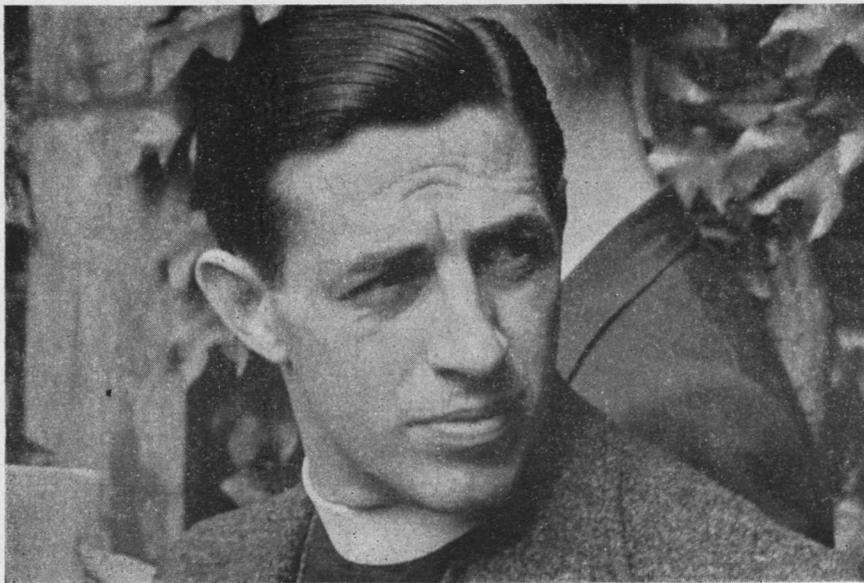


# The **WITNESS**

FEBRUARY 9, 1956

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CANON CHARLES MARTIN

**W**ILL contribute to the series of articles on Christianity and Atomic Energy which will start in our next issue and run through Holy Week. See page fourteen for further announcement

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**THE RETURN TO ORTHODOXY**

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## SERVICES In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Sermon and Holy Communion, 11; Evensong and sermon, 4.  
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## The WITNESS

For Christ and His Church

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**Story of the Week****Southern Bishops Take Stand  
In Integration Fight****BISHOP CLAIBORNE WARNS ATLANTA CONVENTION  
OF THREAT OF NON-SUPPORT OF CHURCH**

★ Bishop Claiborne warned the delegates attending the convention of the diocese of Atlanta, meeting January 30 at Macon, against the danger of "putting into the hands of one man the power to destroy the public school system of the state."

He was referring to the plan adopted by the state legislature to circumvent integration in public schools by setting up a private school system. The measure gives Gov. Marvin Griffin exclusive power to close down any and all public schools, if a court orders integration, and set up private schools.

Bishop Claiborne in his address noted there had been reports of suggestions by "men in high political circles" that people stop "paying dues in churches whose ministers describe integration as 'the Christian thing' to do."

"As your bishop," he said, "I feel strongly that it is my duty to state plainly for all of you that this Church stands for separation of Church and state. This means not only no control of the state by the Church but quite as surely no control of

the Church by the state or by politicians.

"In view of this direct assault upon the free expression of sincere conviction by Christian leaders, I state for all of



BISHOP PENICK

you that we, the descendants of those who came to this free land seeking freedom of religion, can do no less than point out the danger to our religious freedom of this dangerous method of procedure."

Bishop Claiborne added that,

in its 49 years of existence, the Atlanta Diocese has "never recognized segregation in its official diocesan life" and "stands on the proposition that segregation on the basis of race is inconsistent with the principles of Christian religion."

At the same time Bishop Arthur Moore, Methodist of Atlanta, and the Rev. Louie D. Newton, formerly president of the Southern Baptist Convention, issued a joint statement declaring that "the fate of our public school system is of profound significance. Almost from the beginning of our national history, our public schools have been honored as a great and indispensable support of our democratic way of life. If America is to have long life and fulfill its God-given destiny, our public schools are essential."

The Council of Churches of North Carolina adopted a resolution at its annual meeting at Burlington, January 30th, charging that "any so-called private school scheme would inject tragic cleavages into our social structure and deprive our children of their rightful educational heritage."

The reference was to plans of some southern states to circumvent the anti-segregation decision by abolishing public schools and setting up a private school system.

Major points in the resolution were taken from a report

by a special committee headed by Bishop Penick of North Carolina. The council, comprising white and Negro

churches of a number of denominations, elected Bishop Baker, coadjutor of North Carolina, as president.

## BISHOP BAYNE ON LIFE

★ Bishop Bayne of Olympia likes to carry on correspondence with the clergy of his diocese and recently dealt with the issue of Life magazine which was devoted to Christianity.

"Episcopalians got short shift," he wrote, "We were allowed a hymn or two, a choir, a church building, an unidentified bishop in the M. I. T. chapel, and the Book of Common Prayer. But Paul Hutchinson managed to write a whole history of Christianity without a single reference to the Anglican family except the interesting comparison of Henry VIII with Cardinal Richelieu (ah, strange bedfellows), and the doubtless unintended compliment of swiping Archbishop Laud's prayer for the Church, to wind up with. And Robert Wallace puts both the Congregationalists and us in our places (not that I would argue with him as to the lack of missionary concern in the 18th and early 19th centuries of our Church's life). Ten million Anglicans were lost somewhere in the shuffle — the latest official count of Anglicans was 40,000,000 (according to the Archbishop of Canterbury) but we were allotted only 30 million by Life.

"And I wish somebody would tell me the basis on which Life described our 'fundamental theology.' What they printed was a one-sentence guess by an unidentified editor as to what he thought some Episcopalians did or did not believe. Hope Bishop Sherrill sends them a Prayer Book so they can find out our 'basic beliefs.' I'd sure like to see them describe the Roman Catholics in this same way—some members believe in contraception

# John Foster Dulles Policies Hit by Church Leaders

★ Bishop Gilbert of New York, Bishop Parsons of California and Guy Emery Sipler, editor of the Churchman, are among twelve leading religious leaders to send a letter to President Eisenhower protesting that the "reckless policies" of John Foster Dulles have done "tremendous harm" to the United States.

The signers said they were "deeply shocked" at the revelation, in a magazine article quoting the Secretary of State, that this country had gone to "the brink of war" three times during his time of office in order to "save the peace."

