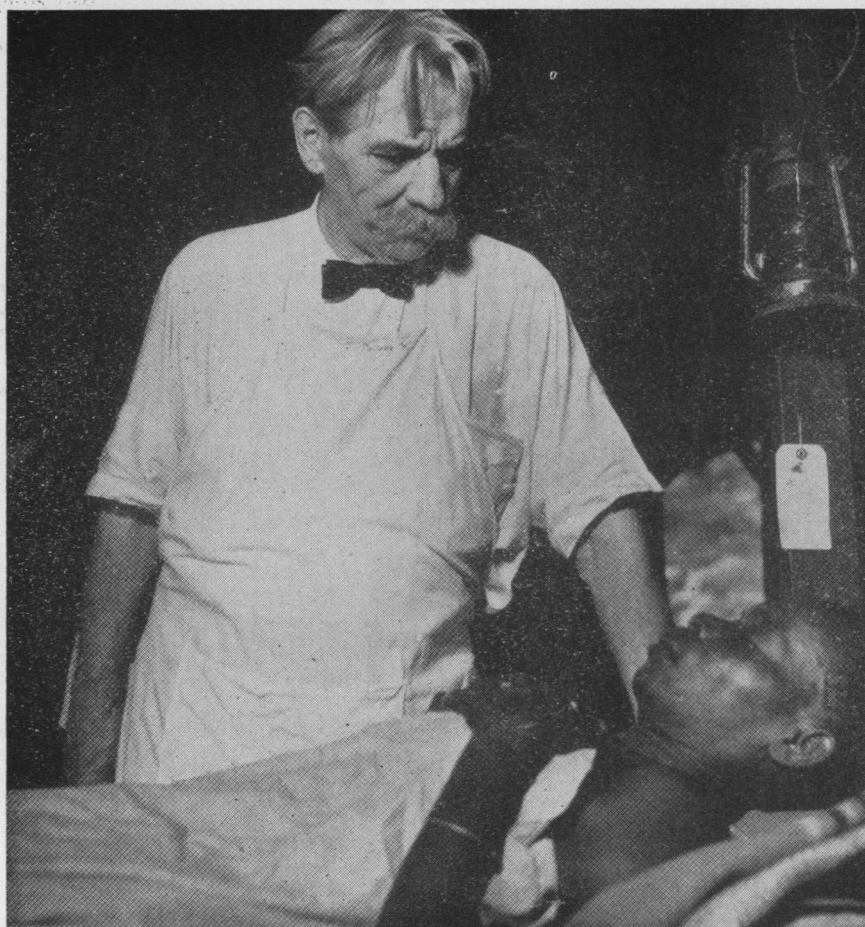


The **WITNESS**

DECEMBER 8, 1955

10¢



ALBERT SCHWEITZER & PATIENT

Story of His Visit to England on Page Three

SAINT INQUIRER SEMINARY--1960

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



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

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Story of the Week

Kindness to All Things Living Urged by Albert Schweitzer

**YET HIS HUMANITARIANISM IS PRACTICAL
IN HIS APPROACH TOWARD LIFE**

By Frank Illingworth
Journalist of London, England

★ The newspapers of all Europe and North America gave no less coverage than our own press did to Dr. Albert Schweitzer's visit to this country, to receive the Order of Merit from Her Majesty the Queen, to call upon the Archbishop of Canterbury, and the Prime Minister, and to hold "court" in (as it was described) a little back room in a little restaurant in the heart of London.

It was in this small, oblong room that I met him. He was sitting at a small table with a bright plastic covering, under a water color of London Bridge, writing. He seemed immersed, and it transpired that he was preparing the address he was to make at Cambridge when he received an honorary doctorate of laws.

I was introduced to him, and immediately he looked up sharply and said, in German, "How nice of you to come and see me, I like people to come and see me."

Here, I thought, was a verbal reflection of this remarkable man's outlook on life, simplicity; a reflection con-

firmed by the fact that he travelled to London not first class but third, and that he should be receiving his visitors in a small room at the back of a shop.

Renunciation of Inhumanity

He signalled me to a chair, and I put my first question: Dr. Schweitzer, would you elaborate on the theme of your Nobel Peace Prize address—the Renunciation of Inhumanity?

He closed his eyes, placed his forehead on the backs of his hands and stayed like this for a full half-minute, his lips, forming silent words. Then he said:

"Man is fundamentally good. Man will transcend. But there is too much thoughtlessness. People do not think of the suffering and death they inflict on human beings—and on animals. There is need for less thoughtlessness. And this need has not been stressed enough in Christian teaching, for it is a fundamental of Christian thought."

I asked him if he would reflect on his theory of respect for Life, and he said, speaking in a slow, soft voice, "I believe

that every man who can comprehend his own life can live peacefully with other living creatures, human and animal. And again there is need for less thoughtlessness in dealings between men, and between humans and animals."

The present writer is a correspondent neither easily impressed nor given to eulogy, and inclined to analyse a subject's gestures, mannerism and general appearance. Perhaps, therefore, he may be permitted to present a balanced picture of Dr. Schweitzer.

The first impression on meeting Le Grand Docteur, as his African patients call him, is a tremendous mind force—personality is not a sufficiently strong word. There emanates from this once heavily made, still powerful man some quality that the present writer has not met before, not in twenty years of interviewing "personalities."

Life Dedicated to the Sick

It is claimed that Dr. Schweitzer is full of humanity. His career is proof of that, of selflessness, witness the fact that he jettisoned a brilliant academic future (he held three doctorates before he was thirty, theology, philosophy and music) to study for a fourth—that of medicine, and having attained this he dedicated his life to the care of the diseased in fever stricken

jungles within 40 miles of the Equator.

No man could have shown greater consistence or determination, for he not only helped to build his hospital with his own hands, but paid for the work with his hands—with Bach recitals, maintaining and extending it with the aid of his music and writings.

Dr. Schweitzer is indeed possessed of remarkable single-mindedness. He is also a humanitarian.

But if he believes in kindness by man for man, he will also drive a lazy African to greater effort toward the completion of an extension to his hospital (which now numbers 44 buildings). Tireless in his own endeavors, he will raise his voice in the encouragement of others; and in support of his views theological and philosophical.

The latter remark arises from my third question to him, one that was carefully calculated: Did he consider that man had it in him to transcend; in fact was man fundamentally good?

