

The + WITNESS

APRIL 23, 1964

10¢

A COMMITTED CHRISTIAN

MARTIN LUTHER KING speaks as a committed Christian. He insists that Negroes seek equality through disciplined non-violence. He seems free to impose this burden upon his fellow-sufferers because he has demonstrated that he has accepted it himself. Apparently unmoved by questions concerning the realism or the relevance of his philosophy, he contents himself with demonstrating the effectiveness of his methods.



— KENNETH CLARK
*Negro psychologist and
author of *The Negro
Protest**

THE REPORT of how these methods were applied in St. Augustine is related in this issue by Mrs. Donald Campbell, one of the four women from Massachusetts who answered the call for help. Because of the length of the account it has to be run in consecutive numbers. It is a dramatic story which we are sure readers will want to preserve so as to share the entire report with others interested in this story

CONCERN OF THE CHURCH FOR CHINA

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For Christ and His Church

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THE WITNESS

Tunkhannock, Pa.

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Day-by-Day Report on Happenings In St. Augustine Show-Down

By Hester Hocking Campbell

★ Friends of Christ Church — our rector has asked me to tell you what I can of our experience in St. Augustine, Florida. As some of you may know, Mrs. Peabody and Mrs. Burgess and Mrs. Rowe of our parish and the Rev. Warren McKenna of Holbrook and myself went to that city exactly a week ago. If you were to tell me I've been gone only a week, all I can say is I feel as though I have been gone a whole year, so intense was the experience and so much happened in that short period of time. I think my one danger may be today that I will try to cover the whole thing. I will try to speak to you about just the things that made me feel the situation most keenly so that I can bring it to you.

We Answered a Call for Help

Now first of all I want to make it very clear that we did not go down under our own initiative. We went in answer to a call for help from the leaders of that city. The members of the Southern Christian Leadership Conference, which is under the leadership of Dr. Martin Luther King, sent us a call for help, because for three years they had been trying to make this most segregated city give in to some very reasonable demands, to integrate the place;

An address given at Christ Church, Cambridge, Mass., April 5, 1964. As reported in these pages April 9, the women referred to are the speaker, wife of Bishop Donald Campbell of Episcopal Theological School; Mrs. Malcolm Peabody, wife of the retired bishop of Central New York and mother of the Governor of Mass.; Mrs. John Burgess, wife of the suffragan bishop of Mass.; Mrs. H. S. Payson Rowe, wife of a Boston and Cambridge insurance executive.

and they were making virtually no headway. So a letter came in, I think about the middle of March, to Mr. Virgil Wood, who is the president of the Massachusetts unit of the Southern Christian Leadership Conference. He sent letters throughout all New England to all the ministers, calling for help on the part of white people. You see, Southern white churchmen, even if they are integrationists, are not in a position to go and take part in sit-ins and so forth. They live there. It is an impossible situation for them. But we can go down and witness to their belief and ours, because we don't live there. We can back out of the situation. So they wanted us to go down and help in a three-week endeavor, beginning Holy Week and then this past Easter week and it is still going on in the following week. In the first week about twenty white

people, clergymen and college students, went down and joined the Negro young people, and some Negro older people under the leadership of Dr. Robert Hayling, a dentist of that city who has been their chief leader, and Mr. Hosea Williams of the Southern Christian Leadership Conference, who is one of the Martin Luther King men. These two very magnificent men have been leading this endeavor down there.

Then in the second week, Easter week, college students and clergy went down, and then we four older ladies. We were rather unique. I don't believe people of our age have taken part in this sort of thing before. I really think it had rather a touching effect. The Negro people were so surprised that we were willing to do it, but actually it is much easier for an older person whose children are grown.

Then in the third week, I particularly want to put in a plea for more students, seminarians, and clergy to go down. They don't need very many of us; if they only know that there are some white people who are with them. I think this is a very important point, that it isn't a battle of black against white in an effort toward civil rights, but black and white together who believe in full citizenship for every member of our country.

Most of the people got out of jail when we left this past week, with the exception of nine juveniles. The whole town is

stirred up about this thing as they are trying to keep these nine juveniles in jail regardless of bail. Now that's against the law. You can't keep people in prison without bail for a minor infraction of the law, only very serious criminals. So this is a very serious thing; and if we can have some more witnesses, perhaps the community will give in on this point. If there is anybody interested in going on this, I hope you will contact me.

St. Augustine

I would like to give you very briefly, before I tell you some of the things that we did, a little bit of a history. St. Augustine is older even than New England. These people are in the oldest part of the country. St. Augustine was founded in 1565 by a Spanish officer. It is a beautiful little city. If we had been there on a sightseeing tour, I would like to have looked at it. I barely saw it out of one eye, as we went around. The population is about 15,000; 5,000 are Negro — two-third white and one-third Negro. They live in separate sections and we spent several days living in two parts of town. We had our meetings in Negro sections and we would move out into the white section and talk with the white people. So even though our time was brief, I felt that we felt very deeply both sides of the situation before we left. It is a very truly segregated city. They call it the oldest segregated city in the south.

Dr. Robert Hayling

About three years ago Dr. Hayling, who is a very courageous young dentist, had a good practice there — he was making \$9,000 a year before he got involved in this — half of his practice was with white people and half with Negro. I don't doubt that perhaps two-thirds of his salary came from the

white people. The minute he got involved in this thing naturally he lost all of his white clientele. And as soon as this demonstration is over he is going to have to leave town. There is absolutely no possibility of his earning his living there. He had four years in the air force and was an officer. In the services we treat our Negro citizens as they should be treated. Then they come back into the community and they can't even go into a restaurant with a white friend. It's absurd. We ask them to give their lives and then we don't even treat them with dignity. It is a most impossible thing to ask these men to come back and take it. This young man is very intelligent and before the week was over I had the most tremendous respect for that man's courage. I'll never forget it. If you think we women had any courage. We were relatively safe under the wings of Mrs. Malcolm Peabody. No one would ever hurt Mrs. Malcolm Peabody. On a couple of days I breathed deeply that we were relatively safe; but now I just ache for the Negroes who are there behind, because reprisals are being taken. I'll tell you about that a little bit later.

House Burned

Dr. Hayling began about three years ago to become deeply involved in this fight, but made virtually no headway. The only progress made was to get token integration in the public schools. Six Negro children have been taken into the white public schools. But what happened? The family that sent the first two Negro children had their house burned down. I talked with the mother of these two boys. As a matter of fact, she and I went to prison together. She is a very fine person and she is absolutely thrilled that her little boys could get into this first-rate

school. I also said, "How do white children treat your little boys?" And she said they get along perfectly. She said, "My little boys are very happy there." So whoever burned this house down were probably angry white people who saw that desegregation was coming. I don't know. Nobody knows who burned the house down. It happened at night. The family got out safely. But her children are still going to school. Now isn't that courage?

