

The + WITNESS

JULY 23, 1964

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Editorials

Let's Withdraw From Anglicanism
Facing the Facts About Pensions

Articles

Give the Women a Break
W. H. Tyte

Placement of Clergy
Kenneth E. Clarke

Why Our Cities Are a Mess
Benjamin Minifie

SERVICES

In Leading Churches

NEW YORK CITY

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For Christ and His Church

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Rector of St. Augustine Backed By Bishop West of Florida

★ An Episcopal rector in St. Augustine, Fla., who has been under fire from his vestry for seating an integrated group in his church has received firm backing from Bishop Hamilton West of Florida.

Bishop West has assured the Rev. Charles M. Seymour Jr., rector of Trinity Church that "the diocese of Florida approves your action Let it be unequivocally and unmistakably clear that the doctrine, discipline and worship of the Protestant Episcopal Church in the U.S.A. will be upheld." The Episcopal Church does not allow any form of racial discrimination.

The bishop entered the tense situation between Seymour and his ten-member vestry at the latter's request. The vestry on June 23, after a 9-1 vote, had asked the 54-year-old rector for his resignation because of "a direct conflict of interest." Seymour, who has led the parish for 15 years, refused and an impasse was reached. The vestry then invoked Canon 47, requesting the good offices of the bishop.

A week later on July 1, Bishop West presented his views in person. With the vestry present, he read a letter to Seymour that at first he had planned to mail. Copies of the letter have

since been sent to all clergy in the Florida diocese.

After stating his approval of the rector's action, the bishop noted that a ministers' relief fund has been set up and if Seymour is economically threatened contributions to the fund will be made available to him and his family for "as long as seems advisable."

Then Bishop West had a few words of warning for the vestry. He made it clear that "continued disregard for and violation of the rubrics, canons, traditions, customs and usages in the doctrine, discipline and worship of the Episcopal Church can possibly end for each such vestryman in suspension or excommunication, or both."

Three vestrymen — Junior Warden, Major Kenneth M. Barrett; Clerk, A. H. Tebault; and William Craig — offered their resignations. They were accepted by Bishop West.

Before the bishop's meeting with the rector and vestry ended, he brought other matters to their attention.

"It has been reported," he said, "that vestrymen of Trinity Church, St. Augustine, in the past few months have locked the front and side doors of the church without the approval of the rector immediately prior to a scheduled service; approached

certain persons sitting in the pews ready for a service, telling those persons that their attendance was not desired and that those persons were not to return; approached certain persons at the door of the church, or on the steps of the church, or on the church walk, or on the sidewalk in front of the church, informing them that their attendance was not desired at divine service; used obscene or unseemly language to persons of the congregation and others at or about the time of divine service; and have absented themselves in whole or in part from divine service, though they were at or near church property at the time."

These actions, he said, constitute "conduct unbecoming a vestryman and is a direct transgression of the godly admonition of the bishop expressed in person to the vestry"

Bishop West noted, however, that "individual vestrymen have been subjected to great emotional strain and stress during the past weeks of civil strife and commotion."

"Outside influences," he said, "have created upsetting upheavals within normal patterns of life. This may have temporarily blurred the vision of certain vestrymen as to where their real loyalty lies. Their ultimate loyalty must be to Jesus Christ, our Lord, through his Church."

The 400-year-old historic city of St. Augustine has been the

scene of racial violence since March. Unruly whites are still dealing injury to both Negro and white demonstrators who are attempting to gain public accommodations, as spelled out in the civil rights bill.

Though Negroes have attended Trinity Church on many occasions without incident, in late April the church became a center of national publicity when Seymour — at the request of his vestry — turned away an integrated group that included Mrs. Malcolm Peabody, wife of the retired bishop of

Central New York and the mother of the governor of Massachusetts; Mrs. Donald Campbell, wife of Bishop Campbell, and Mrs. John Burgess, wife of Bishop Burgess.

In the weeks following, Negroes attended the church on a number of occasions, but with increasing harassment on the parts of many parishioners. In June Seymour personally escorted an integrated group into the church to worship after his vestrymen had attempted to turn them away. That one act triggered the present crisis.

Bishop Ralph S. Dean of Canada Appointed Executive Officer

★ Bishop Ralph S. Dean of Cariboo, British Columbia, will succeed Bishop Stephen F. Bayne as executive officer of the Anglican Communion.

The appointment was made by the Communion's 18 archbishops and metropolitans and announced July 8 in London. It will become effective in November when Bishop Bayne becomes head of the overseas department of the National Council.

Bishop Dean, 51, will be the second to serve in this London-based post, one of the highest administrative positions within the 44-million member Anglican Communion. The office was established by the 1958 Lambeth Conference. Bishop Bayne, then bishop of Olympia, was named first executive officer.

Bishop Dean will plan the pooling of human and material resources for the Anglican jurisdictions with the assistance of nine regional directors spotted strategically around the world: in Africa, the British Isles, India, Latin America, Pakistan and the Middle East, the South Pacific and South East Asia.

Already Bishop John W. Sa-

diq of Nagpur, India, has been named regional officer for the 15 Anglican dioceses in Ceylon, India, and East Pakistan, and the Rev. James Pong, vicar of St. James' Church, Wanchai, Hong Kong, is coordinator for South East Asia.

The task of implementing the MRI document to further Christianity throughout the world encompasses Bishop Dean's philosophy. The London-born bishop believes that whereas it might have been true at one time that the church was on the frontiers pushing out, now it is on the frontiers being pushed back. He recognizes that "the whole world now is different and the church has to be different if it is to maintain any kind of relevance to the world in which we live."

Bishop Dean became the fifth Bishop of Cariboo in 1957, six years after leaving England for Canada. Prior to his consecration he was principal of Emmanuel College, Saskatoon.

Known as a scholar with a flair for administration, he has shown himself equal to the demand of a rugged ministry in

the mountainous diocese in central British Columbia. Visits to Indian people in the Lytton area are made on horseback and he dons his clericals only to take services to small mission churches.

Bishop Dean graduated from the University of London with the degrees of bachelor of divinity and master of theology. He was ordained to the priesthood in 1939. After holding curacies in the London area he became chaplain and tutor at London College of Divinity and later vice-principal.

Bishop and Mrs. Dean presently make their home in Kamloops, British Columbia.

PRESIDING BISHOP ASKS SUPPORT FOR BILL

★ Arthur Lichtenberger, Presiding Bishop, has called upon Episcopalians to actively support the civil rights legislation recently enacted by Congress.

In a statement issued shortly after passage of the civil rights bill, Bishop Lichtenberger said: "The gravity of the present situation in American race relations demands far more than the silence of passive compliance. We must commit ourselves without reservations to the full support of civil rights."

In apparent reference to claims of "unconstitutionality" of the bill, he had this to say: "Should any section of the bill be unnecessary or unenforceable, time will prove it so; should any part be unconstitutional, the inexorable process of the courts would undoubtedly so declare it."

The Presiding Bishop termed passage of the bill "a major step in advancing the equal application of rights guaranteed citizens by the constitution."

"These laws," he added, "confront all citizens with occasions

for personal decision. Legislation alone cannot change attitudes, much less change customs molded by many generations. But law does influence the way in which men and women treat one another; and more, just relationships do pro-

vide a social climate in which attitudes change."

