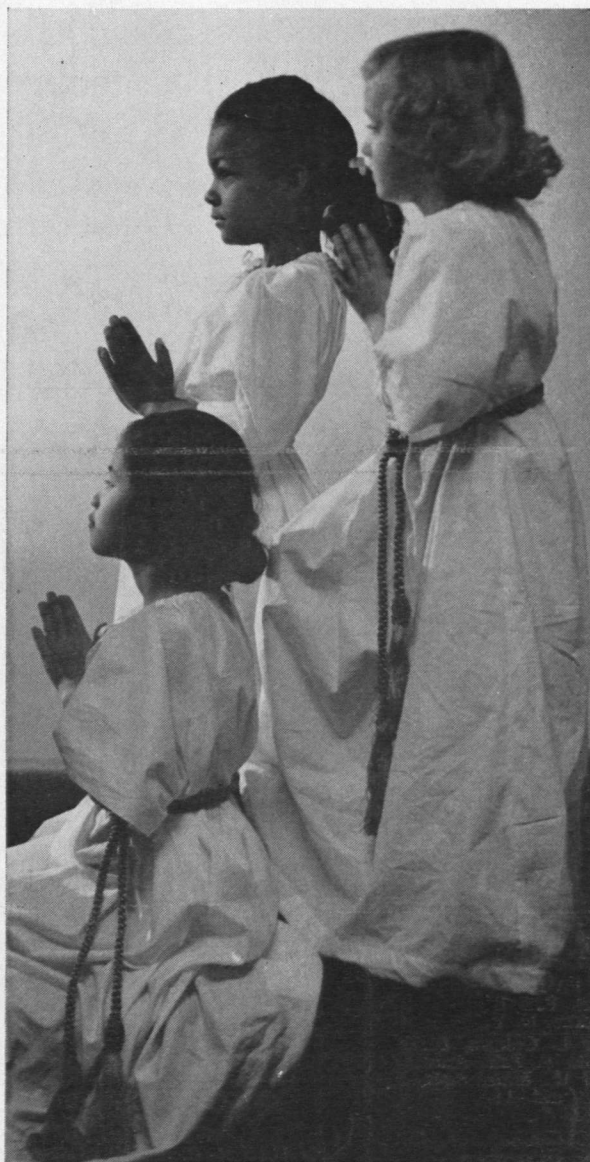


The **WITNESS**

MARCH 13, 1958

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Rythmic Interpretation For Lenten Study

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NEXT WEEK
First Of Two Articles

The Crucifixion
As Seen By A Surgeon

Church and the International Scene

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
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Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
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Weekdays: Holy Communion, 7:30
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8:30; Evensong, 5.

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day; Holy Communion, 9 and 12:30;
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Holy Communion: Wed., 7:45 a.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD 12:10; Noonday
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*Noted for boy choir; great reredos
and windows.*

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Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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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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Wednesday and Holy Days 12:10 p.m.

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Very Rev. William Lea, Dean
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. Don Frank Fenn, D.D., Rector
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Ass't to the Rector
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Eucharist daily. Preaching Service—
Wednesday, 7:45 p.m.

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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

British Church Leaders Protest Placing of U.S. Rocket Bases

★ The biggest indoor demonstration London has had since the war was held February 17 to protest the placing of U. S. rocket bases and bombs in England. Over 5,000 persons jammed the Central Hall in Westminster, with three other halls taking care of the overflow crowd, with still another 1,000 turned away.

The rally was sponsored by the Campaign for Nuclear Disarmament, headed by Bertrand Russell. Two Churchmen were featured speakers; Canon John Collins of St. Paul's Cathedral and Richard Acland, who heads an organization of Christian socialists. Others on the program were J. B. Priestley, the novelist, Sir Stephen King-Hall, a military expert who is a member of the Conservative Party, Michael Foot, an editor, and Prof. A. J. P. Taylor of Oxford.

The issue of whether or not Britain is to have nuclear patrols flying overhead and U.S. rocket bases in their country, was thus summed up by Russell:

"It is now an even chance whether any human being will exist 40 years hence." And Taylor was thunderously applauded when he said that any politician of any party who defended the H-bomb should be publicly branded a murderer.

Priestley's moral appeal for British initiative against "collective madness" had the greatest impact. Taylor com-

pared the issue with the abolition of the slave trade, when "leaders" of all involved nations said they could not abandon it unless others did, but opposing groups simply said: "It's wrong." "Nothing else but this," said Taylor, "makes sense in politics today."

King-Hall insisted that merely for its military security Britain must abandon nuclear weapons. If it continued as a nuclear base it "would be reduced to a radioactive charnel-house in not less than 25 minutes and not more than six hours." The government's "Defense White Papers," admitting Britain could not be defended and threatening nuclear reprisals for any undefined aggression, offered the consolation that "just before or just after we're incinerated we'll be joined in the hereafter by a large number of Russians." King-Hall wanted to "defend our way of life" but wondered "what is the use of a way of life without life?"

Canon Collins, after rebuking what he termed "nuclear-minded bishops", told the audience that the by-election in Rochdale where the Tories were swamped largely over "getting rid of the bomb", was "but a flea-bite compared with what is coming to politicians of whatever party if they persist in arming Britain with nuclear weapons. We intend to per-

suade a majority of British people to demand that, with or without the agreement of others, the government must at once take action."

The Campaign

The Campaign for Nuclear Disarmament's platform is to stop all nuclear tests and missile bases, establish neutral and nuclear-free zones, abolish manufacture and stockpiling of the weapons and prevent other nations from acquiring them. Pending negotiations, it calls on Britain to suspend tests, nuclear patrol flights and construction of missile bases. The cardinal point, which local CND committees are now spreading across the land, is unilateral action by Britain to break the deadlock. The United Nations Assn. here has come out for an almost identical program.

Government Ban

Apart from scores of meetings, the movement is sponsoring mass marches on nuclear weapon plants and the sites of four planned missile bases. Government reaction has been rough-handed dispersal, with police dogs and eight arrests, of a demonstration outside Premier Macmillan's house after the CND meeting; and a ban on CND marchers' assembling in Trafalgar Square on Good Friday morning.

Russell's Address

Bertrand Russell, one of the world's leading philosophers and mathematicians, told the huge audience:

"This is the most important

issue in the whole history of man. One part of what has to be done is easy: stop the tests, which are already doing greater cumulative damage than most people realize. British medical experts estimate that they may so far have caused 50,000 cases of cancer. Governments are spending large sums on how to prevent cancer and far more on how to cause it. Rains have become radioactive throughout the world. The tests are easy to stop because they cannot be concealed. Dr. Edward Teller says they can be, but he is a paid expert of the U.S. government and I have never been able to find an unpaid expert who agrees with him."

"There is serious danger of nuclear war by accident—it is extremely likely to break out without anyone intending it. The danger will increase if France, German and other countries acquire these bombs. To avert it, the only course is for us who have them to renounce them. America and Russia should agree that nobody but they must have them. But if mankind is to survive they must be abandoned everywhere."

