

The **WITNESS**

MARCH 10, 1955

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The WITNESS

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Story of the Week

Archbishop of Canterbury Views On Re-Marriage

ADMISSION TO HOLY COMMUNION DECLARED MATTER OF PASTORAL DISCRETION

★ In a lecture recently given to business men in London, the Archbishop of Canterbury presents his views on the problem of marriage and divorce as viewed by the Church of England. Extracts from the address follow:

Let us turn to the early history of the Church in this matter, recalling its position, a small group fighting for its existence. Jews, in all but the strictest sects where adultery alone could be the cause, allowed divorce "for every cause" and permitted re-marriage: even bad housework or a preference for someone else was judged sufficient, and a woman so divorced could marry again. The Romans and Greeks were even laxer: either partner could divorce the other on the slightest pretext and marry again.

The Church went directly against these universal social practices with the flat demand of the Gospel statements and the practice of the Pauline and other Churches. This tiny sect in the end revolutionized marriage. It routed the whole practice of the contemporary world. Surely the impetus for such an assault and victory must have come from our Lord. Plainly the thing of lasting importance is to preserve this

victory of Christ. Whether there are exceptions or no is altogether subordinate to this main consideration. It is, however, to the possibility of exceptions that attention is generally directed.

The Church's Freedom

The Church has to deal with the sinful condition of its members somehow. Every Church therefore has its marriage discipline or rules. I do not think that our Lord was legislating, if by that is meant telling the Church for all time how to deal with marriage discipline. My expectation would be that here as elsewhere he would leave the Church free, in reliance upon his Holy Spirit, to find its way according to his will.

I see clear evidence of such freedom to deal with practical problems in the New Testament itself. St. Paul in I Corinthians 5, 2, having declared what our Lord had said, then lays down what is known as the Pauline privilege. If a converted Christian husband or

wife has an unconverted pagan partner willing to abide, well and good; the one sanctifies the other. If the partner is not willing to abide but departs, let him depart, that is, presumably by divorce. The Church takes St. Paul's words to mean that the converted brother or sister is free to marry again.

In these cases it is clear that St. Paul is legislating. Whether he was right or wrong I do not know. I take this as evidence that the Church has always the right to legislate and to make exceptions, without prejudicing or belittling the definition given by our Lord of what marriage really or by nature is.

Some would say that our Lord himself made exceptions. In the fifth and nineteenth chapters of St. Matthew's Gospel it is said that everyone who divorces his wife save for fornication and marries another commits adultery. In fact, these two passages do not help much one way or another. The meaning is obscure. Scholars are now satisfied that the two exceptions "save for fornication" are early insertions into the narrative. At best if these words mean that anyone who divorces a partner for adultery may marry again, such a single point is of little relevance today, for it is morally unsatisfactory to put so much upon possibly a single act of adultery and to ignore other causes of marriage breakdown.

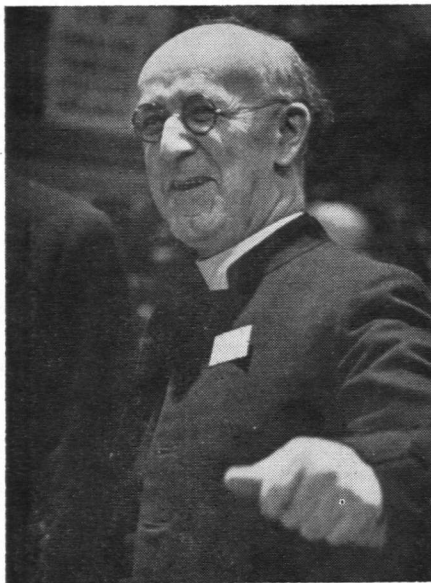
The New Situation

In 1857 the matrimonial causes act became law. For the first time, apart from private act of Parliament, divorce in England became possible. This at once raised the question of the Church's willingness to re-marry such persons as had been granted divorces under the Act. Parliament, showing some solicitude for the clergy, included in the Act special clauses to the effect that no priest was compelled to marry one divorced for adultery, the so-called "guilty party," nor was he liable to penalty or censure for marrying or for refusing to marry a "guilty party." If he refused to marry the innocent party he must let another priest do so in his church.

The state directed the Church to marry innocent or guilty, but as a concession allowed a clergyman to refuse to remarry the guilty if he wished. The Church accepted the position imposed upon it. In 1937 the so-called Herbert Act introduced additional causes, allowing divorce for three years' desertion, cruelty, or five years insanity, as well as for adultery.

In 1937, as in 1857, the state recognized that the clergy might object and it made a further concession. "No clergyman shall be compelled to marry any person whose former marriage has been dissolved on any ground and whose former partner is still living, or compelled to permit such a marriage in his church." Thus the state gives to every clergyman in the land the statutory right to refuse to marry in church those who marry again with a former partner still living, and so it gives the Church and its clergy freedom.

The question before the Church therefore is this. How shall the Church best preserve



Archbishop of Canterbury

and bear witness to the principle entrusted to its care by our Lord?

Some are desperately anxious to help the hard cases, and some cases are very hard indeed. They would therefore allow re-marriage in church after divorce in some cases at the discretion of some appropriate authority. There are others who really think that divorce does not matter and would like the Church to be defeated in its stand. Such persons are opposed to the ethical suggestion that divorce is a failure and a sin. In either case they are glad that the state leaves liberty to clergymen, if they wish, to marry the "innocent party" and that a few clergymen, against the direction of Convocation, are ready to avail themselves of this liberty.

What is the answer? You will note that I have not attempted to shelter behind a rigorist attitude which says that our Lord forbade divorce and that is the end of the matter. I believe that our Lord stated truly and finally what marriage is in reality and truth. Every divorce is created by sin somewhere and every marriage after divorce is

involved in that sin. Adultery is not the only sin that makes a marriage almost intolerable; there are other disruptive causes too. But always sin enters in and does its work.

In this as in all things our Lord left the Church liberty to deal as best it can with sinful conditions.

The attitude of the Church of England, shortly put, is:

No marriage in church of any divorced person with a partner still living, since the solemnizing of a marriage is a formal and official act of the Church, and the Church must not give its official recognition to a marriage which, for whatever cause, falls below our Lord's definition of what marriage is.

But the relation of such people to the Church or their admission to communion is another matter, one of pastoral care for the sinner, and properly a matter of pastoral discretion.