For that reason, he said, "The civil rights bill is a challenge to Americans to recognize the principle which is our birthright — that of equal opportunity under law."

Funeral Practices Described At Hearing by Canon Johnson

★ Legislation to outlaw immoral funeral practices was urged in Washington by the Rev. Howard A. Johnson, canon theologian of the Cathedral of St. John the Divine, New York.

In testimony before the Senate subcommittee on antitrust and monopoly, which began exploration of "the high cost of dying," Canon Johnson said that legislation is necessary to "provide some restrictions which may reduce, though never eliminate entirely, the extent of exploitation."

He warned, however, that "we cannot by enactment of law inculcate good taste, sound manners, pureness of living, and the art of dying in a reasonable, religious and holy hope."

Total elimination of bad burial practices is impossible, he said, because Americans' "hush-hush campaign" to deny the existence of death provides morticians with a ready-made temptation to exploit grief.

"This hush-hush campaign," the theologian said, "betrays a deep, neurotic sickness in the American character. By preference we avoid even the word 'death'. We find for it every sort of euphemism — like 'passing on' or 'passing over'. Coffins become caskets. Hearses become funeral coaches."

"The living," Johnson continued, "by our colossal ignorance of that which is taught in the church and in the syna-

gogue, and by our tearful sentimentality in the face of death, are guilty of leading some of the undertakers into temptation. If Christians and Jews knew even the rudiments of Biblical teaching, no funeral director could have a field day, as he now has."

Thus, Johnson continued, "We are not fighting the undertaker . . . We are fighting a culture, a climate of opinion."

For this reason, he added, morticians cannot be expected "to be moralists, but I do think the American public has the right to ask of them that they behave morally — and that might mean that they do what they can to discourage ostentatious funerals, though it be to their own hindrance."

Canon Johnson pointed out, however, that not all funeral directors rob the living but there are "ghoulish gravediggers, traffickers in death, exploiters of bereavement . . . who make a living by preying on the living through the dead."

While the rich can afford the expensive "extras" for comfortable burial, he said, "the poor — their judgment just as blunted by bereavement as the rich — are all too often led to mortgage themselves for five years to provide a 'fitting' tribute" to the dead.

"In the selection room," he illustrated, "if we insist, we may

be shown the cheapest casket, but somehow it is insinuated that of course we will want to do something better for dear old Uncle Fred. And then come all the extras, the refinements, such as special shoes and clothes split up the back and the 'eternity-rest mattress' — as if the hard surface of a stout pine box would cause Uncle Fred unnecessary discomfort."

As a second example, he related this incident:

"A woman in my parish died. Her husband asked me to accompany him the night before the funeral to the mortuary in order to see if everything was in readiness for the burial office from the Episcopal Book of Common Prayer. On arrival at the funeral parlor, Mr. McAdoo (a fictitious name) and I were greeted by a well-marcelled receptionist who smiled demurely and said, 'Mrs. McAdoo will see you now' — as though we had come to make a social call!

"The receptionist escorted us into a room where we had expected to find a body decently laid out for burial. Instead, we found ourselves in a tastefully furnished lady's boudoir, complete with vanity table, mirror, combs and brushes, together with other requisites of the feminine toilette; and, on a canopied four-poster bed, propped up on silken pillows and clad in a negligee was Mrs. McAdoo."

He noted that "it would be unfair to suggest that this kind of hideous vulgarity and maudlin bad taste is typical of the majority of funeral directors. Yet it does exist and can be bought, if you care to foot the bill."

But because "grief causes the threshold of sales resistance to be low," he added, "it is better to rob the dead to 'enrich' the living than to rob the living to mummify the dead."

Episcopal and Catholic Priests Officiate Jointly at Wedding

★ Susan Ekberg of Greenwich, Conn., Episcopalian, and Patrick Barker, Roman Catholic, were married in a Catholic church in Warson Woods, suburb of St. Louis, with Roman Catholic and Episcopal priests officiating jointly.

The unprecedented ceremony was approved by Cardinal Ritter, archbishop of St. Louis, and Bishop George L. Cadigan, diocesan of Missouri.

Prior to the wedding, Miss Ekberg had agreed to raise all children of the marriage as Catholics.

Officiating were T. Leonard Jackson, a Benedictine, and Claudius Miller, rector of the Good Shepherd, both of St. Louis.

Details of the ceremony were made available by Catholic authorities.

Cardinal Ritter, they said, had permitted the Episcopal Book of Common Prayer to be used rather than the Roman Ritual. Both clergymen alternated in officiating at various parts of the ceremony.

It was said that the marriage was the first of its type in the United States; the late Pope John is reported to have authorized a dual Orthodox-Catholic ceremony in Greece in 1963.

The Book of Common Prayer was used for the entire ceremony, and the Episcopal clergyman pronounced the couple man and wife.

The only time the Roman Ritual—the customary wedding rite in Catholic churches — was used was at the very beginning of the ceremony.

Except for the presence of the two clergymen behind the altar rail at the Catholic church,

it would have been difficult, observers said, to notice that anything other than a Catholic wedding ceremony was taking place.

The ceremony began as the bride and groom approached the altar rail, and the priest gave the invocation from the Roman Ritual. The Episcopalian clergyman followed with a similar invocation from the Book of Common Prayer.

Then, taking the Book of Common Prayer, the Catholic priest officiated at the actual wedding of the two, as they administered the sacrament of matrimony to each other.

Father Jackson concluded with Lord's Prayer, reading the so-called "Protestant" ending to the prayer — "for Thine is the Kingdom and the Power and the Glory forever and ever" — as it appears in the Book of Common Prayer.

As the priest stepped aside, the Episcopal clergyman pronounced the couple man and wife, and offered additional prayers from the Book of Common Prayer. Both then gave the couple their blessings.

FIND LARGE AREAS OF AGREEMENT

★ Unity discussions between the Church of Scotland (Presbyterian) and the Church of England (Anglican) have revealed a "very large area" of almost total agreement, but no agreement on the question of "an apostolic succession through the diocesan episcopate."

This was reported by the Rev. R.A.S. Barbour, secretary of the Church of Scotland's committee on inter-church relations, at the spring

meeting of the Anglican convocation of York.

Barbour was in London together with J. W. C. Dougall, chairman of the Scottish Church committee, who meanwhile spoke at the Anglican convocation of Canterbury. They were the first non-Anglicans to address the convocations since 1938.

"Many people in Scotland," Barbour told the York convocation "think of the episcopacy as mainly, if not entirely, a system of church government. If we are to attain a better understanding of why you value the episcopacy so highly, then I think we must have more direct experience and interchange.

"This is not a purely local, not even a national matter, for the division between the episcopal and non-episcopal churches is one of the great divides of Christendom and the ordering of relations between the two is one of its most urgent problems."

Dougall, addressing the Canterbury convocation, said that in Scotland the first practical testing of Anglican-Presbyterian relations would involve the Church of Scotland and the Episcopal Church in Scotland.

"Here," he said, "we must note that although the same problem arises with regard to the church and the ministry, we do not expect to find anything like the same difficulties in the field of church and the community and state." (The Episcopal Church was formerly the Established Church of Scotland, but it was disestablished and disendowed in 1689.)

