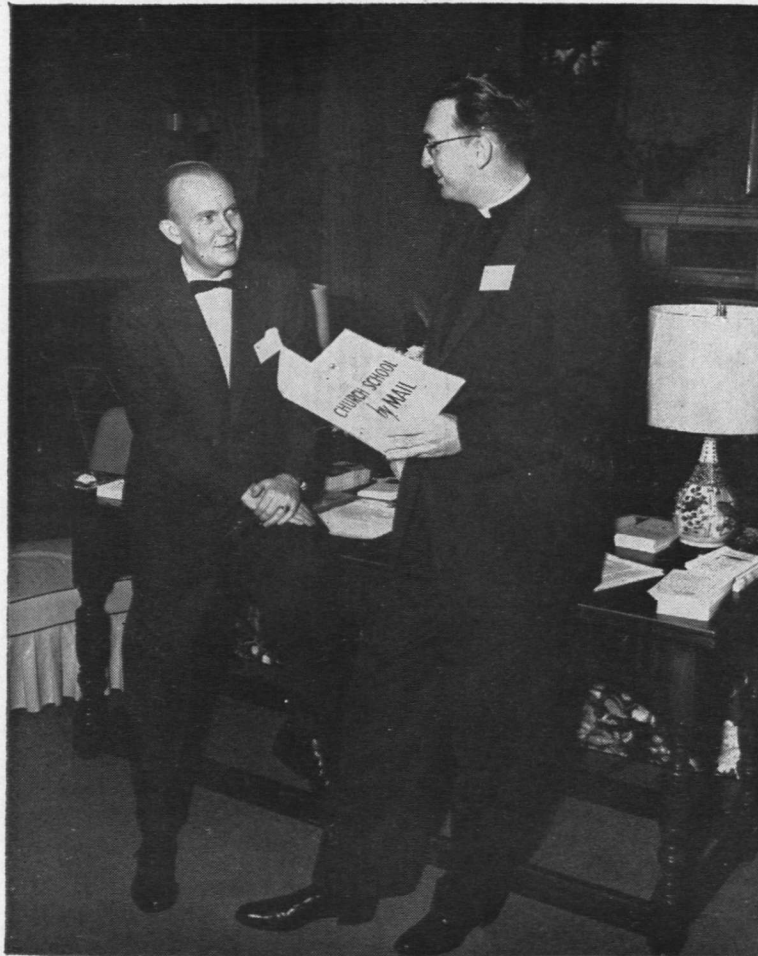


# The **WITNESS**

SEPTEMBER 25 1958

10¢



## PROPOSED NEW MAGAZINE

**J**OHN W. REINHARDT, head of promotion, chats with the Rev. D. W. McClurken at an information conference. Mr. Reinhardt's letter on the proposed new magazine will be found on page seven

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## DOES WORK IN COLLEGES PAY?

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
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THE WITNESS is published weekly from  
September 15th to June 15th inclusive, with  
the exception of one week in January and  
semi-weekly from June 15th to September 15th  
by the Episcopal Church Publishing Co. on  
behalf of the Witness Advisory Board.



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

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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

### Laws Relationship to Christianity Discussed at Conference

★ Wilber G. Katz, Episcopalian, was one of the speakers at a conference in Chicago when 200 lawyers, judges, clergymen discussed the relationship of Christianity and law.

Katz told the delegates that their coming together was the result of an awakened interest between religion and the law.

Stressing the increasing importance of Christianity's relationship to law work, he pointed out that for more than five years groups of law students on a number of campuses in the country have been meeting to discuss ethical problems related to their careers.

He said the role of law is "largely a part of God's strategy in a sinful world. God uses law to maintain the order within which his work of redemption can take place. However, the reality of the forgiveness and law often hides from men the help in which moral responsibility can develop."

Marcus Barth, son of the famous Swiss theologian, declared that it takes "risk and courage and loneliness" to be both a lawyer and a Christian.

"The lawyers are troubled in their consciences as much as every other man," he said, "but they are expected to know what is right—or at least to obtain the rights of their clients."

He said one of the problems a lawyer must face is whether to avoid the untidy aspects of

his profession: the divorce and property and criminal case, the litigation over overdue debt, the solution of labor conflicts.

Some try to "keep their hands clean" by becoming "office workers," he said, thus escaping the "dirty work that might involve their own conscience."

Joseph F. Fletcher, professor at Episcopal Theological School, Cambridge, was one of three panelists who agreed that there should be no objection to the election of a Roman Catholic as president. He said he saw "no intrinsic nor strong expedient objection" to such action. The theologian said the attitude of people on this issue has changed "very considerably." He noted that "there is much less bigotry" today than in the past and added that "we're becoming more culturally mature."

Echoing this sentiment was Judge Morton C. Jaquith of the second district court, Worcester, Mass., who stressed that the only important thing was to have a man of religious faith in the presidency.

Another member of the panel, William S. Ellis of New York, an assistant U.S. attorney, said the selection of a president should be based mainly on the candidate's public record and experience as an administrator. He warned that people should "avoid the danger of sweeping generalizations" concerning the

question of religion and the presidency.

On the subject of making public funds available to parochial schools Fletcher and Judge Jaquith said that such funds should be used to provide bus transportation, hot lunches, health and other "non-educational" services for children attending Catholic as well as public schools.

Asked about artificial insemination, Fletcher said he favors the practice "if both parties agree" that it is a solution to a childless marriage problem. He said he sees no theological objection to artificial insemination "any more than adoption . . . The two are essentially the same."

Civil disobedience of laws found morally objectionable to Christians is inevitable, another group of panelists agreed. As a form of it they cited the fraud and collusion in which husbands and wives engage in order to obtain a divorce in some states. The practice is based on a conviction that people are entitled to a divorce on other groups that adultery and that the law is wrong and unfair. Couples therefore stage scenes in hotel rooms to obtain the required legal evidence.

Also discussed was the problem of civil disobedience based on moral objections to war. The group noted that although a Christian judge or legislator may feel pacifism to be unjustified, he must recognize and allow for the sincerity of pacifist beliefs in others. Panelists also urged efforts to add to the present selective service act some provision for

the conscientious objector who is an atheist. They pointed out that the present law recognizes only objections based on "belief in a Supreme Being" and makes no allowance for one whose ob-

jections may be rooted in classical moral writings.

The conference, held in Chicago for a three day period, was attended by about 200 lawyers, judges, students and clergymen.

them." The Dutch Reformed Church has supported the governments apartheid policy.

The missionary told the U. N. delegates that many African natives travelled over hundreds of miles of desert to bring their complaints and requests to him, at the same time expressing their trust in both Christianity and the U. N. "The eyes of Africa—indeed the entire Afro-Asian world"—he said, "are watching to see just how Western nations will meet this challenge presented by natives of South West Africa."

