

The WITNESS

NOVEMBER 27, 1958

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B I N G O

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BINGO, and gambling in general, is featured in an article in this issue by Bishop Mosley of Delaware. See the note on page three for further details

Middle East News by John P. Brown

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
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8:30; Evensong, 5.

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Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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day ex. Sat. 12:10.

Noted for boy choir; great reredos
and windows.

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Boulevard Raspail
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The WITNESS

For Christ and His Church

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12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

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Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Bingo Gambling Should Be Shunned In Spite of New State Laws

By J. Brooke Mosley
Bishop of Delaware



This is a message regarding the Christian ethics of gambling as interpreted by our Church. It is an appropriate time to speak on this for at least two reasons: First, the people of Delaware will soon have the opportunity to vote on the extension of legalized gambling and, second, almost any conversation on the subject reveals that we are confused regarding the basic issues involved.

I. What is Gambling?

Let us begin by defining gambling. It is important to do this clearly since even this elementary aspect of the matter is often distorted by a broad and colloquial use of the word. For example, it is often said that investing in the stock market is gambling. It is also common to hear that it is a gamble to cross the street. "All life's a gamble," echoes the same cry. If this be so, we are asked, why should gambling be singled out as a matter for special Christian concern?

The answer to this question is that in all of these expressions we are using the word "gamble" as a synonym for "risk" or "chance". The technical gamble on the other hand is more than

risk and more than chance. Gambling is characterized by four aspects:

1. Gambling requires an **artificially created risk**. The chance in gambling is not one of the unavoidable risks in life like crossing the street.

2. Gambling is created for **gain without service**. The gambler always hopes to get something for nothing.

3. Gambling is done at the **total loss of the loser**. The winner cannot win save at the expense of another.

4. The outcome of gambling depends on the **turn of chance**. It is risking money haphazardly.

These four characteristics of gambling provide our definition of it. When we speak of gambling here or anywhere else we are speaking of a transaction in which all four of these factors are present.

II. The Dangers of Gambling

Our Church's view regarding the dangers of gambling were neatly summed up by the late Archbishop of Canterbury, Dr. William Temple, who said this:

a. "Gambling challenges that view of life that the Christian Church exists to uphold and extend. Its glorification of mere chance is a denial of the divine order of nature."

b. "To risk money haphazard is to disregard the insistence of the Church in every age of living faith that possessions are a trust and that men must account to God for their use."

c. "The persistent appeal to

covetousness is fundamentally opposed to the unselfishness which was taught by Jesus Christ and by the New Testament as a whole."

d. "The attempt (inseparable from gambling) to make profit out of the inevitable loss and possible suffering of others is the antithesis of that love of one's neighbor on which our Lord insisted."

Therefore, to the extent that gambling is taken seriously enough by the gambler for any of these dangers to be a threat to his own welfare or to the welfare of others, we believe gambling is immoral. We lay this upon the conscience of each Church member, to decide in the presence of Jesus Christ, in prayerful, careful and informed decision, what the claims of God are for him in this regard.

III. Commercialized Gambling

In addition, the Church points out some common facts about commercialized gambling. The evidence is clear that commercialized gambling in the United States today is often linked with crime and public corruption. The Kefauver Committee in 1951 and the more recent harness racing scandals in New York are only two of many revelations of organized crime entrenching itself by the

EDITOR'S NOTE

This article appeared before election in *Now*, a publication of the Episcopal Church in Delaware, and was widely used by Protestant leaders who opposed an amendment to make bingo-gambling legal in the state. Although the amendment carried by a large majority, we reproduce the article for its excellence and challenge.

gambling enterprise within the innermost life and fabric of our cities and states. We should be alert to this as one of the everyday facts of American life. But we tend to overlook it. The President of the Philadelphia Crime Commission said recently that one of the hardest jobs we have is to convince the average citizen that big-time gambling is something he should be concerned about, for it is the financial support of gangsterism and the hardest to eradicate.

The Wilmington press expressed a fear in June of 1957 that Delaware might yet become a "gamblers' paradise". This is a fear shared by many people of integrity. No state wants to be a "gamblers' paradise", because it is plain that municipal, state and other public corruption, as well as crime syndicates and rackets, are not only related to gambling but are indeed for the most part dependent upon commercialized gambling for their support.

For these reasons we believe that commercialized gambling is detrimental and demoralizing to the life of a community and to the life of the individual who supports it.

IV. Supporting the Government by Gambling

It will be evident to all who have read this far what we believe about supporting the government and community agencies by means of gambling. We look back and applaud the wisdom of our forefathers who eliminated lotteries as a means of support for their government and its agencies. We believe that national and state and community services should be supported by all men through just taxation or free contribution, each man carrying responsibly his own share of the burden.

Therefore, we believe that our Delaware fire departments deserve to be supported adequately by taxation, as we support our police departments, and by

gifts. We deplore any move to support Delaware firemen by public gambling devices as much as we would deplore raising the salary of the President of the United States by selling chances. When a community supports itself by gambling, this is an historic sign of decay.

V. Supporting the Church by Gambling

Our view regarding the support of the Church by gambling is already well known. What we have said about supporting government and community services applies with equal force here. What we have said (quoting Dr. Temple in items "a" to "d" about the dangers of gambling itself) is especially relevant here. We will not support the Church this way. Furthermore, it is not true to say that gambling is permissible provided that it is done for the Church's welfare. Gambling is not raised to a higher station because it is used to support the Church. Instead, the reverse is true: To support the Church by gambling is to lower the Church to the level of the gamblers.

But it is said, "Why can't you support your Church your way and let others support their's by gambling if they wish, without protest from you?"

The answer is that we are all equally members of the Christian Church and we do not wish to see any part of it hold before our community anything but what we believe are the highest Christian standards.

In 1953 the Roman Catholic Archbishop of New Orleans directed his parishes to stop gambling, saying this to his people: "We have on numerous occasions . . . expressed disapproval of these fund raising methods in which the element of chance predominates sometime to the exclusion of superior motives. Our anxiety has been intensified by the spread of the gaming practices and the growth of the size of the stakes.

We have feared that the gaming practice might obscure and in time efface the direct obligation which all members of the Church have to contribute to the establishment and maintenance of churches, religious schools and works of charity and welfare. Indeed, we sense the danger that the merit of generosity and sacrifice might be lost in the scuffle and excitement of the gaming atmosphere. Furthermore, there is danger that the younger generation, minor children and adolescents may become attracted to the demoralizing atmosphere of that other group of gaming devices that are conducted by professionals."

To these wise words of our brother, we add our own Amen.

MISSION SOCIETY OF LOS ANGELES

★ Fifty years of service to the ill and needy by the City Mission Society of Los Angeles was celebrated with a luncheon on November 6th. Program headliners were Bishop Bloy, the retired suffragan, Bishop Gooden, and the Rev. Richard Lief who has been director for the last twelve years.

