

# The **WITNESS**

MAY 29, 1958

10¢



HARRISON BROWN

WHO employed fragments of meteorites from outer space as probes for the deep interior of the earth, presents his view of "The Next Hundred Years"

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**DO WE WANT A FREE PRESS?**

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## SERVICES

### In Leading Churches

**THE CATHEDRAL CHURCH  
OF ST. JOHN THE DEVINE**  
Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.  
Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

**THE HEAVENLY REST, NEW YORK**  
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Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

**ST. BARTHOLOMEW'S CHURCH**  
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9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
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10:30 a.m.; Wednesdays and Saints  
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Evening Prayer, 5.

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SEMINARY CHAPEL**  
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munion, 8; Cho Evensong, 6.

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Chaplain  
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day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
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; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

**PRO-CATHEDRAL OF THE  
HOLY TRINITY**  
PARIS, FRANCE  
23 Avenue, George V  
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Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

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## SERVICES

### In Leading Churches

**ST. STEPHEN'S CHURCH**  
Tenth Street, above Chestnut  
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11:00 Service.  
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Eu. Saturday—Sacrament of Forgive-  
ness 11:30 to 1 p.m.

## SERVICES

### In Leading Churches

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Sunday Services: 8, 10 and 11 a.m.  
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(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

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Eucharist daily. Preaching Service—  
Wednesday, 7:45 p.m.

**TRINITY CHURCH**  
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Rev. G. Irvine Hiller, STD., Rector  
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12 N, HC; Evening, Weekday, Len-  
ten Noonday, Special services an-  
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p.m. Weekdays: Wednesday and  
Holy Days, 10:30 a.m.

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7 p.m.

**ST. JOHN'S CHURCH**  
Lafayette Square  
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The Rev. Donald W. Mayberry, Rector  
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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

### Minor Holy Days Observances Recommended by Commission

★ Amendments to the Church's Constitution permitting trial use of a revised Book of Common Prayer are recommended to General Convention 1958 by the Church's liturgical commission.

In its report for 1958, which will be sent to all bishops and deputies to the General Convention, the commission reiterated its statement made at the Convention of 1955 that the Constitution "as it now stands, does not permit, or can reasonably be argued not to permit, trial use of a revised Prayer Book, or of sections or Offices thereof."

The amendments offered by the commission would "authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section of Office thereof, a proposed revision of the whole Book or of any portion thereof, duly undertaken by the General Convention."

As presently written, Article X of the Constitution, which the proposed amendments would alter, requires that any change in the Prayer Book must be voted at one General Convention, studied by the Episcopal Church's diocesan and missionary district conventions, and finally adopted at the next succeeding General Convention.

The liturgical commission will also recommend that the General Convention authorize it

"to prepare and publish a Book of Propers for the Minor Holy Days."

The Minor Holy Days referred to are a list of nearly 100 so-called "Black Letter Days" which the commission proposes as additions to the Calendar of the Church, commemorating major Church figures and dates in Church history from Apostolic times to the present day.

Only forty of the proposed black letter days would be provided with a full proper, i.e., a Collect, Epistle and Gospel. This list includes only such pre-Reformation figures as St. Patrick, St. Augustine (first Archbishop of Canterbury), St. Boniface, St. Francis of Assisi, and England's King Alfred the Great.

It also commemorates the Consecration of Samuel Seabury, first Bishop of the Episcopal Church (1784), and the printing of the first Book of Common Prayer in the Anglican Church (1549).

The remaining black letter days would be provided only with a "memorial Collect". Included on this list are such figures of the American Church as William White, first Bishop of Pennsylvania, Jackson Kemper, first Missionary Bishop in the United States, and John Henry Hobart, Bishop of New York from 1816 to 1830.

The commission's proposal states that such a Book of Propers for Minor Holy Days

would be authorized only for optional use, not to be used "for services of worship in this Church on any Sunday or Holy Day of the year for which the Book of Common Prayer specifically provides a proper Collect, Epistle and Gospel."

The members of the Commission are: Bishops Goodrich R. Fenner of Kansas and Arthur C. Lichtenberger of Missouri; the Rev. John W. Suter, Jr., (ex-officio), Custodian of the Prayer Book; the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral; the Rev. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific; the Rev. Bertram L. Smith of Dallas; the Rev. Charles W. F. Smith of Massachusetts; Dr. John W. Ashton, Indiana University; Spencer Ervin, Secretary, of Bala Cynwyd, Pa; and Dr. Frank S. Cellier of Chicago.

### ARIZONA SEEKS TO BE DIOCESE

★ The convocation of Arizona, meeting at St. Paul's, Yuma, voted to petition General Convention for diocesan status. The action comes one hundred years after the establishment of work by the Church in Arizona Territory.

The district has cash and pledges of \$600,000, half of which insures the canonical requirement for caring for the episcopate. Communicants reported for 1957 numbered 11,608 and receipts for the year were over \$890,000.

Bishop Arthur B. Kinsolving 2nd has been working hard for diocesan status since becoming head of the district in 1945.



# Archbishop of Canterbury Urges Greater Attention to Lonely

★ The duty of Christians towards the many people who are lonely, "partly by their own fault, partly by the fault of others and a good deal by nobody's fault in particular," is stressed by the Archbishop of Canterbury in his diocesan letter.

He describes how he recently heard in a radio program the voices of a number of lonely people describing how they came to be lonely and how they felt about it. "As I listened to them, I longed to be able to visit them in their lonely houses or bed-sitting rooms, just to give them the relief of talking it all over with me and getting some comfort and encouragement from a few minutes of companionship."

## Not In Church

Only two of those whom he heard had found comfort and companionship in a church. None of the others had, and he wondered why. "I had to ask myself, is it partly by the fault of the Christian people living round them who have not noticed them or their loneliness?"

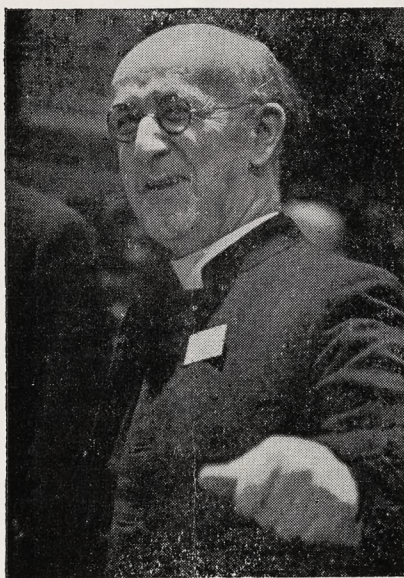
"Sometimes it is noticed indeed, but the Christian neighbors who notice are too shy to intrude upon it or fear that it may be resented. But that is no excuse: it only means great humility and great gentleness in seeking an entrance or an excuse for an entrance."

He remarks that it had often been said that London was the loneliest place in England. Those who lived in big cities often had difficulty in making friends, and he had often heard complaints that people in new housing areas found them very lonely.

"The Christian congregation (the Church through its mem-

bers) is put there by Christ to abolish that kind of loneliness. Not all lonely people are easy to befriend.

