have been a bitter thought. Was this all that those who were closest to him understood as to his ministry and his future? Did they still believe that he was going to establish an earthly kingdom, where he would give favored places on the right hand and on the left to his chosen two? Instead of berating Salome, Jesus simply said to her: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" James and John, who were with their mother, replied, "We are able." The glib confidence of youth — without any realization of what they were really saying!

"Are ye able to drink of the cup that I shall drink of?" We might well ask ourselves this same question. We would probably reply with a certain assurance: "We are able." But let us consider what was in the cup of Jesus. It is evident that the words "my cup" are a metaphor, referring to our Lord's lot in life. But

we cannot dissociate it from the cup which he used on the last night with his disciples, for he said, "This is my blood." In other words, Jesus was saying, "This is my life, which is given for you."

So I suggest to you that in the cup is the rich red wine of life, of the joy of living. Our Lord did not come into the world to take one jot or tittle of joy out of it. It may be that we have to give up some of those doubtful joys and pleasures which are, to say the least, unworthy of the children of God. But the true joy of living was at the heart of Jesus' teaching.

First Miracle

DID YOU EVER stop to ask, "What was the first miracle that Jesus did? Was it to heal someone; to restore someone to life?" No. Jesus' first miracle was to turn water into wine at a joyous wedding feast. He was ever concerned with life; and here was a young bride, who would be terribly embarrassed if the wine had run out at her wedding. So Jesus turned water into rich red wine.

All through his ministry Jesus was turning water into the rich wine of life. Certainly there was the joy of life in the cup. Is your Christianity something that makes you happy? Does it lift burdens? Christians should be the happiest people in the world. Not happiness which is put on for a moment; not happiness which has to be stimulated from the outside; but happiness that comes from within because you know you are one with God and are seeking to live his life in the world; you have a sense of his presence with you. Is your discipleship of that kind? Do people catch the infectiousness of your religion from you? Are they encouraged and helped? With God's help we are able to drink of this cup of rich red wine.

But there is also water in the cup. Why? Because Jesus passed through the baptism of water and of blood. When a soldier pierced our Lord's side on Calvary, out came blood and water. Water is so commonplace, yet Jesus took the ordinary things of life and gave them new meaning. He drove home the simple truth that in the eyes of God the Creator, nothing is common. Anyone who has travelled in the east realizes that water is not to be lightly regarded. It is indispensable. Without water there would be no life.

Glory of the Common

WE SEEM TO FEEL that there must be something dramatic about our religion. Mountain

tops are wonderful, but we cannot live there. The people live in the valleys. So we have to come down from the mountain top to the valley of ordinary every-day things of life, and see that they are holy because they are blessed by God. Do you remember the wonderful words of Elizabeth Barrett Browning:

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes—
The rest sit round it and pluck blackberries.

See the wonder and the glory of the commonplace all around you. Are you able to drink of the water in the cup, mixed with the red wine, and make it just as glorious as the red wine.

What a difference it makes when a man feels that his job is important, no matter how lowly and simple it may be. How wonderful it is when a housewife makes her home a place where love dwells, a haven of peace and quiet for her family.

Thank God for all the workers in the Church, who help to keep it alive and vigorous.

Thank God for those who follow such ordinary pursuits as policemen or firemen, who are on the alert twenty-four hours a day to serve and to help.

Thanks be to God for all in the professions—lawyers, doctors, scientists — who do not use their talents just for themselves but who share them with the rest of the world.

Thank God for all who take the commonplace things of life and make them an offering to him.

Mixed with Gall

AND FINALLY IN THE CUP, mixed with the wine and the water, there is gall. When Jesus hung on the cross, they gave him wine mixed with gall, or vinegar. It is one of the paradoxes of life that, amid our joy of living, there is always sadness; amid all the happiness, there is bitterness. If we are to be true disciples of Jesus, we must be able to drink the gall with the wine and the water.

When Jesus went into the Garden of Gethsemane and saw what was ahead of him, he said, "If it be possible, let this cup pass from me." What cup? The cup of betrayal, of physical suffering, of mental agony, of absolute loneliness. But because he was and is the Son of God, he said, "Nevertheless, not as I will, but as thou wilt."

It is only human nature to try to take pain

out of life. The medical profession has done wonders in removing pain from physical suffering, but it cannot remove bitterness from life. No drug can take from your soul bitterness about what the world has done to you. Bitterness is there in the cup; but if we are worthy disciples, we have to drink it. So as we come to the Lord's table, let us pray that we may be able to drink of his cup.

