

The **WITNESS**

JANUARY 8, 1959

10¢



CHILDREN ON OKINAWA

KNELL before Creche sent to them by a mainland congregation. The mission there started but a few years ago in a private home but now has a number of flourishing congregations. Bishop Kennedy of Honolulu visits the island regularly for confirmations

Answers To Insoluble Questions

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-
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Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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Evening Prayer, 5.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD, 12:10; Noon-
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and windows.

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The WITNESS

For Christ and His Church

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

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Story of the Week

Church and State Are Cooperating In Overseas Relief Work

★ American religious and voluntary organizations contributed \$128,769,000 worth of relief and rehabilitation supplies to needy persons overseas during the fiscal year 1958, the department of state announced.

The International Cooperation Administration (ICA) aided the religious and voluntary groups by contributing \$25,886,734 to defray the costs of ocean transportation.

Much of the food that was distributed abroad was donated to the agencies by the department of agriculture from surplus food stocks acquired in price support operations.

Total shipments abroad made under auspices of the voluntary agencies amounted to 691,973 tons during the fiscal year which ended June 30, 1958, the state department said.

Roman Catholic relief services distributed almost \$79,400,000 in supplies to the needy overseas, more than five-eighths of the total.

Church World Service, National Council of Churches agency, distributed some \$17,700,000 worth of food, clothing, and medical supplies.

In addition, Lutheran world relief sent \$8,700,000 worth of goods abroad; the world relief commission of the National Association of Evangelicals, \$577,000; the American Friends service committee \$900,000; the Mennonite central committee

\$800,000; and the Seventh-day Adventists \$261,000.

The gifts sent overseas by World Service included 866,000,000 pounds of surplus food donated from government stocks, valued at \$63,700,000. Some \$15,700,000 worth of supplies donated by individual Americans were sent overseas by the Roman Catholic agency and ICA assisted with payment of \$15,998,000 in ocean freight.

Church World Service distributed 180,000,000 pounds of U.S. surplus food, valued at \$14,700,000. In addition, it sent \$2,998,000 in individual contributions of food, clothing, drugs, and other supplies. The Protestant agency received \$4,171,000 in freight payments.

Lutheran world relief claimed 84,500,000 pounds of U.S. surplus foods valued at nearly \$7,000,000, and sent \$1,700,000 of individual contributions overseas. Ocean freight assistance from the ICA totaled \$1,663,000.

SKIP A WEEK

★ Hardly anyone looks at mastheads but if you take a look at ours on the inside cover you will see that we skip one issue in January. It will be the next one so that your next Witness will be dated January 22. The purpose is to allow us to get caught up on our home work and take a bit of a breather.

The American Friends service committee took 5,200,000 pounds of surplus food, valued at \$492,000 and also shipped \$409,000 in individual donations, receiving \$119,000 in ocean freight assistance.

The Seventh-day Adventists took no government food, but sent 278,000 pounds of individual donations, valued at \$261,000 overseas with the aid of ICA ocean freight payments.

Other religious groups participating included the Jewish joint distribution committee which sent 14,600,000 pounds of surplus food, valued at \$1,000,000 and \$41,000 of individual donations overseas under the ICA program, and Hadassah, Jewish women's organization, which sent 5,200,000 pounds of surplus food valued at \$800,000 overseas.

Who Got It

Largest recipient of supplies from religious and voluntary agencies among the nations of the world was Italy which received \$28,423,000 worth of assistance.

Next was Korea \$20,730,000 with India receiving \$11,029,000 and Yugoslavia \$10,010,000.

Much larger amounts of American assistance went to Spain and Latin American nations than in previous years.

Spain received \$7,147,000 in supplies from the voluntary agencies; Chile \$9,610,000; Portugal \$1,131,000; Ecuador \$489,000; Peru \$1,317,000; and Costa Rica \$299,000.

Japan received \$2,088,000 of American voluntary aid; Ceylon

\$1,987,000; war-torn Algeria \$478,000; Egypt \$1,307,000; Libya \$786,000; Greece \$1,666,000; Morocco \$2,710,000; Pakistan \$1,744,000 and the Philippine Islands \$4,403,000.

Only nation behind the Iron Curtain receiving substantial American voluntary aid was Poland, \$1,033,000.

Anti-Communist refugees in Formosa received \$4,854,000 help from American voluntary groups; Hong Kong refugees received \$3,363,000; Vietnam \$5,203,000; and those in Portuguese Macao \$257,000.

Israel received \$1,714,000 in U.S. voluntary aid under this program.

and come up with answers and the know-how to meet the various crises," Middleton maintained.

To do this, he continued, "the church needs specialists, those who know about urban renewal, suburban development, penology, delinquency, and crime."

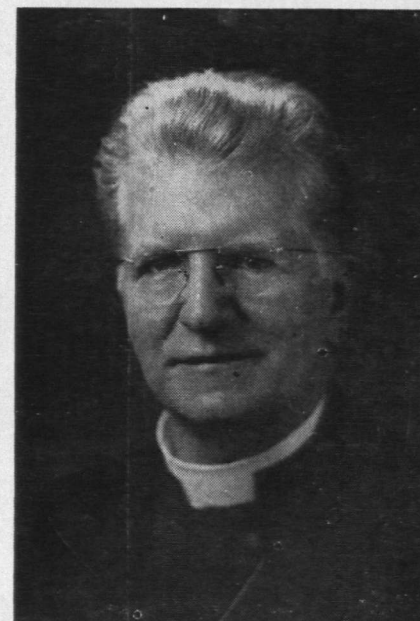
ANGLICAN PRIMATE RETIRES

★ Archbishop Walter Foster Barfoot of Rupert's Land retired as Anglican Primate of Canada on Dec. 31.