Discretion of the Clergy

There are a number of reasons why the Church is right to exclude from marriage in church all, without exception, who have a former partner still living. Marriage is not only a personal but also a social institution. The Church has its duty to Christ and to society to bear witness to what he said marriage is. It cannot in present circumstances make exceptions in its public solemnizations of marriage without compromising its witness.

Again, if the Church were to make exceptions it would raise a number of unanswerable questions. On what principles should the exceptions be made? Only for those where the partner was divorced for adultery? Or for any cause? Only for the innocent? But in this case how shall innocence be judged and what shall be its standard?

Some think that the clergy

ought to be left to decide each case on its merits, but this attitude shows a singular ignorance of the facts of parish life. Were the clergy to be left to the free exercise of their discretion they would find themselves in an impossible position, as many of them have said. They would be at the mercy of every hard luck story; and they would lack the means of securing reliable evidence.

When it is a question of a public, corporate act such as the solemnization of holy matrimony the Church must have its rule and the clergy must accept it loyally. It cannot be left to the varying discretion of 12,000 parish priests or even to the varying discretion of forty-three diocesan bishops.

Let me say quite frankly that in some cases where a first marriage has ended in tragedy, a second marriage has, by every test of the presence of the Holy Spirit that we are able to recognize, been abundantly blessed. For this very reason I do not find myself able to forbid good people who come to me for advice to embark on a second marriage.

I put such facts about our Lord's teaching and the Church's position before them as I have outlined. I tell them that it is their duty conscientiously as they can to decide before God what they should do. If they remarry, they will never again be able to bear a full and clear witness to our Lord's declaration of what marriage is: but the decision is on their conscience.

But that does not mean that the Church should marry them. They would then be asking the Church to compromise the one way in which it can give a clear testimony to our Lord's standard for their sakes.

Thus if they feel denial of a

church marriage to be a cross of suffering they should bear it for the Church, so that it may not, in its official acts of marrying, compromise the standard entrusted to it by our Lord, to defend which is the Church's essential duty. I have hardly ever found anyone who is not responsive to this line of argument and who does not find in it a real spiritual and moral strength and consolation.

I am satisfied that when parish priest and bishop concur, it is entirely right that the bishop should admit to communion in these cases. Moreover, I believe almost all parish priests agree with me under the pressure of their pastoral duty.

If, after careful inquiry from the parish priest, and sometimes after personal interviews with the parties, I think right to admit them, I then decide whether it shall be at once or after some defined period of further exclusion.

That then is how it works—a strict rule as to what marriages the Church will celebrate that truth may not be blurred: a great readiness in pastoral dealings wherever suitable to bring such people back into the fellowship of the Church and into the fellowship of the sacraments, that love may have its perfect work.

MODERN CHURCHMEN'S REACTION

★ In response to requests from the press the Rev. C. O. Rhodes, director of the Modern Churchmen's Union, has issued the following statement:

I am sure that most members of the Modern Churchmen's Union would regard the Archbishop of Canterbury's

statement on Christian marriage as a very wise and temperate exposition of a view widely held in the Church of England. We note particularly, however, his frank acknowledgment that there are many second marriages after divorce which he cannot forbid, which show every sign of God's blessing and which should not debar from Holy Communion.

It is impossible for us to reconcile this with the idea that such marriages are in any way sinful or fall short of the Christian ideal. We can therefore see no reason why the Church should withhold its full blessing from them. The Archbishop will, I feel certain, forgive us for detecting in this document a warfare between his logic and his humanity. We suspect his logic and we accept his humanity.

EPISCOPAL PACIFIST FELLOWSHIP

The Witness for next week will be devoted to the Episcopal Pacifist Fellowship. It will feature articles by Prof. Charles Whiston of the Church Divinity School of the Pacific; Bishop Lawrence of Western Massachusetts; the Rev. A. B. Parson; Prof. Iwao Ayusawa of the International Christian University of Tokyo, a very timely article on the significance of the General Election held in that country on February 27th.

Orders for bundles of this issue must be sent immediately to the Witness, Tunkhannock, Pa. The cost is 10¢ a copy.

Reeves Accuses Government Of Legalized Theft

★ Bishop Richard Ambrose Reeves of Johannesburg, charged the South African government with "legalized theft" in its removal of Negroes from their homes in the western part of his city.

He called the removal, part of the regime's plan to separate more completely South Africa's whites and blacks, "one of the most flagrant examples of injustice to be found in South Africa at the present time."

Bishop Reeves, in England to raise money for the operation of Church family centers in South Africa, spoke at a mass-meeting called by the Christian Action organization in cooperation with the Africa Bureau.

He said he thought the removal of natives from their homes in the Sophiatown area to a new housing development a few miles outside Johannesburg was a sop to white voters who had built houses nearer and nearer to Sophiatown and objected violently to the Negroes' proximity.

The bishop said it also was part of a program to eliminate Africans as landowners in urban areas. The result, he added, was that those now having freehold rights became the victims of legalized theft, for no similar rights would be allowed in the places to which they were removed.

Denying that the Sophiatown removal was a slum clearance project, Bishop Reeves said far worse slums in Johannesburg had been untouched.

Creates Storm

The speeches by Bishop Reeves have loosed a storm of controversy in South Africa, especially in his own diocese.

In Pretoria, Henry Tucker, chairman of the United Party in Transvaal Province, charged that Bishop Reeves had done South Africa "a great disservice" by airing criticisms of the government's apartheid policies. Mr. Tucker's party is the opposition party to the Nationalist government. The Transvaal leader said he disagreed completely with most of the views expressed by Bishop Reeves.

"I think he has done the land of his adoption a great disservice by using ungoverned language which I would rather hear from a politician than from a bishop of the Church to which I happen to belong," Mr. Tucker said. "Great difficulties are caused in South Africa by people who go overseas and represent the traditional South African policy as unfair to non-Europeans."

Referring to the bishop's denunciation of the removal of Negro families from Johannesburg's western areas, Mr. Tucker said he agreed with the bishop on one point only—that the government should have taken the United Party's advice to prevent injustice. The United Party wanted natives who owned land in the western areas to be granted freehold rights in the development to which they are being moved. It also favored the payment of compensation to native traders who had built up businesses in the old areas.

Mr. Tucker's attack brought equally sharp response in defense of Bishop Reeves. In a letter to the press, the Rev. John Shand, director of religious education in the diocese of Johannesburg, declared that the bishop's view about unfair-

ness to non-Europeans was "the considered judgment of the Anglican communion throughout the world."

