

The **WITNESS**

OCTOBER 10, 1957

10¢



CHURCH IN THE MIDDLE EAST

LUNCH TIME at Bethany when children are given their midday meal. It is a part of the vital work carried on by a staff under the Anglican Bishop of Jerusalem

Article by W. Norman Pittenger

SERVICES

In Leading Churches

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OF ST. JOHN THE DIVINE**
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Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
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Weekdays: Holy Communion, 7:30
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8:30; Evensong, 5.

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Communion, 9:30. Friday, Holy
Communion, 7.

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The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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



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

SERVICES

In Leading Churches

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Holy Days: 11; Fri. 7.

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11:00 Service.
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Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

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Rev. Harry Watts, Canon
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4:30 p.m., recitals.
Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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*The Rev. R. W. Knox, B.D.,
Ass't to the Rector*
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Wednesday, 7:45 p.m.

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TRINITY CHURCH
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The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion: 11, Morning Prayer and
Sermon: 4 p.m.. Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Madras Cathedral Marks Founding Of Church of South India

★ Special services were held in St. George's Cathedral in Madras, India to mark the tenth anniversary of the Church of South India. The services in the cathedral duplicated those held there on Sept. 27, 1947, when the new Church, the first anywhere to result from a union of episcopal and non-episcopal bodies, was officially launched.

Speakers on Sept. 29th included Bishop David Chellappa of Madras, who recalled that the Church of South India was formed by a union of the four Anglican dioceses of Madras, Travancore, Tinnevely and Dornakal, the South Indian Provincial Synod of The Methodist Church, and the South India United Church. The latter body was a union of Presbyterian and Congregational Churches.

"This is a famous date in the history of India, and it is also a famous date in Christian history," the bishop said. "This union was an event of national significance because a free, united nation presupposes a free, united Church. As in the state, there was a welcome merger of 'British' India with 'Indian states,' so in the Church there was a dying of old groups so that there might be a living of the new group."

Bishop H. Sumitra of Rayalaseema, moderator of the Church, presided at the services. Other Church leaders attending included Bishop J. E. Newbigin

of Madhurai-Ramnad, deputy moderator. Subsequently a public meeting to commemorate the anniversary was held on the grounds of Meston College, Royapattah, with P. V. Cherian, chairman of the Madras Legislature presiding.

Bishop Chellappa said the Church of South India came into being "because the Church's duty to India demanded a united rather than a divided witness, and there was a will to unity."

He said the Church has well over a million adherents and stretches from Hyderabad to Cape Comerin, from Madras to Mysore and from Vizianagaram to Calicut. Its clergy, he added, numbers more than 1,000, mostly Indians, and are spread through 14 dioceses about half of whose bishops also are nationals.

Some of the novel characteristics of the Church, the bishop said, are that "it is truly Indian and not a subordinate branch of any overseas Church, and is also a free Church, not only in the sense of freedom from overseas control, but in its freedom to experiment."

He said experiments have already been conducted in worship and "there has emerged, among other things, a liturgy which has been welcomed by all schools of Christian thought."

Other features of the Church, Bishop Chellappa said, are that "women are given considerable prominence" and laymen are

"not regarded as merely 'lay' but on their shoulders is squarely laid the responsibility of daily witness in the world, as well as a share in the responsibility of leadership."

The bishop stressed that although the Church is free it is not yet independent in the sense of being self-sufficient. He said it is still necessary to depend on overseas help to run the Church's hospitals, orphanages and other humanitarian institutions.

"It would be easy by a stroke of the pen," Bishop Chellappa said, "to abolish these humanitarian and philanthropic institutions and forbid the entry of those devoted men and women ... who cross the seas to engage in these works of mercy for which we cannot yet, either in Church or in state, find adequate national personnel or resources."

"But the loss would be ours. It is well to remember that the majority of the beneficiaries are non-Christians. All these institutions are more than proselytizing agencies. They are the expression of the Christian spirit, the outflow of Christian compassion. We in India are free, but not independent in the sense of being self-sufficient, and it is the path of wisdom not to spurn help that is offered from an altruistic motive."

Bishop Chellappa concluded by "inviting all our friends, Christian and otherwise, to rejoice with us as we celebrate ... these ten years of union and freedom, not only with thanksgiving to God, but also with penitence and rededication."

Director of Koinonia Farm Urges Church Leaders to Speak Out

★ Church members who criticize racial violence but give silent consent to the intense prejudice which lies at the root of it are more to be feared in the South's present crisis than violent, law-defying mobs, the Rev. Clarence Jordan, director of the interracial Koinonia Farm at Americus, Ga., said in an address to Washington religious leaders at a day-long forum on race relations sponsored by the National Capital Area Council of Churches.

Mr. Jordan said he would rather face "the frantic, childish mob, even with their shotguns and buggy whips" than the "silent, insidious mob of good church people who give assent to boycott and subtle psychological warfare."

"Most of our Protestant clergy in the South are to be found among the silent ones," he declared. "I can face the angry mob and those who oppose us openly with boycott and insult, but what can I say for those who know the word of God and will not speak it? I say to the Christian clergy of America in his hour of turmoil, either stand up and be counted or sit down and be counted."

Mr. Jordan, a Southern Baptist who has headed the interracial Christian community since its founding in 1942, said the words of the few Southern clergymen who have spoken out against race prejudice have greatly helped in stemming the tide toward what otherwise might become "a fearful blood-bath."

"I call them the heavenly host," he said, "for their voices, though few, have been prophetic and have stirred the best instincts of man."

Mr. Jordan told the Washington clergymen and religious

education directors that the South faces a profound revolution in human relationships as a result of integration and the outlawing of Jim Crow practices.

"We have had a father-and-son relationship between the races, marked by all the worst features of paternalism," he observed.

"God did not ordain, however, that men should live in paternalistic relationships, but that they should live as brothers. This change from paternalism to brotherhood is hard for the South to make."

The self-spoken Georgian-born clergyman said "Those of us who could see for years that this crisis was coming and that it sooner or later would come to a head, perhaps in widespread violence, have dreaded it and tried to prepare for it. But our churches apparently weren't ready for it because today when they need to preach the word of God on human brotherhood, the pulpit echoes with embarrassed silence. I fear the silent church more than the shouts of the mob."

A volley of five shots fired from a speeding automobile broke a four-month period of peace at Koinonia Farm.

Mr. Jordan said it was the first outburst of violence since spring. He attributed it to "passions stirred up by the Little Rock controversy."

The farm had been subjected to sporadic gunfire on several occasions, as well as to arson and dynamite attacks, but all was quiet during the summer.

Night riders have continued burning crosses along the roadside bordering the 1,083-acre farm, however, Mr. Jordan reported, as a boycott of the farm and its products has remained

in force in the local community.

