

# The **WITNESS**

MAY 8, 1958

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WILLIAM L. LAURENCE

HE ASKS the all important question as to whether or not our recently acquired scientific knowledge will be used properly. Second in the series on "The Next Hundred Years"

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## This Business of Belongingness

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## SERVICES

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## SERVICES

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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.*

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## Story of the Week

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### Map Plans For Intercommunion With Methodist Church

★ Unity commissions of the Methodist Church and the Protestant Episcopal Church have drawn up tentative suggestions for reaching intercommunion between the two denominations.

Both commissions reported they were in agreement on certain points regarding views of Holy Scripture, the Apostle's Creed, the Nicene Creed, baptism, Holy Communion, and the ministry.

Results of latest joint meetings were revealed in a statement by Bishop Frederick B. Newell of New York, chairman of the Methodist commission on Church union, and Bishop Coadjutor Robert F. Gibson, Jr., of Virginia, chairman of the Episcopal commission on approaches to unity.

They said that no definite action would be asked at the next general conventions of both Churches, but that progress reports would be made.

Accord was reached by the commissions that "Holy Scripture is the inspired record of God's self-revelation to man and of man's response to that revelation, and that it contains all things necessary to salvation."

Also, the Apostle's Creed was acknowledged as a declaration of allegiance to the Triune God and a profession of faith appropriate to baptism. The Nicene Creed, the statement said, witnesses to the faith of the historic Church in its assertion of fundamental Christian truths and in its denial

of fundamental errors, and is appropriate to Holy Communion.

Baptism and Holy Communion, the report continued, are generally necessary to salvation and are not only tokens of Christian profession but also certain signs of grace by which God works invisibly in men and strengthens personal faith in him.

Intercommunion between the two Churches presupposes the possession by each of an ordained ministry which would maintain the threefold ministry of bishops, presbyter (priest or elder) and deacon.

Although final commission plans have not been completed whereby the ministry of one Church could be received into the other, there was general agreement that this would be a necessary part of any effective approach to unity.

Confirmation would be maintained as a normal practice in both Churches, and members of one Church would be welcomed to receive Holy Communion in the other.

Conversations between the two commissions began in 1942 and negotiations have been continuous since 1948, when it was agreed that the basis of discussion would be the exploration of possibilities of intercommunion as an approach to organic union of the two Churches.

The Episcopal commission will report to its General Convention in October at Miami

Beach. The Methodist commission will report to its General Conference in Denver in April, 1960.

### TESTS MORATORIUM IS URGED

★ Prime Minister Harold MacMillan's recent policy statement that the British government was willing to negotiate disarmament agreements providing for the suspension or end of nuclear weapons tests was "welcomed" by the British Council of Churches.

In a resolution adopted at its semi-annual meeting, the council said it hoped that as a result of the Prime Minister's statement, Great Britain and the United States would agree "to an immediate temporary suspension of atomic tests so as to open the way for negotiations on progressive and controlled disarmament."

The council in another resolution, hailed the financial contributions given to a defense fund for 91 South African Europeans, Africans, Coloreds and whites committed for trial in Pretoria on charges of high treason. It also commended the aid given to dependents of those on trial and urged more help, especially from members of the council's constituent Churches.

Bishop Robert W. Stopford of Petersburg presented a report of the council's education department which stressed the problem of religious education arising from the movement of adolescents from school to industry.

The bishop estimated that what students learn in school



about religion lasts some nine months after they go into industry or on to higher education because of the influx of new ideas. He said there was a need for better coordination on learning methods between the clergy and technical college lecturers.

In addition, Bishop Stopford

emphasized the need for a new approach to religious education of young people before they leave school. Educators, he added, should not aim at formal acquisition of religious knowledge but rather at bringing people into direct contact with the Christian faith.

## American Christian Leaders Debate World Problems

★ A plea for a fresh level of conversations on the subject of unity at "the much advertised and much neglected level" of the grass roots was made at the anniversary meeting of the U.S. Conference for the World Council of Churches at Buck Hill Falls, Pa.

Bishop Angus Dun, of Washington, D.C., suggested that laymen should experience the interdenominational understanding which has so far been reserved for top leaders. As a first step, he suggested that denominations work together to bring laymen together in small local conversation groups on an interchurch basis.

An appraisal of developments in the ecumenical movement and a look into the future marked the panel discussion held at the first session of the three-day meeting attended by 100 delegates. Churches joined together in the Council have become less ingrown and self-centered, the panelists observed.

Bishop Sherrill, chairman of the U.S. Conference for the WCC, was moderator of the panel.

"As Americans we are always interested in tangible accomplishments," said Franklin Clark Fry, New York, chairman of the central committee and president of the Lutheran World Federation. "The World Council of Churches has brought many of

them in its first ten years. Tens of thousands of refugees resettled in new homes and new lives, millions of hungry people fed, a strong growth of the feeling of world brotherhood at precisely a time when bitterly divisive forces are stalking the earth."

But the main accomplishment of the Council has been to give to its American Churches and "all the rest of its world-wide constituency, a new and truer perspective," said Fry.

"Just as we have been on the giving end of material gifts (food, clothing, and money) we Americans, with our characteristic emphasis on practical Christianity, have found new intellectual vistas open up before us as we have delved into the truth of our religion in our conversations with more contemplative Christians of Europe and other parts of the world," he said.

"We are less likely, thanks to the corrective of seeing Christianity in a world-wide context, to conclude in a shallow way that the current increased acceptance of the Church in the United States can be taken at face value as proof of a spiritual revival, or as evidence that our country is turning to a faith that reflects truly Christian motives," Fry observed.

Two lay representatives on the World Council of Churches' central committee, Mr. Charles



BISHOP DUN: calls for conferences at Grass Roots

C. Parlin, New York lawyer and Methodist layman, and Mrs. Leslie E. Swain, Craigville, Mass., American Baptist Convention, participated in the panel on "Where Have We Come?"

"In prior decades, it was considered poor taste to discuss religion in business or professional circles," Parlin recalled. "Today religion is openly and freely discussed among business and professional men. It is my conviction that the World Council of Churches has had an important part in bringing this about."

### Women in the Church

Mrs. Swain discussed the difficulties that women have had in playing their proper role in the Church and in the controversy the subject caused in earlier interdenominational meetings.

"Due to wise guidance, however, women are increasingly being given an opportunity to make their contribution within the Church as they have for some time made their contribution in business, politics, etc," said Mrs. Swain, one of six women on the 90-member central committee.

The subject of women in the



Church also came up in a report by the executive secretary of the U.S. conference for the World Council of Churches, Roswell P. Barnes.

Barnes reported on a study of women in the ministry made by the department of Cooperation of men and women in Church and society. It was made at the requests of bishops of the Church of Sweden. The Swedish Parliament is considering a bill which would admit women to the ministry of the Lutheran state Church.

According to the survey conducted by Miss Helen Turnbull of Baltimore, Md., Episcopalian, and a member of the Geneva staff, 43 member Churches admit women to the full ministry; 24 more ordain women to a ministry of some kind or another but not to the full ministry; 76 churches do not ordain women at all; and there is no information on the remaining 25 countries.