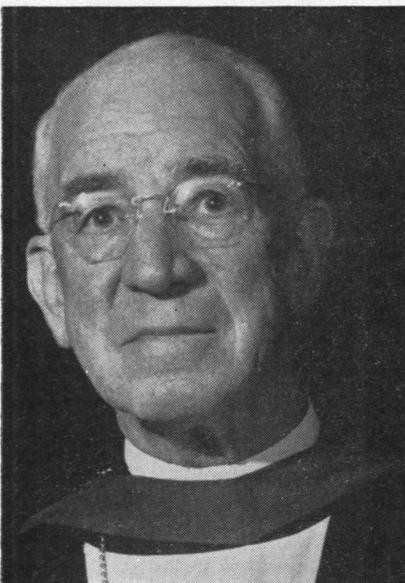
"The portrait of an American Secretary of State in the role of artist juggling threats of atomic war was severely condemned by our allies as a grave diplomatic blunder," their letter said.

"The incident raises a serious question in regard to the moral basis of our foreign policy. There appears to be an enormous discrepancy between the 'brink of war' diplomacy practiced by Mr. Dulles and the policy principles you have enunciated during recent years.

"We felt proud to have a leader in Washington who guided us steadfastly in the search for a peaceful settlement of conflicts. We believed you, Mr. President, but today we are deeply shocked when we read the reckless and irre-

sponsible policies advocated by your Secretary of State."

Others signing the letter were John Bradbury, editor of a Baptist weekly; Emerson Lalone, editor of a Universalist publication; John C. Slemp, editor of a Baptist missionary monthly; William Hubben,



BISHOP GILBERT

editor of the leading publication of the Quakers; W. Stanley Rycroft, secretary for Latin-America of the Presbyterian Church, north; Prof. James L. Hupp of Wesleyan College, Methodist institution at Macon, Ga.; John H. Lathrop, pastor of the First Unitarian Church in Brooklyn; Henry Hitt Crane, Methodist leader of Detroit and John Paul Jones, Presbyterian pastor of Brooklyn.

and many don't! And what is this mysterious 'doctrine' that the Methodists like the love of God more than? Of all the useless pages I've read recently (and there are many

of them, alas), Life's 104-105 in the Christianity issue take the cake. I must take 5 minutes off myself, some time, and write an Olympia Churchman issue of Life."

## Dutch Reformed Theologian Hits Apartheid Policy

★ A leading theologian of the Dutch Reformed Church has attacked the South African government's apartheid (segregation) policy and criticized his Church for supporting it.

Prof. B. B. Keet, head of the theological seminary at Stellenbosch, expressed his views in a book called "Whither South Africa?"

Die Burger, Capetown's nationalist newspaper, called the book "a frontal attack on apartheid in the light of Christian principles." It said the volume is certain to cause "a great upheaval" in the Church and in political circles.

Keet condemns all forms of apartheid as "an escape from our Christian duty which requires us to live not only with like-thinking people of a like development but also and above all to include the underprivileged, to bear their burdens and to help them attain human dignity."

He charges that the Dutch Reformed Church in South Africa is out of step with all other Christian denominations in its approach to race relations. The theologian chides the Church for attempting to justify its stand on Biblical grounds.

"Let us acknowledge openly," Keet states, "that Holy Writ draws no dividing lines or walls between the races of the world, either in the Old or the

New Testament. According to the Scriptures, everyone is my neighbor, and if this is so I must associate with him."

The theologian does not propose the immediate abolition of segregation. As an interim solution, he suggests a policy of "partial apartheid" provided it is "instituted only as a temporary, not a permanent, measure."

"It would be an idealistic dream to suppose that all discrimination must disappear immediately and make way for full political equality between white and non-white," he writes. "But the door must not be closed by an apartheid policy and attitude which permits no possibility of improvement.

"Among Europeans there must be a change of heart which will welcome non-Europeans as allies in the fight against everything which threatens our Christian civilization. Among non-Europeans the first essential will be exercise of patience and perseverance since they have a long way to go before reaching such a state of maturity that granting of rights to all will not be dangerous."

Discussing the government's proclaimed concept of "political guardianship," Keet says that "there comes a time when the ward reaches maturity and when this time arrives it

should not be a source of concern to the guardian that his ward has progressed so well."

"On the contrary," he states, "he should rejoice, even if he feels he will eventually be outstripped. For Europeans, it should be a matter of pride when non-Europeans progress along the road. It should not fill them with fear and drive them to measures founded on fear."

Keet found strong opposition to his views from the Rev. W. A. Landman, chairman of the race relations bureau of the Dutch Reformed Church. Addressing a crowded meeting at Caledon, near Capetown, Landman said that "South Africa's only hope of solving its racial problem lay in territorial separation."

He contended that if the native "was kept in his own area he could develop to the absolute maximum without being restricted or frustrated."

He predicted that "when applied territorial segregation, the world will no longer poke her nose into our affairs or the moral implications of our racial policy."

In carrying our complete segregation, the Church leader declared, "the Church and our missionary work will have to help overcome hatred and create good will between races."

### BARNES TURNS DOWN HOLY TRINITY

★ The Rev. G. W. Barnes, rector of St. Thomas, Hollywood, Calif., declined on January 30th to accept the rectorship of Holy Trinity, Brooklyn.

The two wardens and four vestrymen who had called him had a meeting the same day but no announcement was forthcoming in time for this issue.

# Protestant Monks in France

## Work for Church Unity

★ A community of French Protestant monks bound by vows of chastity, poverty and obedience has been working for the past twelve years to help bring about "a true catholicity of the Church" in France.

The twenty monks are mostly members of the French Reformed Church. Four of them are pastors. They have pledged themselves to help "end the scandal of Christians who all profess to love their neighbor but who live in separation."

Founded in 1944 by three young Protestant students, the community established itself at Taize, on a hilltop overlooking the rich Burgundy countryside near the ruins of the great medieval abbey of Cluny. The monks took over a dilapidated house together with a ruined village church built by the monks of Cluny.

They support themselves by working as artisans, farm laborers and gardeners. One is a doctor for the surrounding region. Another works in a ceramics pottery which he built himself after serving a regular apprenticeship. Since each of the monks has renounced personal property all their earnings go into a common pool.

Some of the monks have gone to work in factories at Marseilles, where they live in groups of two or three. Their order does not allow them to live alone. Whenever possible they recite prayers in common. An aluminum ring on their left hand is the only outward symbol of their vocation. However, for religious services they wear white hoods.

Retreats are organized at the Taize headquarters for young Protestants who are

urged to share the life of the monks during their stay at the monastery.

Taize is a center of the liturgical revival in the French Protestant Church. The monks there have compiled an "evangelical and ecumenical prayer book." They have even adopted some Greek Orthodox rites. Their hymns and psalms are set to Gregorian and Byzantine chants, to Anglican Church music, and to Bach motets.