The Church of Scotland in 1959 rejected proposals for introducing the episcopacy into the Presbyterian church order in Scotland, but talks were resumed in 1961 and are to go on, in order to clarify the differences between the Scottish and the Anglican Churches.

EDITORIALS

Let's Withdraw From Anglicanism

IT APPEARS LIKELY that at St. Louis the General Convention will once again be urged to withdraw the Episcopal Church from membership in the National Council of Churches. This will apparently be pushed despite the favourable report on the National Council of Churches issued by the committee under the chairmanship of Bishop Mosley of Delaware, which was called the "white-wash report" in a recent issue of the American Church Union News. We do not want here to argue the case for continued membership but only to point out the essential dishonesty of the most prominent arguments now being put forward in justification of withdrawal.

Two in particular concern us. Canon A. J. Dubois has written in the American Church Union News that the Council disseminates material on sexual morality which is at odds with traditional Church teaching. The Rev. Edward B. Guerry of South Carolina has written in a recent letter in *The Living Church* that the Council has taken too strong a stand on racial integration. The only difficulty with these objections is that they might also justify the reverend gentlemen in question in urging withdrawal from the Anglican Communion!

Canon Dubois brackets the Council's material on sex morality with the views of the Bishop of Woolwich — which we believe he distorts as perversely as the Council's materials. But if the Council says only what the bishop of Woolwich, and many other Anglicans are saying, why not be consistent and withdraw from the whole modern movement of thought and writing on Christian ethics altogether? The Canon petulantly objects that so many dioceses — New York, Washington and California among others — have invited Dr. Robinson to address groups of clergy and laity. Off with their heads; ask St. Louis to withdraw from New York, Washington and California!

Mr. Guerry's complaint is even more disingenuous. Who has until recently been the chairman of the Council's committee on religion and race? The Presiding Bishop of our own Church. Has anything the Council has written or said about racial integration been significantly different from the forthright statements of the Bishops at

Toronto? We deplore efforts to make the National Council of Churches a whipping boy at which those too timid to attack the Episcopal Church's own leadership can safely take potshots. As an ecumenical organization it has done just what its constituent Church bodies have asked it to do.

The National Council's crime seems to be that it follows much too closely the thoughtful leadership of the Episcopal Church!

Facing the Facts About Pensions

IT IS NOT EASY to deal lightly with the matter of clergy pensions. When clergymen are young enough the problems of retirement are pleasantly remote. When the problems become imminent those affected become somewhat grim.

The hiatus between the government social security retirement age of 65 and that of the Church Pension Fund age of 68 has brought suggestions that the latter be brought down.

The desire to obtain social security payments by earlier retirement is based partly on the assumption that they are returns of an investment the clergyman has made by paying the social security taxes. Actually, those who have paid the full schedule of taxes will, on the whole, have paid only a third of what may be paid out to them. The difference will come from taxes levied by the government in the future. However, it is understandable why, if the payments are available, there is a desire to take advantage of them — if it turns out to be an advantage.

The Church Pension Fund has pointed out that General Convention could direct that a reduced pension be made available at 65 to those choosing to take lower pension benefits during their life in retirement, in order thereby to gain three additional years of social security payments. The reduced pensions would be approximately two-thirds of what the pension would be if those choosing them elected instead to retire at 68, given the present assessment rates and reserves.

It cannot be predicted what proportion of clergy would choose the lower pension if the option were made available. During the years 1962 and 1963 only 53 clergymen in active service chose to re-

tire on or close to the 68th birthday, while many more than that elected to remain in service beyond that age. If the option were made available those electing the lower pension at 65 would gain a small advantage, in combination with the social security payments, during the first few years. In terms of total pension payments the advantage would be lost however as the years of retirement at the lower pensions extended.

It will be noted that an option for lower pensions is retrogressive, inasmuch as the Church has had the aim heretofore through various steps to increase the pension benefits — for clergy, widows and orphans — including the minimums payable. It may well be that the income of clergy electing lower pensions will be too low for comfort, even with social security payments. Where this is the case they will feel under pressure to seek supplementary employment, thus impairing the Pension Fund as a means for maintaining clergymen in retirement. It has never been the design of the Pension Fund to be a means of supplementing earned income nor of providing a subsidy for any receiving the services of clergy.

If it were desired to give clergymen the option of retiring at 65 with the same pensions they may now receive at 68 it would be necessary to revamp the assessment rate and reserve structure under which the Church Pension Fund must

operate. While this is technically possible it is questionable whether it could be carried out in practice.

It would be necessary to raise assessments on the parishes from 15%, the present rate, to at least 23%. In addition, it would be necessary to raise \$30,000,000 so that the clergy now in service, but for whom the lower rate has been paid until now, may receive the same benefits.

The increase in the assessment rate might be manageable, though the 50% increase involved would meet resistance. If a \$7,200 base were taken as an example, the assessment would go from \$1,080 to \$1,656, an increase of \$576. But the task of raising \$30,000,000, for the sole purpose of enabling a portion of clergy who elect it to add three years of retirement at pension, is a formidable one. If the \$30,000,000 were to be accumulated instead, through a further increase in the assessment, the rate would reach such a height that the collections would be in jeopardy, and consequently the whole fund endangered.

When changes in the pension structure are considered realistically it will be necessary to weigh carefully the problems raised by such changes, on the one hand, against both the benefits and disadvantages — short-term and long-range — conferred on those clergy who would choose them, on the other.

GIVE THE WOMEN A BREAK

By W. H. Tyte

Staff of St. Thomas Church, New York

SEGREGATION IN THE EPISCOPAL CHURCH MUST BE ENDED BY ALLOWING WOMEN TO BE DEPUTIES TO GENERAL CONVENTION

IN THIS GENERATION, wherever people have begun a fight for desegregation, some progress in achievement of this goal has eventually been made. With few exceptions such as South Africa, for instance, where the movement for racial recognition has been resisted by every possible means, the push for achievement of human dignity and opportunity has brought results. Sadly, another prominent exception of de facto separation of persons is to be seen in the governing

body of the Episcopal Church in the United States.

In the General Convention segregation exists by Church law. Segregation there is not based merely upon custom or tradition, nor is it practiced because of differences in race or color. Segregation exists by reason of differences in sex, since women are not allowed to serve as deputies to the governing body of the Church, simply because they are women. Although women

in the United States have long been recognized in practically every commercial, professional and artistic area, and in spite of the fact that many of these gifted and able women have been of the Episcopal faith, repeated efforts to change the position of the Church through an alteration in the constitution have been voted down.

For five General Conventions, dating back to 1949, resolutions to amend the constitution so that "laymen" would read "lay persons" in the article covering membership in the House of Deputies have been introduced and defeated.

Church Stands Still

WHAT WAS the general reaction in the House of Deputies each time the women were rebuffed? In years to come what actually accompanied the voting may well be inconceivable to Episcopalians accustomed to a "whole church" working in harmony to achieve common purposes. For what happened was that the men assembled in Convention (not all of them, surely) had a rousing laugh over the entire proceedings. What is worse, unaware of a changing world, and of changing social patterns, and particularly of women's changing role in the Church, the General Convention continued to stand still. Eventually, its lethargy in removing an obvious injustice announces triennially a disgrace that still hangs over the Church.