For the past 12 years, the United Nations has asked the South African government to submit to a trusteeship agreement for the administration of this territory which became a mandate of the League of Nations when it ceased to be a German colony after the first world war.

## LOS ANGELES OCCUPIES NEW QUARTERS

★ Offices of the diocese of Los Angeles, formerly in the parish house of St. Paul's Cathedral, are now located at 617 West Seventh Street, Los Angeles.



DON FRANK FENN, deputy from Maryland, is expected to take a leading part in the discussion of religious education at the General Convention

# Case of South West Africans Presented by Michael Scott

★ The Rev. Michael G. Scott, a former Anglican missionary who is now the designated spokesman for the Herero people of South West Africa, called upon the United Nations to champion the "Christian principle of the worth and dignity of the human being" by placing that territory under the U.N. trusteeship system.

He warned that unless the U.N. and South Africa can arrive at an agreement which will accord social, economic, and political justice to these people, Christian missionary work in that part of Africa may come to an end.

"It is the challenge of our time," he said, "to discover the methods and means by which tyrannies in every quarter of the globe can be overcome by an international force of non-violence by men and women dedicated to the methods and tasks of peace."

Scott appeared before the U.N. delegates to present petitions on behalf of the Herero people, a predominantly Christian group in South West Africa. He was invited to give their views by the U.N. committee on South West Africa which is currently reviewing a report on conditions in that disputed territory. The petitions repeated charges of inequalities and discriminations which exist under the apartheid policy. They labelled this policy as "contrary to the United Nations

Charter and the Universal Declaration of Human Rights."

Scott was barred from the Union of South Africa as an "undesirable" by its government in 1952 because he called upon Christian leaders to unite in preventing the spread of the apartheid doctrine.

For many years he has been conducting a one-man crusade at the United Nations on behalf of 350,000 West African people. In an interview later, he said that, failing effective U. N. action, Africa may respond "with passive resistance." He explained that if this should happen, "we shall know it does not stem from disrespect, but rather from a stronger respect and sense of law and order which is deeply rooted in these people."

Furthermore, he noted, such non-violent resistance is "not incompatible with the teachings of Christ. This spirit of resistance to injustice was born at Bethlehem with the promise of peace on earth among men of good will."

In the interview, Scott praised the recent declaration of the Dutch Reformed Church congress at Potchestroom, South Africa which said that "no race should claim to be privileged over the other." However, he stressed, "it is all very well to make declarations and resolutions, but we must find an effectual means of enforcing



# Washington Cathedral Schools Thoroughly Integrated

★ Racial integration entered its seventh year in the private schools conducted by the Episcopal Church on the grounds of Washington Cathedral under a gradual program that has met with remarkable success.

Integration began in the Cathedral's Beauvoir, elementary school in 1952, two years before the Supreme Court decision, at a time when Washington's public schools were rigidly segregated.

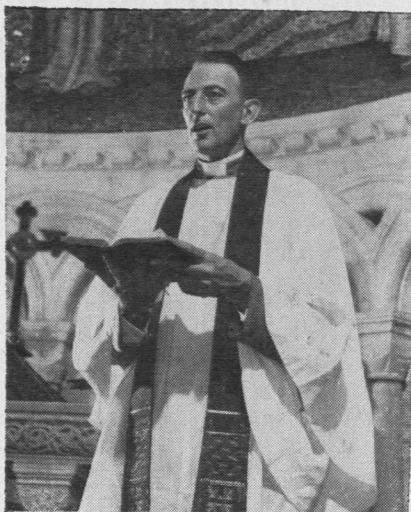
It started that year with the admission of Negro applicants for kindergarten classes. Bishop Angus Dun announced that the doors of the Cathedral schools would swing open to applicants of all races year by year, thereafter, one grade at a time.

Integration has now reached the sixth grade of the National Cathedral Schools for Girls and St. Alban's School for Boys. Classes at Beauvoir are completely integrated.

Enrollments have been maintained at capacity. Some diminution of contributions which occurred in the first year after the program of integration was announced have been more than compensated by larger gifts from those who approved of the plan, school officials reported.

"Ours has been a bright spot in an otherwise very troublesome picture," Dean Francis B. Sayre Jr. declared. "We have been helped by the fact that racial integration did occur in Washington public schools in 1954 and has been accepted by the public."

Heads of the cathedral schools have also made it clear that they will not admit pupils from Virginia if public schools are closed there. Katherine Lee, principal of the school for girls, said many calls had been



DEAN SAYRE

received from Virginia parents.

"We will not overcrowd our school to assist," Miss Lee declared. She added that the school would feel differently if it was another kind of emergency, such as a diaster, but she said any closing of schools in Virginia was a "voluntary closing" and that no new applications for the present time will be accepted.

Other private schools in the Washington area, whether Church-related or secular, took the same position, that fall enrollment is closed.

Roman Catholic schools in Arlington, Va., reported that they have no more room and are pressed to find accommodations for pupils already enrolled. Their schools have been racially integrated for five years without incident. Their schools also in Washington and Maryland have been intergrated for the same length of time and have demonstrated that integration can succeed.

## BISHOP KENNEDY VISITS FORMOSA

★ Bishop Kennedy, in charge of churches in the Pacific area,

visited Formosa this summer, for the first time accompanied by Mrs. Kennedy on such a trip. He dedicated a new chapel at Kaohsiung and made his first visit to a rented chapel in Tainan. He also visited Kangshan where he inspected the land just bought for the site of a new chapel.

He called on General Chang Chun, secretary of Chiang Kai Shek, and also on Premier Chen Sheng. He had planned to see Chiang Kai Shek but he was out of Taipei.

The Kennedy left Formosa in an air force plane for Okinawa.

## INTEGRITY IN POLITICS TO BE DISCUSSED

★ An inter-Church conference to discuss "the integrity of questions that could be put to Roman Catholic candidates for political office" is to be held soon in Washington. It is to be sponsored by the Fair Campaign Practices Committee of which Episcopalian Charles P. Taft of Cincinnati is chairman.

Taft announced the forthcoming meeting as campaign leaders met under the committee's auspices to pledge not to use religious issues or underhand smear tactics in forthcoming campaigns.

## CHURCH WORKERS TO MEET

★ The responsibility of minorities in an intergrated Church and state is the theme of the triennial meeting of Episcopal Church Workers, to be held at St. Agnes Church, Miami, October 1-3. There will be addresses by Bishop Loutitt; the Rev. Tollie Caution; Bishop Harris of Liberia; President L. H. Foster of Tuskegee; Lester B. Granger, secretary of the Urban League.