A former lawyer is in charge of the community's music. Some of the monks have composed their own music for the services.

### ALUMNI REUNION AT BERKELEY

★ Canon Henry K. Archdall of St. David's, Wales, visiting professor at Berkeley Divinity School, gave the Mary Fitch Page lecture at the alumni reunion on January 26th. His subject was "The Doctrine of Life Eternal."

Bishop Hatch, suffragan of Connecticut, led a conference after luncheon on spiritual pitfalls in the life of a priest. Measures to guard against, he suggested, were professionalism, self-pity, worldliness, doubt.

### DIOCESE OF OHIO CONVENTION

★ The convention of Ohio, meeting January 27th, requested an investigation and, if feasible, the inauguration of a fund for capital purposes with the major emphasis on an expansion of the missionary program in the diocese.

A pledge of \$150,000 to the National Council was voted, about \$4,000 over the quota.

It was also announced that parishes had given \$153,568 to the Builders for Christ, which was about \$50,000 over the quota.

The social relations department was asked to devise ways and means to facilitate the housing problems of minority groups, especially in metropolitan areas.

Something of a record was doubtless established with the presence of sixteen new clergymen.

### APPROACHES TO UNITY

★ Bishop Gibson of Virginia is the chairman of the commission on approaches to unity, which met to organize at Virginia Seminary, January 17-18. The Rev. Charles D. Kean of Washington was re-elected secretary-treasurer. Vice-chairmen are Dean Kelley of Seabury-Western and Bishop Horstick of Eau Claire.

The commission is prepared to resume negotiations with the Methodists, but specific developments depend upon the reception of counter-proposals to informal proposals made by the Episcopal commission last year. Sub-committees of the two bodies are meeting this month, looking to a full joint meeting this spring.

The secretary was also instructed to inform the Presbyterian Church, north, and certain other bodies that it was prepared to enter into negotiations with them on the basis of intercommunion as a way station to full organic unity.

### VIRGINIA NAMES COMMITTEE

★ The committee on nominations for successor to Dean Kloman at the Virginia Seminary are Bishop Robert Gibson, Bishop Warnecke, the Rev. Moultrie Guerry, the Rev. Frederic F. Bush and Dr. Dabney Lancaster.

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# EDITORIALS

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## CONVERSION

IT MIGHT seem as if Paul's conversion, which we have recently been thinking about, was easier than the conversion we wish for ourselves. Paul seems to talk as if all he had to do was to stop resisting the grace of God and then his new life automatically fell into place.

But we know really that Paul's conversion involved a gigantic labor of imagination, intellect, and will: the initial insight of seeing that the way of Jesus was not meant for Jews alone and the lifetime's effort of working that insight out in theory and practice. His conversion was as thorough going as the conversion of coal or uranium into energy.

Today lots of people we know are awfully tired of being lukewarm; they want to see as radical a change in themselves as there was in Paul, but honestly don't know what form it should take. And contemporary enthusiasm strike them as fatally theoretical—hopes that people espouse not because they have deep fundamental faith in them, but for lack of anything better. To take a mixed bag of examples: the ecumenical movement; Anglo-Catholicism; "keeping America strong"; world government. Where can we find a watchword that is as clearly defined as these, but also true and adequate?

Each age has generated the spirituality—the redefinition of the faith which Paul first defined—called for by its own circumstances. Benedict's orderly round of farming, learning and worship kept a spark alive while the barbarians were being civilized. The return of Francis to poverty was a counterbalance to the overall spiritual pride of medieval Christendom. Wesley's revivalism was a necessary antidote to the emotional impoverishment of the industrialized poor.

Of course there was a lot more to each of those men; but all the elements that went into their message were fused under extreme heat and pressure. The best we can do this week is to indicate some of the elements that must go into the new spirituality, hoping that someday someone will come with a welding torch and convert them into a single glowing substance.

In the first place, then, asceticism as the Church has known it is out. We take it to be a simple observable fact, for example, that most celibates today are not adventurous, but people who have a deep need to decline responsibility. In recent centuries, for perhaps the first time, the fullest form of Christianity is the married life, perhaps because it is only within the Church that the natural pattern of family life still strongly persists.

And further, families require a house and money. We have then responsibility for the comeliness and function of the furniture we surround ourselves with. And in a money economy going haywire, we have to make and save our money responsibly; not, for example, where we have no control over its use, in industries where unnatural working conditions prevail, or whose products were better non-existent.

Furthermore we have no right to what we may call an asceticism of the intellect; refusing to raise or answer certain questions, and taking refuge in one or another form of simple belief. One reason there are so many people of betterwill, at least, than ourselves outside the Church looking in, has been the pretense of the Church that no such questions existed.

We are called then in this age to a fuller and more responsible use of our own powers, the culture of the past, and the goods of the world than ever before. But at the same time we are called on to sit lightly to them, "as if possessing them not". And for exactly the same reason: namely, that the judgement of God is very close to our world; and when it falls, all these things which we rightly hold dear will be imperilled. It will be our duty to try and preserve every thing good from the past and present that we can. But we may not be able to, and if we aren't, we have to accept it as the will of God that those things also shall perish.

Something along these lines must be the answer to the double problem of people today in ordering their lives. They've got so many things they don't know what to do, and yet they can't face the possibility of losing any of

them. But it won't be any good to say, "the Christian way of life gives the answer", if people can see our parishes and Christian families oscillating between complacency and anxiety, just like everybody else. The one necessary thing is for the new way to become incarnated in a daily and yearly pattern of life; then we will know just what we need to be converted to, and where we must have the power of the Spirit.

To hit on that pattern of life—really on the single act that will make it abundantly clear to everybody that we mean business, and what sort of business, like Luther's posting of the Ninety-five Theses: this isn't a job for man,

but for God. But you know, we believe that God is quite capable of showing us what to do, if he judges that we are ready for it. And not merely in the sense that "everything that a good man honestly does is inspired by God." That also is true, but some things are more inspired than others. Sometimes a man acts just for the hour; sometimes his action sums up his whole life. And so sometimes through God an action will be done that will stand for centuries as a model for God's people to live by.

We judge that history is big with an action like that, but that first we have to be looking for it and ready to conform ourselves to it.

And we hope we shall be.

## THE RETURN TO ORTHODOXY

By Frederick A. Pottle

Professor of English at Yale

THERE can be no doubt, I think, that we are now witnessing a strong general drift which can be described either as a reaction from liberalism or as a return to orthodoxy. The most vital movement in contemporary theology is that which is styled the neo-orthodox. Both Britain and the United States have swung to the political right, the United States so much so that the imputation of having held even mildly socialistic views in youth can involve a man in serious embarrassment. If I sense correctly the prevailing temper of modern philosophy, it is anti-positivist and anti-pragmatist. The most influential school of modern literary criticism constantly uses the term "heresy" to describe positions differing from its own.