"The critic (Mr. Tucker) objects to apartheid as far as it affects men's pockets adversely," said Mr. Shand. "He objects to the attacks that are made on it because it affects men's souls adversely."

A former leader of the Torch Militant, an ex-servicemen's movement that swept South Africa in 1952 in opposition to the government and is now moribund, wrote: "The fight that the bishop is waging in the cause of justice for non-Europeans is the one encouraging hope in an otherwise bleak and at times terrifying outlook."

Letters continued to pour into the newspapers. One citizen challenged Mr. Tucker to "produce one single statement made by Bishop Reeves overseas that was not in accordance with fact."

Another said that Bishop Reeves and other persons had published abroad "the unfortunate truth of the South African race situation."

"Do not let us pretend that there is not a very solid basis for such criticism," the letter added.

Bishop Reeves is in England to raise funds for the operation of Church family centers to serve Negroes. The bishop ordered Anglican mission schools in the diocese to close rather than submit to government control under the Bantu education act. The family centers are intended to help make up for the loss of the schools.

NOTE: Checks made payable to The Witness and marked African Fund will be forwarded to Christian Action of which Canon John Collins of St. Paul's Cathedral is chairman. Checks should be sent to the Witness, Tunkhannock, Pa.

EDITORIALS

God's People

WE ALL have our favorite saints inside and outside the Church; but at the top of almost everybody's list are St. Francis of Assisi and Lincoln. Because they loved the people that God loves most; the people that nobody else will love, and that have difficulty sometimes even loving themselves. Most of the time rich people, as Amos said, are too busy drinking wine in bowls and selling the poor for silver, being at ease in Zion and turning justice into wormwood, to pay full attention to God or to their neighbor. And so whenever God has had something especially important to do in the world, he has done it through poor people and working people.

We could go through the whole of the history of God's people showing that this is true. The Psalmist can confidently expect that the Lord "will bow down his ear and hear him"; because he is "poor and in misery." The song of Mary is a commentary on the whole New Testament: "He hath put down the mighty from their seat; and hath exalted the humble and meek." The two greatest revivals of Christendom came about when two aristocrats sold their belongings, put on working man's dress, and went out into the world, Benedict to farm and Francis to beg.

And it is not just that we see Francis and Abraham Lincoln as most like Jesus in their love of the poor; but that we really know that the hardest of all things is really to love the poor, to be one of them. Most everybody in America does things for the poor, but most everybody gets somebody else to do it for him. For deep down we don't really like poor people, people who have less education and money and social position than we do. Because we know that our status in society isn't perfectly secure, and that it's their shoulders we are standing on.

Furthermore, even if we've never cracked a history book, history is still in our blood and

bones. We know in our blood and bones that if we stand on top of other people in the social ladder, it's because sometime back our fathers or grandfathers actually climbed up on top of them. And when you hurt someone, and mean to hurt them, the wrong that is done sticks to both of you. The victim can get rid of the hate and wrong by forgiveness; but you can only get rid of it by repentance. And if you don't repent, every time you see the victim it'll remind you of the wrong, and you'll hate him more.

This seems acceptable enough until we work it out in some particular cases. We don't dislike Jews principally because of the Crucifixion. We dislike them because for twenty centuries Christians have made of the Crucifixion a pretext for hurting the Jews. And we resent their having in America for the first time an equal chance with Anglo-Saxons in business and the professions, because we know that they have every reason to want to get back at us, and we're afraid they may succeed.

We don't hate Negroes because they are different from us, or because we are afraid their racial stock is more vigorous than ours and may overwhelm us. These are extra anxieties that we can work out on them because we hate them in the first place. But we hate them in the first place because our ancestors — Southern plantation-owners or Yankee slave-traders — built their own fortunes and their social position on the labor of the Negro. We still enjoy at least the social position, and we hate anything that reminds us of the wrong by which we got it.

In the last analysis it may even turn out that we do not hate the Communists chiefly because of their atheism or their brutality or their threat to western civilization. We hated the Nazis rather less, with at least as much reason. Perhaps most of all we hate the Communists because they have been able to capitalize on all the injustices done to the new working

classes of the industrial Revolution—an injustice on which our social position is still based. The Communists have indeed capitalized on that injustice ruthlessly and cynically, with comparatively little real consultation of the workers about what improvements they would like. But in spite of that cynicism and ruthlessness, we are not able wholly to banish from our imaginations the truth that the Communist propaganda sounds a little more persuasive than ours, wherever the two compete on equal terms among oppressed people.

It can truly be said of Lincoln and Francis that they were men of the people. How far is that true of the religious leaders of the Episcopal Church? How far are they men in whose presence an unskilled Negro or Italian laborer or a Puerto Rican mother would feel instinctively they had found a friend? How far, not to put too fine a point upon it, is it true of ourselves or of the parish churches that we go to?

Because if you really become friends with somebody quite different, you are changed, something of him sticks to you. And we don't want that to happen. Those of us and of our religious leaders who on the one hand come from the upper parts of society always want to be able to go back there and if you become a friend of the people you can't altogether go back. It's really true in one sense that you must hate father and mother and friends for the Kingdom's sake. And on the other hand those of us who come from the lower parts of society want to disown the soil from which we grew, and set down our taproot in the upper parts.

Finally, the truth someday must out that in our parishes, the foreign and domestic missions of the Church—many of them wonderful jobs in themselves—serve almost exclusively as an opiate to persuade people that the missionary task is well in hand. And the official study-materials put out concerning those missions have in general an infinitely patronizing and condescending tone. The children with the funny names in those overseas Episcopal churches who show up in Lenten Sunday school materials are always made to look a little like dolls; and the adults a little like children.

When God chose to become man he chose to become a poor working man. It is a measure of our distance from God that most of us do

not feel wholly at ease with a poor working man. We have not tried, we would not know how to try, becoming identified with all his life, let alone becoming a poor working man ourself. And in the long run our very claim to Christianity, our claim to have worshipped God with any reality whatever, our claim to belong in any sense to the true Church of God, may be judged on this ground: whether or not we have honestly opened our doors and our hearts to the poor people of God, in whose disguise the Christ comes to us, ill-clothed, ill-fed, and needing medical attention.

Sooner or later we are going to have to ask God to give us the nerve to try.

The Means of Grace

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

Giving

IN OUR discussion of the means of Grace, we have thus far considered different aspects of worship and experience which with a little thought, seem obvious: Sacraments, preaching of the word, and praise.

