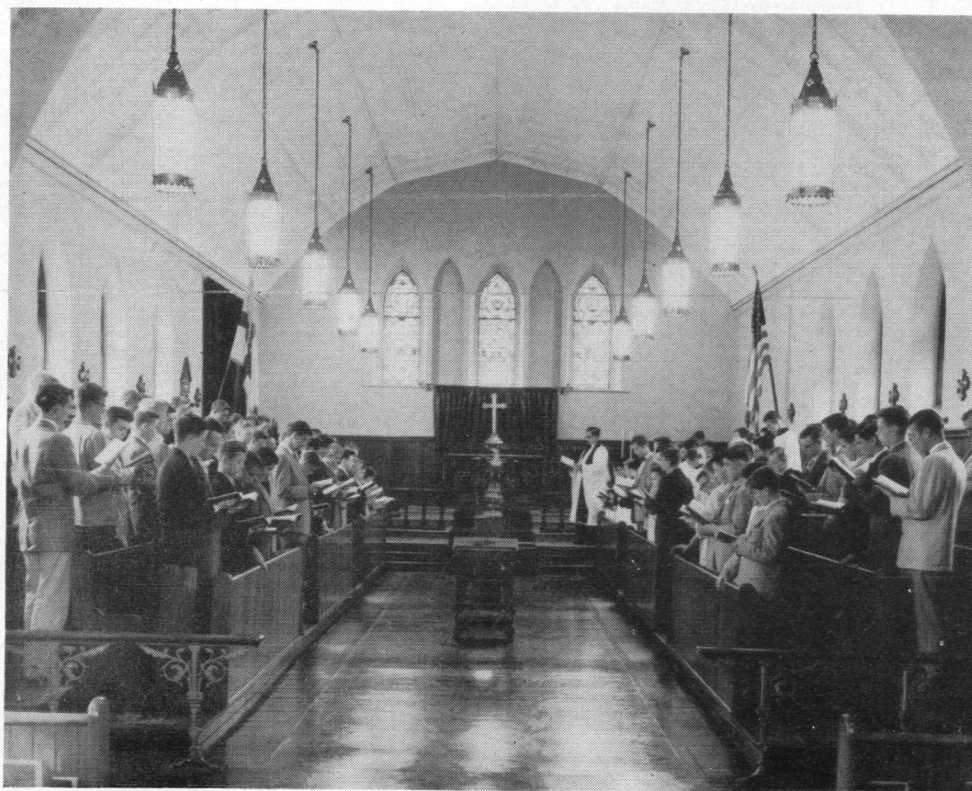


# The **WITNESS**

SEPTEMBER 6, 1956

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DeVEAUX SCHOOL

CHAPEL is the center of life at the boys school of the Diocese of Western New York as it is at all the Episcopal Schools for girls and boys

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**PSYCHIATRY - ENEMY OF RELIGION?**

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## SERVICES In Leading Churches

**THE CATHEDRAL CHURCH  
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112th St. and Amsterdam  
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Morning Prayer, Holy Communion  
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mon, 4.  
Weekdays: Morning Prayer 7:45; Holy  
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Evensong, 5.

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a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days; Holy Com-  
munion, 12. Wednesdays: Healing Serv-  
ice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

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School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 5.

**WASHINGTON CATHEDRAL**  
MOUNT SAINT ALBAN  
The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr.,  
Dean  
Sunday 8, 9:30, Holy Communion; 11,  
ser. (generally with MP. Lit or proces-  
sion) (1, S. HC); 4, Ev. Weekdays:  
HC, 7:30; Int., 12; Ev., 4. Open daily,  
7 to 6.

**ST. PAUL'S**  
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The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
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Holy Days: 11; Fri. 7.

**ST. JAMES'**  
117 N. Lafayette  
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Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Com-  
munion, 7.

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TRINITY**  
PARIS, FRANCE  
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Boulevard Raspail  
Student and Artists Center  
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The Very Rev. Sturgis Lee Ridda, Dean  
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## SERVICES In Leading Churches

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11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Com-  
munion; 9:30, Church School; 11 a.m.,  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed., 11;  
Thurs., 9; Wed., Noonday Service, 12:15.

**CHRIST CHURCH**  
CAMBRIDGE, MASS.  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

**ST. JOHN'S CATHEDRAL**  
DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
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day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

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9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8, ex. Wed. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

**TRINITY CHURCH**  
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Rev. G. Irvine Hiller, S.T.D., Rector  
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**TRINITY CHURCH**  
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Rev. Richard C. Wyatt, Assistant  
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12 N, HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

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The Rev. W. W. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
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p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

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7:00 p.m.

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J. D. Furlong  
Sun., 8, 9:30, 11; Mon., Fri., Sat.,  
H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,  
prayers, sermon 12:05; Wed., H.C. 9  
a.m., 11 a.m., Healing Service 12:05.

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**Story of the Week**

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**Episcopal Church Delegation  
Interviews Nehru****CHRISTIAN MISSIONS HAVE PLACE IN INDIA  
AS LONG AS HE IS IN POWER**

**By Bishop Lichtenberger**  
*Member of the General Convention*  
*Delegation Presently in India*

When we arrived at the airport in Beirut on August 14, an American representative of the airline told us we had come to Lebanon at an exciting time since the 16th was the day for a general strike and demonstration throughout the Arab world. Since we were due to go on to Karachi on that day we thought South India might have to wait for us for awhile. Then when we were met in Beirut by the Rev. and Mrs. Pitt Wiland they advised us to stay close to our hotel on the day of the demonstration.

However there was no disturbance as far as we could tell. Police were plentiful and ready, but after a parade and some speeches the city took on the air of a holiday. The demonstrations were scheduled to coincide with the opening of the London conference on the Suez Canal. There was little hostility shown toward Westerners, but even in Lebanon it seemed evident that the Arab world will stand together.

**Meet Nehru**

In Delhi, where we arrived on the 17th, we have had

interviews with the Prime Minister and with Rajkumari Amrit Kaur, the minister of health. When we asked Mr. Nehru, "What contribution can Christianity make in the life of India" he replied that such a question could hardly be answered by a non-Christian. However he went on to remind us that Christianity had come to India in the first century. He does not agree with those Indians who denounce Christianity as a West-

ern religion. At the same time he made it quite clear that Christian missionaries who come to India in no way be agents of the West or propagandists of Western culture.

**Minister of Health**

Rajkumari, who talked with us over a cup of tea in her home for almost an hour, spoke of this at some length. She is a Christian and the only woman in the Cabinet. She expressed the hope that the Churches of the West would let Indians do the work of evangelizing India, but continue to support and strengthen the missionary enterprise in that country.

"Christianity", she said, "must commend itself through the lives of Christian people", and she added, "the Churches of the West must allow Indian Christians to control and direct the work of the Church."

She said Mr. Nehru recognizes that Christianity is an ancient religion in India and has a contribution to make to the life of the nation. The anti-missionary campaign is fermented by the communal parties for political purposes. These are the extreme Hindu nationalists who want an orthodox Hindu state. The Communists, naturally, join with them in their effort to rid India of missionaries.