Doctor Schweitzer's head jerked from the backs of his hands. His eyes were blazing. His arm shot across the table and he brought his second finger down on my notebook: "Nien, Nien, Nien," he rapped. "Man is good fundamentally; Man will transcend. But there is so much thoughtlessness. Theologians have not given sufficient consideration of the need for man to be less thoughtless."

There is another side to Dr. Schweitzer's character. He has been credited with giving the world as much in philosophy, theology and music as any man this century. Yet he states with vehemence that his theories are but theories. When asked by the B. B. C. to

record a few words he said, No, he wouldn't, for he did not wish to appear as a prophet or an educator so why record his thoughts that they might be forced down people's throats over the ether? . . . indeed a refreshing view in a world where man seems incapable of curbing his tongue and thereby continues to heap harm upon harm.

Dr. Schweitzer has said that he who has not seen him in Africa does not know him. In appearance, the difference must be marked, for if in London he wore a wing-collar, black suit or a cut dating from many, many years ago and a loosely fitting black cardigan, in Lambarene he wears a battered sun helmet, open-necked shirt and an old pair of trousers. He has been presented as a medical missionary. This is not the case. For his primary purpose at Lambarene has been less the teaching of Christianity than demonstrating Christianity by a ceaseless care of the sick.

From Equatorial Africa

From the turmoil of the corrugated settlement he founded in Equatorial Africa 42 years ago—the squealing, grunting, crowing, croaking, squawking and cooing of his pets (from a tamed wild pig, Tekla, to a chimpanzee that likes to hold his hand) and the chattering of his native patients, now numbering 500 or so — from this clatter of elemental sound has flowed views that are widely accepted as among the most penetrating of our times.

What has not been stressed enough is that Dr. Schweitzer is an entirely practical man. Witness the episode of the fruit trees at Lambarene. When asked why he had planted more than necessary he replied, "I don't like theft.

If the patients get more fruit than they can eat they won't steal." And if another example of his practical approach to life is necessary it is available in the fact that while trained medical and nursing aid is available at Lambarene, with its modern operating theatre and X-ray unit, much of the actual nursing is accomplished by the patients' relatives, who more or less live with their sick ones, fulfilling their practical needs.

This, Dr. Schweitzer's practical approach to worldly things suggests to the waverer that there must be a sound basis for his views in the world of religion.

Certainly the whole rambling establishment he created in a jungle, including the new leper hospital built with the 12,000 pounds that accompanied the doctor's Nobel Peace Prize, is a reflection of its founder's belief that the opposite of thoughtlessness is a main tenet of Christian thought.

In that little room in London, to a background of crockery being handled, Dr. Schweitzer said, "My belief is that man's hope for the future is the repudiation of inhumanity. Thus man should not only be thoughtful for others but consciously kind in his dealing with all things living."

But again one must stress that this humanitarian is practical in his approach towards life, practical to the point of saving a piece of clean paper so that its value might benefit his hospital. For example, while he spoke of the need for less cruelty and thoughtlessness Augustus John sent in a note, pencilled on a piece of paper, asking if he might paint Le Grand Docteur's portrait. Dr. Schweitzer replied in the affirmative. Then he careful-

ly rubbed the piece of paper clean and placed it on top of his writing pad.

My last question was: "Doctor, will you be returning to Lambarene?" I had in mind that he is rising 81 and the

jungles are full of damp heat and fever. His answer was, "Yes. The burden is becoming increasingly heavy. The heavier it gets the greater the pleasure of carrying it. I will return."

Study Shows Clergy Among Lowest Paid Workers

★ Clergymen are among the lowest paid professional workers in this nation, according to a survey by the National Council of Churches.

Benson Y. Landis, associate director of the council's department of research and survey, said that a study of reports for 1953 submitted by three of its larger affiliated denominations showed that while some ministers' salaries are increasing slightly they still do not keep pace with those of laymen.

"Probably more church members and laymen generally are feeling increasing concern about pastors low salaries," he said. "That may account for the rise in salaries. But, in terms of food and clothing, the clergy — disconcertingly enough—still do not come off as well as the average member of lay society."

The increases were reported by the United Presbyterian Church, whose pastors salaries have grown enough to give them 3 per cent more buying power than in 1939; the Congregational Christian Churches, where increases give pastors almost 6 per cent more purchasing power, and the Protestant Episcopal Church.

Episcopal clergymen, who traditionally have had a higher salary level than most ministers, showed the highest average of the three reporting denominations with \$4,555, as compared to \$2,725 in 1939.

Landis pointed out, however, that the 1953 figure was worth only about \$2,365 in 1939 purchasing power and thus, actually, represented a decrease.

Average for United Presbyterian ministers was \$3,490 in 1953 as contrasted to \$1,979 in 1930 and was equivalent to \$2,046 in terms of 1939 purchasing power.

Congregational ministers salaries in 1953 averaged \$3,484 as compared to \$1,769 in 1939. They were equivalent to \$1,809 in the latter year's purchasing power.

In comparing average incomes of clergymen to those for men in other walks of life, Landis said, the year 1949 has to be used since it is the latest for which figures are available covering all fields.

In that year, ministers had a median salary of \$2,412 while accountants and auditors made \$4,002, architects \$5,580, dentists \$6,232, lawyers and judges \$6,257, and physicians \$8,115. The only professional men with smaller average incomes than clergymen that year were artists and art teachers who averaged only \$2,360.

Bakers, blacksmiths, bookkeepers, and bus drivers all averaged more than clergymen in 1949 with only farmers, barbers, deckhands, waiters and laborers receiving less annual cash income.

DEFY RESOLUTIONS ON SOUTH INDIA

★ Three unofficial Anglican groups called upon Church of England clergymen to defy resolutions adopted by the Convocations of Canterbury and York approving limited intercommunion with the Church of South India.

The call was made in a circular issued by the Society for Promoting Catholic Unity, the Catholic League, and the Council for Foreign Church Contacts.

The Church of South India was formed in 1947 by a merger of Anglican, Methodist, Presbyterian, Congregational and Reformed groups.

The circular asked Anglican clergy to repudiate and to say they will refuse to implement the resolutions, which were passed by the convocations last July.

The three groups said the Church of South India is "rooted in an act of schism by which it deliberately cut itself off from communion with every part of the Catholic Church in order to unite with Protestant sects."

"This scheme opens wide the door for similar subversive plans for reunion with dissenters," the circular added.

Canon H. M. Waddams, secretary of the Church of England council on foreign relations, issued a statement pointing out that the Council for Foreign Church Contacts is no way associated with his official body.

