

The **WITNESS**

DECEMBER 4, 1958

10¢



JOHN C. BENNETT

TELLS Cleveland Conference: An all-out nuclear war cannot be justified in any sense because of its effect upon the civilian populations, upon future generations and upon the fabric of community

Report Of World Order Conference

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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and Sermon, 11; Evensong and ser-
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For Christ and His Church

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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

Drastic Changes In Foreign Policy Urged by World Order Delegates

★ After four days of speech making while study groups and commissions prepared their reports, the World Order Study Conference closed on November 21st in Cleveland, by unanimously passing statements of policy covering numerous issues.

The most far-reaching was one urging that steps be taken to admit the People's Republic of China into the United Nations and that the country be recognized by the United States.

The conference, which was attended by 600 Church leaders representing all of the member Churches of the National Council of Churches, also passed resolutions calling for worldwide disarmament treaties aimed at the eventual abolition of all offensive weapons; more foreign aid; wider use of the United Nations in efforts to end the cold war.

The final report, presented on the closing day and adopted by unanimous voice vote, was prepared by Professor D. F. Fleming of Vanderbilt University. His remarks in presenting it were entirely in line with speech after speech during the meeting, which called for an about-face in U.S. foreign policy.

He pointed out that this country and all Christians face the moral dilemma of either learning to live with Russia and the China Republic or "perish miserably and ignominiously to-

gether in some earth-girdling nuclear holocaust."

He also deplored this country's policy of "containment and encirclement" of the Communist countries, declaring that the result could be America's isolation in an embittered fortress.

He urged a "middle ground role for America in the world which will enable us to play a part commensurate with the relative lessening of our military stature, with our quite small place in the scale of the world's population, and with our high state of economic well-being and technical proficiency."

This country is "less secure than ever" after spending billions of dollars in armaments and foreign aid since the last war, the professor noted.

"Indeed our military security evaporates daily, democracy has not been extended, nor has the influence of the Red bloc been contained," he said.

Frederick Nolde

O. Frederick Nolde, director of the commission of the Churches on International Affairs, called for a new attitude by the West in negotiating with Communist governments if world tensions are to be eased.

Urging "the reappraisal of national procedures which may have outlived their usefulness," Nolde recommended also the recognition of Red China, progressive disarmament and multilateral economic and technical

assistance for under-developed countries through the United Nations "without the restriction of nationalistic strings."

"World Christian action," Nolde said, "must be governed by a sense of ecumenical reality characterized by a common faith, a worldwide mission and a deepening and expanding fellowship across all frontiers of nation, race and class."

Of the United States' foreign policy on China, he pointed out, there has been little Protestant criticism until the Formosa crisis. He added, however, that Protestant groups overseas for years have found it difficult to understand this country's position.

Nolde asserted that the Churches' heightened interest in America's stand on China was prompted by the belief that the continued isolation of over 600,000,000 people from the rest of the world was "artificial and unhealthy." He said representation of mainland China particularly in disarmament negotiations was essential to reducing world tensions.

"One of the biggest obstacles to dissipating international distrust," he continued, "is the multiple overseas bases maintained by the U.S.—be it understood, with the full consent of the governments concerned." People in many countries, he declared, resent the feeling that they are being used, in one way or another, as a forward base to protect the North American continent. And, he added, existence of the bases poses a seeming threat to Russia.

Nolde warned that problems which desperately call for set-

tlement today may well take on added difficulty if solutions are postponed until tomorrow.

"It is not to be expected," he cautioned, "that negotiations will be fruitful if Communist officials are obviously and patently dealt with as juvenile or even adult delinquents. Wherever there is moral superiority, let action not attitude, be its advocate."

To enhance American influence in international affairs, Nolde recommended that we "put our own house in order." Citing the lost effect, in fact and in propaganda, of our championing freedom throughout the world and at the same time permitting enforced segregation at home, he declared, "We must more rapidly make practice conform to profession."

Co-Existence

Christians must face the moral dilemma of living together with Communist nations because the only alternative is the destruction of all mankind, declared a report.

Rejection of the Communist faith and abhorrence of its oppressive methods must not blind Christians to the spiritual and moral complexities of the cold war or the possible annihilation of man in a total atomic war, it said. The report was prepared by Dean John C. Bennett of Union Theological Seminary, New York.

Bennett called upon the free world to reassess its foreign policy in the light of Christian responsibility.

"The struggle for the minds and souls of men on both sides of the Iron Curtain must continue," he said, "but as a struggle between rival interpretations of the meaning of life, independent of deadly international conflicts."

There is hope, he said, that new generations within the Communist countries will be less fanatical and more preoccupied

with peace, economic well-being and experiments with cultural freedom than with the attempt to dominate other nations.

The report warned that careless advocating of the liberation of other nations from tyranny may give moral satisfaction to the United States but bring actual destruction to the country aided.

"We need to be more realistic about the possibility that fear of U.S. attack may be a factor in the policies of the Communist nations," it continued. "Their people evidently fear that we plan war against them."

Americans should be careful, the report noted, to avoid insisting that their own political and economic institutions embody the moral norms for all nations.

Bennett charged that "the atheism of Communism is in part a judgment upon the Churches because they were slow to awake to the inhumanities of the 19th century capitalism . . . a judgment upon the western, white middle class world."

"An all-out nuclear war," he said, "cannot be justified in any sense because of its effect upon the civilian populations, upon future generations and upon the fabric of community."

"Even though we may argue that death is better than some forms of oppression can we argue that any political system that is sure to be temporary is worse than the irreversible genetic distortion of the race?" he asked.

Churches were urged by Bennett to watch with special vigilance the development of official attitudes and policies which are controlled by military or technological specialists. He also called on the Churches "to mediate the love of God to this threatened world."

"Christians are under an imperative to work for the prevention of nuclear war and for

the freedom of nations from an externally imposed tyranny," he said.

Bishop Oxnam

Methodist Bishop G. Bromley Oxnam proposed that the United States let Russians visit America by the "tens of thousands."

He charged that too much of this country's foreign policy is based upon fear of Communism instead of faith in freedom. He urged that "we open the doors, throw up the windows and let people and light come in."

"Let us try the handclasp instead of the fingerprint," Bishop Oxnam said. "Our dear land will stand the scrutiny and prove to be the best answer to Soviet propaganda. Let them see our schools, our factories, our churches, our art galleries, our children at play and our people at worship."

Bishop Oxnam called upon Americans of faith to so change this planet that "when the first visitors from Mars arrive they will find a society fit to be called the Kingdom of God."

He urged Americans "to use our wealth to bring liberty to vast under-developed areas, and crown our good with brotherhood from sea to shining sea."

"Let the hysterical stay under the beds as they search for the Communists," he declared. "Let Americans of faith march into the light by way of the altar, library and laboratory to solve our problems in the interest of the common good, removing the real dangers to freedom that lie in segregation, exploitation and discrimination."