As long as Nehru is Prime Minister, Christian missions will continue. Also, as long as he is in power, the Com-



BISHOP LICHTENBERGER



munists can only be an opposition party. From here it appears to me more evident than ever that Mr. Nehru is

a great champion of democracy and one of the best friends America has in the Eastern world.

## Seabury Press Celebrates Fifth Anniversary

★ The Seabury Press is celebrating its fifth anniversary this fall as the official publishing house of the Church. The doors opened for business on January 1, 1952, but the Press has actually been in existence since September 1, 1951, when the manager, Leon McCauley, began his work. Since that time, the staff has grown from one to fifty-five—spreading out from its original two rooms in Tucker House, Greenwich, Conn., to occupy quarters in parts of two buildings.

Within the first few months, many new faces joined the Press, and of these five are with it today: Connie Hafker, accounting; Lucy M. Holmes, promotion; Tony Mammone, shipping; Ethel Gluck, sales; and, of course, Mr. McCauley. These people, all filling important jobs, bring to the Press a diversity of interests and backgrounds both in and out of publishing. Although a number of other employees have been with the house for close to five years, the original quintet is still here as the Press enters its sixth year.

No concerns can operate, even in its earliest stages, without a business office. This was ably represented at Seabury by Connie Hafker who started as the billing department, soon became head bookkeeper, and was recently promoted to the position of assistant to the controller. Mrs. Hafker, a resident of Greenwich, was previously em-

ployed by large business firms. She has taught Sunday school, and is at present actively engaged in church work.

One of the most essential roles in any new business is that of the promotion and advertising manager—the position occupied by Lucy Holmes. It is her responsibility to make the existence of the Seabury Press known to the Church and to the bookstores throughout the country. Since the Press was established to serve the Church, one of the first jobs was to acquaint both clergy and laity with its existence and with the many services it offers in addition to the publication of books.

This has been a continuing and ever increasing project, as new publications and new activities have been forthcoming every year, which encompasses news stories, catalogs, book jackets, display ad-



LUCY HOLMES



LEON MCCAULEY

vertising, and, for several years, it also included the direct mail operations of the Seabury Bookstores. Miss Holmes is well able to handle this triple job of writer, artist, and production "man." A graduate of Brown University, she came from Macmillan where she had been engaged in the advertising and editing of specialized non-fiction books, and before that she handled the production of jackets and illustrations for Little, Brown and Company.

Five years ago, the Seabury shipping room occupied only a small corner of the Tucker House basement; the total stock numbered three books and several pamphlets; and Tony Mammone the Press third employee, filled orders from mimeographed slips in lonely splendor. From this small beginning, the shipping room has grown until it now takes up most of the basement, while Mr. Mammone and a crew of four, stock and ship over a thousand different items to a growing customer list.

Mr. Mammone is best known as independent golf champion of Fairfield County and the holder of twenty trophies.



He played his first game of golf at the age of nine; became an assistant pro at fourteen; and, for variety, he took part in exhibitions of trick golf in which his face or fingers served as the tee. Later, he was for four years companion, caddy, and chauffeur to Babe Ruth.

During the first month of Seabury's existence, Mr. McCauley worked alone, but he was soon joined by Ethel Gluck who acted as his secretary and "girl Friday," and otherwise coped with the million and one duties now performed by fifty people. Soon after the Press was organized for business, Mrs. Gluck became secretary to the sales manager—a position she has occupied ever since, handling correspondence with the bookstores and salesmen and keeping them abreast of more than 250 titles now listed in the Seabury catalog. Mrs. Gluck came to the Press from a airplane manufacturing corporation; during the war she worked for the National Youth Administration. She lives in Greenwich with her daughter, and is an active member of the Greenwich Choral Society.

Directing the work of his basic staff, formulating plans, and setting up systems was Leon McCauley who acted, as he does today, in the triple capacity of publisher, manager, and editor-in-chief. He was called to head up the new venture from Oxford University Press where he was in charge of the Bible and religious books departments.

Previously, Mr. McCauley was business manager and columnist for The Living Church, an editor for the Morehouse Gorham Company, and assistant sales manager at Thomas Nelson and Sons—positions which gave him the necessary inside knowledge of

publishing from all angles.

When he isn't plowing through new manuscripts, conferring with the staff, or racing off to a meeting out of

town, his attention is also claimed by four little McCauleys at home, by short story writing, or by boat building.

## German Churchmen Demand Reunion Of Country

★ More than half a million persons at the closing rally of the 1956 German Evangelical Church Day (DEKT) Congress applauded demands for German reunification. Included in the throng were 25,000 East Germans.

Reinold von Thadden-Trieglaff, founder and president of DEKT, told those massed around a 120-ft. steel cross that the movement is a prime example of "genuine all-German and ecumenical community." He said that panel discussions held during the conference had proved "how much Germans suffer under the country's division."

The Protestant Congress was founded in 1949 to inspire in laymen a livelier faith and more consistent application of Christian principles in daily life. It has developed into what is perhaps the most important expression of German unity.

The president warned that too much reliance should not be placed upon DEKT's ability to "master the political difficulties others have so far failed to overcome." He emphasized, however, that "what we can do is witness for God in whose hands lies the past, the present and the future."

"Christian values are not measured by how much time one spends in church," von Thadden-Trieglaff said, "but how much one witnesses Christian principles in his everyday life."

He also asserted that the religious question is "the present era's decisive theme" and that the world's future depends upon how it is solved.

Despite the fact that major emphasis during the five-day congress was on questions related to German reunification, the official DEKT declaration—read by Secretary General Hermann Walz—stressed that "the misfortune of Germany's division must not blind us to other people's distress."

"Hunger threatens the very existence of half a billion people over the world," it said. "We are called to share with them what God has given us. Their want must not be left to become an object in the struggle for political power."

Immediately following reading of the declaration, several hundred deaconesses circulated through the huge crowd collecting offerings for the world's hungry and needy peoples.

Participants in the closing ceremony stood in a semi-circle a quarter-mile deep around the high cross. The words of the speakers were carried to them over some 100 amplifiers.

A highlight of the ceremony was a "question-and-answer" dialogue broadcast over the amplifiers, which sought to summarize conclusions reached in a series of workshops held during the congress, each of which was attended by from 10,000 to 15,000 persons.

Workshops were keyed to the congress' theme of "Be Ye Reconciled With God" and explored it from the viewpoint of church, family, community, vocation and social welfare.

One of the greatest ovations given at the congress followed the reading of a resolution adopted by the Central Committee of the World Council of Churches at its recent meeting near Budapest, Hungary. The resolution — read here by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany—called for "freedom of information, of travel, and of elections."

Virtually the entire proceedings of the closing day were carried over all West German and West Berlin radio and TV stations and, as a result, were heard by unnumbered thousands of East Germans.