"They got to burning so many crosses that we offered to cut some limbs and leave a pile of them out there so they wouldn't have to go so far for their wood or harm good trees by cutting off branches," the clergyman said.

MICHIGAN CREATES NEW POSITION

★ Margaret Phinn, news woman, has been named assistant communications director for the diocese of Michigan, thought to be the first time a diocese has had such a job. Her task is to travel about to teach women the techniques of preparing news releases and other forms of communication.

She will also assist Layman John Chapin, communications director, in editing the diocesan monthly.

DEAN JOHN COBURN INSTITUTED

★ John B. Coburn was instituted as dean of the Episcopal Theological School, Cambridge, on October 1st. Present at the ceremony in the school chapel were the Presiding Bishop, ten diocesan bishops and the deans of twelve seminaries.

The new dean was presented by James Garfield, chancellor of the diocese of Massachusetts and president of the board of trustees, to Bishop Stokes.

A dinner was held following the service, attended by 450 guests. Speakers were President Henry Van Dusen of Union Seminary; Bishop Washburn of Newark; the Rev. George L. Cadigan, president of the alumni; Bishop Stokes and the Presiding Bishop.

It is the first time since 1895, when the Rev. George Hodges was elected dean, that the school has gone outside its graduates and faculty for a leader. Coburn is a graduate of Princeton and the Union Seminary.

Presiding Bishop Sees Secularism Threat to Our Society

★ Christianity in the United States faces the danger of an increasing secularism, Bishop Sherrill told guests at a dinner marking the 50th anniversary of Washington Cathedral.

He said this secularism "assumes that the state can by itself fulfill many of the important functions of religion" and "misapprehends the significance and depth of our Christianity."

"There are so many to whom Christianity is simply a vague expression of goodwill without real meaning for our democracy, our system of education, indeed to our total life," the Presiding Bishop said.

"We are too apt to believe that our spiritual needs can be met by broad generalities about spiritual forces and spiritual undergirding and by enacting legislation."

Sherrill said that if Christianity is weakened "democracy as we know it is doomed, for the basis of democracy is belief in the inherent and eternal worth of the individual as the child of God."

"Let Christianity falter," he continued, "and liberal education as we know it cannot remain the same. It is no accident that many of our great liberal universities and colleges are the product of Christian faith and action."

"Let Christianity die and humanitarianism will dwindle, for in our civilization the care of the aged, of the sick and of the under-privileged are dependent for their motivation and inspiration on religious faith. No public demand, no acts of government, however important in their place, can take the place of Christian Faith."

The dinner celebrated the golden anniversary of the laying

of the cathedral's foundation stone on Sept. 29, 1907. Another speaker was John Lord O'Brian, Washington attorney and prominent Episcopal layman.

A special afternoon service of thanksgiving was held at the cathedral on Sunday, Sept. 29, the day after the dinner. Dr. Cuthbert Bardsley, Anglican Bishop of Coventry, England, gave the sermon.

The service opened with a ceremony interpreting the meaning of the cathedral. This part of the service was written by the Rev. John Wallace Suter, former cathedral dean.

Special guests included former deans and canons of the cathedral and members of the four choirs who sang when the foundation stone was laid.

ARKANSAS BISHOP ISSUES LETTER

★ Bishop Robert R. Brown of Arkansas asked all Episcopalians in Little Rock to refrain "from every word or deed which is not consistent with the teachings of Jesus Christ concerning the brotherhood of man."

He also asked them to "exercise Christian leadership and influence under every public circumstance and especially as regards patience, understanding and Christian love," and to "make a firm resistance against every pressure of an unthinking society."

The bishop, in a letter to the churches, further called upon Episcopalians to "offer hourly prayers for God's guidance of our leaders in community, state and nation" in regard to the school integration situation.

The letter cited a resolution of the Church's 1952 General Convention establishing the

policy of "consistently opposing and combatting discrimination based on color or race of every form, both within the Church and without, in this country and internationally."

Bishop Brown said the violence at Little Rock Central High School "cannot for a moment be condoned by any Christian body."

"It stabs at the heart of churchmen and forces a cry of pain and compassion," he said.

"In fact, it urges us to our knees in shame over our inability to exert an adequate Christian leadership in this hour."

The bishop said he had "tried to work behind the scenes with some leaders to gain the time necessary" for "some miracle or chance (by which) a way may be opened to bring order out of chaos and peace out of passion."

"Perhaps such a hope was vain and foolish," he said. "At any rate, it failed dismally."

Little Rock Episcopal clergy previously had signed statements with ministers of other denominations condemning Gov. Orval E. Faubus for sending the Arkansas National Guard to the school. In sermons they asked their congregations to take a "Christian" attitude on the situation.

CHURCH WORKERS SCHOOL

★ The department of education of the diocese of Rhode Island under the direction of the Rev. Frank J. Landolt, is conducting a school for church workers on seven Monday evenings at Trinity, Cranston. Forty-five students registered for the opening on Sept. 30, representing churches from a large area.

Instructors are Estelle Carver of the diocese of Western Mass. and Mary T. Thorp, a professor of education at Rhode Island College.

CONTINUED AID IS URGED

★ A plea that Americans acknowledge their "grave responsibilities" toward newly-developing countries was made by the National Council of Churches in its annual world order Sunday message which urged them to pray and work for "the things that make for peace."

The message will be read in many Protestant churches on Oct. 20. The annual observance is sponsored by the Council's department of international affairs.

Forum and study sessions encouraged by the National Council and state and local church councils are focussing attention this year on the needs of the newly-developing countries "struggling to take their places in dignity" with other nations.

"The people of the newly-developing countries are on the march," the message states, "and the future of a billion human beings is likely to be affected by the choice which Christians in the United States make at this mid-century period."

The message affirms the "moral obligation" of churches to work for the "continuance, expansion and effectiveness of U.S. foreign aid programs." It urges churches to use "critical judgment and balanced perspective" in evaluating our foreign policies and to educate their people in "the momentous nature of the issues before us."

Churches also are urged to emphasize the role and importance of the United Nations and to encourage their young people to enter foreign service careers.

World Order Sunday coincides with the beginning of United Nations Week, Oct. 20-26. The National Council said many churches will observe United Nations Day, Oct. 24, with

special worship services and by participating in community celebrations marking the 12th anniversary of the ratification of the U.N. Charter.

RUTH ST. DENIS DANCES IN CHURCH

★ Ruth St. Denis danced in a church for the first time in her 51-year career when an overflow crowd at the parish hall of the Church of the Epiphany, Winchester, Mass., caused her program to be moved into the sanctuary itself. Packed and hushed pews watched the celebrated 79-year-old dancer.

When it became apparent that the attendance was going to be too large for the parish hall Rev. John W. Ellison obtained permission from Bishop Stokes and the senior warden for the program to be staged in the sanctuary.