The Goals

One thing that has been achieved in this community — I don't know whether it is a token situation — is that most adult Negroes are registered. That doesn't seem to be a key problem. But here are the demands that Dr. Hayling told us that they are asking of his city, and they seem to me very reasonable demands. They want genuine integration in the schools, instead of just this token situation. They want genuine integration in the hospital. They want desegregation of public facilities and a clear statement of what public facilities are. The Negro citizens pay taxes, but are they allowed in the public parks for which they pay taxes? I don't quite know what public facilities are. I mean I don't know whether a restaurant is, but it would seem to me that a restaurant which is open to the public should be open to Negroes too. That isn't a thing for which you pay taxes; and every time we would speak to a drugstore owner or a restaurant owner he would say, "This is privately owned. We can do as we please." There is no headway there. They want civil service examinations open to people regardless of color. They have been trying to get a Negro on the police force with no success. They want a fair hiring policy in employment; and they do

want more equitable policy in dealing with picketers and demonstrators, because that is permitted in this country. It is a way of voicing your complaint. And these young juveniles being held without bail at the present time is an example of not equitable treatment of demonstrators.

Dr. Hayling Attacked

But what has happened to Dr. Hayling beside the loss of his job? A few weeks ago his house was fired upon from an automobile passing by his house in the night. Nobody was hurt, fortunately. Only his wife and two children were home, but his dog was killed and he has since removed his entire family. You learn quickly not to ask your colored friends where they live, because you don't want to put them in danger. I have no idea where he has taken his family. Then a dreadful thing happened. The Klu Klux Klan exists in this part of the south and there was to be a meeting of the Klu Klux Klan. Dr. Hayling found out about it and decided that with three Negroes of the community he would go and listen and see just what they were planning to do, just what members of the Negro community they were going to go after. He went in an automobile and unfortunately was seen, and some of the white men from the meeting took him at gun point into the meeting and there these four men were stripped and beaten very severely. Dr. Hayling was two weeks in the hospital recovering from it. And yet when you meet him! I sat beside him when he was arrested. It was his fifth arrest and I could feel the tension mounting in him as he waited for the police to come. And yet he continued to talk simply and sweetly with Mrs. Peabody, looking at pictures of her children and grand-

children. The only thing that gave away his tenseness was occasionally looking out the window to see when the police had arrived. I don't know whether I have ever seen quite so much courage.

Remarkable Leaders

Actually I don't fear the Negro cause when the leaders are men like Dr. Robert Hayling and Mr. Hosea Williams, the man from Atlanta that Dr. Martin Luther King sent. When men of that caliber are leaders, men of great courage and, fortunately for all of us, believers in non-violence, I feel perfectly sure the Negroes will win their cause. But I hope they will win it with our help and that it doesn't have to be too long. Because if it isn't with our help and if we don't push this thing through, there is going to be bloody rioting on the streets. I couldn't have believed there was such tension and feeling of hate. I feel as though I have been down where there is a war. It wasn't even a cold war. It was a very hot war and it was going between the two parts of town, the white and the black. When I got home, I was disturbed, not because we had been hurt or even because we had done a great deal physically. It was because of the tremendous tension. So imagine how they feel, facing this steadily for three years, as they have been doing there.

We had our meetings in a little hall in the Negro part of town. I learned that no white people dared to walk in that part of town except ourselves. Fortunately the Negroes knew us. And the only place I felt really safe and could take a deep breath at night was when we came back to the mass meeting. There, surrounded by all this Negro community, we felt safe and welcome. But, of course, we were all struggling.

Non-Violent Methods

In the morning, Mr. Hosea Williams would gather the young people and our white students and would teach non-violent methods. They would go out to picket. They would go out to march. If a single person was attacked or hurt, no one of the other young people could go to his help, because that would mean a riot. In prison I was with a Yale Divinity School professor's wife and she told me how a white man jumped out of a bakery truck and struck and very badly man-handled a boy. This Yale boy had a very hard time of it. He was exceedingly hurt, but he managed to stay throughout his time in prison. And no one of the others could go to his rescue, because that was what Hosea Williams had told them. They must not come to his defense. The teaching is remarkable and, as I said, Mr. Hosea Williams is a person of extraordinary spiritual quality. As long as Negroes of that kind are coming to the fore, the Negro needn't worry. Integration will come. I am absolutely convinced.

Due to space limitations Mrs. Campbell's address is given in two numbers. Next week she relates a number of incidents and gives her appraisal of the situation.

NEW HEADQUARTERS FOR WORLD COUNCIL

★ The World Council of Churches moves its 250-member staff to the new \$3,000,000 headquarters in Geneva next week.

Bishop Henry K. Sherrill, retired Presiding Bishop, played a leading role in raising the funds for the building.

About 100 staff members of other organizations will also move their offices to the new building.

Unity Consultation Gets Blow From Methodist Delegates

★ Divergent views of the ministry, with attention focused on the controversial doctrine of apostolic succession, came under study at the third full meeting of the consultation on church union, held at Princeton.

The subject was one of three major topics before delegates of six major Protestant denominations seeking to develop grounds for eventual union.

Also discussed were baptism and communion, other key barriers to greater Christian unity.

In discussion of the ministry, William J. Wolf, professor at the Episcopal Theological School, Cambridge, declared that in the view of the Episcopal Church any future union negotiations must be in the framework of the "historic episcopacy," including acceptance of the "three-fold ministry of bishops, priests and deacons."

While asserting that the Anglican communion does not pronounce judgment on other doctrines of the ministry, he said the communion does claim to have preserved "both the form and the succession which traces back to the Apostles' time."

"This statement has to be presented if we Episcopalians are to approach this consultation responsibly," Wolf said.

James I. McCord, president of Princeton Seminary and chairman of the consultation, said at a press conference following introduction of study papers on the ministry and Wolf's remarks that the Episcopal insistence on the historic episcopate as a condition for union did not come as a surprise.

He pointed out that an aim of the consultation is to pinpoint

areas of difference as a step toward possible agreement.

Methodist Bomb

Methodists toward the close of the meeting threw a bomb by stating that they are willing to continue "long range" talks but are not prepared at this time to draft a plan for union.

Two main reasons were given, which will be spelled out in detail in a report to be presented by its unity commission to the quadrennial conference of the denomination which opens this coming Sunday in Pittsburgh. One is their disagreement with Episcopalians over holy orders as presented by Prof. Wolf. The other is that some of the participating churches do not share the traditional Methodist stand on total abstinence from alcohol.

Representatives of other churches told newsmen that they believed this meant virtual withdrawal of Methodists from the consultations.

The consultation also heard papers on "The one baptism and the many baptisms," presented by Ralph G. Wilburn, dean of the College of the Bible, Disciples seminary at Lexington, Ky., and "Baptism in the light of contemporary New Testament studies," by the Rev. Fred D. Gealy of the Methodist Theological School, Delaware, Ohio.

Possibilities of agreement on baptism were seen by Wilburn, who stated that no form of administering the sacrament "in any one of our traditions is sacrosanct" and added: "We shall fail in our ecumenical task if we merely attempt to perpetuate the form of baptism in any single tradition."