Stressing that it is high time people were told the truth, Bishop Oxnam urged that "if we have been relying upon inadequate measures, let us face it; if we have marched into a box canyon, let us admit it; in any case, let us strike down the secrecy psychology."

The bishop told the delegates

that churchmen "have a heavy obligation to become informed and call for policies in government that express moral laws."

He asked for a "patriotic assembling of our best brains on a non-partisan basis to come to grips with the unsolved problems that disgrace us abroad and retard us at home."

Warning against the danger, "lying in assumptions of righteousness that do not square with fact," Oxnam gravely questioned the wisdom of this country's non-recognition of Communist China.

He asked if there is "something fundamentally wrong in a policy that seems to keep us permanently in a posture of belligerency and keeps us isolated from 600 million people or one-quarter of the human race?"

"We refuse to recognize China, we keep China out of the United Nations, and all the while we know that the return of Chiang Kai Shek to the mainland is a forlorn hope, and doubt that he could stay in power if he returned," the bishop said. "That China is a collectivized tyranny but few doubt. But it is the government in fact, and in all probability will remain so, many believe."

Ralph Sockman

Ralph W. Sockman, minister of Christ Church, New York, called for a greater exchange of clergymen, musicians, educators, students and tourists between this country and Russia as a step toward world peace.

He suggested that the Churches go beyond governments in developing mutual understanding among all nations.

"The Churches must seek to make America worthy of the title 'this nation under God' by insisting on a foreign policy which furthers the welfare of God's whole family," he asserted.

"We must put more charity-ability of judgment into our charity and more humility into our helpfulness," he said. "Let us cease talking about backward peoples and peasant minds and have more appreciation of foreign scientists, more study of foreign literature and more respect for ways of living other than our own."

Harold Stassen

In a study paper written for the conference, Harold E. Stassen, former special assistant to the President on disarmament, called for a new foreign policy "infused with the basic principles of both Christianity and Judaism."

"The nuclear-space age presents an urgent requirement for a new foreign policy," he said. "The inadequacies and the insecurity of the foreign policy of the past decade is evident."

CONTEMPT SENTENCE APPEALED

★ A Virginia Quaker leader told the United States Supreme Court that the state of Virginia has no constitutional right to inquire into the political or religious affiliations of a private citizen.

Attorneys for David H. Scull of Annandale, Va., made this contention as they argued an appeal for a contempt of court sentence imposed on Mr. Scull in 1957. He had refused to tell a racial activities investigating committee of the state legislature about printing he was doing for such groups as the American Friends Service Committee and the Anti-Defamation League of B'nai B'rith.

Scull was accused of distributing literature in northern Virginia on behalf of these groups and other religious and civic organizations urging that the Supreme Court decision on school integration be peacefully accepted and implemented.

When summoned to appear before the special legislative committee, he refused to answer more than 20 questions, not on grounds of the fifth amendment, but the first, guaranteeing freedom of speech, press, and worship.

When a state court ordered him to answer the questions, Scull refused and he was convicted of contempt of court, and sentenced to a \$50 fine and 10 days in jail. The Supreme Court has agreed to hear an appeal from this sentence and after oral argument by attorneys for Scull and the state of Virginia has taken the case under advisement. A ruling is expected before the end of the year.

DEAN COLBURN ELECTED IN WASHINGTON

★ Dean John B. Coburn of the Episcopal Theological School was elected bishop coadjutor of Washington at a special convention on November 24th. He was elected on the third ballot.

He is 44 years old, a graduate of Union Seminary, New York, and was rector at Amherst, Mass., and chaplain at Amherst College before going to Newark, N. J. to be dean of Trinity Cathedral. He has been dean of the seminary for a year and a half.

AGENCY CHANGES ITS NAME

★ The new name of the Philadelphia City Mission is the Community Services of the diocese of Pennsylvania. The director, the Rev. Arnold Purdie, stated that the new name better describes the multiple-service religious, health and welfare agency.

The change was approved by the diocesan convention in May but had to wait for court approval.

Poor Salaries in Canadian Church Turn Pastors Into Handymen

★ Too many Anglican clergymen in the missionary dioceses of Canada are wielding hammers, saws and paint brushes to build churches and rectories instead of going out into the parishes to win converts, the executive council of the Anglican Church of Canada was told at its annual meeting.

The charge was made by Canon A. H. Davis, field secretary of the missionary society, in his report to the council.

He said the Anglican Church should not expect such money-saving activities from its ministers.

The five-day sessions of the council, which meets between the triennial General Synod, were attended by 33 archbishops and bishops and 77 priests and laymen. Meeting with the council was the missionary society.

A plea that the Church provide decent homes for missionaries and their families was made by Suffragan Bishop W. A. Townshend of Huron. He said he had often been embarrassed, when bishops told him they had missionaries for assignments, because he could not possibly ask them to live in the available quarters.

"That's why you hear so much about the clergy having to paint, saw and hammer, instead of doing parish work," he added.

The Rev. L. R. Willis of Churchill, a missionary priest, commented that ministers in the mission fields did not mind doing work on their homes, but they did object to the differentiation made between missionaries and parish priests.

"Missions has an odious connotation," he said. "We're all missionaries."

At a later session the missionary society approved raising

the minimum salary of its priests \$100 annually for the next three years. Starting next year married clergy will receive \$2,600 annually, and single men \$2,400, with increases of \$100 in 1960 and 1961 for both groups.

The executive council approved a \$216,000 extension of its headquarters in Toronto to house expanding boards and departments. It also endorsed a tentative plan of financing the extension through sales of a new revised Prayer Book which is expected to be available next year.

A report to the council by a professional fund-raising agency disclosed that Anglicans in at least ten of the denomination's 28 dioceses give less than one per cent of their annual income to their churches. It also showed that only about 40 per cent of the members support their churches through regular weekly contributions.

The executive council formed a committee to study the feasibility of holding a congress of Anglican clergy from all parts of the world at Toronto in 1963. The last such congress was held in 1954 at Minneapolis, Minn.

Canon Davis was elected general secretary of the missionary society to succeed Canon L. A. Dixon who will retire next year.

OUTLINES PROGRAM FOR SOCIAL WORK

★ Three great needs in social welfare, hospitalization of acute alcoholics, more foster homes for the aged and more employment opportunities for released inmates of penal institutions, were stressed by Canon Richard Lief, executive director for the past 12 years of the City Mission Society of Los Angeles.

He stressed the above welfare needs in his talk on "The Next 50 Years" at the organization's 50th anniversary luncheon.

In his talk Lief emphasized that acute alcoholism was a physical illness and that patients should be given every medical assistance as well as psychologic aid. He urged in particular that more hospital beds should be made available for acute alcoholic patients.

He also made a plea for more properly investigated foster homes with guided facilities for the aged in Los Angeles County and Southern California. He said that recent surveys show a shortage of this type of foster home and that many of the aged with meager means are now living in sub-standard rest homes "which are found in great numbers in this area and throughout the state".