A feature of the closing day—which began with overflow Sunday morning services in all Frankfurt churches at which leading German and foreign churchmen preached the sermons—was a women's rally attended by some 30,000. A collection taken up at the rally was scheduled to be turned over to Queen Frederika of Greece for the aid of distressed Christians in her country.

On the evening preceding the closing rally, a "Meet Your Brother" evening, traditional at DEKT gatherings, was staged. Placards and posters designating common home districts and friends—separated since Germany's postwar division—to find one another for a reunion.

Throughout the congress, DEKT-sponsored cultural events—such as films, exhibits, concerts and theatre performances—added luster to the city's life.

## TRUCE EFFECTED BY CLERGYMEN

★ Clergymen played a leading role in bringing about a truce in the rivalry between Lower East Side juvenile gangs in New York that earlier had erupted into violence with two youths being shot down.

The role of the clergymen was disclosed following a mediation meeting between leaders of the Sportsmen and the Enchanters, allied gangs, and the Dragons, their rivals.

The meeting was held in the parish house of Trinity Episcopal Church with the Rev. C. Kilmer Myers of St. Augustine's chapel and the Rev. William A. Wendt of St. Christopher's chapel being two of the mediation board's eight-man panel.

The two chapels comprise the Lower East Side Mission of Trinity Church, and it was to Mr. Wendt that the 18-year-old boy who did the shooting—and is now awaiting trial—surrendered himself.

Peter M. Brown, a former assistant U. S. attorney and one time assistant counsel to the New York City crime commission, was invited to act as chairman of the mediation group by the New York City youth board and the Lower East Side neighborhood association.

Other board members in addition to the two clergymen were James E. McCarthy, deputy director of the youth board; Hugh Johnson and Harrison Lightfoot, field workers for the board; Tony Medina, a neighborhood grocer, and Sandy Jones, social worker at St. Augustine's chapel.

Following arrangement of the truce, Mr. McCarthy paid tribute to the work of the two Episcopal chapels where Puer-

to Ricans and other Spanish-speaking people make up an increasing percentage of the population. Both chapels now have regular Spanish-language services.

One of the principal points of the arranged truce provided for the establishment of a grievance committee made up of one youth from each of the three gangs and specified that differences the committee could not resolve would be referred to the clergymen.

## CHURCH CONSTRUCTION AT ALL-TIME HIGH

★ Church construction totalled \$66,000,000 in July, matching the all-time record for that month, the departments of commerce and labor reported.

The July figure was \$4,000,000 higher than that for June and \$10,000,000 above May. It brought religious construction for the first seven months of this year to \$403,000,000—breaking the record of \$401,000,000 established in 1955.

Building by non-public schools and colleges reached \$48,000,000 last month, a gain of \$7,000,000 over July, 1955. This made the total for the first seven months \$296,000,000—a 10 per cent gain over last year's record.

Construction by private hospitals and institutions, most of which are church-related, increased to \$26,000,000, but this was \$5,000,000 less than a year ago.

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# EDITORIALS

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## Dog-Day Miscellany

THIS is the silly season of the year, featuring pennant races, ragweed, ephedrine, children's swimming meets, Gov. Clement of Tennessee, non-renewal of leases, the Republican Convention, the christening of lady hurricanes, back-to-college haberdashery, a shortage of motels, a surplus of soggy handkerchiefs, and this year as a special attraction, Colonel Abdel Gamal Nasser.

We have been suffering from almost the entire list; and while we are prepared to rejoice in our infirmities, even our soggy handkerchiefs included, we are not prepared this week to turn out anything more than a series of notes on items that have been piling up in our in-basket all summer. If there turns out to be a connection, it is only because, as a philosopher's charming wife summarized his thought, everything is connected with everything else.

Atomic Energy Commissioner Lewis L. Strauss announced with pride the development of a "humanitarian" atomic bomb, which would produce the maximum destruction where it was intended, or rather where it had been dropped, with a minimum of radioactive fall-out elsewhere. Other authorities, however, questioned whether this was really so; but pointed out, that if it really was, one of the chief deterrents against the use of atomic bombs had been removed.

A committee of the National Academy of Sciences reported that people on the average should not receive more than fifteen roentgens of radioactivity such as would affect the reproductive cells up to age thirty, by when over half their children will have been born. The total natural radiation, from cosmic rays, etc., for thirty years comes to about five roentgens. Radiation from weapons-testing, if continued at present levels for thirty years, would probably fall well below the natural level; but tends to be cumulative; and to concentrate itself in fishes and on the soil. In-

discriminate use of X-rays should be discouraged.

"We may find it desirable or even obligatory that we 'spend' (i. e. use up some of our permissible exposure to radiation) a certain amount on atomic power plants".

"Every effort should be made to assign to tasks involving higher radiation exposures individuals who, for age or other reasons, are unlikely thereafter to have additional offspring".

We have heard nothing more about the interesting suggestion of the last quotation, that our Brave New World should have a professional class of those who have "made themselves eunuchs" for the sake of the Kingdom of Atom. Neither Mr. Stevenson nor the Atomic Energy Commission has said anything more about stopping weapon-testing; presumably until the fallout works up towards the proposed limit of ten roentgens. We saw a small boy counting the bones in his feet on a shoe-store X-ray machine, and told him he'd get quite enough of that stuff without going out hunting for it; he went on looking.

A more encouraging note was the reminder that the USA is using up 8% of her proved petroleum resources per year; and that even in Kuwait 1% is being used up per year, and thanks to Colonel Nasser, is much harder to get at. The unknown resources may be much greater; still, it seems unlikely that a small atomic-powered plane can be designed before oil runs out, because of the difficulty of shielding against radiation. The air corps may have to start economizing; or get pilots "who, for age or other reasons, are unlikely thereafter to have additional offspring".

## THE CONVENTIONS

BOTH Gov. Clement and Gov. Langlie of Washington thought it would be nice if Almighty God led their respective parties. The Republican however raised some doubt whether the American people were worthy of the "peace and prosperity" that had been vouchsafed them. A less sanguine political



observer, the Roman historian Tacitus, observed "non esse curae deis securitatem nostram, sed ultionem": (Hist. I.3) the gods are not anxious about our security, but about the punishment of offenses.

## HAYFEVER

**H**AYFEVER is caused almost entirely by the pollen of ragweed, an air-fertilized member of the Composite family. An awful lot of its pollen gets wasted in people's throats, but it doesn't seem to mind. It is not native to these shores, but introduced from Europe. People in Europe do not get hayfever, because the ground is so intensively cultivated that weeds do not get out of hand. There were Indians but no roadside weeds in America when the white men came, because there were forests but no roadsides. Therefore the roadside weeds of Europe, stowed away in the ballast, met with no competition. Today we have comparatively few forests and Indians, but gobs of ragweed.