Summarizing the papers,

Cary N. Weisiger, III, pastor of the Menlo Park (Cal.) Presbyterian church, said there is not a "great deal of difference in intention" among groups practicing infant and adult baptism.

He said groups which see the rite of confirmation as completing infant baptism and those accepting adult baptism as completion of infant dedication "both . . . seek to express and fulfill the same spiritual life."

Weisiger also maintained that in a united Church the various modes of baptism — immersion, pouring or sprinkling — would be possible.

The consultation, formed in April 1962 at Washington, by Methodist, Episcopal, United Presbyterian and UCC representatives, was expanded the following year at Oberlin, Ohio, to include the Evangelical United Brethren and Disciples. Together the six denominations have a communicant membership in excess of 20 million.

At the Oberlin meeting, participants voted to ask their respective Churches for authority "to enter into the development of a plan of union" when it is decided that the time has arrived for formulation of such a plan. The UCC and Disciples have given their consultation delegates such authority.

Observer-consultants from 13 other Protestant and Eastern Orthodox bodies were in attendance at the current sessions, as well as two Roman Catholic theologians appointed by the Vatican secretariat for promoting Christian unity.

At the close of the consultation Bishop Glenn R. Phillips, Methodist bishop of Denver, stated that it would take 20 to 25 years for unity to become a reality. James I. McCord, chairman, said the time span would be shorter than that.

EDITORIALS

Keeping the Record Straight

THE REPEATED reference to "the Jews" in the passion narratives read on Palm Sunday and succeeding days raises questions in the minds of people about the relations between these and anti-semitism. Both the reality and the repercussions of anti-semitism make these questions relevant.

The biblical terminology in this area needs constant clarification. That both Jews and Gentiles were involved in the events of the gospel narratives is a matter of incontrovertible historical evidence. But the scriptural narratives do not say that all Jews were involved in the proceedings leading to the execution of Jesus.

Although in the language of scripture there is the reference to the Jews and the Gentiles it would fly into the face of the obvious evidence to construe this to mean other than that some of each group were involved; in fact, the top of the power structure in each case. It is difficult to understand how the vulgar notion that "the Jews" killed Christ could ever have been given any credence.

In the same sense, it is historically untrue to say that "the Jews" did not receive Jesus, since it is obvious according to the scriptures that the disciples, the apostles, and whatever else they all were who perceived the truth he conveyed were Jews in any or whatever sense that term could be used. According to scriptures therefore, some Jews did receive Jesus, while some did not.

When it comes to the Gospel itself, the scriptures likewise affirm, as a matter of history, that there were many Jews who did receive it; or, to put it the other way, who perceived and benefitted from the truth it revealed to them. It is not difficult to affirm that the chief channels for the spread of the Gospel were Hellenized Jews; (and Jews nonetheless); it is doubtful whether but for them anything would have come of it.

Be that as it may, the historical fact, as distinguished from theological interpretation, is

that there never was and there never could be such a thing as the Jews, or the Gentiles, if by that we mean or imply that all the individual Jews or Gentiles could or ever did act as one person, or in unison as a corporate body. There is no pretense in scripture that such a thing existed after the fall.

Within all historical groupings of human beings, then and now, there are inner variations, conflicts of interest, and divergent impulses. As in the case of "the Jews" of scriptures, one may speak of "Americans" doing this or that, but in doing so one can assert historically only that some Americans are involved, while others are not or are opposed.

Paul, in the development of his theological themes, also makes references to "the" Jews, and "the" Gentiles. These usages must always be so construed as not to contradict the known historical facts, as well as the facts of human life. When Paul uses these categorical terms he must be held to be dealing with concepts or types, or otherwise using them to describe a preponderance of people in the category.

What one hopes to be a growing reconciliation between religious, racial and social groups can always be helped by a conscientious and honest exegesis of scriptures.

Courageous Action

MRS. DONALD CAMPBELL, whose report on the St. Augustine visit is presented in two parts, concludes next week with a real punch line: "I do know one positive thing that we did. We gave moral support to some very discouraged Negroes."

All honor to the "four elderly ladies from Massachusetts", as they call themselves, and to the many others who have taken part in similar demonstrations all over the country.

Without in any way abating this effort, we are glad that the manifesto on the Triple Revolution deals with fundamental issues that must be faced before the status of the Negro and a lot of others is changed very much. We propose to deal with these matters presently.

CONCERN OF THE CHURCH FOR CHINA

By Carl Soule

Executive of Division of Peace and

World Order of the Methodist Church

PEOPLE'S REPUBLIC OF CHINA SHOULD BE ADMITTED TO THE UN IF THE ORGANIZATION IS TO BE EFFECTIVE

THE FIRST Protestant missionary to China was Robert Morrison, who went to that ancient and isolated nation in 1807. The Chinese looked upon him as a foreigner whose way of life was to be viewed with scepticism if not outright hostility. It was seven years before he made his first convert and when he died in 1834, after twenty-four years of labor, there were only ten Protestants in China.

In 1900 the Boxer Rebellion was a violent expression of many Chinese to all kinds of foreign imperialism, but after it ended missionaries came in such great numbers, and the minds of the Chinese were so open to their message, that by the middle of the twentieth century there were about three million Catholics and 700,000 Protestants.

The victory of the Chinese Communist Party in 1948, the expulsion of missionaries, and the enthronement of atheism as a state policy cause us to ask with the utmost seriousness: how may we continue the interest of Robert Morrison in China? How may we now express our love for the Chinese people on the mainland as well as those on Taiwan? It is my belief that the Christian concern for China in 1964 calls for the representation of the People's Republic of China (PRC) in the United Nations, for the recognition of that government by the United States, for trade with China, and especially for exchange of visits by churchmen, journalists, and scholars.

As far as one can tell from outward appearances, both the Democratic and Republican parties, Presidents Eisenhower, Kennedy, and Johnson, the members of the Senate and House, Ambassador Stevenson and his staff — all consider the government of Taiwan to be our close ally, the true representative of the Chinese people, and the government on the mainland, the

People's Republic of China, to be wicked and unworthy of recognition or representation in the U.N. Resolutions passed in the Senate against the admission of the PRC into the U.N. have been passed 91 to 0 and 76 to 0.

In the population at large there is no such unanimous judgment. In a poll in his district, John Lindsay of New York found that 34% of his constituents favored a change in U.S. policy concerning the PRC and the U.N. Probably the Protestant churches of the U.S. contain more persons favoring a new China policy than any other group. In 1961 in the Ohio conference of the Methodist Church, 61% of the ministers and 22% of the laymen favored the admission of the PRC to the U.N.

This attitude has been reflected in editorials in the *Christian Century*, in the findings of the fifth world order study conference, and in the resolutions of the council for Christian social action of the United Church of Christ. Church leaders in England and Sweden strongly favor the pro-recognition policies of their governments, and are equally strong in their strictures of U.S. policy. For many years the United Church of Canada has been passing resolutions urging its government to take a stronger attitude on the representation of the PRC in the U.N.