Another welfare project in which Lief urged increased attention was the job placement of men and women released from penal institutions. He stressed the importance to society of giving these people the opportunity to stage a comeback and assisting them in achieving it.

NEW PROFESSOR AT NASHOTAH

★ The Rev. Richard R. Williams, rector of St. Mary and St. Jude's, Northeast Harbor, Maine, becomes assistant professor of Old Testament and instructor in Hebrew at Nashotah House on January 1st.

He has completed requirements for his doctorate at General Seminary and will presumably receive it next May.

PRESIDING BISHOP IN GREENWICH

★ The Presiding Bishop, Arthur C. Lichtenberger, moves on December 5th to Dover House, Round Hill Road, Greenwich, Conn.

Health, Healing and Forgiveness

By Earl A. Loomis Jr., M.D.

ONE of the most remarkable things in the history of our Church is that it has held on to the basic truths of the nature of man in one form or another throughout all ages. There have been moments in the history of the Church when our theologians have forgotten that our bodies and minds belong together—that our bodies and our souls were all of a piece. There have been moments in the history of the Church when our scientists and our physicians and some who didn't consider themselves to be ours felt they had to fight for a freedom from theological constriction and obscurantism. They had to fight for the right to take a good look at man's body, even if it meant digging one up from the cemetery because the Church would not permit the examination of a human body even by a devout and dedicated physician.

But throughout all ages in some form or another, in our creeds, in our prayers, in our Bible particularly, we have had with us the clue to the basic truth about man—that he is one, and when he isn't one, he's sick. When he isn't one with God, he's sick in soul. When he isn't one with himself, he's sick in spirit and mind and body. This separation of man from himself can cause the most lonely of all reactions, and what is more horrible than loneliness? In the horrifying picture of hell which James Joyce paints in the Jesuit sermon within his semi-autobiographical book, "Portrait of the Artist as a Young Man", the final horror of hell is the isolation and loneliness from God. The final horror in hell in this world that men have is the isolation and loneliness from their community of fellowmen and from their own inner selves. The isolation that may express itself in illness of body and of mind and of behavior.

Illustration

I DON'T think I'm revealing a professional confidence if I tell you of one case in point. A woman in her middle thirties had for nearly thirty years believed what she had been told as a little child, and what she had been told was a horrible thing and it had grown out of superstition and hatred both as a family and a very perverted kind of community and one that thought it was religious.

The girl had the misfortune of being born with

a caul, which is simply one of the variations of birth in which part of the sac in which a child is carried precedes the child at the time of delivery. But for generations and centuries I guess, there has been a superstition that someone born with a caul will either be a seer, a wizard, or a devil. The child's parents had told her from the word go that she would grow up to be a devil—that she could never be Christian, that she could never take the sacrament, she could never be baptized or confirmed. This in a remarkably religious family in terms of outward observances and in terms of their behavior around the church as far as it showed. They had this peculiar and odd superstition which they transmitted to their daughter from infancy onward. And in her teens she considered herself an outcast or one who ought to be, and any sign of love and acceptance that she received from other people was seen as something that must be cast aside for she might pollute them.

Years of isolation followed and the deterioration of mind and body led her finally to a long series of medical consultations in which she developed what is called in some hospitals, "the big chart syndrome". By that I mean she had been to every single clinic with her troubles and some doctors had written some painfully descriptive, sometimes sympathetic remarks on each page of this thick chart which began to look like the Manhattan directory. Some would have said she was a hypochondriac and laughed this off as some kind of imaginary clustering of ills, and some saw indeed that her body was changed and that she was developing tissue changes in her organs which might even prove to be irreversible. The department of social service saw how miserable and how unhappy and how unemployable she was becoming because each time she would get a job she would become ill. The department of psychosomatics was asked to look at her and quite agreed that here was an example of a very ill person in body and in mind and in spirit. The problem was what to do for her.

Dr. Loomis is Professor of Psychiatry and Religion at Union Theological Seminary and Director of the Division of Child Psychiatry at St. Luke's Hospital, New York

I can't go into the details of her psychotherapy both for reasons of time and for reasons of privacy but three things emerged: first, that she was tremendously lonely and alienated; second, that she could do nothing about it herself; third, that when she finally felt forgiven, she began to be able to heal her past.

In the Lord's Prayer we say something like this: whether we used the term trespasses or debts—"and forgive us our debts as we also have forgiven our debtors." There are enough verses in the Bible to suggest to us that forgiveness to be received must also be given. There is enough experience in psychiatric practice to insist that forgiveness, to be given, must always have been received. And if one looks a little deeper at the Biblical text, one discovers that forgiveness grows out of love and love grows out of being loved—that, as St. John said in his epistle, "We love because he first loved us." Is it not also true that we forgive because we have also first been forgiven?

No Room For Love

BUT what had happened was that this girl could not believe either that she was a victim, which was so obvious to everyone else, or that she was continuing to be a stiff-necked and unforgiving person and maintaining herself in the bitterness of the morass into which she had fallen. A morass of unforgiving and hatred of self and others! Consciously she loved everybody. She just felt awfully sorry she couldn't do more for them, but inwardly and underneath there was no room for love because she had not yet gone through the hatred in her pilgrimage backward which was still bottling up the love that was all too unexpressed.

We might say that she first had to learn to hate her doctor even while he was trying to help her to discover that hatred would not destroy her if this was expressed in a context in which she was not destroyed, and he made that possible. He made it possible for her to be herself even in her anger and then to discover that she could forgive the past—that she could forgive those who had banded against her—that she had received more love than she knew. That even those who had so cruelly and superstitiously seemed to have been her persecutors, that obviously despite this crazy notion that she was a witch or a devil or a demon, they had fed her body and nurtured her spirit and mind in many ways—that now, gradually, she came to remem-

ber and recognize and even—this is the gift and mystery of it—even be able to forgive. Her forgiveness came in being forgiven and in forgiving and in accepting her forgiveness she could believe that God could forgive her. In a sense she forgave herself and God even though this sounds sacrilegious to say, but deep down she had blamed God for creating her in such a fashion.

Now most of us have had the good fortune of being born into homes in which we were not condemned from birth as a witch. And this is a bizarre and unusual case but I think each of us had felt at some moment in his development—or hers—each of us has felt that we were not a real person like everyone else—like the good people—like the right people—like God expected us to be. This was not simply the conviction of sin or the feeling of having done wrong but it was the feeling of hopelessness and helplessness and kind of wallowing in the situation and saying, "Well, since I'm such a mess there isn't anything that can be done about it." Or perhaps even learning to enjoy it—which is an ironic and nasty way that human beings have to learn to survive—even as people do in concentration camps who develop what is called "gallows humor" and learn to laugh at the macabre.