## INSURANCE

**W**E INVITED an insurance man around the other day to talk about fire and storm insurance. He thought it would be nice if we took out insurance against somebody's stealing our silver or the beaver collar on our 1949 topcoat; insurance to pay for living in a hotel if our house burnt down, or in case somebody stole our savings bonds out of our wife's pocketbook; insurance against leaking pipes and bursting boilers, and as triumphal coda, insurance in case an insurance salesman fell down our front steps and sued us! Just then Death looked in the door, and we thought of asking the salesman if he could insure us against Death; but then he started talking about something called Ordinary Life. So we never bought anything from him at all, and now we see the sky turning green, our sinuses are kicking up, and there is thunder in the West.

## CIGARETTES

**W**E learn from today's Times that cancer may well be caused by a large number of food dyes, thickeners, sweeteners, and preservatives; by irradiated foods, and by the paraffin they put inside those cardboard boxes that milk comes in. Almost everybody but

the doctors hired by the cigarette industry seem to be of the opinion that tobacco smoke is connected in some way with cancer of the lungs; but nobody seems to be giving up cigarettes, and the young men and women in the cigarette ads are even younger and more dazzling than they used to be.

## WISE POET

**I**T SEEMS a very long time until we can expect the first frost and the return of the children to school: How long, O Lord, how long? But at the same time, curiously, the usual duties of the fall are already at our throats, even in the midst of the lawnmowers and picnics, the barometers and the soggy handkerchiefs.

That is the way it always seems to be with time: and no doubt we would do well at all times and in all places to pay attention to the words of the ancient poet, and "take care among ourselves lest our hearts be weighted down with entertainment and drinking and concern for our security, and that day come suddenly upon us as a snare; for it will come on all those who sit on the face of the whole earth".

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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Ethel had come in to take Mrs. Nicholl to the outdoor movies and while she was waiting she said to me,

"I think Mr. Waite is such a nice man."

"He goes to the hospital so much. I saw him there and I asked him if he would go in and see old Mrs. Hawes and he did and he talked a bit and then said a prayer."

"He's very good about calling on the sick. When I was in the hospital he came every day."

"Mrs. Hawes was so pleased. She brightened right up. She said, 'He helped me.'"

"I'm sure he would."

"But he has to resign. Mrs. Haffley said they didn't know what they'd do."

"Yes, he'll be seventy-two this year so under the new rule he must resign. He could work a year somewhere else but where else could he work? His home is here and his heart is in this parish."

"Everyone likes him," said Ethel.

"I know. And the parish can't afford to pay a young man. It's a small parish and I don't know what they'll do."

"Couldn't the bishop do something?"

"He might, if he can get round the canon. He couldn't fly in the face of it."

"I think Mr. Waite is so nice," said Ethel.

## PSYCHIATRY -- ENEMY OF RELIGION?

By George Christian Anderson

*Associate Chaplain, St. Luke's Hospital*

*New York City*

**M**UST psychiatry conflict with religion? Despite the rapid growth of psychiatry, many clergymen are still fearful of this new science of emotional behavior. Is psychiatry a threat to the traditional teachings of Christianity, undermining theology? Psychiatrists are often accused of encouraging "free expression" and flouting the moral rules of our society. What are the facts?

To begin with, we must differentiate between psychiatrists as individuals and psychiatry as a science. Obviously, psychiatry as a science cannot be blamed for the judgments and attitudes of certain psychiatrists, any more than the Christian Church can be measured by the attitudes and behavior of certain clergymen. Unworthy representatives of both disciplines are inevitable. Psychiatrists who strive to assist man toward emotional maturity without reference to the environment in which man is expected to live (this environment includes the moral demands of the culture) are ignoring important opportunities for developing mental health. Clergymen who exploit congregations in order to satisfy their own emotional needs are ill equipped to promote mental health among those in the Church whom they are supposed to serve.

A careful examination of the motivations and objectives of psychiatry and the Christian religion reveal marked similarities. While it is true that valid differences exist, there is a much closer area of agreement than many realize. The Christian religion inherently parallels many current psychiatric concepts.

### Christianity

**T**HE essence of the Christian religion is found in the attitudes and teachings of Jesus. His teachings reveal one clear aim—man is to live with his neighbors in the spirit of love. Man should love his fellow because God wills it. The good life together is based

on recognition of the existence of a common Creator Father; thus man's highest loyalties and aspirations are to be aimed at something higher than himself. Jesus set the goals and hoped that man would strive to reach them. However, he also knew man's limitations. He knew that it was inevitable that man would occasionally fail to meet the high standards he established.

Jesus' realistic comprehension of human frailty enabled him to forgive, and he preached that we, too, should forgive. He asserted that God loves man even when man sins. Man is to forgive his neighbor just as God forgives man. Jesus made the goals of living high, but refused to threaten man with rejection if he failed in his journey toward goodness. In dealing with those with whom he lived, Jesus never conceived of judgment as legalistic, but he reserved the right to measure the actions of sinners by a spirit of love and understanding. No limit was placed on love of man. Jesus' acceptance of every one was unrestricted. Although insisting on high spiritual goals, he knew how far short human strivings could be. His life was spent in serving—not judging; he asserted that God alone has that high privilege of judging.

To Jesus, spiritual and moral growth was a requisite for salvation. He knew the need for deep self-examination. Freedom from fear, the strengthening of our inner powers and talents, and our importance as individual persons was regularly stressed. It is clear that one of the objectives of Jesus was to stimulate our growth through mature interpersonal relations. This was to be accomplished by particular reference and loyalty to a purpose higher than our own. Such were the aims of Jesus.

### Psychiatry

**N**OW let us compare these aims with the aims of modern psychiatry. Psychiatry

deals with mature interpersonal relations, with full recognition of the environment in which man is living. Psychiatry, like religion, concerns processes that involve people. One of its purposes is good human relationships. Psychiatry at times rejects the theological language of religion, but many basic spiritual principles are often employed in psychotherapy. Psychiatry aims, as does religion, to guide one toward mature growth. The development of mature personality is absolutely necessary for spiritual growth. This growth toward maturity involves the releasing of inner resources and talents. The releasing of our inner resources gives us a new understanding of ourselves. Through realism, psychotherapy seeks to develop integrity, and sincerity, thus destroying the false front or sham in personality behavior. Psychotherapy attempts to produce a fresh attitude in human relationships, and by exposing the superficiality of our behavior, releases units of creative energy. Our unconscious attitudes are exposed and a sense of relief follows years of tension.

Psychotherapy helps man to understand why he makes certain decisions—the real reasons behind them. Thus, psychotherapy assists us in expanding and guiding our will, fulfilling the hopes of Christians that the free will given to man by God may be used wisely and maturely. Through psychiatric insights, man is brought to a real understanding of his deeper self.

The fundamental character of the unconscious is one of the most important concepts in psychiatry. By revealing hidden drives in the unconscious and dissecting the psyche, psychiatry enables us to be aware of those forces that enter into our decisions for good or evil. Man's character has been compared to an iceberg, seven-eighths of which is under water and unseen. The hidden area in our personality is largely unconscious. Our intellect and our will are not at their best as long as unconscious conflicts, many of which are instinctual, are likely to produce pathological states. Our unconscious conflicts—unknown struggles involving love, hate, sex, anxiety, guilt—must be revealed and oftentimes weakened before these conflicts can release their pathological inhibiting hold over our will power and intellect.