There will also be a number of panel discussions, the moderators being the Rev. Joseph W. Nicholson of St. Louis; Tollie Caution; the Rev. Kenneth deP. Hughes of Cambridge.

## C. C. BURLINGHAM CELEBRATES

★ C. C. Burlingham, warden of St. George's, New York, celebrated his 100th birthday on August 30. "C.C.", as he is known to his friends, was the leader in several reform movements in the city and, probably more than any single person, was responsible for the election of LaGuardia as mayor of the city, and of F. D. Roosevelt as governor and then as president.

The New York newspapers gave him headlines on this birthday and reported that Mr. Burlingham was still so interested in domestic and international events that he did not get enough sleep because he sat up too late getting news over the radio.

He has always been a staunch Episcopalian and has served on many committees in the diocese of New York. For many years he was chairman of the social service commission at the time that Charles K. Gilbert, later Bishop of New York, was the executive secretary.

"C.C. Burlingham never failed to back up our work," says Bishop Gilbert, "however unpopular it might be with the rest of the committee. He has always been one of my closest and dearest friends."

## CHURCHES FAILING TO CHANGE SOCIETY

★ Churches today "are not very effective either in changing society or even in making clear what it means to be a Christian," Winthrop S. Hudson, professor of church history at Colgate Rochester Divinity school, said at a conference of church students at Green Lake, Winconsin.

"The church is failing," he said, "because it is confused within itself on the nature of the Christian faith, the nature of the Christian Church, and the Christian vocation."

Resolutions adopted by the

meeting favored cessation of nuclear tests, supported the U.S. Supreme Court's ruling that separate educational facilities are inherently unequal, and endorsed the United Nations and its human rights day anniversary.

The students further offered their prayers "to those who are presently working against social injustice in Little Rock (Ark.) and students of all races to participate in local, state, and national activities."

In his address, Hudson said, "A student's first job is to draw together small groups for Bible study and theological discussions to clarify his thinking on the basic nature of his faith. The current spirit of easy tolerance," he added, "which says that one religion is as good as another is a death-blow to evangelism."

A student's second task as a church member, Dr. Hudson said, is to "rediscover the nature of the Church as the household of God." He warned against thinking of the church building, instead of the congregation, as the Church. "These buildings are little more than monuments to ourselves — the product of our own pride rather than of our devotion to God," he said.

Pointing out that "whatever we do may become a service to God," Hudson called for students "to assume the new responsibilities of our common priesthood," according to the generally-held Protestant doctrine that every man can be a priest to every other man.

## BIRTH CONTROL BAN URGED DROPPED

★ The directors of the Protestant Council of New York adopted a resolution last week calling upon the city's hospital board to allow contraceptive counseling in hospitals if such

treatment is acceptable to the patient.

At the same time Bishop Sherrill stated that he firmly backs the Lambeth Conference which stated that family planning is a responsibility placed on parents everywhere.

## WILLIAM GRIME HONORED

★ The Rev. William Grime was honored with a testimonial reception at St. Paul's, Great Neck, N.Y., on September 19th on the occasion of his retirement. He has served the parish for thirty-five years during which time the parish has shown remarkable growth and development.

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# EDITORIALS

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## Mr. Reinhardt Answers----

JOHN W. REINHARDT, director of promotion of the National Council, has written us a nice letter about the questions we asked in the issue of August 21st—if you missed that number dig it up. He says that “Since neither I nor any member of our present staff expects to be the editor of a magazine such as is being proposed, I am not going to undertake to answer any one of these questions specifically. As a matter of fact some of the questions you raise have been debated by the best minds of the Church since the days of the Apostles. Others are basic to the historic tradition and teaching of the Episcopal Church.

“Many of these questions could and I am sure would be dealt with over a period of time in a magazine which was devoted to ‘serving the whole Church’. An intelligent editor, who is a good churchman, with the interest of the whole Church uppermost in his mind, would see to it that the questions were dealt with fairly, objectively and would attempt to bring the views of the best qualified churchmen to his readers. If the proposed magazine is to serve the whole Church, it will have to do this. Obviously, regardless of the mental calibre of the editor, he will turn to the best qualified thinkers in the Church to shed light on such questions. In no sense can the magazine be a one man show.”

“In the final analysis when the tumult and shouting dies one crystal clear fact remains. The Episcopal Church has never had one magazine which serves the entire Church and which was read by a very substantial segment of its membership. The present vacuum in which our people live is appalling. Two centuries of history indicate that this vacuum is not going to be filled by any privately financed publication. If our people feel the need for a strong Episcopal Church publication—and the evidence is clear that they do—the only way it is going to come into being is through some financial support from the whole Church. In the tradition of our Church this seems to be the sensible and democratic approach. When the whole Church has a financial interest in a publication it is likely to be much more aware of its existence. And, by

the way, the existence of the publication would be dependent on how well it served the Church, for any General Convention could put an end to the publication by withdrawing the subsidy if it failed to serve the whole Church intelligently. However, no one will ever know how this will work until it is given a chance. Some General Convention is going to realize this and take decisive action. My hope and prayer is that it will be the General Convention of 1958.”

### Bishops and Deputies

WE HAVE had articles about the proposed magazine, notably the issue of May 29th, and would suggest, particularly to bishops and deputies who are to make the decision next month, that they turn back to that issue. Professor Robert O. Kevin of Virginia Seminary in that number gave his reasons for concluding that:

**“To support the recommendation is to admit in essence that we despair of freedom.”**

The evidence that people of our Church want a subsidized, mass-circulation magazine is not so clear to some of us as it is to Mr. Reinhardt. It is based largely on Mr. Gallup's polling “300 adult communicants in 100 Episcopal churches, scientifically selected”, and from these findings “the opinions of the Church's 1,900,000 adults” has been determined.

The experience of the Presbyterian Church with its subsidized, every-other-week magazine, has played its part in our proposed plans. Presbyterian Life has over a million circulation, a large part of it by means of its “every home plan”. After eight years the magazine is still subsidized and will continue to be in spite of a 25% increase in its subscription price, announced in their issue of September 1, in order “to contain, and to decrease, the amount of underwriting” by the Presbyterian General Assembly.

The reason why a subsidy is necessary we previously stated by quoting one of the largest advertising agencies in the country:

**“Advertisers are hesitant to use just one or two religious publications since**

a considerable amount of pressure then arises to use all of them."

A pencil and pad applied to any issue of Presbyterian Life will bear this out. The issue of September 1 for example carries 167 inches of advertising; Ninety inches of it is institutional—that is agencies of the Presbyterian Church. The remaining 77 inches is made up of one and two inch ads for the most part, with but one national advertiser in the lot—a ten inch space taken by a manufacturer of yeast.