"Otherwise there will be an explosion and all will be wiped out. It is now an even chance whether any human being will exist 40 years hence. Talk about the 'great deterrent' is absolute nonsense; if it's not going to be used, why have it? If it is used, it is the end. It is no use at all to think of it as a conceivable means to save the peace of the world. Talk about the 'risk' of negotiating is also absolute nonsense. What about the risk of not negotiating? Both sides must put forward honest proposals capable of negotiation, and abandon abuse of each other. No great power can cast the first stone. The only road to the welfare of each is the welfare of all."

Church Leader Protests

Later one of Scotland's lead-

ing Protestant churchmen protested sharply against a Cabinet minister's statement that Britain might use nuclear weapons if Russia launched a major attack with conventional arms.

The protest came from George F. MacLeod, moderator of the General Assembly of the Church of Scotland, who said he had read with "horror" a White Paper on Defense prepared by Defense Minister Duncan Sandys.

MacLeod addressed a mass meeting in Edinburgh on February 28th, organized by the Council for the Abolition of Nuclear Weapon Tests. He said he spoke "as moderator and in the name of the whole Church."

The churchman said the clear implication in the White Paper was that the West must use nuclear weapons against conventional arms—"a thing which has never been suggested before."

"It is as moderator and in the name of the whole Church," he said, "that I have to remind people in Scotland that the last time this question was discussed by the General Assembly it was the non-pacifist section of the Church that said that if there was deliberate bombing of any population, the Church should withdraw its support, even at the risk of losing the war."

The meeting adopted unanimously a resolution urging the government to take the initiative among the nations in working for nuclear disarmament. Copies were sent to the Prime Minister, the Minister of Defense, the Foreign Secretary and members of parliament.

C. C. BURLINGHAM IS HONORED

★ Charles C. Burlingham, warden of St. George's, New York, who is now in his 100th year, received the keystone award of the Federation of Protestant Welfare Agencies on February 25th. It was conferred for his outstanding service to the agency.

PANAMA CONVOCATION A BIG EVENT

★ The annual convocation of the Church in Panama is a big to-do, lasting a full week. There is a picnic; a reception and buffet supper given by Bishop and Mrs. Gooden; meetings of all the departments before the regular meetings of the convocation and Auxiliary.

In his convocation address Bishop Gooden contrasted the picture today with the situation when he arrived as bishop twelve years ago and had seven clergy and no postulants or candidates. As a result of his plan of recruiting and training, eleven priests have been ordained and all but two of them are still there. The district now has seventeen active priests and seven postulants and three candidates for holy orders, not counting those transferred to Central America.

He stressed work among laymen and by laymen and mentioned stewardship and tithing as the program for the coming year together with the extension of Spanish work.

MARYLAND GOES ON THE AIR

★ The diocese of Maryland is sponsoring four tv programs this month over a Baltimore station. The series is called "What do you think?" and opened March 4th when Dean Harris of Seabury-Western Seminary and Prof. John Walton of John Hopkins University discussed religion in education.

Subsequent guests are Dean Eric N. Porter-Goff of Portsmouth, England; William Marbury, Baltimore layman; Bishop Vander Horst of Tennessee; Bishop Marmion of Southwestern Virginia; and laymen John C. Matthai Jr. and Harrison Garrett, both of Baltimore.

THE CRUCIFIXION

As Seen by a Surgeon

Will appear in two issues of The Witness starting next week.

Does High-Powered Advertising Persuade You to Buy?

By Ruth Adam

Social Worker of England

★ None of us would admit to being unduly influenced by advertisers and by sales-talk. We honestly believe that we use advertisements only to find the information we require in order to decide on what to buy.

But it isn't true. We buy what the producers have decided that we ought to buy, and we are gullible and suggestible enough to make their task easy.

Recently, an advertisement for ice cream was flashed on to a movie screen, between films—just for a split second of time. It was taken off again so quickly that none of the audience realized that it was there, much less read it.

But the subconscious mind takes in impressions without our actually realizing it. On the nights when this flashed advertisement was used, the movie-goers bought themselves ice cream. On the nights when it was not shown, they did not.

This is only one of the "techniques of mass-persuasion" which are being considered today.

Unless you realize what is being done to you, you cannot help being a very easy subject for the mass-persuasion enthusiasts. No one, I suppose, would wish to be an easy subject, since much of the "manipulation . . . seems to represent regress rather than progress for man in his long struggle to become a rational and self-guiding being."

But if you want to be able to resist, it seems that you must both know yourself and have some idea of the way the "persuaders" try to get at you. The worst thing is to suppose that you are invulnerable.

For instance one firm which produced detergents, wanted to know what package would appeal to housewives. So they gave, to a certain group of ordinary women, three packets each, all with exactly the same detergent inside and asked them to report which was the best for washing clothes.

Right Answers

The women reported that the one in the bright yellow pack was too strong and ruined their clothes; that the one in the blue pack left the clothes looking dirty and that the one in the speckled packet was undoubtedly the best.

The firm was satisfied. It had found out what it wanted. From then on their product went out in the speckled packet.

Many firms today employ a whole-time psychiatrist, to advise them on how to make housewives buy the things they want to sell.

The female interests merchandisers more than the male bread-winner, because it is the female that typically controls about 80 per cent of the family's purchasing decisions.

The job of the psychiatrist is really to advise on the hidden guilt and the hidden fear, and the irrational, babyish desires, which will make us buy things which we could, in fact, quite well live without.

Discretionary

It seems that most expert "persuasion" is devoted to making us spend what is called "discretionary" money. This is the money you have left over by the time you have paid out enough to keep yourself and your family alive.

The things you buy with it are not necessary luxuries—but

they are the kind of things we found we could manage to do without during the war. Since they are not actually necessary then we must be coaxed into buying them for some other reason.

The reasons are dictated by our common weaknesses. A Cambridge don once told my daughter that the advertisements you pass, as you go up or down the escalator, in the London subway, were, each one, a temptation to one of the seven deadly sins!

Since then, I have amused myself by classifying them in this way and I must say it always works out! I need hardly say that "Lust" is the best represented, but Sloth and Pride and Intemperance run it pretty close!

But the "persuaders" on the whole, concentrate on more harmless weaknesses. Our secret guilts for instance through they make us use a nice lot of toothpaste, in brushing our teeth unnecessarily in the morning, also prevent us buying a number of other things the producers would like to sell.

Toothpaste makers doubled their sales in a few years . . . largely by keeping a great number of people feeling uneasy about their teeth. They hammered at the wondrous new ways to kill bacteria and prevent decay.

But their gain was the candy-makers' loss. The public was starting to shun anything conspicuously sweet and sugary. Not only were Americans suffering their persistent guilt feelings about indulging themselves, but they were made doubly uneasy by all the publicity about the dangers of overweight and tooth decay, both widely attributed to rich, sugary foods.

One candymaking firm that hired its own psychological con-

sultant began to run an advertising campaign on the strategy "Reward yourself." The theory behind this strategy was that children get rewards of candy for being a "good little boy" or "good little girl." Thus, at an early age, candy becomes etched in young minds as a reward symbol. Armed with this insight the candy-maker began drumming out this message—"To make that tough job easier—you deserve M & M Candy."