This knowledge is essential if we are to achieve the goals Jesus established. Chris-

tianity teaches that we are a combination of forces we must learn how to control. It is imperative that we know something about our unconscious.

### Doctrine of Sin

THE Church has always known of the complexity of the soul; its doctrine of sin implies the existence of uncontrolled inner drives. Psychiatry serves as an ally of Christianity in attempting to show us the nature of our instinctual unconscious and the strength of the impulses that come from it. We must become aware of the drives we must control and of the amount of energy we have for the task. To know that man sins because of something of which Adam was guilty in the Garden of Eden may be a helpful theological explanation for the existence of human sin, but it is equally important that man know how sin expresses itself in man, so that he may handle maturely his drive toward possible sinfulness.

When the origins of our inner drives are revealed to us, we are better able to grow emotionally. Self-revelation has always been the requisite for spiritual growth, whether or not we call the experience psychiatric. This truth is as old as the ages. But to-day psychiatry has something distinctive to offer in this quest for self-revelation, because of special techniques. Psychiatry can enrich and further the growth objectives of religious groups. Man cannot fight his sinful drives in the dark; he needs the clear light of understanding in order to meet the challenges that result from his unconscious. Freud's hope for man was the enlarging of his capacity to acquire knowledge and understanding. A knowledge of the contents of one's unconscious helps to reveal frustrating or creative potentials. This is good psychotherapy. It is also good religion.

There are other areas of human behavior in which the aims of psychiatry parallel those of Christianity. For instance, the principle of self-acceptance—the principle that encourages man to love himself regardless of his personality traits—is consistent with the teaching of Jesus, "Thou shalt love thy neighbor as thyself." This implies that love of one's self should not be less than love of one's neighbor. This is not to condone all types of behavior, but growth toward higher quality of living is possible only within the framework of realistic self-acceptance. We must know ourselves as we are, to love ourselves even as God loves us,



and if our love for ourselves is great enough, we will want to grow emotionally and spiritually.

The importance of love and the elimination of hate—essential psychiatric concepts—parallel Christian teachings of forgiveness and inner serenity. The psychiatric principles of growth and creativity, of social adjustment, of the worth of each individual, of ego control, are also common religious goals. The attainment of satisfactions, freedom from anxiety and fear, and the feeling of security are objectives of both groups. In brief, the aim of psychotherapy is to bring about mature emotional growth through mature interpersonal relations. Jesus had the same goal.

### Adjustments

**N**O DOUBT, the main concern of those who fear the influence of psychiatry on our day is that man will be encouraged to live his own life without any reference to his environment or to a relationship with a power higher than himself. But such fears are not always well founded. The objective of psychiatry is to enable us to live comfortably and maturely in our environment. This is hardly possible without some recognition of the demands, the rules, regulations, and mores, of the society in which we are expected to live. Harmonious living implies adjustment; man must have the skills to adjust himself to his society in order to attain maximum happiness and contentment. Most psychiatrists understand this and attempt to help one acquire the maximum adjustment consistent with one's particular resources.

Despite the fact that emotional illness cannot be judged as morally good or morally bad (just as a kidney or a lung cannot be judged morally good or bad; emotions are part of the functioning of the body) most psychiatrists recognize the need for moral and spiritual values in the integrative process of the whole man, and the important part these values play in the growth of the individual. Without moral values, society becomes chaotic. If a chaotic society were acceptable, there would be no need to strive for the mature growth of the individual. But no one really wishes to live in a disordered society.

In addition, psychiatrists recognize the need of a transforming purpose. To some persons, a belief in God provides this purpose; others have a high allegiance to humanistic

values without reference to a supernatural Creator. While such a belief is not Christian, apparently many find strength in it. Regardless of the nature of the transforming purpose, there is usually a need for an integrating factor, some lofty purpose, a high loyalty. Man needs to strive beyond his present self before he can achieve maturity.

It is on the question of the relationship of man to God that valid differences of opinion occur between certain psychiatrists and clergymen. Traditional religious doctrines may need reexamining and perhaps reinterpretation in the light of medical and psychiatric discoveries. The relationship between the unconscious and the Christian doctrine of free will illustrates how new psychiatric findings shed light on the problem of sin. The cultural moralisms inherited from our forbears may need to be scrutinized as to their appropriateness for our day. A basic morality is essential for any civilized society; but the particular moralisms may not be serving the cause of morality in the way in which they should be serving it. Theological teachings and social moralisms are areas in which valid differences of opinion exist among psychologists, anthropologists, sociologists, and religious leaders. Basic assumptions and philosophical theories of psychiatry and religion need to be explored and discussed.

In the main, the objectives and motivations both of psychiatry and of religion include a place not only for altruism, but also for faith. There are valid differences of opinion about the nature of man, the existence of God, and man's relationship to God. The essential point is that psychiatry does not inevitably exclude God or morality in its attempt to serve mankind.

### Unique Skills

**L**IKE religion, psychiatry brings particular and unique skills and insights to the quest for spiritual growth. Now, because of many years of experience and research, psychiatry has compiled a significant mass of data that have been classified and measured scientifically. Religion can benefit by this. Psychiatry not only deals with moral values and behavior, but skillfully combines physiological and psychological knowledge with scientific testing. This knowledge is shedding new light on those basic components—the

psyche and the soma—that form our personality.

Many of us (this includes some consistent church-goers) have infantile responses and motivations, thus posing a threat to the happiness of ourselves and of other persons. Our relationship to others must be healthy, well balanced, and receptive. This is good mental health. It is also good Christian doctrine. Fearful, retrogressive, hate-ridden

people are often unaware of their unconscious drives and compulsions. A world of cooperation and brotherhood can be achieved only by people who are aware of the nature of their real selves. We must change the inner attitudes of men.

In this quest, religion needs to find allies and not enemies. In psychiatry, religion can discover new strength for the task.

## JOY AND PEACE IN BELIEVING

By Terence J. Finlay

Rector of St. Bartholomew's, New York

DURING the last war it was my privilege to serve as a chaplain in the Canadian navy, and in the course of that service I came in contact with a large number of wonderful men. It is true that their language was sometimes rather picturesque, but it was always expressive. There is one phrase I shall never forget: when a man felt the futility of some specific task to which he had been assigned, he would say that he was "browed off." The comparable expression that came out of the first world war was that a man was "fed up." Both these expressions convey a feeling of hopelessness and pessimism. This feeling is not confined to men in the services, for many civilians pass through this same sort of feeling of futility and frustration: "What is the use of going on?" or "What is the purpose of it all?"

But there are values in life that never change, things we can trust in, that will give color, sparkle, and meaning to life! St. Paul gave us the clue in the closing words of First Corinthians 13, when he said: "Now abideth faith, hope, love, these three; but the greatest of these is love."