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(God forgive us if we ever thought so)

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Trevor Huddleston Threatened By Government Official

★ Father Trevor Huddleston, head of the Community of the Resurrection in South Africa and an outspoken opponent of racial segregation, received a letter from a government worker saying that the priest "deserves to be strung from the nearest lamp post."

Father Huddleston, who has spent the last 12 years in South Africa, is returning to England in January for a new assignment. Friends in the US are of the opinion that the superior of the order thinks that a change is needed for reasons of health.

Writer of the letter was Hertzog Biermann of the information office of the department of external affairs and until recently South African information representative in London. He stressed that it was written in his personal capacity as a citizen, not as an employee of the state.

"You have left nothing undone," Mr. Biermann stated, "to provoke the most un-Christian feelings in the hearts of all those who were able to form an appreciation of the mischief you have worked here and to gauge the probable consequences for black and white alike in the years to come.

"Because of this I see the hand of Providence in the manner of your going. If ever a man deserved to be drummed out of a country, to be ignominiously deported as an undesirable immigrant or, in the last resort, to be strung up from the nearest lamp post as a renegade, it was you.

"But, in his infinite wisdom, God has contrived that you should go from here gorged with pharasaical fulfillment

and unctuous content. Fulsome publicity has been given to your works, and a section of the press has provided the most flattering testimonials to your personal qualifications. And it even looks as though the best is yet to come—a potential bestseller in the printer's hands with the full Hollywood treatment building up in the background."

Mr. Biermann suggested that the Anglican priest, who took out South African citizenship papers early in his stay here, give up this citizenship upon his departure.

"You cannot take it away with you, it is true," he said, "but, in view of the way you have abused it, I should not imagine that it could in any event bring you credit anywhere outside the Union. With it, of course, you would leave behind a legacy of mistrust, suspicion and even naked hatred among people who were here before you came and who will, by the grace of God, survive the effects of your ministry."

The announcement that 42-year-old Father Huddleston had been recalled has brought appeals from many Negro groups that he be permitted to remain in South Africa where he has worked hard for better housing, health services, education and food for Africans.

However, Father Raymond Raynes, superior of the Community of the Resurrection who arrived recently from England, said the decision to transfer the priest probably would not be withdrawn.

"The reason for Father Huddleston's recall is not because of pressure from the South

African government nor has the Archbishop of Canterbury brought any pressure on me," he said. "No such suggestions are true."

Father Raynes also denied that his presence here was directly connected with Father Huddleston's recall.

"The chief reason I am in the Union of South Africa," he said, "is because of the confusion the Community has found itself in as a result of the closing of its school and the possibility that its mission house may be forced out of the Orlando native township.

"I read in a London paper before I left a statement from the South African government denying that our position in Orlando is threatened, but the fact is that there is trouble there. I got the freehold property in 1934 when it was a European area. The diocesan trustees now have the freehold."

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EDITORIALS

SOCIAL SECURITY

ORDINARILY we do not write editorials addressed to the clergy alone; and we beg the pardon of our readers among the laity for breaking that rule this week. It is because we got a memo from the Church Pension Fund in the mail, reminding us that the General Convention had recommended the benefits of federal social security to all the clergy, and advising them to file the necessary form 2031 to "elect coverage under the Social Security Act." The present clergy must file that form 2031 either this coming April or the next; most, it is expected, will; and we are taking about our last chance to bring to their attention a recommendation opposite to that of the National Council.

The clergy are among the few groups who are given the option of participating in social security or not. The government, rightly concerned to avoid anything that approached taxing the Church, decided that parishes could not be required to pay part of their pastor's contributions. The only way that remained, then, to include the clergy under social security was to give them the option of paying their own tax as if they had been self-employed.

And thus the government, while apparently trying to avoid putting pressure on the Churches, has in fact hit on a means of making the clergy more dependent on her than any other group of citizens. The retired minister receiving a social security pension from the government will be almost the only person in our society who had to ask for that pension to get it. He will therefore be the most beholden of all to Caesar whereas it is part of his ordination vow to hold himself always ready to speak out, if Caesar seems to be asking what belongs only to God. Are the clergy ready to put themselves in that position?

We do not here speak to the older clergy, who are being offered the tempting prospect of obtaining by paying a few years' tax the pension that the 1955 deacon will only get by paying tax all his life. We are not sure we would hold out against that bait, if we were in their shoes; and they are probably not interested

in our opinion anyway. We doubt though the wisdom of the government's requiring future generations of taxpayers to support themselves and us too in old age. But it is principally to the newest generation of the clergy that we want to speak.

In the first place, there is the consideration of prudence. When you go under social security, you do not make a contract with the government; they can change the terms without consulting you. Thus, our wife reminds us, if you die young, social security will pay her a pension only if she's not working; and it is the government who decides, and can change, how much money she may earn to be considered working full-time. Likewise between ages 65 and 72 you do not get the pension if you are earning more than a certain amount. These two considerations in themselves largely wipe out the apparent advantage that social security has over commercial endowment policies.

FURTHERMORE, what priest ordained this year is ready to affirm that he will spend no time in a federal prison, or will not be there when he reaches 72? And what ground for certainty does he have that the government will send him or his wife his check while he is there? We can conceive of many situations when it will become a priest's duty to run the risk of being sent to federal prison: if an irresponsible investigating committee asks him to incriminate his friends; if the government is involved in a war which he finds he must publicly denounce as unjustifiable. We trust our readers are assured that we are not blind to the faults of capitalism; but if we were in Leavenworth we would trust our insurance company to send our wife the annuity check a lot quicker than we would the social security administration.

These, as we said, are arguments of prudence: we only bring them up because we believe on the whole the advice of prudence and Christian truth go hand in hand. The plain fact of the matter is this: if you deeply mistrust somebody's motives and future course of action, it is both undignified and foolish to go asking him for favors. This is not like paying your income tax or obeying parking regula-

tions: the Christians of the first three centuries, who had even more reason for mistrusting the government than we, paid their income taxes regularly. Because as St. Paul & St. Peter said, those taxes go at least in part to Caesar's work of keeping peace, which is also God's work. And even if Caesar thinks he is God, he is still the only person who can keep the peace.

The root of the matter is in the question, why does the government give the clergy the chance of asking her for this tempting favor? And we are afraid the answer is, that the government is in danger of what we can only call spiritual totalitarianism. In Nazi Germany it was officially pronounced that a German's life was meaningless unless it was put into the service of the fatherland. That is political totalitarianism. But what we are getting is much subtler: a deep unconscious desire in Washington to win the approval of its citizens, to put them in its debt so that they will not wish to criticize what Washington does. And if you can talk about unconscious motives of governments, we believe that since Hiroshima the government has a sense of sin, that it realizes unconsciously it ought to be criticized, especially by the clergy and it wants to have them on its side. Or rather it is our guilt,

the sense of sin of us all, that we are being helped to forget.