Ellison told the audience that "the church is probably a more fitting place for (the dance program) anyway." Noting that Miss St. Denis had founded the Society of Spiritual Arts he stressed the important place rhythm has played in ritual.

He introduced Miss St. Denis by reading the 150th Psalm which has the lines: "Praise God in his sanctuary ... praise him with timbrel and dance."

Before she danced Miss St. Denis spoke on her "motion choir movement." She said she considered herself a "rhythmic evangelist."

BRITISH REPORT ON SEX OFFENSES

★ The Archbishop of Canterbury praised a recent government report which recommended tightening the law against prostitution but easing it in regard to homosexual offenses by persons over twenty-one.

At the same time, he said that homosexuality is a sin and an "offense against God" regardless of any changing social at-

titude toward sexual behavior. Homosexuals, prostitutes and prostitutes' clients, he declared, "all alike sin against the partner involved in their sin and sin to their own damnation."

Writing in the Canterbury Diocesan Notes, the Primate said the religious definition of sin cannot be changed by any new legal attitudes. But he praised the government report for having drawn attention to the distinction between a crime and a sin.

The report was drafted by the Wolfenden committee, named for its chairman, Sir John F. Wolfenden, vice-chancellor of Reading University.

The Archbishop said the report had recognized that "criminal law must confine itself to preserving public order and decency, to protecting the citizen from what is offensive or injurious, and to providing safeguards against exploitation and corruption of others."

"I wish," he added, "that some who are at present speaking very severely (though not more severely than they deserve) of homosexual offenders would be equally severe toward the men who create prostitutes for their use."

The government committee suggested that higher fines and even jail sentences be used to rid the streets of the country's large cities of prostitutes. But it said homosexual behavior between consenting persons over twenty-one should no longer be regarded as a crime.

YOUTH CONFERENCE OF RHODE ISLAND

★ A youth conference was held at the Rhode Island youth center at Pascoag, October 4-6. The leader was the Rev. Addison Hosea, rector of St. John's, Versailles, who is also on the faculty of the Episcopal Theological Seminary in Kentucky. It was the first of four conferences to be held during the academic year.

A Neglected Anglican Theologian

By W. Norman Pittenger

Professor at General Seminary

"I CANNOT see how reinterpretation of our formularies . . . can give us as our religion a Christianity that could be called 'reduced,' unless it is by the quantity rather than the quality of its beliefs that the Christianity of our religion is to be measured."

So Professor James Franklin Bethune-Baker wrote, more than a quarter of a century ago. The then Lady Margaret Professor at Cambridge believed that the Christian Church was faced by the necessity of a radical reconception of its theology if it were to speak with any power to men and women of the day; at the same time, he did not believe that such a reinterpretation would at all diminish the essential Christian faith, although it might well lead to serious changes at many points in the traditional statement of that faith. And in a series of books, some learned and scholarly, some simple and popular, he sought to further this necessary task of reconception.

It is the conviction of many of us that the situation is not changed today. If anything, the appearance of a revived "orthodoxy" during the past quarter-century has made the task even more imperative for us. This "orthodoxy" (which I put in inverted commas because it is in many respects not orthodoxy at all but reactionary theological thinking and writing) has had its values; it has made us see the need for a stronger emphasis on such perennial Christian motifs as sin and salvation; it has led us to listen with a greater sympathy to our fathers in the tradition of Christian belief; it has made us more conscious of our belonging to the historic Church of Christ.

But it has come dangerously near turning theology into a game played by experts with the use of sophisticated language; and, above all, it has tended to separate the thinking of the Church from the ordinary experience of men and women who live in the world created by modern science and technology, the newer philosophies, and all that goes by the name of secular culture.

NEW INTEREST

IT IS for this reason that some of us have been engaged in a movement to "resurrect" Dr. Bethune-Baker's way of theologising. So far three of his books have been reissued in abridged and edited form in the United States: "The Faith of the Apostles' Creed," "Early Traditions about

Jesus," and "The New View of Christianity." The first two have been published by Seabury Press, Greenwich, Conn., the last at the General Seminary Bookstore, 175 Ninth Avenue, New York 11, N.Y.

A surprising result of this republication has been the wide interest that has been aroused in academic circles in the United States; new editions of older books do not commonly have this reception. We have been greatly encouraged and believe that in Britain too this might well be the case if and when the volumes reach that land.

A brief word may be said about Bethune-Baker himself. Lady Margaret Professor for twenty and more years, he retired in the '30s and died in 1951 at the advanced age of ninety. He was the acknowledged authority on the early history of Christian doctrine; his large work on the subject is still used in theological circles and is a recognized classic.

Although he was never a member of the Modern Churchmen's Union, I am assured by my old teacher Canon Major that he was always a sympathetic attendant at its conferences, preached often at its annual services, and regarded its work and aims as essentially his own.

The three works mentioned above, and one other (soon, we hope, to appear in abridged form), "The Way of Modernism," represents a sustained effort to present and defend a new but consciously traditional understanding of Christianity. Bethune-Baker's reinterpretation was "within the Church," dependent on its historical heritage, and keenly aware of the institutional and sacramental stress which makes a corporate religion possible.

WITHIN THE CHURCH

I CAN best outline his thought by setting down what I take to be the eight major emphases found in these four books.

(1) The theological reconception which is so desperately needed must be "within" the Church, with genuine continuity of thought and (so far as may be) expression with the Christian past.

(2) The assured results of natural and social science as well as the findings of biblical critical study must be accepted whole-heartedly.

(3) The concept of God must be understood as involving His close connection with and constant

operation in the processes of history as well as nature; hence an "absentee" God who intrudes into the world by "miracle" is a false idea.

(4) Novel "emergences" occur in this process, revealing more fully the God who is its ground; hence the person of Christ is not to be seen as a catastrophic intervention but intimately one with the whole movement which it both crowns and illuminates.

(5) Hence the Incarnation, with the Cross at its heart as manifesting "suffering love," must be seen as the clue to the nature of Reality and the Christian principle for interpreting all of life.

(6) The value of the traditional creeds is found in what Bethune-Baker called their "religious construction" or significance for religious life, rather than in their "literal" meaning.

(7) The Christian thinker must be possessed of an absolute integrity of mind and sense of reality, rather than a special advocate and a "wishful thinker" who disregards data that seem to imperil some valued idea or doctrine.

(8) An Anglican theologian can only carry on his work as a convinced and loyal supporter of the communion to which he belongs—and here Bethune-Baker was eloquent in his description of Anglicanism: "By its history in the past, by the very 'personality' and character its special experience have developed in it, it seems to be marked out as the destined representative of an organic Christianity continuously developing and shaping itself anew to meet the constantly changing conditions of knowledge and thought and life that determine for men the real world, generation after generation, that confronts them."