But it usually comes as something of a shock to think of giving as such a means. Of course, it shouldn't; because Grace itself is just another word for God's self-giving and why in the world should we expect him to go on giving way beyond our deserving without some reciprocation on our part? Well, we shouldn't and he doesn't; and that's why our giving is a necessary pre-requisite for receiving His grace.

Giving is the heart and soul of the great corporate act of the Church, the Holy Communion. In one sense, the offertory is the most important single thing we do in the whole service. The familiar term "Eucharist" is the Greek word meaning the offering of our sacrifice of love, praise, and thanksgiving. Yet, how casual we are about the offering; a casualness which is born out of that curious twist in our thinking which puts the hush-hush on money as far as religion is concerned. We need it God knows, to run a parish and a diocese; but let's slip it in the plate while the choir sings; run it up to the altar; and whisk it out to the counting room as quickly as possible.

There is an even greater casualness about the offering of the bread and the wine. The Prayer for Christ's Church refers to our "alms

and oblations," thus putting in the same category our money gifts and our offering of the bread and wine. Yet, how many of us realize that the bread and wine are offered as tokens of our self-giving and that long before money-gifts were presented the Offertory took its name from the presentation of the fruit of the earth and the product of man's toil and sweat in the symbols of bread and wine?

Giving becomes a means of grace when we see it for what it is: a token of our self-offering to God who gave his only begotten Son to redeem our toil and sweat, to transmute its imperfections and its inadequacies into the stuff out of what his Kingdom is built. Filthy

lucre losses its stain at the Lord's table. The bread and the wine lose their impurities and come back to us as the spiritual food of his body and blood.

What all this does is to elevate giving in all its forms to the place where we see in it the only way by which we can return to God some tiny portion of the life, the love, the skills, and the capacities which come from him in the first place. As the familiar old hymn puts it:

Were the whole realm of nature mine,
That were a present far too divine
Love, so amazing, so divine
Demands my soul, my life, my all.

(To Be Continued)

THE CLERGYMAN LOOKS AT YOUTH

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

THE topic assigned me is "The Clergyman Looks at Youth," and I am glad to accept it, but in beginning this paper I must warn you that its substance is severely limited. If I have learned anything in twenty-three years in the ministry, it is that clergymen are great individualists. You can rarely count on any of them to agree exactly on anything. Thus "the clergyman" in our title really means this clergyman, and I propose to speak rather personally and without any pretense that my colleagues will necessarily share my views.

A second thing I have learned is to avoid any general statements about youth. They too are individualists, and what I shall say applies to some of them; certainly it does not apply to all. What gives value to my reflections, however, is that my work has made it possible for me to see a great many young people in a great many stages of their development, and as I think about it now, I say to you that while I am as puzzled as most other adults, I am far from discouraged.

Not even teachers or parents have quite the same comprehensive view of youth that clergymen have. We not only see a goodly number of children from all kinds of homes, with all kinds of heritages, but we also see the same child at all stages of his development. If a minister stays in a parish long enough—as for

example my predecessor, Dr. Henry L. Jones stayed at St. Stephen's from 1874 to 1914—it is quite possible for him to baptize a child, have him in Church School, present him for confirmation, get him his first job, officiate at his marriage, baptize his children, and finally even bury him. Under such circumstances the intelligent parson sees a lot. Whether he can be said to learn anything is another question.

I do not propose to take any such large subject as the human person from cradle to grave. I shall be thinking rather of the adolescent, between ages 12 and 25, for that is what we usually mean by "youth." And the first thing I want to say about young people today is that I have an intense admiration for their open-eyed honesty, their courage, and their wonderful spirit in the face of life in these days.

It is true that some of them go wrong, and we talk a lot about juvenile delinquency, but that is because we older ones have to have something to talk about. Don't forget the vastly larger proportion of them who go right. Youngsters who get in trouble with the law present a tragic and real problem. We would not deny it. But a recent estimate in Philadelphia is that only 2% of the juvenile population of that city can be called delinquent. While we try to help them, let's be thankful for the 98 out of each 100 who are behaving themselves—especially because it is not always easy for them to do so.

An address to the Wyoming Valley Torch Club, February 14th.

His Own Life

THEY are facing the same general problems young people have always faced as they emerge from childhood to adulthood. They are still trying to "untie the apron strings" and establish their emotional, intellectual, social and financial independence of family pressures and conventions and limitations. The womb is far more than a physical fact, and the human being dwells in it much longer than nine months. Perhaps he never fully escapes it; certainly some of the most painful stages in his progress toward maturity are the attempts he makes to live his own life.

Family pressures can take many forms. Most commonly they are expectations which the parents hold in regard to their child which are not in accord with the child's real capacities. Sometimes they are too high; often they are too low; often they are not nearly wide enough.

A father may want his son to make his letter in football, or follow him in a profession or business, or to make up for what the parent failed to do in his own youth—and a loyal child will break his heart trying; a less loyal one may break a good many other things in rebellion.

It takes a more mature kind of love and a deeper faith than many families possess to give a child exactly the right degree of emotional support so that he will not feel deprived, and at the same time avoid any element of compulsion which will keep him from standing on his own feet and finding his own destiny. Probably all families fail in one direction or the other at one time or another. They would do better if they would recognize the problem, and not blame their youngsters for a condition which is inherent in the parent-child relationship.

Another general problem which adolescents have always met is that of making adjustments to the adult world, which as we know all too well, is a world of moral compromises. I remember the man who told me years ago that he ran his business as honestly as he could. Other people might have said that he ran it as dishonestly as he dared. In this he was conforming to general business practice—and, I might add, professional practice too — where there is a large area in which we make what we ought to do fit into what we can do most easily or most profitably.

It is in this grey world of compromise between the blackness of the plainly bad and the whiteness of the clearly good that many youngsters lose their way. They mistake the point where the gray becomes black, the shrewd business becomes bad business. Or what is worse, and much more common, they give up their personal struggle toward the white goal of honesty and purity and unselfishness and settle for becoming conventional adults in this world which is neither really bad nor really good.

But before they settle for the mess of potage which is the calm approval their elders give to those who do not challenge their own ways, they are likely to attempt something which older people call crazy. They won't make up their minds what to do, because they don't want to let go of childhood and its simplicities. They'll take a job far short of their real abilities, because by avoiding responsibilities they can have peace of mind a little longer. They'll jump completely out of the orbit of the family and community pattern, by going to Europe or New York or California, or by staying on and on in one school after another. This instinctive and unreasoned search for an escape from the conventions of adulthood is, I am convinced, the real reason so many young people find themselves in revolt.