### Population Control

The U.S. Conference after hearing a speech on "Population and International Development" by Richard M. Fagley, executive secretary of the commission of the Churches on international Affairs, passed a resolution commending the report to member Churches and the National, World and International Missionary Councils. The resolution referred to Fagley's report which condemns the Roman Catholic stand on birth control as "theologically wrong and practically tragic."

The preliminary staff paper was forwarded to the Churches "with the hope that the Christian conscience and understanding may be promptly mobilized for a courageous and forthright judgment on this issue which has been so widely evaded because of its controversial character."

Fagley criticized members of the World Council of Churches

for not urging governmental and intergovernmental leaders to do something about the potential population explosion. He said that because this explosion raises the controversial question of birth control, it has been largely ignored.

### Christianity in Asia

An Indian educator, Chandran Devanesen, professor at Madras Christian College, Madras, India, said that the Asian Christians must become involved in the economic and cultural life of their countries.

Speaking at the Thursday night session, Devanesen, a graduate student at Harvard, said that the Christian Church has a mission in Asia and it is not right to speak of "the end of the missionary era." The younger Churches still face tremendous economic problems and must stand together with Churches in other parts of the world.

Devanesen said that India with its vast population (390,000,000) has to manage on a budget the size of that of the state of New York.

"Are you a Christian really standing in the mainstream of the life of the people of India?" This question put to Devanesen by an Indian Communist must be answered by Christians, he said.

The Indian laymen said that Christians in Asia must also develop scholars and theologians who can think on the level of non-Christians and enter into intellectual discussions with them. A poet, Devanesen said that Asian Christians in the setting of the great Hindu, Moslem, and Buddhist cultures must develop Christian poetry, music, and art.

"The lesson for Christians is that you can't have banjo playing Christians in Asia," he said. "We must be in the cultural mainstream or we will be on the street corners outside." Chris-

tians in Asia must demonstrate that being a Christian is relevant to those countries.

### Nuclear Tests

The United States government's decision to conduct nuclear tests in the Pacific should be regarded as "flexible and alterable," O. Frederick Nolde, director of the commission of the Churches on international affairs, said at the concluding session.

Nolde, who is an associate general secretary of the World Council, said that if "unremitting and continuing study produces a revised estimate of the importance or necessity of any part or all of the Pacific series" or if the Soviet Union gives evidence of readiness to proceed with a sound disarmament program, the U.S. should be prepared to "limit, halt, or forego" the tests.

He expressed confidence that the decision to proceed with tests has been reached after "carefully weighing pertinent factors." And "I respect the integrity of the President of the United States and his associates who were party to the decision. At the same time, my contention that the decision to conduct the Pacific tests should be regarded as flexible and alterable seems to me defensible on moral grounds."

He stressed that his proposition was "not premised upon the Soviet's unilateral, conditional declaration to stop testing" but was grounded in the concept of "national responsibility in the world."

Nolde called attention to the joint proposal of the U.S., United Kingdom, France, and Canada to stop tests under international inspection as soon as the Soviet Union agrees to start on a real disarmament program under the UN, including international inspection.

"If the relevance of the joint proposal to the present situation



were publicly declared, the world would be given dramatic evidence of the urgency with which the United States and allied powers seek sound disarmament and of the calculated risk they are willing to take to break the current impasse," Nolde said.

Pointing out that he understood the frustration of scientists and defense leaders if the information sought from the tests is not forthcoming and the financial costs involved, Dr. Nolde said that "we must not forget the stakes are exceedingly high."

"An affirmative response is at this moment of history demanded of the United States in fidelity to its tradition and in the interest of humanity," Nolde said. "While scientific and technical information is not fully available, it seems relevant to raise the question whether the development of a 'clean' nuclear bomb justifies continued testing. If the fusion process is used, will 'cleaner' bombs actually have less adverse effect on health than the equivalent fission bomb?"

Nolde said that he believes that to work for the cessation of testing "and to stop there would be immoral." "The objective of trustworthy disarmament must be steadily sought," he said.

The international affairs expert suggested a cut-off date for testing as one of the propositions which might result in trustworthy agreements. "Russia at the moment has the advantage in that it has recently completed major experiments. If the United States conducts its Pacific series, the Soviet Union may well contend that it is justified in resuming tests. This endless chain must be broken if tests are to cease and can be broken if an agreement is reached to fix a date beyond which no further tests shall be conducted."

Other Nolde propositions included testing under the United Nations, a testing agreement between the United States and allies, and cooperation in less controversial areas and for advanced technical studies.

"In view of the new dimensions of danger in the missile age, outer space should be the domain of the United Nations. I suggest that the United States and the Soviet Union should not compete but cooperate in the effort to reach the moon," Nolde said. "This may sound fantastic, but let me say that the day must come when apparent fantasy is translated into reality."

Despite Russia's "history of broken promises" and Hungary and similar tragedies, Nolde said, "we must never forsake the hope that the underlying philosophy and outlook which shape action will be modified in the direction of a common morality."

### NEW MAGAZINE APPROVED

★ Publication of a new national Church magazine was recommended by the National Council at the April Meeting.

A monthly magazine, "imaginatively conceived and edited" to portray the life and work of the entire denomination, and plans for financing and staffing the periodical were proposed to the Council.

The recommendations, which will be presented to the General Convention at Miami Beach in October for approval, called for a magazine to "discuss and clarify" the denomination's faith, to relate that faith to its "mission in the world today" and to "help make Episcopalians articulate as witnessing Christians."

Establishment of the magazine as a separate corporation, independent of the National Council but responsible to a

board of trustees elected by the Council, was recommended.

"Bishops, diocesan leaders, clergy, lay men and women are virtually unanimous in citing the need" for the magazine, the report said. "The cold facts are that most laymen do not realize that they are part of anything but a parish," it added. "A magazine which can so portray the Christian mission today that it excites the reader's imagination will be a vital evangelistic and missionary force."

Findings of the report were based on an opinion poll of 300 persons in 100 churches conducted by the Gallup organization. George Gallup, head of the survey group, is a member of Trinity Church, Princeton, N. J.

The new magazine is expected to replace Forth.

### "GOLF PRIZES" SIEZED BY POLICE

★ A would-be bandit 'bogied' the final hole when he tried to smuggle two silver chalices and three silver patens from an altar communion set across the Canadian border. The silver had been stolen from Mariners' Church, Detroit.

Stopped by Canadian customs officials at the Windsor, Ontario, tunnel, who found him carrying the silver under his coat, the man said he "had won them in a golf tournament!"

### RACE RELATIONS CONFERENCE

★ The Rev. Martin Luther King of Montgomery, Alabama, is to be the headliner at a conference on race relations, sponsored by the diocese of Michigan on May 16th. Also on the program is the Hon. George Edwards of the state supreme court.

King is to preach at a service to be held at St. Paul's Cathedral, Detroit, in the evening.