INTERNATIONAL MEETING IN WASHINGTON

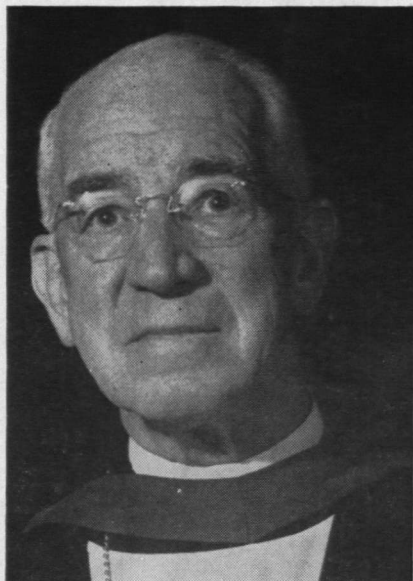
★ Clergy of the American dioceses of Olympia and Spokane and the Canadian diocese of New Westminster went into a huddle, October 28-31, to study the finding of the Lambeth Conference and also to discuss common problems and opportunities of the northwest.

STUDENTS OFFERING TO SEMINARIES

★ Students and faculty of the Church Divinity School of the Pacific, organized as the Society of the Celtic Cross, have pledged \$5,000 this year for scholarship in overseas seminaries.

Charles K. Gilbert of New York Dies After Notable Career

★ Charles K. Gilbert, Bishop of New York from 1947 until his retirement in 1950, died at his summer home in Heath, Mass., on November 18th. He was consecrated bishop in 1930 and served as suffragan until he was elected diocesan.



CHARLES K. GILBERT, retired Bishop of New York, who died November 18, at the age of eighty

Prior to being bishop he was Social Service Secretary where he was an outstanding champion of unpopular causes, notably in the field of labor relations and civil liberties.

His concern for the application of Christian principles in all areas of life also found expression in the Church League for Industrial Democracy of which he was a vice-president for many years. He presided at many of the meetings of the organization, notably at the General Convention in Cincinnati in 1937. A battle had raged for months prior to the Convention as to whether or not the League should be allowed to hold forum meetings. Heading the opposition was Bishop Man-

ning of New York, who was Bishop Gilbert's superior at the time. But Gilbert not only insisted upon the right of the League to sponsor such meeting in letters to newspapers and the Church press, but he also chaired two of the seven forums that were held in the Masonic Temple, the meeting place of the House of Bishops.

Bishop Gilbert was also a staunch Evangelical in churchmanship. But he combined such gentleness with his opinions that he was universally loved by those who did not

share his views, whether in ecclesiastical or secular fields.

If it is true that a man can be partly judged by his hobbies, then those of Bishop Gilbert reveal a good deal. He was an expert cabinet maker, and had a well equipped shop in a shed near his summer place where he spent hours each day. Near his home, when he went to Heath, Mass., was a tumbled down grist mill, with the old mill mounted on a huge cement block. He bought it and also a sledge hammer and went to work. The final result of his labors was a new home, bordering on a quiet pond and waterfalls which became a show place. Not only was the house built by the Bishop but prac-



BISHOP GILBERT built with his own hands this house in Heath, Mass. It was formerly the site of a gristmill which was powered by water from the pond which reflects the house in this picture. Furnishings in the house were also made by Bishop Gilbert in his shop nearby

tically all of the furniture was made by himself in his little shop.

His other hobby was gardening—flowers and vegetables—immaculately cared for by his own labor, and from which he supplied not only his own household but his neighbors. One of these neighbors for years was his friend, Justice Felix Frankfurter, who summered for many years in the original house after the Bishop had moved into the house made of the old grist mill.

His entire ministry was spent in the diocese of New York. He was first rector of Trinity Church, New Dorp, Staten Island; then of Grace Church, Millbrook, N. Y.; and from there to St. James-the-Less, Scarsdale. He was also editor of *The Churchman*, national Episcopal Church magazine, from 1913 to 1918.

He was also for a number of years a member of the editorial board of the *Witness*, attending regularly each Monday meetings held in New York, first under the chairmanship of the Rev. Frederick C. Grant and then under Arthur C. Lichtenberger, who served as chairman during the years that he was Dean of Trinity Cathedral, Newark.

He was also named one of the three trustees of the estate of the late Bishop Robert L. Paddock of Eastern Oregon. Another of the original trustees was the late Bishop Paul Jones of Utah, whose place on the board is presently filled by the new Presiding Bishop, Arthur C. Lichtenberger.

The funeral service was held in the New York Cathedral on November 21st, conducted by Bishop Gilbert's successor, Bishop Horace W. B. Donegan.

cil's commission of general education.

William Graham Cole, professor of religion at Williams College, one of the speakers, said: "By and large, the only circumstances under which the Church discusses sex are negative, condemning questionable literature or movies, advising abstinence."

Pointing out that the "numerous Biblical passages dealing with sex in a lusty fashion are scrupulously avoided and never publicly read," Cole urged that the Church start educating its people "about sex and its place in creation."

"Many will be shocked," he said. "They will regard the Gospel as a 'scandal.' Some of us may undertake this at considerable personal risk to our jobs." But, he added, it is a "step which must be taken if we are to be true to our calling."

Cole said while young people want answers about sex, "they are indifferent to answers that are ignorant of the facts and blind to the problems."

The Church, he observed, also "must admit that many of the findings of the anthropologists, psychoanalysts, sociologists, and psychologists are true. The Church has to learn that its obscurantist position is simply untenable . . . on doctrinal grounds."

Other speakers were Carson McGuire, department of sociology, University of Texas; W. Clark Ellzey, department of marriage and family, Stephens College, Columbia, Mo.; and Lester A. Kirkendall, school of home economics, Oregon State.

BIRTHDAY OFFERING FOR BISHOP POWELL

★ The birthday and anniversary of the consecration of Bishop Powell was observed at a service at the cathedral, Baltimore when an offering of \$1757 was presented for him to use for theological education.

Church Is Challenged to Give Adequate Sex Information

★ The Church must educate people for "responsible freedom in using the God-given gift of sex," delegates to a consultation of Christian educators on sex education declared.

Sponsored by the National Council's division of education, the three-day meeting drew an attendance of 69 delegates of 14 denominations, six interdenominational units, nine social agencies and five resource consultants.

Unanimously they agreed that the Church "must reaffirm the goodness of God's creation of sex," adding: "We must help children, youth, and adults understand their sex roles as part of their total personality in relationship with the world about them and in the light of the experience of the Divine-hu-

man encounter recorded in history, especially in the Bible."