I would like you to look with me at the second of these—hope. Here is a message for burdened souls, for no one who reads the New Testament can fail to mark the note of hope, and for that matter, no one who comes in contact with genuine Christians without being conscious of the predominating note of hope. St. Paul has been called the apostle of faith and love, but he just as truly was the apostle of hope. He never actually defined it but his whole life illustrated what he meant when he said: "The God of hope fill you with all joy

and peace in believing, that ye may abound in hope." Let us, then, see if we can discover the reason for this spirit of hope in the Christian religion. We do know something of its results. It was hope that sent the martyr out to do his heroic deeds and to face death unflinchingly; it was hope that sent men and women out into all phases of life, to reveal the depth, the width, and the height of the love of Jesus Christ.

Do you remember the lovely passage in David Copperfield, where Mr. Peggotty bids Ham and Mrs. Gummidge place a lighted candle every night in the window of the boat-house. Emily has run away and he himself is going out through all the world to seek her; but he says, "Every night, as regular as the night comes, the candle must be stood in its old pane of glass that if ever she should see it, it may seem to say, 'Come back, my child, come back.' " What is the Christian Gospel but the candle set by God in the windows of the world, to shine out through the darkness and show men the way back to their Father's home?

### RATIONAL BELIEF

THIS Christian hope is not merely some temperamental thing which we see so frequently in a child, nor is it merely speculative, such as we see in the gambler who stakes everything on a turn of the wheel. Nor is it a desperate hope that clutches at any straw. This hope of ours is founded upon a rational belief in a God whose nature and purpose are revealed by Jesus Christ.

We look out at a world that is filled with uneasiness and suspicion, and we realize that this is not God's plan, but his sorrow. We

study the Scriptures and we find that he has a plan and a purpose for this world—the kind of world he brought into being at creation—and that we, as his creatures, have a part to play in the building of that world. This hope, founded upon a great conviction, is the power that will lift us out of any feeling of frustration and will remove the burdens from our shoulders. You may say that it is an intangible value of which I speak, but remember, “Hope that is seen is not hope, for who hopeth for that which he seeth?” To the Christian the helmet of hope is just as important as the shield of faith. Only to men and women of undying hope, able to kindle courage in the hearts of others, will the forces of evil ever yield. Only hopeful Christians today can win the world for Christ.

Let me add a word of warning here. Two great enemies of hope are despair and cynicism. These will distract our vision, obscure our goal, and bring us to a state of despondency, without any urge or drive to move forward. We need to regain the larger outlook and the longer vision. We are “browed off,” “fed up,” “couldn’t care less,” because we neglect the mountain tops for the valleys. Our souls, like our bodies, need their days of rest, their breath of the mountain air, their glimpses of the great ocean of God’s illimitable plans and purposes. It is not always easy for city dwellers to get away to the mountains or to the ocean, but the Church stands with its doors open, to show people that here is a place apart where we may reach spiritual heights, where the cries of the streets are forgotten and we realize our true destiny. But you must make the effort. You must climb. You must develop in yourself a great hope in the future and for your place in that future.

We must possess hope not only for our own souls but because it is one of the strongest influences that we can exert over other people. How easily we can change the temperature of each other’s hopes and fears with all that they mean of moral power or weakness. I close with another illustration from Dickens. Do you remember his story of *The Haunted Man*? He told us of a man who, because he could not face and conquer his own sad memories, accepted the offer of a ghost to cancel in him the memory of sorrow. But the tragedy was that, wherever he went, he cast a dark shadow over people’s lives, turning happy families into vexed and quarreling ones, because he took

from them the sympathy root out of which our happiness springs.

Wherever we go, our influence is felt upon the lives of others. Cheer or fear, hope or despair—we all carry these with us, and they affect those with whom we come in contact. During the war a French statesman said, “What deserting to the enemy is in a soldier, pessimism is in a civilian.” It is treachery. Surely we do not want to weaken the good news of Christianity because of our pessimism, our lack of hope.

### God of Hope

CERTAINLY there will be times when sorrow will come into our lives, when the clouds will hide the sun. But our good news is that we do not “sorrow as men without hope.” We commit our loved ones into God’s keeping, believing that around and about them are the everlasting arms of his love. This is the final note of the Christian’s triumph; for “Jesus Christ hath abolished death, and hath brought life and immortality to light.” This hope of immortality is the very foundation stone upon which our religion is built. Death is not an end but an entrance into a fuller, finer existence in communion with those who have passed on before. Christianity gives us that hope of everlasting life.

A little girl, whose home lay on the other side of a cemetery, would walk across the cemetery every day on her way home from school. One day an older friend said to her, “Mary, aren’t you a little afraid, walking across that cemetery when the shadows are falling?” Mary answered, “Why? It is my way home!”

“May the God of hope fill you with all joy and peace in believing, and may you abound in hope.”

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# THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

*Christian Life And The Unconscious*  
by Ernest White. Harpers; \$3.  
*Psychiatry And The Bible* by  
Carroll A. Wise. Harpers; \$3.

This useful and unique little book is written by a physician who spent 25 years in general practice before he began specializing in psychiatry. It is written throughout from the point of view of a practicing Christian. His first loyalty is to the clear teachings of Christ and he uses his knowledge of these and his own experience in the religious life as the touchstone for everything else. Psychiatric theories and methods he finds adequate and valid only insofar as they measure up to Christian principles. The book is, consequently, a refreshing and enlightening experience for Christian folk who have been perplexed by the intricacies of psychiatric theories.

The book by the Rev. Carroll A. Wise is written from a similar point of view, although his method is different. There is more detailed consideration of the contents of the Bible and his knowledge of psychiatry is used to throw light on many biblical narratives and dissertations. Like Dr. White's book, it is well worth while for the lay person to study and meditate upon. The religious department of Harper's is to be congratulated in bringing these two books to the attention of the public.

*The Dead Sea Scrolls And The Originality Of Christ*, by Geoffrey Graystone. Sheed & Ward; \$2.50

Here is a little book of 97 pages which should be welcomed by a great many persons, lay and clerical, who have been aware of the remarkable discoveries of ancient Hebrew documents during the past seven years and who may have read some of the many books and articles, scholarly and popular, which have been published. Some of them have been strictly factual; others have speculated from their varied points of view on the significance of the discovered scrolls for biblical students and Christian disciples in general.

The author is a Roman Catholic priest who is a competent scholar in Old Testament and other ancient

Hebrew writings. He gives a clear narrative of the various discoveries and a good deal of pertinent information on the nature and life of the old Hebrew sect, commonly called the Essenes and, proceeding from that point, gives his reasons for believing that neither Jesus nor John Baptist were at all likely to have been members of this sect, which other recent writers have intimated might be the case. He makes especial criticism and analysis of the popular booklet of Edmund Wilson's which first appeared in the New Yorker.

Father Graystone's book is temperately written, fascinating in style and general content and worth anyone's careful reading.

*Community Education in World Affairs* by William C. Rogers. University of Minnesota Press. \$1.25. Five copies for 75c.