The most common "guilt" of the moment, is, of course, over cigarette smoking and the suspicion that "cigarettes are coffin-nails." Researchers discovered that a common reason for continuing to smoke is to relieve tension and . . . as a reward for effort. Therefore you now see many ads showing people smoking while under pressure or as a reward for tough jobs done.

From tests made it was discovered that women buy far more in a supermarket than in any other place.

They go to self-service stores, in the first place, partly because they are afraid that a shop assistant, in an ordinary shop, will sense their ignorance about buying food. This applies mostly, of course, to young wives.

But one supermarket operator wanted to know why women bought so much more than they had first intended in such a store. He thought it must be because they were in a state of tension — perhaps through having to make so many decisions about buying at once.

Tension Observer

But he learned differently. He installed a hidden cine-camera in the store so that he could measure the rate at which shoppers blinked their eyes. This is the simplest way of measuring tension. Normally we blink at the rate of thirty-two times a minute. When tense, we blink fifty or sixty

times a minute and when notably relaxed, only about twenty times. The women in the supermarket were found to blink slower and slower "down to a very subnormal fourteen blinks a minute."

They were, in fact in a kind of dreamy trance, hypnotised by all the delightful things stacked in such profusion on the shelves—things which in former years only kings and queens could afford, and here in this fairyland they were available. When they got to the cash-desk the blinking stepped up into tension rate.

Personally, I can't dismiss this theory since I find, now it has been brought to my attention, that when I am in the local self-service store, I have one of the "symptoms" listed—"Many of these women were in such a trance that they passed by neighbours and old friends without noticing or greeting them."

But it is worse, apparently, to send your husband shopping than to go yourself. Supermarket operators are pretty well agreed that men are easy marks for all sorts of impulse items and cite cases they've seen of husbands who are sent to the store for a loaf of bread and depart with both their arms loaded with their favorite snack items.

The solution, if you don't want to be coaxed into spending more than you meant, is to make a list and stick to it. The operator I mentioned estimates that any supermarket shopper could, by showing a little old-fashioned thoughtfulness and pre-planning save 25 per cent easily on her family's food costs.

Investigators have found that the shopper doesn't bother to make a list, or at least, not a complete list, of what she needs to buy.

There are of course all sorts of immense implications in this growing trend of coaxing the

public into buying, at a level, "below the level of consciousness."

There are other questions of a moral nature that should be faced by the persuaders and the public—for example, what is the morality of playing upon hidden weaknesses and frailties to sell products?

The "hidden persuaders" are not as whole-hearted here as they are in America, it is true. But they are here. And I think, for most of us, there is enough reason for wanting to recognize and resist them, simply in the fact that we should prefer to do our shopping merely as shopping efficiently and unemotionally, neither in a happy dream nor influenced by our childhood guilts and fears.

GOLDEN RULE SAILS MARCH 20th

★ As soon as repairs are completed, the 30-foot ketch, the Golden Rule, will venture once again into the Pacific on its attempt to stop testing of nuclear weapons by the U. S.

In San Pedro harbor the Golden Rule was undergoing an overhauling as Albert Bigelow, of Cos Con, Conn., one of the crew members, declared that she would sail westward on a second try March 20.

After being caught in one of the worst Pacific storms in years, the Golden Rule limped back to San Pedro from 700 miles out. Its pacifist crew said they were driven off course and the ketch was damaged.

One of the crew is William R. Huntington, former Episcopalian who served for a number of years as a member of the Witness editorial board.

WHAT CAUSED DEATH?

You can find out what actually caused the death of Jesus by reading an article that will run in two parts, starting next week.

The Church and International Scene

by Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

NOW we come to the question: What can we do? and What can the Church do? In a real sense they are the same question as we are the Church. In the first place, it is most important that we beware of the danger of abdicating our duties as citizens and as Christians. As citizens of a democracy we have a responsibility to let our views be heard by our representatives in government, and likewise as Christians we are concerned that so far as possible the spirit of Christ reigns over men and nations. Nevertheless, we are in danger of taking the easy road of escape from hard thinking by telling ourselves that these critical problems are so vast and complex that an individual can do nothing about them and consequently might as well put them out of his mind and think about pleasanter topics. Thousands upon thousands of people are doing this today.

To be sure there are many areas in which the specific problems are too intricate and involved for the layman to be able to make an intelligent judgment as to their solution, but on matters of over-all policy and strategy, our country needs the help of its most intelligent and thoughtful citizens. Our representatives in government are, after all, human beings. They have been bewildered by the events of the past months as much as the rest of us, and they want to know whether the people desire a closed door policy or will support them if they stand for an open door policy toward the Soviet Union. They want to know whether we the people of this country believe in a tough policy or a conciliatory policy in dealing with the Soviet Union. Therefore, we Christians who feel strongly about the international scene today and realize the severity of the crisis in which we stand should urge our government to be less concerned about blaming the failure of the disarmament conference on the Soviet Union. We should be less concerned about labelling all the Soviet Union's statements as propaganda, and be more concerned to break through the barrier of the Iron Curtain by conferences at every level, both within the government and outside the government. We should have more exchanges of businessmen, students and all sorts of cultural groups between this country and Russian and beware that we never let our relationship fall to the

point where our relation to Russia becomes comparable to our relation—or rather lack of relation—to China.

Let the voice of the Church and let the voice of Christians be heard. Let our representatives in government know that despite all their harrowingly discouraging experiences with the Soviet Union in past negotiations, negotiations between the East and West must continue. If they are stopped now and there is no liaison between the East and West, all hope of creating a new era of trust and understanding is forfeited. I believe that the spiritual lesson of this present crisis is a very simple one; namely this—that man has been able to conquer nature in a perfectly amazing way, but he has failed to conquer himself. He has been able to overcome and harness tremendously powerful forces in the universe, but he has been unable to overcome and harness the demonic elements in himself. Now like the children of Israel in the wilderness, man faces a clear choice: either he will make the supreme effort to create a new era of trust and understanding and faith, or he will perish in a catastrophe too terrible to contemplate.

To create this new era of trust and understanding is a far harder task than the creation of more powerful weapons. To create this new era will take all the intelligence, ingenuity and faith that man has. As we Americans in times past have dedicated ourselves wholeheartedly to the waging of war for our survival, so now we must dedicate ourselves wholeheartedly to the waging of peace. This will require well nigh superhuman intelligence, determination and patience, as well as faith in our fellowmen, including some of our fellowmen whom we do not like and with whose ways we do not agree, and above all faith in the power and the guidance of God's Holy Spirit.

"I have set before you life and death . . . therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him."

Other Areas Of Concern

NEGOTIATIONS for the purpose of achieving a disarmament agreement aimed to prevent a nuclear armament race must have priority at the present time and this is the only subject I have

dealt with in this article. It is, nevertheless, true that if we fail to reach a disarmament agreement, we might attain military superiority and yet lose the cold war because of our failure to give serious attention to other phases of our international relations.

It is essential that our government strengthen present or take new constructive action along such lines as these:

Extend economic aid and technical assistance to the nations which are in desperate need of it, and especially India because of its significant position as the largest and most influential democracy in the East.

Strengthen and as far as possible work through the United Nations, making clear to the world that we are not a threat to any nation but are concerned primarily with establishing and maintaining peace.