Observing that many people want to rely upon an authoritarian moral code as the basis for judging specific acts, the consultation pleaded that churches give people authoritative information on which to form sound value judgments regarding themselves and their relationships.

Throughout the meeting there was voiced recognition that true morality must be based on love and trust of both God and God's children, rather than on fear and rigid legalism.

Conclusions were summarized at the close of the conference and made public by the Rev. William H. Genne of New York, executive director of the department of family life of the Coun-

A Report From The Middle East

By John Pairman Brown

Professor at American University of Beirut

A LOCAL observer noted that the Arab begging-girl does not know how to deal with the American; she will send her boy pestering him down the street, where the Italian with the ill-clothed baby will sidle up to the outdoor restaurant and turn wistfully away. Similarly, both those linguistic first cousins, the Arab and the Jew, have, the outsider suspects, committed a strategic error in not sweating harder to understand each other's language and heart. For four millennia these lands have been deforested; only recently have the hills of Palestine begun to be replanted, and a Lebanese village here or there begun to protect the seedling-cedars which will not mature for another millennium. That is, nobody here intends easily to be pushed into the sea; all are planning on a long stay.

The Semite loves a story; and perhaps he could hear that two of the biggest competitors in the world are neighboring stores in New York called Macy's and Gimbels; and that each has several employees who spend all day finding out what prices the other store is charging. It is elementary prudence to stay on good enough terms with your rivals to know what they are about. Infantrymen perhaps must learn to hate their enemy; but the wise general cannot allow himself that luxury: he must train himself into such sympathy with his enemy that he can think his thoughts after him, and guess what dispositions he will make.

This is perhaps an instance of the unwisdom which strong feeling sometimes induces. But if the American can detect it so easily, is not this in turn an instance of recognizing your own faults in others? With what wisdom do we treat our rivals? Alas, we are not even on close enough terms with our enemies the Russians to trade border shots with them after the manner of Israel and Jordan. Our chess is all a pawn's-game: we strike at Russia only under the guise of preserving the territorial integrity of some Formosa, even if it means suffering our Christian friend Madame Chiang Kai-Shek to tell us we should atomize her people. We do nothing to try and win away the mainland Chinese from their apparently uneasy alliance with Moscow.

And we do not seem wholly clear just how we wish to make friends with the Arab; we shift from pacts to aid, from aid to non-aid or the army; and when shortly the well-behaved if baffled GI's will be asked to leave the Lebanon, we shall be forced into some further improvised expedient.

Our Nationalism

THE sad and hopeful thing is that the Arabs, like the other new nations of the world, already demonstrated their willingness to accept the thing we prize most highly; for they have already accepted our nationalism! If they do not always graciously accept Point Four aid, or their % of the oil-revenues, or the Baghdad Pact, or the Marines, it is perhaps because they feel that there are strings tied to those apparently attractive gifts. People have a charming habit in this part of the world of giving each other their prized possessions; but it is essential that the possession be prized. We ought to want the Arabs—and other peoples—to be our friends; if they were, we would have less to fear from Russia and (much more important) from radio-strontium; but we have to want them to be our friends for their own sake, and not as pawns to push up against the Kremlin's Queen. What more prized possession have we to give them than our nationalism?

Nothing now perhaps; clearly then we ought to get something. Actually we owe the Semitic world something; they gave us Jesus, and in the tit-for-tat which governs history it may be time for us to offer them back again non-violence and understanding. We can be big enough to overlook the difference between Jew and Arab, even if they choose not to. The Christian Churches of the West and of the Middle East (except the persecuted ones) are, even the casual traveler can safely infer, about equally far removed from non-violence. With less excuse in the West; where, through no merit of our own, the rediscovery of history has restored to us the authentic Galilean herald of the coming Rule of Heaven. But a prophet is not without honor save in his own country; it is not at all certain that the West wishes to accept the real Jesus; the East

has hardly yet had the chance. And this would not necessarily or perhaps probably mean conversion to the name "Christian" in any sense now traditional; let the name go hang; enough damage has already been done by Christianity and conversion. Remember Constantine!

Give Them The Real Thing

THE oil companies are making an heroic effort from their air-conditioned headquarters to spread goodwill; but it is not certain that an heroic effort is good enough. He who pays the piper calls the tune; and there seems to be a sense in which Wall Street really does pay the piper. In a time of threatened inflation, even your correspondent, not without searchings of heart, sends some of the fruits of his labors to Wall Street; his agents deal him in (among other things) to a tiny rill of Arabian oil, and expect it to pay its 6%. Now, as usually, the best hope for goodwill lies with the people who are

not counting on making money from it. And I am convinced, that if we were willing to sit down in the Souk with the chaffering merchants and actually listen and talk, we would have a genuine chance of offering the Arab, and the rest of the world, not the name but the real thing—the gentleness and wisdom which (these columns have suggested from time to time) comes through suffering, passivity, and in general not always sticking one's oar in first.

Islam, I have heard it said, respects only strength; perhaps however it is fair to say that little but strength has ever been tried upon her, or for that matter upon the rest of the non-Western world.

One could not predict with certainty what effect Francis or even Schweitzer would have in these lands; but I cannot see why the results of the venture would not be worth watching; such beginnings as have been made seem to be not wholly without promise.

Baby Goes Out With The Bath

By John Wren-Lewis

Christian Philosopher of England

MY THESIS in this series has been that one of the most important phenomena of our time is the change that is taking place in our modes of philosophical thinking. We are learning that organic ideas, whether of the aesthetic type, based on the notion of experiencing consciousness, or of the biological type, based on the notion of evolving forms of material organization, are inadequate for expressing the central facts about human life.

Our situation is in many ways similar to that which occurred at the beginning of the modern period in European history, when men learned that the traditional mechanical and geometrical ideas of Greek logic were inadequate for expressing any facts about life at all, whether scientific or aesthetic.

And just as that earlier transition was of great importance both for the development of science in the biological field and for men's understanding of the nature of art, so the transition we are now undergoing is of great importance both for the development of science in the psychological field and for our understanding of the nature of religion.

It is, of course, by no means universally realized that organic ways of thinking are inadequate, either in psychological or religious thought. Indeed, it is not at all uncommon for books to be published actually advocating organic ideas precisely for these purposes, as if they were new and revolutionary.

Not long ago I reviewed one such attempt in a book by a distinguished biologist, Dr. E. W. Sinnott, of Yale, significantly entitled "The Biology of the Spirit," and I mentioned at the time the similar line of argument in the recent Gifford Lectures of Charles Raven—who incidentally is also a biologist of distinction.