Reasons for a New China Policy: Self-Interest

THE FIRST and most obvious reason why the PRC should be recognized and brought into the U.N. is that it is a nation of such great size and potential power for good or evil that it should not be ignored or shunned. I feel extremely depressed when I speculate upon the amount of bad feeling that exists between the mainland and the U.S. From a very hard-headed point of view, it is not wise for a nation of medium size,

like the U.S., to turn its back upon the largest nation on earth. Our children's teeth may be set on edge because of the sour grapes we are eating.

Fifteen years ago a new government seized political power on the mainland and brought to China a unity and political strength which it has not known for centuries. No one denies that this government has seriously violated human rights, but it probably enjoys the support of a majority of the Chinese people. Like many new governments, this one is proud of its birth and has an irritating expansionist spirit suggestive of the manifest destiny politicians of the nineteenth century.

Universality of Membership in the U.N.

BUT MORE is involved than national self-interest. There are principles involved which relate to the church and our faith. Some of us remember the 1945 Cleveland world order study conference at which church leaders examined the Dumbarton Oaks proposals and made suggestions for a strong U.N. charter. They said that "all nations willing to accept the obligation of membership shall thereupon be made members of the organization."

This recommendation to the delegates at San Francisco was rooted in the first of the famous six pillars of peace: "The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations."

The charter specifies that membership is "open to all other peace loving nations which accept the obligations contained in the present charter and in the judgment of the organization are able and willing to carry out these obligations." Strictly speaking, this passage does not apply to the PRC, for China is already a member, but the distinction is more technical than real.

As a standard of membership, "other peace loving nations" has become a dead letter. At San Francisco before the surrender of Japan all those fighting on our side were considered peace loving. Both the U.S. and the U.S.S.R. were at San Francisco, and since that time all manner of beasts have been brought into the ark along the East River, e.g. Argentina, Finland, Spain, India, Portugal, Bulgaria, Sweden, Japan, and South Africa.

On October 1, 1963, Lord Home, now prime minister of the United Kingdom, said in the Gen-

eral Assembly: "I think that most people would agree that membership of the U.N. must be universal. I see no alternative to this, and I doubt if any other representative here sees one. If that is so, then Communist China and South Africa should be members of the organization and so should any other independent country which establishes its identification to our satisfaction."

The next day, the representative of Finland said: "We have said in many connections during the past years and I wish to stress it again that in our view one of the necessary conditions for the success of the U.N. is that its membership be truly universal . . . All should be admitted and none excluded . . ."

It would seem logical — to put it mildly — that if Kenya and Zanzibar should come into the U.N. less than fifteen days after their birth, that this largest nation on earth should come in fifteen years after its birth.

The Value of the Participation of the PRC in World Programs

MANY worthwhile programs of the U.N. cannot be fully implemented without the participation of the PRC. Some of these programs are of great meaning to the church and its hopes for the human race. In about 1955 there was an international conference of the world health organization in Minneapolis. Some of the speakers referred to their disappointment that the largest nation on earth was not present. They were trying to say that the work of world health is impaired by the absence of mainland Chinese from the organization.

Perhaps they had in mind a flu epidemic of about ten years ago, one which started on the mainland, where WHO has no epidemiological stations. Might it not be ironic justice if those who most vigorously oppose the inclusion of the PRC in world organizations became ill in a flu epidemic which came to this country from the Chinese mainland and for which no vaccine had been prepared because of insufficient advance warning?

How much more does this argument apply to disarmament and the settlement of political disputes! On December 17 Budo of Albania, who may be trusted to know the mind of Peking these days, quoted from the Chinese news agency: "China's position is that she will undertake no commitment in connection with any U.N. action as long as she is apart from the U.N."

No one in his right mind imagines that the western nations and Russia meeting at Geneva or New York can hammer out any kind of a test ban or disarmament treaty and then submit it to the PRC for signature with any chance of success, as long as Peking has not been at the conference table and a member of the U.N. President Kennedy was aware of this, we think, when he said to some editors last summer: "In a year or two it will no longer be possible to negotiate a disarmament treaty without the participation of communist China."

In August, 1963, at Rochester, New York, the central committee of the World Council of Churches made the following statement:

"The latest developments relating to the test ban treaty inevitably isolate China more than ever from the rest of the world. This isolation in itself can be a new source of danger and suffering to China's neighbors as exemplified by her recent actions. Every opportunity should be seized to keep open channels of contact with China, and to bring her into the family of nations so that she may accept the responsibilities and disciplines of its institutions."

The Desirability of Contact with Sinners for Whom Christ Died

THE MOST BASIC aspect of the Chinese question is how we deal with communists for whom, as Bishop Sommer of Germany used to say, Christ also died. The literature of the radical right is saturated with the assumption that since the sins of communists are piled up to the sky, we should have no conversation with them, no trade with them, no ecclesiastical exchanges with them, no political contacts with them, no treaties with them, and that the cold war should be intensified as far as it lies with us to do so. It is assumed that the Christian way to react to communism is to ostracize communists.

Some months ago an American scholar made an analysis of the contact of Chinese political leaders with other nations:

"Of the seven top party leaders four (including Mao himself) have never been in non-communist countries and two others have not ventured beyond the bloc in 35 years, leaving Chou En-lai, whose travels and associations have been extensive since the war . . . Of the 189 central committee members, roughly one-third have been only to bloc countries, while only 17% have been in advanced western nations since the war . . .

Peking's leaders are by far the world's most isolated, carrying on the affairs of state several stages removed from the political realities they are having to analyze and assess."

If the PRC were to be seated in the U.N., I am confident that there would be no sudden confession of guilt concerning Korea, Tibet, Vietnam, and the Indian border. Indeed, there might be politically-motivated aggressive and insolent behavior. But have not psychiatrists encountered such behavior in their patients in whose ultimate mental health they had faith? Or pastors in alcoholics? How do Christians meet sinners or enemies? By shunning or confronting? By ostracism or limited fellowship? Let us remember Jesus and his contacts with publicans and sinners, as described in Matthew 9.

It is of interest to note that some Moslems and Buddhists see the Chinese question from this angle. On October 18 Gunewardene of Ceylon said:

"You treat the country as an outlaw and then you expect the country to behave like a member of our society. That is an impossible thing. China must have a way of asserting its rights . . . All governments behave in the same way. When there is no way of asserting their rights, the use of force is there . . . If you want to avoid the use of force, then all countries in the world must be in the U.N. . . ."

Tarazi of Syria remarked: "Many accusations have been made against the government of the PRC. They do not have to be refuted or even discussed. We cannot place the blame on someone whom we do not even bother to listen to or someone whom we do not give the chance to speak."

The Future of Taiwan

THE LARGEST stumbling block to a new China policy is our understandable friendship for the Republic of China on Formosa. Chiang is our anti-communist friend. He is a Methodist and some of our bishops and missionaries are his personal friends. With him on Taiwan are many who fled from the mainland. What should be our policy concerning Chiang and Taiwan, if we recognize the PRC?