"But some Christian person must be Christian enough to be-



ARCHBISHOP OF CANTERBURY

friend each one of them and to bring them into the congregation; there they will find, surely, the atmosphere of God's friendship at least, and of being with others in friendly occupations in church and outside. Or if they can't be brought in, then the Christian must just do what he or she can for them in their own lonely ways.

"Of course, the clergy ought to be foremost in this work and gifted with a special sense for it. But it is utterly beyond their powers in all but small parishes to cover the ground. And why should they? It is exactly what ordinary Christian people exist for; it is just the kind of thing our Lord means them to do, not (not at first, anyhow) to convert such people to the fellowship of Christian faith and worship but just to care for them and be interested in them and give them an interest."

## SEABURY-WESTERN GIVES DEGREES

★ Fifteen students received degrees at the commencement of Seabury-Western Seminary on May 14th, with six students getting licenses.

Doctorates were conferred on the Rev. Kenneth D. Martin, rector of St. Matthew's, Kenosha, Wisconsin; Prof. Holt H. Graham of the Virginia Seminary; the Rev. Homer E. Grace, missionary to the deaf in the sixth province.

## CLERGY LEAD PROTEST MARCH IN CANADA

★ Clergymen led a march to the Ontario legislature to protest the testing of nuclear weapons. They carried slogans; "Stop the H-bomb test now", "Save our children", "Every test kills".

Canon John Frank of Holy Trinity, Toronto, was one of the marchers and addressed a meeting before the building where the legislature meets.

## TRINITY IN MIAMI HAS UNIQUE MEETING

★ The men's group of Trinity Church, Miami, where the Rev. George Hiller is rector, had a novel program for their May dinner. There were addresses by Bishop Loutitt and Governor Collins of Florida, but neither were present. Bishop Loutitt spoke over the phone from the diocesan house in Winter Park and the governor spoke from his residence in Tallahassee, also by phone.

## DR. MELISH STILL IN RECTORY

★ The Rev. John Howard Melish is still in the rectory of Holy Trinity, Brooklyn, as a result of court action on May 20th. The appellate court turned down the application of Edward Baker, supreme court justice, to dismiss a petition of Dr. Melish against a previous order which would oust him from the rectory.



# Church Leaders Urge Government Halt All Atomic Tests

★ One hundred and forty leading clergymen and educators called on the United States to halt all testing of nuclear weapons "in the hope that others will do the same."

They also urged the government to cancel its nuclear tests scheduled between now and August in the Pacific.

In the statement the churchmen said they "deemed it morally indefensible and politically disastrous to hold these tests outside American territory in international waters where people of other nations who have not agreed, and are indeed protesting, have to bear the consequences."

The statement was an outgrowth of a declaration issued by the World Council of Churches' central committee at its annual meeting last August at New Haven, Conn. That declaration urged the United States, Great Britain and Russia to halt the testing of nuclear weapons "at least for a trial period."

Among those signing the statement were nine bishops and officials of several theological seminaries.

Of the nine bishops, seven were members of The Methodist Church. These included Bishop Charles W. Brashares of Chicago; Bishop John Wesley Lord of Boston and Bishop Edgar A. Love of Baltimore. The statement also was signed by retired Episcopal Bishop A. Appleton Lawrence of Western Massachusetts and Bishop B. Julian Smith of Chicago, Christian Methodist Episcopal Church.

Among the Protestant educators signing the statement were: President John A. Mackay of Princeton Theological Seminary; Dean John C. Bennett of

Union Theological Seminary and Dean Walter G. Muelder of Boston University's School of Theology.

In referring to the World Council declaration, the statement declared that the signers "believe now is the time for Christians in the United States to take action in line" with the proposals made at New Haven.

The statement pointed out that last August "multitudes responded favorably to them, having come to feel that the arms race had gone far enough and had to be stopped."

"It is profoundly disturbing," the statement continued, "that the virtually automatic reaction of many to the launching of a satellite by the Russians, signifying the advent of intercontinental ballistic missiles, appeared to be that now the arms race has to be stepped up, we must be prepared to make the ultimate sacrifice for a 'crash program' to enable this country to match or surpass the Russians in production of ICBM's."

Declaring that "this reaction of many of our fellow-citizens is neither 'mature nor creative,' the Protestant leaders suggested that Americans show their 'true wisdom and courage' by demanding a stop to the arms race and the breakdown of 'the barriers of distrust.'"

Other signers of the statement included: Methodist Bishops D. Stanley Coors of St. Paul, Minn.; Eugene M. Frank of St. Louis; A. Raymond Grant of Portland, Ore., and Glenn R. Phillips of Denver.

Also Dean William S. Nelson of Howard University's School of Religion, Washington, D.C.; Dean J. Robert Nelson of Vanderbilt University's School of Theology, Nashville, Tenn.; Harry Emerson Fosdick, minis-

ter emeritus, and Robert J. McCracken, minister, of Riverside Church (Baptist), and Ralph W. Sockman of Christ Church (Methodist), both in New York.

## CLOCK WITHOUT HANDS OR DIAL

★ An interesting clock was recently installed in the tower at All Saints' Church, Reisters-town, Maryland, the Rev. W. Scott Broadbent, rector. This clock has no dial nor hands.

The tower is fifty feet from the church building and houses the church bell and is built over a well. The well in past years was the means of procuring water. No longer used as a well it houses the bell and the clock mechanism. The clock strikes the bell on the hour and half hour. It is probably the only Church in the country with a clock that has no hands nor dial.

## PARISH HONORS CONVERTS

★ A dinner was held this spring at St. Mary's, Charleroi, Pa., honoring the converts to the Church in that parish. The rector, the Rev. Joseph Witthofski, stated that 480 of the 600 communicants are converts, with about 300 being formerly Roman Catholics.

## BISHOP FROM INDIA VISITS U. S.

★ Bishop Philip Parmar of India spoke in a number of parishes in Central New York the week of April 28th. His diocese of Bhagalpur covers 110,000 square miles and has a population of about forty million.

## WEST TEXAS RECEIVES GIFT OF PROPERTY

★ The diocese of West Texas has received the gift of a Spanish type house and other buildings on a 19-acre property in San Antonio. Bishop Jones has appointed a committee to study how it should be used.



## PACIFIC SCHOOL TO EXPAND

★ A \$4-million expansion plan for the Church Divinity School of the Pacific was approved at the synod of the Pacific, meeting in Reno, Nevada, May 6-8.

The Church Divinity School, the province's official seminary and the only Episcopal training school for clergy in the Pacific basin area, now has an enrollment of 155 students. The expansion plan calls for facilities to handle an enrollment of 250 students.

Dean Sherman Johnson, pointing out that the school's facilities are now overloaded to the breaking point, said the need for trained clergymen will become even more acute in the future. He said the school could not hope to meet the need for trained men unless it expanded.

The School is located one block north of the University of California campus. Its classrooms, offices and dormitories are housed mainly in former fraternity and sorority houses. Only the chapel and one combination residence and classroom building were built specifically for the School's use.

The proposed expansion will be guided by a master plan so the entire block will be developed as a complete unit.

## COMPROMISE RESOLUTION ON INTEGRATION

★ The convention of the diocese of Southwestern Virginia adopted a compromise resolution which opens the newly acquired conference center to adults on an integrated basis, but left the question of racially-mixed youth gatherings subject to study.