# Attitudes To Life

By W. Norman Pittenger

*Professor at General Seminary*

SOME people look at life "as their oyster", the old saying has it; their one thought is exploitation, to get what they can out of things, out of people, out of life itself. Others are spectators of life, observing and watching, perhaps describing and discussing, but not much concerned with anything else; their dominating thought is exploration. But there are some folk—and these are the happy mortals who have learned one of the secrets of human living—who regard life and experience with an attitude of eager expectancy, as Baron von Hugel put it. They look for and wait upon the coming of new and great things, and keep their whole being open for fresh light and truth; they are possessed by expectation.

Of course the three words which we have chosen to describe these attitudes to life are not very adequate. But the attitudes themselves are widely found; they cover, one or other of them, the great majority of men. And in each of us some of each of them is to be found—and rightly. The important question is, which one predominates and controls? For upon the answer to that question depends the fullness, richness, abundance of life for you and me.

It is essential that to some degree we should have the exploiter's conception. There is much in the world which is here, evidently, for us to use. We are not to run away from our dependence on things, nor to pretend that we do not have to exploit natural resources if we are to live at all. Any one of us must now and again "use" people, as we say; it is absurd to think that we can get along without that employment of others which will help us exist. But, contrariwise, if we exploit natural resources to such an extent and in such a way that we destroy the very basis of our subsistence, we have been merely absurd; or rather, we have been very sinful, for we are stewards of the riches of the world, and it is neither our task nor our privilege to despoil the world. Similarly, we dare not "use" other people in the sense that we exploit them, vulgarly speaking. We are not to use them as objects of amusement and pleasure, disregarding their personality and their essential humanity. They are not our playthings. If we have to depend on their helpfulness, we do not have to make them

means to our own ends so that they are cheapened or harmed. So to do is to commit a major sin; we become guilty of our brother's fall.

It is quite right also to think that we must explore life. The scientist is one illustration of the explorer; the natural historian or lover of nature is another. Each of us wishes to know about things, to discover truth, to talk about it, to watch things happen and make diagrams or work out explanations of how and why they happen as they do. It is natural and good to do so. If the religious man is the one who says to the unmeasured realities of the universe, "Humbly I adore thee, Verity unseen", the scientific man is the one who says—and says quite rightly—"Humbly I explore thee, Verity unseen."

But it is where the humility is absent that the exploration goes awry. The man who looks at life, at things, at other people, without reverence and respect, is the man who is a scientific black-guard, a cynical rogue or a nasty "peeping Tom." We are told, by Baron von Hugel, of the great scientist Darwin, spending hours studying the habits of an earth-worm; we read Huxley as he says that he never learned peace of mind until he sat down "humbly before the fact and let it teach its lesson." This is the attitude which can make exploration a good and noble thing. It is right and proper that we should study, discover, study, analyze—and do this not only to the world of nature, but also to human society and to our brethren. But we must always see to it that "more of reverence in us grows" as our knowledge increases more and more. We are not to be spectators of life.

## Expectation

MUCH more deeply, the true human way of looking at life is to see it as a rich full, dynamic thing, pulsating with the life which God has given to it and with which he constantly sustains it. We can and should expect that "there is more in it than meets the eye"; we should even let our lives be dominated by the hopeful conception that "the best is yet to come . . ." And this need not mean the unrealistic belief that the world is automatically "getting better and better", but rather the insight that here in this world more truth and light are available to



us, while beyond this life in our true home and destiny, there is a supreme excellence awaiting us which will be far above all that we could hope or think.

What a tremendous difference it can make to a man when he sees that everything is not dead and over, all hope gone and life at an end! How much more there is in life when we look at others not as our oyster, not as objects to be dissected, but as warm and living beings, with mysterious heights and depths of personality from which there can come surprises that will give life variety and richness! How our daily experience can be illuminated when we expect that out of the monotony of the trivial round and common task there may suddenly spring some "many-splendoured thing!" And how wonderfully the prospect of human social expression can change when we recognize the possibility that better life for more people can be brought about, that the idea of a peaceful world is not silly "unworldly" optimism, and that all our striving will not turn to ineffectual beating of the wind but may conceivably bring good and great results!

There is only one way in which this expectant outlook on life can be maintained, so far as I can see. That is by faith in the living God who is working out a purpose in his world, whose indwelling life moves through the world, and whose indefatigable will is controlling the destiny of men and nations. If God be there, we can safely look at life with "eager expectancy." But if God be not there, it is plain that such an attitude is stupid and absurd. If the world be just itself, a natural affair with nothing behind it, then it is of course quite possible that we should be able merely to explore away and exploit away. The only reason against doing so is that we shall in the end bring ourselves to ruin; and what does that matter if there is nothing really to life after all? But if God is behind it, pouring his energy in it, bringing new things to pass within it; using it to realize mighty ends, then there is a romance and mystery, and an adventure and gaiety, about life which redeems it and gives it a strange and lovely radiance. That is why the true saints are such bold and gay folk. Or maybe we have never met a true saint, and think only of dull and tiresome imitation saints. But that is our misfortune and our mistake!

#### Really Living

WHEN I consider the people whom I have known, who have seemed to me to live truly human lives in the richest and fullest sense, I think of a young boy whose curiosity is insati-

able, who "wants to know" and who certainly has something of the "exploiter" in his make-up—but whose dominant quality is a sense of wonder about life, who sometimes wants just to live and "enjoy", and sometimes wants to be with other people so that he can enter into the surprising things that they will say and do. Or I think of an old man whom I rank with the greatest of Christians that I have met, an old man eager and zestful, alert to the newest thought and expression, interested in the events of the world but not immersed in them, aware of the past and its treasure but alive to the future and its possibility. Both of these are getting "something" from life, as we put it; they are "putting something into life", as we also put it. But above all, they are living, really living, as men.

But of course it is our Lord himself who gives the supreme illustration of the principle which I have been sketching. If ever there lived one who expected great things, whose attitude towards life and towards his brethren was "eager expectancy", it was Jesus Christ. "He knew what was in man"—and it was not all bad. He expected, and by his acting upon that expectation brought it about—that those with whom he walked and talked should be better, finer and nobler men. What he did to Simon Peter was repeated in what, risen from the dead, he did to St. Paul. And what he did to these two men is repeated day after day in all those who have let him teach them something of the wonder and mystery of life, to look at it with reverence and to approach it with joy, but above all to expect that "God hath yet more light and truth" to break upon us.

I know that this truth can be perverted—and has been perverted—into a silly faith in "progress"; but it need not be and ought not be. And in any case, something like it is at the heart of the Christian way of life.

## Pointers for Parsons

By Robert Miller

WE PARSONS do not always escape the missionary activity of Jehovah's Witnesses; it is rather they who escape ours, all the more easily as it is so refined and gentlemanly. We are eager to proclaim the good news of the gospel from our pulpits and we are glad to welcome the stranger to our pews. But we are not firebrands and we do not snatch many brands from it.



Perhaps we should be like insurance salesmen, always watching out for prospects and cultivating them. But the insurance man is not hampered by such a varied and incessant round of duties—sermons, visiting, sick calls, young people, guilds, auxiliary, mens' clubs, couples clubs, counselling, marrying, baptizing, preparing candidates for confirmation, meetings, good causes, speaking a few words, choirs, vestries, minstrel show, and so on.