I do approve of the return to historical orthodoxy in religion; indeed, I illustrate it. I approve, that is, of the return to dogma. But I think that dogma is something one needs to be wary about. Like Newman, I distinguish between the true dogma, which is an event, a living truth in history and the human soul, and the formulation of dogma, which shadows that truth forth in the language of a particular time and place. The formulation of dogma was an historical necessity to protect the fullness of Catholic truth from heresies which strove to narrow it, but the formulation of dogma (to continue Newman's terms) was a sorrowful necessity. We should be very re-

luctant to increase the number of formulated dogmas.

I am not entirely clear in my own mind as to the status of formulated Christian dogma. It appears to claim a degree of finality which differentiates it from scientific hypothesis and judicial pronouncement, yet its finality can hardly be that of a pure rationalist construction, such as a proposition in geometry. It is hard to see on what ground this claim to finality can be based except that which the historic Church has always asserted: namely, that it possesses powers that are not possessed by any other human body. Another way of putting it would be to say that the only legitimate kind of dogma is theological dogma. In any case, that is what I wish to assert, if only on practical grounds. I have strong misgivings about the present trend towards religious orthodoxy, because in so many cases it seems to me to be motivated by a wish to find sanctions for dogmatism in areas where dogmatism is inappropriate.

### Science and Religion

THE long debate between science and religion has now taken a turn which I find very exciting. The central problem does not seem to me to have been actually solved, but the method proposed for solving it does appear

Address to the Church Club of New York

to me to be hopeful. It may well be that we are opening a chapter in human thought that will end by revolutionizing our ideas about natural and revealed religion. The theology for this venture I take to have been best stated by St. Paul in his epistle to the Colossians: "For by him (that is, by Christ) were all things created, that are in heaven, and that are in earth, visible and invisible . . . all things were created by him and for him. And he is before all things, and by him all things consist . . . For it pleased the Father that in him should all fullness dwell."

The philosophy of the movement has been stated by various philosophers, theologians, and scientists, most notably, so far as my own knowledge goes, by C. A. Coulson, professor of applied mathematics at the University of Oxford. In what follows I draw heavily on his Chapel Hill lectures, "Science and Christian Belief," though I have made additions and interpretations of my own which he might not approve of.

We have been too much given to considering the findings of science as irrelevant for religion. But if Christianity as proclaimed by St. Paul is true, then all truth is Christian truth. We commonly speak of revealed truth as something distinguished from the truth arrived at by what we call the unaided operations of the human mind. The distinction is real, but the terminology is perhaps unfortunate. It might be better to speak of a special and a general revelation. On the one hand we do appear to have a unique revelation of God in history through the Jewish nation and in Jesus Christ, a revelation mediated by the Church and the Holy Scriptures. This whole divine-historical happening, so far as we know it, is Christian dogma. Its main points have been fixed in our creeds.

But all the rest of truth is revealed, too: revealed not only in the past, as it were dramatically, by the history of a nation and the life of a man, but revealed to all men at all times and in all places when they have asked the right questions, drawn the right conclusions, applied the right hypotheses, used their imaginations well. All arrival at truth is by a species of revelation. The right method to construct a natural theology is not to deduce it from what it has been the custom to call revealed theology; it is rather to attempt to make sense of nature as it presents itself to us in actual experience, and to do it by

processes mainly inductive. Natural science is not anti-religious, or irrelevant to religion; it is a deeply religious and a deeply Christian activity, even when it is undertaken by men who profess themselves to be atheists.

But if science, and art, and history, and philosophy are all religious activities, in what does religion itself consist? Professor Coulson suggests that religion is the total response of man to all his environment; a definition that grows on you as you ponder it. He enforces it by an analogy. Suppose that you have before you an architect's drawings for a proposed room: plans, some showing what the room would look like if seen from overhead; elevations, from one side or one end; sections, in different directions and at different levels. All of these are precise symbolic representations of the room from different fixed points of view. Some of them contain common elements, but no two of them are identical. You cannot get a total picture of the room by superimposing one drawing on another. You can get it from personal experience of three-dimensional spaces, from experience in reading blueprints, and a heave of the imagination.

### Partial Truth

IT IS of the essence of our special approaches to the truth that they shall be partial, that the truth they offer, if taken by itself, shall seem humble and incomplete. It is also of the essence of the inductive approach to truth that its positions shall be tentative: working models, plausible explanations, ready always to make way for better models and explanations that make better sense. The open-minded attitude characteristic of the inductive or experimental method is not wicked; it is the attitude God wants us to take in most things. A general reaction in our age towards rationalism and dogmatism would be a backward step. Liberalism, as an historical movement, has had its day and is rightly being superseded, but it was by no means wrong in everything. Let me make—briefly—a few out of many possible applications.

Practical politics, as Coleridge insisted, works best when it is content to be prudential: to attempt what is expedient, not to aim directly at what is conceived of as ideally right. But if practical politics ought to avoid radical revolutions based upon an application of supposed first principles, so also should it avoid dogmatic defense of the status quo. And

the dogmatic defense of the status quo with the development of its own peculiar kind of Inquisition and its heresy trials, is a much more immediate danger in our time than is radical revolution. I am, I believe, a political conservative of the school of Burke: that is, I believe that the political institutions of a nation are organic, that they have grown out of the peculiar needs of that particular people, and are to be changed with caution. But I know that they have to be changed. The healthiest of trees needs pruning, if only to remove dead wood. We have a generally wrong attitude towards change: it seems as though we must always recommend it on the ground that it will make things better. I suggest that in most cases we make changes, not with any hope of making things better but to keep them as good as they used to be.

I depreciate the present strong swing towards dogmatism in literary theory. Perhaps you think I exaggerate. Let me quote a few sentences from a summarizing article by the editor of an influential collection of modern essays in criticism. "Tradition, no less than religion itself, is formed of a structure of absolutes . . . . Criticism is the positing and criticizing of dogmas . . . . Poets must be selected by some absolute, even if it is only a provisional one . . . The (modern) revolution (in our conception of poetry) . . . has consisted chiefly in a return to the Metaphysicals and hence in a repudiation of their heretical deviators."