Two Solutions

MORE recently, two philosophers have come forward advocating organic theories as the solution to modern dilemmas. E.W.F. Tomlin's book, "Being and Knowing," urged us to look to biology and to art in framing an epistemology, and Crawford Knox puts forward an organic philosophy of the Absolute Idealist type as the basis for reappraising both religion and psychology in his book, "The Idiom of Contemporary

Thought: an interpretation of some of the problems to which it gives rise."

This is in many ways a valuable book, with interesting things to say. It begins with an analysis of the nature of scientific theories, and the author quite rightly concludes that physical theories are descriptions not of entities but of behaviour (an electron or a field is defined by what it does).

He then asks, "What is it whose behaviour is being described?" and he concludes that our ordinary use of language implies the existence of a single, all-pervasive subject of behaviour—a universal "medium" which is not in itself physical, since by definition it lies beyond the descriptions of physics.

The older physicists were obeying a right instinct, he suggests, when they postulated an "aether," only they misunderstood its nature when they regarded it as a sort of quasi-physical fluid.

He argues that only the concept of "Consciousness" can properly express the nature of the universal medium, and that if it is so understood the ancient mind-body problem is solved.

Now this is, of course, a concept very closely related to that of the Universal Brahman of Hindu thought and the Transcendental Ego in terms of which post-Kantian European thought sought to interpret the God of Christianity, and it is hardly surprising to find that Mr. Knox devotes most of the rest of his book to expounding a religious "weltanschauung" in which, he claims, the insights of East and West are united.

Under Attack

THE principal criticism I should wish to make of this book is that it takes no cognizance at all of the most important feature of contemporary thought, namely, that the sort of metaphysic he advocates has been under attack for over a decade now, by the existentialists on the one hand and the logical analysts on the other.

The attack has been directed against all philosophical system-building, on the ground that it represents an exaggeration of the proper role of philosophy, as I argued in my second article.

But what has usually occasioned the attack, especially in the case of existentialism, is a specific revolt against systems based on organic ideas, on the ground that they fail to do justice to the distinctive characteristics of human life,

and because of this lead to social actions which suppress human personality.

In the modern world this danger is most obviously exemplified by Communism, which is a tyranny not by accident but essentially, because its theory cannot see any meaning in freedom for the individual except freedom to play his assigned role in the community.

It is not the fact that Marxism is a materialist interpretation of reality which brings this about, as is often suggested by theological critics. As Professor John MacMurray saw some thirty years ago in his book, "The Philosophy of Communism," it is the universalization of organic categories which is at fault; and in fact a "religious" metaphysic which takes consciousness as its ultimate interpretive category can lead to just the same tyrannies in the end, by insisting that the individual's duty is to "conform" his consciousness to play its proper role in the Greater Consciousness.

Hitler's tyranny was much more inspired by this sort of vision than by materialism and in a more subtle way the great Eastern religions impose a total tyranny of accepted social custom, in the name of the loss of the individual's selfishness in Brahman.

Now Mr. Knox's practical religious vision is the antithesis of this. He insists in his later ethical chapters upon the truly personal destiny of the individual, and he draws inspiration both from the existentialist theology of Paul Tillich and from the findings of modern "depth-psychology" concerning the repressive character of all morality based on social cooperation.

But he achieves this practical vision only by totally ignoring the organic logic of his main metaphysic. Like the early Church Fathers in their use of Greek logic, he expresses his genuinely religious insight only by "sublime inconsistency."

Unrealized

WHY is it that Mr. Knox, and the other writers I have mentioned, fail to realize the discredited character of organic thinking? One main reason, I would suggest, is that the "logical positivist" and existentialist attacks have been so exclusively negative that they have set up a mental resistance in many people who have a concern with the deeper things of life with which religion deals—a mental resistance that prevents these people from understanding the real positive meaning of the attacks.

The modern movements seem to be so much likely to throw out the baby of human religious awareness with the bathwater of metaphysics that there has been a strong feeling that the bathwater must be retained, even augmented: what those who feel like this fail to realize is that the baby will drown if left in the bath!

Reaction Warranted

THIS is unfortunate but it must be admitted that both the logical and the existentialist movements have given plenty of warrant for this sort of reaction.

The early writings of Professor Ayer, for example, show a strong tendency to attack all metaphysical dogmas except those of a materialistic kind implied in the utilitarian empiricist outlook of the "social engineers," and although the modern writers of this style of philosophy are a good deal more cautious and impartial we are still not free of the tendency to dismiss certain types of experience as illusory because the language usually employed in describing it is "metaphysical" and open to logical criticism.

We still, for instance, have Professor Reichenbach exalting "The Rise of Scientific Philosophy" in terms of a brash, extroverted confidence in the capacity of natural science to give a complete account of life.

We still have Professor Ryle giving tacit emotional support to the belief that behaviouristic psychology will eventually account for all human doings (although he is much too cautious to give complete open assent to it).

And recently a quite different example of the same general tendency can be found in a new book by A. C. MacIntyre, who was actually at one time a lecturer in the philosophy of religion, and who is certainly one of the most sensitive of the younger philosophers of the analytic schools.

Status Clarified

THIS book, entitled "The Unconscious: A Conceptual Study" is one of a series of Studies in Philosophical Psychology under the general editorship of R. F. Holland, and it is particularly interesting from the point of view of the subjects I have been discussing in these articles, in that it sets out to clarify the logical status of one of the principal concepts in modern depth-psychology.

It, too, is in many ways wholly admirable; it would be hard to find a better book to illustrate

how the techniques of linguistic analysis are applied by modern philosophers with real profit for making clear just what sorts of meaning our concepts can have.

It is, moreover, written with an elegant style, reflecting a wide reading in literature as well as in philosophy and psychology: and no one could possibly accuse this author of unwillingness to apply the general criticism of metaphysics to materialism, since a large part of his argument is concerned with showing how Freud framed his accounts of some of his tremendously important empirical discoveries in misleading ways precisely because his theoretical thinking was dominated by metaphysical notions derived from 18th-century materialistic biology.

Yet for all that, Mr. MacIntyre must be held guilty, in the end of the day, of achieving logical clarity at the expense of the full complexity of the empirical facts of human life.

He does it in the course of making his most important positive point. He argues, with absolute rightness I should hold, that the term "Unconscious" is a genuine descriptive term when it is used as an adjective, and thoroughly misleading when used as a noun; i.e., it is only making conceptual difficulties to speak of "the unconscious" and to argue about its "contents" or "character"—the proper procedure, fully in line with our ordinary usage of words, would be to discuss motivation of which people are unconscious.

Excellent: although Mr. MacIntyre does not refer to the fact, William James made much the same suggestion about the word "consciousness" many years ago, anticipating in essence Professor Ryle's famous analysis of "The Concept of Mind." But Mr. MacIntyre then goes on to suggest that proper usage in this way would render unnecessary the argument between Freudians and Jungians about whether or not "the unconscious" is collective: "the grounds on which we ought to be dubious about speaking of the collective unconscious," he writes, "are ones which ought to make us dubious about speaking of the unconscious at all, except perhaps as a piece of metaphysics, an attempt at a more-than-scientific unification of concepts."