A commission of nineteen persons will study the matter and report next year. There will be two Negroes on the

commission, to be appointed by Bishop Marmion. Others on the study group will be ten laymen—who have been strongest in opposing the position of the bishop that the center should be fully integrated—four clergymen and three women.

## BISHOP MOSLEY SPEAKS IN CONNECTICUT

★ Bishop Mosley of Delaware was the speaker at the dinner held in connection with the con-



BISHOP MOSLEY

vention of the diocese of Delaware, meeting in Hartford on May 20th.

Bishop Gray in his address pointed out the continued growth of the diocese, which has increased in baptized membership from 119,138 in 1956 to 121,983 in 1957, with growth in the number of persons confirmed and received from 3,535 in 1956 to 3,708 in 1957.

He announced the calling of a special convention on October 29th to consider the report of the committee on diocesan expansion created by the 1957 Convention. This committee was given responsibility for studying the problems and opportunities presented by the growing population of Connecticut and for presenting recommendations as to ways of dealing with them.

## AN ERROR IS CORRECTED

★ Our story about the consecration of Dean Pike as bishop coadjutor of California, written ten days before the event in order to get in it in our May 15 issue devoted by Bishop Parsons, had two errors. The first was the statement that perhaps it was the first time in the history of the American Church that three bishops of a diocese had had a part in consecrating their successor.

This happened in Virginia in 1949 when Bishop Goodwin, Bishop Mason and Bishop Tucker took part in the consecration of Bishop Gibson.

The other error was the assumption that Bishop Block would take part in the service. He was scheduled to be a co-consecrator but unfortunately illness prevented him from attending the service. Bishop Parsons was therefore a co-consecrator at this service which took place the week of his 90th birthday.

## FREE DISTRIBUTION OF PRAYER BOOKS

★ The Margaret Coffin Prayer Book Society of the diocese of Massachusetts recently completed another year in the pleasant work of the free distribution of Prayer Books and Hymnals to missions, schools, hospitals, and other Church institutions throughout the country.

While its resources are not as large as some of the other societies, requests have been granted for books ranging from Cape Cod to Hawaii. Applications for grants should be accompanied by an endorsement from the bishop of the diocese or the archdeacon. The secretary of the Society may be addressed at One Joy Street, Boston 8, Mass.



# Do We Want A Free Press?

By Robert O. Kevin Jr.

*Professor at Virginia Seminary*

ONE has to confess that our present Church press is not notably successful in reaching the homes of a great number of Church people.

Neither are the seminaries (also free) as successful as they ought to be in training the number of men that are needed for the ministry. Because of the very real financial strain some of them are under, a hope was expressed at a meeting of the deans of the seminaries this last December that the National Church would help to subsidize them. One participant exclaimed: "Are we to wither away on the vine of freedom?"

The proposal to have a national Church paper that would go beyond the missionary objectives of *Forth*, and be subsidized by the general Church, is of the same order. To support the recommendation is to admit in essence that we despair of freedom.

The suggestion that we bring out a paper in the Episcopal Church on the order of *Presbyterian Life*, with its 1,000,000 circulation, may be what we ought to do. The enterprise could possibly be successful. But in underwriting it we ought to be aware of what we are doing.

The Protestant Episcopal Church historically has taken its polity and the understanding of its task from the Church of England. The latter is not a "confessional" Church as is the Presbyterian Church and the Lutherans, with the Westminster and Augsburg Confessions. What a confessional Church believes is clearly said. Those who agree with it join; those who do not leave. In this respect the Presbyterian Church is a denomination. A paper without controversy, with a middle-of-the-road line, is quite clearly a possibility in a denomination.

The Episcopal Church, on the other hand, has sought to be a "Church" rather than a "denomination." This is not just playing with words. Looking back to the precedent created by the Elizabethan Settlement in the Church of England it is evident that we have sought to be comprehensive and tolerant of differences; that we have wanted to work and worship together and love one another, even when full doctrinal and ecclesiastical agreement was not possible. This is the reason why many of our formularies,

rubrics, and canonical statements are brief, un-specific, and even ambiguous.

We have believed that this was good and that what we should do and the way that we should take in certain circumstances is made clear by God in the tension that is set up by the Protestant and the Catholic polarities in our thinking and devotion.

This way that we have followed would inevitably be altered if the theological seminaries, for example, were subsidized by the Church. We would be told in time what we should teach and what students must know. The Church press, similarly subsidized, would in time have its black list and its sacred cows. The consequence is that we would gradually become a denomination instead of being a Church. There are signs that this is happening anyway. The drift to conformity is powerful in our national and in our Church life. But this is all the more reason why conformity should not be subsidized.

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## TALKING IT OVER

By W. B. Spofford Sr.

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SINCE bishops, diocesan treasurers and deputies to General Convention have been sent a fifteen page plug for "A National Magazine for the Episcopal Church" I shall add a few observations to those made by Dr. Kevin.

It could be true, as this 281 statement says, that "an adequate national magazine, by merely enlarging the number of well informed Episcopalians will increase the potential audience for the independent press."

It is nevertheless a fact that *Presbyterian Life*, with its Every Home Plan, eventually put *The Presbyterian Tribune* out of business. The *Tribune* was an excellent independent weekly, to which the best minds in that Church contributed articles. The *Tribune* attempted to survive by first going on an every-other-week basis and then a monthly. When that didn't work they cut the number of pages from thirty-two to twenty-four and finally to sixteen. Eventually



it folded so that today any Presbyterian with an idea in his head submits his article to the Christian Century with the hope that it will be accepted.

Methodists have had the same experience. That denomination now has its official monthly. Commenting on the situation just this month, the Rev. Harry Denman, secretary of the Church's board of evangelism, said that members of the denomination have no journal today where they can express their views on "the great issues before us."

Methodists, he said, have no means or opportunity to express their opinions on current subjects like the integration of races, satellites and peace, juvenile crime; nor have they a magazine where views can be expressed that are critical of the official line of the Church.

The Episcopal Church may very well find itself in a similar situation, with a beautifully printed and ably edited official magazine, but without any journals where Episcopalians can express their views on any subject that is controversial.

I could list any number of subjects that are pressing today that an official magazine could not touch without getting half its subscribers mad; race; bomb tests; foreign policy; South India; authority of bishops, to say nothing of theological questions.

Mr. Gallup and his canvassers, quoted rather freely in this 281 document, no doubt are an able lot. And they could be correct in the conclusions they came to as a result of their opinion poll. It also could be that their conclusions are wrong. Mr. Gallup no doubt has a formula and it must be a honey for him "to determine the opinions of the Church's 1,900,000 adults" by polling "300 adult communicants in 100 Episcopal churches, scientifically selected"—to quote a National Council release.

As for the study made by J. K. Lasser and Co., described as "the foremost publishers' accountants in New York", they could be wrong too, particularly about all that money that is to come eventually from advertising. Along with other people connected with our independent Church papers, I've had a bit of experience in that particular field which, maybe, I'll report in this column one of these days.

Meanwhile if these paragraphs prompt you to conclude that I am afraid this new official magazine might put *The Witness* out of business you'll be right. But that won't be the whole of it. For if the new job puts us out of business it will put the *Churchman*, the *Living Church* and other independent papers out of business too.