THIS is a desire of the government's that ought to be resisted; for the benefit both of Church and state. For if Caesar thinks he is God, God sooner or later will put him in his place. And if Caesar thinks he is God, and the Church does not say so, God will put her in her place too. We do not expect to see the House of Bishops, or what is left of them, denounce World War III as unjust, if it turns out to be: we should be happy to hear them say so, but we do not count on it. We expect that it will as usual be up to individual prophetic voices to speak for the mind of the Church; and if those voices are not to be found among the clergy, where will they be? And if this is a function the clergy should be prepared to fill, they must not make themselves needlessly subservient to that which they may have to criticize.

We do not imagine that Amos the prophet, after announcing his vision of the destruction of the royal altar at Bethel for the sins of the nation, went around for his bread-ration to King Amaziah's back-door; we see him going back to tending his sheep in the wilderness of Tekoah, a lonely, poor, but independent figure.

SAINT INQUIRER SEMINARY-1960

By Wilford O. Cross

Professor at the Seminary, Sewanee, Tenn.

I HAD heard that St. Inquirer's was based on the latest ideas of curriculum and method, but when I first arrived I was hardly prepared for the changes that had taken place in seminary teaching since my own days. The largeness of the class room that Professor Feedback showed me struck me as the most obvious alteration. It was a long classroom and in the forepart, in front of a quite old fashioned blackboard and rostrum arrangement, were some thirty chairs arranged in rows. That was all quite usual, but behind the rows of chairs arranged in the old manner was a good three quarters of the room filled with chairs arranged in seven or eight little circles. "That," Professor Feedback informed me "is the Lab where the real work is done."

"I understand," I said "You lecture here and

then the students discuss the lecture back there in those group-arrangements."

Professor Feedback was a little shocked. "Oh no!" he said "we never lecture." He pronounced the word as if it were somehow flavored with dead fish. "All we do up here," he explained, "is to ask questions. The questions are answered in the Lab. We call it 'loading questions'. It is considered fair for the professor to load his questions, though there are some revolutionary members of the faculty who think all questions should be drawn from a hat."

"Then every meeting of the class is an examination?"

Professor Feedback showed signs of impatience. "Banish the thought," he exclaimed. "As a matter of fact we have banished examin-

ations. Who would read them? Who can judge another man's spiritual insights?"

"But," I said, somewhat abashed by his apparent impatience, "In my day the instructors were considered to be authorities who had by long study learned to judge the rightness and wrongness of student's answers."

Professor Feedback sniffed. "They judged by their own prejudices," he explained contemptuously, "and quite often what they taught to be what they called the 'truth' was a stubborn opinion that had become fixed in their minds by quarreling over it with one of their fellow professors. Or else it had a deeper meaning, something a psychiatrist would have ferried out in a jiffy, such as a complex, based on some obscene and shocking infantile experience or impulse. For instance perhaps the desire to laud it over students minds grew by trying everlastingly to compensate for some humiliating experience. We see all that now, and we make no pretenses to judge the truth or falsity of anything. Our standards of judgment would be, inevitably, some deep subconscious urge. For instance old fashioned professors would argue about the existence of God in all kinds of pompous ways, quite unaware that God was a mere father-image and what they said about him was a subtle way of compensation for hating him when they were children. We know all that now and we spare our students the projections of our infantile polyperversions."

"But the examining chaplains? They still examine. Students still have to be coached, don't they, for the examinations?"

Professor Feedback bit his lower lip in bitter rumination. "It's still a problem," he admitted grudgingly. "But, of course every year the situation brightens. Many of the chaplains themselves have now been trained in the Groups and they know that they should not plague men by expecting the old fashioned type of theology but they expect original insights and understandings. Besides we've solved a great deal of it by putting in a Chaplain-Relations course for seniors. This trains them in the technique of handling the examiner's questions on a reflect-back basis."

"You mean," I asked incredulously, "you teach them to ask their examiners, 'How would you answer that?'"

"Not quite" he said, with a rather supercilious lift of the brows. "That's a bit too transparent.

Most examining chaplains have massive hidden agenda. They are determined to show their own learning, the useless old fashioned learning, by showing that the candidate is a fool or an ignoramus. This traps the examiner. The student can't simply reflect the question back. We have a term 'billiard-reflection'. This is a question bounced off a cushion so to speak."

I was impatient with curiosity, for I am an examining chaplain. "But how do you billiard a question?" I asked.

"Simple. Instead of asking, 'what do you think', you merely ask, 'Could I ask you a question—just in order to make sure that we use the same terms?' When the examiner, perhaps surprised, says 'Of course', then the student says, 'In order that we may agree in our terminology, I will ask you the question first.' This device has worked pretty well because most examiners are proud to show off their knowledge. However, students seldom have to use this type of relationship manipulation nowadays. The fact that there is a Group conference for the Bishops now every summer has resulted in the Bishop's picking examining chaplains who have been trained in the modern techniques and most canonical examinations now go into huddles to find the answer for the candidate. That completely obviates the necessity to know anything—I mean in the old fashioned way, of course".

I remember bitterly that my Bishop had just appointed at the last Diocesan Convention a completely new list of chaplains and that he himself had attended a Group meeting of some sort the Summer before. The picture began to fall into focus.

"In the future, then," I said, "it won't be necessary to impart knowledge in seminary because the chaplains won't be asking for it."

Professor Feedback nodded with a wild kind of enthusiasm. "Knowledge," he cried wildly, "will soon be banished forever from the earth, and with it all the old hypocrites who taught in seminary who pretended to knowledge. We can soon reduce the whole curriculum to a year, or possibly less, instead of this waste of three years."

"But what will you teach?"

"What we are teaching now—relations and super-relations."

"You mean . . ."

"I mean," he interrupted vehemently, "we

will give the men an experience. In the first month a death and resurrection experience of the usual type that has become routine. Then we will have them psychoanalyzed until they have no confidence in their own ideas. After that we will teach them the inner techniques of Group Science: Manipulation, Psychoconversion, Psychoeelymossianary conversion, Woman's Auxiliary Manipulation, Christian Education, Homiletic Feedback."

"That last is what we used to call Homiletics", I interrupted.