Why have Episcopal laymen, a segment of the population recognized as generally well-educated, well-traveled, well-informed, and well-disposed, taken, and held onto a backward and bigoted stand?

In recent years it has been evident that diehard segregationists have held onto the status quo largely out of a fear that they will lose political control. Can it be that this is also the motive governing the refusal of General Convention deputies to admit women to their deliberations?

In a diocesan convention this past spring, when the convention failed to approve a resolution to allow women to serve on vestries and as convention delegates, a motion to bar reporters, women observers and all others except delegates, for the debate failed only after one exasperated delegate had asked, "What's the matter? Are we afraid of the women?" This observant sage undoubtedly went to the heart of the problem. Men now in control of the Church must be indeed be fearful of women's influence if they can vote to continue the exclusion of women from the Church's policy-making body. It is almost unbelievable that, in spite of their being kept in a subordinate position, and being excluded from

all deliberation on matters of vital interest to Christian families, women of the Church have never failed to do the work of equals. In many communities across the nation, it has been women of churchly devotion who, through work, prayer, and giving, year after year, have kept Episcopalianism alive.

Set An Example

FEAR, however, may not be the only basis for the refusal of many deputies to admit women to the General Convention. Any hesitancy they may feel in granting representation to the women may be abetted by the fact that in their particular dioceses women are not seated as delegates to annual conventions — such is the case in slightly less than half of all dioceses and missionary districts. Such deputies may feel that it would be inconsistent to vote for admission of women deputies to General Convention if the annual conventions do not allow them to serve there. Yet the inequality now existing in annual conventions might be quickly righted if General Convention were to set the example expected of it. The national Convention should without question be the body that sets the standard and so gives the subordinate bodies an ideal and practice to approximate.

Ironically, the injustice which the women of the Church now suffer concerns the whole Church, and so should be settled by the whole Church, yet by its very nature it is a problem which can be solved only by the men of the Church. In the meantime, in diocese after diocese, it is the doggedly faithful work of the women that often keeps the Church's program from being reduced, for the most part, to Sunday worship. Can a more potentially unhealthy situation be imagined? Is it just to deny any group within the Church the dignity and representation as persons due them?

In the early days of women's unsuccessful efforts to achieve representation in the Church, there were, no doubt, strong feelings of frustration, even of humiliation. As the time has passed and women have seen themselves recognized everywhere else except in the Church, I have sensed a change. Women have seen injustice continued beyond all reasonable acceptance of human foibles — in particular, they have been impressed by the strained humor and tasteless remarks in some recent convention discussions — and they are now more likely to experience a feeling of shame, or of acute embarrassment that

the Church they love will continue to present to the world this prejudiced and irresponsible face.

Old Chestnuts

BUT, say the men, consider the age-old arguments for continuing sex segregation. Some of us have considered them, and surely the proponents must know that such arguments have no validity. There is the old chestnut about the supposed psychological differences between men and women; such differences are said to color women's reasoning and make them less objective than men — any good psychologist, or thousands of satisfied employers, can tell you how false this belief is.

Or, there is the one about women's needing no part in General Convention, since they have their Triennial — the Triennial does have a counterpart in most other major Church bodies, yet in these denominations the women also have a franchise in the business of their Churches.

And, lastly, there are those women who furnish a perfect example of a kind of negatively sacrificial wifedom and motherhood, and of little respect for themselves or their sex, when they say, "Let the men run the Church if they want to." This, I submit, is no argument at all, for in the light of present-day division of responsibilities such a reaction reveals only a superficial comprehension of the problem. At the local level, where most of the real work of the Church is done, both men and women are needed, and most women know this.

It is strange that those who oppose the participation of women in the General Convention for so many unvalidated reasons continue to ignore the splendid record the women members of Congress hold for their constraint and their consistently successful work in the legislative branch of our government. One is almost shocked to realize that the people of the United States might elect a woman as Vice-president, or even President, before the men of the Episcopal Church catch up with the times and allow a woman to serve as a simple deputy to the General Convention.

As Others See Us

TO GET AN IDEA of what people outside the Church were told about the deliberation of the 1961 General Convention we might look back at an editorial which appeared in *The Christian Century*, of October 4, 1961:

"The most disappointing event of the first week was the refusal by the House of Deputies to admit women by changing its constitution to

make the word 'laymen' read 'lay persons.' In substance of argument and in manner of discussion this action of the deputies was unworthy of a great church. At one point the house became so raucous that Clifford P. Morehouse, newly elected as president to succeed Canon Theodore O. Wedel, sternly warned the deputies that the matter before them demanded their serious attention. The decision of the deputies can be explained only as an unfortunate survival of the 'clubbiness' which a minority in the Episcopal Church substitutes for ecumenical relations. The vote against allowing representation to women was taken on the day Episcopal women presented a \$4 million 'thank offering' to the church."

One wonders what the St. Louis newspapers will have to say about this question after the 1964 Convention. Will St. Louis perhaps provide a different climate for the debate? It was in St. Louis that the only woman deputy ever to be seated in General Convention (1946) was elected by an annual convention.

One thing is certain: when the women present their triennial contributions of money to the Church, there will be resolutions of appreciation aplenty. The women will probably be grateful for this recognition. All of us like to be commended and appreciated.

But the real appreciation they deserve will come only when the men of the Church do the just and generous thing and welcome them into General Convention as franchised members of the Church they love and wholeheartedly support.

Talking It Over

By William B. Spofford Sr.

THE WEDDING reported in this issue whereby an Episcopal girl and a Roman Catholic boy were joined at a ceremony performed by priests of both Churches was, as the newspapers said, unprecedented. Cardinal Ritter's permission came when the prospective bride and her mother had brought to his attention the problem of conscience that would exist for them if they were forced to give up entirely the Episcopal ceremony in which they believed.

The last sentence in the release we received, which we moved up in our news story, stated that the Episcopal bride had previously agreed to raise all children of the marriage as Catholics.

There was room for some conscience there, I think. So does the Archbishop of Canterbury, judging from comments he has made about the Vatican Council.

THE PLACEMENT OF CLERGY

By Kenneth E. Clarke

Rector of St. Thomas, Cincinnati

LACK OF ANY POLICY AT PRESENT CALLS FOR CONVENTION ACTION

HOW WOULD you like to be employed by an organization for 15 years or so in which your record of achievement meant nothing. Suppose you were a lawyer, for example, with enough tenure and solid accomplishment behind you to be made a partner. What would your reaction be if instead of being promoted on the basis of past performance, a committee representing the financial interests of another firm was called in to decide your future after hearing you plead a single case in court? Let us further suppose that the committee agreed with the head of your firm that you must have done excellent work, but still they just didn't like the way you handled certain parts of the trial. It wasn't the way they had heard it done before. They agreed that there were probably excellent reasons for your procedure, but still they felt it would be wise for them to give prayerful consideration to some other candidates for the position. Then, too, there was the fact that another young man in the firm (of course he hadn't been there long but was reputed to be very attractive and a graduate of an Ivy league college) was known to one of the committee. His father and Mr. I (equals influence) were classmates at prep school. After long and even more prayerful consideration, the committee concluded he was their man. All rejoiced in the spiritual way in which the committee had reached its decision.