Churches have overdone it; they run the parson ragged and they should stop and reflect that what they need is good preaching and divine worship. Let them call on their laymen to do much that the parson does now.

To end on a humorous note let me mention the little girl who had dinner at her friend's house. "Mother," she said in shocked tones when she got back. "Mother, they use their own grandmother for a cook."

## **The Next Hundred Years**

# **Will We Utilize Our Knowledge Properly?**

By William L. Laurence

*Science Editor Of New York Times*

I AM indeed highly honored to have been asked to moderate this historic program which, I am sure, is going to have great consequences, not only for the future of our own country, but for the future of the world.

We stand on the threshold of what is, without doubt, the greatest era of the history of man on earth in all his existence.

He is a newcomer. He has been here something like half a million to a million years—not more than that. During that time he has struggled blindly towards an unknown destiny; on the way to preserve himself, he accumulated slowly and painfully a great deal of knowledge about his universe, about his environment, and used that knowledge as a means to improve and to better that environment.

But that was a very slow process.

Today, we are about to benefit from that great accumulation of knowledge during the past half-a-million years of man's existence. What we are about to experience is beyond the scope of the imagination of anyone living today. We are on the threshold not only of the atomic age, which will free us for the first time from dependence upon fossil fuels that stored up the energy of the sun, but we also stand for the first time on the threshold of the interplanetary age, about which you will hear from one of the distinguished experts on this panel.

All through man's history, it was a sort of hit or miss, a blundering, a groping towards an unknown destiny, and many a time he was on the verge of disaster.

Nevertheless, somehow he survived to go on to greater triumphs.

As a result of that survival, he has gained a great deal of experience also about how to survive on this earth.

So he stands on the threshold of a period in which he could really change his environment to such an extent that he could literally turn this earth of ours into a veritable Garden of Eden in which he could fulfill all his great potentials, not only physically and physiologically and biologically, but also, what is more important, as President Bronk told you, spiritually, intellectually and creatively.

Every one of us, I'm sure agrees that man has these potentialities, and the only doubts, the only question about which you are going to hear a great deal is: "Will he be able to use those potentialities?"

Some are optimistic, they believe that he will, and some are pessimistic.

You are not going to get, I am sure, a one-sided point of view. But you have here a very distinguished panel of scientists who don't believe in predicting, but rather in forecasting, and their forecasts will be based on knowledge that is already available, the question merely being the difference in point of view as to whether or not this knowledge will be utilized properly and how much of it will be utilized.

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The address of the Moderator of the symposium on *The Next Hundred Years*, sponsored by Joseph E. Seagram & Sons. Next: Address by Dr. Albert Szent-Gyorgyi, director of the Institute for Muscle Research. He deals with two choices before us.



# This Business of 'Belongingness'

By Wilford O. Cross

*Professor at the University of the South*

JOHN Pendleton South had just died and now he sat waiting in what he took to be the vestibule of Heaven. He was still numb from the shock of his accident and the subsequent swift translation to another world, and his senses were not too keen at the moment. However, this did seem to be some sort of waiting room, vaguely reminiscent of the personnel office where he had worked on earth. That is to say that there were chairs around a square room, and off the room, doors opening into what he assumed to be small consulting rooms. So far he had seen no one except a fellow traveller also waiting. Directions to sit and wait had been given by a loud-speaker system that was softer and more melodious than similar contrivances on earth. There was no receptionist. Heaven did not seem to be busy. There was an unhurried quiet.

He turned to his fellow-applicant (for such he took him to be) and asked conventionally, "Have you been waiting long?"

"It doesn't seem long," said the other applicant for Heaven. "I've been trying to get used to being dead and that seems to take some time. Dying was not sudden with me, but being dead is a little unusual."

There was wry humor in his tone that John South thought was hardly appropriate at Heaven's gate. He glanced at the man again. One of those individualists, he thought. Some sort of an egg-head if his lean, lined thoughtful face and quizzical eyes were indicative. He erased that critical judgment, however, very quickly, for suddenly he thought, What chance has a man like this for Heaven?

As if to echo his thought his fellow-traveller said, "Also I'm a little mystified at being here. I've never been sure there was such a place as this, and I'm afraid I didn't do too much about getting ready. Oh, I went to church, of course, but not too rigidly, and I wrote a book about the plausibility of believing in God, but I've never been too sure that my God and the God of religion were the same."

John South asked, "Did you ever bring up that problem in some kind of group and get help on it?"

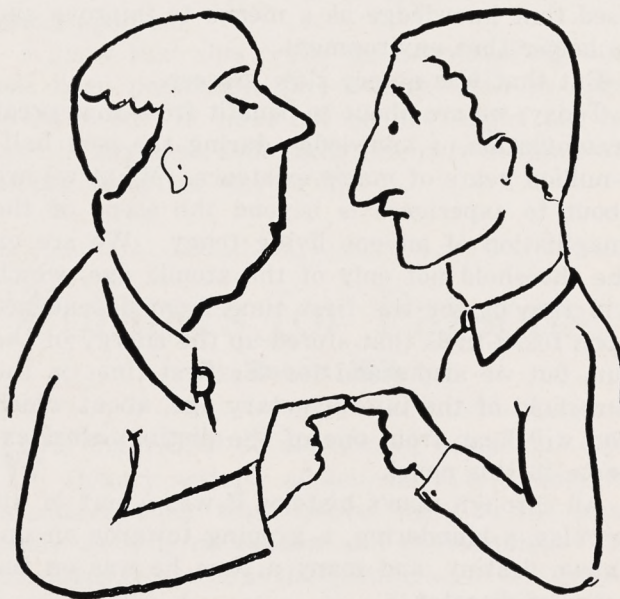
"Group!" exclaimed the man, who was evidently some sort of professor. "I didn't know groups thought."

John Pendleton South was aghast, and he was about to launch into a description of group-thinking and group-dynamics, but suddenly the loud-speaker system spoke with a soft clarity saying, "Mr. West, if you please, walk straight down the corridor in front of you and through the gate into Heaven. You will find someone to welcome you."

For a moment John thought they had confused his name South with West, but before he could ask questions the man beside him got up and walked down the corridor towards what looked like a white wall. When he came to it he walked right through it and was gone. "Pearly gate," said John to himself. "It's some sort of vapor that you go right through." He was still wondering if there was some mistake in names. Somehow that fellow who cracked quiet jokes on the threshold of Heaven looked as if he might be a misfit. Too individualistic, too mental and introvertist, too unaware of what belongingness meant.

## The Pure Breed

IT WAS some time before the loud-speaker said anything again, but John was not worried. What he was thinking about was that perhaps his experiences as a personnel man would be useful in Heaven, sifting out people and all that. So



Two gentlemen at a Life Lab in the Art of Contacting as seen by artist Thomas Barrett



far he was not too impressed with the way things were handled. At Robertson and Jones he had worked out a system of tests and interviews that were fool-proof in showing up the introverted and the unadjusted who would not relate themselves to company team-work. Lately he had been screening out scientists for the research lab, ferreting out eccentricities, getting rid of men with ideas.