This is an extremely valuable reference book, whose author has had exceptional training and experience in the field of community education. There is probably nothing more essential today than a thorough, authentic knowledge on the part of the rank and file of our citizens of world affairs. This booklet gives in detail instruction on how to organize local groups for education and action in world affairs, how to obtain speakers, how to conduct discussion groups and where to get pamphlets and films dealing with international affairs.

At the end of each chapter there is a considerable list of pamphlets pertinent to the subject, with instructions where and how to get them. There are also suggestive sample agenda for discussion groups. The book can be of practical value for parish organizations as well as for general community groups. One may hope that *Witness* readers may see fit to secure copies of this book and judge for themselves its usefulness for their parishes or communities.

The only criticism I would make—and it is a most important one—is that the lists of recommended pamphlets and films fail to include any material from leftist sources. This omission makes it very difficult for any group to arrive at an objective knowledge of today's struggling and complicated world.

The monthly magazine *China Reconstructs*, *Monthly Review*, *I.F. Stone's Weekly*, *The National Guardian* and the *Far Eastern Canadian Newsletter* are samples of the sort of material that should have been included in these lists.

*Before the Holy Table*: A guide to the celebration of the Holy Eucharist, facing the people, according to the Book of Common Prayer: edited by Massey H. Shepherd Jr., and members of the Associated Parishes, Inc.; Seabury Press.

The increased practice of using a free-standing altar, and the occasional use of instructed Eucharists in many of our parishes and missions, makes this guidebook a valuable addition to any parochial library. With pictures and diagrams, worthy of Bud Wilkinson's fast-break system at Oklahoma, this handbook adequately gives the rationale for the drama of the Liturgy when celebrated in this ancient way.

In many of our churches, architecture prevents celebration from behind the main altar, and a pseudo-altar (table or bench) must be used in the aisle or chancel steps and a discussion of this alternative would have made the hand-book more usable in some of our missions.

Also, we could desire that a script or two for an instructed Eucharist could have been included so that in some of our smaller town-country missions, where this educational device is most helpful, laymen would be given some aids in helping the priest in this area of liturgical education. Perhaps the latter might be another supplement to the present valuable work.

W. B. SPOFFORD JR.

## BOOKS RECEIVED

*They Saw His Glory*; An Introduction to the Gospels and Acts. By Maisie Ward. Sheed & Ward; \$4.50

*The Wisdom of the Torah*, Edited by Dagobert D. Runes. Philosophical Library. \$5.

*English Thought; Theological Aspect 1860 - 1900*. By L. E. Elliott-Binns. Seabury Press; \$7.

*The New Man*; Christianity and Man's Coming of Age. By Ronald Gregor Smith. Harpers; \$2.50

## LARGE ESTATE TO DIOCESE

★ The diocese of Western North Carolina has accepted the bequest of a 110-acre estate which includes a \$600,000 mansion.

Bishop Henry said the diocese will use the property for a school, a child care institute, or possibly a diocesan center for several Church institutions.

The mansion contains some 60 rooms, a swimming pool, gymnasium, and bowling alley. There are four other houses and a four-car garage on the estate.

Built in the 1920's the mansion was the home of Mrs. Franklin S. Terry, widow of a General Electric vice-president. Mrs. Terry, who died in April, 1954, was a member of St. James Church at Black Mountain. She bequeathed the property to her daughter, Mrs. Lillian Emerson Boscowitz of New York, who declined to accept it.

The administrator of the estate then offered it to the Rev. Dr. Norman Vincent Peale of New York, who also declined. The estate then was offered to the National Council, which asked the Western North Carolina Diocese to accept the gift on condition that it be used for religious purposes.

## CHURCH MUSICIANS HAVE SCHOOL

★ Over an hundred church musicians attended the Summer School of Church Music at Wa-Li-Ro Choir School, Put-in-Bay, Ohio the week of July 9th.

Gerald Knight, former organist of Canterbury Cathedral, England, and now director of the Royal School of Church Music headed the faculty with George Maybee, of St. George's Cathedral, Kingston, Ontario, Canada,

Leo Sowerby of St. James' Cathedral, Chicago and Paul Allen Beymer of Christ Church, Shaker Heights Cleveland.

Bishop Nelson M. Burroughs of Ohio addressed the congregation at the festival evensong held in Grace Church, Sandusky.

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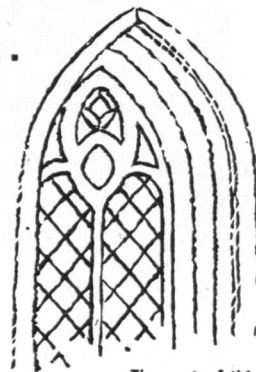
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## DEAN RIDDLE HONORED

★Dean Sturgis Lee Riddle, of the Pro-Cathedral of the Holy Trinity, has been nominated as a chevalier of the French Legion of Honor, the Foreign Ministry announced.

Dean Riddle, who was vacationing at Newport, R. I., at the time of the announcement, has been in charge of the American Cathedral for the past three years. Formerly of St. Thomas' church in New York City, he served at one time as rector of the American Church of St. James in Florence, Italy.

## RECORD PREPARED ON MARRIAGE

★ A long-playing record of an actual marital situation has recently been reenacted in a church setting by the Rev. Clinton J. Kew for the purpose of demonstrating the various factors in pastoral counseling and how the clergyman can help to bring harmony to a disrupted home.

The record gives actual accounts of a series of interviews over a period of several months. It points out the major problems of the family disturbance and shows how religion can help solve them.

This is the first record of its kind to be made for the clergyman. It relates how a man's concept of himself changes as he matures, and

reveals how a family can come closer to God by doing things together. Many books will tell how counseling should be done, but this record does more for the pastor in that it gives the feeling tone of each interview and allows the pastor to "sit in" on an actual experience.

A twenty-two page folder has been prepared to describe other factors which are not brought out on the record. This record is made especially for clergymen, psychologists, psychiatrists, social workers and leaders of church groups.

## YASUTAKE NOW IS VICAR

★ The Rev. Michael Yasutake, native-born American of

Japanese descent, has been made vicar of St. Raphael's, Oak Lawn, suburb of Chicago, at the request of its all-white congregation.

He has been in charge of the mission for three years, during which time he has developed the work so that the first \$60,000 unit of a new church is now being built to provide for it. He also serves as director of social relations for Chicago.

## NEW SECRETARY OF TOWN-COUNTRY

★ The Rev. William Davidson, formerly rector of St. James, Lewiston, Montana, is now associate secretary of the town-country work of the National Council.



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# PEOPLE

**WILLIAM B. MURDOCK**, formerly on the staff of the leadership training division of the National Council, is now rector of Trinity, San Jose, Cal.

**ALEXANDER ANDERSON**, rector of St. David's, Portland, Ore., becomes rector of Calvary, Santa Cruz, Cal., Oct. 1.

**JOHN E. BAILEY**, rector of All Saints, Glen Rock, N. J., retires Sept. 30 after serving the parish for 34 years, and will live at Middletown Springs, Vt.