We doubt if the Episcopal Church will fare any differently, in spite of the assurance that after a subsidy of \$600,000 for a three years period, there will be enough advertising to end the subsidy.

As for "read by a very substantial segment of our membership", it might work out that way. But "subscribe" and "read" do not mean the same thing, and so, at the risk of being accused of out-galluping Gallup, we can report that in tiny Tunkhannock on each delivery day we can gather up from ten to a dozen copies of the pretty but dull Presbyterian Life, tossed in the trash cans by disinterested "every-home-plan" subscribers.

What the Episcopal Church has in the way of magazines at present is appalling as far as circulations go, though we do not run across many people who brand any of them as dull. The "present vacuum" that Mr. Reinhardt mentions might be filled by the proposed official magazine.

Or it could be that the Church would be better served by adopting Bishop Walter Mitchell's suggestion (Witness, 9/4) of working out a scheme for aiding the magazines that now exist.

Certainly it can be said by those managing these magazines that the National Council, which came into existence in 1919, has done next to nothing over all those years to aid them. A bit of advertising, yes—in 1957, as far as The Witness is concerned, a total of \$860. For the first eight months of this year, a total of \$540, for the ads of Windham House and St. Margaret's House. The checks come from 281, but whether the Council or the Houses pay for them, we do not know. If the Houses, then the Council has not spent a penny this year to support this paper through advertising.

The Promotion Department, which deplors "the present vacuum in which our people live", spent in 1957 the sum of \$333,875.80. The Witness, one of the three news-magazines, got \$860 of it. Maybe the Churchman and the Living Church will tell us how much they got.

Then we will know a bit more about the "appalling vacuum" and at least one of its causes. For it is a simple fact that none of the three news-magazines receive enough in ads from the Council to pay the cost of printing their press releases, let alone anything in excess to help them do a better job.

So who's subsidizing whom?

## Does Work in Colleges Pay?

By J. Kenneth Morris

*Rector of St. John's, Columbia, S. C.*

ARE there discernible patterns in shifts of students' religious attitudes from college to fourteen years later? Do college attitudes toward religion tend to persist more than attitudes toward other values? Is there a significant relation between religious attitudes in college and overt behavior fourteen years later? Do regional differences in attitudes tend to follow a pattern? May we expect to find consistency in shifting of belief in Deity as compared with attitudes toward the Church or toward Sunday observance?

The above paragraph is the introduction to a very significant paper by Professor Erland N.

P. Nelson, of the department of psychology, University of South Carolina. The title of the article is "Patterns of Religious Attitude Shifts from College to Fourteen Years Later".

The study involved four religious areas. Initial testing was done on 3,749 students in eighteen colleges and universities in 1936. These institutions included: four state universities, three located in the Midwest and one in the South; six Lutheran colleges; two colleges associated with the Society of Friends; and single institutions connected with each of the following denominations: Methodist, Presbyterian, Seventh Day Adventist, and United Brethren.



Subjects of the 1950 follow-up had been reduced in number to 1200 due to death, hospitalization, loss of address. A total of 893 completed and returned the 1950 test booklets. Ex-student responses came from every state in the Union, from South Africa, Liberia, most countries of South America, Asia, and Europe. Occupationally, the 1950 respondents included 65 ministers, 180 teachers, 198 business men and women, 87 physicians, and smaller numbers of authors of books, university professors, federal officials, enlisted men and officers, and one bartender: 454 women and 439 men.

The results of this study highlights the importance of our whole college work program. For it shows rather conclusively that religious attitudes of college students persist after college for at least fourteen years, and we may safely conclude that if for that length of time, undoubtedly will show little if any change beyond that period. Therefore, whatever effort is made to reach our college student population through our college work department or by local ministers is vital to the life of the Church, and in particular toward building up a strong Church constituency of college trained men and women. This study is scientific, reliable, and valid. Let us see what specifically it shows regarding the persistence and shifts of religious attitudes from college to fourteen years later.

#### Attitudes toward the Church

**S**UBJECTS were asked to rate their attitudes on scale from 1-10: from strong antagonism to strong support. From "I have nothing but contempt for the Church" to "I think the Church is a divine institution, and it commands my highest loyalty and respect". 39,000 marked items reveal that among the 887 subjects tested in 1936 and retested in 1950 there was no shift for 453, a shift toward the Church for 308 and against the Church for 126, or 86 percent either remained as they were in 1936 or moved toward the Church, against 14 percent who moved away from the Church. It definitely points to attitudes more favorable toward the Church in post college years. In the words of Dr. Nelson, "What a student believes in college can hardly be ignored or considered as of mere transient importance."

Do changes in attitudes over post college years also vary when we consider institutional groupings? Do student attitudes toward the Church in state universities shift more or less than in

Church institutions? The study reveals that the shift is favorable toward the Church in both types, but that ex-students from state universities come further than those from Church institutions. The percentage of "standpatters" was 54 percent among Lutheran ex-students and 46 percent among state universities. But from state universities 41 percent shifted in the direction of greater favor toward the Church. It was less favorable toward the Church in the third group of institutions. Ex-students from Southern schools remained more pro-Church than those from the North, but the magnitude of the differences had declined. Women remained more pro-Church than men; but more men than women shifted toward stronger pro-Church attitudes.

The study also confirmed what one might have assumed that college attitudes toward the Church are related to Church attendance and Church support 14 years later. 76 percent of those giving a tithe or 10 percent or more of income in 1950 had been above the average in attitudes toward the Church while in college. Therefore one might say that even from the viewpoint of Church finance, it is necessary that our college work program be emphasized and supported liberally. It will pay dividends in later years in increased giving to the Church.

#### Attitudes Toward Sunday Observance

**A**S DR. Nelson's investigation shows that 887 ex-students tend to shift toward more pro-Church attitudes 14 years after college, will a similar pattern obtain in regard to Sunday observance? Here we find a very significant shift away from Sunday observance. 29 percent reported no change in attitude, 19 percent a shift toward Sunday observance, and 59 percent against Sunday observance. This means that 71 percent changed their attitudes in the 14 year period, but only 19 percent toward Sunday observance and approximately half of the students moved away from a strict observance of Sunday.

It was also found that students at denominational colleges in 1936 were significantly more favorable toward Sunday observance than were those at state universities. Fourteen years later ex-students from both types of institutions had shifted toward attitudes less favorable to Sunday observance. But here is an interesting fact: there was a greater shift against Sunday observance in the Church colleges of those denominations that lay the greatest stress on Sunday

observance. And although 37 percent in Church schools shifted toward Sunday observance which might be expected in such institutions, 24 percent in state universities with no stress on Sunday observance moved in the same direction.