And we'll be left, as Dr. Kevin says, with subsidized conformity.

## Lambeth Conference: Futile or Fruitful?

By Francis J. Bloodgood

*Associate Rector, Trinity, Tulsa*

AS WE are urged to study the issues of the approaching Lambeth Conference of 1958, and urged to study the history of Lambeth Conferences, a personal glance back to the Lambeth Conference of 1948 may serve a little in the way of perspective. I was astonished, on May 24, 1948, to receive a letter from the Archbishop of Canterbury inviting me to be in London during the time of the Lambeth Conference and serve as an advisor in connection with matters relating to the Eastern Churches. I recognized that the reason for this invitation was my two years as American chaplain to the Anglican Bishop in Jerusalem where I had been in contact with the Greek Orthodox, the Armenian, the Coptic, the Syrian and other Eastern Churches.

The Lambeth Conference is strictly for the Bishops. However, the Lambeth Conference is

purely advisory. It has no canonical authority. The Handbook of the Lambeth Conference of 1948 made this clear statement.

"The Lambeth Conference is today, as it was in 1867 (when the first Lambeth Conference was called) a purely deliberative body, meeting in private, without either synodical authority or legislative powers. The decisions at which the Conference arrives are recorded in a series of resolutions based upon the reports of the various committees—but those resolutions are expressions of opinion, and are not authoritative decisions binding upon the consciences of Anglican Churchmen."

The Archbishop of Canterbury was reported as saying that if England could provide for the Olympic games of 1948, the Church of England could provide for the Lambeth Conference of



1948. Due to the war, there had been no Lambeth Conference since 1930. And England had continued under severe rationing restrictions. I sent boxes of chocolates to friends in England. I experienced the eating of only one fresh egg, during the seven weeks I was in England. The custom was to eat powdered eggs, and the sausage was made not of meat but of cereal. I made no effort to keep on a diet but the diet necessitated by the rationing caused me to drop off twelve pounds rapidly.

### Critical Press

ON ARRIVING in London, I noticed the British press was critical of the Lambeth Conference for being private. The assertion was made that Lambeth should be as public as Parliament. On the point, I respectfully differ from the press. It is true that Lambeth Palace, where the Bishops meet, is directly across the Thames river from the Houses of Parliament. Lambeth Palace does not look palatial. It appears to be a series of low built collegiate buildings. It has an unfashionable address. It cannot be called on the wrong side of the tracks but it is on the wrong side of the river. It will be plain to us Americans when I say that the Archbishop dwells not on Fifth Avenue, but on Third Avenue, in terms of New York City life. The Archbishop lives among the poorer people of London. Of course, Lambeth Place received a share of bombs during the war. The Archbishop made no plea of special privilege. He asked no exemption from the common lot of bombs.

At this point, I claim that it is the identification of Lambeth with the homes of the people that is the justification for the privacy of the Lambeth Conference in itself. I make this comparison. Parliament rules in England. Therefore, the talk and the acts of Parliament should be subject to constant public scrutiny. The Lambeth Conference does not rule the Church. The Conference simply gives counsel. Now the Church ministers to all that is most intimate in the hearts and homes of the people. So I contend that although the Church is under judgment alike of the people and, primarily, of God, the Church has the same right of confidential conference as any family.

The setting, then, of the Lambeth Conference, where Bishops from most nations and all races meet for conference, in plan, each decade, is neither palatial nor governmental but collegiate and humble. Speaking of humility, I recall an American Bishop saying, as we took ship for

England, "It is my sincere prayer that we do no harm."

Lambeth 1948 met while the Berlin airlift was going on. Lambeth, 1958, meets under the aegis of the sputnik. The British editorial writers were quoting from Thomas Hobbes' "Leviathan" in 1948. I saved a sample editorial comment as indicating the atmosphere of 1948. The London Times, in reference to Lambeth, quoted Hobbes as follows:

"For war consisteth not in battle only or the act of fighting; but in a tract of time, wherein the will to battle is sufficiently known; and, therefore, the notion of time, is to be considered in the nature of war; as it is in the nature of weather. For the nature of foul weather, lyeth not in a shower or two of rain; but in an inclination thereto of many days together. So is the nature of war. The nature of war consisteth not in actual fighting, but in the known disposition thereto during all the time there is no assurance to the contrary."

I venture to say that the atmosphere of 1958 is no less "foul weather" than was 1948.

Another London newspaper reported that a psychiatrist had declared that children are frustrated when they grow old enough to realize that clergy and teachers are not omniscient. I expect that those who may read, or hear, these comments on Lambeth are old enough to know that Bishops are not omniscient. But a Bishop, by canon law, is termed "a learned man" and the problems of Bishops are many and demanding. In recent years, our Bishops, rather like those in Apostolic times, are so placed as to combine their learning with rough experience. Bishops of the Anglican Communion know "perils," as they known "the care of all the Churches." To the Lambeth Conference of 1948, the Bishops could bring the experience of being beaten in Singapore, jailed in Japan, starved in the Philippines and shelled in Jerusalem. Also, most British Bishops had been bombed at home.

A great American soldier, George Marshall, is reported to have explained his refusal to write his memoirs on the ground that "he knew too much." "Knowing too much" is not omniscience but the reticence associated with Lambeth arises from a sincere desire to avoid reopening old wounds or arousing new antagonisms.

### Keynotes

IT HAS been said that Lambeth, 1920, had Fellowship as its keynote, Lambeth, 1930, had Witness and that Lambeth, 1958, should have



Obedience; but that Lambeth, 1948, dealt with too many topics to have a central theme. I suggest however that Lambeth, 1948, with its emphasis on the Christian doctrine of man, had the Incarnation as its keynote. Here, I offer a story that gives the atmosphere for Lambeth of today. A small girl asked her father, if there would be another world war soon. Her father tried to be philosophical and stated that the price of peace is as much vigilance as is vigilance the price of liberty. However, the child kept asking "will there be peace?"

The Bishops at Lambeth stressed the common humanity of Christian and non-Christian alike. To me, one of the strong sentences in the 1948 report is "We Christians may not always be better than our neighbors, but we serve a better Master."

Again, I quote from the 1948 conference report: "Christians must repudiate atheistic Communism and must condemn the cruelties, injustice, and lying propaganda which are inherent in it. But they cannot ignore certain lessons which are to be learnt from the unquestionable fact that Communism has awakened a disciplined response in the minds of many, both in the West and in the East, who do not necessarily share its atheism or its doctrine of man. To them Communism appears as a protest against social injustice. It seems to them to have inherited a concern for the depressed and the downtrodden which is—wherever it is true to its vocation—a glory of the Church. In a very real sense there is, here, a judgment on Church and on society."

Is such counsel from the Bishops futile or fruitful?

The past history of Lambeth Conferences shows a common citizenship in Christ which transcends national borders, but does not violate proper national loyalties. The leadership of Lambeth in the matter of Christian reunion is a challenge alike to the Church of Rome and to the sadly divisive nature of American Protestantism.

Consequently, the Bishops write, "The ecumenical movement is one of the principal facts in the Christian life of our times. We cordially welcome the formation of the World Council of Churches as marking a notable step in that movement, and we bid our people to pray that, in and after its first assembly, which follows quickly after our conference, God will guide and direct all its operations."