Not so long ago an angry young dogmatist stormed into my office and charged me with trying to turn him into a Hamlet-like man, paralyzed in will, incapable of ever making up his mind. He was so angry that he came back the next day to say some things he had forgotten the day before. Literary theory and criticism seem to me another field in which the patient, inductive, fully historical method works best. By "fully historical" I mean that method which regards the present as part of history, though of course for us it is the most significant part.

#### Alumni Demands

I DEPRECATE also very strongly the pressures exerted on college and university teachers to "teach positively." In its crudest form this is a demand that they teach dogmatically the economic, political, moral, aesthetic, and religious views held by the majority

of the alumni. In its milder, and perhaps more insidious, form it asks teachers to avoid balanced arguments and inconclusive investigations, to be "engaged," committed to some doctrine which they shall teach without qualification. I do not carry the doctrine of academic freedom any where near so far as some of my colleagues do. I do not believe that a teacher, no matter what his special competence, has a right to be glib, or flippant, or malicious, or ill informed in dealing with matters outside that competence. Every teacher, besides being competent in the field of his discipline, has, I think, a responsibility for making personally what Professor Coulson calls the total response to all his environment, and for seeing his own discipline always against the background of that total response. But if what I have said earlier is true, he need feel no shame (being always conscious of that background) in presenting his own limited and partial vision of the truth firmly and precisely.

In no other way can he preserve its integrity. It is perhaps to be regretted that man's knowledge of the truth is so fragmented, and that the study of the separate fragments produces such tensions, but nothing will be gained by confusing categories and turning competent scientists or teachers of literature into amateur theologians. They would still not be doing the job for which they are paid if they used the periods of classes in chemistry or English literature mainly for discussions of Original Sin, the Incarnation, and the sacraments. The main business of teachers of chemistry or English literature is to explore mysteries of another sort.

The reason that teachers of college disciplines should not be asked to be dogmatic is that the material they deal with is seldom capable of single dogmatic formulation. Liberalism was right in maintaining that education to a large extent consists in training students to see that most questions do not have one single correct answer, but rather present the questioner with multiple possibilities, and that when we select one possibility in preference to another, as we have to do all the time, we should temper confidence with a certain amount of skepticism.

I shall end with two personal recollections that have come into my mind as I was writing that last paragraph. Some years ago at Yale a woman graduate student was called on the carpet for scribbling in ink comments in the

margins of the pages of a considerable number of books belonging to the university library. The scribblings often took the form of heating debates with the authors of the books. One I remember ran as follows (I bowdlerize out of respect for this company): "Maybe this, maybe that! For cripes sake, can't you make up your mind?"

That certainly avoids the dangers inherent in the Hamlet-like personality, but I cannot think it very grown up. I contrast its temper with that of a Yale dissertation I read lately, a dissertation which attempted to fix the pronunciation of English in New England during the seventeenth century by a study of the rhymes in the verse of the period. In many cases the author had listed several alternative interpretations of the evidence without plumping for any one of them. I cannot tell you how much I admired the skill and judgment with which he had worked out the possibilities and the integrity of mind which had kept him from making choices where there was no real ground for preference.

That, I suggest, was not paralysis of the will, not indecision, not trifling. It was an educated mind at work. And we shall produce fewer such minds in our universities if we allow an increasing respect for religious orthodoxy to sanction a general attitude of dogmatism.

## ***A Blind Man Groping***

**By William B. Spofford, Sr.**

**T**HIS department is supposed to deal with past events. However so much is happening right now that I find myself talking about guys who are in jail and so cut off from social security payments; about Willard Uphaus and the deal he is getting in New Hampshire, which is important to all of us whether we know it or not.

Now there is this Melish business, with a lot of letters commenting on our stories of January 19 and 26. One very good friend, who would certainly call himself a liberal, writes of "that unhappy parish" and thinks Bill Melish should quietly step aside for the sake of peace. Another, just as liberal, writes: "I fear Melish really ought to go for his own sake if not for the sake of the Church, and

more people here seem to agree with me this time than ever before."

I replied to her that I would be glad to be part of a move to persuade the Presiding Bishop to send him to Moscow to head up a Protestant Episcopal Cathedral, in which case I would want to go along as his curate, if I could get a passport and a visa.

Another clergyman says: "You are a good paper, but Brother, how personal conviction can bias reporting via partial data about the Melish Tragedy. Your story of January 26 gives it all a tilt that makes it sound like Gilbert and Sullivan, when really it's Adam and Eve all over again."

The answer is that the story was based on all the data I had, which included letters written by the minority of the vestry; a letter from the Rector-Emeritus, J. Howard Melish; Mr. Melish's letter to Bishop DeWolfe; his sermons of January 8th and the 22nd; court decisions which are revealing documents that we will hear more about; lengthy reports in the New York Tribune and the Times; telephone conversations we had with two people who represented this paper in gathering first hand information.

With this material I would have been justified, I think, in backing Melish more strongly than I did. He has his faults—who hasn't? He talked about them in his sermon on the 8th. But faults or not, I do not see what other action he could have taken. Two wardens and four of a vestry of nine ganged up on him behind closed doors. The people of the parish, from all accounts in the papers, and the reports of our two observers, were and are overwhelmingly with Melish. I do not see how he can run out on them.

I am aware that the reaction of many good Episcopalians is "let's have peace" regardless of any issues involved. And I mean good people, who do not like to see their Church front-paged all over the country in an unholy row. But I still say that if all the facts were known they could not honestly do anything but support the Melishes, father and son.

Reporting this business is not easy. A number of *The Witness* could be filled with documents, letters, court decisions. To present them, without comment, would be what people call "objective reporting", with readers making up their own minds in the light of the material. But to do that, I fear, would bring two types of letters: one, "Lay off, I'm sick of hearing

about that mess"; two, more charges of "biased reporting."

Anyhow, I'll be glad to receive advice on how to handle the thing. Meanwhile I'd like to express the opinion that Holy Trinity, Brooklyn, is not an unhappy parish because it is now, as in the past, dealing with people where they live—in their personal lives, their community lives, their national lives, their international lives.

I know parishes that are as good but I don't know any that are better.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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WE ARE so used to our faith, so familiar with its creeds that we seldom think of them; so used to the great commandment that we seldom are troubled by it; so used to exhorting that we do not like to be exhorted; so used to respect that we do not know what it is to be scorned; so used to tolerance that we can hardly understand persecution.

It might then be well to reflect that the whole faith is astounding. Does the God who made such countless stars care about this little planet? Does the God who let many species perish plan an eternal salvation for man? Did he let his Son die that this salvation might be?

It is so easy to talk of the babe in the manger; of Christ on the Cross; of Christ risen and ascended but what, Mr. Parson, do these things mean? Can you tell the man who would fain believe but who doubts? Can your preaching stir men into action?