It was inevitable that some of our author's writings should be colored by the patterns of thought of his own time—a time now distant from us by a quarter-century and a cataclysmic world-conflict. But the fact remains that his way of approach, the basic principles which I have just enunciated, and his insistence on the necessity of doing the job of reconception, are as true and important today as during the twenties and thirties.

In many respects, his principles are likely to be forgotten today; and this is the tragedy of modern Christian thinking. For example, the re-appearance of a view of God which so removes him from his world that we are left with deism, rather than Christian theism, has introduced once again a sort of propositional revelation, a revived defence of miracle in its grossest sense (of which Mr. C. S. Lewis's book "Miracles" is, to

my mind, an appalling instance), and an indifference to the actual discoveries of science which in some recent works on the relationship of science and religion leads us to contempt for one of the greatest achievements of the last century.

A THIRD WAY

OR AGAIN, the failure to take account of the third and fourth points noted above has given some contemporary discussions of Christology a strange suggestion of visitation by some *deus ex machina* engaged in a "rescue expedition" for sinful man.

Or yet again, the biblical obscurantism, sometimes, even fundamentalism, which has frequently been regretted in these columns, and which is all too widespread on both sides of the Atlantic, imperils the whole genuinely historical basis of our faith because it refuses to apply to the documents that honest historical analysis which alone can insure a sound grounding for Christianity.

As between a unyielding traditionalism, especially of a Catholic type, and the extravagances of a "neo-orthodox" dualism between God and man, Christ and His brethren, the Church and the world, there is (a considerable number of us are convinced) a third way. This is the way of a reverent, traditionally grounded yet open-minded, deeply sacramental, fearlessly radical but profoundly devout, Anglican and Christian modernism.

VALID PRINCIPLES

MANY dislike this word "modernism"; they say that it is "old hat," concerned with ancient controversies no longer important. To which we reply that many of the controversies are by no means "ancient" but strikingly relevant once we get out of the ivory tower of theological schools and away from the merely theoretical discussion of the faith; and that far from being "old hat," such a modernism as is here described is in fact the only hope, humanly speaking, for a continuing Christian witness in the world today.

It is precisely here that Bethune-Baker can help us. For his basic principles in theological reconstruction are as valid as ever, and many of his insights and interpretations enormously useful. Like an American Anglican theologian who is also nearly forgotten, William Porcher DuBose (a collection of whose essays has just now been published, nearly forty years after his death, under the title "Unity in the Faith"), Bethune-Baker is among those "who being dead, yet speaketh." We ought to listen to him and profit from what he has to teach us.

Cult of Psychological Study Groups

By John Wren-Lewis
Of the Church of England

ORGANIZED religion represents man's effort to relate his everyday life to the supernatural. If, in any society, organized religion fails to do this adequately for people, they will fumble for their own ways of doing it.

Yet precisely because all their ideas and ways of speaking are inevitably formed, to a large extent, by the organized religion which has failed them, they will often not realize in the least what they are doing, or what they are looking for. This is what is happening to very large numbers of people to-day.

In saying this I am not referring to the astonishing facts brought to light by recent surveys about the widespread interest in astrology and other superstitions. These things represent only a perverted and debased understanding of what the supernatural is.

Yet the very fact that so many people have such a perverted and debased understanding—including, of course, many who refuse to have anything to do with the word "supernatural" because it brings this sort of thing to mind—is highly relevant to what I am saying, since it is an indication of the extent to which organized Christianity is failing people.

To the vast majority of people to-day, the word "supernatural" denotes the extranatural, the occult, the other-worldly, the uncanny, the meta-physical, using that word in its proper sense of "appertaining to unknowable realities behind the events of the physical world."

And almost everything the Churches say only serves to confirm that impression. Hardly ever do Christian speakers or writers come out with a clear declaration that for the great religions the word "supernatural" refers first and foremost to something which is right at the heart of human life, something of which everybody has at least some direct experience, namely, the encounter of person with person.

True, there is no lack of statements to the effect that "God is love," or that "He that abideth in love abideth in God, and God in him"—the Churches can hardly avoid saying these things, since they are unmistakably written in the Bible.

BUT they only leave most people puzzled, because it is assumed that they presuppose already a belief in God and a supernatural order "out there," behind the scenes of the material world; whereas in truth they mean what they say, namely, that the encounter of person with person itself constitutes a realm of being which is supernatural in that it is not describable in terms of natural laws, a realm which is God's realm, since the power of love which we meet there is the only real power in the universe.

This is where belief in the supernatural properly arises, and other aspects of that belief, such as the idea of heaven, or of angelic beings, or of miracles, are only properly understood when they are seen to follow, as incidentals almost, from this primary experience of the supernatural at the heart of life.

If they are made themselves the focus of belief in the supernatural they become, all great religious leaders agree, no more than the pathology of religion—yet organized Christianity to-day allows, and even seems to encourage, people to fall into just that error.

The result is that, while on the one hand most people to-day find it hard to take Christianity seriously at all, they are on the other hand continually groping for something which will shed light on the mysteries of personal life.

For it is only by virtue of our participation in the supernatural realm of personal relationship that we exist at all as free, responsible persons, and without something to guide us in that realm we feel our very being threatened, even though we are not sure what threatens us.

This is the primal anxiety underlying all our lesser worries, and to escape from it men look, not just for verbal guidance, but for practical guidance, which must in the very nature of the case take the form of some sort of community-life.

This is the real significance of the enormous number of little group-movements which are springing up to-day to study psychology and similar topics.

Pursuit of Knowledge

THEIR overt purpose may be the purely objective pursuit of knowledge—sometimes, as in the case of the many little groups who are studying Freudian psycho-analytical ideas, knowledge which is professedly atheistic.

But there is always something more to them than that, and ultimately it is only in religious terms that they can be understood, however strenuously their members might wish to deny this because of their misconceptions about religion.

Anyone who comes into such groups from outside very rapidly realizes that the declared aim of the group is only half the story.

The group-life itself is the really central thing, even though the people involved do not admit it.

Often, of course, they are prepared to admit that the group does meet certain social needs in its members, but this is only thought of as an incidental advantage of membership, whereas in reality the fact of participation in a matrix of personal relationships is of far greater importance to most of the people involved than the actual subject of study.

"Social satisfaction" is moreover a most inadequate term to describe what people get from such groups. It suggests something cosy and a little dull, something secondary to the individual's central core of personal life, but in fact the experience of personal relationship which these groups foster is of quite a different quality.

"Supernatural" is really the only word to describe it. It is compelling, upsetting, mysterious, even "numinous," and it involves people to the very depths of their being. To observe the animosities, the tensions, the anxieties, the excitements and the crises which make up the lives of these groups is a fascinating experience, and there can be little doubt left when one has done so that what is being witnessed is the encounter with the primal forces of life.

Of course, the ostensible objective of these groups is not irrelevant. The same interpersonal phenomena cannot be observed, at any rate not on the same scale, in groups which exist merely to study butterflies, or to play billiards, or run elections.