Is such commendation from the Bishops futile or fruitful?

The Lambeth Conference is not all work and no play and a favorite witticism among the Bishops was to speak of themselves as more than three hundred "odd" Bishops.

### Temple's Influence

THE Lambeth report often borrowed from the late Archbishop Temple's thought. For example, in the section on the Christian doctrine of man we read, "The economic interpretation of history witnesses to some elements of truth to which Christian thought is by no means blind. It is a misstatement of the Christian case, if we contrast Marxist materialism with the spirituality of Christianity. Christianity is not purely spiritual; it is, as William Temple used to say, 'the most materialistic of religions,' but Marxist materialism denies any other reality and reduces man to a status of being no more than instrumental to impersonal and sub-human forces."

As a further indication of the stimulating mind of William Temple, who had more influence in the thinking of Lambeth than any Bishop present at Lambeth, I quote from Iremonger's biography of Temple a letter Temple wrote:

"I remember once saying to Bertie Russell, 'I believe in the Resurrection far more than the evidence warrants.' Bertrand said, 'And I disbelieve far more.' For myself I cling to it immensely. I do not mean I want it for myself as mere continuance, but I want it for my understanding of life. And, moreover, 'God is love' appears to me nonsense in view of the world he has made, if there is no other. I state this as confession and not argument."

Is such a statement futile or fruitful?

### Archbishop Fisher

WILLIAM Temple's apostolic successor in the See of Canterbury is Geoffrey Fisher. Temple was a Christian philosopher. Fisher is a Christian educator. Temple taught philosophy at Oxford for six years before he decided to study for holy orders. Fisher made his reputation as headmaster of Repton School.

Fisher won a "Triple First" at Oxford. This is a high grade among Phi Beta Kappas. Fisher's quality of mind is shown in his analysis of false beliefs, which I heard him make, at the opening service in Canterbury Cathedral in 1948. I never saw this sermon reported. I depend on my notes. "False beliefs are not all equal," the Archbishop said. "Some false beliefs are poisonous in their effect on human relations, and in turning men



to despair and cruelty. Some false beliefs are merely misconceived and although intellectually silly are decent in motive. Some false beliefs attach themselves to 'belief in no belief' and this creation of a spiritual vacuum makes people the impotent prey of their surroundings."

Is this teaching of Archbishop Fisher futile or fruitful?

Our own Presiding Bishop Henry Knox Sherrill (Yale man who made good in Boston) was the preacher in St. Paul's Cathedral, London, on July 4th, to the full conference of the Bishops and the public. He is a man of deep piety and clear Christian thought. He described the secularization of life; the underground warfare of the struggle for existence, coupled with the longing for the gifts of the spirit. "The Cross" he said "is familiar but not governing. Germany is not the only transgressor. Christian unity is needed for Christian leverage. The Church is not to protect itself but to proclaim the Gospel."

The longest queue I saw in England was in front of Westminster Abbey for the closing service of the Lambeth Conference. Thousands could not get in. Millions heard the Sung Eucharist over the air, and the Archbishop of York's sermon. Cyril Garbett said, "We shall carry away happy memories of weeks of fellowship, conference and prayer. We have shared rich and varied experiences. We have reached on many matters a common mind. But, while with thankfulness we recall these past weeks, with hope and expectation, we shall, also, look to the future."

On July 19th, the Bishops had seen John Bunyan's Pilgrim's Progress done with music and ballet in Covent Garden Theatre. The impression

made by the character of Hopeful had permeated the Conference.

I suggest it will be useful to read Lambeth 1948, along with Iremonger's Life of Archbishop Temple. The report, of necessity is condensed and meant to be suggestive, and guiding. The Bishops are not ruling. Neither are they avoiding responsibility. The report reminds me of a story in the Life of Archbishop Temple. The Archbishop on the way to a country church, one morning, met a small boy who was pushing a heavy cart uphill. The Archbishop offered to relieve the boy of the cart, if the boy would carry the Archbishop's umbrella. Consequently, the Archbishop arrived at the Church rather breathless. The Church, as represented at Lambeth, is ready to hand over its umbrella and push a heavy cart. Keep this in mind, as you study Lambeth 1948, which is rather breathless.

Finally, the Bishops say this about man:

"We are constantly being startled and rebuked by flashes of courage, affection and fidelity even in the most disappointing of characters; and one of the growing lessons of life is in the recognition of the essential goodness revealed by ordinary men and women, however spoilt, however misdirected. It is from this that any religious inquiry into the nature of man must start. Christians hold that this is the manifestation of the true Light which lighteth every man; manifested uniquely in Jesus Christ. There is the daunting problem of evil; but there is, also, a glorious problem of good."

With such counsel for everyone, is the Lambeth Conference futile or fruitful?

## **The Next Hundred Years**

# **Man: Threat To His Own Existence**

**By Harrison Brown**

*Professor of Biochemistry, California  
Institute of Technology*

IN A production such as this one, I cannot but be reminded a little bit of the cartoon which appeared in Punch magazine about a month ago. A speaker of the evening was being introduced by the chairman, and the chairman said the following:

"The learned professor will now discuss for us the peacetime uses of the intercontinental ballistic missile." I cannot but believe that the next one

hundred years will undoubtedly prove to be more critical than any mankind as a whole has yet been called upon to face. If we survive the next century, and if we are successful in preserving our industrial civilization without becoming robots in the process, then I believe that truly wondrous vistas of our world and of our universe will present themselves in endless sequence.

It seems doubtful that we will ever really



understand the "why" of our universe, but in another century our knowledge of the "when" and of the "how" will certainly dwarf our knowledge today.

Already we can see glimmerings of this.

The life span of a human being is but an instant in time. Only six individual human life spans, or about sixteen generations, which is a negligible fraction of human existence, separate a Copernicus from an Einstein. But in this short interval a cosmology has evolved which presents a grandeur which overshadows the world picture of the ancients.

We have already learned a great deal concerning the composition, the structure and motions of our own planetary system, the stars of our galaxy and the billions of galaxies around us out in the universe.

We have measured the age of the solar system. We even believe we can say something about what happened some 4,600 million years ago when our solar system was formed and with it, the planetary system which gave birth to man.

We are beginning to understand something about the origin of life on earth and of the evolution of complex creatures such as man.

Yet today we have but a glimmering of the truth. In the next one hundred years, I believe that we will achieve a real understanding of the working of our universe and as far as I am concerned, this prospect is the most exciting thing imaginable. I say this, realizing fully that I personally will not be around to savor this understanding.

### Will Man Survive?

AS I have said, all of this assumes that man will survive this critical period with his technology intact. This assumption, needless to say, is a big one. It is impressive to me that man, representing as he does but a minute fraction of terrestrial life, which in turn is an insignificant dot when compared with the earth and sun and stars and billions of island universes, this creature—man—is endowed with the power of studying and understanding the universe in which he lives. And it is equally impressive, and at the same time tragic, that this same creature is the main threat to his own existence.

The kind of world in which man will be living one hundred years from now will depend upon the success with which he solves the multiplicity of problems in addition to the very immediate one of avoiding destruction.

Populations are increasing with breathtaking

rapidity. Will we be able to slow down this rate of growth?