I think it is safe to say that such a procedure would be highly improbable in a law firm, but something like it is not at all unusual in the happenchance of clerical preferment. Furthermore, it occurs on a level where it hurts, for the larger the parish the more independent it is. The number of men who have been called to important posts without the background or experience to handle the job is truly tragic. Sometimes they muddle through; once in awhile they grow into their responsibilities, and in other instances they depart broken in spirit after the bitter discovery that priest and people are ill-matched to carry on the common ministry which is demanded of them.

A COMMITTEE from a large and wealthy suburban parish accepted the recommendation of a neighboring bishop. The new rector was a handsome young man and everybody liked him. What the committee didn't know is that he had barely escaped being dismissed from seminary, he had been in several difficulties related to his personal life in his former diocese and the bishop who recommended him was happy to see him "kicked upstairs." You can guess the sequel to this story.

Another parish with four clergy on the staff and a record of founding mission churches set out diligently to replace their rector who had left after 15 or 20 years. They had a long list but eventually narrowed it down to three men. One of the three just happened to be a personal friend of one of the wardens. He was called, but it is reported the warden and rector were no longer on speaking terms after the first six months.

Good old St. Swithyn's was somewhat different. Their rector retired. The bishop gave them a list of potential candidates. He mailed them. But they decided their curate who had come to them fresh from seminary two years ago was such a nice chap that he should be given a chance. After all Dr. John had trained him, and they wanted things to go along as usual. And so they did.

Then there is the case of St. Horatio Alger. They, too, had suggestions from the bishop, but they weren't too sure about bishops. Consequently they worked up a list of their own and hired a private investigating firm to obtain all the information that is printed in The Clerical Directory. After many refusals they were quite provoked, and decided to let the bishop send anyone he wanted and he did.

Really A Mess

These only slightly apocryphal stories are legion. They all add up to one fact — the personnel policy of the Episcopal Church is a sorry mess:

● There is no organized in-service training program for men coming out of seminary.

● There is no way a bishop can move a man who is doing a poor job or advance someone who has made an exceptional contribution

● There is no overall policy with regard to clergy stipends

● There is no way a diocese can quickly deploy its priests to meet strategic needs, for they are mostly in the employ of parishes and not of the diocese.

No doubt some will say, why worry about personnel policies when the church is confronted by so many great issues? Such a question assumes that good organization is contradictory to social concern and action. This is hardly the case. Indeed without proper organization, concern is apt to remain at the level of proclamation. And this to a considerable extent has characterized the history of the Episcopal Church. We have been long on insight and short on implementation. For example right now the Roman Church is moving ahead rapidly with liturgical reform while we sit with a collection of scholarly books. The books concerning Prayer Book revision needed to be written, but action is long overdo.

Basically the question before us is: Do we really want to be a church, or do we simply want congregationalism with ecclesiastical frills? If we choose the latter I fear that fewer and fewer men of integrity (except for the older fellows seeking a change from business) will be interested in entering a profession in which prophetic power is often subordinated to political savy and priestly skill to personal pulchritude. Inevitably this leads to preferment being reduced to a popularity contest.

What Can Be Done?

FOLLOWING the example of the Church of England, General Convention ought to order a serious study of the personnel policy of the church and seek specific suggestions from the committee appointed for this purpose. Personally I feel that the placement of clergy might be put in the hands of a committee consisting of the bishop of the diocese (or the archdeacon if the bishop chooses to have him act for him), two vestrymen from the vacant parish and two clergy of the diocese. Such a committee would begin its work not by interviewing prospects but by making a careful study of the parish and its needs. It is conceivable they might even come-up with something resembling a job description. There also

ought to be a personnel department at national headquarters which could make suggestions to the committee.

In the meantime vestries and calling committees would be well advised to pay more attention to a man's past record than to his glandular reactions. Letters from bishops and clergy in the area are not always a reliable source of information. Unfortunately there is a great deal of jealousy among clergy, and I have known of cases where good men were killed by a letter written by one of their "brethren." After the committee has become thoroughly acquainted with its parish's needs and has a reasonable idea of the qualifications of the men on their list, they should begin by interviewing the man himself. If they are favorably impressed, they can easily find reliable people in his own parish who can furnish them with far more information than the bishop or another clergyman in the area. It should, but of course it can't, go without saying that a committee ought to consider one man at a time and not play one off against another.

Clergy could contribute to the aforesaid procedure and to the dignity of their office by refusing to let their names go on a list for a possible parade of visitors from some vacant parish. Without previous study and confrontation, such visits merely further the condition of irresponsibility which prevails in this whole area today.

Why Our Cities Are a Mess

By Benjamin Minifie

Rector of Grace Church, New York

A FEW WEEKS AGO we all read of a young woman in New York being stabbed to death while 38 people listened or looked on from the privacy and safety of their apartments. Not one of them would even so much as telephone the police. They saw the murderer stalk his prey, they heard the woman's screams, and they did nothing about it.

Or just the other day, a poor, sadly confused and tormented man crawled out on the ledge of a tall building, and standing there in terrible fear and indecision could neither bring himself to take the fatal step nor to draw back to safety. A crowd gathered down on the street below, and

before long many voices were heard taunting the wretched person, derisively and cruelly shouting up to him, "Jump, jump! Why don't you get it over with? Jump!"

As we all know, these are not isolated, exceptional incidents; these are but two of a series of like incidents and occurrences this season which have had a chilling and sobering effect on the entire community, and I don't mean the murder of the young woman or the threatened suicide of a half-crazed man. I mean, of course, the callous behavior of the on-lookers, their non-involvement with persons in terrible trouble, their playing it safe to the extent even of refusing to telephone for help, their lack of sympathy and compassion in moments of dreadful suffering.

The question has gone up all over the community — What is happening to us? Is this not an unmistakable sign of sickness and decadence and moral collapse? How else can you explain such behavior and conduct?

It might be said that of late we have become much more concerned about sins of omission than sins of commission. We are troubled about what seems to be the increasing apathy or indifference in our time, people just not caring, passing by on the other side to avoid getting mixed up with some unfortunate victim of violence, intent on minding their own business and keeping as far away as possible from the troubles and tensions we must live with in a city like New York, again not wanting, emphatically not wanting, to be involved no matter what is happening around them.

Those With Excuses

LEST we forget, there is a story about this in the Bible. We make much of the man known as the Good Samaritan, the one who was the good neighbor because he was not afraid of getting involved with somebody covered with blood and dirt and putting himself out to take him where he would be cared for. We half forget the other two men who came down that same road beforehand and looked the other way when they saw the victim lying in the ditch, having been knocked over the head and robbed.

Can't you almost hear the reasons they gave, the excuses they made, as they justified their not stopping? Perhaps the first one was already late for an appointment, he just could not lose a moment here. Or he was dressed in his Sunday best, he was meeting a very important person, and if he got into this mess he would be

covered with blood and sweat. Somebody else was bound to come along eventually, one to whom it would be much more convenient to pause in his journey.