He will continue as metropolitan of the province of Rupert's Land, which covers more than 3,600,000 square miles in northwest Canada.

Archbishop Philip Carrington of Quebec will serve as acting primate until the Church's general synod elects a successor at its meeting next September.

Archbishop Barfoot, 65, was named primate in 1951. As head of the Anglican Church he has spiritual jurisdiction over some 2,250,000 Canadians.



DEAN FREDERIC ADAMS has resigned as Dean of Trinity Cathedral, Trenton, N.J. after a notable service of twenty-two years. He became dean emeritus on January 1

Changes In American Patterns Challenge To Churches

★ Protestant churches must face up to changing American social patterns or many of them will become extinct, delegates at the assembly of the National Council of Churches' division of home missions were warned.

Hermann N. Morse of New York, general secretary of the board of national missions, United Presbyterian Church, said that unless churches keep up with revolutionary changes in population many "face extinction or the danger of a socially sterile ministry, doing well what no longer needs to be done."

"Millions of people are relatively inaccessible to churches," he said, "and more millions are spiritually insulated from church contact."

Pointing out the need for a "mobile wide-ranging ministry-at-large," Morse said that churches must provide mission services in such fields as survey and research, architecture, techniques of church organization, strategy and planning and in the radio-tv ministry.

He noted that responsibility for ministry to the populations which physically or socially are outside the boundaries of all organized parishes has always been recognized but has not always had effective attention.

"The nature of present objectives demands a strengthen-

ing of cooperative processes," Morse said. "We need common understandings, common policies and strategies, common resources for research and specialized service, and mutual reinforcement in all our work."

W. Vernon Middleton of Philadelphia, general secretary of the Methodist division of national missions, called on churches to "capture the mind and soul of America and help change the economic situation that produces poverty and social dislocation."

In the face of "shattering change in American life and the pressures on society to adjust," he declared, "the churches' mission program must put greater emphasis on family life and pastoral counseling."

He said Protestant mission workers must deal with people where and how they are, adding that they "must meet alcoholics and delinquents with a realistic understanding of their inner drives and needs rather than with a moral lecture."

"We must develop more creative approaches to people—to all kinds of people—the 'power elite' and the great mass of America," he said, "as well as the middle or managerial group we usually serve."

The church "must dig into what brings about social decay

Persecution In Latin America

A Reality Says Missionary

★ A Protestant missionary leader said that "Roman Catholic persecution of Protestant Christians in Latin America is a hard reality that should disturb deeply all freedom-loving people."

Jerome J. Fussell, missions editor of the Evangelical and Reformed Church, said "the full story of what Protestant Christians have been called to bear at the hands of fellow Christians in Latin America represents one of the darkest chapters in modern church history."

He made the statement in a comment on news reports of remarks by the Rev. Harold N. Auler Sr., veteran missionary in Honduras, to newsmen following the annual meeting of the denomination's board of international missions in Cleveland, Ohio.

Fussell's statement was released in New York by the Church's office of communication, which said that Auler had called the news reports a "misquotation." The missionary was reported to have said persecutions of Protestants in South America were "greatly exaggerated."

In his statement Fussell declared that "far from being exaggerations, the full story has not begun to be told. There is no question that persecutions of Protestant Christians have occurred and are continuing in Latin America."

"While persecution does not occur in all Latin America and while it fluctuates in those countries where it is found, it is none the less a dangerous reality," he said. "As long as it continues, religious liberty will remain in jeopardy."

Fussell pointed out that there

is no persecution in some countries, where Protestant missionaries are "warmly welcomed." Some missionaries, he said, have been decorated by local governments for their services.

"On the other hand," he continued, "there are certain countries, such as Colombia, that have brought extreme pressure to bear against Protestant Christians."

"But even in Columbia such persecution is sporadic. At times it increases to a mighty crescendo, while at other times it diminishes in intensity. Since the last change of government in Colombia, persecution of Protestant Christians there seems to be somewhat on the decline."

Fussell noted that Protestants "have borne martyrdom in Latin America as bravely as any of the saints. But far more than actual martyrdom are a host of personal indignities and injustices."

Among such actions he cited "threats" of a Catholic priest in Honduras to "break the heads" of Protestant missionaries if they failed to comply with orders to stay out of certain communities, and an instance of a Catholic priest who entered a Protestant class room in Honduras, tore up religious pictures and ordered the children to go home.

"Only when Protestant Christians wake up to the full measure of the persecutions that have been perpetuated in Colombia and other Latin American countries," the statement concluded, "can there be any hope that the truth may make men free in Latin America as it has in North America."

GEORGE CADIGAN ACCEPTS MISSOURI

★ The Rev. George Cadigan, rector of St. Paul's, Rochester, N.Y., has accepted election as bishop coadjutor of Missouri. The date for the consecration has not been set but probably will be in Christ Church Cathedral, St. Louis, soon after Easter.

He will become diocesan bishop in May when he will succeed Arthur Lichtenberger, presiding bishop.

PACIFIST DRAWS PRISON SENTENCE

★ The Rev. M. F. McCrackin, pacifist minister who refused to pay part of his federal income tax he felt would be used for war purposes, was taken to the federal prison camp at Allenburg, Pa., to serve six months for ignoring a summons from the internal revenue service.

He is the minister of the West Cincinnati — St. Barnabas Church, a mission congregation jointly supported by the diocese of Southern Ohio and the Cincinnati presbytery. McCrackin, 52, has refused to pay income taxes for the last 10 years because some of the money goes for military purposes.