Here the baby goes out with the bathwater with a vengeance! For surely there is a baby just here, a baby which is indeed in grave danger of drowning in Jung's half-scientific, half-religious organic philosophy, but which needs pre-

cisely to be rescued by Mr. MacIntyre's principle, not discarded!

What Jung's irritating terminology is trying to bear witness to, surely, is that amongst those "psychic factors" of which we are unconscious there is "something" which is emphatically not of the same order at all as the unconscious motives, wishes or drives described by Freud.

It may well be that this "something" is beyond the bounds of ordinary scientific description, but that does not obviate the need for psychological science to take account of it in some way.

Quite apart from Jung, this point was made by one of Freud's own close associates, Georg Groddeck, who asserted that in all human experience, and not just in special experiences which might be labelled "religious," man encounters "an 'It,' some wondrous force which directs both what he himself does, and what happens to him."

The tendency to talk in terms of the Unconscious undoubtedly obscures the character of the phenomenon here described, but it does so because it enables Jung and his opponents alike to discuss the issue without facing up to the radical "otherness" of the "something" which underlies man's psychic life—exactly the opposite sort of obscurity from that which Mr. MacIntyre suggests is involved, in fact.

Ambiguity

THE trouble with Jung's term "collective unconscious" is that the ambiguity of the word "collective" enables him to talk about something which is literally the same for all individuals in that it is between individuals (something which, for example, Mr. Knox is able to describe in terms of his "medium" concept, thereby offering a conceptual framework capable of making some sense of those peculiar interpersonal phenomena which are usually called "telepathic") while trying to explain it in terms of a racial psychological inheritance which is "collective" only in the sense that it is common to individuals. The arguments between Freudians and Jungians usually concern only the latter concept, and so never come face to face with the real issue of experienced fact at all.

Experienced Fact

THE real result of reformulating psychological theories in the way suggested by Mr. MacIntyre would, I suggest, be to bring psychologists face to face with the fact that amongst the

things we repress out of ordinary awareness for most of our lives is a universal personal reality which altogether transcends individual persons—a reality which breaks in upon our ordinary consciousness in very much the same way as do forbidden wishes and motives, but which is of an altogether different order.

It is because Mr. MacIntyre and his fellow philosophers so readily ignore this sort of experienced fact that thinkers like Mr. Knox fail to realize the value of their positive achievement in clarifying our modes of expression.

What psychology really needs is a new revolution in philosophy going beyond what the logical analysts and the existentialists have yet done by giving us a wholly new way of talking about persons in which this sort of fact I have been describing is built into the very structure of the language itself.

Such a philosophy would, I believe, be genuinely religious in that it would be founded on the religious facts about human life, and in my final article I want to review some recent books in which I think its emergence can be discerned.

Pointers for Parsons

By Robert Miller

HOW often we parsons take out on those who are in church the sins of those who are not. We scold the faithful for poor attendance and it would be strange if our own disappointment and chagrin did not point our words. Of course it is humiliating to see empty pews and it is hard to take graciously the absence of those who are playing golf or reading the Sunday paper. It almost seems a personal affront.

Parson, do you remember the story of the feast and the guests who sent excuses? The giver of the feast sent his servants out in to the highways and the byways with orders to compel them to come in, not those invited but others. We might try that next Sunday.

For since we cannot compel men by the fear of hell we are left with the better choice of winning them by the zeal of our souls, the excellence of our discourse and the enkindling love of the congregation.

This last is the work of the Holy Spirit but often the Spirit waits on the church. Let the church wait on the Spirit and not on the minister.

The Clergyman as a Parish Leader

By William S. Hill

Rector of St. Stephen's, Wilkensburg, Pa.

Men can usefully undertake and properly accomplish a common task only when one of them continually directs the activities of all toward the same end.

—Andre Maurois

AS IS true of any organization in the community, the success or failure of a parish depends to a large degree upon the quality of its leadership. Thanks to the grace of God, saints are produced and notable work is done even in parishes where the leadership is inadequate; but as a general rule a strong, vigorous parish is impossible without a competent, dedicated leader. And it is not in the least to underestimate the contribution made by outstanding laypeople to state that the essential leadership in a parish is exercised by the rector, or clergyman in charge.

A clergyman may feel he lacks the innate capacities to be a leader of men—he may have entered the ministry with a desire to serve men rather than to lead them—but he is thrust into a position of leadership by the very nature of his office. He presides at vestry meetings; his advice is sought by officers of various parish organizations; he is usually expected to say a few words at every meeting he attends. What is more, he is looked up to, not only as the man who leads a group of respected citizens in their worship of God, but also as one who takes twenty minutes each Sunday telling those same citizens how they ought to live.

After becoming Bishop of Kentucky, the Rt. Rev. Charles Clingman told his friends that the most frightening part of being a bishop was the seriousness with which people took his most casual remarks. "Instead of the give and take of ordinary conversation," he said, "I find to my astonishment that when I offer an observation those around me are silent in order to hear 'what the Bishop has to say,' and this is very unsettling." Even the most newly-ordained clergyman will, in a measure, share Bishop Clingman's experience. He will arrive at a hospital information-desk behind someone else, only to have the receptionist offer to help him first; when he serves on boards for civic organizations he will find his weirdest ideas listened to with courteous respect; and when he is a guest at luncheon-club he will find more remarks addressed to him than to any other visitor. All

this is evidence of the respect for the cloth which is still very much with us and which sets the clergyman apart as one deserving consideration as a leader.

It is not only his clerical office that gives the parson his position of leadership; it is also his training and personal experience. The newly-ordained knows far more about the Bible, liturgics, Church history, and religious education than the average layman; and after he has been in the ministry for a while he will have far above ordinary knowledge of the problems of bereavement, sickness and convalescence, charity-financing, groupwork, church politics, youth programs, and a dozen other things. All this can be considered professional knowledge; it contributes to his status as a leader, and it can help him make an effective contribution as a parish priest.

Checks and Balances

HOWEVER, the parish priest must exercise his leadership within the double framework supplied by the polity of the Episcopal Church and by his commitment as a Christian.

As for the Episcopal Church, it is a democracy; its basic polity is that a clergyman must be elected by the people he serves. Through its vestry the parish elects the rector; through its convention the diocese elects its bishop; and the entire administration of the Church is marked by an elaborate system of checks and balances, with bishops, clergy, and laity sharing responsibility and authority. Moreover, the organization of the Episcopal Church rests upon the assumption that it is a fellowship of reasonable people; it functions well only when its members and officers act reasonably. Some denominations have ways of dealing promptly and effectively with an opinionated, unreasonable, trouble-making individual; the Episcopal Church has none. When its children are unreasonable, it bleeds inwardly and grows weak.