Suddenly the voice spoke again. "Mr. South, your dossier is now ready. If you please, go into the room marked Gamma."

Dossier! Now that was really old fashioned. They should have a battery of psychological tests.

Inside the room marked Gamma a man, or something like it, sat behind a desk. He beckoned courteously for John to sit down, and he smiled warmly but did not offer to shake hands. John was startled by him, for while he had a human form, in general, he was obviously not made of human stuff. The word "quintessence" somehow came out of John's memory, a word denoting a luminous, flexible sort of substance that was like solid light. Suddenly John was aware that this was an angel. When he spoke the tones of his voice were vibrant and pure, and a resonance followed each sound as if the string of a harp had been struck.

There were no preliminaries. There was no attempt to put one at ease, but somehow the vibrant voice and the quiet splendor of the eyes were hypnotic. John found himself relaxed.

"John," said the Angel, "we are truly perplexed by you. In a way you are the first pure breed of your species to come here. The usual classifications are most difficult to apply. Not that we go altogether by classifications here." And at this point the Angel's face lit up with a smile as he said, "It is true we are an old firm and things get a bit stereotyped after thousands of years, but we are still, I hope, plastic in our judgments. Still, you present a considerable difficulty and I want to talk a bit about the solution we have in mind."

"Difficulty!" John exclaimed. "You mean difficulty in getting into Heaven. But look here, maybe your records are not up to date. Four years ago you might have been right. In fact you would have been right. But four years ago, when our first baby was baptized, I became interested in my wife's religion, the Episcopal Church. I joined. I was confirmed. I was elected to the vestry; I became superintendent of the Church School. Then I went to Parish Life Conferences. I was a changed man. I became a member, the most dynamic member, of a Redeeming Group in

my Parish. We turned the parish upside down. Are you sure that you have all that down, right up to the minute, in my folder? If you would let me take it and write it up I could bring it right up to date. Why only last week, in a Parish Meeting, we got through, by making use of Group Dynamic techniques, a proposal most of the stick-in-the-mud parishioners were against to build a new Parish House for two hundred thousand dollars."

The Angel looked down at John's dossier. "Yes," he said, "we have all that here. At the meeting you—shall I say exploited—an old antipathy about the Parish House steps that existed for years between Colonel Sanderson and Mrs. Faltsogo."

"Not exploited!" John amended. "We just weakened the opposition by letting their pressure points confront each other. This drained off hidden agendas."

"This new Parish House," the Angel asked, "do you regard that as in itself redemptive?"

"Well," John said hotly, "it contributes to redemption because it's a place where people can get together and learn to belong and feel integrated in ways they never could in the old gloomy one. Atmosphere is important in these matters. A modern building makes it easier for people to think in a modern way. Besides in the old hall, at a parish meeting there wasn't enough room to split people into groups and have them discuss things. The groups were too close; they began cross-talking with each other. The group mind didn't eventuate."

"Did you try the group technique when you met to discuss the Parish House?"

"We didn't dare risk it. Our only chance was to split the meeting into antagonistic factions."

The Angel lifted his eyebrows. "Would you call that manipulation?" he asked quietly.

"Yes, I suppose so, but then if a parish is to be redeemed, the Redeemed Group must make all the background decisions."

"I see." The Angel sighed. "We had experience with that here once. Lucifer organized a redeemed group. It didn't quite make things smooth in Heaven, though." He paused for a moment. When he went on his voice was mildly depreciative. "Angels are not experts in parish affairs," he said, "but may I suggest that this notion that redeemed groups must make all the background decisions might have something to do with the fact that you have had three rectors in four years in your parish?"

"We decided they ought to leave. That is the Group decided. They were stuffed-shirts, old



fashioned authoritarians. So is the one we have now. Theological seminaries train priests to think they are like doctors and that they know something about religion. That gets in the way of a Redeeming Group. One of these antedeluvians even quoted the canons of the Church to us. Imagine! And after we had sweated out four hours of reconciling differences about policy. As if the Group didn't have more value than canons and all that."

"But isn't the Church itself a Group?" The Angel's voice pronounced the word with a certain distaste. "And as a Group didn't it make these canons you deplore for the purpose of guiding its corporate decisions?"

"Maybe you're right," John said, "but the trouble is that when those canons were made nobody knew anything about belonging, or integration, or reaching group equilibrium. Most of those canons and things—stuff like theology—originated in the mind of some individual and were adopted by the Group. The modern Group, now that we have learned how to integrate, is creative; it is dynamic as hell."

"Quite so!" the Angel said with unpenetrable calm and with only the faintest echo of kindly sarcasm. He went on placidly. "As I've told you, I'm hardly in a position to know the in's-and-out's of parochial life. But suppose I ask you about something that we do know about up here. You call this Group of yours that makes the decisions a Redeeming Group. In what way it it redemptive?"

### Out Of Date

JOHN was amazed that the Angel didn't know. The Episcopal Church should send a Group Life team to Heaven and bring things up to date! "We learn all that," he told the Angel, "at Group Life Laboratories. The Redeeming Group is made up of those who have been to Group Life Conferences and the more intense sessions called Laboratories. We are taught certain techniques of how to integrate people and how to bring the introvert and the maladjusted and people who have hidden agenda into a state of equilibrium with other people, with the larger Parish Group."

The Angel was silent for a moment. "This is what you call redemption?" he asked, finally.

John nodded. "Everybody is in a state of maladjustment when he is alone. He is estranged. Bringing people together gets rid of all that, and wipes out the anxieties and fears that go with estrangement. When people fit in a Group, when they think like the Group, feel at home in the

Group, then they become normal, adjusted, group-minded."

"But why the Church?" the Angel asked. "Wouldn't any Group do? Wouldn't belonging to a lodge do the sort of thing you are enthusiastic about?"

"In a sense," John said, finding his ideas becoming a little fuzzy. "Belongingness is always redemptive because it gets rid of psychic anxiety to a great extent. But belonging to the Church is different; it's a different degree of belongingness."

"What makes the difference between the Church-group and groups say like a lodge?"

"Well they taught us in the Labs that when a Group makes up its mind about something that's the guidance of the Holy Spirit. I suppose that makes the difference."

"You mean that the Holy Spirit is, so to speak, conjured up by a Group and that he is bound to whatever the Group thinks?"

"Now you are getting into theology," John protested. "That's the sort of thing our Rectors would ask us. It's not a realistic question because you can see with your own eyes that when a man is adjusted he is what we call redeemed."

"Then I take it that what you are really saying is that a Church-group redeems by this process you call 'belongingness,' and that it has some sort of plus-value beyond the belongingness of other relations in groups, and this special form of 'belongingness' is somehow associated with the life and work of the Holy Spirit?"