He made me feel like a man from Mars. "That was sermons," he said with biting contempt. "There will be no more sermons in a few years. So wasteful. We are teaching a technique of asking questions which the congregation answer in writing. During the week the preacher reads the answers, then he has interviews with those whose answers seem to indicate maladjustment. Some of these he advises to see a psychiatrist."

"This bewilders me!" I exclaimed, "how does he tell the answers of the maladjusted from the adjusted?"

"We take care of that in our psychometrics course."

"You mean then that there is one course in which you teach content. That's psychom . . ."

"Not at all," Professor Feedback shouted. "No content. They learn by measuring each other. That gives them a sense of the norm. If a seminarian shows curiosity or any taint of speculative or philosophical knowledge, or any liking for that sort of thing, the student realizes how abnormal that is. He will apply the same sort of standard to his parishioners."

"But what about moral difficulties and deviations? How does he learn to discover those things in the answers to his sermon—I mean his questions?"

Professor Feedback's lip curled. "Everyone is immoral," he said, "you can't do anything about it. You acquire it in infancy. If you encourage people to realize it you give them a sense of remorse. Guilt is worse than sin. It is the only sin. You can't judge people by moral codes or things you think are the commandments of God or the precepts of the Church or anything medieval like that. You tell them they are accepted."

"But there," I cried, clutching a straw in the flood. "Your students would be telling people

something—a fact, or a theory. Acceptance is a fact or a theory."

Feedback looked at me as if I were a prehistoric frog.

"Nothing of the kind," he said testily, "Of course you don't tell them. You don't verbalize. You relate. You tell them by shaking their hand. They know that when you accept them God accepts them."

"This is a new experience for me," I said lamely.

I walked to the far end of the classroom where the chairs were arranged in little circles like so many daisy petals in so many daisies. There was an ominous sign that read, "Have you left your Hidden Agenda outside?" I was afraid I hadn't, not altogether, and my next question must have betrayed that fact. "How do you teach Church History by this method?" I asked.

"Simple".

"But that calls for knowledge."

"Not at all. What was old fashioned historic knowledge? A lot of pseudo-facts dug out of books. The diggers, or research men, were warped with impulses and prejudices and all sorts of obstacles to true insight, and the men who wrote the books were also complicated psychotic problems to themselves. The result was a kind of collective dream rising out of the subconscious of historians. You can see how useless it all was. Church history, or any history, is a growth of events out of the anthropological structure of men. We have the same structure right in the class room. Simple, then, to let them reproduce Church history out of their insights. For instance, Professor Surgeup, who teaches it, asked this morning, 'How did the Church begin'. The students went to the Lab, related the answers and came back and reported."

"This really astonishes me. And what kind of an answer did he get, or answers, or whatever?"

Professor Feedback looked a little sad at this point. "Professor Surgeup threw out the answers," he said. "They weren't up to our standards. There was entirely too much reflection of old academic illusions. He suspected that some of the men had been sneaking off to the Roman Seminary four miles away and reading in their library."

"Reading in their library," I asked, "what about our own?"

"Burned two years ago," he informed me triumphantly. "At a faculty meeting one night we went into a huddle and decided we could never clear the air of the delusion of mere content-learning as long as we had a library. The Dean himself set it afire with a cigarette lighter his wife had given him for Christmas. Students will still read, however, regardless of the strictest discipline in representing this fault. It is one of our failures."

"What should the answer to the question, 'How did the Church begin?' have been?" I asked. "I mean if it had not been unclarified by historic reading?"

"The standard answer we expect to come out of trained insights and the death and resurrection experience is that the disciples related themselves to each other as a redeeming group and that experience they called Christ. That should be the answer. Its the answer we get in the Group technique and it should be the answer we get in Group Education. That answer will always come unless traditional elements have not been carefully demythologized. Every now and again, however, we get a seminarian who has heard the Bible read in his home, or has seen a copy of the old Prayer Book. In that case, or if he has been sneaking off reading something, the answer is unrelated. We regard that as the worst kind of heresy. Its regrettable that brain-washing techniques are still in the rough and formative stage. When we can use those we can have a pure religion of relations, a religion that is nothing else but psychological applications.

"We are all looking forward to that day. It will wake the Church. When questions are asked and everyone is too related to answer them but asks counter-questions, which are, again, answered by meta-questions, which in turn are answered by questions-to-the-fourth-power and so on in a marvelous infinite series then religion will truly be vital and dynamic and progressive. It will be a religion of being accepted and related through interrogation.

"An answer is always a static, established thing. Real faith has but two characteristics; it is interrogative; it is a group experience. The experience of asking each other questions brings one ultimately to the feet of the great Question—God Himself. And he asks Eternal Questions. That is the new mysticism. It is

the religion and the education and the Faith—once-interrogated that St. Inquirer's is striving for."

WHAT STOCK?

By Corwin C. Roach

Dean of Bexley Hall

THE financial pages of our metropolitan newspapers carry an assortment of advertisements offering advice to the would be investor and attempting to answer that perennial question, "What stock do you recommend?" There are many factors which go into the answering of that question. How old is the firm? Does it have a good reputation as far as its management is concerned? What kind of product does it make? Is it one for which there is a demand in bad times as well as good?

For a price you can subscribe to this market report or that financial guide which will tell you what stocks to buy and which you should sell. I sometimes wonder why these same experts do not take their own advice and invest in these stocks which they are so eager to recommend to others.

There is one stock which they do not mention but whose shares merit our serious attention and that is the Christian fellowship. Indeed the very Greek term *koinonia* which we normally translate by this word "fellowship" has the meaning, among several others, of a financial venture. It can refer to a business undertaking in which a number of people have agreed to participate, sharing the risks and the work as well as the profits. It is a communion, a common undertaking, a joint venture. It is surprising the number of business terms we meet with in our New Testament.

St. Peter's associates were partners with him in his fishing business and Luke 5:10 employs this same term. Jesus would call them to a more important enterprise, the business of his heavenly Father. He would call us to participation in the same work. As Christians, we should be urging our friends to invest their resources in the Christian cause, the *koinonia*, the partnership with Almighty God. So often we come under the same suspicion as these investment services. We recommend to others acquiring interests, pur-

chasing shares which we do not possess ourselves.

What stock do you recommend? How many shares have you in the Christian enterprise?

A Blind Man Groping

By William B. Spofford, Sr.