James and John said, "We are able," but we

know that they failed him lamentably during his lifetime. But only a little while later James died a martyr's death, professing his faith in this Jesus, whom he had once deserted. And on Calvary John was given the care of the mother of Jesus and devoted his life to her. Yes, they became able.

What of you? The strength is at the Lord's Table. Come and partake of the bread, and the wine, the water, and the gall in his cup; and you will be able!

THE NEW BOOKS

The Parish of Trinity Church New York City. Part VI; The Rectorship of William T. Manning by Charles Thorley Bridgeman. Morehouse-Barlow (Distributor).

A rare kind of book, published by the present rector of Trinity Parish, John Heuss, and containing about everything that ever happened in and around Trinity Parish. The complete index gives the names of all the priests — and their dates — who have been on Trinity's staff. This is, of course, a delight for us old-timers who like to remember Baxter Liebler, for instance, ardent and determined missionary to the Navajo Indians, who returns to Connecticut now and then with long black hair over his shoulders and a red tan — a sure enough Navajo!

But of course the most widely known of all the doings of the old parish, from its very foundation up to the controversial situation and the publicity it involved was during the last days of Morgan Dix's rectorship and the early days of the Manning regime. The story of it all and the effects of it is admirably told in this book under the title of "Tenement House Reform and Finance".

Father Cassetta I recall as having done very useful work with the Italians of his district, using the great St. Augustine's Chapel, part of which was also worshipped in by Metropolitan Platon and his flock of conservative, old-time Russians. This was in the days of our "Foreign Born Americans Division" at "281" headed by Father Burgess, which eventually felt that it had proved useless to work fruitfully with these Russians.

Dr. Milo H. Gates became one of the top workers in the great parish during Manning's day, having been vicar of the Chapel of the Intercession for thirty years. He died in 1939. I knew him in his earlier days

Kenneth R. Forbes Book Editor

as rector of St. Stephen's, Cohasset — a shore parish for the well-to-do where he caused a beautiful church to be erected — and where-by hangs this tale, familiar long since to all old time Massachusetts churchmen. At the first service in the new building it was announced that all bills were paid, but not sufficient money to have a pulpit adequate for such a beautiful church building. The rector said nothing in public, but on the following Sunday the congregation was horrified to see in the pulpit's place a hideous thrown-together of old boards which rocked back and forth as the rector used special gesticulations! As the people filed out after service there were varying heated remarks and when St. Stephens' wealthiest man appeared he was heard to say quietly: "Reverend Demon, I surrender. Go get yourself a proper pulpit to match our church and do it quickly!" And the rector did so!

Great wealth of human material in this rare red book. May be its distributor would sell you a copy.

Saints and Scholars by David Knowles. Cambridge. \$3.95

This is a really unique book and one of enduring interest. To write and present to the religious public twenty-five biographies and hear little criticism as to their inadequacy; (25 biographies in 200 pages); is at least a record of some kind. But David Knowles' fame in scholarship and genius in the field of monastic history and the personalities of the Church in medieval times is world-wide and this little volume has simply lifted 23 of the medieval portraits from his own great works published seven years ago, *The Religious Orders in Eng-*

land and the *Monastic Order in England*. The two remaining chapters are vivid sketches of The Venerable Bede and of St. Anselm.

Bede was the earliest religious leader of old England of whom we have any reliable knowledge. What little we do know about earlier heroes — like St. Chad and St. Cuthbert — comes from Bede's writings. He was born in 673 near Jarrow and brought up as a child in the monastery there. And there he lived all his life, "applying all my study", he says, "to the meditation of holy scripture, and observing withal the regular discipline — and was delighted always to learn of others, and to teach myself or else to write."

Here he wrote many theological works in Latin and also *The Church History of England* for which he is chiefly celebrated. He died in 735, already revered in England and western Europe for his piety and scholarship.

St. Anselm is the only other sketch which appears in print for the first time in this book, and it's only 3 pages long! One may reasonably doubt whether there is a scholar in England today, save this author, who could perform this amazing literary feat. If you will read these three pages you will feel that Anselm as a man has revealed himself to you.

"Simplicity, humanity, gentleness allied to strength, a clear and sane mind, and a capacity to give and receive love, are all distinguishing traits. He was neither a leader nor a reformer nor a politician; he was a father, a thinker and a guide." Thus eloquently says the author.

For the 23 sketches reprinted from the earlier works, St. Benedict, Francis of Assisi, John Wyclif and Roger Bacon are perhaps the most widely known, but all the others too can hold one's close attention.