Following the pacifist minister's conviction, 13 clergymen appealed to President Eisenhower to intervene in the sentence. They asked the chief executive to bring Mr. McCrackin's case to the attention of the Justice Department and urged that he be freed of the contempt conviction so the courts may proceed "in orderly fashion" to try him on tax charges.

Signers of the message, sent by the Fellowship of Reconciliation in New York, included 12 Protestant ministers and one rabbi.

TRASHY LITERATURE FOR CHILDREN

★ Trashy and obscene literature among some school children is becoming such a problem that it is making education almost impossible, a Cleveland school nurse said.

Mrs. Margaret Rowland, whose work brings her into daily contact with youngsters 15 and under, charged that "our children are being brainwashed by this trash literature and in the face of it, true education is out of the question."

The nurse said she was "convinced this trash is furnishing our children with 'culture' and school work gets what time and interest are left."

Among the more objectionable literature, Mrs. Rowland singled out sordid romance and detective magazines and pocket novels which are aimed directly at the juvenile mind.

This type of literature, she said, "gives our children warped information, undermining their security and hurrying them into an amoral, mixed-up adulthood."

A nurse for more than 20 years, Mrs. Rowland has talked to school and health authorities, police and clergymen on the subject of obscene publications.

Once she took an armload of magazines to an area council meeting and showed community leaders the type of literature to which their children were being exposed. As a result a committee was formed to study the problem.

Mrs. Rowland, an active member of the citizens for decent literature, urged parents to support strong police action against peddlers of legally obscene material and to let prosecutors and judges know they have public backing in such cases.

She also called on parents to supervise their children's reading and do "everything to give them positive values that will protect them."

The nurse warned that it is folly to spend millions for school's and juvenile institutions while permitting traffic in trashy and obscene publications.

ENGLISH BISHOP ON ATOM WAR

★ Bishop Leslie Hunter of Sheffield, England, has entered a vigorous dissent with those who say any action would be worth while, "even to destroying humanity itself," rather than run the risk of coming under communist rule.

It does not seem to be moral sense or any other kind of sense, on three counts, he writes in his Diocesan Review.

The first of the three main reasons he gives is that humanity has survived calamities "because God is at work in history and in the end evil is self-destructive. To assume that this is not so is a radical faithlessness. Our Christian faith is that no power or creed will overrun and overcome the world unless it is within the purpose of God for human society."

Secondly, says Hunter, to advocate a religious war even by implication "is also to fly in the face of history. The Crusades and the Thirty Years

War and similar barbarities were evil in their incidence and in their results. War cannot destroy an idea or a principle. The chances are that in the anarchy ensuing from another world war evil rather than good would be more likely to flourish, for total war is an evil and the fruits of evil are evil."

The Bishop says, thirdly, that the world is God's world and the people upon it are of his creating. "What right would we have to think that we are doing his will in destroying and bringing untold suffering and death to millions because we were afraid of a political ideology?"

"It is not surprising that when the Christians of the west indulge in this inverted sentimentalism and hysteria, Buddhists should affirm that theirs is a more peaceable faith; or that Russia, situated between the immense population of China and a militant west, should be anxious."

ASSISTANT

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NEW MODERNISTIC CHURCH at Talleyville, Delaware, is connected with a covered passage to the old church which is now a chapel

Answers To Insoluble Questions

By James Atkinson

Lecturer in Theology in the University of Hull

ALL questions on the nature and purpose of God, and man's place in the scheme of things, are irresolvable and inexplicable.

The child's question, "Who made God, there must have been something before him?" is just as difficult as the urgent questions this doctor-reader poses (see below) and as inexplicable.

As Tennyson expressed it, we are but

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

When we have learnt this salutary lesson in philosophic humility, we are ready to receive a great theological truth. Namely, man cannot know God, or even anything about him, in this or in any other philosophical, speculative way.

You cannot guarantee God by the human intellect. God has chosen to be known only by faith. If this lesson be not learnt, what man has is not the idea of God at all but a human idea of God.

Even if the ideas he holds are lofty and noble they are still human, and what man knows is not God but a conceptualist human image of God. This is refined idolatry. It is a truth that is basic to my answer to the doctor.

Two further points suggest themselves: (a) on the right framing of questions; (b) on the meagre and indeterminate nature of all our answers.

Knowledge should always be thought of less as the knowing of information and more as the faculty of posing to oneself the right question and posing it in a form which yields or reveals a further unfolding of the problem. This may sound unsatisfactory and unhelpful, or even be a little frightening at first, but it is extraordinarily refreshing in the long run (the only run that matters).

It is also very rewarding, because there grows a purposeful, questful, questioning activity in the human mind, a kind of aggressive inquisitiveness, and all the knowledge acquired in the process is

A Doctor Asks Questions . . .

As a Christian doctor with a good training in science and scientific method, I have never been able to answer the following questions in a way that is equally sound on religious, philosophical and scientific principles.

● Where in the course of the evolutionary development of man is it reasonable to assume that his moral sense first appeared? i.e., when did man first differentiate between good and evil?

● When in the course of evolution is it likely that man's soul first appeared?

● As I go round my mental hospital and see the wrecks of humanity in it—men with frightfully warped personalities, men with nothing but their animal natures, people who through no fault of their own have no sense of right or wrong—I wonder how they can fit into God's scheme of things, more particularly as regards their souls. It is hard to believe that some of them have any souls at all. It would be more reasonable to assume that they have no souls than to assume that their warped and perverted personalities and souls will have to appear as such on the last judgment day. If there is any evolution in the individual's life, as I am sure there must be, I fail to see how any development can have taken place in the spiritual life of many of them—it would seem that there is no spiritual life there to undergo development.