Love Is Healing

PART of our job in becoming forgiven is to feel the pain that we have caused others and that we have caused ourselves. Before we can be healed by a doctor we have to feel a hurt or a pain or discover that something is wrong and ask for help. This is in theological terms, "the Godly sorrow" that leads to repentance. Repentance in a way is a turning from our illness toward health and accepting the fact that we need help—from doctors, from one another, from God. As long as we deny our pain, as long as we deny our loneliness, as long as we pretend that everything is all right, we can't get to help and we can't receive help no matter what words people have told us about forgiveness or which we have theoretically appropriated—we don't feel forgiven—we aren't living in forgiveness.

The collect for St. Luke's Day reminds us that this forgiveness as expressed in love and healing power for the healing of our bodies and our souls should be manifest in the Church. In other words, the Church is where healing happens and in this sense the hospital is the extension of the Church and the Church is the extension of the

hospital. The hospital cannot treat all our ills—neither can the Church—but together with the collaboration of other agencies of healing, other healing persons, a community of healing, in which our ills, body and mind, can find their solution, can come about.

And so Layman's Sunday and St. Luke's Day have something in common. It isn't just ministers and it isn't just doctors, who are agents of healing and help—but each of us can be a

physician to the other in the sense of forgiving—feeling the full impact of pain—because God can't forgive easily either—the Cross is the witness to this. It costs to forgive. But each of us can forgive with God's grace and each of us can accept the forgiveness that God has offered us and that we can find together in our community. Let us pray and work together for this kind of community.

The Way Forward To a Fuller Life

By John Wren-Lewis

Christian Philosopher of England

IN MY last article I suggested that the two main modern movements in philosophy, linguistic analysis and existentialism, are often not appreciated by thinkers with a feeling for those deeper aspects of human life which are the traditional concern of religion, because so many of their proponents seem prone to dismiss these deeper things as illusory without proper consideration, simply on the ground that they are not easy to express logically. I can very conveniently begin this concluding article by referring to two recent books which help to redress the balance.

In "Faith, Reason and Existence: an Introduction to the Contemporary Philosophy of Religion," by John A. Hutchison, there can be found a most valuable survey of the positive significance of the existentialist style of thinking for Christian theology and philosophy, while in "Language and Christian Belief," by John Wilson, the author of an interesting earlier work on "Language and the Pursuit of Truth" turns his understanding of the linguistic movement to the problems of expressing his religious beliefs.

The former work comes from across the Atlantic, and I should say (risking being accused of prejudice) that it has both the principal virtue and the principal vice of the typical American work of scholarship. It is far more comprehensive than most corresponding English or Continental works, and far less prone to pay attention to, or ignore, particular writers on considerations of intellectual fashion.

On the other hand, Professor Hutchison shows from time to time a lack of discrimination which springs from a failure of the sense of proportion.

Thus he sees, as few writers on this side of

the Atlantic seem able to do, that there is a central truth about the nature of human life and of religious belief which a whole range of modern writers besides those conventionally called existentialists are trying to express: there is a struggle for the expression of this truth which unites avowed existentialists like Barth, Brunner, Jaspers and Tillich with thinkers of quite a different character such as Martin Buber, John MacMurray and even idealists like Cassirer and W. E. Hocking.

Relationships

BY COMBINING the insights of such divers writers into questions such as the relations between revelation and reason, or faith and history, Professor Hutchison performs a most valuable service.

On the other hand, he is so anxious to be comprehensive in his approach that he often puts tremendous considerations side by side with quite trivial ones when both seem to bear upon the same point, thereby creating a feeling of lack of balance.

In examining the criteria by which faith is rightly held to be prior to reason, for example, he lists, alongside such considerations as the logical primacy of practice over theory, the contrast often made in modern theology between the Hebrew and the Greek attitudes to life—as if that contrast could be a reason for anything in itself!

However, in the end of the day I think the comprehensiveness of the book is more a virtue than a vice, and the high recommendation from Reinhold Niebuhr and Henry van Dusen quoted on the dust cover are fully justified.

Although I do not think Professor Hutchison

himself sees what the existentialist movement is really leading to as far as the understanding and expression of religious truth is concerned, I know of no other volume which provides the reader with such a good opportunity to survey the field and see for himself!

The principal conclusion which I personally have drawn is the negative one which I have been elaborating in this series of articles, namely that the systematic thought-forms we have at present, both the mechanical forms of traditional Greek philosophy and the organic forms of Hegelian and post-Hegelian philosophy (the latter anticipated to a considerable extent by the great Eastern systems), are radically inadequate for the expression of religious truth, because they are inadequate for the description of human life in its distinctively personal character. But that is not all.

"Imbedded in all our negations are implicit affirmations," writes Professor Hutchison. "Presupposed in all our critical statements are constructive statements as to the nature of reality." And in fact I find in the writers he quotes definite indications of the form which a more adequate philosophy would have to take.

The principal feature of such a philosophy is pinpointed by the double recognition of existential thinkers that personality or human selfhood is on the one hand essentially free, and on the other essentially related.

In other words, the nature of personality is such that its freedom is achieved not by detachment from, but by entry into, relation with other persons, while on the other hand such distinctively personal relationship is not a limitation imposed upon freedom, but rather is actually constituted by freedom.

And this means that in personal life, relationship is not a mere external accident of objects, nor yet the internal functional organization of some supra-individual collective organism, but the mode of creation of individuals.

It is the attempt to express this fact about personal life in terms of the inadequate logic of organic functional cooperation that leads to totalitarian theories of Church and state alike, wherein the individual is held to be wholly dependent upon his (functional) relationship with the group.

Now all too often, religion in practice justifies this view, whether it be the tribal religion of primitive peoples, the Hindu doctrine of Karma with its intimate relationship to the idea of caste,

or the Victorian Christianity which taught that "God made men high or lowly and ordered their estate."

But there is every reason to believe—and this is one of the major concerns of the existential thinkers with whom Professor Hutchison deals—that is a profound distortion of religion, a distortion both caused by and causing inadequate modes of expressing religious truth.

The essential character of religion, it is more and more realized, is almost the exact opposite. It does, it is true, involve a sense of the individual's dependence, but as Nicholas Berdyaev has so neatly put it, this is only true in so far as we also affirm that it involves a radical sense of independence.

Dependence

THE only sense of dependence which is genuinely human, in other words, is that which a person experiences in personal relationships, and in those relationships he is made free from all compulsive dependence on social groups, as well as from his own loneliness as an individual.

On this point I think Mr. Wilson's essay has something very important to say, although I believe it also makes a grave mistake. At the outset of his book, he asks the question which is of central importance in modern philosophical discussions of religious ideas: —What do religious notions in general, and the idea of God in particular, actually means? Are they in some sense empirical ideas that can be verified in experience, or are they metaphysical concepts incapable of any such verification, as is usually alleged by logical analysts?

After examining various modern attempts to dodge this issue, such as Professor Braithwaite's contention that religious ideas are simply stories intended to give emotional backing to moral resolutions, Mr. Wilson comes down emphatically on the side of the view that unless religious beliefs are based on experience then they can quite rightly be dismissed as meaningless. With this I wholeheartedly agree: I think it is a point of cardinal importance for all modern theology.