## FAMILY SERVICE AGAIN

By Kenneth E. Clarke

*Rector, St. Thomas, Terrace Park, Ohio*

I had entertained the thought of writing to the editor after Dr. Shepherd's first article on The Family Service appeared, but then Dr. Miller expressed very ably what I wanted to say. Now Dr. Shepherd has raised the flag of liturgical fundamentalism once again, and I can no longer restrain myself. It is always

distressing to find yourself in disagreement with one who is considered an authority on his subject, and particularly so when that person is a personal acquaintance. I do appreciate the fact that Dr. Shepherd admitted some of his very definite ideas might be termed prejudices. Certainly his opinion about corporate Communion and the size of a parish seem to me to come in that category. It might be kinder, however, to say they are in the "Ivory-tower category."

According to Dr. Shepherd's standards, the Family Service at St. Thomas might be considered among those hardly recognizable according to our traditional liturgy. We have only one lesson, and we have a procession which incidentally does help the congregation to get started singing. The choir begins singing in the middle of the nave aisle and not at the back. Another gross sin we have committed here is to have a church, even though it has been recently enlarged, which is too small to accommodate our congregation at one service. Those with Sunday School age children come at nine o'clock and others attend the 11 o'clock service which, by the way, is quite prim and proper except for the addition of some unauthorized prayers—horrors! Oddly enough people find a family feeling in this parish, and those who move write back that they often find it missing in other parishes. It could be that this family-feeling is not completely dependent on either a church's size or on having everyone present at the same time on Sunday morning.

Dr. Shepherd says that what disturbs him about Dr. Miller's article are the underlying principles from which his particular suggestions spring. May I say that this is precisely what disturbs me about Dr. Shepherd's remarks. Jesus said once in referring to the Sabbath: "The Sabbath was made for man, not man for the Sabbath, so the Son of man is lord even of the Sabbath." Could it be that there are those who have forgotten he is lord of the Prayer Book also? The Pharisees had what they believed to be an infallible method for achieving salvation. It would almost seem that Dr. Shepherd thinks we have the same kind of automatic and mechanical device in the Prayer Book. Surely salvation does not come by singing catchy hymns or hearing story-book sermonettes, but neither does it come from having the Scriptures read ac-

ording to an inflexible liturgical calendar, and hearing dull sermons preached on a passage which a man feels bound to interpret whether or not he is inspired to do so. For my own part I would far rather have a preacher change the lesson to conform to his inspiration than try to limit his inspiration to the lesson. Naturally, this can be done in such a way as to conform to the general outline of the Christian year.

In my own ministry I have always endeavored to preach on the great themes of the Christian year, but I have often found it necessary to change one of the lessons. To say that such a practice results in cheating the people is both ridiculous and asinine. The poor Presbyterians, Methodists, and all the rest of our brethren have, according to Dr. Shepherd's standards, all been cheating but alas one discovers that the grace of God is somehow at work within them—at least I find this to be true. It is significant that Dr. Shepherd admits that other denominations are more successful in inspiring their people to read the Bible than we are. If we are honest with ourselves, we might well ask whether our presentation of the Bible is as effective as some think.

Our Church is in the midst of a process of rediscovery. We have for one thing rediscovered the importance of Christian education. In conjunction with this there is a renewed emphasis on the Prayer Book and its teachings. Our situation in a way resembles the rediscovery of the law during the reign of King Josiah. What began with great promise ended in great despair, because man attached more importance to the potter's vessel than to the potter himself.

No doubt there are churches where rubrical exactitude best serves the needs of the people. Whether or not these are the churches that need worry about nothing more than making Christians into saints, I cannot say. For my own part, I am still struggling with the problem of making a good many pagans into Christians. It could be that I am in the wrong Church for such a task, but I like to think otherwise.

❖-----❖  
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**THE WITNESS**

**Tunkhannock, Pa.**

# Holy Holy Holy

By Philip H. Steinmetz

*Rector of the Ashfield Parishes*

**H**OLY means separate and given to God. It is fairly easy to pick out certain things and keep them separate, like the books of the Holy Bible, the act of Holy Baptism, the Church building, the service of Holy Communion and so forth. But we are meant to learn that the whole earth is full of God's glory and is holy and that we Christians are a people set apart and holy.

If you stop and think what you expect the life of someone in holy orders to be, you will be thinking of just how your life should be when compared with the lives of those who have not seen and accepted God's love in Christ and given themselves into his hands as they joined his holy Church. For there is nothing superhuman about a clergyman or his family. Yet you quite properly expect them to live by the faith they profess, to be holy.

And when you are holy, even to a small degree, you begin to realize that it is the way life is meant to be. You begin to want to be as God means you to be more of the time. It is this growing in grace upon which we are engaged in church, an increasing discovery and acceptance of holiness.

The expression "Holy, Holy, Holy" indicates that holiness extends as widely as we can imagine. It is pictured in hymns and Scripture as ringing through the arches of heaven. It is known to us as we catch a glimpse of the beauty of holiness and find that we can reflect it in our lives.

"Holy, Holy, Holy is the Lord of Hosts. The whole earth is full of his glory."

❖-----❖  
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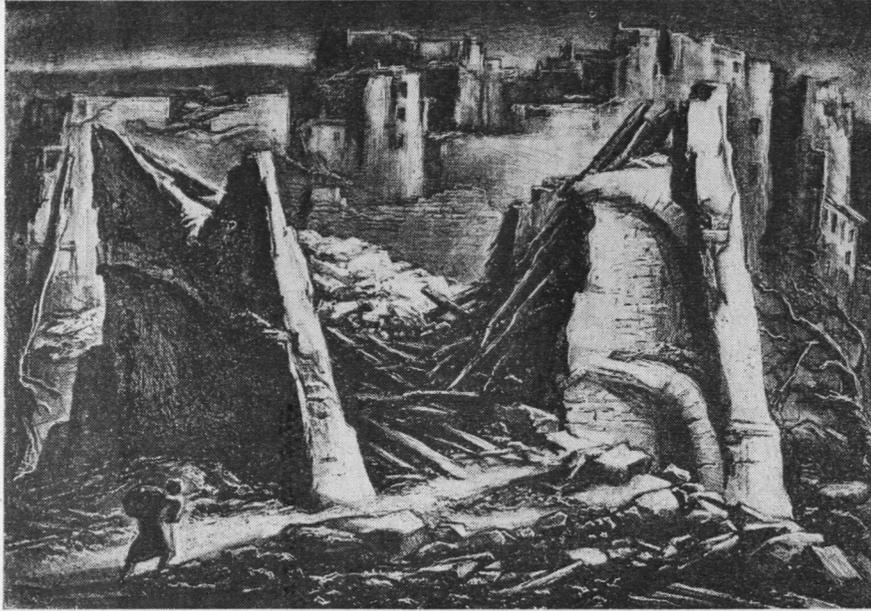
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## WIDE SALES FOR HOWE BOOKS

★ One of the best - known books to be written for the Episcopal Church in recent years is "Man's Need and God's Action" by Reuel L. Howe, which was published by the Seabury Press just a little over two years ago. In that short time, the book has gone through three printings, totaling nearly 25,000 copies and the fourth printing has just come off the press to meet the continuing demand. During 1955 alone, over 12,000 copies were sold.