I believe that if Chiang were a wise Christian leader he would have retired years ago to California and entrusted the future of Formosa to the U.N. or to the Formosans. He can never regain leadership of the mainland and the For-

mosans would not choose him in a free election. His Chinese legislature is a paper tiger in which there are too few Formosans.

The two China solution is popular at the U.N. When Urban Whitaker of San Francisco State College surveyed the delegations a few years ago, he found that an overwhelming number favored an independent democratic Formosa which would be represented in the General Assembly and a PRC represented in the Assembly and the Security Council. But both Chiang and Mao repudiate this solution. Both of them assert that there is only one China. Both assert that they are leaders of one China indivisible and that they can never sit down in the same U.N. hall with the other.

Logic and regard for the truth compel me to give much weight to the contention that China is one. In world war two the United Nations agreed that Formosa belonged to the government on the mainland and it was accordingly returned to it after the Japanese evacuation. When Chiang fled from the mainland he assumed that the island was part of his territory and therefore a sanctuary for him. Mao assumes that if his government controls 95% of China, no foreign nations should prevent him from extending his revolution to the remaining 5%. I have often speculated on how the northern states would have behaved if Jefferson Davis had fled to

Cuba with a million southerners after the Civil War and had been maintained there by the British fleet for fifteen years.

In 1956 Chou En-lai said to the National Assembly:

"I formally state that we are anxious to negotiate with the authorities of Taiwan to work out the measures and concrete conditions for the peaceful liberation of Taiwan; we hope that the authorities of Taiwan will send their representatives to Peking or to any other place they deem appropriate at the time that it seems appropriate to them, with a view to entering into these negotiations."

It would be fitting for such negotiations to be conducted under the leadership of the Secretary General of the U.N. either before or after the PRC had become a member.

I have written this paper because I think we in the church have a heavy responsibility to challenge the current rigid policy of our government. Politicians feel they cannot express their honest judgment lest they lose their seats.

We in the church may also lose our seats . . . but we are in a better position. We should not permit the Committee of One Million or the Birchers to mold public opinion. We have the heritage of Robert Morrison and the comment of Jesus that he did not come to invite the virtuous people, but the sinners.

FACING UP TO HARD CHOICES

By Eugene S. Patton

Vicar of St. John's, Ashland, Pa.

EVERYONE rose up in the demonstration against Jesus. Pilate, the military governor, who was supposed to uphold the justice that Rome was famous for — Pilate chickened out and washed his hands of the whole affair. This breakdown of officialdom — this abdication of authority in the face of a mob, has made the name of Pontius Pilate one that is said with a degree of contempt, even when we recite the creed. Jesus, who came to set all men free, was found guilty according to the religious law, and was crucified because of the timidity of the peace-keeping authorities. But we must not fool ourselves into thinking that Pilate was unique in acting the way he did.

The timidity of Pilate, the persecution of people who are seeking justice, is to be seen in

this day and in this country. This month, a 72 year old woman, the wife of a bishop, the mother of the governor of Massachusetts, spent the night in jail in St. Augustine, Florida. Her crime? Seeking justice, seeking freedom for all people. She, with three other white people, went to an Episcopal Church in St. Augustine to attend the holy communion service. They were refused admittance by vestrymen and the communion service was canceled. Later in the day, this white woman was arrested for refusing to leave a white restaurant. No Florida official defended her action of seeking constitutional justice. The timidity of Pilate, the washing of hands by officials in the face of a mob, is still with us today, in this land of the brave, in this home of the free.

Church Also Guilty

PILATE washed his hands, and symbolized the opposition of the civil authority to Jesus. But it was not just civil authority that rose up against Jesus. The church did, too. The church, which had been called into being by God himself, working through his prophet Moses; the church, which was to witness for all time God's love for his people, which was shown by his delivering them from bondage in Egypt, by making them free — the leaders of this church rose up against God's Son because he was a threat to their power; because he was upsetting their cherished ideas about the proper way to worship God; because he demonstrated that they were not showing God's love and concern for the underprivileged. The church authorities did not recognize God when he came to them, and so Jesus was crucified.

But again, we must not fool ourselves into thinking that the church leaders in that day were unique in acting the way they did. That same blindness — misunderstanding — unconcern — is to be seen in this day and in this country.

Also this month, two churches in North Philadelphia were picketed because they rent their Sunday school classrooms to the board of education; one church receives \$600 a month and it is charged that this helps to keep the public schools segregated. A group of ministers has sharply criticized the pickets. The ministers said, "It is morally wrong and sacrilegious to picket a church" while people are worshipping inside. But I am not at all sure that the people inside those churches were the true worshipers. Certainly the church leaders expressed a blindness and misunderstanding about the pickets and the reason they were picketing; they certainly expressed an unconcern for the children crowded into their classrooms while there are empty rooms in public schools near by. Could the \$600 a month income have influenced their attitude?

Fickle People

BOTH the civil authority and the church leaders turned against Jesus. But the opposition to him was not limited just to the leaders of church and state. The people, too, rose up against Jesus. How quick they were to change. For just a few days before, Jesus had entered Jerusalem as their hero. They cut branches from the trees and strewed them in his path. They even put their

clothes down on the dusty road for him to ride over.

But, oh, how quickly they changed. For the people had made up their minds what they wanted from Jesus, but he didn't meet their expectations. On Palm Sunday, the people acknowledged Jesus to be the Messiah, the one sent by God. But he didn't do what they wanted him to do, and so their shouts changed from "Hosanna" to "Crucify him!"

Jesus entered Jerusalem as a hero, but before the week was out, he was dead. How does Jesus enter our lives? As a hero, or as one slated for crucifixion? How do we regard Jesus? What do we expect from him and his body, the church? Do we look to the church to lead us in the ways of God's love and concern for all people? Do we submit ourselves to the teaching of the church when it seeks to correct us and to turn us from our evil ways and from our mistaken, selfish thinking?

Or do we look to the church to maintain the status quo—to keep the Negroes in their place (way down); to keep Roman Catholics out of our hair, and preferably out of public office; and to keep the Jews far, far away; to keep my church comfortable for me and my kind? Do we shout "Hosanna" or "Crucify him!"?

The leaders of church and state, and the people rose up against Jesus, and crucified him. Jesus came to tell them — leaders and people, church and state — about God; of his love and concern for them — for each one of them. And they all turned against him.

But this was not the worst thing that happened. A more bitter humiliation, a greater betrayal occurred. His disciples, the Apostles, the chosen twelve, deserted him, — betrayed — denied — forsook — fled. St. Matthew records that "all the disciples forsook him and fled".

Isn't it strange that these handpicked men, who had been with Jesus constantly — day and night — for many months, who had been instructed by him, should, at the moment of crisis, desert him? Isn't it remarkable that these men, eleven of whom we look upon as our first bishops, at the crisis moment of choosing between loyalty to Jesus and self-preservation, chose to save themselves?