People are becoming hungrier. Will we be able to increase food production rapidly enough to feed them?

Our demands for minerals is increasing and yet the stores of ores are falling rapidly. Can we learn to perpetuate industrial science after high grade ores have disappeared?

Industrialization is spreading through the entire world. Can we learn to handle the social and political strains which accompany the process in such a way that both war and totalitarianism can be avoided?

Demands for energy are increasing rapidly as our oil and coal disappear. Will we be able to bring new sources of energy into widespread use as they are needed?

I firmly believe that all of these problems can be solved. I believe, further, that if they are solved, that they will be solved in the next century in which people can lead free, abundant, creative lives—a world in which people will be able to contemplate and relish their new-found knowledge of the universe in an atmosphere devoid of hunger, oppression, and privation.

We may ask what some of the solutions to these problems might be. Certainly new knowledge in biochemistry will enable us to turn fertility on and off at will . . . simply, inexpensively, and safely.

We will learn to fulfill our needs for raw materials by utilizing the leanest of substances, ordinary rock, the waters of the seas, and the energy from the sun.

Continued technological progress will enable us to decrease greatly capital costs per unit of output, and thus the acceleration with which industrialization spreads.

As our supplies of oil dwindle in this century and coal in the next, we will shift to nuclear power. The world supply of atomic energy is almost inexhaustible. There are large reserves of uranium to start with, and when these have been consumed, we can, if necessary, obtain uranium from ordinary rock. After that, we have the vast potentialities of thermonuclear power.

Indeed, when we survey the possibilities that confront us, we see that there is little excuse for the condition in which the world now finds itself. A world-wide golden age is truly within our reach.

The unknown factors in the equation are not the potentialities of science and technology. The major unknown, I believe, is whether man can



devise the moral, the social, and the political means of living with man quickly enough before it is too late.

Address at the Symposium on *The Next Hundred Years*, sponsored by Joseph E. Seagrams & Sons.  
Next week: Clifford C. Furnas, Chancellor of the University of Buffalo.

## Don Large

### Providing Ammunition

FOR those of you who may have come in late, I'd like to admit that, in the heady days of my youth, I used to be sharply critical of the ivory tower (or above-the-battle) attitude of the Roman Catholic Church. But with the Communist world pitted so crucially against the Christian world these days, there's neither room nor time left for the negative approach. Furthermore, I find myself waxing a bit more mellow as the days go by. So, in the interests of love and the ecumenical movement, I haven't even muttered "Boo!" against Rome in more years than I can recall.

However, I find the Holy Father's attitude regarding the rights of Italy's courts more than a little upsetting. And as the weeks go by, I also find myself getting more, instead of less, disturbed. The Bishop of Prato, you will remember, publicly castigated two Florentine citizens who had dared to be married in a civil ceremony. Not only did his venomous fulminations hurt them in a business way; but the Roman Church promptly proceeded to excommunicate everybody in any way connected with the event. And the Pope, claiming heartfelt distress at what the citizens of Florence had done, immediately cancelled all audiences, and refused even to celebrate his own birthday.

How the Communist nations must gleefully chuckle at the Italian Church's continuous disregard of—and disrespect for—duly constituted civil law! If the Church of Pope Pius XII were only a struggling Italian mission, its attitude of cocky superiority to everything else in creation would be more bearable. But as the most powerful ecclesiastical arm in the entire world, it is ironic to find it so often providing ammunition for the communistic way of life.

Even the American press acts, for the most

part, as though it stood in unholy terror of Romanism. I can't presume to have perused all of the editorials which must have been—or at least should have been—written on the subject. But nowhere in the reports I did read was there any recorded protest over the Pope's presumption in negating the validity of the laws of the state, or any distress over the Florentine bishop's excommunication of even the harmless clerk who was doing nothing more than his duty in stamping the seal of the court on the marriage license.

Instead, the press sought to justify Romanism's contempt for the law by way of some feeble mumblings about the groom's having once been a Communist, and about his currently being an atheist. Suppose he really was a Communist, and suppose he really is an atheist. Are these facts supposed to negate the integrity of Italian law? Are they intended to invalidate the independence of the Italian courts? Do they justify the Bishop of Prato's defamation of the couple's character? And are they also meant to rob the groom of his legal rights under the law?

What allegedly tore at the heart of His Holiness was the fact that the Italian courts found the viper-tongued bishop guilty of slander. Here's to the law courts of Florence and to the blow they struck for freedom! It's entirely within the province of the Church to live with and alongside the state. But the minute it presumes to be legally superior to the state, watch out for the priceless gift of hard-fought human freedom!

Meanwhile, let's invoke the shades of St. Francis, Martin Luther, and Savonarola—whose mortal remains must be spinning wildly in their respective graves . . . . .

## Pointers for Parsons

By Robert Miller

I HAD always enjoyed the meetings of our Ministerial Association and the cordial relations with "the ministers of other communions" that made them so pleasant, but the last one I went to made me wonder if the secret of their success did not lie in our tacit agreement to disagree. The subject for discussion was "Church Union at the Grass Roots," but we never got to the grass roots. Dr. Silvius was our speaker. An Episcopalian, he was an ardent worker in the ecumenical movement. He had winningly presented the idea of the Church of Christ as one



and indivisible, pleaded for the end of our unhappy divisions, and urged that churches, even of different communions, could and should work together in the local field. It was a moving and earnest talk and I was heartily in agreement with it. So it surprised me that instead of compliments and words of concurrence the brethren raised all kinds of awkward questions.

Byres, the Baptist, wanted to know whether, in a United Church, Baptists would be expected to condone, even if not to approve, infant baptism.

"Oh yes," replied Dr. Silvius. "Or rather, I should say 'Oh no.'"

Fr. Buffers fidgeted on his chair.

Ardlee was the Presbyterian minister, and he, after complimenting Dr. Silvius, raised the question of whether the Presbytery would be asked to regard one of their number as a bishop.

"Something along that line has been suggested in Great Britain," said Dr. Silvius, "and the idea of lay elders for the Anglican communion has too."

"I have read of that," said Ardlee, "but I feel that it would never be accepted. For a bishop would have to be something more than a presbyter, and I do not see what more he could be."

There was quite a discussion on this.

Then Smedley, the Congregationalist, said that he felt that the introduction of bishops would destroy the Congregational principle. It would really make us into Episcopalians, he felt.

The Methodist minister, Mr. Smith, said he saw no objection to the Episcopate and both his own Church and the Episcopal were discussing the question of union. But he had no great hopes. There were so many more Methodists than Episcopalians that he feared it would not be easy to maintain and keep alive the peculiar Episcopalian witness and its loss would be the loss of all.

Dr. Silvius explained that he was not alone in being perfectly willing to see the Anglican communion lose its identity in the greater communion that he hoped to see. Fr. Buffers fidgeted terribly.

Then the talk turned on ordination and reordination and it was made quite clear that nobody had any mind to repudiate his orders or felt in need of any wider commission.

"You'd certainly want bishops," said Byres, "and all kinds of things would come in with them."

It was no good Dr. Silvius explaining that epis-

copacy had so much to commend it, so long a history, so wide an acceptance, that it could be either democratic or monarchical. Only the Episcopalians thought it was essential although the Methodist Mr. Smith said frankly that so far as he was concerned it was acceptable. But if bishops were accepted, what about sacramental grace. He thought this was one of the things that would come in with bishops. Fr. Buffers beamed.