This Generation

BUT the young person in this generation meets certain special problems that have not always been common to this stage of development. I want to mention some of them which seem to me to have special pertinence to the young people we know best.

The first, of course, is the war. How significant it is that nobody under 21 years of age today can remember when massive war, or the threat and expectation of it, was not in the background of his life. Not only must he count on it involving him personally as a soldier and financially as a tax-payer, but especially since the Atomic age began, it threatens to destroy everything that he might expect to achieve in his life-time. If ten cobalt bombs can eliminate all life from this planet—as I heard on the radio this morning—and there is every likelihood that somebody might start dropping them almost any minute, what's the point in struggling to create anything with my little strength and few years?

The fact of war has magnified to catastrophic

proportions the urge toward self-destruction which is latent in every human spirit, at the same time it has made the fact and the use of violence so common-place as to be accepted without question. The consciousness of war is a burden upon our youth which we older people must never underestimate when we are tempted to criticize them.

The second problem is the industrialized society which we cannot escape no matter where we live, into which the new generation must somehow fit itself. This has many facets that are not yet appreciated even by those most aware of what has happened in the world of science and industry in the last hundred years. Let me list just a few.

There is the pressure toward standardization of personality and personal life. One of the corporations of this country specifies how its representatives shall dress. Many industrial and commercial houses are curious as to whom their men marry and where they live. Many of them restrict what their employees may say publicly, and would like to determine what they think privately. As techniques for psychological measurement have developed, and the world of industrial production has been more and more refined, jobs and the personalities of the workers are being more and more closely mated in a union which may be calm and efficient, but is unlikely to produce many novel and unwelcome ideas on the part of the worker, and even less likely to lead him into unconventional behavior.

This pressure toward standardization has an important effect upon young people in terms of their education. It is likely not to be an education at all, but only a training which will mold them into the patterns considered desirable by the employers who will hire them and the society in which they will live. Their personalities will be cast into predetermined shapes, their ideas will run in familiar and comfortable channels, and only those talents which the world can use in them will be allowed to flourish. This is all a far cry from the old idea of an education which was the ultimate development of the whole personality and mind and character of the student.

Yet it seems to this clergyman, at least, that the most fundamental need of the world today is for educated people who can help the merely trained people to get off the moral and intellectual dead center where our social mechanism is now stuck. We need people with new in-

sights, fresh ideas, creative minds, as perhaps we have never needed them before. And the historic fact is that insights, ideas, creativity are found in the individualist, the non-conforming person who is different from the run-of-the-mine product.

One of the great dangers of our time is that the pressure towards conformity and standardization of ideas and performance will squeeze out the individualist, and in leaving us a race of people whose great desire is to play it safe, expose us to exceedingly great danger. I think I see too many youngsters who are satisfied to learn the rules and live within them, and too few who have the imagination to question the rules and try to extend them.

The Rejects

THERE is still a further problem which young people face and which disturbs me tremendously because I rather suspect that it lies close to the root of much of the delinquency among younger people and older ones which we talk so much about. It is the problem of life's "rejects."

You see modern industrial and business life not only asks for a type of person which is pretty well specified. It also demands a more intelligent, competent, and trainable person than on the average has ever been available before. Now the trouble is that some people are not very intelligent or competent or trainable in any of the higher skills. The question is, what's to happen to them?

Fifty years ago, society was still so adjusted that it had room for such people. Every village and many families included individuals who were not very bright but could perform useful tasks on the farm, in the stable, or at jobs where the main requirement was a pair of human hands and only a little skill. The introduction of machines—for instance tractors in place of horses or oxen on the farm — has reduced the places where such individuals can be used. And the places get fewer every year.

So a boy leaves school as soon as the law allows, and he looks for work. If he can get a job at all, the pay is hardly enough to live on. When times get tight, a more intelligent man is given his job because simple though it is, the other man can do it better. The chances are he goes on the relief rolls, if no excuse can be found for not taking him. Failing to get financial aid from the state or community, he is likely to become a petty criminal, or even a major one, and land in jail.

The fault is partly his own, perhaps, but in the main the fault lies in a system of life he did not create and cannot change, which really has no use for the only thing he can contribute, a strong back. At best the system will support him as a parasite. At worst it will put him in jail. In between it may put him into some kind of non-penal institution. It will not make room for him in the community and factory where his more gifted competitors fight it out.

Nor are all these "rejects" necessarily subnormal people. Some of them are perfectly normal individuals who crack under the strains imposed upon them by business and professional life today. They get ulcers or nervous break-downs or heart-attacks that pull them out of the race when it is just beginning. Some of our most sensitive and potentially useful citizens are lost, because they lack the physical, mental and emotional stamina that life today requires.

What To Do

THIS is the kind of a thing a clergyman sees happening as he watches his young people pass from childhood to positions of adult responsibility in the world. What does he do about it all? Most of the time he feels he doesn't do very much, and he finds consolation in the thought that he is not the best judge of his own work, and keeps going.

So far as the "rejects" are concerned, he tries to maintain a friendly and non-censorious contact with them, accepting them as they are, helping them to want to improve their situation, and free of the necessary but confusing regulations of the state and private agencies of relief and social service, he stands by waiting and hoping that something will happen to change them and their lot.

As for the casualties in life's competitiveness, he tries to help them accept what happens to them and make the adjustments in their thought, work and living which are required of them. His own conviction is that regardless of the failure of man's wisdom to provide a place for every man in the scheme of human relationships, God's wisdom is greater and his kindness more complete, and when we find his will for us, we also find our true happiness and highest destiny.

In the conflict between education and training, the clergyman finds his role clearly defined and his sympathies called forth. For he himself is supposed to be a man who has been

educated, rather than trained. He does not work at a craft or even in a profession. At his best he works with his life, as a person who is more or less inspired by a vision of the truth of God, and he tries to follow where that truth leads him. He wants most of all to lead others to the place of vision too, where they will learn to become the persons God intends them to be rather than only mechanisms the factory needs to tend some other less complicated machine.

The Church is almost the last institution in human society which rests upon the basic conviction that what a man knows is directly related to what a man is, that increased knowledge that does not result in a finer character has somewhere gone wrong. So the clergyman tries to help his young people get an education rather than just a training.