No, it isn't strange. For these men were human beings, just as we are. They were infected by original sin, just as we are. And when it came to the hard choice between self-sacrifice

and the crucifixion of someone else, they made the same choice that we so often make.

Reason For Fear

LET'S BE HONEST with ourselves. Have we gone hungry so that others, less fortunate than we, may eat? Have we done without the latest fashions in Easter finery so that others may have something to wear? Have we dared to risk the criticism that is certain to come, if we speak out to our family — friends — neighbors — against their — our prejudice toward Roman Catholics — Jews — Negroes — foreigners?

When it comes to the hard choice between self-sacrifice and the crucifixion of someone else, we make the same choice the Apostles made; we forsake him and flee.

And now, on the evening of that first Easter day, the Apostles are gathered together, trembling with fear. Yes, they are afraid that they, too, will be arrested; but there is another reason for their fear. This Jesus whom they deserted, whom they thought was dead and gone; this Jesus is alive again; he has risen from the dead and he has been seen.

It must have been a terrible feeling that the Apostles had right at the beginning, when they first realized that Jesus was alive again. It would be impossible to describe this feeling, but I imagine that most of us have had similar feelings that would help us to understand how the Apostles felt. Remember, they had betrayed their master, and this was very much on their conscience.

Have you ever found yourself in this kind of situation? You are talking with some people about a person — perhaps your boss or your teacher or someone who has some authority over you. You find yourself saying some pretty nasty things about this person — things that you certainly wouldn't want him to hear you say. But suddenly, you realize that the person is standing directly behind you, and has heard the slander you have spewed forth. Immediately, you are conscience stricken, confused, embarrassed, flustered, alarmed, fearful. Why do you feel this way? Because you have betrayed this person, and he is there, confronting you. What will he do to you?

And the Apostles were trembling with fear, because they had betrayed their master, and now — he was going to confront them!

What is he going to do to his unfaithful disciples? Is he going to punish them? Is he going

to desert them as they deserted him? Is he going to dismiss them and choose other disciples? Are they to be cast out as worthless servants into the outer darkness, there to weep and gnash their teeth?

And so, as they are hid behind bolted doors, the risen Lord appears in their midst. And he says to them, "As the Father has sent me, even so I send you". He forgives them; and he shows his forgiveness by re-commissioning them; by sending them out into the world as his agents; by demonstrating his trust in them.

We Should Serve

THOSE who have been blessed with the joy and care of children to train them so that they may love whatsoever things are true and pure and lovely and of good report — those people know how important it is, when a child proves unfaithful, to forgive him; and to demonstrate that forgiveness by trusting him — again and again and again. Is the child worthy of that kind of love? He is a child of God.

Are we worthy of that kind of love? We are children of God. And God showed us, through his Son Jesus Christ, the extent and the depth of his love by dying for us on the cross. And he showed us, in the evening of that first Easter day, the extent and the depth of his forgiveness by placing his trust in the very men who had been so unfaithful to him. As he forgave them, so he forgives us.

Who is worthy of God's love and forgiveness? No one. For at the moment of hard choice, we all prove unfaithful. What can we do to win God's love and forgiveness? Nothing; we cannot earn it, for we are unworthy, unfaithful. God's love and forgiveness are freely given. All we can do is to accept them in humble gratitude. All we can do is to worship him and serve him.

Gnotobiotics

By Corwin C. Roach

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

THE OLD SAYING "pigs is pigs" is no longer true since the advent of gnotobiotics. I have just read an article on the subject in the Ohio State Agricultural Student and I am happy to pass on what I have gleaned. Gnotobiotics is the technique of raising living things from birds to burros in completely sterile environments.

There is no problem in constructing the aseptic containers nor introducing and removing the proper food and air. Nor is there any difficulty in obtaining germfree birds. The majority of eggs can be hatched 100% pure. When it comes to mammals it is more tricky. Either the mother must herself be germfree or the young be delivered by a sterile Caesarean section and popped immediately into the proper container.

Rats and mice have given birth in these isolators but so far guinea pigs, dogs and cats have not. As far as I know human babies have not been subjected to this particular experiment. It does have its attractions. Since there is no bacteria, there is no decay. This means that the food keeps indefinitely without benefit of deep-freeze, dehydration or canning. There is no smell. What is more there are no toothaches, common colds, etc. Of course your food would be insipid as well as sterile. Without benefit of bacteria there would be for example no bread, no wine.

Also once you were committed to this aseptic existence, it would be dangerous to leave the sheltered plastic world. There would be no immunity to the common germs and they would certainly make up for lost time on such promising fresh material. It would be as much as your life were worth to take a deep breath.

Gnotobiotics has certain drawbacks as far as the human race is concerned. Yet I wonder whether the church has not sometimes attempted the gnotobiotic technique in the realm of the spirit and got into difficulties as a result. There has been only one couple in the course of human history that had the moral gnotobiotic qualifications and that was Adam and Eve before the fall. Ever since, the attempts to produce acceptable gnotobiotic specimens have been a failure. Evidently God felt that man was not to isolate himself from sin but to develop immunity to it.

Plastic tents may produce a germfree environment, but there is no device that can guarantee sinfree human beings. The Pharisees tried it. So did the Essenes at Qumran. The early Christian monks and hermits repeated the experiment. The Puritans as their name indicates worked along the same lines. None of these was a conspicuous success.

The phrase in the creed "The forgiveness of sins", our use of the general confession in the

services of the church, bear witness to this truth. Every one of us is a sinner but isolation is not the answer. As Christians we are not called upon to retreat into an ecclesiastical plastic bag and shut out the world. Rather we are commissioned to live in a sinful world, run the risks of contamination as we work towards the cleansing of its evils.

We are followers of one who was born without sin but who lived his life in the midst of sinful men to take away their sin. His sinlessness was not a negative condition which he jealously safeguarded by removing himself from the temptations of man, but it was a dynamic achievement fashioned out of struggle and agony of heart.

St. Paul sums it up "Christ was innocent of sin, and yet for our sake God made him one with the sinfulness of men, so that in him we might be made one with the goodness of God himself." (II Corinthians 5:21, New English Bible)

Talking It Over

By W. B. Spofford Sr.

CARL SOULE, whose article on admitting the People's Republic of China to the UN, is an authority on world affairs. His full time job is to keep track of what goes on in the Security Council and the General Assembly — and, perhaps as important, in the corridors and offices in the UN Plaza, where the fine new building of his Methodist Church is located.

His article is a condensation of a paper he read at a meeting of an interdenominational fellowship of New York ministers on January 11, this year. One would have a hard time refuting his reasons for the admission of PRC — on all counts, I think, he wins. But a lot has happened in the three months that have intervened. So we may yet see the USA and the USSR using their veto in the Council against the admission of PRC.

As a possibility I'd go even further and say that in the not too distant future we may learn that the National Council of American Soviet Friendship has hired Madison Square Garden where representatives of Mr. Johnson and Mr. Khrushchev are to join forces in denouncing the New China as unworthy of UN membership.