The attempt to achieve an understanding of the deep psychological forces which influence personal life is of the essence of the groups I am referring to: the important thing to

recognize is that this understanding is achieved through a continuously growing awareness of the realm of personal relationship in the actual experience of the group.

Real Purpose

INDEED, if such groups are studied carefully it becomes clear that the real purpose of the particular psychological system in which the group is professedly interested is to provide ideas which illuminate the realm of experience into which the members are moving by virtue of participation in the group.

Whether the system in question is Freud's, or Jung's, or a combination of the ideas of many different schools of psychology (gathered together on the basis of a general study of "mental health" or something of that sort), its real purpose, in the end, is to provide a series of myths in terms of which the complex forces of interpersonal relationships are interpreted as they are encountered in the group's actual experience.

Again and again, the people in the group find that some part of the system, which had been mere theory hitherto, "comes alive" because it illuminates their actual experience, and this is how the whole story proceeds.

And this, of course, is precisely the form of religious group-life, the only difference being that the religious group which knows its job at all knows what it is up to—i.e., it knows that it is using mythological ideas to illuminate its growing experience of the transcendent realm of personal relationship—whereas the modern psychological group usually thinks it is doing something quite different.

So far, I have referred to groups which are concerned with the study of more or less reputable scientific psychologies; there are hundreds of these.

But, of course, there are many more groups of the same essential character which are adherent to the less reputable schools of "occult" or "mystical" theory, such as the theosophy of Mrs. Besant and the anthroposophy of Rudolf Steiner.

The most important of such movements today is that which follows the often extraordinarily perceptive teachings of G. I. Gurdieff and his principal disciple, P. D. Ouspensky.

This movement has gained a surprising hold upon the intellectual life of London at the present time, and has succeeded in attracting

many people of some scientific distinction into its ranks, although most of its ideas would be dismissed by the majority of scientists as fantastic.

There can be little doubt that its success is largely due to its meeting, in its own way, the same need as the psychological groups, but its religious character is more apparent.

It is in essence very similar to the gnostic movements of early Christian times, and many of its adherents seem to have fallen into the same trap as the gnostics, of regarding knowledge of the supernatural as something to be attained only by an enlightened elite, instead of the common destiny of all men, as the great religions, and Christianity particularly, all insist.

The same is true, by and large, of theosophy, anthroposophy and all the many similar movements, and even, it should be added, of many of the groups studying Jungian psychology.

They produce, almost monotonously, the characteristics of early gnosticism, with its psychosomatic disciplines, its idea of enlightened initiates, and, as an inevitable consequence, its domination by pre-occupation with power over other people lower down in the hierarchy of enlightenment.

The scale on which all these groups are flourishing to-day is a clear and unmistakable judgment upon, and challenge to, the Churches.

A third field in which the same phenomena are to be found is that of the arts. People who are not attracted to psychology and would have nothing to do with anything so religious as the Gurdieff movement are nevertheless often to be found gathered into very similar groups studying poetry or drama or painting, and it is noticeable how frequently their studies turn on poets like Donne or Blake, or play-wrights, like T. S. Eliot or Charles Williams, whose works provide another fertile source of myths in terms of which the *mysterium tremendum* of personal life can be interpreted. Here, too, is a substitute for religious group-life.

A Challenge

ALTHOUGH the Churches cannot and should not try to meet this challenge by aping any of these movements, there is much that can be learnt from all of them. The primary thing is that it is no use trying to

preach religion to a people who have no proper understanding of what the supernatural is: it is only by gathering together groups in which people can learn by experience of the length and breadth and depth and height of the realm of personal relationships that the statements and practices of religion can be made to "come alive" and have meaning.

And the second lesson is that in doing this there is no substitute for personal attractiveness in making people aware of the depths of personal relationship.

Almost all the groups I have mentioned will be found to centre upon one or more of those curious "charismatic" people who can make others respond to them at a level of awareness quite out of the ordinary, and this is in fact the only way in which people ever do become aware of the supernatural.

The Churches have often been suspicious of personal attractiveness in the past, because they have feared it might lead to a concentration upon man instead of God, but they will not meet the challenge of to-day unless they can grasp this nettle. Attractiveness is a gift God has given us to use, not a talent to be buried for fear of offending him.

Over and above these general lessons, there are more specialized ones. We cannot over-estimate the importance of the new schools of "depth psychology," and the Church must bring in the findings of these schools to her own service if she is not to be superseded by them.

Finally, art is the gateway to awareness, even of awareness of God, and Blake spoke a profound truth when he said that an inartistic man could not be a Christian. Perhaps the greatest judgment upon the Churches to-day is that their congregations are usually the least artistically aware members of the community.

These are not lessons that can be learned just by study, however. What is demanded of the Churches to-day is an act of repentance and a recognition that they have failed in their main task. Given this, the rest can readily be added unto us.

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By Robert S. Trenbath

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THE WITNESS

Tunkhannock, Pa.

Whole Armour of God

By Philip McNairy
Dean of St. Paul's, Buffalo

THE Christian life once was and still is, a definite way of living, not just a mode of thinking. It is more than an attitude. It is action. It is more than belief. It is a battle. This became obvious to first century Christians, engaged as they were against a three-fold enemy in a fight to the death. Arrayed against them at every turn were: the godless materialism of Rome; the cold intellectualism of Greece, and the intolerant, inhumane religion of Israel. The Christian knew he could not encounter such enemies alone, without the resources of God. Today, these three enemy forces have invaded the human heart and mind where they still carry on devastatingly. We may see their success in our answers to three questions.

1. Which is more important to you, your bank account or your reputation?
2. Which has claimed the greater intellectual effort—length of life or the quality of it?
3. Which is of greater concern to you—what you think of God or what God thinks of you?

Paul to the Ephesian Christians points out, "For we wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of darkness, against spiritual wickedness in high places." Note his remedy. "Put on the whole armour of God." Strive for the Christ-like life as a soldier struggles for his victory. But don't be so foolish as to try to win this battle alone. "Be strong in the Lord and in the power of his might."

We have had another problem. Until the 20th century world-wide retreat of the Church and until so many discovered the appalling fact that what they called their religion was powerless to help them even in personal difficulties, the idea of religion as a struggle had become almost obsolete. In its place had come a caricature of Christianity. It was typified by a small plaster-of-paris figurine of three monkeys (with hands appropriately placed), piously labeled "See no evil, hear no evil, speak no evil". For many, Christianity had become an ethical paperweight, no God and no Saviour necessary.

With today's world engaged in a struggle for the minds, beliefs and loyalties of men, not ethics but the grace of God has new relevance. We should think of Christianity as warfare and of God's battle equipment, tested by Jesus in the wilderness, and tempered on Calvary: Wear righteousness as your coat of mail; protect your head with salvation; make the Gospel of peace your combat boots; tighten the belt of truth; use faith as a shield against evil. Let the Holy Spirit be your sword invincible.