Make clear that we have no desire to force our form of government, economic system or ideology upon other nations, but believe in a policy of live and let live or peaceful co-existence.

Revise our visa regulations so as to encourage increased travel on the part of our citizens to Communist countries and on the part of citizens of Communist countries to our country.

Welcome all kinds of conferences, business, academic, cultural, scientific, etc., to our country in an endeavor to lessen the barrier of misunderstanding between the Soviet Union and the United States.

Offer scholarships in our universities for students from Communist countries as well as other non-Communist countries to enable them to study in this country.

To put into effect the last three points, means that we as a people, and officially as a government, must overcome our fear that if citizens of Communist countries are allowed to visit the United States they might undermine our democracy or our government, and similarly that if our citizens are allowed to travel in China and other Communist countries they might be converted to Communism and forsake freedom and democracy. Surely our present policy indicates an absurd lack of faith in our own democratic convictions.

These are a few of the areas in which a determined effort is an important part of our task in the waging of peace and will help immeasurably to build the understanding and trust between men and nations which is essential for the attainment of a just and lasting peace.

England's Angry Young Men

By Derek Stanford

IT IS difficult to-day to pick up a weekly without some reference to "angry young men" brashly soliciting one's attention. Who are these elusive and irascible beings who persistently haunt our literary columns, and what cause, other than publicity and profit, is at the back of their exasperation?

To begin with the first part of the question: Who are they? Well, the names one most frequently meets are those of John Osborne the playwright; the novelists Kingsley Amis, John Wain and John Braine; and Colin Wilson (of "Outsider" fame)—a sort of espresso-bar encyclopedist.

These constitute the front-rank, and are angry

with a multiplicity of things, excepting only Mr. Amis, the light-hearted author of "Lucky Jim," who, it seems, is angry only with the others' solemn portentousness.

There is also a second wave, represented, along with the first, in a new anthology entitled "Declaration." This includes Bill Hopkins (the only other genius, save himself, who is writing to-day, Mr. Wilson tells us), Stuart Holroyd (a highly talented young philosophic thinker and the author of an early book "Emergence from Chaos," a study of the "natural" and "transcendent" religion of half-a-dozen modern poets), the theatrical critic Kenneth Tynan, the film writer Lindsay Anderson, and Doris Lessing (a novelist, with a soft spot for Marxist Communism).

The net is wide, and the fish inside it are not invariably on the best of terms. Mr. Wilson, for example, cannot abide the name of Marx; Mr. Tynan and Mr. Anderson feel very strongly about the Labor Vote; while Mr. Hopkins and Mr.

Derek Stanford is a young poet and critic who has written books on Dylan Thomas, Christopher Fry and other modern poets. He lectures at the City Literary Institute, and has edited the letters of Fenelon and John Henry Newman.

Holroyd are anti-democratic and abstractly Right Wing—which does not mean they have a good word to say for the Tories: none of them have! And, apart from Mr. Holroyd, who possesses a fresh personal vision of orthodoxy, no word for the Established Church, either.

Main Bogies

A LIST of their various likes and dislikes, and the latter are far more manifest, might not, at this point, come amiss. The three chief bogies seem to be: for Messrs. Osborne, Amis, Wain, and Braine, Royalty, and the middle-class ethos: for Mr. Amis and Mr. Wain, bourgeois culture and the academic set-up: for Messrs. Wilson, Holroyd, and Hopkins, the post-Renaissance conception of man, with its determinism and scientific humanism, as symbolized in Darwin, Marx, and Freud.

It is when we come to inquire what these young writers, all under the age of forty, positively advocate that their vast limitations confront us. Mr. Osborne, together with Mr. Amis, the only sure creative artist among them, rather represents their deficiency here: their assertive negativity, their carping and complaining, and their general bad manners and temper.

Jimmy Porter, the loud-mouthed hero of Mr. Osborne's play "Look Back In Anger", is a lout who likes to deceive himself that selfishness and self-pity keep the Red Flag of Revolution still flying.

By this, you must not think that Jimmy is an active worker for Socialism; that he canvasses and attends committee-meetings; that he keeps up his reading or distributes leaflets. Oh no, that is much too much like hard labor.

Jimmy is just a lay-about and loafer, a professional malcontent and liver-upon-women, a lone political teddy-boy for whom the communal discipline of a street-corner gang would have proved unattractive.

Nicer, but just as vague and ineffectual, is the heroine of Mr. Osborne's play "The Entertainer" a brilliant study in dead-end-ism among a music-hall family.

A son of the family in national service is captured and killed in Korea (or Suez?). His sister, deeply offended at the current throwing-away of young life, is led to wonder what things like war and politics are all about as, indeed, like any of us, she might.

However, the nearest she can come to locating the blame is in such a speech as this:—

"Why do people like us sit here, and just lap it

all up; why do boys die, or stoke boilers; why do we pick up these things; what are we hoping to get out of it; what's it all in aid of—is it really just for the sake of a gloved hand waving at you from a golden coach?"

We are told that she had been to protest meetings in Trafalgar Square; but one wonders whether she had ever heard of the "Bloodless Revolution" of 1689 which gave us a constitutional king, and, later a figure-head monarchy. Does Mr. Osborne really think that the Queen decides if we shall go to war or not? He should really be a member of the Primrose League!

This obsessive hammering away at Aunt Sallys, only the shadows of which remain, is a general characteristic of our "angry young men." Colin Wilson's book "The Outsider" is an outstanding illustration of saying something over and over again, with which most well-read people are already acquainted.

Individualism

The movement we know as romanticism in nineteenth-century thought and letters posited the solitary individual as the repository of insight and wisdom. His severance from society, his disdainful contempt for its collective values which he regarded as so many moral clichés, resulted in the cult of an Ishmaelite hero: the man who stands apart, the eccentric, the outsider.

From 1900 onwards, this position was being assaulted by such neo-classical French thinkers as Lasserre, Seillière, and Maurras; and with the posthumous publication, in 1924, of T. E. Hulme's "Speculations," romanticism—as understood in terms of unqualified individualism, received a potent cultural set-back.

During the second world war, French Existentialism—with its disbelief in generic man, and its insistence on the single person who chooses—was able to give a shot in the arm to romantic individualism. The drug, however, changed the patient radically; and the "committed" and engage characters of Jean-Paul Sartre bear little resemblance to Byron's Childe Harold, and other lonely wanderers, outcasts, and hermits.

Now it is typical of Mr. Wilson's lack of cultural perspective, as instanced in his saying that Bernard Shaw shared the mysticism of St. Francis de Sales, that he should have combined the neo-classicism of T. E. Hulme—an anti-individualist thinker—with the nineteenth-century romantic belief in the exceptional individual as the promethean figure of culture.

Mr. Wilson's writings are packed with gibes

at the errors of Renaissance humanism, but the spirit of his work—save for a lamentable absence of distinction—is the High Renaissance spirit: pride, self-will, arrogance, and vaunting ambition.

The paradox of this is more evident in his second book "Religion and the Rebel". A woeful hotch-potch of "Outsider" scrapings, the work is supposed to reconcile the religious spirit with that of the Outsider, and to distinguish these from the spirit of humanism.