Stranger things have happened before, and not very long ago at that.

End of Pledge by Non-Catholic Advocated by Roman Bishop

★ A man-bite-dog story came from St. Meinrad, Indiana when Bishop John K. Mussio of Steubenville, Ohio, suggested an end to the pledge made by a non-Catholic marrying a Catholic to rear any children of the marriage as Catholics.

He also proposed that a wedding ceremony between a Catholic and non-Catholic be held in a church before the altar, instead of in the rectory or sacristy.

The Catholic prelate advanced his views in an article appearing in the April issue of *Marriage* magazine, a family monthly published by St. Meinrad Archabbey.

Concerning the pre-marital pledges for non-Catholics, he said that "these promises, in many instances, encourage deceit on the part of one or both parties to the mixed marriage."

He said that the non-Catholic partner may make "mental reservations or swear falsely in the matter he or she feels is a violation of conscience. We certainly are not interested in promoting practices which spawn deceit and contempt."

"To many sincere non-Catholics," Bishop Mussio continued, "the promises are more than an attempt to force them to violate their conscience. No good can come out of a method that is forced upon a non-Catholic as the only alternative to marrying the person of his choice."

He warned that "this type of forced conformity is oftentimes the source of a resentment and indignity that is far more harmful to marriage than can be imagined."

The pledge, he said, tends to "break down the religious integrity of an upright non-Catholic partner to marriage" who

has "his own duty to fulfill before God."

Urging that mixed marriages be conducted "with all the religious atmosphere possible," Bishop Mussio said: "To think we will discourage them by demanding they come in the 'back door' of a drab and bare marriage ceremony is a mistaken idea.

"To make the candidates stand in the rectory or the sacristy for the ceremony only engenders a sense of rejection and resentment in both of the parties. These young people belong in the church, before the altar, with everything given that enhances the spiritual beauty of the step they are taking."

The prelate also suggested that the minister of the non-Catholic partner "could be invited to be present" at the wedding rites and afterwards could give "his personal blessing to the couple."

"I am certain," he added, "that this concession would give to the non-Catholic party a sense of being represented, as one belonging, and not just tolerated."

END VIETNAMESE WAR PLEA OF CLERGY

★ Sixty-four religious leaders in Massachusetts issued a plea asking U.S. government leaders to "foreswear military conflict" and to negotiate with all parties to end the Vietnamese war.

The statement was drafted and circulated by the Rev. Robert Hanson of Grace Church, Everett, Mass., and Rabbi Steven Schwarzschild, chairman of the commission on social action of the New Eng-

land region, United Synagogue of America.

Stating that at this time, when men around the world were dedicating themselves to reconciliation in Easter and Passover observances, the clergymen noted that "the people of Vietnam suffer from an increasingly bloody war, undemocratic political machinations, and the threat of increased misery and the expansion of the military conflict."

The statement continued:

"The American people and the people of the world are becoming involved, without their consent, in this ghastly and cruel bloodletting. France, China, Cambodia and India are being drawn into the conflict.

"For the sake of the people in Vietnam and of America, indeed for the sake of the people of the world, we therefore call upon the leaders of our own country and the others involved to hearken to the demands of the religious seasons — to forswear military conflict — to begin and carry out serious negotiations with all of the parties concerned—to use international legal machinery for the establishment and maintenance of peace, freedom, and prosperity in Vietnam and all of Southeast Asia."

Among the signers were Bishop John M. Burgess of Massachusetts, nine other Episcopal clergymen; five Methodist ministers; five rabbis; five Unitarian Universalist clergymen, and five members of theological faculties in the state.

CONTROVERSY OVER WORLD FAIR FILM

★ New York world's fair officials have "grave misgivings" about a film scheduled for showing at the exposition's Protestant and Orthodox Center, according to Fair President Robert Moses.

This sentiment, together with

a suggestion that the center sponsors "reconsider" presentation of the film, was sent in a message from Mr. Moses to directors of the Protestant Council of the City of New York, it was reported by Dan M. Potter, Council executive director.

At the same time, the churchman returned a suggestion to Mr. Moses — in effect, to stay out of the realm of religious film criticism.

The film at issue is called "Parable." It has just been completed and had its first press preview on April 13.

The 22-minute color production has been described as an attempt to express the gospel message of redemption, in pantomime, through a parable of the world as a circus.

Even before filming was completed, "Parable" caused controversy within the board of the Protestant Council, which is sponsoring the center. Two members, one of them the chairman of the center's steering committee, resigned because they said the film would not carry a strong enough evangelistic message.

At that time, Potter said the difference of opinion was based on the choice of making a "preaching" film or using a

modern "art form" to reach people not connected with the church.

The note to Protestant Council directors from Mr. Moses, the churchman reported, said:

"Perhaps I should tell you, for what it is worth, that the staff of the fair have grave misgivings about the propriety, good taste and validity of the film presenting Jesus as a clown. Of course we do not claim any right of censorship in this field and we realize that this particular symbol has been the subject of much earnest consideration in your ranks. However, most of our people at the fair still hope that you will reconsider."

Potter answered: "Robert Moses has done a wonderful job at the fair, but we do not feel that it is within his province to prejudge our film as being the proper method of proclaiming the gospel, especially since he himself has not seen it.

"We appreciate Mr. Moses' concern, but it is up to the thousands of fair-goers who will see the film . . . to decide on its merits. There is nothing in the film that is 'salacious' or in violation of fair regulations, and we intend to show it."

Protestant Council spokesmen said a fair rule bars any-

thing "salacious" or "pornographic." And though Mr. Moses has not seen the film personally, it was noted, one of his representatives viewed it in early production stages.

RUSSIAN CHURCHMEN TOUR DENMARK

★ A four-man delegation of the Russian Orthodox Church left Moscow by air for a week's visit to Denmark at the invitation of the Danish State Lutheran Church.

The delegations was composed of Metropolitan Pimen of Krutitsky, the Russian Church's second-ranking prelate; Bishop Alexei of Tallin; Archpriest Krasnotsvetoy of Yaroslavl; and Boris Kudinkin, protocol chief of the Russian Church's foreign office.

It was announced that the delegation — the first official Russian Church group ever to visit Denmark — would tour various cities and towns in order to become acquainted with the religious life of that predominantly Lutheran country.

The delegation was originally scheduled to visit Denmark last September, but the trip was postponed when Metropolitan Nicodim of Leningrad, who was to have been a member of the group, was unexpectedly called to Rhodes, Greece, to discuss plans for the Holy Land meeting between Greek Orthodox Ecumenical Patriarch Athenagoras and Pope Paul.

Metropolitan Nicodim is now in Utrecht, Holland for a conference taking place there preparatory to the All-Christian Peace Congress to be held in Prague, Czechoslovakia, in June.

A BISHOP PARSONS' ANTHOLOGY

Selections Made By

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Turk Pressure on Patriarchate Spurs Pleas by Church Leaders

★ Charges from Athens by radio that the Turkish government has ordered the razing of the Orthodox headquarters in Istanbul, because of the conflict in Cyprus, brought expression of "deep concern" from American churchmen. When the Witness went to press there had been no confirmation of the report available from Turkey or other European sources.