Don Large

Shining Possibilities

SCRAWLED across the blackened shell of a bombed-out church in Berlin were these boldly chalked words: "Christus hat dem Tode die Macht genommen . . ." The Biblical text went on at some length, but that first part of the passage from the opening chapter of Paul's letter to Timothy was all that my stumbling understanding of German could manage . . . "Christ has completely negated the power of death". As soon as I got back to my hotel, I checked my modern translation of the Epistles and found that the whole text read as follows: "Christ has completely abolished death and has now, through the Gospel, opened to us the shining possibilities of the life that is eternal."

If it is significant that the Word of Life was thus scrawled across the place of Death, it is equally significant that the phrase, "shining possibilities", epitomizes the gallant spirit of current Christianity all over England and the Continent today.

The only European news you and I find in the papers these days is the bad news—the news of crises, of falling governments, and of economic or political or military catastrophe. Our foreign correspondents seem either unaware of, or deaf to, the shining possibilities excitingly evident in the countless individuals and centers galvanized by Christ.

For instance, when I stood one day before the great Brandenburg Gate separating East Berlin from West, I found myself mentally crossing off that eastern half of the city as a liability to anything good. So with a shrug I said to the West Polizei guarding the Tor, "Garnicht gut kann von

Oest Berlin kommen, hein?" And I ashamedly thought of a similar remark of a cynic 2,000 years ago who, shrugging off the Christ, asked, "Can anything good come out of Nazareth?" And my stab of shame was justified, for the policemen, in garbled English, pointed to a steeple in the middle distance and stoutly assured me that the churches in East Berlin were "gefullt" day and night, and that the Communists felt thwarted in the face of a Christian groundswell which was irresistibly welling up throughout their captured territory.

And at an American embassy tea in Paris, a famous industrialist said to me, "Europe is going through a painful rebirth. But with the eyes of faith we Christians are coming to realize that the hour of dark crisis is the very hour in which God is trying to push us through the crisis and into something vastly fruitful!" This moving insight was further reflected in the admission of a well-known banker behind the Iron Curtain. "My government," he said, "is totalitarian in the worst sense of the word. But if one is determined to be a servant of the living Christ, one knows that evil is ultimately doomed. Dictators, persuasion by force, and rule by cruelty—these things will pass. God will not be mocked. These things will indeed pass, but the risen Lord goes on forever!"

And at a meeting of the Oxford University Medical Society, a pre-med student rose to object to the frequent mention in my lectures of the effect of the spirit upon the ills of the body. An Oxford don kindly stood up to reply for me. "My son," he said gently, "the spiritual factor is the only factor which, in any area of life, can resolve life's confusions. And you'll never become a good physician—or a good anything—'til you realize that!"

Here, then, are a few of the shining possibilities which are rising like lights all over Europe today. God grant that we may help to keep these revived lights burning ever more brightly across a darkling sky!

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 17th Sunday after Trinity

St. Luke 14:1-11

"Whoever exalteth himself be abased; and he that humbleth himself shall be exalted."

The dinner in the house of the leading Pharisee was the occasion for one of Jesus' pointed remarks about humility. This lesson which is concentrated in verses 7-11 finds its conclusion in the omitted verses 12-14 in which Jesus urges his upper-class host and table companions to abandon their preoccupation with their own class and prepare dinners for the less well-placed people from whom they could expect no favors in return. This would be an expression of humility.

The dropsical man had mingled with the invited company, but, apparently, had not asked Jesus for healing. Jesus healed him on his own initiative, probably, to challenge the Pharisees (verses 3, 5, 7). Their reaction to this and the pushing (v. 7) for the seats of honor that went on among them served to reveal their wrong sense of values. They were formerly proper in the application of the Sabbath statutes to other people, but the treatment of their live-stock (v. 5) did not come under those restrictions. The same indifference to people's sensibilities appeared in their immodesty in social situations (verses 7-10). In contrast with such vanity, which is callous and rude, Jesus tells them to cultivate **the grace of humility** which is considerate of other people. In the normal course of things the humble man will rise in the esteem of other people (the word, "worship" in v. 10 means, "honor"), while the self-exalted person will be brought down to the low position which belongs to him ("abased" in v. 10 means "humbled").

Humility which manifests itself in modest behavior is not one of the prized characteristics in today's society, not even in the Church. Competition does not encourage modesty and self-restraint. Ambition for advancement regards humility as a handicap. In fact, the kind of behavior Jesus calls for is commonly labelled as a weakness of character and a neurosis. All of this flourished around Jesus too and he lived and taught consistently against it. He was thoughtful of other people, their needs and rights. He recognized this dropsical man, spoke to him,

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sent him on his way. For him human things came before regulations and conventions (v. 4, 5), and among such fundamental things simple good manners, of which modesty is the finest flowering, were of great importance in his catalog of virtues. The effects of his life proves his wisdom.

There is a sound of prudence in the words of verse 11. Nevertheless, it is eternally true that one's self-estimate is not reliable, and the moderate value placed upon one's self allows much more improvement, even for higher recognition by others. Also, modesty of conduct rarely causes embarrassment (v. 9) On the other hand, pride breeds a ruthless rivalry which sooner or later leads nowhere but to embarrassing demotion and even to destruction of the competitors (v. 9b, 11) in their inevitable inter-class contests.

Jesus must have viewed the scene with his usual realism. Within himself he knew that the honoring of the humble does not always take place in society. "Pharisees", for example, do not honor humble people. Of course, therein they are inferior to the plain folk. The ultimate arrangements of God's wedding feasts are never absent from his mind (see e.g. the next Lukan section, 14:15-24). God has the last word. He invites to the celebration and he assigns the places to the guests. The truly humble person is therefore content in Jesus' spirit to carry on in his present low estate knowing within himself what is the real gold in God's eyes. He also knows that the people of real quality still value humility as an element of genuine good manners.

This Gospel is addressed especially to leaders in society, including clergy, but then also to all Christians for they are to be leaders in society in the matter of character. Reflection upon this lesson not only emphasises the spirit of humbleness, but it certainly calls to such leaders to take the role of the host in Jesus' story and recognize the man of ability who is modest about it and bid him to go up higher. In the Church certainly we must repudiate the world's manner of expecting a man to push himself up and then honor such competitive self-advancement as evidence of desirable ability. We must not interpret modest self-restraint as weakness, but should rather seek out and advance the humble man and thereby bring to life Jesus' principle of humility in the etiquette of his society.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WE ARE so used to the Cross as the great symbol of our faith and to the artistic forms it assumes in our worship that we forget what a cruel, disgusting and horrible spectacle the Crucifixion must have been. It is no wonder that the Jews found it a stumbling block—something scandalous, in fact.