THE largest attended annual meeting of the League was in 1938 when several hundred people met February 21-22 at St. George's Church, New York. The speakers at the dinner were Angus Dun, now Bishop of Washington, then a professor at Episcopal Theological School, and Reinhold Niebuhr, professor at Union. The Chairman of this meeting was Bishop Benjamin Brewster of Maine, a vice-president who substituted for Bishop Parsons of California, the president, who was unable to be present.

The headliner at the luncheon the next day was William E. Dodd who had just returned from Germany where he was U.A. ambassador. Also speaking at this meeting was Bishop Henry St. George Tucker, the Presiding Bishop, who was also a member of the League, and Bishop Joseph W. Hunkin of Truro, England, who brought greetings from the sister organization in his country, the Industrial Christian Fellowship. Chairman of the meeting was Bishop Charles K. Gilbert of New York.

The Presiding Bishop spoke highly of the work of the League and said that there was no danger of the Church neglecting to stress the social implications of Christianity as long as it could attract the many young people that he saw at this luncheon.

Mr. Dodd dealt with the threat of Fascism and said that democratic forces throughout the world had to unite to save, not only democracy, but Christianity as well. The crisis then facing the world he described as "the most critical for 300 years" and was due to the failure of the world to adopt the cooperative policy of George Washington, which Woodrow Wilson attempted to apply. He blamed the United States, France and arms manufacturers in part for the failure. This failure to cooperate resulted in Nazi rule in Germany, which aimed at world conquest with the aid of Japan which was out to conquer China.

It was a prophetic speech—largely unheeded as such speeches generally are.

If clash of opinions indicates vitality, then the League was a lively organization for at the business meetings there was heated debate on a number of matters. Several speakers declared that the League was run by a bunch of has-beens and needed new blood. This matter was resolved by creating an administrative committee, composed of younger members, who were to pump life into the executive committee which was responsible for League affairs between annual meetings.

There was also quite a to-do over the United Christian Council for Democracy; whether or not the League should affiliate, and if so how much responsibility the Episcopal organization should take for its pronouncements and activities. It was voted to affiliate with the understanding that literature issued by the UCCD should state that it was "recommended to the constituent bodies" and that League members were not committed to the opinions expressed.

This meeting also voted that the executive secretary should cooperate fully with the American League for Peace and Democracy—an organization of the pre-war days bent on doing the very thing Ambassador Dodd said must be done if the world was to be saved from Fascism.

It did not completely succeed, but it did well enough to be put at the top of the list of "subversive organizations", once we entered the cold war era, since, as official Washington now says, it was "prematurely anti-Fascist."

The Church League for Industrial Democracy is functioning today as The Episcopal League for Social Action.

Nurture Corner . . .

By Randolph C. Miller

Prof. at Yale Divinity School

ONE of the other Church papers has been asking the question, "Is the Seabury Series theologically sound?" As far as I can tell, those who answer "No" have not read the materials.

In the first place, the new curriculum is based on The Church's Teaching, and no one has claimed seriously that this series is unsound.

Second, the Seabury Series starts with the

assumption that God has revealed himself in historical events, and that the Bible is the record of God's mighty acts.

Third, the editors assume that the Bible is relevant to the lives of pupils of all ages. The problem is to translate this revelation of God in Christ so that it speaks in a manner that children of any age can hear.

Fourth, because the Bible is a history of God's relationships with man, expressed in the personal relationships of the people of Israel, it is assumed that personal relationships in the Church are a means of channeling God's redemptive grace to all his children. This places a Christian responsibility on the teacher's faith far beyond the demand of conventional lesson materials.

Fifth, the rhythm of the Church year and the Prayer Book way of life are expressed in the family service and provide the atmosphere that makes Christian teaching possible.

Sixth, where the Seabury Series is theological in a technical sense, as in *More Than Words*, (the 7th grade pupil's resource book), not only is it orthodox theology for twelve year olds but there is a cross-reference to all the volumes of *The Church's Teaching*.

When the critics have read all of this material, they will be competent to pass a theological judgment.

MEANING of ADVENT

By William P. Barnds

Rector of St. James, South Bend, Ind.

THE Church year begins with Advent. It does not begin with New Year's Day, as does the secular year.

The word "Advent" means "coming". In this season we think of our Lord's second coming to judge the world. In the Apostles' Creed we say "He ascended into heaven. And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead". We do not know when the second coming will take place. It is also customary during Advent to consider "the four last things". They are:—death, judgment, heaven and hell. Advent is a penitential season. The color is purple or violet.

Advent is also a time of preparation for Christmas, when we look forward to the cele-

bration of Christ's first coming into the world, at his nativity or birth. During Advent we should prepare by self-examination and penitence for Christmas. Advent is a sober, serious time before the joy and brightness of Christmas. It is somewhat like Lent before Easter.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

ONE of the annoying things about doctors is that they seldom give us a chance to describe our symptoms or ask our questions. They are busy and we are not too reliable when it comes to describing our pains and worries. We are not easily vocal, at least, not until the doctor has gone. It often seems that the doctor decides everything over our heads.

Are the clergy guilty of the same thing? We almost certainly are, over and over. We do not listen to the half-spoken wish nor do we see the fleeting look. We seldom know how to be both at ease and silent. We breeze in and out. We make the quick decision and utter it.

We need so sensitive a perception of another personality if we are to be comfort and a strength.

One of Another

By John B. Burgess

Chaplain of Howard University

THE man who says, "I can't stand people" will never stand heaven. "Angels, arch-angels and all the company of heaven" compose no paradise for the isolationist. If God's will is ever to be done on earth as it is in heaven, we must strive to see realized here and now a family of men with God as the Father. "Before him shall be gathered all nations."

It is our duty to see clearly those things that we have in common with people around us. It is also our duty to appreciate and understand those things that we do not have in common with others. This is the character of the Christian fellowship, and the Church is not the

Church until this is basic in its life. Christianity is a shared experience.

If there is one thing that will draw men into its life, it is the conviction that here men love one another, here men are concerned deeply about the welfare and security of one another, here men bother about others. If there is one great contribution that the Church can make in the world today it is a sense of unity, of harmony, of dynamic fellowship.

The Church is far from this goal. Our parish life too often reflects the prejudices, fears, ignorances, and self-centeredness of selfish men who are unimpressed by Christ's command that we should love one another. Yet we know that whatever it is that prevents us from entering into the lives of others must be destroyed if we are ever to live in peace and grow into that society that more clearly expressed the will of God for us.

The faith that will break down the walls of partition between men, that will raise up those who fall, and that will lead the strong to help the weak, is a faith that unites men in a common family under God.