The Mystics

MR. Wilson then goes on however, to suggest that belief in God is founded on special experiences like those of the mystics, which are not public in the same sense as the experiences dealt with by science are, but are only to be had

by those who are willing to submit to special training, rather in the same way as aesthetic experiences.

This, it seems to me, lets the case go completely, and opens the door to all forms of religious abuse against which the criticisms of logical analysis and existentialism are safeguards.

Such a position fails, moreover, to account for the historical fact that the religious belief is not in most ages confined to a few exceptional individuals but is the primary mode of articulate expression for all human beings everywhere—prior, for example, to science, art or politics.

This point is most trenchantly made by Professor John MacMurray in the recently-published first volume of his Gifford Lectures, "The Self as Agent" of which I shall have more to say shortly.

It is of the utmost importance, I believe, that we take our stand upon the position that belief in God is founded upon common experience—indeed upon the experience which is most truly common of all for human beings, the experience that actually constitutes their "common humanity."

We may have to qualify this by adding that most people, most of the time, understand this experience wrongly—indeed, turn away from it—but that does not alter the fact that it is common.

The emphasis is absolutely the opposite way round from that which Mr. Wilson gives the matter, for where he implies that men have to cultivate a special kind of awareness in order to know God, the truth is that they fail to acknowledge God most of the time only because they cultivate or have ingrained in them, a special kind of insensitiveness: and the difference is vital.

It is surely in order to put the emphasis the right way round that all the great religions of the world speak of man's ordinary existence as fallen: the clear implication of the term is that it is not religious awareness which is supernatural, but our ordinary lack of such awareness which is unnatural—and it is unnatural precisely in that it is a denial of our common humanity! It is perhaps significant that the doctrine of the Fall is the one major Christian doctrine which Mr. Wilson does not attempt to elucidate.

The writers dealt with by Professor Hutchison, on the other hand, continually emphasize the central importance of this recognition that man in ordinary life is self-alienated.

They emphasize, too, that this alienation, which religion calls sin, is not, as Durkheim

would have held, alienation from the social group: on the contrary, it is often the demands of society for conformity to a social role which produces the alienation—although turning back upon oneself as a self-absorbed individual can produce it too.

Now the task of a truly religious philosophy, as distinct from a philosophy of religion, would be to articulate a logical mode of talking about human life and the world which took as its starting-point this double notion:

● That persons are not self-contained beings (neither mathematical units arranged in a spacio-temporal system, nor organisms in a general environment of nature) but essentially free-individuals - continuously - being - created - as such - by - love.

● That they are also self-alienated beings, turned away from Love and hence from the Source of their own selfhood.

Mr. Wilson's logical analyses of what various religious concepts such as freedom, evil and immortality mean are most useful in preparing the way for such a philosophy, if only because they demonstrate the sort of analysis of meaning that has to be done in order to make sense of religious belief in the modern world. His actual conclusions are in my view seriously in error, mainly because of the false track he gets on to at the outset in the mistakes I have already mentioned.

Gnostic View

HIS emphasis on the esoteric character of religious experience, leads him, for example, to what is really a gnostic view of the relation of God to the world, according to which God only moves the world (notably the world of persons) in so far as he is perceived by the world. This is certainly not a Christian view of the problem of evil, and to my mind it does not really mean anything.

Similarly, after a promising start his analysis of the notion of immortality falls back upon the obscurantist (and in my view meaningless) proposal that there are certain "supernatural characteristics" of the personality, discernable only by the religiously trained eye, which survive death.

A proper pursuit of the same analysis would in my view lead to reaffirmation of the genuine Christian doctrine of the resurrection of the body.

The only writer I have ever come across who has gone any real distance in the actual formulation of a genuine religious philosophy is Profes-

sor John MacMurray. I have referred frequently to his earlier writings in this series of articles, and now, in his Gifford Lectures, he has actually turned to the very task which I have been describing as the major one for philosophy in the present century. Let me here and now urge that it should be read without delay!

I should like also to express the hope that it will not be long before the second volume is also available, for the complete work, which has as its title "The Form of the Personal," promises to be the most important philosophical study of our time (and I say this in all seriousness).

Main Volume

IT WILL be the second volume (to be entitled "Persons in Relation") that has most to say about the main problem I have been discussing in this series, the problem of finding a philosophy which will provide the sort of language for talking about personality which psychology needs in order to be properly scientific. The volume we already have however, makes a point of major importance, which is one of the main points made by Professor Hutchison, namely, that we need to take the active self (which does incidentally involve an emphasis upon the spiritual character of the body) rather than the reflective self (the "mind" or "soul") as the starting point for our thinking about persons.

A psychology which did this, would, as Professor MacMurray suggests, have the benefits without the limitations of behaviourism. I should like to conclude this series of articles by proposing that if we make this our starting-point, com-

bined with the acknowledgment I have already referred to, that personality is essentially related but is in practice met as alienated, we have a background of concepts which makes possible a most fruitful reformulation of all the major problems of modern depth-psychology.

In terms of such a way of thinking, for example, it becomes clear that man will inevitably be for most of his life driven by unconscious forces of a personal character which on the one hand comprise his bodily "drives" and on the other hand include the transcendent reality of Love in which he is literally related to his fellow-men.

It becomes clear, too, that his way forward to fuller life comes through the re-entry into personal relationships in spite of alienation, which from one side is the "permissiveness" of psychoanalysis and from the other is the "mutual forgiveness" of Christianity, in which alone the forgiveness and "at-one-ment" with God is to be found.

Finally, from Professor MacMurray's analysis it becomes possible to see why on the one hand our images of non-human objects always contain a reference to our deepest personal relationship-problems, so that the analysis of "latent content" in dream-images will throw light on these problems, and why on the other hand our perceptions of the material world change radically when we change our attitude to personal relations with people, in such a way that the notion of a radical transformation of physical existence becomes not only credible, but almost necessary.

The Clergyman as a Parish Leader

By William S. Hill

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

This is the conclusion of an article the first part of which appeared last week.

● It is necessary for a leader to be shrewd; he must know when to by-pass obstacles and when to present the people with an accomplished fact. At the same time the true leader does not resort to the cheap and cowardly tactics of putting one over on a vestry, of trapping individuals into assuming responsibility, or of putting people into situations where they will be embarrassed unless they come across. Whatever advantages

are gained by such tactics will be more than lost, in the long run, by the disrespect and ill-will they engender.

The parish house, let us say, has been cold for two Sunday evenings in succession, with the result that those who attended the young peoples' meeting were thoroughly chilled. The sexton is at fault, but instead of seeking him out and telling him about it, the rector reports the matter to the vestry, with the result that several vestrymen take it upon themselves to bring the matter to the sexton's attention. The rector can

blame no one but himself if from then on he has a surly, uncooperative sexton on his hands. He has publicly embarrassed and alienated a man whose affection and respect he could have retained forever. Interestingly enough, our Lord sketched in detail how an erring brother should be approached (Matthew 18:15-17) and a phrase in the Apocrypha says, "Reprove thy neighbor before thou threaten him."