Lack of Humility

BUT Mr. Wilson is so far from understanding the meaning of religion that he speaks of it, again and again, as synonymous with the imagination. Nor is it only its collective aspects (worship, symbol, and ritual) which he fails to understand. The inner and personal life of religion, as crystalized in humility ("One is always in the wrong before God," as the novelist Katka put it), is entirely foreign to him.

There can have been few more over-weening books than Mr. Wilson's two geese disguised as swans. Nor does a flat and graceless style, a mind which can neither marshal nor select and a uniquely naive lack of humor ("I aim to be the greatest genius that Western civilization has ever produced"), in any way mitigate the egomania of his work.

Certainly in no other country in Europe could a book such as "The Outsider" have met with the immense success it did here. Its triumph arose from two deficiencies in contemporary English civilization: an almost total absence of philosophic instruction or knowledge even in the classes otherwise well-informed, and an over-all condition of literacy rather than education or culture prevailing throughout our post-war way of life.

I have talked to young Scotsmen of the same type and class as their English counterparts who showed themselves such a ready push-over. With a more philosophic cast of mind, and just an elementary grounding in logic which they received at school, they were all, with one exception, proof against the speciousness of Mr. Wilson's thought.

The Borrowers

NOTHING can testify to the miserable ignorance of philosophic culture among the literati of this country than the way in which Mr. Connolly praised "The Outsider" in the Sunday Times. It is true that, outside the field of belles-lettres, Mr. Connolly is most at home when writing on Edwardian table-decoration; yet, even

so, the imprimatur of one of our best-known critics ought not to be so casually bestowed. The country-house and the coffee-bar, it seems, are on much of a par when it comes to pure ideas.

Just as the term "angry young man" was borrowed from Mr. Leslie Paul, so the title of "The Outsider" was borrowed from a novel by Albert Camus. As Matthew Arnold observed of the early romantic poets: "They did not know enough." And, one might add here, "What they know is largely borrowed."

Lack of originality is indeed a hall-mark of our "angry young men." Mr. Amis, admittedly, has introduced some new gambits in his picaresque novel "Lucky Jim," but from his recent utterances it is clear he does not wish to be associated with the others. He specifically and rather impolitely—impoliteness is very much de rigueur amongst them—declined to contribute to the anthology "Declaration."

Mr. Wain, as a novelist, is rather like Mr. Amis with a good deal more truculence and less of the sparkle. He is, however, a critic of ability, save when—as is frequently the case—he lets his prejudice over ride him.

Mr. Wain, also, is much better informed both on literary and social history than are most of the "angry young men"; but he cultivates, as most of them do, a wayward narrowness of taste deriving ultimately from Dr. F. R. Leavis, a valuable but dogmatic-minded guide.

His own watchword is "hard-headedness"—an excellent quality in a critic so long as inflexibility are not mistaken for it.

John Braine's novel "Room at the Top" probably represents "angry-young-men" fiction in its stark essence—by which I mean, stripped of those cobwebs of idea which obscure its true motive and nature.

Number One

Mr. Braine's hero is a social climber: from the lower to the higher middle-class. His sole philosophy is "Number One" or that of the "Main Chance" as Hazlitt called it. His social mountaineering is completed in two parts: adultery takes him half-way, and the calculated seduction of a virgin heiress the other. Unfortunately the second part of the journey necessitates his betrayal of his first mistress, who thereon commits suicide . . .

This, we are given to understand, leaves him with some sensation of remorse; but the reader, I think, may draw the conclusion that such a tough fly upstart as our hero will not be seriously incommoded by it. "I'm all right, Jack" is a

sovereign sedative for the coarser sort of human conscience.

Finally, what really makes these young men so angry, apart from their carefully cherished betes noires? In the thirties, we had our malnutrition, our unemployment, our depressed areas, culminating in the civil war in Spain, in which not a few of our own authors fought as volunteers, were wounded and killed. A slightly younger generation suffered a longer baptism of fire in the six years of the second world war.

Both of these catastrophic decades our "angry young men" escaped, as far as adult participation was concerned. Some of them have been at university, while others have largely acquired their education through a process of individual study; but only two of them have endured anything like privation in pursuing their aims.

The hardship which Mr. Wilson underwent, with his sleeping-bag on Hampstead Heath, and his hitch-hike into France, appears about the worst of it. Nor—to give him credit—does he complain. Indeed, he appears to possess a better talent for roughing it than for abstract speculation.

The Youth Racket

OTHERS of the angry ones, who cannot plead experience of his discomforts, are even more irascible. What is the cause of it all?

Biological ebullience might provide one of the answers. In seasons of historical pessimism, such as the one we now enjoy, the natural high spirits of youth express themselves in anger and protest. And when this anger and protest is exploited by what the late Wyndham Lewis described as the "youth racket" (a profitable joint-creation of publishing and advertising), it is reasonable to expect a patented movement of "angry young men" in literature.

Guided missiles, cobalt and H-bombs do not lend our age a festive air. It is hard to think constructively in it, and anger provides a short way out—the short (but oh-so-difficult) way our politicians will possibly take if they unleash a third world war.

Rythmic Interpretation for Lenten Study

CHILDREN of the Church School of Christ Church, Georgetown, are using a new approach for their Lenten study of "Japan and our Christian Neighbors." They will present a rhythmic interpretation of the hymn "In Christ there is no East or West" at one of their meetings. Wearing the dress of Japan and other world neighbors, they will portray the lines and meaning of the hymn in symbolic designs based on folk dance patterns. There will be a "grand chain" of greeting during the first stanza and a circling design during the verse, "Join Hands, then, brothers of the faith."

Mrs. Margaret Fisk Taylor is working with Miss Margaret Belzer, director of Religious Education at Christ Church, on this unusual project. Mrs. Taylor, a parish member who recently moved to Washington, has spent twenty years working creatively with children, young people and adults in the field of symbolic movement. During the Christmas season, three of the younger children of Christ Church, appeared on a television program of Christmas carols presented on NBC. The children moved spontaneously to "List to the Bells" as they rang small handbells. Children of all races shared in this joyous welcoming of the coming of the Christ Child. In the closing scene they gathered as a group to worship the Child in Mary's arms.

The Rhythmic Choir can be used with Junior Choirs of the churches to present worship interpretation and dance-drama. Using modern dance technique, the children and juniors learn that their bodies can be channels for the expression of devotion, contrition, exaltation and other religious feelings. "Children love to express their ideas in movement," explains Mrs. Taylor. "Everything is more real to them if they can 'be' some one or some thing."

On January 12th on NBC at 10 a.m. Mrs. Taylor and one of her "choir" groups interpreted the "Lord's Prayer" through movement designs to expression the moods of the prayer. This was part of the TV program "Give Us This Day", sponsored by the Council of Churches, National Capital Area, to announce the current session of the Christian School in the Nation's Capital. It started January 14 at the Calvary Baptist Church and continued through February 18. The Rev. Charles D. Kean was the resource leader for a

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath
Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS Tunkhannock, Pa.

session on "Chancel Drama" on January 21. On February 4, the session of this course dealt with a variety of dramatic approaches with children. On February 11 it was devoted to the use of dramatic symbolic movement and a Rhythmic Choir presented some interpretations.