Or the other one who passed by without stopping might have told himself that it was dangerous to stick your nose into matters of this kind. Maybe the robbers were still lurking behind yonder bushes. Suppose, too, this fellow in the ditch decided to blame him for what had happened. A friend of his had gone to the rescue of somebody in similar trouble and regretted it later. The one rescued had hardly been grateful, indeed, he had tried to collect from his benefactor. Consider, too, the complications of having to go back and testify before the town fathers, explaining how and when it was he had come upon the bruised body of the robbed and beaten one. How inconvenient and expensive it would be, and who could say what it might lead to.

I'm inclined to believe these men in the parable manufactured some such excuses, ones that seemed plausible enough at the time, whereby they justified their continuing on their way without getting mixed up in this violent and dirty business. Nevertheless the fact remains that they left a man lying by the roadside bleeding and half-conscious. They behaved very much as many city-dwellers have done this year.

This reference to the parable of Jesus goes to show there is nothing new about man's capacity for selfishness and man's ability to rationalize his way out of any involvement with a neighbor that may cost him something. What is new, perhaps, is that living as we do in a period of increasing crime and violence, the number of ugly stories in the newspapers where the guilt of the spectators seemed much worse than the guilt of the criminals has seemed to grow alarmingly.

We are tempted to believe that modern man, at least in metropolis, is becoming, as we have said, relatively more apathetic and insulated from his fellows, one who now closes his ears and shuts his eyes to his neighbor's need and suffering in a way that is very shocking. Questions like these have been asked over and over again, Why is this happening now? Is something basically and radically wrong with this generation, something we have not witnessed the likes of before, at least on the same scale?

The Faceless City

TWO ANSWERS come to mind as I, at least, mull over this troublesome problem. The first

one has to do with the vast size of the community we live in, its increasing bigness, its miles and miles of asphalt streets and subway tracks and vertical apartment houses, office buildings, and more and more of the same in brick and stone and steel, the faceless city, the man-made world which almost shuts out and completely overwhelms the earth itself and the sky, the impersonal city where the crowds swarm but the individual man or woman can be loneliest of all.

It's understandable, or at least partially so, is it not, that men and women living in the midst of the rush and noise of the teeming city might slip quite readily into the error of believing that they are unrelated to their fellows, to the nameless throngs of the rush hours. And is it much more than a step beyond this to the kind of thinking which shrugs off any sense of responsibility for the lone person who is unlucky enough to be in some kind of trouble? He or she, it might be argued, means nothing to me. Why should I take all the possible chances and run all the possible risks to get involved in his problem, unhappy and unfortunate as it may be?

I have a feeling that the very size of the city tends to encourage attitudes and outlooks of this kind. Tens of thousands live anonymously in their two and three rooms, shut off from the world with doors double and triple locked by day and night, not wanting to know their neighbors, and when they emerge it is to walk through streets and to ride trains where the faces are all strange and alien. And let it be remembered, too, they are streets and trains where violence threatens every moment now-a-days. With so little sense of belonging to start with, is it to be wondered at that we seem to have more and more people in our midst whose intention it is to avoid encounter, to look neither to the right nor to the left, to remain detached and apart no matter what is going on around them?

Need For Community

WHAT IS NEEDED in the great cities of the 20th century is to develop and increase opportunities for community, communities where men and women can become identified with other people and meet together on deep levels and in truly personal relationships. There are colleges and universities in New York where this happens, academic communities. There are all kinds of other institutions and enterprises where people are related to their neighbors in more than a superficial way. Here in this very church we

seek to create a fellowship and community, again where various, indeed all kinds of people, can find the membership with others we all need and without which any man becomes a lonely, isolated, even inhuman creature. Each of us who belongs to this community should seek to strengthen and deepen it, and, yes, to extend it to include the stranger.

For the truth is that large numbers of people in our urban culture, and we dwell at the heart of it here, are cut off and separated from their fellows, they are without membership in any larger inclusive and genuine community, and this is one explanation of the problem we are concerned about today, the evidence that too many city-dwellers are so non-involved as to be deaf to the cries of the stricken and dying.

The Godless

THE OTHER CLUE to this situation we're all so aware of goes even more deeply, I'm persuaded, than the fact of bigness and anonymity in the modern city and particularly in New York.

It is that urban man in this day and age is so easily tempted to become a godless man. Yes, there are many churches and synagogues in the city, frequently with large congregations (in many instances 25 to 50% of them are out-of-town visitors). But from even a casual survey it is obvious that the masses don't belong actively to any church or synagogue and attend only now and then, if at all.

And I shall always insist that the very fact of attendance and participation in the most important work and purpose of the church is as true an index of the reality and vitality of a man's religion or lack of it as can be found. Say what you will, when people cease to worship God, to acknowledge him who is spirit and above all local gods and idols of this world, when people cease to renew their faith regularly and consistently in him and to give him the devotion of their lives, then faith in God inevitably weakens and slips away, then people tend to forget God and come inevitably to live their lives differently.

It is not my contention alone, it is the contention of the Bible and of profoundly wise men ever since, that without God men cease to be human, they cease to be persons in the true sense of the word personal.

Our generation continues to take for granted a doctrine of man and a morality which have come out of many Christian centuries, that is,

centuries in which the Christian faith was the determining spiritual influence.

In general, we still believe in the transcendent worth of the individual man, a belief which makes sense only if human life really matters everlastingly to the creator. We have belonged to a tradition which for all its inconsistencies looked upon mankind as children of one God and Father of all, which has tried to impress upon its members the truth that I am indeed my brother's keeper, because he, every man, is my brother, and which has held up before the world as its Saviour and as the way and the truth, one who was wholly self-giving, the man for others, so identified and involved with others that he even died for them.

This has been the faith and the doctrine which produced Christian man, yes, as we have already confessed, not always practising what he professed, and yet constantly challenged and judged and nurtured by these beliefs.

Modern man has frequently imagined he could

have the ethic and morality of the Christian ages without the faith, without the doctrine and the worship. I'm afraid it doesn't work that way, and one explanation, the key one, perhaps, to the evidence of a moral breakdown in our cities, taking the form of apathy and non-involvement, is the loss of the saving faith that reproduces the caring and mercy and compassion of Christ.

Man has demonic capacities which are closer to the surface than we might like to think. Man is naturally selfish, never too far removed from barbarism, and in our cities today we are witnessing natural man behaving naturally in too many instances.

I'm not sure but that the situation will get worse before it will get better. But at the very least it can be helpful to know why things are as they are, or to have some clue to what is happening in our time, and to know, too, that in the end there is finally only one answer to the problem we are talking about, and that answer is ultimately a religious one, one that enables men to be human and truly personal.

- BACKFIRE -

Elmer B. Christie

Rector of Epiphany, Seattle

This is to thank The Witness for your recent editorial "Don't Blow Up The Bridge". The writer was a delegate to the General Convention meeting in Honolulu in 1955 and spoke against dropping the word "Protestant" from our name calling attention to pages 3 and 4 of "The Faith of the Church". In a paragraph beginning "Of course there are different emphases within our communion.", the following statement is made: "It is the claim of the Episcopal Church that it is Catholic in its maintenance of the historic faith and worship and order. It is Protestant in that it sees its teaching and practice under the judgment of God, and through continuing reformation has freed itself from distortions of Catholic faith and order which arose in

the Middle Ages and have arisen since."

The volume referred to in the Church's Teaching Series is about as official as anything our Church has ever published. Perhaps this book along with other similar ones will need to be repudiated if we are to eliminate the good word "Protestant" from our official title.