Warmly received by clergy, laymen, and the press, this best-selling title has become a basic book in the field of Christian education. Because of its wide use in parishes throughout the country, Howe wrote an accompanying study guide, "Man and the Gospel," which

was published with the paper edition of "Man's Need and God's Action" in the spring of 1955. Together they comprise one of the Church's most important group study courses for adults.

The author, Reuel L. Howe, is eminently qualified to write on the correlation of psychological and sociological insights with theological understanding. As professor of pastoral theology, first at the Philadelphia Divinity School and now at the Virginia Seminary, he has acted as counselor to hundreds of laymen while training clergy to minister to the needs of people.

### WOODROW WILSON SERVICE

★ A special memorial service for Woodrow Wilson was held at the Washington Cathedral, February 3rd, the date of his death in 1924. Dean Sayre,

grandson of the ex-President, and the Rev. Graham Lacy, pastor of the Presbyterian church of which Wilson was a member, conducted the service.

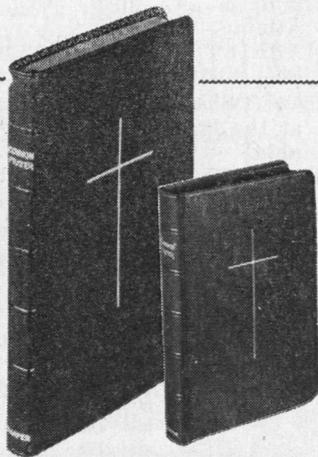
Mrs. Wilson was escorted to the service by members of the centennial commission which is headed by Major General W. Walton Opie.

### FAVOR ORDINATION OF WOMEN

★ The ordination of women is favored by 59 of the 256 presbyteries of the Presbyterian Church, north, including three of the five largest. The proposal has been rejected by fourteen.

### BISHOP BAYNE LECTURES

★ Bishop Bayne of Olympia gave the George Craig Stewart lectures on preaching at Seabury - Western on January 30 - February 2.



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# PEOPLE

## CLERGY CHANGES:

WILLIAM PAUL BARNDTS, formerly rector of St. James, South Bend, Ind., is now rector of Trinity, Ft. Worth, Texas.

ROBERT F. ROYSTER, formerly rector at La Porte, Ind., is now rector of St. James, South Bend, Ind.

E. DUDLEY COLHOUN Jr., rector at Altavista, Va., becomes rector of St. Anne's, Atlanta, Ga., April 10.

JOHN R. STANTON, rector at Rocky Mount, Va., becomes rector of the Messiah, Highland Springs, Va., May 1.

## ORDINATIONS:

JOHN L. BORDLEY was ordained perpetual deacon by Bishop Doll, Dec. 17, at St. John's, Huntingdon, Md., where he is ass't.

CHARLES L. KINSOLVING was

ordained priest by Bishop Block, Dec. 24, at Holy Trinity, Richmond, Cal. He is vicar of churches at El Sobrante and Rodeo, Cal.

JOHN M. GALAGAN was ordained priest by Bishop Block, Dec. 21, at St. Francis, San Jose, Cal. He is vicar of St. Mark's, Santa Clara, Cal.

ROBERT E. SCHRACK was ordained priest by Bishop Tucker, Jan. 7, at Grace Church, Mansfield, Ohio. He is ass't at St. Paul's, East Cleveland.

THEODORE W. BOWERS was ordained priest by Bishop Burroughs, Jan. 8, at Emmanuel, Cleveland, where he is ass't in charge of work in the Hough Area.

ROBERT B. HEDGES was ordained priest by Bishop Smith, Dec. 13, at St. Paul's, Des Moines, Iowa, where he is curate.

JAMES L. POSTEL was ordained priest by Bishop Smith, Dec. 14, at St. Mark's, Maquoketa, Iowa, where he is in charge.

THOMAS S. HULME was ordained priest by Bishop Smith, Dec. 16, at Grace Church, Boone, Iowa, where he is in charge.

GORDON P. ROBERTS was ordained priest by Bishop Smith,

Dec. 21, at Trinity, Carroll, Iowa, where he is in charge.

LESTER L. WESTLING was ordained priest by Bishop Block, Jan. 7, at St. Peter's, Redwood City, Cal., where he is curate.

RALPH A. HARRIS was ordained perpetual deacon by Bishop Bram, Jan. 7, at St. Philip's, Coral Gables, Fla.

## LAY WORKERS:

MARGERY PARKES, formerly director of education at St. Albans, Washington, D. C., is now associate director of the education center, St. Louis, Mo.

## DEATHS:

EARL G. GUTHRIE, retired clergyman of Ohio, died Dec. 22. WALDEN PELL, 75, secretary of the investment trust fund of the diocese of New York, died Jan. 11 at Cedarhurst, Long Island.

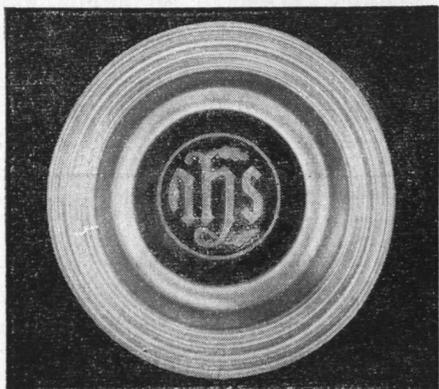
F. GRAY GARTEN, 43, retired rector of St. Stephen's, Bronx, New York City, died Jan. 10 after a long illness.

RICHARD C. TALBOT Jr., 59, associate rector of St. Paul's, Ventura, Cal., died Jan. 7, of a heart attack.

JOHN H. SATTIG, 82, founder and rector of St. Philip's, Brooklyn, N. Y., died Dec. 20, at Atlanta, Ga.