Unfortunately, a clergyman becomes so accustomed to denouncing abstract evil from the pulpit that he sometimes loses the power of dealing with specific problems that involve personal relationships. He falls into the habit of airing his grievances before a committee instead of going directly to the person concerned; he becomes prone to sound off about certain matters without taking the trouble to ascertain the facts; he publishes things in the parish bulletin he would never dare to say in private conversation, or he goes to the opposite extreme and adopts the tactics of a bully in order to conceal his own lack of self-assurance in dealing with individuals. In short, he loses his gentlemanliness and integrity, and with that loss goes his real capacity for exercising constructive leadership.

● Skill in choosing and in dealing with lieutenants is vital. There are limits to what a leader can do by himself; to be effective he needs a group of assistants and helpers. In the average parish, the rector's lieutenants are the paid members of the church staff (organist, sexton, and parish secretary), the officers of the various organizations, and the chairmen of such special enterprises as the annual bazaar.

Competence

MORE often than not the clergyman has no choice in the selection of parish officers; he has to accept those who are elected. When, however, he does have a choice, let him be guided by the principle, not of compassion, but of competence. His lieutenants are to help him, not to increase the weight of his burdens. It is easy to believe, to take a common example, that John Smith, fretting in the idleness of his retirement, would be drawn out of himself and given something to do if he were made chairman of the Every Member Canvass. But if Mr. Smith is not qualified for the job, and the canvass flops, who has gained? The rector will be given many chances to demonstrate charity and compassion without complicating his administrative problems by adding incompetents to his staff. Incidental-

ly, let him never remove a man from a job he is performing with reasonable adequacy; his successor may be far worse!

Once officers have been chosen, a rector must work with and through them. If he wants to keep his officers loyal to him, he must be scrupulous in operating through the established chain of command. Even though the final decision is his to make, he must discuss situations with those who have been selected to work on them. To illustrate this by a true story: A very capable man who had been serving as music-chairman submitted his resignation as a vestryman in a parish where the rector had engaged a new organist without so much as telling him the former organist had resigned. Hurt and irate, the man expressed his feelings before his fellow-vestrymen in these words: "If you are going to have a music chairman, why the hell don't you use him?" Though they may not use such forceful language in stating their views, all officers feel the same way.

Parish officers are entitled to the common courtesy of being consulted on matters within their own province—the parish secretary, for example, has a right to say something about the color she'd prefer to have her office painted—and they are also entitled to the rector's full support. Among the ways a rector can "hold up the arms" of the parish officers are:

● By listening attentively to their problems. When the Auxiliary president asks advice about a Christmas program, that is not the time for the rector to think he ought to phone a florist about a wedding.

● By slipping them helpful information and suggestions. When an ad appears in a Church magazine describes a new Easter filmstrip, it takes no time to slip it into an envelope and to mail it to the church school superintendent.

● By putting in an appearance at some of their meetings, and by making a point of attending their special functions. It doesn't hurt a rector a bit to take out enough time to speak to every person working on a rummage sale or laboring in the kitchen in preparation for a parish supper.

● By standing behind them when they are under fire. In some respects the person in greatest need of this kind of support is the organist, who often feels sniped at from all sides. There is usually more temperament per cubic foot in the choir than in any other parish organization, and it is part of the rector's task to as-

sure the organist he will back him up though thick and thin. The entire musical program of the parish suffers when the organist has the slightest suspicion that in the time of crisis the rector will toss him to the wolves.

Whether paid or volunteer, parish staff- members and officers are entitled to the rector's pastoral care. When the sexton's wife dies, he needs his rector just as much as, under similar circumstances, does the senior warden. When the parish secretary is facing an operation, she needs to be ministered unto just as much as if she were the director of the altar guild. Always the rector is the pastor, and those who work the most closely with him have the greatest claims upon him.

Power of Love

A RECTOR should be reluctant to resort to his rights as stated in canon law. In a bulletin prepared for army officers, a careful distinction is made between authoritarian and persuasive leadership, and then this statement is made: "This manual is solely concerned with the development of the persuasive type of leadership." If an army officer is taught to lead by persuasion rather than by pulling rank, how much more must Church officials lead by the power of love rather than by the power of law! It may be set down as a fact that the poorest weapon a rector can use in exercising leadership is to resort to the canons of the Church. His job is to win people, to stir them to new outlooks, to awaken them to new possibilities—in short, to lead them—rather than to throw the book at them. Let the parson try everything else before he takes his stand on canon law; let it be his last recourse when everything else has failed, and he is desperate.

The new rector had taken up his duties in late November, and during the December vestry meeting someone mentioned that once again the Thompson boy would be playing his piccolo at the Midnight Christmas Communion.

"A piccolo at the Midnight Service!" exclaimed the Rector. "Over my dead body!"

Various members of the vestry tried to explain that for several years Bob Thompson, a talented musician, had played the piccolo at the Christmas service, and that this would be his last year before going away to college. The rector, however, was adamant. "I must tell you gentlemen," he said, "that under the Canon Law

of the Church I am responsible for all music; and I say, 'No piccolo!'"

"Where is that law?" a vestryman asked.

"Well," said the clergyman, "there's a copy of it in the front of the hymnbook." And producing a hymnbook with flourish, he showed them, as a lawyer, how very right he was.

But as a leader, how very wrong he was! Beginning with his first meeting he aroused the resentment of the men he was going to have to work with. Later one of the vestrymen brought the matter to the attention of his bishop, and the bishop, a tactful man, said, "Oh, he didn't tell you fellows what was really on his mind. He was afraid that with the Thompson boy off to college, every mother who fancied she had a musician in the family would be on his neck trying to get her son to play on Christmas Eve. He wanted to stop something before it got started."

"Why didn't he say that to us?" the vestryman asked. "If he'd said to us what you just said to me there would never have been any question about putting the skids under the piccolo."

High Vision

EVERY clergyman begins his work in a new post with a high vision of the parish as it might become. He has all kinds of ideas for deepening the spirituality and heightening the effectiveness of the congregation committed to his charge. He thinks of the things the parish should be rid of—the long-held mortgage, the cast-off furniture that clutters up the parish house, the always off-key baritone in the choir. He thinks of what should be added to the church—more people, movable partitions in the parish house, a decent set of lockers for choir-robcs, aisle candelabra, eucharistic vestments, perhaps, but always more people. With church and parish house needing paint, he thinks of what should be redecorated; with the rectory in a business neighborhood he thinks of what should be relocated; and with the church school program requiring an overhauling, he thinks of what should be reorganized. And then, overarching all these thoughts is a concern for financing these improvements.