Churches Urged to Aid Africa In Developing Universities

★ Church support for African governments in developing universities "which are by the nature of their establishment and control not bound to one denomination or religion but open to all for full participation" was urged in a report adopted at Salisbury, So. Rhodesia, at the closing plenary session of a conference on Christian education sponsored by the All-Africa Church conference.

The conference was attended by 130 Protestant Church and mission leaders, educators and laymen from 30 African and six overseas countries, including the United States and Great Britain. Also present were four observers from the United Nations Educational, Scientific and Cultural Organization.

Presiding at the conference was Zachariah K. Matthews of the Union of South Africa, African area secretary for the World Council of Churches' division of inter-church aid, refugee and world service.

The report said that in areas where universities affording full participation for all do not exist, the Church should take the initiative in their establishment.

Featured speaker at the conference was Dr. Malcolm Adisheshia, assistant director general of UNESCO, who stressed the need for more universities to provide greater facilities for teacher training, although African governments last year decided in favor of limiting the universities to the existing 32 so that it would be possible to concentrate on their fullest development.

The U.N. leader said Churches are being called upon today to continue their "irreplaceable contribution to African

education, sharing in the emerging African design and adapting their pace and rhythm to African urgency."

He said the Churches must be prepared for "change, innovation." Meanwhile, he said, the "success of the great African design depends on dedicated men and women who serve man because they believe in man as precious and as of infinite worth."

Other reports approved by the conference dealt with such specific topics as the Church and state in education; resources; content of education; new challenges in education; principles of Christian education and educational policy and planning. They were prepared by two commissions, divided into four sessions.

One report stressed that the Church's concern for education in changing Africa was for "the whole person's growth to full stature" rather than "recruiting membership in a particular denomination." Stressing the need for placing full value on the African heritage in educational curricula, it also said the Churches should recognize technological development as "within God's purpose."

A report on policy and planning suggested flexible allowances for adjustments to changing circumstances, broadening of educational work beyond schools and colleges to include adult education, literacy projects and emphasis on the training of the handicapped. It also urged setting up a center to promote research in education and the preparation and distribution of statistical information.

The report on Church and state in education dealt with methods of coping with limita-

tions under restrictive political systems. At the same time it discussed Protestant relationships with Roman Catholics, expressing hopes "for closer cooperation in establishing mutual trust" which, it said, "seemed justified."

A report on personnel and resources recommended that the Churches offer their cooperation to governments pledged to implement plans along the lines adopted by a UNESCO conference held at Addis Ababa, Ethiopia, in 1961.

Besides dealing with the urgent need for qualified teachers and school administrators, the Addis Ababa conference outlined long-term plans for universal, free and compulsory six-year education for every child in every African country by 1980.

The conference's report said new educational, financial and staff resources for Africa should be developed by Churches at home and overseas. Meanwhile, it said, the Churches should try to persuade their present staffs in Africa to continue their assignments regardless of better paying positions in civil service, commerce or industry.

Other reports noted the new challenges to Christian education arising from the increase of new towns and growing industrial development, and urged modernizing of the education of girls to encourage more young women to prepare for professional careers.

Matthews presided at the conference in place of Robert Gardiner, executive secretary of the United Nations economic commission for Africa, who had been scheduled to serve as chairman.

North American participants included Dr. George W. Carpenter, New York secretary of the World Council of Churches' division of world mission and evangelism; John A. Reuling,

general secretary of the United Church board for world ministries; and Tracey K. Jones, Jr., associate general secretary of the Methodist division of world missions.

Also Dr. Frank T. Wilson, secretary for education of the

United Presbyterian Commission on Ecumenical Mission and Relations; and the Rev. Theodore L. Tucker, executive secretary of the African committee, National Council of Churches' division of world missions.

Five Illinois Churches Launch Grass Roots Unity Series

★ Five of the largest and oldest churches in Rockford, Ill. are cooperating in what they call "an experiment on the local level in the ecumenical movement."

The churches — Congregational, Episcopalian, Lutheran, Methodist and Presbyterian — are sponsoring a series of "pre-Lenten services" to bring together local Christians of varying religious backgrounds in an effort "to seek to understand and cooperate with each other."

"During the past months and years, the great Churches of the Christian faith have been coming closer together," James B. Adamson, pastor of First Presbyterian Church, explained at the first joint service.

"We are all city-centered," Adamson said of the sponsoring churches. "We have common problems. We also have many common and golden opportunities. We are indeed the beating heart of Christ in the heart of the city."