Thomas S. Logan

Rector of Calvary, Philadelphia

I want to commend you for the article entitled Myths About Integration, by David Johnson. It said so many of the things I have been thinking for a long time. It is nice to read an article written by one who has the courage of his convictions.

Cyril B. Upham

Layman of Minneapolis, Minn.

Your editorial of July 9 — "Don't Blow Up The Bridge" — is a most reasonable and, at first blush, persuasive statement urging the retention of the word "Protestant" in the title of our Church.

I do not regard the proposal

to delete it as important enough to argue about. I suppose it could be contended, however, not that we have lost the "deep entry" into the "Reformation experience", but that the word has been so changed in meaning that it no longer describes us, and no longer describes the Reformation spirit.

If we are as much Catholic as Protestant (and I hope we are more) how can we logically keep the one in our title and eschew the other. Episcopal is not a synonym for Catholic. We are the Holy Apostolic Catholic Church — not a protesting splinter of that Church. Our present name includes us in Protestantism and excludes us from Catholicism. Continuing the word "Protestant" in our title does not "seize the opportunity" to give Protestant its proper meaning. To the contrary, it gives the wrong image of our Communion. The Church of England is a "Protestant religion" only in the sense that it is not Roman Catholic. The same thing is true of Pecusa.

World Peace Congress Issues Appeal to Heads of States

★ Clergy delegates from the east and west attending the All-Christian World Peace Congress in Prague sent a message to heads of four major powers pledging to "do all we can to overcome distrust and hatred between nations."

"We take it upon ourselves," they said, "to do all that lies in our power in each of our countries to create spiritual and moral conditions that are a prerequisite for genuine understanding."

The message said that delegates "as Christians" were "heartened by the fact that since the first All-Christian assembly three years ago, mankind has made some pro-

gress on the road to peace."

It said that the treaty banning nuclear weapons tests in the atmosphere, on land and in space "has paved the way for new steps towards a peaceful future" which "fills us with joy and hope."

At the same time the message called for an agreement on banning atomic tests underground—not now covered by the treaty.

The clergy said also that they were meeting "to discuss in the spirit of Jesus Christ what can best contribute to a deepening of trust and greater understanding and cooperation among all nations."

The message was sent to

President Johnson, Premier Khrushchev, Prime Minister Douglas Home, and President Charles de Gaulle.

Addressing a session of the six-day meeting was Russian Orthodox Archpriest Vitaly M. Borovoy, vice-chairman of the Moscow Patriarchate's office of external church affairs.

"Our conversations," he told the meeting, "on the divine covenant of life and peace and our Christian testimony of the modern world can be fruitful and useful only if it applies to real life.

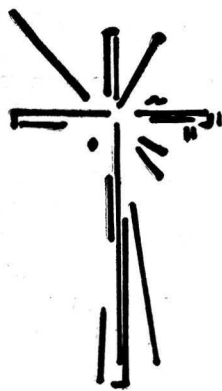
"We must not be confused by complaints of the faint-hearted and sceptics or by rebukes of embittered opportunists who say that our movement, dedicated entirely to a defense and strengthening of peace among men, has departed from the pure spheres of Christian faith and has tactically compromised with non-Christian secular forces pursuing their own purely political purposes.

"If our course is a deviation from pure Christian faith, the same departure was made by Pope John in his encyclical, *Pacem in Terris*."

Archpriest Borovoy maintained that the Christian World Peace Conference "has no special philosophy of history or a special brand of theology, for it is not a monolithic religious and philosophical system.

"Orthodox, Protestants, Catholics, Anglicans, and representatives of Free Churches take part in our movement with equal success and constructive effort. We cannot have a single philosophy because we belong to different churches, faiths and denominations."

He said that among the conference are "Christians from socialist and capitalist countries, from the east and the west, from NATO and Warsaw



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Pact countries, and from so-called non-aligned nations."

The Orthodox prelate added that the conference has "unity of principle and of Christian faith and morals, and singleness of goodwill. It is on this platform that we can find a common tongue and enter into a dialogue and constructive cooperation with all men of goodwill regardless of their religious, social, philosophical and political views. The future of Christianity can only gain from it."

AFRICANS ARRIVE FOR STUDY HERE

★ Ten Methodist, Presbyterian and Anglican pastors from five African countries arrived for an extensive study program jointly arranged by the National and World Councils of Churches.

The visitors, all holding key posts in their own churches, attended orientation sessions at Hartford Seminary Foundation after attending a meeting of the NCC's general board.

Their schedule will include missionary orientation conferences at Drew University, Madison, N. J., a conference at Union Theological Seminary, denominational and interdenominational summer camps and a conference on African affairs at Georgetown University, Washington.

The pastors will return to Hartford Seminary for a period of study in the fall, and then spend the last three months of

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their stay working in parishes.

The program is being directed by the Rev. Kermit Everett Overton, a United Presbyterian clergyman who has worked in Cameroon.

The World Council of Churches made the selection of participants, who came from Uganda, Ghana, Cameroon, Nyasaland and Kenya, and provided transportation costs.

Church world service and the Africa committee, division of foreign missions, is underwriting scholarship costs.

ABOUT THE HOLY COMMUNION

By Massey H. Shepherd

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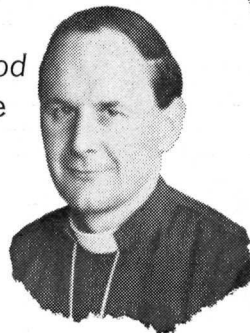
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EPISCOPAL CHURCH NEWS BRIEFS

Helen Grant, who along with husband Fred, is to be on The Witness reporting staff at General Convention, writes that one of the pleasant surprises of the year has been the interestingly illustrated new catalogs of the theological seminaries, with especially fine photographs of Nashotah, and their excellent small magazines. For example the sheet called *At Berkeley*, the more pretentious 36-page *Bulletin* of the General Theological Seminary, Seabury-Western's 24-page *Bulletin*, and Virginia's 44-page *Seminary Journal*. General Seminary's publication contains book reviews, news and alumni notes, and articles with photographs of recent library acquisitions. There is also a feature article on Ray Brown, the late and greatly missed director of the Seminary's musical program.

Seabury-Western's *Bulletin* runs to both news notes and features, but the gaiety and wit of its editor is at its best in an article by Paul Elmen on the Zorn portrait of Mrs. Francis Junkin, a recent gift to the school's Junkin Hall, with a most interesting account of the Zorns' stay in Evanston with the Charles Deerings, during which time the artist did many other paintings.

Virginia uses undergraduate and alumni news, sermons of visiting preachers, book reviews, the arrival of the Bishop of Uganda as visiting lecturer, and the prospective American archaeological expedition to Hebron, on which Professors Kevin and Newman will represent the seminary. Dr. and Mrs. Mollegen are still abroad, and one hopes for an article

on their "findings" in a later number.

In regard to General Convention, in addition to Prof. and Mrs. Grant, The Witness will have on our staff the Rev. Bob Curry of Lenox School and the Rev. W. B. Spofford Jr., dean of Boise, Idaho. Spofford, Sr., according to present plans, will stay home and put their copy together. Won't be long now so you better get in that bundle order — 10, 20, 50, whatever you say, at 10¢ a copy — Witness, Tunkhannock, Pa.