And we are so used to the idea of Jesus as the Messiah that we forget how hard it must have been for any Jew to accept him as such. The Messiah was to be prophet and king, God's regent and who was this upstart Nazarene whose followers would not allow him to sink into decent obscurity but declared that, crucified though he had been, "hanged on a tree" and therefore accursed, yet he was the long expected Messiah.

It was hard for Paul to accept it and only his meeting with the Risen Lord could persuade him. Once he had accepted it he preached it and without doubt preached it vehemently. It made him both friends and enemies which is, as a rule, more than our preaching does for us.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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QUEEN ELIZABETH TO ATTEND

★ Quenn Elizabeth will attend two services in Washington on October 20th with President Eisenhower. Bishop Dun will conduct a simple service at Washington Cathedral at 10:15 when a war memorial chapel will be dedicated. At eleven the Queen and the Duke of Edinburgh will worship with President and Mrs. Eisenhower at National Presbyterian Church.

INTEGRATION SUPPORTED

★ Eight of the nine Episcopal clergymen in Charlotte, N.C. adopted a resolution supporting racial integration in the public schools.

The resolution was in answer to a pro-segregation sermon by the Rev. Henry Egger, rector of downtown St. Peter's church.

The group affirmed their support of the stand taken by the

Episcopal Church that "unjust social discrimination and segregation are contrary to the mind of Christ and the will of God as plainly recorded in Holy Scripture."

BISHOP HATCH ACCEPTS

★ Bishop Hatch, suffragan of Connecticut, has announced the acceptance of his election as diocesan of Western Massachusetts, reported here last week. He succeeds Bishop Appleton Lawrence who retires in November.

RHODE ISLAND CENTER DEDICATED

★ The dedication of the Rhode Island conference center at Newport was held on October 5th at a service of Holy Communion. Mrs. Eleanor Widener Dixon and Mr. George D. Widener, who gave the home and an endowment to maintain

it, made the presentation of the deed and the instrument of the gift to Bishop Higgins.

BISHOP PORTER TO RETIRE

★ Bishop Porter of Sacramento is to retire at the end of the year, having reached the retirement age. He will be succeeded by Bishop Haden, at present coadjutor.

COOPERATION IN MOUNT CLEMENS

★ St. Peter's Roman Catholic Church, Mount Clemens, Michigan, was destroyed by fire. The Rev. George Merrifield, rector of Grace Church, offered the parish house for classrooms to 200 students of the parochial school. It was accepted so that sisters now conduct classes in the Episcopal Church building. The Baptist Church also offered facilities so other classes are held there.

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PEOPLE

GORDON J. STENNING, formerly curate at St. Paul's, Pawtucket, R.I., is now rector of St. Mary's, Portsmouth, R.I.

CLARENCE C. PUTNAM is now curate at Grace Church, Jamestown, N.D. and representative of the Church in the state hospital in the field of alcohol education.

SIDNEY T. SMITH, recently ordained deacon, is now in charge of the Good Shepherd, Lakota, N.D.

SAMUEL A. GLASGOW is now in charge of the Church of Our Saviour, Langdon, and St. Peter's, Walhalla, N. D., with residence at Langdon.

CHARLES W. HENLEY is now in charge of St. James, Grafton, and St. Peter's, Park River, N.D. with residence at Grafton.

WILLIAM HANKS is now in charge of churches at Fort Yates, Cannon Ball and Breien, N.D., with residence at Fort Yates.

PHILIP BROBERG has resigned as rector of St. Ansgarius Church, Providence, R. I. to retire from the active ministry.

MAURICE J. FARLEY is now in charge of work at LaCeiba, Honduras. He served in Honduras before the jurisdiction was transferred by the Church of England to the Episcopal Church.

PEYTON G. CRAIGHILL is now in charge of All Souls Church, Naha, Okinawa.

JOHN SPEAR has returned to Gamboa, Canal Zone, after a furlough in the United States.

S. T. CARMICHAEL, formerly vicar of the Epiphany, Newport, N. H., is now warden of Thompson House, conference center of the diocese of Missouri and consultant in education for the diocese.

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JOHN R. SHIDELER, formerly curate at Christ Church, Oswego, Ore., is now vicar of St. Timothy's, Salem, Ore., and chaplain to Episcopal inmates of state institutions in Marion County.

W. ROBERT ELLIS, formerly vicar of St. Stephen's, Newport, Ore., is now chaplain to faculty and students at the University of Oregon.

L. H. McREYNOLDS Jr., formerly vicar at Cottage Grove and Drain, Ore., is now vicar of Trinity, Gooding, and Christ Church, Shoshone, Idaho.

F. G. FULKERSON, recently ordained deacon who was formerly executive sec'y of the dept. of social welfare of the Church Federation of Chicago, is now executive sec'y of social relations for the diocese of Chicago.

RICHARD D. TAYLOR, formerly rector of the Messiah, Chicago, is now rector of St. John's, Chicago.

RICHARD M. GEORGE, formerly ass't at the cathedral in Quincy, Ill., is now rector of St. Richard's, Chicago.

KENNETH R. JOHNSON, formerly rector of Zion Church, Philadelphia, is now rector of St. Michael and All Angels, Berwyn, Ill.

R. D. JOHNSON, formerly curate at St. Peter's, Chicago, is now vicar of All Souls, Gurnee, Ill.

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WARNER C. WHITE, vicar of St. Dunstan's, Westchester, Ill., has been appointed chaplain at Shimer College and a member of the faculty.

JOHN KARSTEN, formerly curate at Christ Church, Little Rock, Ark., is now canon at Christ Church Cathedral, New Orleans.

WILLIAM G. CHRISTIAN has resigned as rector of All Saints Junior College, Vicksburg, Miss., to return to the parochial ministry.

W. L. SHATTUCK, formerly curate at St. Michael and All Angels, Denver, is now rector of Christ Church, Canon City, Colo.

DEATHS:

JOSEPH H. HARVEY, 81, retired priest of Missouri, died August 9. He served parishes in several southern dioceses before retiring in 1950.

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DE-JOBBED & BE-WIFED RETURNS TO WORK

★ At the annual meeting of the National Council of Churches' Africa committee, the foreign missions leaders took time out from business to consider the plight of a Tanganyikan who had been fired from his job with a local printer.

To get his job back again, he sent his former boss the following letter—prepared with the help of the village's professional letter-writer.

"Kind Sir,

On opening this epistle you will behold the work of a de-jobbed person and very be-wifed and much childrenised gentlemen who was violently de-jobbed in a twinkling by your good self.

For heaven's sake, sir consider this catastrophe as falling on your own head, and remind yourself on walking home at the moon's end, to five savage wives and sixteen voracious children, with your pockets filled with no existent l.s.d. or solitary sixpence. Pity my horrible state! As to the reason given by yourself Esquire for my de-jobment, the incrimination was laziness.