In addition to First Presbyterian, the sponsoring churches are Second Congregational, Emmanuel Episcopal, Trinity Lutheran, and Court Street Methodist.

Nothing quite like the series has ever been attempted here before, according to O. Garfield Beckstrand, pastor of Trinity church for 44 years. The 75-year-old pastor is the dean of Rockford's clergy.

He said the cooperation in

planning the series "denotes a different day . . . a better day, an ecumenical consciousness. It's a fellowship of churches that we haven't had before."

"This is the first time that we have taken part in a series such as this and it is our hope that the Episcopal congregations in Rockford will support this effort by their presence," the Rev. Jon K. Smedberg, rector of Emmanuel church, told his congregation recently.

Four hundred worshippers turned out for the first service. Beckstrand, first speaker in the series, said "there is no more urgent mission for us as Christians" than to "struggle for the faith . . . which was once and for all delivered to the saints."

The general theme of the series is "The relevance of the Church to modern society." Speakers will include James G. Jones Jr., Episcopal clergyman who is founder and director of St. Leonard's House for released prisoners in Chicago; Robert J. Marshall, president of the Illinois synod of the Lutheran Church in America; Arthur McKay, president of McCormick Theological Seminary, Chicago, and a member of the general council of the United Presbyterian Church in the U.S.A.; and Martin Goslin, former Boston University professor of biblical literature and worship, now minister of First Congregational church, Webster Grove, Mo.

IF YOU HAVE MONEY YOU WON'T DIE

★ Father Charles Dismas Clark, S. J., known as "the Hoodlum Priest" in the U.S., was joined by an Anglican priest in condemning those countries retaining the death penalty.

Father Clark noted at a press conference in Windsor, Canada, that while many non-Catholic lands like Denmark and Sweden had abolished capital punishment, it is retained in Spain, France and Ireland. Maintenance of the death penalty was "senseless," he said.

Here for the opening of St. Leonard's House, a temporary home for recently-released convicts, Father Clark heard his views echoed by the Rev. James J. Jones Jr., Episcopalian who founded the first St. Leonard's House at Chicago in 1954.

He said capital punishment "spills its hate beyond the man who is executed. It touches every 'con' in prison and society

Republished by popular demand:

CLOTHED WITH SALVATION

By Walter C. Klein

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pays for it. If prison is a place of rehabilitation, the prisoners ask, why does it have a place of execution?"

The new St. Leonard's House in Windsor was founded by the Rev. T. N. Libby of All Saints' Church. It has received financial aid from the Roman Catholic diocese of London.

"It's heartening to see how the Anglican community has espoused this thing," Father Clark said in an address. Known as the "Hoodlum Priest" because of his aid programs for ex-convicts, he operates Dismas House, a place where former inmates can live temporarily during the difficult days of readjustment.

In discussing the death penalty, Father Clark said that only the poor are executed in the U.S.

"If you have money, you won't die," he said. "In the U.S. the death penalty for white people has been practically abolished. The Negro, especially the indigent Negro, dies."

He said that 41 of the 50 states retain capital punishment. More than 50 per cent of all American executions involved Negroes in a 25-year period ending in 1959, the priest charged.

Hanging is prescribed in the Canadian law on capital punishment. Most "capital cases" however result in commutations to life imprisonment.

SUDAN SAYS CHARGES ARE FALSE

★ The Sudanese embassy in Washington said that recent news reports of persecution of Christian missionaries in the Sudan were either false or heavily distorted.

In a statement, the embassy said the country's policy "has always been, and shall always be, to guarantee and protect freedom of religion and worship for all citizens and all foreign

residents without discrimination of any kind."

Denying that the Sudanese government is pursuing a course of persecution against Protestant and Catholic missionaries in the country, the embassy's statement declared:

"Virtually every faith is known and freely practiced in the Sudan no matter how small the minority constituted by its adherents. The people of the Sudan have at all times welcomed the teachings and precepts of Christianity because they are based on love, brotherhood and peace."

The embassy also gave this explanation of the missionary societies act of 1962:

"Since the achievement of independence in 1956, the Sudan government, aware of its responsibility for the achievement of national unity in a

country whose people speak a variety of indigenous languages, has recognized that the expansion and unification of the systems of education are important prerequisites for this unity. The government, therefore, has embarked on carrying forward one of the most vigorous programs of general education ever undertaken by a new nation. Nearly 30 per cent of the budget for the ten year economic and social development plan is devoted to education, public health and other social services. Nearly 500 teachers are now graduated every year from teacher-training institutions in the Sudan.