This means that however much he may cherish the rights of the pulpit, the effective clergyman also respects the rights of the pew. Those seated in the pews elected him; they were in the parish before he came; they will still be there after he leaves. And while he owes respect to those in the pew, he also has a duty to the one who

occupies the bishop's throne. The Diocesan is the rector's chief pastor and guide. Granted, there may be occasions when a priest rightly believes his loyalty to Christ demands he act contrary to the wishes of both his congregation and his bishop; but when a man holds such a view it is more likely he is deceiving himself.

Along with the limitations upon his leadership imposed by the Church, the clergyman has other restrictions placed upon him by his Christian commitment. The mill superintendent does not generally feel that he has been entrusted with the immortal souls of those he leads; on his part, the clergyman at his ordination has been called to minister to the flock of Christ.

As a minister, his first task is to be an evangelist—that is, to win souls for Christ. His job is not to convert people to plainsong chants, eucharistic vestments, a rotating vestry, or a new building program, but to our Lord. To be sure, various things may serve to deepen the spiritual life of an individual or to heighten the effectiveness of a parish, but these very things may be introduced in such a way as to repel the very people they are meant to serve. It is a strange scale of values which gives a rector such a devotion to some ritualistic practice that for its sake he will drive away from the Church a person for whom Christ died. Let the clergyman remember that his first job is to convert people to Christ; much as he may want his parishioners to adopt some of his ideas, he must keep in the forefront of his mind his principal duty as an evangelist.

At his ordination, every clergyman promises to be a healer—to “set forwards quietness, peace, and love among all Christian people”—and it is admittedly difficult to be an administrator and a healer at the same time. A mill superintendent can tell a man off, give him a piece of his mind, and send him packing; but he doesn't have to conduct a funeral for a member of that man's family three weeks later, neither is he called upon to give public addresses on Christian compassion. As for a clergyman, he is continually oscillating between the role of pastor and the position of administrator, and his obligation as a pastor, as one entrusted with the care of souls, must always come first. He is the servant before he is the leader.

Effective Leader

LEADERSHIP is the art of directing the activities of many toward the achievement of a single goal; and the ultimate goal of the

dedicated clergyman is to make the parish he serves an outpost of the Kingdom of God. How well he succeeds depends upon the use he makes of the principles of leadership, most important of which are these:

● Definite convictions concerning what needs to be done and how it is to be accomplished. The leader does not allow himself to indulge in vague dreams that “somebody ought to do something about this;” he forces his thinking to be specific; he makes a definite decision as to “who should do what, when.” If, for example, the parish office needs a new typewriter, he doesn't waste energy in imaginative fantasies concerning the fine work which would be done by a new machine; what he does is to get the need fulfilled by asking a specific parish organization to assume the responsibility for getting a new typewriter by a certain definite time.

However lofty his aims, the leader must always have a sense of what is possible. It is useless—and will only breed discouragement and frustration—to formulate great and noble projects if, due to the existing conditions in a parish, they cannot be accomplished. The guide for a mountain-climbing party does not expect the people to get to the summit in a single leap; rather he takes them up step by step, always choosing as the next objective a point within their abilities to reach, until by almost imperceptible stages they attain the mountain top.

This is also the method of the effective leader; he breaks up the major goal into a series of minor objectives—each one of which is within the power of the congregation to achieve. Incidentally, this often marks the main difference between the seminarian and the experienced parson: the one thinks of the theoretically perfect, and has no idea of how it is to be attained; the other thinks in terms of what is practically possible and has a definite strategy for getting it done.

● There is considerable wisdom in the often-made remark that a rector should introduce no major changes during his first year in a new parish, for the effective leader always distrusts precipitous, impulsive actions; he is willing to wait until he has fully assessed his total situation, established long-range goals, and worked out the necessary tactics to achieve them. The leader is willing to bide his time; he knows how to be patient.

A leader's patience is expressed, first, in tolerance of human frailty and stupidity; by being

patient with people a leader can take them from strength to strength and bring out of them the contribution they have in them to make. The man who acts as adult sponsor for the acolytes guild, for instance, loves his church and has taken on the job as an act of service. However, he knows very little about boys; he understands their interests and problems not at all; as a result he is an incompetent adviser. It is not the rector's place to give in to anger or resentment toward this man; as a leader it is his job to help overcome his shortcomings and increase his effectiveness.

In a leader, patience is also expressed in the continuity of his own efforts. The person who gives up after his first defeat, or who stops trying because his latest idea is not enthusiastically received, does not deserve to wear the mantle of leadership. During their travels in the wilderness, the children of Israel repeatedly thwarted Moses; nevertheless he kept urging them on toward the Promised Land. The parish priest can do no less.

Leadership reveals its patience most dramatically in its sense of timing—the willingness to wait for an opportune time to strike. The leader is not betrayed into precipitous steps, but rather holds back until the right moment. The new rector, let us say, is disturbed by the photographs of his predecessors hanging in the sacristy. As he makes the final preparations for a service he is not too sure of himself and he wonders what those grim-faced men, staring down at him, think of his activities. He would like to get rid of those pictures, but he knows that the Sisterhood of St. Agatha went to considerable trouble a few years back to obtain them. So what does he do? He bides his time, waiting until the sacristy wall is to be painted and the pictures are taken down. Then he simply asks the sexton to leave them down. If he goes at his problem in this way, the chances are the pictures will never be mentioned. However, should the subject be brought up, he can say, "I was hoping something would be said about the pictures. We need a good parish album in which they can be kept—for the place for photographs is an album, not on the walls of a sacristy—and I wonder who would like to present such an album to our church." Here he has not only made good timing work for him; he has also presented his critics with a face-saving alternative.

● There are exceptions to the rule of waiting a year before introducing any major changes;

patience sometimes accomplishes nothing but to allow plenty of time for things to go from bad to worse. In such instances, the leader's only recourse is decisive, courageous action. People respect courage; it has been truly said that "congregations are like dogs—they don't bite you until they see you are afraid."

Coming to a new parish, to take a hypothetical case, the rector is upset by the electrically-lighted altar candelabra, which are an abomination to him, and also by the Sunday School superintendent, who is an abomination to the teachers, none of whom sticks for very long. To dispose of the candelabra requires not courage, but patience; let him bide his time before doing anything about them. To dispose of the superintendent demands not patience but courage; let the rector deal with that situation with promptness and firmness. Electric candelabra will not retard the advance of the Christian Gospel; a poorly-run Sunday School will.