..I am sure that these questions have been asked and answered many times before, but I have never been fortunate enough to come across satisfactory answers.

live, related, wanted knowledge, unlike a good deal of the useless, unwanted, unrelated, haphazard information that clutters up most minds.

Too much knowledge in too many heads is dead knowledge. Real knowing is the capacity of framing the next question in the right way at the right moment.

Better Answer

REAL ignorance is ceasing to ask questions and being content with the mental equilibrium established. Any questioner is already a believer, because he would never ask a question if he did not believe that somewhere a better answer is to be found than that which he already possesses.

The second point is that the questioner must learn to realize that when framing the real vital problems and questions of life he is like a child in a vast cave with a box of matches for occasional and sporadic light.

The matches may be likened to the self-revelatory acts of God recorded in the Bible. But they do give some light in an otherwise total blackness: he need not stumble in utter darkness.

Yet he must constantly remember that he will always be groping and will never know except partially.

It is only the everyday problems (as for example the adjustment of a carburetor, the distance from Hull to London, the atomic weight of uranium, the date of the battle of Hastings), that are capable of full, satisfactory, clear explanation and definition, consequent on experience, knowledge or insight.

Let us now turn to the three problems set by this doctor. He asks:

- Where in the course of man's evolution did his moral faculty appear?
- When did his soul appear?
- Where do the mentally abnormal and defective fit into God's scheme of things?

I think it would be legitimate and helpful to take questions one and two together. They ask a searching question. The questioner takes for granted (legitimately), that it is now reasonably established that man has evolved from very primitive beginnings.

Mind and Soul

THESE beginnings as such had neither mind nor soul (and this may be established from sound evidence). If man has evolved from these

or like beginnings, how and when can he be said to have evolved a mind and soul, which manifestly he now does in fact possess.

To this precise question there is no complete answer. We cannot tell. At what moment is the foetus in the mother's womb a real personality?

It is alive and evolving from the moment of conception, but at what precise moment in the process can it be said to have a real independent personal existence capable of developing a mind and soul and personality?

But if the question cannot be answered completely, it may be answered partially. We need not abide in total darkness, we have our box of matches in the shape of the Bible.

Scripture teaches (and science too for that matter), that man has his roots in nature. In fact. Scripture thinks of a much lower start than the ape-man or even the amoeba of scientific enquiry.

Scripture describes man as made from dust, but the importance lies in the expression of this fact:—

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The writer posits many hypotheses in that statement, e.g. that there is a God, that he is creator, and active in the world, and that not by chance but by deliberate, purposeful, planned activity of God, man was made a living soul.

The modern mind is uncomfortable about the bringing in of these comprehensive, unverifiable hypotheses such as God, creation and the like, because he cannot explain them or verify them. They complicate the issue for him, and he tends to prefer to remain agnostic. This is a thoroughly respectable thing to do.

But the fact remains, that if these hypotheses are assumed for the sake of making progress in the argument, it is found that the Bible's answer becomes a very good working hypothesis.

It describes man's humble origins and provides a working idea of his possession of a mind and soul not as a chance throw-up, but as a plan of the Creator to whom therefore he has some sort of relationship and in whose world for the few brief years he is a tenant he must learn to live properly.

The Bible

THE Bible offers no particulars as to how it all happened, nor when it all happened. It

posits the fundamental hypothesis that it was God who created man a living soul.

The second problem, if I may attempt a summary, is what are we to make of mentally defectives, psychopaths, and all the many with broken and diseased souls and minds (the "wrecks of humanity" to use the questioner's own phrase).

Have they minds or souls in any real sense of the words, and how do they fit into God's scheme of things?

First, I think we must say that Christianity is a message to the sinner, the broken and the defeated, a message that brings healing and new purpose, a message which makes all things new, and which clearly was meant for all men.

From God's point of view we must all be wrecks, or at least foundering. We know so little of these conditions, either of the defective or the psychopathic, where each mind adjusts itself to its own idea of reality and truth, that all we can do is patient and collective efforts of all our common spiritual, scientific resources to heal or alleviate these conditions, and to remain in a state of patient but hopeful agnosticism for the most part.

In Bethel, near Bielefeldt, I saw wonders done for hopeless physical and intellectual and spiritual cripples, where earnest and scientifically trained Christian men and women brought these derelicts to a decent, useful and remarkably happy life.

These imbeciles, epileptics and others worked hard, were cheerful, felt wanted and needed: they were always courteous to me and merry in one another's company, though, of course, they gave their guardians and relatives sorrow and anxiety.

They worshipped in church with an intensity both moving and touching, and though withdrawn before the sermon, it would be rash to say that they had not heard God nor God them.

Human Salvage

WHEN Hitler came to power and was determined to stamp out such people on eugenic grounds, the authorities burnt hospital records, thereby saving vast numbers from the gas chambers and similar fates.

I am certain that the Christian people of Bethel who maintain the vast human salvage work of these "wrecks" are right; they know they are.

Therefore, though we cannot understand all that is wrong, we must pursue all efforts in sure and certain confidence that such efforts are right, and therefore express the will of God. The

doctor who raises these problems gives a visible witness to this by his very profession and vocation.

I have very little to say to the doctor on this problem, but I am sure that the God we have learnt to know in Christ will never leave these poor souls unheeded and lost orphans.

I knew an imbecile who gave his family much sorrow, and who eventually committed suicide as a young man. Yet that imbecile was a good gardener, and in this field remarkably informative, interesting and lively. His mother used to assure me that he was a most affectionate and loving son, and certainly she loved him.