Interdependence

By John W. Pyle

Canon at New York Cathedral

IT IS characteristic of an immature person that he has no dominant purpose in life. Without center and lacking any real focus for himself, he is the victim of his own scattered interests. Consequently, his life has no impact on others and yields no real satisfaction to himself.

The secret of singleness of purpose is the organization of life around one dominant loyalty. Too many lives are rendered ineffective through waste loyalties. They are like an orchestra forever tuning up without a leader. To be satisfying life needs to have form or meaning. The haunting fear and anxiety which underlies the lives of so many people stems from the fact that it has no point and no meaning.

Life is made up of an arch of purposes, each one good in itself but of no consequence if the arch has no keystone. Vocation, home, family, security, can only be fulfilled when they are held together by the one purpose which trans-

cends them all, the building of the kingdom of God's love.

We cannot lash ourselves into a life dominated by supreme loyalty to God. We can only put ourselves into the community of his grace and thereby be captured by his love. Then, like the prophet, we will be seized, uplifted, and sent into the life around us to carry out his creative purpose of redeeming people in love. This great vocation is the pearl of great price for which we must sacrifice all others.

The Lost Glove

By Philip H. Steinmetz

Rector of the Ashfield Parishes

MY SON lost a glove out of his pocket while on his bicycle delivering newspapers. Later in the week one of his friends saw it at the side of the road but did not realize that it was his and, seeing no great value in one glove, left it, but later reported having seen it. By then snow had covered everything so that it is still lost though when the snow melts it will be found and restored to its rightful place.

Our situation is very like that of the glove. We are separated from God, though we may not realize it, and yet we are the object of search and will be found and restored in the end.

In the meanwhile people may see us and not realize our condition or importance in the sight of God. After all, if we are not well known to them, why should they stop to lift us from our comfortable contentment beside the road?

But when they learn of our value, they may report us in prayer and make possible the focusing of God's love upon us so that we can be taken back into his home.

The first step is to realize our condition—Lost.

The next step is to report to our owner—Prayer.

Then comes the power of his love to lift and restore us through Christ—Salvation.

And in the end there is rejoicing on all sides that the whole has been again accomplished—Heaven.

If you are interested in reading several parables which illustrate this process, read the 15th chapter of St. Luke, remembering all the while that you are the lost one, whether sheep, coin or son, whom God seeks and finds.

TO MARK START OF MISSIONS

★ Officials of Williams College and several Protestant denominations are making plans to observe the 150th anniversary next year of the beginnings of the American foreign mission movement.

A 12-foot monument that has stood on the Williams College campus for 88 years commemorates the event. It marks the site of a haystack

under which five Williams students sought shelter from a sudden shower in 1806 and, while waiting out the storm, dedicated their lives to "the service and well-being of people in foreign lands across the seas."

The five went on to Andover Theological Seminary and in 1810, along with six other Andover men, formed the first American foreign mission agency—the American board

of commissioners for foreign missions. The board is the overseas mission organization of the Congregational-Christian Churches.

BISHOP BANYARD SPEAKS IN NEWARK

★ Bishop Banyard of New Jersey is the speaker at the annual quiet morning of the Auxiliary of the diocese of Newark, held December 7 at Trinity Cathedral.

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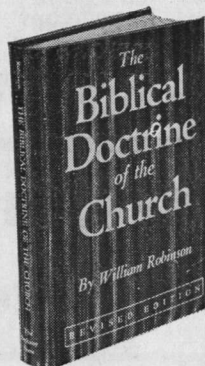
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LABOR LEADERS HONORED

★ Bishop Donegan of New York will preside at a luncheon on December 13 when George Meany and Walter Reuther will be presented the social justice award of the Religion and Labor Foundation.

INTEGRATION RESULTS IN OUSTER

★ Marsh Calloway, pastor of the Presbyterian church in Durant, Miss., has been ousted by his congregation for defending two men who advocated racial integration.

In September a mass meeting was held, attended by the pastor, at which two operators of a cooperative farm were asked to leave the county for permitting Negroes and whites to swim together on the farm. Calloway called the meeting

"un-Christian and un-American" and also said he did not think it was either legal or moral.

CHURCH WORK IN HARLEM

★ The rector of one of New York's largest parishes, the Rev. John H. Johnson, highlights some of the unusual aspects of life in Harlem in his new book, "A Place of Adventure," published on November 17th by The Seabury Press. His book has special significance for churches and communities immediately concerned with racial problems.

The wealth of varied material presented in the book includes a sketch of the community written with a novelist's skill and from a first-hand knowledge of the joys and sorrows of its people, as well as the story of two artistic

projects which were completed only through the determination of his parishioners. A sampling of the author's mail reveals unique insights into the thoughts of his congregation, and a selection of his sermons sets forth some distinctive views on the current "religious revival."

Johnson is the founder and rector of St. Martin's Church, a chaplain of the New York police force, and a trustee of the Cathedral of St. John the Divine.

GOODWILL MISSION RETURNS

★ The World Council mission of fellowship recently returned from Istanbul, where it visited churches and houses destroyed in the riots of September 6 and presented the sympathy of the Churches of the World Council to the Oecumenical Patriarch and other Church leaders.

The mission also was received by the governor and was glad to note the Turkish government's plans of restitution; for immediate relief it recommended a goal of \$75,000, which is being raised through the World Council's division of inter-Church aid. Members of the mission were the Bishop of Malmesbury, England, Pastor Charles Westphal, France, and from America Prof. Robert Tobias, Butler University, Indianapolis and Prof. E. R. Hardy of Berkeley Divinity School, New Haven.

URGE EXTENSION OF FRANCHISE

★ Extension of the franchise to non-Europeans "capable of exercising it" was urged upon the South African government by the Synod of the Church of the Province of South Africa at its annual meeting.

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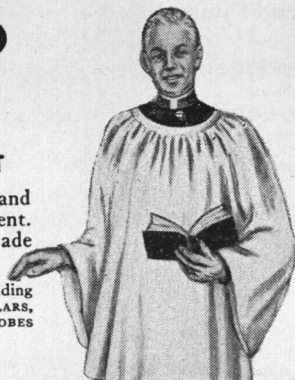
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HEALING SERVICES AT BETHLEHEM

★ The Bethlehem, Pa. Cathedral plans to inaugurate a regular service of healing to be conducted the last Wednesday of each month.

Dean Benjamin Minifie announced the service. He noted that the Book of Common Prayer has always provided for the laying on of hands on the sick.