Between men and women students there was no significant difference toward Sunday in 1936 and 1950: both sexes shifted toward more liberal attitudes.

It seems to me that the importance of this test on Sunday observance may be found in two directions: 1) strict Sunday observance as taught in some denominations is unrealistic and rejected by ex-students when they leave college and take their place in community life. 2) It reaffirms that rules of conduct taught but not accepted into student experience will be rejected later. 3) It reassures us that American students resist religious regimentation and do their own thinking and arrive at their own judgments on religious matters. The same evidence would probably have been found regarding dancing, cards, movies, smoking, temperance, etc.

#### Attitudes Toward God, a Reality

JUST as ex-students 14 years after college had changed their attitudes significantly in the pro-Church directions, it was not surprising to find that this was accompanied by stronger belief in the reality of God. This means that the percentage of students increased who approved items such as: "I trust in God to support the right and condemn the wrong"; "My faith in God develops with experience"; "I am quite convinced of the reality of God."

But by 1950 these ex-students of 1936 had moved in the direction of attitudes still more favorable toward God. This tendency toward more theistic attitudes is evident from the number and percentage of ex-students who had shifted toward the theistic end of the scale contrasted with those moving toward atheism. There were 331 ex-students who shifted to attitudes more favorable to a belief in God than they had while in college. Furthermore these same men and women shifted significantly toward more liberal views in social and economic areas. 333 showed no shift after 14 years, 331 shifted toward God and 199 away from God. On percentage basis 76 percent were in the above first two categories and 24 percent in the last one. The fact that 38 percent (333) in number retained about the same position held in colleges

is further evidence of the persistence of college religious attitudes.

While the study in 1936 revealed a significant sex difference in attitude toward God, Reality, with women students indicating the stronger belief, this was less evident in 1950 when women were only slightly higher than men; again this emphasizes the importance of sound, creative religious work in our colleges and universities. This is strengthened by the further evidence that students attending Church colleges were significantly more favorable toward belief in the reality of God than those attending the four state universities, where religion would not have received the same emphasis as in Church institutions. In the formative college years the Church has a golden opportunity to speak of God through her college chaplaincy service. An opportunity that may never come again.

#### Influence on Conduct

THE real strength of any belief lies in its influence on conduct. We have seen that Dr. Nelson's study presents evidence of a shift in attitudes toward the Church and a somewhat stronger belief in the reality of God. But do students believe God influences their own personal conduct? The answer is a definite "yes" as shown by a good correlation between God-reality attitudes and God-conduct. A marked similarity was also found in the degree and pattern of 1936-1950 changes. By 1950, the God-conduct concept was viewed even more favorably. Of the four measures of religious attitudes, Dr. Nelson found on the God-conduct scale the highest correlation between scores in college and those of fourteen years later. There were 272 ex-students, nearly one-third of the 851 tested, who did not shift appreciably. And of those who did shift, a majority shifted toward the God-conduct end of the scale, 37 percent compared with 31 percent who shifted in the opposite direction.

In his study of 1936 Dr. Nelson found that students at Church colleges rated higher on the God-conduct scale than those at state universities. But fourteen years later, 46 percent of ex-students from the latter had moved in the pro-God-conduct direction and 71 percent from the former. 26 percent in state universities and 33 percent in Church colleges retained their 1936 position; while 28 percent in the former and 31 percent in the latter shifted in an anti-God-conduct direction. In the 1950 re-test it was found



that ex-students from Southern institutions remained significantly more favorable to God as an influence on conduct than did those from Northern colleges. As a group the women scored higher than men during and after college. But the men shifted farther toward God-conduct belief thereby decreasing the sex difference.

We have seen that while in college students indicated belief in God as an influence on conduct, and such belief has persisted through the fourteen years following college. But is there any relationship between the belief in college and post-college conduct?

If belief in God does influence conduct, we might expect evidence from the religious activities in which the ex-students participate. Dr. Nelson found a positive correlation between college scores on God-conduct activities and report of Church activities fourteen years later, as shown by their participation in Sunday Schools, and other activities, including membership on Church boards.

But what of behavior in community and civic areas? Between college scores on the God-conduct scale and such community activities as participation in community chest drives, work in welfare organizations, and general civic enterprises Dr. Nelson found a positive and significant correlation, and even related to the percentage of times one votes in state and national elections fourteen years later.

It seems clear that attitudes toward religious values in college are related to overt behavior at least fourteen years later.

In summarizing his findings, Dr. Nelson reports a general pattern of attitude change toward religion fourteen years after college. This pro-religion trend was supported by data on individual shifts (a) toward the Church, 35 percent came to look with more favor, 14 percent less; (b) toward God-reality, 38 percent came to look with more favor, 24 percent less; (c) toward God-conduct, 37 percent came to look with more favor, 31 percent less.

In sharp contrast, toward Sunday observance percentages of shifts indicated attitudes significantly less appreciative than while in college.

That religious attitudes held in college tend to persist for at least fourteen years is supported in all areas of this study.

As far as institutions were concerned, fourteen years after college very little difference was found in the religious attitudes of the ex-students. However, ex-students from the South

indicated more religious attitudes than from other sections.

While in college women were more pronounced in their religious attitude than were men, fourteen years later there was no significant difference.

There was marked consistency both in college and fourteen years later between God-conduct, and the Church.

This scientific approach to religion and conduct among college students gives added support to every effort we make to strengthen our college work program. Here is a scientific analysis which shows clearly that what a student believes in college is related to overt behavior fourteen years later as shown in reports of behavior on Church attendance, participation in other religious activities, tithing, civic activities and even percentage of times voting in state and national elections.

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## Don Large

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Mad New York

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IT WAS most heartwarming to see again one of our former associates—Dick Coombs, now Dean of the Spokane Cathedral—when he came back East a few weeks ago. He had been the sole curate here when I first came to the Heavenly Rest, and I shall be everlastingly grateful to him for his patient guiding of my footsteps during my early days as rector. Upon his return to Spokane, Dean Coombs used a column in his weekly cathedral paper to comment on his personal reactions to this latest trip to New York. This, in part, is what he wrote:

"I always enjoy New York, where I spent three years of my ministry. But I find that my enjoyment these days grows more out of the old friends I have a chance to see than from the city itself. It is such a maelstrom. Actually I think it is worse than when we left six years ago: the traffic, the noise, the obsessive character of the confusion, and the cost of it all in dollars and nerves. One clergyman calls New York, 'The greatest missionary challenge I know.' I think he must be right, for how hard it must be for a New Yorker to understand the Kingdom of Heaven!"