A similar problem arises in the more everyday occurrence of old age and disease. People of once vigorous mind and body we see reduced to pitiable and unrecognizable wretches. We know and understand so little. But we do know they are not what they now seem to be, but are rather what they were and did.

Serve and Redeem

OUR task is less to speculate and more to serve and redeem, just as Christ rebuked the speculation on who was to blame that the man was born blind, and promptly did God's redemptive work.

There is a further point that may be made. The problem the doctor raises is an aspect of the problem of evil, which has no philosophical or metaphysical explanation, and is the rock on which all hummanist thinking founders. But there are three observations that may be offered by way of answer.

● Much of the evil one meets in the world is the wrath of God working on the children of disobedience. This may be demonstrated on a natural level as well as a spiritual.

On a natural level, the earth is abused and the penalty man pays is erosion and desert: the answer to this problem is to see that it is God's world not man's and must be treated in God's way otherwise man earns the hostility of God.

Or again, the nineteenth century exploitation of the wage earner brought hatred and social incohesion to him and his children not yet born.

Here again, men cannot in God's world treat each other like this, otherwise God works against men and defeats them. Or again, in spiritual things, a man may go on for a long time in selfishness, greed and deceit, but eventually he finds his very nature stultified and nullified.

He finds that God and the world are not on his

side, and he experiences God not as a God of love, but his invincible destroyer and great enemy, Deus Adversarius.

Man's role is to investigate secondary things and to use his energy in controlling and subjugating the earth, but because he will never be able to answer the fundamental questions by the exercise of his own powers. God has revealed to him some working principles: The Lord God formed man . . . and man became a living soul.

There is a further point on which the Bible is informative and interesting. We are always prone to think of the body as primary and the soul and mind as its functions. The Bible describes it thus: that man became a living soul, i.e. the soul is primary rather than the body.

It might be more helpful to think of the soul as having a body rather than the body as having a soul. Still better, to preserve the Biblical thinking—man is a living soul, a body-soul.

But the questioner will persist, how did this come to be? Again, we do not know. All we know, and this is verifiable from our own experience, is that man is such a creature, a body-soul.

All we can know, if we consider the ideas of the Bible, is that God created him so, and be content to remain agnostic on the process but clear on the existential reality.

The Biblical hypotheses give a better explanation of man's being, and give the most rational explanation over the widest range of man's problems than any other group of hypotheses, agnosticism included. The Bible offers an explanation over the widest range of man's problems in the least unsatisfactory manner.

We must remind ourselves that just as we cannot tell how anything at all ever came to be, so we cannot tell when soul and mind came to be, but we may know that they exist.

We do not know the origin of matter, but we know it is there. And again, I think the best theory to explain most of the facts is the Biblical one: God created the heavens and the earth.

Consider a drop of water. We know that water consists of one atom of oxygen in some relation to two atoms of hydrogen. And the hydrogen and the oxygen? They are two of the elements science has isolated. And atoms? We then proceed to protons, neutrons, atomic constructional theories, etc., and the answer we originally sought recedes further away the more knowledge we gain.

Infinite Regress

THIS is an infinite regress, and we cannot by means of our increasing knowledge of the atom (essential and desirable though that quest is) make one step forward towards the solution of our problem of how and when it all began.

If we want any ultimate explanation of matter, it would seem that we must posit or accept the hypothesis the Bible posits about matter, viz. God created it. There is no other live option, except that of remaining agnostic.

We could go on to ask, Where did life as such come from? (i.e., life apart from that which has a soul and mind). Science knows that life can come from life only, and nowhere else. But how, then, did it make its first appearance? Again, we do not know, but we do know that the Bible teaches that God is the giver of all life.

The human mind cannot account for the beginning of anything at all, and without revelation remains as a human mind captive in its human prison.

If it posits God there is at once a tremendous liberation found in a fresh understanding and explanation of things on the basis of this hypothesis, which explanation, though not discernible by reason is never found contrary to reason, and can claim reason for its ally.

Turning again, then, to our problem of the origin in man's evolution of his mind and soul, it is clear that as life can only come from life, so mind can only come from mind and soul from soul. It is unreasonable to consider that life or mind or spirit is a by-product or chance incidence of matter.

Clearly and incontrovertibly man and nature have evolved, but equally clear is it, that in that evolution there has been the involution of the power and purpose of God. At what time or in what way the process clearly fructified into moral and spiritual man we can neither know nor tell.

But of the existential fact that such is the nature of man there is but little room for doubt, and to this we must hold firm.

No Thoroughfare

THEREFORE, were a questioner to persist in asking questions of this sort, posed in these terms, he would find that along such a road he will always reach the sign No Thoroughfare!

Speculation of this sort is profitless. Far better to begin by positing the hypothesis the Bible assumes. From these he will move forward. But from his own questions he will go round in

circles, and may eventually cease to ask questions at all. This is spiritual death, for he will no longer believe and know that there is truth to be pursued.

This should not frighten man into belief, such is not belief but fear, but it should impel him to see the real nature and work of God.

When he sees that he is a sinner, and God's world is working against him, there is demanded a penitent disavowal and a turning to God, who is all the time trying to work out the good.

For much of it, sometimes for none of it, the sufferer is not himself responsible. He may have been victimized by a sinful parent, a sinful person, a sinful society.

We are all members one of another, and the sin of one man or nation may bring about generations of suffering to millions, just as the service of another man or nation may bring generations of joy and progress to millions.

● The problem serves as a reminder that man cannot find his security nor his destiny in the visible and the this-worldly, nor can he place his

trust and his confidence in himself and his own intellectual and physical powers. From this hell all the defectives are saved: only the gifted and able reserve places for themselves there. The idiot is not always the fool.