It is Mrs. Taylor's belief that the use of creative arts in the churches can help to deepen spiritual awareness which will offer vital experiences to make religion more real and bring new joy, assurance and power into individual lives, whether children or adults. During Lent she is working with a group of Juniors in interpreting such hymns as "For the Beauty of the Earth" and "All Creatures of our God and King."

This article, together with the cover picture is reprinted from the Washington Diocese with the kind permission of the editor, Miss Gertrude Orr.

Don Large

Self-Styled Independence

NO MAN reaps a private harvest. He either reaps through the life-giving blood of common dependence, or he reaps no good at all. This truism seems too obvious to belabor, but the myth of the self-made man dies hard. When crooner Frank Sinatra was asked to whom or to what he owed the brilliance of his great comeback, he snapped, "I don't owe it to anything or anybody but myself. I climbed back up the ladder of success entirely on my own!" Such effrontery is almost too gauche to believe, but it's the kind of cocky nonsense shared by enough people to slow down the brotherhood of man under that God who gives us the very breath and strength to hang onto the ladder in the first place.

You may grow wheat in what you think is a field entirely your own. But you still need the miller and the baker and the grocer and a thousand other toilers—and even then you cannot live by bread alone. "Before the end of this morning's breakfast," Dr. Leslie Weatherhead reminds us, "you were in debt to half the world." And it probably included the half you didn't like. A politically unstable Frenchman provided you with your soap; a frizzy-haired Fiji Islander sent you your bath sponge; a Formosan cultivated the leaves for your tea; a Brazilian raised the beans for your coffee; a gambling Cuban rebel nurtured the cane for your sugar; a member of the Irish

Republican Army gave you your table linen; and a Turk your towel.

So do we find constant reinforcements for John Donne's statement that no man is an island. No man can enjoy a private harvest, when his brother has nothing to reap but slow death. If the Asian flu is correctly named, then it broke out among people who, through no fault of their own, are chronically diseased and starving. Maybe we can't eliminate the nightmare of their lives by tomorrow morning, but we can certainly stop acting as though we were somehow superior to the teeming millions who simply haven't enough land or resources to live on. And if we don't give them the food of our Christian compassion, they'll go on unwittingly giving us their diseases.

And if diseases are contagious, so is Christian love—and so is devilish ill-will. Unless I'm a hermit—and who is?—I can't possibly live one day in an outgoing, joyous, and forgiving fashion without infecting at least some of my neighbors. And by the same token, I can't live one whole day as a snarling, sniping, and resentful boor without equally poisoning the air around some members of my common community.

Says Weatherhead, "If difficult Aunt Jane lives in Scotland, I can get on with her splendidly. I send her a present at Christmas—something that the Jones' gave us last year and we don't want—and she sends us two pink china dogs which we put in the attic, and all is peace! But if she comes and lives next door . . . and certainly if she comes and lives with us, we need a far deeper basis of understanding. Life without love in endless goodwill is going to be hell." This is the hell into which our world has fallen.

And nations are like individuals. This world has suddenly become a tight little community. We've got to learn to live with difficult Uncle Vasilov in Moscow, as well as with difficult Aunt Jane from Edinburgh. Bluntly, it's either co-existence or no existence.

How now, then, my lords and ladies of self-styled independence?

Pointers for Parsons

By Robert Miller

IN A recent article in the Witness John E. McMillin was very much against Church Union because he had no wish to see "one big Church organization." I wouldn't want to see such a

thing, but I am very much for Church Union. So it is clear we think of Church Union differently.

That set me to asking myself why I was for it, and I decided that I must look to my experience for an answer. I did so, and I felt that there seemed something that could not be after the mind of Christ in a situation where I could be on the most cordial terms with ministers of other communions but could not invite them to the altar rail. I could talk with them of our common faith and our common problems. We could pray together and even worship together but we were distinct. They were Baptists or Congregationalists and I was Episcopalian. We could not always work together as one. There were limits to our fellowship which we could not transcend in act but only in the spirit. And when it came to Roman Catholics there was no fellowship at all.

I had never been overfond of "281" or of Lambeth and certainly not of the Vatican and it would be a sad day for the Church if any one of them were to try and organize all Christian life. The Vatican might make the best job of it but the price would be too high. It would be submission to an authority we could not accept and acceptance of dogmas that we could not receive. Lambeth might do very well, for it would be tolerant, but not even Lambeth could shepherd the many flocks into one fold. It could hardly let the bishops go and how could Presbyterians or Baptists accept them?

Yet bishops were accepted in the united Church of South India.

Once more I asked myself why I favored Church Union and prayed for it, and this time I thought it must be because of Jesus' prayer "that they may all be one" and my own readiness to find a friend in everyone who followed the Way, no matter what name he bore. It hurt to be separated. I had known Roman Catholics who were true ministers of Christ and people of many other Churches too and they were all Christ's faithful soldiers and servants. I had been at interchurch gatherings where differences were forgotten and everyone was lifted into a spirit-fused union.

And finally I recalled how we founded a ministerial fellowship in a city where I had a parish. Our idea was that we should conduct as little business as possible but meet together and talk and eat together that we might come to know and like one another. "For surely," I said, "if we like one another very much we shall draw closer

together and understand each other's faith and practice." It was a very happy fellowship.

Mr. McMillin is quite right. "One big Church organization" would never do. But can we aim at a greater understanding, a greater love, a common cup, and ministries that would be recognized by almost all.

Holy Baptism

By John W. Suter

Custodian of the Prayer Book

THE Church puts its arms around a new-born child and says in effect: We take you to our heart. We welcome you into the most sacred fellowship there is, the Society of the Friends of Jesus; the Home of God's Children; the Church of Christ.

Yet in all the Prayer Books from the beginning (1549) until our present one (1928), the minister was made to greet the parents and godparents at the start of the ceremony with the words: "Dearly beloved, forasmuch as all men are conceived and born in sin . . ." Not exactly a warm-hearted welcome! And was it true? Let us suppose that the parents had entered into marriage with due regard for the sacredness of that union; that they were united in holy matrimony at the Church's altar; that they were, and are, genuinely in love; that the birth of their child was to them a mighty joy that filled them with a deep wonder and thankfulness, and a sense of responsibility before God. Was the infant conceived and born in sin?

Well—we removed those words from the service in 1928. Does this mean that we don't believe them any more? That we have changed our theology? That between 1549 and 1928 we were wrong, and are now right?

The full answer to these questions is too long to be included in a short article, for it has to do with the history and development of Christian thought. But this much can be said: that the situation to which the objectionable words referred was, and still is, a true situation—namely, that the world every child gets born into is a sin-stained world, that the human race is warped and twisted as the result of the failure of mankind to live up to the intention God had in mind when he created it, and that there are no exceptions. So just being a person is by definition being in a plight; and the name of this plight is sin, a kind of separation from God.

But our situation, though grave, is not hopeless. God in his mercy set his Son to provide a way of escape from this predicament, a way that is freely open to any who will turn to him and accept it. Let us therefore lose no time, but take this dear child of ours to Church, where the congregation will accept him, the newest member, and place him in the environment where Christ himself has promised to provide health for the soul. This opportunity is something the child does not have by nature, but by adoption (into God's family) and grace (God's free gift).