Now as a New Yorker, born and bred, I sup-

pose I should have bristled and taken umbrage at the cavalier way the good Dean washed his hands of this modern counterpart of Babylon and the Tower of Babel. But he's undoubtedly right. New York is a maelstrom. Manhattan is costly in dollars and in nerves. Our town is obsessive in the character of its confusion. And it surely is the greatest missionary challenge I know of.

But so were ancient Babylon and the Tower of Babel all these things too. But our Old Testament forefathers managed to keep the faith in spite of them. Or maybe because of them, and because of the very challenge implicit in them! As a matter of fact, therein lies the fun of serving the Lord in this bramble-filled and weed-strewn corner of his vineyard. It's this very challenge to the Spirit of God in man which gives that Spirit a chance to stretch its muscles.

Of course, I can't speak of Spokane. But I'm grateful that New York's primrose path is strictly non-floral. I'd go limp, walking a street

strewn with roses. My spirit would go slack in a place which was tranquil, even without the aid of Miltown. Under the taut tensions of this nerve-racking town, people are admittedly short on praise and long on criticism. Nerves rubbed raw are not likely to be serene and kindly.

But there again you have a prime example of the stimulation which makes a Manhattan pastorate a highly privileged one. If God be God—and if the Church really is the Body of Christ—then the redeeming touch of the healing Lord must be felt here if it's to be felt anywhere.

Freud, of course, might say that this column represents nothing except subconscious envy of—and secret yearning for—Spokane. And maybe he's right. Meanwhile, however, the joy of a New York ministry lies in so trying to practice the presence of God that, in the midst of this whirlwind babble, you can hear—and obey—the still small voice at the core of the whirlwind!

## Transforming Our Relationships

By Terrence J. Finlay

*Rector of St. Bartholomew's, New York*

**I** WONDER how many of you are what might be called "mystery fans"? If public confession is good for one, I must admit that these stories have a great appeal for me. In every good mystery, there are always two questions: first, "What happened?" and secondly, "Who did it?"

Yesterday I was reading a remarkable mystery story from the Bible, in connection with the day known in the Christian calendar as the Conversion of St. Paul. This story, I am sure, is one that is quite familiar to you, and yet it remains a mystery. Here we read that the people who listened to Saul (who, of course, now becomes Paul) were amazed at his preaching that Christ was the Son of God. They were amazed because they had come to the synagogue to hear him denounce the followers of Christ and make plans for their persecution and capture. Instead of this, the man who had established a reputation for himself in Jerusalem as a vigorous persecutor of Christians was now standing before them preaching Christ. What had happened, and who did it?

We have to come back to the Damascus Road and there find Saul travelling, planning as he goes how he will bring about the destruction of

the Christians in that city. Suddenly he is transfixed by a light which shines upon him and a voice which asks him: "Saul, why persecutest thou me?" And he in amazement asks: "Who art thou?" The voice replies: "I am Jesus, whom thou persecutest." Immediately there comes to this strong man the realization of past failure and the opportunity of serving a new Master; and he asks, "Lord, what wilt thou have me to do?" It is out of this request that we find Paul standing before the people in the synagogue of Damascus, preaching this same Jesus, that he is in truth the Son of the living God.

### Transformation

**I**F WE were to use the usual phraseology of religion, we would say that Saul was converted into Paul on the Damascus road; the destroyer became the builder. We realize that this transformation was brought about by this man's encounter with Christ. Religious history tells us that all conversions come from man's encounter with this same Christ. It is always a mystery, but we do know who is responsible, for it is the one whom we have been seeking and, I trust, finding during this church year. Once you



have found life at its best then there must be some action on our part. Christianity cannot be lived in a vacuum, for like other things in life, it must find expression in action. When God sought to reveal himself to man, the word became flesh; in other words, he translated his message into a life.

Once again I say to you that vital religion is not a theology to be argued but it is a life to be lived. The trouble with so many people is that they use worship as a type of lightning conductor, to allow their religious emotions to pass away, rather than harnessed into some positive action. We are called upon to serve Christ with our whole beings. That was the power of this new disciple Paul, for he now transforms all the dynamic of his being to the cause of spreading the Gospel of Christ. Are we putting our whole selves into action for Christ? He may be able to use you in your particular sphere of life in a way that he can use no one else. Do you remember that, when St. Paul encountered Christ, his response was: "Lord, what wilt thou have me to do?" Have we made the same response?

Certainly there will be difficulties, for most men who have found Christ—or, to put it in the phrase that we have been using so much, who have found life at its best—have to make a new beginning. Recently several people have asked me for a copy of the beautiful prayer of St. Francis of Assisi, which I used at the close of a service; and yet I am quite sure that the majority of us would fail to remember that St. Francis had to leave behind him all the trappings of a rich man's life to go out and establish a new order of Christian service. Likewise Brother Lawrence, after having been a footman and a soldier, encountered Christ and found that he had to serve in the kitchen of a Carmelite monastery. We may not be called upon to make such radical outward changes; but there is hardly a person who does not know, deep down in his own heart, that he has to make a great many changes in his attitude toward his fellow men. We are to look upon others not as so many people to be used and juggled for our own particular ends, but as people for whom Christ died, and therefore in a blood relationship with ourselves.

### New Approach

**A** GAIN, in our personal relationships, there will be difficulties that must be faced if we are to continue in the realization that we are serving Christ to the best of our ability. We

must have a new approach to those who have hurt us. We must overcome any grudges and bitternesses that we feel and nurse toward others. "If then," said Jesus, "thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." It is just as serious as that, for we cannot expect to find peace of mind until we have peace between our brother and ourself. This is the hard and narrow way, but it is Christianity in practice.

Some may feel that it is all too difficult; and it would be if there were not the assurance that we would receive strength and guidance in facing the difficulties of Christian living. The glory and the wonder of our Gospel is that Christ still meets us, as he met St. Paul; for he is no longer the Christ of the Damascus road alone. He meets us in the services of our Church in a very real way. But he also meets us in our homes, and he shows us that a happy home relationship is only possible where love predominates. It comes back again to that—that it is his love in us that will transform our affections and our relationships. That is why I believe that we meet him not only in the Church and in the home, but also in the office, in the store, and on the street. He is no dead Christ in a cold eastern tomb. He is living, and can be found in your community just as he was on the road to Damascus.

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## Pointers for Parsons

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By Robert Miller

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**W**HEN I was in the active ministry I was naturally called upon for funerals and I still remember the stony look I cast on the "funeral director" who suggested that I should "shorten it up a bit." No! the service would be the same for rich or poor, good or bad, but I did not take much interest in burying people that I had never known in life. They had passed by the church but the relatives did not like the church to pass by them. I sometimes reminded these relatives that the promises of the gospel were made to believers.