**G. D. UNDERHILL**, formerly rector of St. Thomas, Windsor, N. C., is now rector of St. James, Port St. Joe, Fla. and in charge of St. John's, Wewahitchka.

**H. S. FINKENSTADT Jr.**, formerly in charge of All Souls, Okinawa, returned to the U. S. Aug. 1 and is now living at Hyannisport, Mass.

**W. B. DERN** has resigned as rector of St. Paul's, Newport, Ky. which he is continuing to serve until a new rector is elected.

**R. F. BURGER**, formerly ass't at St. Mark's, Medford, Ore., is now vicar of St. John's, Springfield, Ore.

**J. J. HANCOCK**, formerly vicar of St. Alban's, Tillamook, Ore., is now rector of the Church of the Saviour, Hanford, Cal.

**JOHN WILLIAMSON** has resigned as rector of St. James, Piqua, Ohio, to retire.

**ALLAN O'NEILL**, formerly ass't at Christ Church, Springfield, Ohio, is now rector of St. James, Piqua, Ohio.

**CHARLES FISH**, formerly rector of Trinity, Hamilton, Ohio, is now rector of St. Mark's, Albuquerque, N. M.

**H. R. WIECHERT**, formerly rector of Epiphany, Urbana, Ohio, is now rector of Trinity, Hamilton, Ohio.

**HOMER McCUE**, recent graduate of Cambridge Seminary, is now ass't at Grace Church, Cincinnati, Ohio.

**WILLIAM N. HAWLEY**, formerly dean of students at the divinity school of the

University of Chicago, is now rector of Trinity, Oxford, Ohio.

**ARTHUR LLOYD**, recent graduate of the Virginia Seminary, is now ass't at the Redeemer, Hyde Park, Cincinnati, Ohio.

**RICHARD WYATT**, recent graduate of the Cambridge Seminary, is now ass't at Trinity, Columbus, Ohio.

**JAMES P. FARMER**, formerly vicar of the mission of St. Francis of Assisi, Novato, Cal., is now in charge of Christ Church, Christobal, Panama.

**HAROLD D. CHASE Jr.**, formerly rector of the Transfiguration, Buffalo, N. Y., is now rector of Christ Church, Needham, Mass.

**JOHN J. ALBERT**, formerly rector of St. Gabriel's, Marion, Mass., is now rector of All Saints, Wynnewood, Pa.

## ORDINATIONS:

**RICHARD W. ENGESETH** was ordained deacon by Bishop Block, Aug. 5, at Grace Cathedral, San Francisco. He is vicar of St. Bartholomew's, Livermore, Cal.

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**D. C. PENTICUFF** was ordained deacon June 29 by Bishop Dicus at Trinity, San Antonio, Texas, and is ass't at the Good Shepherd, Corpus Christi.

**WILFORD D. WATTS** was ordained deacon July 19 by Bishop Jones at St. David's, San Antonio, Texas, and is in charge of the Messiah, Gonzales, Texas.

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## CHURCH—SYNAGOGUE COOPERATE

★ An Episcopal mission in Miami, Florida, and a Jewish congregation there are to build and worship in the same building. They also will erect together a community hall.

The Rev. James W. Rice, pastor of the four-month-old Holy Angel Mission, was looking for worship quarters to accommodate his flock of 50 families. Harold Samuels, building chairman of the 10-month-old Dade Heights Jewish Community Center, was shopping for a synagogue site. Neither could find desirable property within his respective means.

Mr. Samuels heard of Mr. Rice's problem and proposed to the Christian clergyman that both groups buy a site jointly and erect their own

buildings on it. Mr. Rice suggested in turn that they share buildings as well as land.

The groups plan to build a sanctuary designed for both Jewish and Episcopalian services.

"It's a very practical solution," Mr. Samuels said. Mr. Rice said it also would be "a new high in brotherhood."

## McELROY JOINS INSTITUTE

★ The Rev. James F. McElroy, rector of St. Mark's, Toledo, 1945-55, and since rector at Northeast Harbor, Maine, has joined the staff of the Seamen's Church Institute, Philadelphia, as chaplain and associate superintendent. The head of the Institute is the Rev. Percy R. Stockman who has held the position for over thirty-five years.

## TRINITY COLLEGE RECEIVES GIFTS

★ Trinity College received gifts totaling \$1,778,105 from alumni, parents, friends and corporations during the fiscal year ending June 30.

The figure was reported by Albert E. Holland, vice president in charge of development at Trinity, in his annual report to President Albert C. Jacobs.

Mr. Holland reported that the total exceeded by \$1,219,462 the sum collected during 1954-55, and by \$1,603,105 that collected in 1952-53, the year prior to the establishment of Trinity's development office.

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# BACKFIRE

ARNOLD E. MINTZ

Ass't, St. Peter's, Albany, N. Y.

Your August 23rd edition contains articles about the Church in China and the Pastoral Letter of the Chinese Bishops.

If Bishop Ting views the Chinese Red revolution as an "act of God" I am sorry for him. The aims and purposes of Red China have been apparent to us since its beginning. Its work at home in slaughtering untold numbers of the opposition; its murderous work in Korea and Burma and Tibet; its persecution of Christian missionaries and its brain washings of these "western" servants of Christ are all too obvious.

I am happy that the Holy Catholic Church in China is free to meet and to preach the gospel and administer the sacraments.

However, I cannot feel that Bishop Ting's rosey appraisal is but another "ivory tower" acceptance of the communists good intentions. Red China will tolerate religion in China only as long as it serves its purposes. If the Chinese Red government is so benevolent and understanding I am afraid we who live in the "colonial power nations" have been deceived.

The naive acceptance of this drivell by churchmen in America will serve no other end then to convince many people that the Church is of no service in times such as we live in.

Let us rejoice that the Church in China is still able to function although hampered by the necessity of echoing the party line, but never for a minute let us think that Red China is serving God.

If a delegation from the World Council goes to China I hope that they will be shown the prisons as well as the factories. Let them speak to the emaciated victims of Mao in Hong Kong. Let them see

the Russian grip on China in government and factory as well as Chinese Sunday Schools. Let them see reality for a change.

A. L. BYRON—CURTIS

Clergyman of Utica, N. Y.

The Witness of August 23 should have on front cover, top margin just above the title of the virile paper, in one inch caps

## INTERNATIONAL ISSUE

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LUTHER D. WHITE

Layman of Waterford, Conn.

We recall the old saying, "The love of money is the root of all evil", in considering the world today. Greed seems to be the motivating force, both of individuals and of nations. In business the urge is to get ahead, to beat the other fellow. In international affairs the tendency is for the big nations to exploit the smaller ones.

These tendencies have been observed by the social action groups of the various Protestant Churches,

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but no remedy has been suggested short of socialism. Greater governmental action to protect the worker and consumer from exploitation is certainly in order. The old "laissez faire" doctrine in entirely out of date. It is the duty of the Church to take its stand for a better social order both in the nation and the world.

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