And if sometimes he produces a non-conforming rebel, he trembles a little at what he has done but he is vastly encouraged, for he remembers that his own chief allegiance is given to one he calls Lord, who was crucified because he would not conform.

In a N. Y. Times review of recent books about Hans Christian Anderson, Charles Darwin, Alexandre Dumas, Henry Ford and Mahatma Ghandi, Prof Commager of Columbia has this to say: "All five of these men, Darwin perhaps excepted, were individualists, non-conformists and eccentrics. All five would be regarded as misfits in present-day society, proper subjects for the psychological clinic. They were misfits, they were world-seekers and world-forsakers, they were not gregarious or adaptable or cooperative. If our society is to survive it must provide an atmosphere in which such misfits and eccentrics and come-outers can flourish." It is the clergyman's job to provide a little bit of that atmosphere.

You see the clergyman's main responsibility so far as youth is concerned is not to play games with them or be one of the gang. Rather it is to stand before youth certainly—and with youth so far as they'll let him—as the representative of a different way of life, a different set of values, and different moral standards than the rest of youth's world.

No man stands in such a place very steadily. Every man who tries to stand there knows how often he fails. But nobody blames a sign-board along the road if sometimes the wind blows it down. That's what the clergyman is,

a sign-board, a guide who points beyond himself, not toward himself. He never says to his young friends, "Look at me. This is how it's done." Rather he says. "Look at him. That is what it is really to be a man. Let us follow him together."

And when they will walk with him in the road, the clergyman knows that life is good.

A Blind Man Groping

By William B. Spofford, Sr.

DWIGHT D. EISENHOWER in November, 1945, sent this message to the National Council of American-Soviet Friendship, established less than three year earlier:

"American-Soviet Friendship is one of the cornerstones on which the edifice of peace should be built. To achieve this friendship, nothing is more important than mutual understanding on the part of each of the institutions and customs of the other. As an American soldier and lover of peace, I wish your Council the utmost success."

Came the cold war. First the director of the Council, the Rev. Richard Morford, had three months in prison for refusing to give the Un-American Committee names of contributors—knowing that they also would be hounded.

Next, Herbert Brownell, attorney general, asked the Subversive Activities Control Board to require the Council to register under the McCarran Act as a "front" organization. Hearings began last May before David J. Coddaire, board member. Witnesses for the government were mostly paid informers that you read about, including Harvey Matusow who is front page today for insisting that he lied at innumerable trials that resulted in prison sentences for those he lied about.

Number one Witness for the government was Louis Budenz who named a flock of people as "communists," including all those listed on the Council letterhead as directors, of which I was one. He was a bit hazy about me. However he did recall a visit I made to his home, the inference being that the two of us were up to some devilment. Our intimate relationship was further established when he testified that whenever we met I talked baseball.

The defense opened on July 6th with ten witnesses: Dr. John A. Kingsbury and the

Rev. William H. Melish, present and past chairmen of the Council; Mrs. Virginia Epstein and myself, board members; Prof. Ernest W. Burgess and Prof. Robert Moss Lovett of the University of Chicago; Prof. Arthur Upham Pope, former chancellor of the Asia Institute; Prof. Ralph Barton Perry of Harvard. Testimony of the Dean of Canterbury was taken in the American Embassy in London. All of these witnesses had been named as Communists by Budenz. All of them said under oath that Budenz lied.

The other witness was Russell Morton Brown, partner in the law firm of former attorney general, Howard McGrath, who told of an interview with Matusow, with another McGrath partner present, when this informer admitted lying in public testimony by which he had untruthfully identified many persons as "communists." This is currently headline stuff.

My testimony, as far as Budenz went, was that I had known him. But when I tried to state the circumstances, Mr. Coddaire, the judge, said: "Of course, that is inadmissible"; the government attorney said: "I move it be stricken as not responsive and not relevant," to which the judge replied, "It may be stricken." But, stricken or not, the circumstances are in the record since, if a witness thinks it important enough to get it in, he just keeps on talking and the stenographers take it down. Even baseball is in the record as follows:

Q. Did you ever discuss baseball with Mr. Budenz?

A. I imagine if I saw him I probably did, because I discuss baseball with anyone who will listen.

Mr. Coddaire: That may be stricken out.

A. I am a fan. I discuss baseball with anyone.

Mr. Coddaire: You haven't discussed it so far this morning have you?

A. No, but I am worried about the Yankees, but not as much as Dodger fans should be over them. (An observation justified in late September).

As for the circumstances under which I knew Budenz, here is the full story which the judge and government lawyers did not want in the record.

I knew him first as a young man leading a strike in a suburb of Chicago. The Church

League for Industrial Democracy became interested in the strike and, as secretary, I met Budenz to find out if the League could aid the workers win the right for collective bargaining, which was what the strike was all about.

Budenz was an impoverished, hard-fighting labor leader who had identified himself with the workers struggle, and a lot of us thought he was OK. Included was the late Robert L. Paddock, the retired Bishop of Oregon, who, with his wife, gave generously of their considerable wealth to support progressive causes—unpopular then as now. Budenz was stricken with a serious frontal sinus condition which required an operation. The Paddocks paid for this and when he was discharged from the hospital gave him an allowance until he got back on his feet. The only time I went to the home of Budenz, which was a sub-basement flat in those days, was to deliver this money from the Paddocks. There was no discussion that I can recall of his labor activities or anything else—he was too sick to discuss much of anything.

However I do recall that Budenz raised the question of how he was to account for the money. Bishop Paddock was a generous man. He was also strict in requiring an accounting from those he helped as to what they did with the money. Budenz also knew the Bishop to be a strict Puritan, particularly on the matter of drink, tobacco and women. This was embarrassing to Budenz, I learned for the first time, since he was living with another woman, present when I called, together with their children. Whether Bishop Paddock ever learned this I do not know—I do know that he never learned it from me.

That is the story of my one visit to the home of Budenz, whom we first thought a champion of the workers cause; then a Communist functionary; now an ex-communist paid informer who has so far debased himself that he twisted, under oath, the occasion of my visit into “proof” that I am a Communist.

Senator Dennis Chavez of New Mexico, a Roman Catholic, said in the U. S. Senate in 1950 that his fellow-religionist, Budenz, was guilty of bigamy under New York law since he was involved in a common-law marriage with one woman while married to another.