Self-reliance and Discretion

THERE is an inevitable loneliness attached to all positions of leadership. Some of the leader's decisions have to be made in the light of confidential information; occasionally he must do something for the good of all, knowing it will make him unpopular with the vocal few; and the clergyman has a special problem, because from time to time his religious commitment forces him into a moral position—for instance, on the question of race—to which the majority of the people have not yet attained.

It is vital, therefore, for the leader to know how to keep his own counsel. In his moments of perplexity, let him refrain from consulting people whose advice he doesn't intend to follow; let him recall General de Gaulle's famous phrase: "Nothing strengthens authority so much as silence."

(Continued next week)

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THE WITNESS

Tunkhannock

— Pennsylvania

Better Every Member Canvasses Result From Panel Session

★ Ten ministers and four laymen came up with nearly 100 ideas on how to improve every-member church canvasses during a brainstorming panel demonstration in Minneapolis, Minn.

The demonstration was led by Willard A. Pleuthner, Episcopalian of New York, vice-president in charge of brainstorming and communications for an advertising agency.

Pleuthner said the aim of brainstorming is "to pile up a quantity of alternative ideas."

Criticism is ruled out, he explained. He rang a bell whenever one of the panel members objected to a suggestion advanced by another panel member.

"The wilder the ideas the better," he said. "Quantity is wanted because the greater number of ideas, the more the likelihood of good ones."

All ideas were written down by two secretaries who sat on either side of Mr. Pleuthner before the panelists.

Among the ideas advanced on improving the every-member canvass were these:

Have the canvass right before Easter. Solicit time and talents as well as money. Talk in terms of giving a percentage of one's income (and raising it each year) rather than dollar goals. Adopt the chain letter system to canvassing with every person visiting two other persons on a list of members.

Also suggested: have congregational dinners at which members would sign their pledges. Have a Sunday school child go with a solicitor on each call. Have salesmen in the congregation give a sales "pitch" to solicitors before they go out.

Be sure all canvassers make their own pledges before they go out. Conduct a "teaser campaign" in the Sunday worship bulletins.

Have simultaneous canvasses by all churches on same Sunday and get an over-all barrage of publicity. Ask for pledges on a weekly basis. Give every canvasser information on amount of church contributions which may be deducted from income taxes. Read Bible verses covering tithing. Emphasize that people need to give—not to help the church—but themselves spiritually. Don't present a budget to the parish. Use visual selling charts in the church narthex.

UNION TALKS IN CANADA

★ Union talks with the United Church of Canada will continue, according to the executive council of the Anglican Church. They voted to convene the full 35-member reunion committee and the 33-member House of Bishops in February to discuss possible merger.

ST. PAUL'S, CHICAGO CONSECRATED

★ St. Paul's, Chicago, is to be consecrated on Thanksgiving by Bishop Burrill. It is the third church in the history of the parish which covers nearly 100 years. The second was destroyed by fire in March, 1956 and fifteen days later another fire swept the upper floors of the adjacent parish house.

The new half million dollar building replaces both buildings.



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BAPTISTS HIT LIKKEK REPORT

★ Southern Baptists of Florida have taken a crack at the action of General Convention on drinking.

"Alcohol as a beverage is a perversion of a gift of God," the delegates declared, "Its use is forbidden in the Bible, with a distinction being made between the fruit of the vine and fermented juice, and there is no legitimate association of alcohol with good food, good health or good fellowship."

In another resolution, obviously aimed at Senator Kennedy of Mass., a Roman Catholic, the delegates went on record as opposing "the election of any high government official and particularly a president of the United States who may have any private or public oath of allegiance to any alien power, whether political or ecclesiastical, which takes precedence to his loyalty to U.S. Constitution and the freedom it embodies."

BISHOP BAYNE TALKS ON UNITED NATIONS

★ Bishop Bayne of Olympia was the speaker at a meeting on the United Nations, sponsored by the Institute of Inter-

OPPORTUNITY

Licensed Practical Nurse White—age 40 to 55—Small Episcopal Home for elderly ladies—Serve as head nurse in four-bed infirmary and as assistant to the Director of the Home—Must live in. Salary, private room and meals included. Mrs. H. L. Bassett, 2751 Claythorne Road, Cleveland 22, Ohio.

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national Affairs. He spoke at a banquet held in the union of the University of Washington, Seattle.

OLYMPIA SCHOOL HAS ANNIVERSARY

★ Bishop Bayne of Olympia was the headliner when educators gathered at Annie Wright Seminary, Tacoma, to celebrate its 75th anniversary. There were 300 present, representing schools and colleges, to discuss the vocation of the educated person.

ENGLEWOOD RECTOR IS HONORED

★ The Rev. James A. Mitchell was honored on November 25th by the people of St. Paul's,

Englewood, N. J. which marked the 25th anniversary of his rectorship.

In addition to hundreds of parishioners, the reception was attended by both of the bishops of the diocese, by several former curates, the mayor and representatives of various community organizations in which Mitchell has been active.

DEAN JOHNSON IN UTAH

★ Dean Sherman Johnson of the Church Divinity School of the Pacific told delegates at the convention of Utah on November 21 about the development plans of the school. Work has already been begun on the new library-academic building.



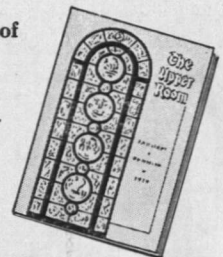
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CSI BISHOP CALLS FOR CHURCHLY UNITY

★ The ecumenical movement should be "moving in the direction of a full churchly unity," Bishop J. E. Leslie Newbigin of the Church of South India, chairman of the International Missionary Council, said in Boston.

He told the annual assembly of the Massachusetts Council of Churches that if the ecumenical movement moves only "in the direction of a permanent and highly institutionalized cooperation," such a move would "ultimately be disastrous."

Warning against "institutionalization," he said this would lead "to the kind of unity which is centered in the conference hall, the committee room and the 'agreed statement.'"

While the denominations remain "unable to find in Christ a sufficient basis for unity, the world will not believe that its unity is to be found in him," he said.

Bishop John Wesley Lord of the Methodist Church told the delegates that "the denominations and communions within the Church today are moving with accelerated pace toward a unity of mission and common understanding."

He predicted that "Christian commitment and experience rather than creed will be the norm by which our common loyalty will be determined and our unity established."

Bishop Stokes saw "a gradual and steady growing together" of Churches because of "an increasing concern for unity" growing out of cooperation.

Forrest L. Knapp, council general secretary, said the Churches should "strive for tangible and basically significant developments in unity" related both to local situations and the progress of Church unity in the nation and the world.