No Sir. It were impossible that myself which had pitched sixteen infant children into this vale of terror can have a lazy atom in his normal frame, and the sudden departure of seven pounds has left me on the verge of destitution and despair. I hope this vision of horror will invade your dreams this night and the good angels will melt and pulverize your heart of neither millstone, so that you will awaken and, with such alacrity as may be compatible with your personal safety, will hasten to re-jobulate your servant.

So be it,

Amen,

Yours despairingly,"

The much be-wifed man was rejobbed.

PROVINCE TAKE STAND ON INTEGRATION

★ The midwest province of the Church adopted a resolution calling on its members "to fulfill their Christian obligations in the matter of racial integration."

It noted that the "attention of the delegates has been drawn to the seeming disregard of Chris-

tian principles in the problems arising out of racial segregation."

The resolution was passed unanimously by more than 200 delegates attending the synod. They represented churches in Illinois, Indiana, Ohio, Wisconsin and Michigan.

McELROY NAMED PORT CHAPLAIN

★ The Rev. James F. McElroy, director and chaplain of the Seamen's Church Institute, was named by the Greater Philadelphia Council of Churches as the first Protestant chaplain of the port of Philadelphia.

The appointment was concurred in by Baptist, Episcopal, Evangelical United Brethren, Evangelical and Reformed, and Presbyterian organizations. Mr. McElroy, an Episcopalian, recently succeeded the Rev. Percy R. Stockman as head of the institute. The latter retired after 35 years in the post.

Mr. McElroy was rector of St. Mark's church, Toledo, O., 1945-56, and chairman of the Episcopal social welfare council there. Previously he was a civilian chaplain at the Grosse Isle, Mich. naval air station.

Philadelphia's port ranks as second in the country and in 1956 was first in import cargo.

The Seamen's Institute, under Episcopal auspices, recently purchased for \$325,000 a five-story, 90-room hotel in the center of the city as a residence and activity center for merchant seamen. It had to relinquish a larger property on the Delaware River front, because of a government clearance project for Independence Hall national historic park.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

Why Baptize Babies? By Henry C. Coke, 3rd. Seabury Press. \$1.30

This little pamphlet of 56 pages packs a great deal of solid theological substance into its small compass. It is a scholarly Apologetic for the Church's practice of the baptism of infants. The argument is directed mainly at the criticisms of those Christians sects who believe that only adult, believers' baptism is justified. The author lives in that part of the United States where Baptists and Disciples are very strong and he has met their strictures effectively and temperately. His arguments are sound and his evidence well documented. It is a pity that the little tract is over-priced, for it is worth having in every parish library.

Russia Since 1917 by Frederick L. Schuman. Knopf. \$6.50

For American citizens concerned with foreign affairs and interested in the serious problem of disentangling facts from the mass of propaganda put out by the foreign offices of all nations, including our own, this book is a god-send. It is a serious and successful attempt to present in detail, and objectively, the forty years history of Soviet Russia in its impact on other nations and peoples. The author is professor of government at Williams College.

In addition to a massive presentation of the facts of Soviet life and

foreign policy, Professor Schuman has interpreted and evaluated the more crucial and fruitful of these activities, for good or ill. There are very few Americans so well qualified to make such interpretations and the conclusions which the author draws should be a matter of alert attention and profound study by American and other foreign offices. His analysis of the origins and conduct of world war two and of the cold war period is convincing because of its thorough documentation and it will be seen that his drastic criticisms of the ignorance, short-sightedness and stupidity of national policy-makers is distributed in about equal measure upon Russia and the Western powers.

This book as a whole is the voice of prophecy—of the Old Testament sort—and its author begins it with two extended quotations; one from the 3rd chapter of Ecclesiastes and the other from the 33rd chapter of Jeremiah. The closing words of his Preface are: "The assumption behind this book is that peace is desirable, necessary and possible between the halves (or thirds) of a divided world, lest more war bring us all to ruin".

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The final words of the volume are: "All Russians, all Americans, and all other peoples everywhere have nothing to lose, save their stale superstitions and obsolete prejudices, and everything to gain from the fulfillment, in whole or in part, of the prospects here suggested. *** There was hope, in the words of Jeremiah, of 'health and cure' and a 'cleansing of iniquity—Again there shall be heard in this place, which ye say shall be desolate without man and without beast—the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts: for the Lord is good; for His mercy endureth forever'".

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BACKFIRE

Gowan H. Williams

Rector at Valley Stream, N. Y.

I have followed with interest and real concern material in both the Living Church and the A.C.U. News a letter written in criticism of the stand which the A.C.U. takes regarding the Faith.

In terms of some of my clerical friends I am not considered a spike, but I certainly do consider myself a Catholic Churchman and a Prayer Book Churchman. There is sound Catholic teaching in the Book of Common Prayer and I am expending every effort to teach it to my people and to the coming generation without Roman embellishments.

After reading Dr. Casserley's masterful article in the recent ACU News in his answer to your recent editorial, I am more convinced than ever that it is the American Church Union which will save the Catholic Life and Faith for the American Church. I have been careful not to line myself up with the A.C.U. until recently, but I feel compelled to stand behind any group which represents the ancient historic Faith as this Church hath received the same.

As Dr. Casserley rightly says your viewpoint does not by any means represent a large segment of the Church, and a group which is by no means Pro-Roman. I am convinced, too, that you are very premature in your remarks about the Church of South India and our relation to it. Let us not cross the bridge before we come to it. I am sure the Church will follow a more conservative and Catholic attitude than you have pre-

dicted. I sincerely hope so for the future of the Church.

Thank goodness your liberal attitude is not shared by the great majority of the younger clergy entering Holy Orders, and after all the future of the Church lies with this group.

Howard R. Erickson

Layman of Collinsville Conn.

A recent address by President Eisenhower has again called attention to the dangers of inflation. This is a serious matter which affects clergy and laity alike. The steadily increasing cost of food, clothing and other articles reaches into all pocket-books.

It also affects the costs of Church operations. It makes larger contributions necessary at a time when the laity are less able to make them. For these reasons the Church should take an active interest in combatting inflation. There seems to be no other effective way than to reimpose price and rent controls which were so successful during world war two. This important step should have the support of all religious groups.

Frank M. James

Layman of Boston, Mass.

The articles on the Gospels by Frederick Shilling I find extremely

helpful. When my *Witness* arrives I first read the Gospel and then his comments. I have but one suggestion as a possible improvement: why not say at the beginning: "First read the Gospel for the 14th Sunday after Trinity". After a person had read the Gospel it would not be necessary for Dr. Shilling to insert numbers for chapters and verses in parenthesis which I find distracting.

This is not a complain of his excellent articles but merely a suggestion which I hope you may forward to him.

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