● Man must also concede that in the development of the wonderful and complex structure we know as a human being the element of chance, accident, even freak development presents itself. And a wise man would leave open such a possibility, without building a theodicy on it.

To sum up: I would say that the great questions are unanswerable by the human mind, and that most progress will, in fact, be made by the assumption of the Biblical hypotheses and going on from these presuppositions.

These assumptions may be likened to the matches in the dark cave, or the stick to the blind man, without these aids, divine in origin and intent, and revelatory by nature, man will but stumble and fumble.

Note: Another answer to the Doctor's question will be presented in our next issue which will be January 22

Accept Your Boy As He Is

By Charles S. Martin

Headmaster of St. Albans, Washington

I WAS just talking with one of our boys. He is a wonderful lad, with a very sensitive mind, a deep love of music and great athletic ability. I was trying to show him that he had these qualities and that he not only was capable of doing St. Albans work but of doing it exceedingly well. He listened with a puzzled frown and added a "Yes, sir" at the end but I doubt that he accepted very much of it. He couldn't, for he always has thought of himself as limited, less able than other boys, even stupid.

Two years ago he came to St. Albans with very serious learning handicaps. We took him with much hesitancy and only because of a very fine spirit and of a good mind which, while not too obvious to the ordinary mind, we believed was there. With some skill and patience on our part and prodigious labor on his, the handicaps have been largely overcome and he is almost up to the average of his class. Further progress depends upon the development of self-confidence.

The parents of this lad are very fine people, able, brilliant, even distinguished. They never have quite understood their son. Troubled and

not a little mystified, they have looked at him through his years of scholastic difficulties. Could this be their son? Could any child of theirs be dull? Of course they didn't say it to their son . . . I don't know they even admitted it to themselves, but an attitude was and is there, and their son knows it. He was anxious to succeed, desperately anxious to win his parents' respect and to deserve their affection, but for years all he knew was failure. He became convinced of his own limitations, of his own stupidity. Even the years of progress at St. Albans haven't helped too much for he has been constantly aware of those boys who seem to succeed without effort while he succeeds only with enormous sacrifice. What we shall be able to do to change this attitude I don't know. Sometimes we are able to overcome such difficulties, sometimes not. However, the lad has the right stuff.

Before this conference was out of my mind, a parent looked in. He is a fine man, proud that his boy is at St. Albans. An older son graduated from this school and has gone on to

one of our great universities. He wishes his younger son to do likewise. But son number 1 is quite different from son number 2. The older boy is hard-driving, purposeful, mature. The younger boy simply doesn't have the same qualities. In many ways he is the more likable of the two, easy-going, friendly, considerate. Grades, prizes, careers do not trouble him. Not even a fine college is of too much concern. What he needs is a small, not too competitive environment, a college where he can assume some responsibilities, have some guidance, know a sense of success. In such a place his scholastic achievement will improve and he will mature. In a huge university he will wither.

I sought to have the father accept the son for what he is, to love him for that rather than to make a vain attempt to mold him into the kind of person he thinks he ought to be. Whether I was successful or not, I just don't know. I am afraid Dad felt I was not sympathetic with his purposes, and that was all.

Problems In Bunches

No sooner had this father left my study than in came a boy, troubled to tears because another season of sports was over and he had failed to win his letter. He had given his best, was out for practice every day, had even gotten in a game or two but no letter came his way. Another opportunity was gone and he was without that which he thought he coveted more than anything else in the world.

I told him, "You've worked hard, you've had a good time, you improved, you made a contribution to the team. Be thankful for that. You just have to realize you don't have the natural ability to become a good athlete. We all have to realize our limitations and not be troubled by them." The boy came back fast: "I know all that and I don't mind too much but it's not going over with Dad."

Tom's father is a fine parent but he has done what so many of us do—expected of his boy what cannot be. It is so easy for us to seek to re-live in our children the glories of the past or to experience those glories we never knew but always aspired to. When a boy fails to live up to our expectations, even though it may not be his fault, we are disappointed. Every master has seen a boy reduced to tears because he didn't do well in a game—or crushed because he didn't have success in athletics, not because of what it meant to him but what it meant to his parents. We all have seen studies go down, personalities

change, because a lad was unhappy in his father's disappointment at his athletic failures. Tom's was just another case.

See Him as He Is

Now I do not mean to suggest that the average boy is a poor unfortunate, suffering with complexes induced by the ambitions of insensitive parents. Nonsense! The usual youngster is a tough animal who is going to have some rough times and give some; who is going to grow well, sometimes because of us and sometimes in spite of us. We don't need to worry overmuch about complexes. Our youngsters are too sturdy and their powers of adjustment too good for that. But the whole growing-up process will be greatly facilitated if we can accept our boy as he is and love him for what he is.

It is not easy to accept a boy for what he is. First of all, it is difficult to see him as he is. It is natural for us to see him as we think he is—the image of the ideal we always expected our boy to be. When he isn't according to our image, we tend to think it is his fault because he hasn't worked hard enough, hasn't tried, hasn't accepted his opportunities. Then our natural inclination is to grow irritated, to insist that he grow in the pattern we have determined. We do not mean to mis-shape. We just don't see, don't understand.

Love Him For What He Is

Even when we have made that first difficult step of accepting our boy, that is not enough. We must then love him for what he is. Of course we all believe that we love our children and we do, deeply so; but sometimes it is love, not of the actual child but of the image we think he is—our own image. It is not so easy to love the child who is vastly different from what we have desired. And it is never easy, even under the best conditions, to love the strange creature who is our child during that period when his personality is drastically changing and a new independent self is emerging—adolescence. Yet in order to grow well the child not only must be loved for what he is—he must know that love. He must feel that whatever kind of a "he" he is, is of value to those he loves and respects.