### Angel Goes To Lab

JOHN found his ideas becoming more fuzzy. One difficulty was that he had discovered that the Angel was not speaking English, but some sort of proto-language that had a lucidity beyond ordinary tongues. It seemed as if while he was talking John was translating by a kind of direct communication into English, but it was not the English he had thought in ever since he began to specialize in personnel work in Business Administration. The Angel's thought would not translate into the vague jargon of his trade. "I think," John said, somewhat lamely now, "that perhaps you have summed it up. Redemption is a very special kind of belongingness. In industry we call it team-work, company loyalty, integration. The psychiatrist calls it adjustment. It's a group-mindedness in which the individual fulfills himself."

"Belongingness," the Angel mused, "contains an interesting half-truth. As we see man from up here he is a social creature, and a great deal



of him, his mind, his language, his learned skills, come from the social order. It is essential to man to belong to that social order just as it is essential, on a lower plane of man's nature, that he be a biological creature, an animal. But up here, from our point of view, these social and biological aspects of man's nature, while foundational, are merely proximate matters with an instrumental purpose and what we call his 'true end' is the discovery of God and eventually the sight or vision of him.

"Man lives in order to be what we call a 'person' and by that we mean that his animal and social nature is focused and integrated with his 'true end,' his spiritual purpose. Now man cannot become a person without society, and the most significant of all societies is the Church, the Body of Christ, but to merge and lose his personality in what you call belongingness would seem to us, up here, to be stifling the end in the means. To belong is to be submerged, entrapped in that which should be a nutriment of growth and development. The social order should be a matrix from which the individual emerges into personal achievement, not a womb into which he crawls back because he is lonely and estranged. Adjustment to the social order is part of the business of living, but surrender to the group and to the group mind would seem to us to be burying the talent that has been given you. That really is our difficulty about letting you in. It would create a precedent and would mean that we were accepting sheer belongingness for redemption. I, for one, am not sure that the overlapping element

in these two terms justifies us in thinking that they mean the same thing."

"Then you mean I can't get into Heaven?"

"Not on the kind of redemption that simply means being submerged in a Group. As I have said, this is to bury one's talent."

"But," said John desperately, "this is your opinion. Could I see the manager. I understand that Peter . . ."

"You may certainly see him, but I don't think that would alter anything."

"You mean he would regard this as going over your head?"

The Angel smiled. "That's the argot of your industrial world, isn't it? That doesn't quite explain it though. The fact is that cases like yours have been turned over to me and I doubt if St. Peter would alter a decision we previously agreed upon. However, you may try. Nevertheless, the point is that while I have not had psychiatric training nor majored in education or personnel techniques, I was sent, when it became apparent that we would be involved in some uneasy decisions, to study the Christian usage to which the secular skills of Group Dynamics were being put. I am quite an amateur but I am the only expert here."

"Then you have been to Life Labs.?" John exclaimed hopefully, "and you do understand in spite of all this theology to the contrary?"

"I went to a number of Labs," the Angel said, somewhat sadly. "I went in disguise as a young country parson sent by his Bishop. I had a dreadful time. I could never get the hang of the



A LIFE LAB as pictured by Artist Thomas Barrett is about to bring into being a Redeeming Group in a Parish



jargon terms. In the first one, in my T Group, there was a fellow who had taken a Masters in Education before he became a priest, and everytime I opened my mouth he would shout 'more metaphysics!' If I opened my mouth a second time he would yell, 'theology!' I really was just trying to say what I knew, what is our daily, empirical experience here. But it seems you don't seriously talk about God at laboratories of that type but only about your subjective experience of God."

"And yet it is all strangely inconsistent because at the next Lab one of the staff (I understand you don't call them leaders) took me to task and said I was not fitting into the Group because I had not had a 'personal encounter.' Now I have lived with God in eternity but this 'personal encounter' apparently is a dreadful experience with some horrible bogey called 'Otherness' that rouses in one a sense of guilt and fear and sickness unto death. To us, here, God is like sunlight, all glory and healing. I hope you will come to know that some day."

"But I thought you said . . ."

"I did say that you could not at this stage get into Heaven." The Angel's tone was firm, though his eyes smiled.

John seized upon this eagerly, "Then there is an alternative, a purgatory?"

### Back To Earth

THE Angel shook his head. "Purgatory is not quite the answer in your case. They are still working on you in the hospital. Our decision was to send people like you back again."

John jumped joyously to his feet. "Then hadn't I better hurry? There may not be time. It must have been a most serious accident."

"It's hard to realize that we are out of time," the Angel said. "We aren't using up any of it here. That sounds quite Einsteinian doesn't it? Nevertheless it's true. If we take another moment or two it won't matter in the least. There are one or two things I want to point out. I realize that this is not non-directive counseling, but I'm sure that art is too difficult for angels. I want you to keep in mind that the only significant Group religiously is the Church and that it centers in the Altar, which is to say it is centered in God and in the sacrificial manifestation and incarnation of our Lord by whom only, through the Group that is His Body, redemption comes."

He paused for a moment, then went on. "Beyond that there are one or two things here in

your record. You were confirmed four years ago. Since that time, and I hope you don't think I am harsh in facing you with this truth, there has been no change in the attitudes and activities you have manifested in your vocation. You are a personnel man. There are several cases here of unjust treatment, of unfair decisions in compensation for injury, and you have been bitter and obstructive with the Unions. Did it ever occur to you that Unions are a Group?"

"But," John protested, "they are divisive; they break down company loyalty."

"They are, however, a source of economic redemption for the worker however imperfect they are. A Christian man must think those things through. Christianity involves an ethic as well as an experience. You must think of the will of God rather than the will of a Group, which merely reflects the common denominator of our mental idleness."

The Angel folded the dossier on his desk with an air of finality. "Religion is about God," he said. "Now go back and find him and love him, and then I trust you will love people rather than wanting to bury them and yourself in some sort of suicidal anonymity called 'Belongingness'."

John looked up at the Angel somewhat thankfully and wistfully, but the splendor of the Angel had vanished. In his place was a masked figure, white gowned and gloved, sewing away at John's anatomy.

"God must have a reason for wanting this fellow to live," the masked white-gowned figure was muttering.

## Don Large

### Oversimplification

IT'S all too easy to go to extremes. It's a most seductive idea to believe—as in a class B Western movie—that all the bad men wear black (and are doomed to villainous defeat) and that all the good boys wear white (and are destined for virtuous victory). But this is the shortcut which leads to the sin of oversimplification.

Life is not a clear-cut either-or affair. In our Lord's blunt statement, "Ye cannot serve God and Mammon," it's unwise to water down the verb "serve." To serve God is man's highest destiny, but to be served by Mammon is not necessarily without virtue.

To drive to Church to worship the Creator—or



to drive on an emergency call to a hospital to minister to one of the Creator's suffering children—is to serve God. But to enjoy the actual act of driving itself is to be served by Mammon. In short, there are two reactions involved in this simple errand of mercy, and they are not by any means mutually exclusive. But the more complex our society becomes, the more tempted are we to insist upon this either-or thesis.