The kind of funeral I liked least was the one held in two small rooms with the deceased, the

casket, the close relatives, myself and the flowers in one and the friends in the other. I hated the day of "open caskets openly arrived at" but the morticians loved to show their art and the people seemed to like it. The dead were dressed in death as they rarely had been dressed in life.

When we got to the cemetery I found it best to sprinkle the earth on the coffin myself for the undertaker was apt to throw in a flower or a

piece of evergreen and the words were not "Flowers to flowers" but "Dust to dust." I often had to put up with artificial grass spread over the good earth.

The funerals I liked most to conduct were those held in the church when there was beauty and dignity and the great words of the burial service rolled out in glory. The people went away uplifted and the service was Christian and full of hope.

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## THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

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*Reaching People From The Pulpit* by Dwight E. Stevenson & Charles Diehl. Harpers. \$3.00

This is a book written by a professor of homiletics in collaboration with a psychologist and speech specialist. It is concerned exclusively with the delivery of sermons, not with their substance as written or with their quality, except incidentally. But it is an extremely important field which the authors have staked out for their study, important equally for preachers and listeners. Many a sermon which is in truth solid meat and real nourishment goes undigested and even untasted by the congregation because of the preachers' mannerisms or a voice quality that repels. And it is a sad fact that there are preachers and would-be preachers galore who are quite sure that they deliver their sermons and addresses with eloquence and with a quality of voice that is admirable, when as a matter of fact their voice is ludicrous, their eloquence repulsive, as their hearers are painfully aware. These are the deluded souls who will look down their noses at this treatise, as beneath their notice or their need.

The authors are doctors of the voice and of the clerical emotions and they know their stuff thoroughly. Their diagnoses are sound and their prescriptions practical. One caveat, however, I would presume to utter. One will find many individuals who will

be repelled or discouraged by the elaborateness of the techniques offered to cure their voice illnesses. And fortunately there are other and simpler ways of getting at the troubles of this type of public speaker. None the less it would be a wholesome thing for any preacher, good or bad, to get this book, put it in his library and take generous draughts of it each week.

*Babylon And The Old Testament* by Andre Parrot. Philosophical Library. \$2.75

*Samaria; Capitol Of The Kingdom Of Israel* by Andre Parrot. Philosophical Library. \$2.75

Here are two valuable little books by a well known French archaeologist dealing with Old Testament history in the light of modern archaeological research. The first describes the discoveries made in the ruins of Babylon, gives an account of the history of this one-time great empire and the relations between Babylon and the Jewish people. The second relates something of the history of Samaria from the founding of the kingdom of Israel after Solomon's death to the Christian era and is based on Old Testament sources and archaeological discoveries of modern times. Both books are illustrated with photographs and drawings and are well worth adding to the library of any Old Testament scholar, amateur or professional.

*They Met At Phillipi* by Carroll E. Simcox. Oxford, \$3.75

This appears to be the book to give to Bible reading cells who want to start off on their own. It is non-technical, wide ranging in its references, and full of seed ideas for discussions. It will make an easy start, and an excellent one.

—H. McC.

*Put Off Thy Shoes* by Elizabeth Hamilton. Scribner's. \$3.00

This is a book published last year which is of enduring interest. The author is a classical scholar, who has traveled in France, Germany, Italy the Greek Islands, the Middle East and Spain. This, her latest book, is a record of her recent journey through Palestine. It is a travel book, pure and simple, unmixed with economic or political reflections, but full of eloquent and poetic observations of places and persons and haunting memories. A devout Christian, the author visited all the Holy Places, describing them with reserve and simple reverence and added much to the interest and charm of her account by giving a resume of the history and background of everything she visited. Vignettes of all sorts of people from the four corners of the earth whom she met in her journey add much to the delight of the narrative.



## PACIFIST FELLOWSHIP HAS CONFERENCE

★ The annual conference of the Episcopal Pacifist Fellowship was held at Seabury House, August 26-29, with Bishop John W. Sadiq of Nagpur, India, the headliner. He gave a series of addresses in which he stated that evangelism was akin to reconciliation between men, and between men and God. He also stated that he would be glad to have ordained women in his diocese.

A resolution was passed which, after quoting the 1958 Lambeth Conference resolution on war, urged General Convention to recommend "disengagement of the Church and its members from the methods of war, which is contrary to the mind of Christ, and from the use and threat of military weapons."

It also urged the Convention "to institute a study of preparedness in terms of non-violent defense and winning peace by methods which are compatible with the mind of Christ."

Bishop W. Appleton Lawrence was chaplain of the conference and the Rev. John R. Yungbult, rector of St. John's, Waterbury, Conn., was chairman.

## KIKKWOOD PARISH TO BUILD

★ Grace Church, Kirkwood, Missouri, which will celebrate its centennial on Whitsunday, 1959, has started its 100th year in new quarters for its Church School and weekday activities. During the summer the parish house which it has occupied for some 35 years and

which is located three blocks from the church, was sold to the YMCA and a new location purchased for parish house use and as a future site for a new church building.

Started in 1859 as a small village church, Grace Church has in recent years found itself hemmed in by encroaching industry and a rapid growth in population and communicant strength. The parish house site which was purchased more than a half century ago with the thought that the future church building might some day be erected there now proves to be too small. Intensive study of population trends and parish needs resulted in approval being given by a specially called parish meeting to relocate upon a square block of ground which includes four acres and a large house which will serve as parish

house until the entire new plant can be erected.

Two of the most notable clergy to serve the parish in recent years have been the Rev. Robert Kevin, now professor at Virginia Theological Seminary; and the Rev. Charles D. Kean, now of the Church of the Epiphany, Washington.

## BISHOP SCAIFE HONORED

★ Bishop Scaife of Western New York received a panakio from Archbishop Calfayan, primate of the Armenian Church on September 4th. It was a jeweled medallion on a gold chain given only to persons who have rendered outstanding service to the Armenian Church. Bishop Scaife has been chairman since 1946 of the Episcopal commission on cooperation with Eastern Churches.

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## EPISCOPAL YOUTH ASK PREJUDICE STUDY

★ The 700 delegates to the convention of Episcopal Young People, meeting at Oberlin, Ohio, recommended that local units survey prejudice in their areas, particularly where it involves violence and the curtailment of freedom.

The convention also asked the Church to educate and demonstrate to all Christian people the implications of the faith for social and political problems.

Addressing the young people during its week-long convention were Bishop Lewis of Nevada; the Rev. Christopher Allison of the Sewanee Theological Seminary; the Rev. W. A. Clebsch of the Seminary of the Southwest; the Rev. A. T. Mollegen of Virginia Seminary; the Rev. S. J. Wylie of the college work division; Emma Benignus of the department of education; Mrs.