It is easy to love our boy when he is doing what we tell him, when he is going from success to success and growing as we have determined he should. It is not easy to love him on those not too uncommon occasions when this is not happening.

I do not mean that we ever can be satisfied

with our children as they are, nor should we allow them to think that we are satisfied. We always must be seeking to aid them to become their finest self, striving to overcome those weaknesses that are theirs in their own right and those we recognize as having come straight from us—or perhaps from the other side of the family. That means holding them to their best, stretching them, having their grasp exceed their reach. This again is not easy, for while it may mean discipline in the sense of pressures, or of gently, continuously holding before them in our own lives the example we would they attain—it also means such an understanding of the boy that we do not hold before him goals impossible for him to attain.

Consider the Whole Boy

To most people our job at St. Albans is to teach boys the three R's, to hold them to the highest academic standards and to get them ready for college—and it is. But it is infinitely more than that. Even the limited job of preparing a boy for college cannot be achieved without considering the whole boy. A lad will not grow mentally, he will not make the academic achievement his abilities permit unless he grows in all phases of his life. To grow well he has to be understood for what he is and nurtured in the directions his potentials will permit. Our job, to put it religiously, is to nurture the boy into the fullness of manhood which God purposes for him. To do that he has to be accepted and loved by us—masters, boys, parents—all of those whom he respects and loves.

A purpose like that is not easy, but then whoever said that taking a human being from helplessness to something worthwhile is easy? Being a good parent is not easy. Being a good teacher is not easy. Even being a good boy is not easy! That is why the wise ones among us recognize that we need all the help we can get, from each other and most of all from Him who is patience, understanding and wisdom itself.

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THE WITNESS

Tunkhannock, Pa.

Don Large

Couldn't Matter Less

IN his delightful "Background With Chorus," Frank Swinnerton tells a character-revealing anecdote about that remarkably fussy actor, Sir Herbert Beerbohm Tree. Wishing to purchase a single postage stamp, Sir Herbert was offered by the postal clerk a whole sheet of one hundred stamps. As though scrutinizing a series of portraits hanging in an art gallery, he studiously examined all the stamps. Then, with an air of monumental decision, he pointed carefully to a certain stamp near the very center of the sheet and said, "I'll take that one, please."

One of the curses of every rector's life is the inevitable presence in his parish of at least a few people (but never few enough!) who are petty and fussy to an almost psychopathic degree. They will never be found guilty of anything so gross as the sin of adultery. But they think nothing of stealing the brethren's energy by insisting upon points of procedure which couldn't matter less to God—and shouldn't matter less to man neither.

These overly precise souls are the ones our Lord must have had in mind when he said, "They are careful to tithe the mint and the anise and the cummin, but they overlook the weightier matters of the law." These are the immovable nebbishes who say, "Please be reasonable. Do it my way." They may indeed miss the spirit of a thing, but they sure do ring the bell on its letter.

They say "Hello how are you!" a hundred times a day. But let one additional greeting—such as "The Lord be with you And with thy spirit" . . . be inserted into the liturgy, and they swoop down like fanged wolves upon the innocent fold. Or let an extra candle be lighted . . . or an extra one go unlit—and the very heavens might as well fall.

And though the Lord surely doesn't care whether his prayer is intoned, chanted, sung operatically, or spoken in the still small voice which is at the core of the whirlwind, some people make such matters an invitation to an ulcer.

It is said that Matthew Arnold was incredibly fussy this way about the minutiae of parish life. So it was that when he died, a perceptive friend

shook his head and said, "Poor Matthew! He won't like God at all!"

All of this is not a plea for the kind of tolerance which is so sloppy that it doesn't care about immortal matters. As stewards of the mysteries of God, it is required of us that we do things decently and in order. So it's perfectly fine to make up your prayerful mind and say, "I'll take this one." But it's not fine to insist that all other choices are thereby automatically without virtue.

As Halford Luccock has wisely noted, "Overfussiness is a weapon for the devil. His strategy is to persuade people that their preferences have all the divine prestige of the Ten Commandments. They look over the whole range of Christian truth, and they pick out some item of faith and practice that is not at all of major importance—any more than a postage stamp—and say, 'I'll never yield on this!' There is overfussiness masquerading as loyalty to the Most High

"Just buy the stamp and mail the letter"

Pointers for Parsons

By Robert Miller

"There's the sermon," said a parishioner, "and there's the announcements."

The rector turns to the congregation: "The flowers on the altar are most generously given by the Misses Dowbells in memory of their brother Frederick. Next Sunday has not been spoken for. Tonight the young people will hold a service to be followed by a rehearsal for their play. Tickets will shortly be on sale. On Monday the guild will meet in the little vestry. We all know the splendid work these ladies do. New members are cordially welcomed. On Tuesday at seven the boy scouts will meet under the devoted leadership of Mr. Dorado. The girl guides have changed their meeting to Friday and all members are urged to be present. While speaking of these groups I should like to express our thanks to all who have given of their time and money to aid their activities. These were greatly admired and many came who never came before. On Thursday at 10 a.m. there will be a celebration of the Holy Communion. Let none who are able to be present neglect this solemn occasion. The

prayer life group asks me to say that they have resumed their meetings at 9 a.m. Sundays. On Sunday next they will be privileged to hear Father G. H. Saberbe. I must not conclude without calling your attention to the special offering envelopes, to be found in the pews. They are for the building fund. A generous offering would be greatly appreciated. And now let us sing Hymn No"

WEEK-END WARRIORS

By Corwin C. Roach

THE last time I was out at one of our airports I saw a sign "Week-End Warriors". It was a catchy name for the men who had signed up for one of the airforce training programs. They were civilians during the week and soldiers on Saturday and Sunday.