This is the trap into which Randall Jarrell, consultant at the Library of Congress, recently fell. He says, "Publishers have to eat—if possible, at the Colony. Writers want to live, if possible by writing . . . All this is an old struggle—the old struggle—between God and Mammon, right and expediency, the Superego and the Id. . . . In an ideally good society, "Swann's Way" would make Proust 20 or 30 million dollars, and Elvis Presley would be the favorite of a few eleven-year olds. In an ideally bad society, "Swann's Way" would not be published at all, and Proust would have written Presley's biography for The Saturday Evening Post.

"In the past," Mr. Jarrell continues, "there was high culture: Sophocles, Donatello, Bach, Vermeer, Goethe, and all the rest . . . . But in the past there was no popular culture: no Jerry Lewis, no Micky Spillane, no Liberace, no Norman Vincent Peale, no rock 'n roll, no soap operas, no quiz programs, and no mass production of a standardized product, by a professional salesman, for a mass audience."

Well, in the first place, Mr. Jarrell, your Marcel

Proust possessed a style both obscure and oblique. Maybe he didn't make those millions because he didn't deserve them. But even if he were worthy of my more alert moments, there's no reason why I shouldn't also enjoy Mr. Spillane in my more tired ones. Second, your list of popular culturists is ill-assorted. True, I don't happen to like the productions of Liberace, soap operas, rock 'n roll, or Norman Vincent Peale. But I do get vicarious stimulation out of Micky Spillane, Jerry Lewis, and certain quiz programs. And if it weren't for mass production, I couldn't afford the car whereby I get Mammon to serve me, while I'm serving God.

But to return to Mr. Jarrell: "Some of us are for Herman Wouk and Lawrence Welk . . . and some of us are against them. All right, if you're for them, be for them. If you'd rather read Wouk than Frost, say so, do so. But you can't read both: for you can be for God or you can be for Mammon."

Maybe I'm being unduly stubborn, I don't understand why I can't read Wouk and Robert Frost, and still be loyal to God while I read "The Caine Mutiny."

Meanwhile, where did Randall Jarrell go to dine when, after ending his lofty pronouncements, he climbed down out of his ivory tower? Was it to a sedately classical spot, nostalgic of rare Ben Jonson, and hung with old masters? No, it seems he made a bee-line for one of Mammon's favorite haunts—Toots Shor's!

## THE NEW BOOKS

Kenneth Ripley Forbes  
Book Editor

*Studies In Eucharistic Faith And Practice.* Morehouse-Gorham Co.  
\$1.15

The first two pamphlets in the above series, *The Celebrant and the Ministers of the Eucharist* by R. C. Mortimer, Bishop of Exeter, and *The Poetry of the Eucharist* by F. F. E. Raby, Fellow of Jesus College, Cambridge, are excellent in detail. These pamphlets are not just another resume of the historic and poetical aspect of the Eucharist but are a guide to a complete deeper understanding and study of the rightness and wrongness of the Eucharist. They form a complete guide, through

the foot notes, to the thinking and statements of the doctors', poets' and Ancient Fathers' writings on the subject.

For a study and knowledge of what the Church has held regarding the Eucharist throughout its history these pamphlets will prove invaluable.

—Benjamin H. Wood

*Riverside Sermons.* By Harry Emerson Fosdick. Harpers. \$3.95

This volume of sermons is being published to commemorate the 80th birthday of Dr. Fosdick on May 24th. In doing this, the publishers are performing a public service as well as

doing honor to one of America's great preachers, for these forty chapters are as enlightening and stimulating to the reader as were the original sermons to the congregations who listened to the famous preacher. This is something that can rarely be said truly about printed sermons, even of really great preachers. There is usually a feeling of disappointment as one reads the printed word; the compelling personality of the preacher fails to come through. The essence of preaching, as Phillips Brooks once said, is the utterance of truth through personality. But in this book truth and the challenge to



action emerge clearly through the personality of Dr. Fosdick.

Most of these sermons deal with problems and situations that are contemporary and have as much appeal today as to the listeners of the past. The last three sermons, however, are topical; "God Talks to A Dictator", dealing with Hitler; "The Unknown Soldier", an Armistice Day sermon and "The Church Must Go Beyond Modernism", concerned with the theological crisis of the 1930's. And of all the sermons appearing here, the reader will find the Armistice Day one by far the most thrilling and passionate. It was the preacher's eloquent, challenging hatred of war in all its forms, and his declaration of his personal position as a pacifist. Every sermon in this book is the vital expression of a keen mind, a courageous spirit and of a quality that holds the reader's attention, stimulates his thinking and urges him to Christian action.

*The Lord's Prayer Teachers Guide.* Morehouse-Gorham Co. \$2.00

This is a 116-page book designed to be a guide for teachers of Course V-1 in the "Episcopal Church Fellowship Series". The material is adapted for special use in a two weeks vacation church school and the directions and interpretations are excellent and practical.

*Aristophanes Against War.* Translated by Patric Dickinson. Oxford. \$1.45

This book, which contains three plays by Aristophanes, should be a god-send for militant pacifists, a sober challenge to statesmen of today and an eye-opener to lovers of Greek drama. The playwright, in the 5th century, B.C., lived in a time strikingly like our own,—a generation of war with brief interludes of uneasy peace. The three plays which the translator has given us are eloquent and acid pleas for a Pan-Hellenic

peace. The translation is original, striking and modern. Classical purists may or may not like it, but to the average reader it will make a deep impress. Of the three plays, *Lysistrata* is the most familiar to the English and American public. *The Acharnians* and *The Peace* are less well known, but carry a punch like that of George Bernard Shaw.

*St. Bernard Of Clairvaux* by Bruno S. James. Harpers. \$2.75

This is an interesting and thorough-going biographical essay about one of Christendom's most remarkable saints, a man, who, among his varied activities, presumed to rebuke popes and kings, made peace between armies and healed a schism in the papacy. A good bibliography adds to the value of the book. The author is an English scholar, turned priest in the Roman Catholic Church and at present works with children in the slums of Naples.

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## CONFERENCE CENTER INTEGRATED

★ The conference center of the diocese of Southwestern Virginia will be intergrated according to an announcement by Bishop Marmion. A number of white congregations recently objected, notably the vestry of Christ Church, Martinsville, as previously reported in these pages.

## C. D. S. P. L. A. ANNOUNCED

★ A branch of the Church Divinity School of the Pacific at Berkeley, Cal., will open in Los Angeles in September. This will be the first extension program of its kind for the training of Episcopal clergy in the U.S.

The extension division was established to enable qualified



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candidates who, because of family and other obligations, cannot attend Berkeley to study for the ministry.

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## ECUMENICAL SERVICE IN WASHINGTON

★ Congregations of four denominations in Washington will worship together on May 11th at Washington Cathedral: St. Alban's; St. Luke's Methodist; Cleveland Park Congregational and the reorganized Church of Jesus Christ of Latter Day Saints. Choirs of the four churches will render a special program of music.

Clergy of the four churches will take part with the pastor of the Methodist Church, the Rev. O. B. Langrall, preaching.

## OXFORD LECTURER AT COLUMBIA

★ The Rev. Eric L. Mascall of Oxford University, delivered the six Bampton lectures at Columbia University, starting April 29th. His subject was "The Importance of Being Human: Some Aspects of Christian Anthropology."