Chavez on this occasion also said that Budenz was being developed as a tool for the destruction of the democratic process and declared

that “many innocent persons are convicted by perjured testimony possibly given by someone like Budenz.” He added: “As a private citizen and a public witness, this man has impeached and expose himself as a devious, conspiratorial, warped personality who uses words and information as instruments of propaganda and not for their intrinsic truth. Budenz is constitutionally unable to give a straight answer, justifying his foul means by the perverted ends he seeks. I do not think he knows truth from falsehood any more.”

So perhaps it is understandable why the government people were very insistent that the true and full account of my visit to his home was “inadmissible.” You swear when you take the oath to tell the truth, the whole truth and nothing but the truth. But I had to remind the Judge at this hearing last July that it was pretty obvious that the “whole” business was out. It was too damaging to their purpose.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT IS often hard for the parson, when he visits people who are seriously ill, to know how far he should listen to the relatives and be guided by their wishes. I remember a woman who was dying. Her husband begged me to say nothing about dying and the woman's eyes beseeched me to speak. I said nothing and have always thought I was wrong.

It is hard for the parson when a worried parent wants him to have a word with Bill and Mary. If he only knew more. If Bill or Mary only trusted him more or liked him more! If only they did not know that their father or mother had put the parson up to it! Oh well! The parson has to do his job.

But young people don't like good advice any more than old people. “Those who won't be counselled cannot be told.” Likely there are more who can tell the parson than there are those whom the parson can tell.

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★ St. George's, Durham, N. H., won first prize for churches with less than 300 capacity in the awards of the Church Architectural Guild. St. Mark's Chapel at Storrs, Conn., received honorable mention for churches not yet completed.

Canon Darby Betts of the New York Cathedral was chairman of the five-man board making the awards.

RESIDENT CHAPLAIN OF HOSPITAL

★ The Rev. Joseph T. Swift is the resident chaplain of St. Luke's Hospital, St. Louis, which is operated jointly by the Episcopal and Presbyterian Churches. Before his ordina-

tion in 1952 he was an attorney and an official of a railroad. He will be assisted in his new post by the Rev. R. K. Moseson, pastor of a Presbyterian Church who will continue as part-time chaplain.

MEMORIAL SERVICE FOR J. S. BUNTING

★ A memorial service for the Rev. John S. Bunting, former rector of the Ascension, St. Louis, was held there on February 26. He was rector of the parish for 32 years, retired in 1948, and died February 21 at the age of eighty-six.

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CONSERVATION IS URGED

★ Conservation and development of natural resources was urged by Mayor Allan Pomeroy of Seattle, an active Episcopal layman. He spoke at the dinner of laymen in Los Angeles. He also told of developing better labor relations in Seattle through a conciliation group representing labor and management.

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Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45.

BIG TIMES IN PANAMA

★ When the convocation of the district of Panama is held there are a lot of sideshows. Prior to the meeting this year, held at the cathedral, there was a clergy picnic at St. Andrew's, Cocoli; the annual meeting of the clericus; the annual tea at the cathedral; a dinner; meetings of various departments.

The Auxiliary also met and young people held their convention.

Bishop Gooden told delegates that 650 were confirmed last year and \$118,000 raised in the district for the work.

The Ven. M. J. Peterson, rector of Christ Church, and archdeacon of Colon, was elected deputy to General Convention and William Curling the lay deputy.

The festivities ending with an outdoor service in the Balboa Stadium.

GOLDSMITH ELECTED TO BOARD

★ The Rev. Sidney W. Goldsmith Jr., head of Shattuck School, has been elected to the board of directors of the Mental Health Association of Minnesota. In 1946 he received clinical training in Massachusetts General Hospital, Boston.

He became rector of Shattuck in 1950 and was awarded the gold key for distinguished community service from the

Faribault junior chamber of commerce in 1953.

WELSH EDUCATOR IN WASHINGTON

★ Special services by the St. David's Society were held February 27 at Washington Cathedral, with Canon H. K. Arch-

dall, principal of St. David's College, Lampeter, Wales, the preacher. He presented a stone, taken from the ancient fabric of St. David's Cathedral in Wales, to the Washington Cathedral which will be incorporated into its structure.

CAN THE CHURCH LIVE ON HALF THE GOSPEL?

(Beyond selling space for publication The Witness is not to be held responsible)

Social justice and individual righteousness are both emphasized in the gospel of the Bible. But for some mysterious reason, the social-justice phase was abandoned when the doctrine of One God began to spread beyond the frontiers of Palestine. In other words, the God of Social Justice was put out of the church picture by the God of Righteousness, who employed all the apparatus of dogmatic theology in pursuit of the individual sinner.

The war between social justice and personal righteousness is exemplified in the ancient church by two ecclesiastical figures, both of them Bishops. The first was the Bishop of Constantinople. He was a disciple of Jesus and the Hebrew prophets. This Bishop vigorously denounced the political and economic conditions in Constantinople. He refused to make full use of the episcopal palace, and occupied only a small corner of it. The result was that his clergy drove him out of Constantinople into the country, where he died a martyr. This man is known to Church History as ST. CHRYSOSTOM. His real character has been thrust into the background; and he has been played up simply as a writer of hymns.

The other figure was the Bishop of Hippo, who knew all about Righteousness, but nothing about Social Justice. This man reduced theology to written form, and is known to Church History as ST. AUGUSTINE. His theology is at the basis of church doctrine, Protestant and Catholic. He helped to banish the God of Social Justice; and he promoted the enthronement of the stern, aristocratic God of Righteousness, who became normal in ecclesiastical tradition, and who is perfectly "safe" in the realm of Things As They Are.

Righteousness long ago succeeded in putting Social Justice into the category of "worldly matters." But today there is revolt against this impious tendency. The Papal Chair, in particular, has been re-defining Doctrine so as to emphasize Social Justice while rightly excluding socialism and communism. The laity—Protestant and Catholic—can be counted upon to support sane reform which avoids atheism and Marxism. "Restoration of Social Justice to Belief in God" is the title of a new circular which will be sent to you free upon receipt of a three cent stamp to cover mailing cost. Your name and address should be **clearly written**, or better, **printed**. There has been some difficulty about this; and some circulars have gone astray. Always put your return home, or office, address on the outside of the envelope. Most persons requesting the circular are careful to send the stamp. When no stamp is sent, no circular is forwarded.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

CHURCH GROUPS



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COADJUTOR BISHOP FOR ARKANSAS

★ Bishop Bland Mitchell of Arkansas is to appoint a special committee of six men to make a study of possible men for coadjutor bishop of the diocese. The Rev. Olin G. Beall of Little Rock is the chairman.