HARRIET REARDEN, 92, deaconess, died Dec. 16, at Redlands, Cal. She served for many years at the Deaconess House, Philadelphia.

EDWARD McCASTLINE, business manager of All Saints, Pasadena, Cal., died suddenly Dec. 8.



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## EPISCOPAL HOSPITAL HEADS MEET

★ Heads of Episcopal hospitals are meeting this week in St. Louis, February 8 - 10. Speakers at the dinner, held at St. Luke's Hospital, are Bishop Lichtenberger and the Rev. Robert L. Long, moderator of the Presbyterian Church, north, and Harry A. Vinyard, moderator of the Presbyterian Church, south.

There is a panel on giving the patient confidence, with chaplains, psychiatrists, doctors and nurses taking part; a workshop on using volunteers, with the Rev. Edward C. Turner of Pueblo, Colo, the moderator, and an address by Dean Percy Rex of Cleveland on the religious use of things.

## URBAN CONFERENCE IN BROOKLYN

★ The diocese of Long Island sponsored a conference on urban work on January 30-31, held at St. Ann's, Brooklyn. Taking part were prominent educators, sociologists, writers, Church and civic leaders.

## AUSTRALIANS ASK BAN ON BOMB

★ Manufacturer and testing of the H-bomb was condemned by the delegates attending the first National Christian Adult Convention, meeting at Melbourne, Australia.

It urged "all people to refuse to support any policy which plans the use of nuclear and germ warfare" and stated further that "war is contrary to the spirit and teachings of Christ."

## INTERRACIAL CAMPAIGN

★ White and Negro Protestant churches in Durham, N. C. are planning simultaneous revivals in churches of all denominations March 11-18. It will be the first such effort in local history.

Sponsored by the Durham Ministers Association and the Durham Ministerial Alliance (Negro) the program will embrace some 125 churches of both races.

The churches will cooperate

in general arrangements but each will be given maximum freedom in preparing for its own revival services.

Interracial committees are to work out details. Promotion plans include the use of automobile bumper stickers, billboards, newspapers, and radio and television ads.



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## ELEANOR ROOSEVELT ON UNITED NATIONS

★ Mrs. Eleanor Roosevelt was the speaker at a meeting of the social relations department of the diocese of New York, held at St. Thomas Church, January 29. She spoke on the humanitarian program of the UN and its subsidiary agencies.

Others on the program were the Rev. Leland Henry, director of the department, and the Rev. John M. Mulligan, rector of All Angels, who is chairman.

## PROTEST CLOSING OF SEMINARY

★ A Roman Catholic daily published in Geneva, Switzerland, criticized the Franco government for closing the Evangelical Theological Seminary in Madrid.

The article, written by the editor, called the action "utterly improper" and said it would embarrass Catholics in various parts of the world who are insisting on their right to maintain their own schools.

No explanation was given

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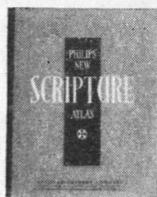
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for the closing of the 70-year old school which is jointly sponsored by the Evangelical Church and the Reformed Episcopal Church.

## THEATER GUILD IN FLORIDA

★ Two religious plays have been scheduled at the first presentations of the new Episcopal Theatre Guild of South Florida. There are 47 members, including Cornelia Otis Skinner, Joseph Cotten, John Payne, Charles Coburn, Boris Karloff, Basil Rathbone, Robert Young and Raymond Massey.

## LOS ANGELES HITS BIGOTRY

★ Delegates to the Los Angeles convention, meeting January 30, unanimously adopted a resolution condemning racial discrimination

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and bigotry, with emphasis on recent events in Mississippi. Plans were approved for a \$265,000 headquarters building and passed a \$615,000 budget, about 30% higher than any previous one.

## VIRGINIA COUNCIL BACKS MINISTERS

★ The Virginia Council of Churches has pledged support to ministers who discuss from their pulpit the decision outlawing segregation in the public schools.

The resolution was passed unanimously by the 100 delegates attending the annual meeting in Richmond.

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9:30, EP 5.

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# BACKFIRE

J. BROOKE MOSLEY

*Bishop of Delaware*

The latest advertisement of the ACU's puzzle contest is printed in the February issue of Rogue Magazine, set next to vividly illustrated articles on such subjects as how to avoid being charged with rape, and how to become a strip-tease artist.

This must certainly be a publication that the ACU officers and directors would not have in their homes and offices or encourage their families to read. But in my worst moments ever since last summer when I first saw these vulgar settings in lewd magazines for their pitiful ads, I have been tempted to enter lifetime subscriptions to these obscene publications for every ACU officer and member of its Board. (In some cases, of course, I would be prevented from doing so because certain of the issues have been banned from the U. S. mails.)

In better moments, however, I am kept from this fiendish and demoniacally inspired plan by the realization that these good people must certainly be acting in naive innocence. I cannot bring myself to believe that they have seen their church advertisements in these vulgar publications and yet still approve of such church advertising.

I hope their eyes are opened soon. Interested people are sending copies of this trashy stuff through the

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mail to me to register their complaints and it is getting more difficult every day for us to explain to the postman that we really prefer bland church periodicals.

GIRALDA FORBES

*Churchwoman of Boston*

I want to thank *The Witness*, for being such a true witness for the cause of Christ. After reading the editorial on the call for repentance in the issue of Jan. 19th, I felt very proud to become a subscriber to a paper so fearless and ready to condemn what is contrary to God's law. I have long been a reader of *The Witness*, and it has been a help and an inspiration to me more than I can say.

With regard to the sins and crimes committed in war, which we are apt to cover up in ourselves, and point out scathingly in others, I remember once being told, when I was thoughtlessly condemning someone—to notice, that when we point the finger at another accusingly, we find three fingers pointing to ourselves; and that God made the hand this way, to teach us humility.

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I wish that the call for repentance had come first from one of our own clergy, but now that it has come, let us heed it. Fear for our own safety, if nothing else, should bring us to our knees, because when the great war breaks, the law of measure for measure will work in our case, just as impartially as it works for or against other nations who break the Golden Rule.

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Contributors: Theodore O. Wedel, Chad Walsh, Kathleen Bliss, D. R. Davies, W. H. Auden, W. G. Peck, Howard A. Johnson, John H. Hollowell, Antonio D. Marquez, Donald Slesinger, William G. Pollard, Joseph Wittkofski, Samuel J. Wylie, Owen C. Thomas, Emami Sambayya, William A. Spurrier III, Eduard Heinmann, Michael Allen, Enrico C. S. Molnar, Hoxie Neale Fairchild, William H. Baar, Michael Budzanoski and James A. Pike.

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