How is it that one man can do all this, and more, yet all the while have the enthusiastic backing of a harmonious congregation, while another man, faced by an identical situation,

will fulfil none of his hopes and have the congregation torn by factions and bristling with animosities?

The answer is in the quality of leadership which each man exercises as he labors in the Lord's vineyard.

Don Large

Consider The Cost

EVERYTHING seems to cost too much these days. We're constantly paying more, and apparently getting less. The coat-of-arms of this decade is the shrinking dollar. So I wasn't too surprised when a beady-eyed gentleman planted himself squarely in front of me the other day and began breathing hard.

"Our Church is costing too much," he announced, looking down his nose and over his glasses. "They are always asking for money. I am sick and tired of their repeated requests." At that juncture, it might have seemed that I was on the spot. People in general rarely blink at the amount they spend for cigarettes, entertainment, cosmetics, and beverages. (And that amount, by the way, is usually higher, on a per capita basis, than the amount given to the Church of Jesus Christ.) But those same souls blink unhappily at God's budget, and shake their otherwise reasonable heads dolefully. "Our Church," they repeat, "is costing too much."

But as my baleful critic stood before me, his voice of doom echoing in my tired ears, I remembered a modern parable. It's a true story, and was told quietly by a man who had once too often listened to that same objection about what it cost to till the soil in the Lord's vineyard these days. Let the softspoken gentleman speak for himself.

"I want to tell you a story right out of my own life. Some years ago, my wife and I had our profoundest prayer answered in the affirmative. A baby boy was born into our home. From the moment of his birth, he cost us a great deal of money. That was natural, and, although it often meant that we had to sacrifice and give up secondary pleasures, we were glad to do what we could to nurture his growing spirit properly.

"It seems we were never through buying him

food and clothing and other needful accessories of life. Then there were the educational toys for the development of a healthy personality—and the many medicines when he tossed fitfully in the grip of an alien fever. We even bought him a puppy dog for a faithful companion as he grew older.

"Then when he started to school, he really began to cost us. The appetites of a growing lad—physical, social, financial, and spiritual—are something to behold! He was never one whit extravagant. His mother and I had simply forgotten (where growth is concerned) how much it costs to maintain victories already won, and to pay for the growing edge of ever-widening horizons. But again I say we were glad to shoulder the privileges and responsibilities involved in that wonderful adventure of the maturing spirit. Thoughtful souls never find it hard to put first things first.

"But then, when he was in college—and the fruit of all our years of sacrifice seemed within reaching distance—he suffered a fatal football accident. He lingered for a few short months. Occasionally, he rallied. But we could see him slowly slipping away from us. Then one day he quietly died.

"And he hasn't cost us a single cent since—not a single cent."

The moral of this story is too obvious to labor. So let's put it into two sentences. A dead Church is easy to pay for. A live one—the only kind worth its salt—is worth the finest we can give it!

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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The WITNESS — Tunkhannock, Pa.

BELL RINGER MOURNS LOST ART

★ Member of a fast-vanishing breed in North America, 78-year-old campanologist Stanley Harris mourned the passing of "swinging, ringing bells" on this side of the Atlantic and called their disappearance "a sacrifice to the gods of inefficiency and laziness."

Harris, who plays the chimes at St. Barnabas Anglican and Riverside Presbyterian churches in Toronto, longs for the good old days when the art of pulling a bell rope was practiced widely throughout his native England.

He pointed with pride to the rhyme on his carefully preserved campanology certificate, signed by the ringing masters in the Church of England diocese of Bristol:

"To call ye folks to church on time — We chime.

When joy and mirth are on the wing — We ring.

When we mourn a departed soul — We toll."

Harris likes the chimes he plays from organ keyboards, but said there just isn't the same tone that you get with swinging ringers. Between chiming and ringing there's a wealth of difference, he said.

The campanologist calls his present job "sissy stuff" when compared to the three-and-a-half hour peals he has rung by

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rope with 11 other men under a ringing master or conductor. "Those were the days," he said, "when the tenor bell weighed 53 hundredweight and the treble, 10. In Exeter cathedral in my native Bristol the tenor weighed three tons and it took three men to raise her and two to ring her."

One of the biggest snags for comparatively new churches on this side of the ocean, is the cost involved, he explained. A peal of at least eight bells is required for bell ringing and the cost would run into many thousands of dollars.

Today, Harris said, there is only one church in Canada that still possesses "swinging, ringing bells" — Christ Church Cathedral in Victoria, B.C.

On recent visits to his homeland, Harris observed evidence of a tremendous revival in campanology. He said the ancient skills are being taught to a new generation, and university students and even doctors and teachers are flocking in eagerly for instruction. Harris wishes it would happen here too.

ANOTHER ELECTION DAY SERVICE

★ We reported recently that the service before election day at Christ Church Cathedral, St.

Louis, was something new. We now learn that such a service has been held at Trinity Church, Columbus, for the past ten years.

This year candidates for every federal and state office received a personal invitation to attend and many were present and shared with other citizens in prayers for the best welfare of the nations and peoples of the world; for the United Nations; for those who seem hostile to us; and for our own nation, and especially for the state of Ohio. The service was conducted by the rector of Trinity, the Rev. Robert Wolcott Fay.

BISHOP STARK INSTITUTED

★ Bishop Leland Stark was instituted diocesan of Newark on November 23rd at Trinity Cathedral, by Bishop Barry of Albany, president of the second province. The sermon was by Bishop Mosley of Delaware.

SAINTS AND SINNERS VISIT REST HOMES

★ A newly formed group at St. Mark's Cathedral, Seattle, organized as the Saints and Sinners, have taken the job of visiting the forgotten men and women living in the city's rest homes.

"A BISHOP PARSONS' ANTHOLOGY"

Selections Made By
Massey H. Shepherd Jr.

Professor at the Church Divinity School of the Pacific

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THE WITNESS

Tunkhannock

Pennsylvania

PEOPLE

CLERGY CHANGES:

WILLIAM B. HASTINGS, rector of St. Luke's, Minneapolis, becomes rector of All Saints, Worcester, Mass., April 15, 1959.

DONALD L. GARFIELD, formerly curate of the Ascension and St. Agnes, Washington, is now vicar of St. Andrew's, Turners Falls, Mass.

EDWARD SLATER, formerly vicar of All Saints, Seattle, is now rector of the Epiphany, Chehalis, Washington.

DAVID S. ALKINS, formerly rector of Christ Church, Seattle, is now rector of St. Paul's, Walla Walla, Washington.

JOHN B. WHEELER, formerly rector of St. Andrew's, Clear Spring, Md., is now on the staff of St. Luke's Hospital, Houston, Texas.

JOHN E. WILLIAMS, formerly rector of Heavenly Rest, Princeton, W. Va., is now ass't at All Saints, Frederick, Md.

ROBERT FLOTTEMESCH, formerly rector of All Saints, Sunderland, Md., is now studying and teaching at John Hopkins University.