TOP POST TO LAYMAN

★ Donald M. D. Thurber, formerly regent of the University of Michigan, has been appointed planning director of the diocese of Michigan. He will advise Bishop Emrich on desirable directions and priorities for work in the diocese.

BEQUEST OF \$10,000 TO BEXLEY HALL

★ Bexley Hall has received a bequest of \$10,000 by the will of Rose A. Byrer, widow of Dean Charles Byrer who headed the seminary for over a decade. Income will be used towards maintenance.

"A BISHOP PARSONS' ANTHOLOGY"

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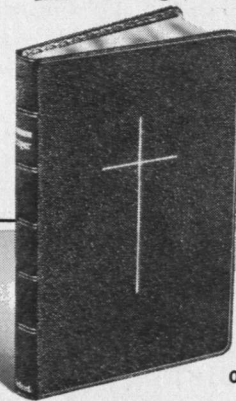
THE WITNESS

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Seventeen

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★ A service was held at New York Cathedral on November 16th celebrating the 30th anniversary of the establishment of St. Martin's Church, Harlem. It was founded as a mission in 1928 by the Rev. John H. Johnson and became a parish in 1940. The parish, which under his leadership has incorporated two other churches, now has a total membership of 2,500 persons.

Johnson has a notable string of firsts, starting with his college days at Columbia when he was the first Negro to play on the basketball team. He was the first of his race to be appointed chaplain in the police department — which he still holds; first to serve on the advisory board of the president of the borough; first to serve on the board of managers of the mission society of the diocese; first to be a trustee of the cathedral; first to be president of the standing committee, an office he still holds.

SOUTH INDIA RITE IS CELEBRATED

★ Christ Church, Guilford, Conn., was the first church in New England to use the Holy Communion service according to the rite of the Church of South India, authorized by General Convention. On November 23rd, the Rev. Sundar Clarke, a priest of that Church, presently a student at Berkeley Divinity School, celebrated at the invitation of the rector, the Rev. Bradford B. Locke Jr., and with permission of Bishop Gray.

Mr. Clarke celebrated facing the people with the proper number of laymen and a deacon present, as required by the rite.

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-BACKFIRE-

Albert S. Thomas

Retired Bishop of S. Carolina

I enclose herewith a statement which I hope you may publish in the interest of keeping up communications from *both sides*, the lack of which is often deplored.

This statement was distributed to some extent during the General Convention in Miami. There are many thousands of good Churchmen who hold substantially the views here expressed. It would seem to be only fair to have both sides presented.

The members of the Episcopal Church, and whom it may concern:

The bishops of the Lambeth Conference while in session passed the following resolution as found in the Lambeth Conference Report;

Condemnation of Racial Discrimination

110. The Conference affirms its belief in the natural dignity and value of every man, of whatever color or race, as created in the image of God. In the light of this belief the Conference affirms that neither race nor color is in itself a barrier to any aspect of that life in family and com-

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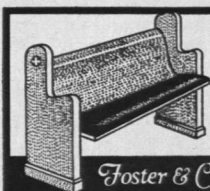


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munity for which God created all men. It therefore condemns discriminations of any kinds on the grounds of race or color alone.

The Conference would urge that in multi-racial societies members of all races should be allowed . . .

(c) the right to associate freely in worship, in education, in industry, in recreation, and in all other departments of the common life.

We would like to make the following observations about the foregoing statement:

1. First of all, and basically, the Bishops confuse in their thinking the Essential state of man in his primal Imago-Dei state, with the Existential state of man, that is, as he finds himself now to be a creature of time and history and sin. They recognize the perfection of man as he was meant to be, but make no intimation of the fact that man is not now in that state of perfection where he would reflect the Image of Christ, and they fail to recognize that men are not equal. Existentially no two men and no two races are equal. The cult of equality is pure myth. We live in a real world in which judgments must be made and evaluations must be made, or we destroy ourselves. This the Bishops failed to take cognizance of, and their statement is founded in abstract idealism without a proper evaluation of historical fact. The Bishops should be realistic as well as idealistic.

2. Secondly, they equate discrimination with segregation. This is a false equation. Segregation does not mean discrimination. Segregation means for the Negroes in the South opportunity. They have a race which they can call their own and schools and churches of which they can be justly proud and in which they can find self-realization.

3. Thirdly, after assuming the illogical inference that segregation is equated with discrimination, they condemn discrimination on the grounds of race and color alone. I think that any thinking Christian would do likewise. But more is involved than this. Race and color alone are not the grounds on which the demand is made that the races be kept segregated. The grounds are inequality in morality and intelligence. This inequality exists. Southerners would be among the last who would call attention to this, were it not to refute the amalgamationists who are trying to force the mixing of the races by judicial fiat and by the brain-washing of the innocent. We consider the findings of the book, *The American Dilemma* by Gunnar Myrdal as socialist propaganda and untrue. There are differences in races beyond race and color and we feel that the Bishops, in failing to take cognizance of this fact, dealt with the subject in an unrealistic manner.

4. Fourthly, their recommendation, paragraph (c) above, will re-

sult in a mongrelized society that recognizably is an inferior one. With amalgamation comes racial and cultural and social deterioration and degeneracy, racial conflict, social conflict, deterioration in the educational processes (witness the situation produced in Washington, D. C. and Little Rock), and crime and violence. This is recent historical experience. This is what the resolution of the Lambeth Conference, if put into effect, would produce, we believe.

SIGNED:

Rt. Rev. Albert S. Thomas, Retired Bishop of South Carolina, Wadmalaw Island, South Carolina.

The Hon. Walter Burgwyn Jones, Presiding Judge, Fifteenth Judicial District, Montgomery, Alabama.

The Rev. James P. Dees, Rector, Trinity Church, Statesville, North Carolina.

Roger M. Winborne, Furniture Manufacturers Representative, Lenoir, North Carolina.

James Webb Cheshire, President, Concerned Churchmen, Hillsboro, North Carolina.

Stuart I. Freeman

Laityman of Alexandria, Va

Please cancel my subscription as of today. We have been perturbed this

past year about your extremist stand on segregation, particularly your continual harping about it and feel that it is not right for a Church organ to be militantly intolerant of other points of view.

However your lyrical espousal of Paul Robeson, whose notorious beliefs are synonymous with the destruction of Christianity is the last straw.

Therefore we do not wish to support your magazine.

Editor's Note: General Convention passed a resolution calling for a cleansing from "all spirit of discrimination" and for establishment "without racial discrimination of full opportunities in fields such as education, housing, employment and public accommodations."

Another resolution, representing the point of view of the letters above, stated that "a sincere belief in some degree of segregation is compatible with a belief in the dignity of all men and their equality in the sight of God." This resolution lost by a vote of 150 to 7.

The Witness rejoices in this General Convention action and, as far as these pages are concerned, we consider the matter closed.

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