A number of the brethren wanted to speak on this question and Fr. Buffers stopped beaming and started to scowl. He rose to his feet and practically grabbed the floor.

"I yield to none in my devotion to the cause of a Church United, one, holy, Catholic and Apostolic, but sacramental grace is not a thing that comes in with bishops. One might say at most that they are a channel, an instrument, through which the divine gift reaches the faithful. But where the fact of sacramental grace is ignored or forgotten or denied there can be no true Church. I would not unchurch anybody but I cannot stop them from unchurching themselves."

Ouch!! The moderator started to moderate. Dr. Silvius blurted out "Oh but . . ." and stopped. Byres was on his feet. Gilbert Simeon was rubbing his chin in his hand. It was Fr. Timmons who saved the day. Everybody loved him, and when he stood up to speak—something he seldom did—they listened.

He reminded us that men had seldom been so bitter or cruel as when they felt they were defending truth but surely no one who truly followed the Lord could let himself be bitter. We all longed for unity but it was not yet clear how it was to come about. Perhaps we needed a larger vision, a greater love. Could we not pray for these things. Indeed, the moderator might like to choose this very moment to lead us in prayer.

The moderator did, and it was astonishing how everybody relaxed and after the prayer smiles and good-natured chaff were the order of the day. We never did get to the grass roots but we broke bread together very happily and parted as brothers.

"You know," said Buffers genially as we went out. "We ought to remember that what is commonplace to us is quite new to them."

I bit back my answer. "Isn't Fr. Timmons grand?" I asked, to which Buffers assented heartily.



# BOOKS...

**Kenneth Ripley Forbes**  
Book Editor

*The Presence of Eternity* by Rudolf Bultmann. Harpers. \$3.00

This short book represents Professor Bultmann's Gifford Lectures for 1955. The greater portion of this work is given over to a helpful outline of the interpretation of history from Biblical and Graeco-Roman times down to the present. The author has quarried heavily from Frank, Lowith, and Collingwood for this survey. The reader really meets Bultmann himself at the end in a series of chapters that grapple with the nature of history, the scientific world view, and the need for reinterpretation.

Bultmann's concern for communicating the Christian gospel in modern terms and his conviction that an existentialist understanding of responsibility, decision, and self-knowledge are sufficient for this restatement come out in the following quotation: "We started our lectures with the question of meaning in history, raised by the problem of historicism. We have seen that man cannot answer this question as the question of the meaning in history in its totality. For man does not stand outside history. But now we can say: *the meaning in history lies always in the present*, and when the present is conceived as the eschatological present by Christian faith the meaning of history is realized."

This reviewer's chief problems with Bultmann's book are (as he sees them): (1) a lack of appreciation for the "happen-ness" of events, (2) an indifference to historical continuity and sacramental reality, and (3) an interpretation of eschatology that never finds points of contact with historic process.

"The New Covenant is not grounded on an event of the history of the people as was the Old Covenant. For the death of Christ on which it is founded is not a 'historical event' to which one may look back as one may to the story of Moses.

*The new people of God* has no real history, for it is the community of the end-time, an eschatological phenomenon . . . "

—William J. Wolf

Professor at the Episcopal  
Theological School

*Roman History from Coins* by Michael Grant. Cambridge University Press. \$2.75

This admirable introductory manual for the study of ancient Roman coins contains about 90 pages of text followed by 32 full-page plates, illustrating 269 coins. The point of view is strictly modern; the Roman emperors are credited with using their coinage almost exclusively for propaganda purposes—like the postal cancellations in vogue today. The opening chapter is on *How Rulers Thought of Their Coins*. This is followed by one on *Coins and Personalities*: Posterity Convinced—by Augustus; Posterity Unconvinced—by

Nero; and Imperial Women on Coins.

The later chapters deal with the new historical evidence supplied by coins; their bearing on art, politics, religion, and economics. Finally, *The Approach to World Coinage* is discussed. Rome possessed a great network of mints (illustrated on the map used as end pages), and her coins were scattered far beyond the frontiers—as Sir Mortimer Wheeler and others have shown (see the fascinating Penguin, "Rome Beyond the Imperial Frontiers", 1954).

There is a good bibliography and an index. The plates are magnificent, and as clear as modern photography and lighting can make them.

—Frederick Grant

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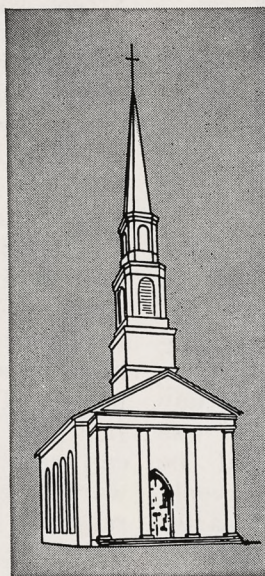
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# Charles Penniman Leaves St. Louis To Extend Educational Work

★ Announcement was made at the convention of the Diocese of Missouri that on September 1 the Rev. Elsom Eldridge will become director of research of the Episcopal Home for Children in St. Louis. The Rev. Charles F. Penniman, director since 1945, will become assistant director in charge of an eastern office of the institution which he will establish in Westchester, Pennsylvania.

The Episcopal Home for Children was established in the 1840's as a home for orphans and occupied that role for al-



CHARLES F. PENNIMAN

most a century. About 1940, as a result of a study made by the late Adelaide T. Case, the work for orphans was completed and the resources of the institution turned to a study of Christian education. It was felt that children might be separated from a heavenly Father as well as from an earthly one, and the philosophy of the research during the past twenty years has been based on that understanding.

The first director of the Educational Center, as the Home has come to be called, was the Rev. Matthew Warren, now headmaster of St. Paul's School. With the coming of Penniman in 1945 the program of research took a new direction and since that time has been carried on in many parishes, not only in Missouri but across the

nation. With its conviction that curriculum development arises out of the life of people where they live came much of the early impetus which resulted in the Seabury approach to Christian education. In fact, it has been said that the Seabury approach actually began in conferences at 3621 De Tonty St., St. Louis.

Perhaps these words from the "Lantern" of the Church of the Ascension, St. Louis, can best express the feelings of many as Penniman leaves St. Louis: "The Rev. Elsom Eldridge, who will take Penny's place, is an extraordinarily capable man, one who in keeping with the traditions of De Tonty Street will provide an incisive creative insight into the arena of Christian education thinking, something desperately and increasingly needed in these days of new tin gods for old ones. But the quiet and aching moment here is the leaving of Dr. Penniman whose penetrating analytical disciplines took the soft pretentious hide off many fuzzy ideas and exposed the real life potential that lay beneath. Too many words are just too many words—no one can measure this man and these words are not meant to embarrass him—nor do we imply that he will not continue to be active. It is just that we will miss him terribly—and across the coun-

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try many lips will move in praise of this man, who damning him and/or loving him (or living within the tension!) has done more significant and lasting creative thinking than any other person in this whole field."