ARTHUR LYON-VAIDEN, formerly rector of St. George's, Perryman, Md. is now rector of Christ Church, West River, Md.

JOHN MILES, formerly curate at Trinity, Washington, D. C., is now vicar of St. George's, Manchester, Md.

ELMER H. WITMER, formerly rector of St. Mark's, Northumberland, Pa., is now ass't at St. David's, Baltimore, Md.

ALLAN REED, formerly curate at Trinity, Toledo, Ohio, is now vicar of St. Barnabas, Chelsea, Mich.

PETER R. DOYLE, formerly vicar of St. Peter's, Altavista, Va., is to be a missionary in Liberia.

CHRISTOPHER MORLEY Jr., formerly vicar of St. Anthony, Hackensack, N.J., is now rector of the Redeemer, Chicago.

CHARLES J. BURTON, retired, has been appointed chaplain emeritus by Bishop Scaife of Western New York.

ALLAN C. LYFORD resigned as vicar of St. David's, West Seneca, N. Y. for reasons of health.

RICHARD W. WERTZ is now assistant minister to Episcopal students at Yale.

WARREN L. HOWELL, rector of St. Michael's, Trenton, N.J., becomes rector of Trinity, Stamford, Conn., January 1.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

The Things That Remain. By W. R. Inge. Harper. \$3.00

This is a collection of twenty sermons of the late Dean Inge of St. Paul's Cathedral, London. None of them has been published in America before. The introduction by Dean Inge's successor at St. Paul's gives a very brief account of the life and thought of Dean Inge, as preacher, theologian and historian of mysticism. During his life, Dean Inge was probably chiefly known to the religious and philosophical public as a specialist in mysticism and as an ardent believer that the mystical element is the very heart of all religion. It is probably no accident that the publisher has brought out simultaneously this book of Dean Inge's sermons and the eloquent biography of that great Christian mystic, Evelyn Underhill.

It will surprise most readers to discover that all these 20 sermons are very short; *multum in parvo* might have been a text for each of them. The distracted parish priest, weary from serving tables, might be blessed by his congregation if he read them one of these great sermons from time to time, instead of his own product.

This Church Of Ours. Howard A. Johnson, Editor. Seabury. \$3.25
Here is an interesting symposium of well-known Church leaders and

theologians dealing with *The Episcopal Church; What It Is and What It Teaches About Living.* The book is published for the Dean and Chapter of the New York Cathedral and has an introduction by the Bishop of New York. Most of its essays are convincing and well written; all of them are short. The contributors are: Bishop Bayne, Professor Casserley, Professor Dawley, Chaplain Krumm of Columbia University, Professor Mollegen, Dean Rose of General Seminary, Carroll Simcox and Theodore Wedel.

The Scrolls And The New Testament
Edited by Krister Stendahl.
Harpers. \$4.00

Among the veritable rash of books and articles on the Dead Sea Scrolls during the past half-dozen years, this book is of outstanding value. Here, in fourteen essays by as many different authors, we find the mature conclusions of especially qualified New Testament scholars, each of whom has worked directly on the scroll texts. These writers are Protestant, Roman Catholic and Jewish

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and come from Austria, Sweden, Germany, Switzerland, the United States and the Vatican. Among them is Sherman E. Johnson, Dean of the Church Divinity School of the Pacific. The reader will find in these essays some quite revolutionary conclusions and a considerable variety of scholarly opinions as to the relation of Essenes and their doctrines to early Christian belief and discipline.

This volume should be welcomed by all New Testament scholars as well as by professors and students of early Church history.

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-BACKFIRE-

George T. Yates

Layman of New York City

I have read the criticisms of *The Witness*, including cancellation of subscriptions, because you printed on your cover a picture of Paul Robeson singing in St. Paul's Cathedral, London.

There are a number of things to be said about it I think. First, he did sing in St. Paul's—nobody who has ever stepped foot in that ancient cathedral could charge that the picture was faked. It was the first time a Negro ever sang there, which certainly makes it a newsworthy event—and particularly so now that our Church, through General Convention, has taken a firm position on the matter of race.

Second, I thought we were beginning to get over the international jitters that has been one of our chief characteristics for the past decade. Paul Robeson is surely one of the great artists of the world and is so recognized the world over—except perhaps by a majority of his fellow citizens. Actually, in my book, his visit to England, Russia and other countries did a great deal to bring about better understanding and might well have been financed under the heading of a Goodwill Tour by the U.S. government.

Donald V. Carey

Rector, Grace, Grand Rapids, Mich.

May I use your columns for information. During this summer while in England I made efforts to find rubrics in any English missals printed before 1900 sanctioning genuflections by the priest at or after the consecration.

I would appreciate any information on this subject from any *Witness* readers for a paper I am contemplating.

Jack Hughes M.D.

Layman of Durham, N. C.

I was a little surprised at learning that Paul Robeson had given a concert in St. Paul's Cathedral in London. I have not kept up with this gentleman's activity recently and therefore wondered if he had renounced Communism or whether the following assumptions are correct: (1) Mr. Robeson is or has been either an avowed communist or an ardent supporter of the Russian system. (2) Communism and Christianity are incompatible.

Editor's Note: We do not know whether Mr. Robeson is a communist or not. That he sees things to admire in Russia has been stated in his autobiography.

There are areas, certainly, where

communism and Christianity are incompatible. This, as Archbishop Temple pointed out years ago—and as the World Order Conference has just concluded—should not blind us to the things Christianity and communism have in common. We recommend reading the report of this conference found in this issue.

Alice G. Stowe

Churchwoman of Philadelphia

This is a belated thank you for the excellent reports of General Convention. It was superb reporting, and having read another national Church paper, and my own diocesan paper, I think you covered it adequately, without waste of words, and also entertainingly.

I disagree with you on just one observation: you said that the women of the Church should stop giving to the United Thank Offering until they are allowed to be Deputies in the House of Deputies. It is my judgement that we serve the Church better where we are. The women raised nearly \$4-million and they did a painstaking job in deciding where and how this large sum is to be spent. If the best of our House of Church women should be moved into the House of Deputies they would get bogged down with parliamentary procedure—all too characteristic of

men—and thus their contributions to the Church would be largely lost.

What women should do in the next three years is to give a still larger amount and not worry whether they are considered second class citizens by the males.

Howard R. Erickson

Layman of Collinsville, Ct.

One of the serious problems confronting our country today is that of inflation. It affects each and every one of us, clergyman and layman alike. It makes the financial operations of a church more difficult, as wages and supplies continually increase. We notice the effects of inflation when we go shopping and find the prices of food, clothing and other necessities on an upward trend.

There are a number of causes given to explain this continuous increase in the cost of living. Deficit financing by the government, huge expenditures for defense and price fixing by monopolies are reasons given. However, it is becoming more and more important that this upward trend be stopped. During World War II price and rent controls were in force and worked successfully. The reinstallation of such controls today is most necessary if we are to avoid economic chaos.

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