The Athens broadcast said the Turks had ordered the demolition in retaliation for Greek attacks upon Turks in Cyprus.

Arthur Lichtenberger, Presiding Bishop, was among a number of American churchmen to issue statements. He said that he knows "personally that Patriarch Athenagoras (the Ecumenical Patriarch of Istanbul, supreme leader of Eastern Orthodoxy) holds himself entirely aloof and indeed endeavors to be, according to his own words, a loyal citizen of Turkey."

The Episcopal leader said that while Patriarch Athenagoras "is a co-religionist with Orthodox in Greece, the same is true with regard to those of Orthodox faith in many other countries.

"Being the Primate of Orthodox bishops around the world, he holds their esteem and thereby assures the Turkish government of their recognition of the continued official historical residence of the Ecumenical Patriarch on Turkish soil."

His cable to Feridoun Cemal Erkin, Turkish minister of foreign affairs, urged acceptance of his message as "an expression of confidence in the readiness of your government to recognize the complete separation of the Ecumenical Patriarch from all foreign political

questions and permit him to render in the future the great service for international peace which he has so nobly rendered during the past year."

Similar statements were issued by Bishop Mueller, president of the National Council of

Churches, and O. Frederick Nolde, director of the commission on international affairs of the World Council of Churches.

Also the 58 churchmen attending the consultation in Princeton — reported on page six — signed a petition expressing their "individual concern that the Ecumenical Patriarchate of Constantinople (Istanbul) be able to continue



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its service of worldwide fellowship and goodwill."

It further stated that the Ecumenical Patriarch "being the Primate of Orthodox bishops, is held in high esteem by Christians everywhere."

In New York, Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, reported he had learned that the office which publishes "Apostle Andrew," the periodical of the Ecumenical Patriarchate, has been closed down by the Turkish government.

Previously the Turkish government barred non-Turkish students from attending the Greek Orthodox Seminary on Halki, an island off the coast of Turkey, in effect closing the institution. The 300-year-old seminary is the only theological school under jurisdiction of the Ecumenical Patriarchate.

SEABURY CHAIRMAN DIES SUDDENLY

★ Edward M. Crane, chairman of the executive committee of Seabury Press, died suddenly April 13 while on vacation in Florida.

President of the publishing firm of Van Nostrand Co., the Presiding Bishop paid tribute to him for the contributions of time and counsel he gave to the official publishing house of the church.



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ANGLICAN BISHOP RAPS BANTU BILL

★ Strong opposition to an amendment to the so-called Bantu laws giving the government power to shift native Africans at will from one area to another was voiced by Bishop Leslie E. Stradling of Johannesburg.

His protest followed similar condemnations by the South African Roman Catholic bishops' conference, the Methodist Church of South Africa and the Christian Council of South Africa which represents 28 Protestant bodies.

"The Anglican Church," Bishop Stradling said, "holds the view that the Bantu laws amendment bill is wrong. We believe it will cause a further disruption of family life and an extension of the system of migrant labor, and that it will stir up more bad feeling between the races."

The bishop said "the Christian objection to this, as to all measures that enforce separate development, is that it is based on a conception of humanity which denies full human dignity and value to all except white people. That objection is held

generally outside South Africa."

Bishop Stradling also called for repeal of a law which permits persons suspected of political activities against the state and its racial policies to be held for 90 days without trial.

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- NEW BOOKS -

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THE HONEST TO GOD DEBATE,
edited by David L. Edwards.
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Half way through this book one of the debators, John Lawrence, remarks that he has read *Honest to God* one time critically and the other time seeking positive elements. It was like reading two books with two different trains of thought, one of which would lead to full-blooded Trinitarian theology, and the other of which would end up in a bog of existential despair. In the sequel to *Honest to God* something of the same situation prevails as various commentators have their say about John A. T. Robinson and his ideas. To some he is the wild and woolly Bishop of Woolwich crusading against all that is sacred; to others he is a sensitive, concerned Christian alert to the demands of the present secular age. You pay your \$1.85 and you take your choice.

On the positive side, the leading exponent is Bishop Robinson himself who adds a new chapter *The Debate Continues* to his original ambiguous volume. In many ways this chapter is superior to the original, chiefly because the bishop makes an effort to define his terms in something of a comprehensible fashion, and because the general tone is one of reassurance rather than shock. The *End of Theism* and the innumerable quotations from Tillich about God as depth and ground of being rather than *out there* or *up there* turns out to be nothing radically new, but a restatement of traditional views of immanence.

Bultmann's once radical ideas about demythologizing scriptural narratives by now have become tame and familiar axioms in almost all thinking theological circles, and here they are given reasonable treatment by the bishop.

The more radical protest against "religion" based on the deeply moving *Letters and Papers from Prison* of Dietrich Bonhoeffer only means that "Christ must be met at the center of life, but at the center of a life where a religious sector can no longer be presupposed as a special point of entry or contact".

The bishop thinks that this is a new factor in the outlook of "man come of age" (whatever that ar-

rogant phrase may really mean), but, as many of his critics point out, he needs only to read the Prophets, the arguments of Jesus against the Pharisees, the protests of the Protestant reformers against distinction of the secular and the sacred, to find that this most shocking concept is only an everlasting truth.

In fact, far from doing away with the institutional church, the bishop is now said to be crusading in other battlefields, leading a fight to reform the poor old Church of England by reintroducing the most reactionary and old foggy point of view, namely, that everything will be alright if only the bishops are given more power and made the whole show.

The Honest to God Debate is much more interesting than the original volume. For one thing, it lacks the hot house emotionalism (on a very high class level, of course) of the Y.P.F. buzz group. And, for another thing, the contributors examine some of the bishop's shocking phrases and actually try to find out what they really mean. It was too easy to sum up the original book as: "God is unknowable. Love equals Jesus. All Life is prayer — so why bother to come to Church?"

Among contributors to the debate are Herbert McCabe, O. P., who from a Thomistic point of view finds little enough wrong with the bishop's conclusions except for the nebulous *New Morality*. E. L. Mascall puts *modern secular man* in his place very neatly, and A. Leonard Griffith, minister of the City Temple, London, takes up the theme of *man come of age* and matches it with another telling phrase: *nuclear giants and ethical infants*.

ABOUT THE HOLY COMMUNION

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THE WITNESS

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The knock-out punch is attempted by Alasdair Macintyre who attempts to prove the bishop an atheist on ontological grounds (an argument stated more fully by David Jenkins and others); however, the bishop recovers with what is really an old-fashioned appeal to Justification by Grace through Faith. A nice little essay by John Macquarrie restates the Christian faith in existentialist terms without fuss and feathers and without upsetting anyone. These are only a few of the worthwhile contributions to this anthology of argument.

— MARION L. MATICS

Dr. Matics is rector of Christ Church, Bay Ridge, New York City.

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