The Paul report, which recommends drastic changes in placing and paying clergy in the Church of England, was not acted upon by the Assembly, meeting this month in London. Committees were set-up to examine the proposals in detail and make recommendations at the meeting next spring. The report, among other things, calls for the abolition of life tenure of some clergy and would give bishops power to transfer clergy according to population concentrations and needs of special areas. Newly ordained clergy would make up a mobile task force for five years. The report also has a lot to say about salaries and pensions. "We cannot justify a situation," said Bishop Riches of Lincoln, "where in one parish a man may have \$8,400, and in the next, \$2,380, for doing almost the same job." As for pensions, English clergy get \$1,120 a year, beginning at 70.

Kenneth Clarke writes on the subject this week. Without exactly spelling it out he says that PEC ought to tackle the job here the way the Paul report did in England.

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Hobart has dropped compulsory chapel "on the grounds that it does not achieve its purpose; tends to create attitudes that block real religious work, and is not essential to the nature of a church related college."

Frederic Adams, dean of Trinity Cathedral, Trenton, for many years, died July 15 age 71.

Layman Philip J. Olin is now administrator of the diocese of Washington — a newly created job.

C. Edward Crowther, for five years head PEC chaplain at University of California, L. A. becomes dean of St. Cyprian Cathedral, Kimberley, South Africa, in Sept.

Think PEC budgets are high (read Witness 7/9)? Lutherans at their convention this month in Pittsburgh, adopted one of \$26,130,770 for next year and added another million for 1966.

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- NEW BOOKS -

E. John Mohr
Book Editor

*HISTORY, ARCHEOLOGY AND
CHRISTIAN HUMANISM* by
W. F. Albright. McGraw-Hill.
\$6.95

So much shaking of the foundations has occurred in recent religious thinking that it is a genuine pleasure and relief to find that there are still some foundations which remain unshakable — the Holy Bible. That the Bible is central to an understanding of human history is the lifetime message of William Foxwell Albright, emeritus professor of Semitic languages, John Hopkins University. In his teaching, lecturing, and writing for some fifty years, Professor Albright has borne steadfast witness to the fundamental truth of God's revelation to man in the sacred scriptures.

This last of a long and distinguished series of fascinating volumes on Biblical research recalls many of the themes familiar to readers of such outstanding works as *From the Stone Age to Christianity* and *The Archaeology of Palestine*. It gathers together fifteen articles and addresses which have not previously been published in permanent form, and it groups them around the central theme of "theistic humanism". Two successive volumes will deal respectively with the intellectual revolution of the 7th to 5th centuries B.C., and the cultural history of ancient Syria and Palestine.

Theistic humanism is defined as "the study and cultivation of our higher cultural heritage in the light of Judeo-Christian religious traditions". It stands in opposition to three other types of humanism; the barely surviving classical humanism of the Renaissance; the now extinct deistic humanism of the Enlightenment; and the least profitable of all, modern atheistic humanism, of which latter school John Dewey is Professor Albright's favorite villain. Far from facing extinction, theistic humanism, which relates man and his society to the eternal God in the light of scriptural revelation, is finding new vindication in the expanding of our historical horizons. Since the Renaissance, and especially in the period beginning with the last century, the improvement of historical methodology, the translation of a multitude of ancient languages, and the thrilling advance of archaeology, all have demonstrated the substantial historicity of the Bible

and the uniqueness of its saving message of monotheism.

The adventure continues with new discoveries of ancient documents, e.g., the Dead Sea Scrolls and the Gnostic manuscripts of Chenoboskion, between which the New Testament is placed and illuminated from either direction; and in such technical advances as radiocarbon dating of archaeological sites, a method discovered only in 1948. Prof. Albright's treatment of such matters is awesomely encyclopaedic, yet his humane and humble spirit transfigures all that might otherwise be dull and pedantic.

In this, as in other works, Prof. Albright continues to develop his theory that human thought has evolved in three stages: 1) proto-logical — primitive and inconsistent mythmaking for explaining and manipulating the natural environment; 2) empirico-logical—the logic born of experience, of which the masterpiece is the Old Testament; and 3) the stage of formal logic, the invention of Greek metaphysics and the tool of modern science.

All three forms have their uses and misuses, but it is on the empirico-logical level that men really live. Although the good professor would shudder to say so, this is the realm of existential concern; and all which lies without, falls prey to irrationality or mere technique. The Bible tells the empirico-logical story of man's experience with God in a manner which historically precedes Greek systematical reasoning, yet which, because of this very fact, gains the great advantage of being free of the structural weaknesses built into any philosophical system based on premises and deductions.

On archaeological grounds, Prof. Albright defends the patriarchal tradition and early Israelite monotheism. Scarcely a vestige of polytheistic worship really remains in Old Testament documents, and the towering figure of Moses, as verified by stubborn oral tradition, is not to be challenged. The importance of the covenant in the ongoing life of the worshiping community, and especially in the prophetic witness, is to be strongly reemphasized. The unity of the Old and New Testaments is reaffirmed by a new understanding of the environment of the Essenes and related Jewish sectarians. To treat the profound truths contained in the central documents which depict man's experience of God and his acts in history as mere "myth" is highly misleading, and to demand their logical analysis in full is equally pretentious. Every form of logic has something to say when we deal with the mysteries of God, and a time to be silent.

Separate essays analyze the work of James Henry Breasted, Arnold Toynbee, Eric Voegelin and Rudolph Bultmann. In addition, a hair-raising account of Gerhard Kittel, the notorious theologian who attempted to justify Nazi anti-Semitism, points out Prof. Albright's heartfelt tolerance and humane concern for minority groups. An interesting essay deals with some odds and ends of Islam, particularly its widespread cult of saints: merely a phase of the Hellenistic Roman saint culture which lives on in the Mediterranean world. At the other extreme of Prof. Albright's broad spectrum of interests is a strong defense of American pluralism.

A brief autobiographical sketch completes this collection of incidental writings of a great scholar, a true humanist, and a devout Christian gentleman.

— MARION L. MATICS

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

*THE RETURN TO SELF CON-
CERN* by Allan F. Bray, III.
Westminster. \$3.50

Man is born a debtor to society. A social act began his embryonic life and from the genes of others came his color, size, and sex. Others were there when he first saw light, and others gave him bread that he might live. From some he learned to talk and shape his thought. Yet no other can have his self-awareness. He alone must take his journey to the grave. What is this creature really like? Is he too aware of himself and should he submerge himself more completely in social life and thus in losing himself, find his identity in a larger group? That is the trouble, according to the author.

Forms and social practices become multiplying as they have been in much of the history of the Church. But true Christian education is concerned with the individual, with bringing him into proper relationship with the redeeming work of God in Christ. The forms and structures can be used constructively, as long as they are kept subordinate to the individual. The author is an Episcopal priest who serves as director of religious activities at Culver Military Academy. His theme is expressed in the title, a return to self-concern, a theme developed in the context of contemporary theological concerns, the insights of depth psychology, and the consensus of the best in contemporary Christian education.

— LEE A. BELFORD

Dr. Belford is chairman of the Department of Religious Education, New York University.

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