A New Creature

OF ALL this, water is the sign (outward and visible) and a new birth is the grace (inward and spiritual). Having been born already into the Jones family (or whatever the name), the child is now "born again"—this time into the family of God.

Water is doubly significant in this sacrament. As the element of washing and cleansing, it represents the ridding away of the stain that clings to all humanity. But it also represents a grave, in which the child is symbolically buried, and from which he rises again to newness of life. The child's dying to sin and rising again to life in Christ is compared to the death and resurrection of Jesus. "If any man be in Christ," wrote St. Paul, "he is a new creature."

In this sense Episcopalians are Baptists: they believe in total immersion. The rubric directs the minister to dip the child in the water (first choice) or (second choice, in case the first is inconvenient) pour water upon him. The same direction is given for the baptism of an adult. In other words, the symbol of burial and resurrection is maintained. Therefore some Episcopal churches in this country have, very properly, baptismal tanks.

The theology of the service is strongly Trinitarian. God, the Father, is either addressed or referred to in nine of the prayers or sections. Jesus Christ, founder of the sacrament, is quoted and of course referred to and is the central figure in the paragraph, "We receive this Child," etc. And the Holy Spirit is he by whom the child is born anew, the gift conferred upon the one baptized: the "fullness of God's grace."

And as any solemn covenant is sealed by the names of those whom it binds, so here the name of the Child and the Name of God are linked at the moment when the baptism actually occurs.

Messages from God

By Philip H. Steinmetz

WE GET all kinds of messages every day. Not only are there phone calls and letters, but there are sounds and sights filling every minute. Bird songs, auto horns, clouds and buds each tell us something.

But what gets through to us varies. We may get the message just as the sender meant it, or we may get it slightly or greatly mixed. It all depends on the clearness of the message, the closeness of our attention and the completeness of our rapport with the sender.

Our greatest concern, of course, is with messages from God. We can be confident that he issues them clearly. But there is great variation in how they reach us, first because of the closeness of our attention; and second because of the completeness of our rapport.

We may be listening in the way we listen to the radio in the car while driving and talking with the others with us. To be sure, we hear the radio, but we are not giving it much time. When we listen to God in that way, we may well know that he is talking but we will be very vague about just what he has said!

And even if we listen carefully, we may be so excited by our desires that we reject what gets to us. It just doesn't fit our mood. It does not seem feasible, in fact, it seems fantastic.

So when we wonder why our lives are not serene and happy and there seems to be so much that we know is wrong and yet somehow we just seem to be doing it, we may well examine whether we are listening carefully and in a receptive mood before we conclude that God is holding out and has no message for us today.

They Met At Calvary

W. E. Sangster

Dr. Sangster, who is general secretary of the Home Mission Department for the Methodist Church of Great Britain, relates here the attitudes present at Calvary with those of today. Relying mainly on the scriptural account, he offers a new spiritual challenge not only for the Lenten season but also for the entire year. \$2

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MIXED MARRIAGES COMMON

★ Mixed marriages are much more common among Roman Catholics than Protestants and Jews, but 94 per cent of American married couples are of the same religious faith, the Census Bureau reports.

The bureau estimated that in the country as a whole there are 26,916,000 marriages where both partners are Protestant; 8,361,000, Catholic; and 1,258,000, Jewish. In mixed marriages, there are 2,255,000 marriages between Protestants and Catholics; 57,000 between Protestants and Jews; and 41,000 between Catholics and Jews.

These statistics for the entire country were based on a sample survey conducted by the bureau among 35,000 households in 330 sample areas across the country. Among questions asked was "What is your religion?" Answers to this query were voluntary, rather than mandatory as they would have been if the question were asked in the 1960 census of population.

The survey, held last March, was one of a series conducted monthly by the bureau to provide estimates of employment, housing, migration and other pertinent data about American households between the decennial censuses when every American is counted.

Only six per cent of married

couples interviewed in the survey reported that they were of different religious groups or that only one partner had "no religion."

PEOPLE

DAVID E. RICHARDS, former suffragan bishop of Albany, left with his family from Miami on Feb. 21 for San Jose, Costa Rica, where he has taken up his new position as bishop of Central America.

RAY HOLDER, dean of Episcopal Theological Seminary in Kentucky, becomes rector of Trinity, Highland Park, Ill., in June.

PHILIP G. CLARKE Jr., assistant at the Good Shepherd, Raleigh, N. C., is now rector of the Good Shepherd, North Charleston, S. C.

CHARLES A. SHIELDS Jr., formerly vicar of St. John's, Holbrook, Mass., is now rector of Holy Trinity, Tiverton, R. I.

JOHN S. POWER, formerly vicar of St. Michael's, Arkadelphia, Ark., is now assistant at St. Mark's, Medford, Ore.

F. WILLIAM ORRICK, formerly rector of St. Alban, St. Alban, N.Y., was instituted rector of the Ascension, Chicago, by Bishop Street on Feb. 23.

Ordinations:

MICHAEL E. CANFIELD was ordained priest on Feb. 15 by Bishop McNairy at St. Paul's, Pipestone, Minn., where he is in charge. He is also in charge of St. John's, Lake Benton, and St. Mark's, Tracy.

RICHARD W. HEWETSON was ordained priest on Feb. 18 by Bishop McNairy at St. John's, Hallock, Minn., where he is in charge. He is also in charge of Christ Church, St. Vincent.



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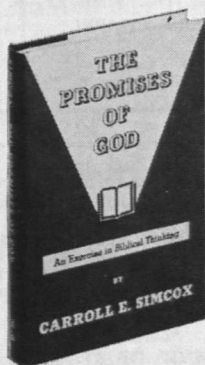
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ROLLINS PROFESSORSHIP HELD BY WIFE

★ Appointment of Dr. Marion Benedict Rollins as first holder of the Wallace E. Rollins professorship of religion at Sweet Briar College has been announced.

This endowed chair was established recently through a \$50,000 grant from a foundation and \$100,000 contributed by friends and former students of Dr. Rollins at Sweet Briar and the Virginia Theological Seminary, and by gifts from foundations and other friends of Sweet Briar.

When this news was revealed to the faculty at a recent meeting, warm approval was expressed by many of Mrs. Rollins' colleagues. They consider it an honor to the college that the person best qualified to be the first holder of this professorship should have been found on its faculty.

During the years she has taught at Sweet Briar, Mrs. Rollins has established a reputation as an outstanding teacher and much of the growth and strength of the religion department is attributed to her. A major program in religion was established in 1933.

Over 72% of the graduates of the last 11 years have elected one or more courses in religion, although none is required for the degree. At the present time, 16 seniors and 12 juniors are listed as majoring in religion.

Mrs. Rollins is the author of "The God of the Old Testament in Relation to War" and "Jesus

and His Ministry" which she wrote in collaboration with her husband, Wallace E. Rollins.

SAN FRANCISCO ASSEMBLY

★ The fifth General Assembly of the National Council of Churches will be held in San Francisco, December 4-9, 1960. The date was moved a year ahead so as not to conflict with the assembly of the World Council, scheduled to meet in Ceylon in December, 1961.

The policy-making board also voted to hold the 1963 assembly in Philadelphia.