### FERRIS TO VISIT NEW ZEALAND

★ The Rev. Theodore P. Ferris, rector of Trinity, Boston, is to be a headliner at the convention of Church of New Zealand, which will be held in Wellington next month. Also sharing the program will be Archbishop Joost de Blank of Capetown, South Africa.

## A Bishop Parsons Anthology

Selections by  
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## NEWARK REJECTS RESOLUTION

★ The convention of the diocese of Newark turned down a resolution calling on the government to end bomb tests, after it was branded as reflecting "too closely the Communist line."

The delegates approved instead, by a narrow vote, a substitute resolution endorsing the "repeating attempts" by the U.S. to "achieve a realistic and workable solution" to the problems of atomic testings.

## GOLDEN RULE CREWMEN APPEAL SENTENCE

★ The four crewmen of the ketch which attempted to sail into the restricted area of the Pacific as a protest against bomb tests, have appealed from a 60-day suspended sentence and a year's probation which followed their arrest for defying federal orders. They have also filed an appeal which challenges an injunction which moored their boat in Honolulu.

## THE THEOLOGY OF INVOLVEMENT

★ The Rev. John M. Mulligan, rector of All Angels, New York, has written a challenging leaflet for the department of social relations of the diocese, of which he is the retiring chair-

man. Titled "Good Men are not Enough", he makes a strong plea for social action.

"The campaign of ridicule, the use of terms like 'dogooder', 'egg-head', 'left-winger', and, taking advantage of what might be called parallelisms to cry 'communist' and 'fellow-traveller' have, in an age seeking the protection of collective conformity, rather successfully put the quietus on the social gospel as such."

That is a punchy quote from the leaflet and if you want to go on from there send ten cents to the N. Y. social service dept., 1047 Amsterdam Ave, New York 25.

## TOWNSEND LOOK RETIREES

★ Townsend Look, of New Jersey, who was on the faculty of General Seminary following his retirement as a banker, retired a second time on May 28th when he resigned as consultant in pastoral theology.

## COMMENCEMENT AT BERKELEY

★ The Rev. C. Kilmer Myers, vicar of the east side mission of Trinity Parish, New York, is to preach the sermon at the alumni service at the Berkeley Divinity School. The commencement is on June 3rd with Dean Wilmer giving the address in the morning.

## CHURCH MUSIC SCHOOL

★ The summer school of Church music will be held at the Church Divinity School of the Pacific for a two-week period starting July 14th. Details may be had from the director, Norman Mealy, 2451 Ridge Road, Berkeley 9, California.

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C Fri. 3:30-5:30 & by appt. Organ Recital  
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HC daily 7 & 10, PP 9, EP 5:30, Sat. 5  
Int 11:50; C Sat. 4, 5 & by appt.

### ST. LUKE'S CHAPEL

487 Hudson St.  
Rev. Paul C. Weed Jr., Vicar  
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C Sat 5-6, 8-9 by appt.

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# BACKFIRE

Ralph Weatherly

Rector, Grace Church, Kingston, Pa.

The amount of boredom at any convention is formidable. A keen friend of mine, case-hardened to boredom in service clubs and fraternities, adjusted his square anatomy in an arm chair if he could, sleeping through all speeches until time for applause, and so enjoyed them. This cannot easily be done in church.

The General Convention has a few exciting subjects,—segregation, education maybe, but most of us are concerned whether Silky Sullivan will become the next Presiding Bishop.

Provincial Synods are providential affairs for those who make resolutions. They have no authority but resolutions are rampant, commending the Prayer Book, the Sabbath, the Ten Commandments, and settling most of the legal problems of the state. Speakers begin with: "This is the Christian attitude", intended to overawe opposition,—who wants to be a confessed pagan? I recall that once, if I remember correctly, we approved a bishop's statement that Stonewall Jackson occupied Harrisburg, Pa. There is time for full discussion and repetition at Synods.

At diocesan conventions there is a limit to program on account of expense of entertainment and time, greatly to be commended under the present set-up. Reports of committees, finances and statistics, the bishop's plan are put through rapidly. If one attends for inspiration or enlightenment he is apt to become cynical.

Would it be good in an ordinary diocese to hold a convention in a small parish or better, in a camp as suggested by the editor of *The Witness* for the General Convention? It would thrill us to hear a new and excellent preacher who tells the Good News. A convention means a meeting, not in the nauseating jargon, "putting our feet under a table together", with no mention of brains near or far; but in the Church it may mean meeting face to face with God. It would help to have a good man show us how to pray, to meditate, to understand the Scripture. An expert might show me how to run a movie that is not stupid and not run it backward as I usually do. Could not an authority tell us about Lambeth's subjects, international affairs, economic problems, national Church needs, or give a truthful account of a work in diocese or parish which would challenge us? If we met two nights and a day, there would be time for a limited forum, each speaker to talk but twice and then concisely, about the Prayer Book changes, need of publicity, assets and errors of the Church, with frank and courteous discussion.

The Holy Communion concerns it-

self with Jesus Christ. The sermon should do the same. It would be well for us to consider what he thinks of us, his silly flock. We need his mind. We ought to dream about how and where he would live among the people. Conventions have necessary businesses, a lot of them trivia. We might find a better way, and a convention would mean something vital.

Donald M. Hultstrand

Rector, Grace Church,  
Wabasha, Minn.

Hearty thanks and congratulations to *The Witness* for publishing *This Business of Belongingness* by Wilford O. Cross.

This bubble-bursting article speaks, I'm sure, for thousands of bewildered Churchmen who have been recking and reeling in the high winds of "groupiness" jargen these past few years. We have been too tongue-tied of late to say what Mr. Cross has expressed so clearly. Many have sensed deep down that there is something fundamentally wrong about this business of 'Belongingness' but have had their rightful suspicions drowned out by quick lashes of scorn and a torrent of psychologistic jargon. I hope and pray that many will be brought to their senses by this penetrating article.

Archibald Craig

Layman of Oxford, Pa.

Robert M. Baur, (5/15) has a point. It is illogical for people enjoying the fruits of military conquest to try to abolish military power. William Penn tried it, but had to agree to an armed force during the French and Indian War.

It is only those who oppose the power of mammon, who object to the use of property to get money with-

out work, who have a moral right to be pacifists.

The quarrel between the United States and the Soviet Union is based on the fact that the Russians and the Chinese have undertaken to destroy the power of mammon, while the free world defends it.

The early Christians were logical. Their clergy all worked for a living. Paul was no exception. They regarded themselves as foreigners in every country, because all governments served mammon.

A socialist has a right to oppose military armaments, because if all the world were socialist there would be no need for them. Those who defend riches should know that we cannot have riches without military power to defend it. It is a new idea in the Christian Church that the power of mammon can and should be abolished through the power of democracy. The Church of Rome and the Church of England have accepted the rights of property to control the lives of non-owners. Even in America the Church has not begun to preach good news to the poor; relief from the landlords.

F. M. Sell

Churchman of Anderson, S. C.

I am returning your letter unopened because I have seen others to my friends and know what is inside. I consider such an organization as yours narrow minded, intolerant, and bigoted, in short utterly non-Christian.

Let me be quite specific. If you send me any more literature I will send it, together with a copy of this letter, to the Postmaster General in Washington. If you send anyone to call upon me I will order them off the premises, and if they refuse I will call the local police.

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