Bishop Mitchell explained "what is a coadjutor?" in his diocesan paper, passed on here since we have never seen it set forth quite this way.

The word means a helper

who is equal in status; and under our Church law he automatically succeeds as the bishop of the diocese when the diocesan retires or dies. The first step is that the bishop must request one.

The next step is that the convention must agree to it. We took those steps in Hot Springs. If either the convention or I should later change our minds, the matter would drop right there. It is something we do together.

When the convention meets for election, I must first present to the convention my written consent to an election and state the duties I shall assign to the coadjutor, and this

becomes a part of the proceedings of the convention. The duties so assigned cannot be subtracted from by me unless with the coadjutor's consent after his consecration. I am permitted from time to time to assign additional duties to the coadjutor by mutual consent; but, once assigned, I cannot take any of them away without the coadjutor's consent. They are his as completely as if I did not exist; that is where the "Co" comes in. This is sometimes referred to an "cession of jurisdiction". I am no longer in charge of those things; the coadjutor is.

NEBRASKA PLANS ADVANCES

★ When the convention of Nebraska meets in May at Nebraska City one of the most important considerations will be an advance program. If it is approved the sum of \$350,000 will be sought to finance it.

One of the chief purposes will be to aid men studying for the ministry; other concerns are college work, a conference center and a diocesan headquarters.

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Ass't to the Rector

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The Rev. Homer P. Starr, Curate
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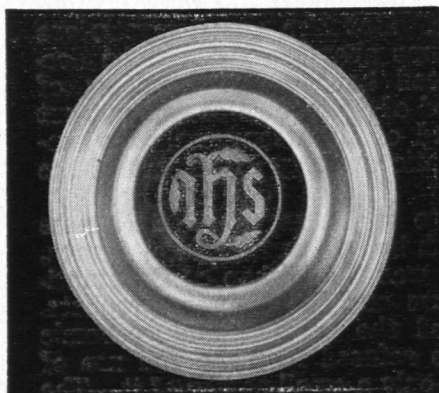
The Rev. Clarence H. Horner, D.D.,
Rector

Sunday: H. C., 8 and 9 a. m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H. C. first Sunday) 11; Y. P. F., 5 p. m.; Evening Prayer and Sermon, 7:30 p. m.
Thursday: H. C., 11 a. m.—Lenten noon-day services, Mon. thru Fri., 12:10 p. m.

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The Rev. Frank R. Wilson, Ass't
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BACKFIRE

W. E. B. Du Bose

Men who are willing to substitute common sense for power politics should sit down and scan maps of China and the United States. Suppose an island nearly the size of Holland lay a little more than a hundred miles off our eastern coast and was in possession of an enemy determined to use it for attack on us. This would be serious. But suppose that in addition, other small islands lay right on our coast, and had been seized and fortified by our enemy, with Chinese military officers and equipment on these islands. Also, that these islands have repeatedly been used for armed attack on our mainland. No great nation today would for a moment endure such open aggression. These facts in themselves would have been in the past ample cause for war.

Add to this the fact that Formosa for nearly 300 years has been universally recognized as Chinese and in Chinese possession, save when it was forcibly seized by Japan in 1895 and held fifty years. After the second world war the Allies deprived Japan of Formosa and declared that it belonged to China. The question certainly arose as to whether Chiang Kai-shek or the Communist regime was the real Chinese state. Most of the civilized world recognized the Chinese People's Republic as the real China. The fact that the United States insists that six million people on Formosa constitute China while 600 million on the mainland are not only to have no recognition, but not even to be treated as respectable, may be justifiable to some. But surely to add to that the threat of war unless this great Chinese Republic should acquiesce in allowing a discredited man like Chiang Kai-shek to camp on their door step and bomb them at will—this no decent administration can ask.

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MISS BLANCHE PITTMAN, Principal
ALBANY NEW YORK

By what far-fetched logic can Formosa, on the opposite side of the earth from us, be regarded as necessary for the protection of our western border? Does it protect our Philippines? But we just announced the independence of the Philippines. Does it protect our Japan, or does Japan belong to the Japanese? Do we simply pretend to own the earth?

Instead of clinging to such an untenable position why could not the President of the United States say clearly: "We ask that the island of Formosa remain undisturbed at present, eventually to be disposed of in accord with the decision of the International Court of Justice. All other islands, we agree, shall revert to the Chinese People's Republic. We recognize this republic as the government of China, entitled to a seat in the United Nations. We will neither aid nor abet war or hostilities between China and Formosa."

This would be the greatest step toward a peaceful world since Hitler's death. And what would we lose? To such an overture there can be no doubt but that China would assent. Of her legal right to Formosa there is no doubt. She will never surrender that right. But if without surrender, she is asked to await peaceful processes and at the same time is treated in other and vital respects as a civilized nation, she will sacrifice immediate war for peace and work with the civilized world to maintain it.

NOTE: Dr. W. E. B. Du Bois, writer and historian, is a Member of the National Institute of Arts and Letters; Fellow of the American Association for the Advancement of Science; Recipient of the International Peace Prize in 1952; Honorary Co-Chairman of the American Peace Crusade; Vice-Chairman of the Council on African Affairs.

Willis E. Leonard
Layman of New Haven, Conn.

A news item in your magazine recently reported that an attempt at the censoring of comic books was under way in New Haven. However this move was frustrated by an opinion of the corporation counsel that such a censorship would be illegal. It seems to me that censorship of books, periodicals or newspapers is out of place in a democracy. We may not approve of the printed matter thus circulated but freedom of the press is a constitutional right, one that should not be infringed.

There are some among us, including the Roman Catholic hierarchy, to whom thought control seems important. It seems to me, however, that our constitution should take precedence over any prejudices for or against any printed matter. Censorship of comic books could be an entering wedge for censorship of any or all liberal literature. It should therefore be opposed by all forward-looking Americans.

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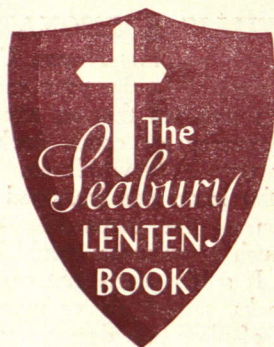
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