Dean Minifie said that although there are provisions for such services in the Episcopal Church they have not generally been held.

The service, he said, will consist of prayer and meditation and an invitation to all who have need to come forward for the laying on hands by the minister.

"Psychosomatic medicine today has demonstrated the interaction of body and mind and more particularly the connection between spiritual and mental health," the dean said.

He added, however, that "in no sense is the church's ministry here to ever be thought of as a substitute for medical diagnosis and treatment."

"God heals through doctors of medicine and others," he said. "These services are meant to demonstrate God's concern for the bodies of men as well as their souls. They are an assurance that God's grace is available here and now, and sufficient for every human experience. They are offered, too, in the conviction that God's healing power often comes where there is faith and trust instead of fear and guilt."

PRESBYTERIAN UNION PLAN

★ Presbyterian Churches have appointed committees to formulate a plan of union. The action implements moves taken by the general assemblies of the Presbyterian Church, north, and the United Presbyterian Church last spring.

Spokesmen said that the move was not designed to shut out the Southern Church from unity efforts, but to effect a practical merger and work toward complete union when the Southerners are ready.

CHURCH FLAG FOR CANADA

★ The Anglican Church of Canada has adopted a new flag: a red cross of St. George, patron saint of England, on a white field with a green maple leaf in each quarter.

Three ways —

to reduce expenses — to aid clergy pensions

1. The Church Life Insurance Corporation

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2. The Church Fire Insurance Corporation

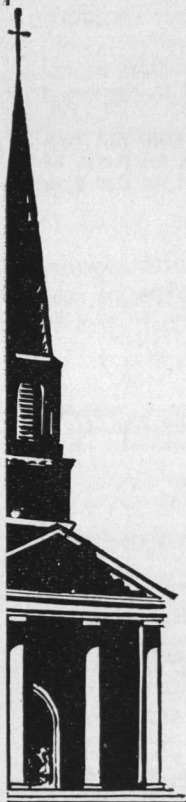
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HIGH POINT MEETING IS CANCELLED

★ Officers of the Friends Service Committee cancelled the forum scheduled for December 5 when protests came because one of the speakers is a Communist (see Dec. 1 Witness). Target of the protest is Junius Scales of Greensboro, presently free on bail pending an appeal of his conviction under the Smith Act.

B. T. Bell, head of the regional office of the Friends, in announcing the action, said that there were several facts he wanted to make clear.

"First," he said, "this was to have been a program to provide interested persons the opportunity of examining problems of achieving world peace. We wished to present to the community an outstanding representative of the A.F.S.C. to put forward our view of the problem. This view was to have been examined by a panel consisting of a World Federalist, a militarist, and a Communist. We feel it essential to understand the American Communist point of view. . . if we are to combat it effectively.

"Second, the only point of

view for which the A.F.S.C. would take responsibility and with which it would identify itself would have been the Christian pacifist position as outlined by our staff representative. This position is fundamentally opposed, on the basis of religious belief, to the use of violence as a way of peace.

"We believe it is essential—if democracy is to remain alive in the United States—for freedom of speech to mean the freedom to present for examination even ideas with which we are in complete disagreement."

CONSECRATION IN SALINA

★ Dean A. M. Lewis will be consecrated bishop of Salina on February 2 at Christ Cathedral, Salina, Kansas. Bishop Sherrill will be the consecrator and Bishop Juhan and Bishop West of Florida the Co-consecrators.

The sermon will be by Bishop Jones of West Texas.

CONSENT WITHHELD ON ELECTION

★ The standing committee of Alabama has withheld consent to the consecration of the Rev Earl M. Honaman as suffragan bishop of Harrisburg. The matter was discussed at length at a formal meeting of the committee after which it was unanimously agreed to take this action, due to alleged influence of Bishop Heistand, diocesan, in the election.

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Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8, C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5, Thurs, Sat HC 6:30, 9:30, EP 5.

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BACKFIRE

MARY VAN KLEECK
Industrial Sociologist

I am a bit disturbed that Blind Man Groping, in your issue of the 24th, has quoted me, necessarily out of context, from a discussion in the Church League for Industrial Democracy in Boston 21 years ago. I used the words "force and violence", which today, as then, have very serious connotations. As I recall it, I was speaking against prevalent and, to my mind, false and distorted charges of force and violence against the trade unions, in a period when a strike was often identified with force, without distinguishing between physical force and the use of means, which seemed forceful to the general public. Moreover, strikers were frequently accused of violence, when the facts, properly ascertained, usually showed it to be the work of agents provocateur or of deputy sheriffs, paid by management. Such practices were fully documented by governmental investigations. I was pleading against condemnation of trade unions and their strikes, by condemning "force and violence" on the unfair assumption that it was the policy of the labor movement to use physical force with violence.

Today the same bad habit of

false accusation by association of ideas sometimes is directed against the unions; and is widely used against the Communist Party and all organizations allegedly sympathetic with any of its aims. In fact, a legal basis for such false accusation actually exists in the Smith Act, which defines the Communist Party as a conspiracy to overthrow the government of the United States by force and violence. This legal definition, which sound, sociological research cannot approve, has actually relieved government prosecutors of any need to prove the existence of a conspiracy, nor the conscious relation of an individual to it, nor any overt act, or even advocacy, of force and violence. The McCarran Act intensifying this un-American Smith Act, is now before the US Supreme Court for adjudication as to its

unconstitutionality, and the outlook is hopeful that our Constitutional liberties may be once more restored.

As I tried to say, probably awkwardly, in Boston 21 years ago, we must be careful not to condemn the labor movement, nor a political party at home, nor even a revolution anywhere, by falsely declaring force and violence to be "of the essence" of their aims or their practices. We Christians can make our most constructive contribution to the elimination of force and violence, by promoting tolerance and understanding of social economic change for human needs, whether by unions in the United States or by revolutionary movements in other parts of the world.

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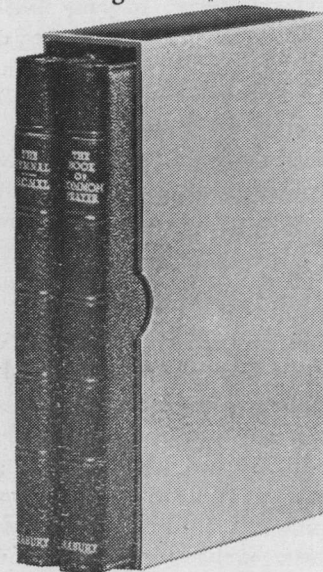
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