Mrs. Harold C. Kellernan of Washington; the Rev. Malcolm Boyd of Indianapolis; the Rev. C. Kilmer Myers of New York.

## RECORD ENROLLMENT AT PACIFIC

★ The Church Divinity School of the Pacific opened last week with a record enrollment of 155 students, with 51 in the entering class.

## RADIOACTIVE EFFECT OF HIROSHIMA BOMB

★ Radioactive effects of the atomic bomb dropped on Hiroshima thirteen years ago are continuing to cause a death due to disease every five and a half days. The Rev. John W. Wilson, a secretary of the Minnesota Council of Churches, so reported on his return from Japan. He said that there are 200,300 Japanese registered as needing medical treatment from atomic sickness.

## SUMMER WORKSHOP ON DRAMA

★ A workshop on theology and drama was held this summer at Union Seminary, New York, which was attended by twenty-one Episcopalians. Its aim was to introduce the seventy-five enrolled to classical and modern religious drama, broadcasting and film techniques, and to the theological understanding of art and culture.

## NEW BUILDING AT CDSP

★ Shires Hall, one of the original buildings at the Church Divinity School of the Pacific, is being torn down to make room for a new library-administration building, the first in a four-million dollar building program.

The school has grown so that it now occupies an entire city block in Berkeley, with more than 150 students enrolled.

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## CHURCH MEMBERSHIP SHOWS GAINS

★ Of the nation's 170,500,000 people, sixty-one per cent are members of churches or synagogues, according to the National Council of Churches. Membership now stands at 104,189,678 which is a gain for the year of 964,724.

Largest Protestant body is the Methodist with 9,543,245, though there are thirteen and a half million Baptists, who are divided, Southern and Northern. Presbyterians and Episcopalians are about equal with three million each.

## EPISCOPALIAN HEADS YOUTH EXCHANGE

★ The Rev. William A. Perkins, formerly assistant at St. Paul's, Dayton, Ohio, is the new executive secretary of the inter-

national Christian youth exchange. Since 1953 he has been in Geneva, Switzerland, working with student work camps sponsored by the World Council of Churches.

Under the youth exchange project, now sponsored by seven cooperating denominations, a record number of 103 foreign high school students will come to the United States this fall to spend a year with American families and attend school. Forty-four American youth will spend the year abroad with families in foreign countries.

## CHURCHES IN EUROPE SEEK CANON CHANGE

★ Episcopal Churches in Europe, meeting under the chairmanship of Bishop Norman Nash, instructed deputies to General Convention to seek a

change in the canons whereby women as well as men may participate in the formation of new congregations.

They are also asking for \$20,000 to aid in the work in Europe.

## WHITE NATIONALISM CAN'T WIN

★ Archbishop Reeves of Johannesburg warned at a Christian Action meeting in London that the present "aggressive white nationalism" in South Africa might soon be matched by "militant black nationalism."

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## ROLE OF RELIGIOUS VALUES IN PSYCHIATRY

★ Psychiatrists and psychologists were urged to "seek every opportunity to reorganize a patient's personality."

Kenneth W. Mann, Episcopal chaplain of the Good Samaritan Hospital in Los Angeles, told the annual meeting of the American Psychological Association that counseling which does not include reference to absolute values is superficial.

"There seems to be a rising tide of opinion," he said, "from several professional disciplines that religious values are not so irrelevant to the therapeutic process as had formerly been imagined."

However, he warned, these values must not be "imposed, but preferred or made available." The clergyman in clinical work, Mann said, "will have to stand guard against his tendency to trespass on the theological insufficiencies of the patient."

"Otherwise," he continued, "the clergyman will be left with a rebellious patient or a submissive devotee who has temporarily buried his sickness under the superficial signs and symbols of religion."

Charles A. Curran, priest-psychologist at Loyola Univer-

sity in Chicago, noted that while religion and psychology have many parallels, "religious values extend beyond counseling goals and achievements."

"In fact," he observed, "it is when counseling fails that religious values have their most significant meaning." He described religion as suggesting third dimension in the psychological makeup of man—"the need for God."

Rabbi Henry E. Kagan of Temple Sinai in Mount Vernon, N. Y., told the delegates that "the relation between religion and psychotherapy is inextricable." He said, "Counselors must be on their guard for the pseudo-religious in which every alleged talk with the divine is only a soliloquy."

Rabbi Kagan added that "today it is popular to accuse the psychotherapist of relieving the person of all sense of guilt for the sake of his physical health, while charging the clergymen

with inducing a sense of guilt for the sake of spiritual improvement."

## BISHOP MELCHER RESIGNS

★ Bishop Melcher, sixty, has resigned as bishop of Central Brazil. If accepted by the House of Bishops, his successor will be elected October 15th.

## PAGE ACTING DEAN OF BEXLEY

★ The Rev. Robert J. Page, professor at Bexley Hall, has been named acting dean to succeed Dean Corwin C. Roach whose resignation was announced last spring.

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# BACKFIRE

Anne Perkins

*Churchwoman of New York City*

I was so interested in reading Bishop Mitchell's statement about voting money not for a new magazine but for promoting those that already exist. That is a realistic suggestion, and I say, good for him!

Because I work in a publishing house I have been interested to see that books (and therefore, magazines, I suppose) can originate two ways. The ordinary way is for an individual to bring in his idea, and his expression of it, the manuscript. Sometimes though, it works the other way. The publishers realize a terrible need. They have an idea, and they go out looking for the right author!

Let us admit however that the burden of a magazine's life lies in the concept and in the treatment and therefore lies in the hands of the editor.

There have been successes from humble beginnings so it is weak to insist that money is the only real hurdle in religious journalism. Perhaps love must find a way—to use that corny expression. One handsome religious magazine (unfortunately for Episcopalians, not in our denomination) with a healthy circulation of 57,000 in five years since its founding, started with charter subscribers and stockholders. Then subscribers were allowed to be stockholders too—at a dollar in addition to the regular subscription price. It worked!

I don't feel that great amounts of money should be given to the four magazines mentioned, however worthy in intent, if they are not going to continue to be valuable. Use cheaper paper or have weeklies become monthlies or monthlies quarterlies, but why whip a dying horse?

Better to bury the horse and hope a field of daisies springs from that fertilized ground!

Howard R. Erickson

*Layman of Collinsville, Conn.*

Although we have the Biblical injunction, "Peace on earth, good will to men," that injunction does not seem to be lived up to nowadays. We seem to be teetering on the verge of war much of the time. The "brinkmanship" of Secretary Dulles appears to be the aim of our statesmen. The recent episode in Lebanon is the most recent example. Unless a new spirit of friendliness premeates our political leaders World War III may erupt at any time.

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