## MacADIE ELECTED IN NEWARK

★ The Rev. Donald MacAdie, rector of St. John's, Passaic, was unanimously elected suffragan bishop of Newark on April 29th on the first ballot.

## MUSIC CONFERENCE AT MONTEAGLE

★ A conference on Church music will be held at the DuBose Conference Center, Monteagle, Tenn., July 15-24. It is planned primarily for organists, choir-masters and choristers as well as the clergy.

Prof. Massey H. Shepherd Jr. of the Church Divinity School of the Pacific is again on the faculty, along with a large number of leaders in the field of Church music.

Further information may be had from the secretary, Richard T. White, 322 South Green Avenue, Memphis, Tenn.

In last week's *Witness* you read Kenneth Ripley Forbes' "rave" notice of

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## MELISH APPEAL ARGUED

★ The appeal of the Rev. John Howard Melish to prevent him from being ousted from the rectory of Holy Trinity Church, Brooklyn, was presented in court on April 29th, with the court reserving decision.

Dr. Melish, eighty-three, sought relief from an order by a supreme court justice which directed the sheriff to take possession of the rectory, if necessary, to make room for the Rev. Herman Sidener as rector.

The court at the hearing allowed a "friends of the court" brief on behalf of Dr. Melish which was signed by 200 Episcopal clergymen, including nine bishops and two diocesan chancellors.

It was also announced at the hearing by an attorney on behalf of Bishop DeWolfe, that the church, closed since last July, would be opened for services on May 4th.

## RADIOACTIVE VEGETABLES SENT PRESIDENT

★ The White House acknowledged receipt of a carton of allegedly radioactive vegetables sent to President Eisenhower by the Berkeley, Cal., Society of Friends as a protest against continued nuclear tests.

Presidential press secretary James C. Hagerty told reporters that the vegetables had been "disposed of." He refused to give any details as to their disposition or the degree of radioactivity deposited on the vegetables by recent rainfall.

The Quakers accompanied the shipment to the President with a letter declaring that "we are not able to get any conclusive information as to how dangerous these vegetables are, but we do not feel easy about feeding them to our children. We call upon you to halt unconditionally, not suspend temporarily, all testing of nuclear weapons."

In Berkeley a spokesman for the Quaker group said that they also were shipping cartons of vegetables purchased from California grocery stores to Prime Minister Harold Macmillan of Great Britain and Soviet Premier Nikita Khrushchev with similar letters.

Scientists at the University of California at Berkeley said recent rainfall in that area contained six times as much radioactivity as normal. Recent Soviet H-bomb tests in northern Liberia as well as residual radioactivity from last year's U.S. and British tests were blamed. Scientists throughout the United States have said that recent rainfall has been "hot," but have disagreed as to the amount of the danger. The atomic energy commission has declined comment.

## NEW AFRICAN CHURCH CALLED CRUDE

★ Bishop Leonard J. Beecher of Mombasa criticized the recent formation of a new Church of Christ of Africa by a group of African Anglican clergymen as an example of "crude nationalism."

The African clergymen are headed by the Rev. A. M. Ajuoga, who said his followers, claimed to number 2,000, had decided to break-away from the Church of England because "the doctrine of Christ as 'Our Saviour and the lover of mankind' was not properly interpreted by the Anglican Church." (Witness 5/1)

Beecher was interviewed before leaving for London where he will attend the Lambeth Conference.

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"The Church," he said, "will never allow itself to be subordinated to the achievements of goals of crude nationalism in Africa aimed solely at the glorification of man, whether it is Black nationalism, or, as in one great part of this continent, white nationalism."

Beecher charged that "there are various sub-Christian deviations and separatist Church movements harnessed to the vehicles of crude nationalism, not only in West and East Africa, but also in the South."

He added that at the Lambeth Conference "we shall certainly discuss the whole of this problem."

Formation of the Church of Christ of Africa was announced after Mr. Ajuoga and six other leaders of the group had "fruitless talks" with Bishop Beecher.

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# BACKFIRE

**Mrs. Howard W. Benz**

*Churchwoman of East Cleveland*

In reply to the challenge laid down to your readers in the closing paragraphs of your provocative editorial, "Invitation to Useful Learning" (4-24-58), all one can say is that here and there many of us have been saying for years the very things you scold us for ignoring. Again and again we have felt the dismay, or more accurately the horror, that Cassandra must have felt when she saw and spoke the truth and was not believed.

Perhaps the reasons our impact has been so slight are that we are the ones whose proposals are overwhelmingly defeated, we are the ones least likely to represent our parishes in higher councils, and finally we are the ones most concerned to understand and love those neighbors who oppose us.

As for the future, we expect to be trampled again and again by the feet of the "world" but we remember that many greater and wiser men and women have received the same treatment. One scarcely knows if it is with sadness or pride that one realizes that this is the Christian life. Almost always the cost of availing oneself of the "perfect freedom" of standing for what is right simply because it is right has been repudiation by the careful majority. However, this is such a low price for a worthwhile reward that we won't back down without a first rate try. You are not alone.

**Alfred Goss**

*Layman of San Mateo, Cal.*

I do not understand what you are driving at in your issue of April 17th. Are you teaching that it is wrong for a man to fight in defense of his family, his neighbors, and his country?

To my mind, the peace-at-any-price philosophy is a perversion of Christian teaching, and I think I could prove it, if space permitted. If our Lord had been a pacifist he could have given a good example of pacifism by having the Good Samaritan arrive on the scene a little earlier and hide behind a rock until the fight was over.

I sympathize with your criticism of our government continuing to test bombs in the face of world-wide revulsion. It is tragic that the very great aid we give to impoverished countries is given from motives of self-interest rather than love. We are no better than the Russians in that. But advocating a refusal to bear arms is something entirely different.

If you had your way and we all became pacifists and the Russians took over, the first thing that would

be missing would be the voice of *The Witness*. I wouldn't like that.

**Editor's Note:** The material in April 17, except for the lead editorial and news on pages 3, 17 & 18, was provided by the Episcopal Pacifist Fellowship and does not, necessarily, represent the point of view of our editors. It is our policy to have numbers during the year to present the viewpoints of this and other officially recognized Church organizations. Naturally they are free to present whatever they care to say.

**Walter Houston Clark**

*Dean of The Hartford School of Religious Education*

I have mixed feelings when a liquor company desires to "do good" by holding a scientific conference. They get more mixed when *The Witness* advertises the fact and blazons the name of Seagrams on the cover page. It may be true, as Bill Spofford points out, that many an Episcopal bishop and clergyman takes his nip, but they ought to be ashamed of themselves. Liquor remains a social evil and all public spirited leaders, even those in the churches, should do all they can to diminish drinking, not increase it. For this reason your issue of April 24 leaves me feeling extremely dubious.

**Editor's Note:** The Next Hundred Years symposium was a notable event in our opinion, which our readers can judge for themselves

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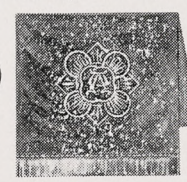
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