MINISTERS' HOBBIES RUN THE GAMUT

★ Ministers' hobbies run the gamut, a survey of about 60 clergymen and their wives indicates.

It was undertaken by the fellowship committee of the Los Angeles Methodist headquarters. Results included:

Four prefer bowling, five like pitching horseshoes. Four are golf addicts and two favor fishing. One cleric and his wife devote their spare time to creative writing. Two others write fiction, but did not claim their output was "creative."

Two parsonage families spend their extra money on hi-fi equipment and two on photography. One clergyman is a

specialist on archaeology.

Another likes psychiatry and nine would rather debate theology questions than do anything else during their free time.

One parsonage wife is an authority on church symbols and one couple devote themselves to a study of liturgy while several are interested in the study of church architecture.

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YOUNGDAHL REPORTS ON MOSCOW VISIT

★ The people of Moscow are not at all inclined to gloat over their sputniks and other scientific accomplishments, Reuben K. Youngdahl reported on his return from a visit to the Russian capital.

"Invariably it was I who brought up the subject," the Minneapolis pastor said. "And they were hesitant to talk to an American about this. It was not because they fear their police, whose control has been greatly relaxed. Rather, they were afraid of the reaction of an American."

Youngdahl said "the Russians I spoke to are desperately afraid that their sputniks may lead to an arms race with the United States and an eventual war. Everyone I spoke to soft-pedaled the military implications of their satellites."

The Russians men-in-the-street, the clergyman added, are terribly worried about America's military buildup. And their rulers don't let them forget the American military bases all around them, he pointed out.

However, the Russian's self-confidence has grown since his last visit two years ago, Youngdahl observed.

"Over and over they told me," he said, "that they will conquer the world by peaceful means. They point to their progress and the way they are catching up with us and say it won't be too long."

GRAHAM CRUSADE IN PANAMA

★ The district of Panama co-operated whole heartedly in the crusade of Billy Graham which was held during the week of the convocation. Bishop Gooden was treasurer of the finance committee and Dean Peterson and the Rev. John Spaulding trained the choir of 1500 voices.

Other clergy acted as advisors and laymen as counselors.

After the crusade it was found that more people signed cards expressing preference for the Episcopal Church than any other denomination.

NEW CONGREGATION IN ROANOKE

★ St. Elizabeth's, a new mission in the Raleigh court area of Roanoke, has been organized. A thorough survey was made of the area before a tract of better than four acres was purchased for the site of a future plant.

The new congregation is composed of about eighty communicants and will hold services at the Masonic building until a new church is built.

Bishop Marmion is to hold a confirmation service on Easter Sunday.

WORKSHOP ON DRAMA AT UNION

★ A summer workshop on theology and drama for college students has been announced by the division of college work. Held in cooperation with the program of religious drama of Union Theological Seminary, New York, and the department of worship and the arts of the National Council of Churches, the workshop will meet July 28 to August 15, 1958 at Union.

The workshop is designed to introduce students to classical and modern religious drama and to the theological understanding of art and culture.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

The Hidden Persuaders by Vance Packard. David McKay Co., \$4.00

This is a book published last year which is still on the non-fiction best-selling lists. It is an encouragement to intelligent and socially concerned persons that such a book is so widely read, for it is a picture of our society and economy that is disturbing and challenging to democratic spirits and believers in the dignity and integrity of the individual.

What the author has done is to describe in illuminating detail the present-day methods of advertising and merchandizing which are pretty much dominated by professional psychologists who devise ways of softening up potential consumers to the point where they will buy products which they have no need of nor, normally, any intelligent desire for. And these methods are now being increasingly used in political campaigns.

This book may be considered a supplementary, companion piece to Whyte's *The Organization Man*. Both authors seem to regard modern advertising principles and activities as seeking ultimately to capture the individual will and render it subservient to the basic ideal of industry,—that its vast production shall be consumed, willy-nilly, by the citizenry. Granted success in this, there would be in effect a tyranny much subtler, of course, but even more effective than the accomplishments of totalitarian countries. Such, at any rate to this reviewer, seems the logic of *The Hidden Persuaders*. It is an

exciting as well as a sobering book. (see report by Ruth Adam in this issue).

History Of Religions by E. O. James. Harpers. \$2.75

If one knows nothing of this book or its author except what is on the title page, his reaction is likely to be: "Presumptuous! History of religions in a little book of 230 pages." But he would find himself mistaken. The author has done just what the title indicates; produced a thorough and authentic account of the origin of religion in the Stone Age and then proceeded to describe all the major religions of the world from their beginnings to the present day.

The reader discovers that the author, who is professor emeritus of the history and philosophy of religion in the University of London, is also a master of the sciences of archeology and anthropology.

The book is an amazing combination of illuminating history and successful condensation. It deals specifically with the religions of the ancient Middle East, India, China and Japan, Zoroastrianism and Judaism, the religions of Greece and Rome, Christianity and Islam.

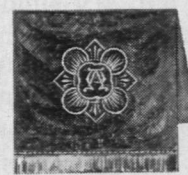
This scholarly work, written in popular language, should be in every parish library and on the desks of theological professors in our seminaries.

Christians Awake by Gordon Albion. Longmans, Green. \$3.00

A very useful, simply worded collection of broadcast talks over England's B B C by a Roman Catholic priest. The unchurched majority who rarely go to church or chapel are what chiefly concerned the author, who says in his preface: "They're the ones I have always had in mind, not to leave them content with a sort of radio religion (God forbid), but to try to teach them about God, Christ and Christianity in simple, everyday language that, maybe, will persuade them to accept the fullness of Christ's teaching."

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BACKFIRE

Alice S. Woodhull

Churchwoman of Buffalo, N. Y.

Many devout Church people will have grave misgivings about Helen Mears, *The Sweet Amen of Peace*, (Feb. 13). Her point of view deserves a hearing, and perhaps she has expressed it as eloquently as may be. But many fallacies are to be detected; and the further one reads, the more dubious one becomes, especially when she begins pouring scorn and vituperation upon the sincere effort of high-minded statesmen of many countries to deal justly and effectively with the most deadly problem of our time, maybe of any time. It does not sit well to hear the highest officials of the United States sarcastically insulted, while their integrity is questioned.

The Russian threat is well known, its avowed purpose being to dominate the whole world. Its regime may, perhaps, be compared with that of the puppet Herod. But it was a rival king whom Herod feared and tried to destroy, not "the dawn of a new age," of which he could have had no inkling. It is no travesty of this new era of "peace, brotherhood, and love" that responsible statesmen believe they must show the malicious power, which threatens us with the sort of life that they invariably visit upon those whom they rule, that the free world has enough power to prevent them decisively.

The alternative is to bow in submission, and trust that matters will work out. But there is no likelihood that such a course will do anything other than commit untold millions of people to unspeakable suffering under ruthless tyranny for the unforeseeable future.

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The story of these three waifs can be repeated hundreds of times in South Korea today. Such children can be "adopted" and given food, shelter, education and—love. The cost to the contributor is the same in all of the countries listed below—\$10.00 a month. The child's name, address, picture and story is furnished the donor. The donor also can correspond with the "adopted" child.

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