"As a number of private and missionary schools in the country are being integrated into the system of public schools under the ministry of education, some of the non-Sudanese missionaries who entered the Sudan

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with visas granted for the sole purpose of teaching have been replaced by Sudanese teachers."

The statement went on to claim, however, that some Christian missionaries have engaged in internal Sudanese politics "in a manner that endangered law and order."

Missionaries convicted of "such improper and illegal political activity" have been asked to leave the country, it was stated.

TAX PROGRAM MAY HURT CHURCHES

★ A co-president of the World Council of Churches said in San Francisco the U.S. treasury department has asked him to "help quiet the fears" of persons who are worried about the effects President Kennedy's tax proposals would have on church giving.

Charles C. Parlin, of New York, said a top treasury official who contacted him was "very much disturbed by these fears in church circles."

A tax attorney, Parlin said he has not yet studied in detail the President tax program as it affects church contributions. "But I can tell you," he said, "it is going to be extremely difficult to explain to the public."

The government, he added, will have "a hard time convincing the people there is no disadvantage" to church giving in the program.

Parlin was here to address a golden anniversary program of the Northern California-Nevada Council of Churches. He told the meeting that "great progress" has been made in relations be-

tween the World Council of Churches and the Roman Catholic Church.

CLERGYMAN THRIVES ON POWER-DRIVEN HEART

★ A retired Anglican archdeacon of Toronto lives happily and industriously with a "power-driven" heart.

Archdeacon A. C. McCollum, 75, is one of 12 Ontario residents who have been fitted out with "pacemakers" by Canadian heart surgeons.

The pacemaker is a silver dollar-sized disc, powered by transistor batteries, placed upon the clergyman's back. Two wires connect it to the heart muscle and keep his heart pumping at a steady 73 beats per minute.

Archdeacon McCollum, still active in Anglican programs, was introduced to the press as the Ontario heart fund opened its campaign to secure citizen support for research.

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"I musn't use electric razors and I can't allow the barber to use electric clippers on my hair," he added with a laugh. "Can't use an electric blanket . . . or change a light bulb . . . or install a fuse."

"But," he said, "this amazing gadget is a godsend."

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- BACKFIRE -

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Since it is so readily assumed by most of the editorial comment we receive through the press and other news media (and with disastrous consequences for the peace of the world), that any other social and political system but our own is unambiguously evil, the Witness is to be commended for publishing such timely articles as those by Joseph L. Hromadka, U Thant, and J. M. Lochman. They represent the other side of the coin of cold war dialogue (where it exists) and while not without the blight of original sin, open up dimensions of thought which are different and refreshing, to say the least.

Surely one of the revelations of contemporary history is that God's work of redemption is being accomplished not only through the Church (his proper work) but, perhaps more frequently, his work (strange work) moves forward in spite of the Church.

Rae Wilder

Churchwoman of New York City

The current newspaper strike here in New York leaves one with bits of news undigested and unexplored. One such item, about which I'd particularly like some information and advice, was the report of a proposed Negro boycott of industries and its effects. As far as I was able to follow the report, the Negroes seem hope-

ful of weakening the forces of segregation by imposing a boycott that would impress industry with the size of the Negro market and thence as a sort of inevitable next step—the value of the individual Negro! There seems to be an error in the basis of that proposal — unless, of course, my information is inaccurate or incomplete.

My impression is that this approach is a regrettably backward or reversed one — attempting to win respect for their money and then for themselves. It is even a dangerously materialistic approach that waives spiritual, moral and ethical values on all sides and equates only money and meanness.

Would it not be of more purpose to all sides and all individuals if a boycott was imposed by "white" or non-Negroes or what ever we are who are neither Negro or segregationists.

My money spent or withheld may have little effect on an industry, but if it is spent or withheld in honor of some one else there is an added value to it I think. I know that I have turned away from beaches and other places and businesses where I've seen evidence of segregationist practices and I've told them why I've turned away. We may have not been of any significance, but I could not "side with" segregationists knowingly without being a loser.

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My information may have been incomplete, but this idea has formed from it and requests your wisdom and guidance. A Negro boycott seems pitifully sad and even tragic, but a white boycott in behalf of Negroes seems promising, meaningful and even a duty. Surely within the wise and careful directions of Christian leadership such an action in behalf of others would be effective — while their own would be tragically embittering and further blinding all three kinds of people to their real values. There are three kinds; segregationists, victims, and indifferent. And a fourth—Christians doing.

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