What works for the armed forces will not work for the Church. The difference is that militarily we are at peace, religiously we are waging continuous war. In Holy Baptism we have been enlisted "manfully to fight under his banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto our life's end".

We have been content to be week-end warriors at the most. During the week we have been grounded as far as our Christian profession is concerned. The Christian religion must be worked at every day of our lives or even the Sunday performance itself will fall down.

One of the difficulties in the Revolutionary War was that so many men enlisted for short terms. Six months and their period of service was over. The troops would not be ready when needed. As Christians we are enlisted on a full-time basis for the full duration. Week-end warriors and "ninety day wonders" need not apply.

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PEOPLE

CLERGY CHANGES:

J. PERRY COX, formerly rector of St. Peter's, Paris, Ky, is now rector of St. Peter's, Spotswood, N.J.

KENNETH RODGERS, formerly canon of Trinity Cathedral, Trenton, N.J., is now rector of St. John's, Huntington, L.I., N.Y.

LLOYD G. CHATTIN, formerly rector of St. Stephen's, Mullica Hill, N.J., is now canon residentiary of Trinity Cathedral, Trenton, N.J.

FREDERIC M. ADAMS has retired as dean of Trinity Cathedral, Trenton, N.J. because of ill health and has become dean emeritus and will continue to live in the deanery. He has served the cathedral for 22 years.

JOHN W. ROBSON, formerly rector of Holy Cross, Frederick, Md., is now rector of Trinity, Matawan, N.J. It is the first time the church has been able to have a resident priest. Over \$20,000 was raised recently to make it possible.

ROBERT J. PLUMB, executive sec'y of the armed forces division of the National Council, has been elected honorary canon of Washington Cathedral.

H. ARTHUR DOERSAM, ass't at Christ Church, Greenville, Wilmington, Del., becomes rector of Epiphany, Glenburn, Pa. February 1.

GEORGE LaBRUCE, formerly rector at Adams Run and Meggett, S.C., is now rector of the Advent, Marion, S.C.

ROBERT W. CROMIEY, formerly curate at Christ Church, Bronxville, N.Y., is now rector of the Holy Nativity, Bronx, New York City.

HAROLD R. LANDON, recently in charge of education at Christ Church, Greenville, Del., and for the last three years vicerector of a college in Uganda, East Africa, is now ass't minister at the Cathedral of St. John the Divine, New York.

DOMENIC K. CIANNELLA, formerly rector of St. Paul's, Patchogue, L.I., N.Y., is now rector of Holy Trinity, Hicksville, L.I., N.Y.

FRANK D. GIFFORD, who will retire as dean of the Philadelphia Divinity School next June, at present on leave of absence, is associate priest and director of adult education at St. George's, Hempstead, L.I., N.Y.

WILLIAM L. WIPFLER, recently on furlough, has returned to his missionary post at La Romana, Dominican Republic.

RICHARD L. RISING, dean of the cathedral at Manila, Philippines, has returned to his post following a furlough. Prior to his furlough he was in charge of All Saints, Bontoc and Holy Trinity, Manila.

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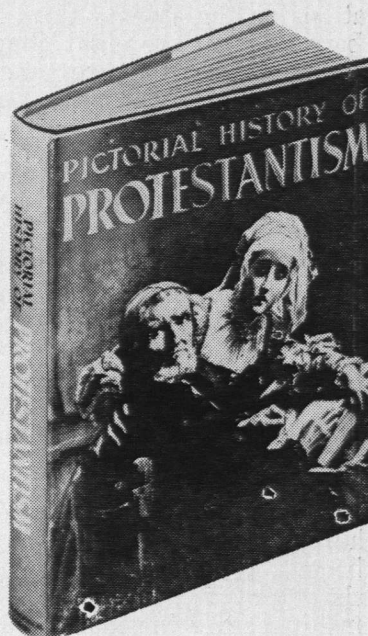
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METHODISTS ORDAINED IN MISSOURI

★ The Rev. Arthur English and the Rev. Galen F. Fain, Methodist ministers, were ordained deacons by Bishop Lichtenberger on December 20th in Christ Church Cathedral, St. Louis. Both stated that taking orders in the Episcopal Church did not end their connection with the Methodist Church.

Methodist Bishop Eugene M. Frank of the Missouri area confirmed this by pointing out that, although the Episcopal Church admits clergy to its ministry without requiring them to terminate their ministry in another Church, the Methodist Church does not. There has been no ruling on the question involved by the Methodist Council of Bishops, and it may be referred to the council for final judgement.

Mr. Fain, who is 68, retired last May from the active Methodist ministry and is now in charge of St. Paul's, Ironton. Mr. English is Protestant chaplain at St. Louis state hospital.

Those ordained priests at the same service were announced in these pages December 18th.

MICHAEL SCOTT ARRESTED

★ More than 45 pacifists have been arrested as a result of two demonstrations against nuclear weapons made within 18 hours at the Anglo-American rocket base near Swaffham, England.

Among those taken to prison was the Rev. Michael Scott, an Anglican minister who is widely-known for his appearances before United Nations agencies to oppose South Africa's segregation policies. He is now a leader of a campaign against nuclear weapons in England.

The demonstrators were led by a group called the direct action committee against nuclear war. They were first warned by police to keep away from the base, but later when

some returned to enter the restricted area or to sit-down at its entrance they were arrested and taken to jail.

The base is being built for Thor missiles which the United States will supply to the British air force.

CONSECRATE CHAPEL OF NEW SEMINARY

★ The nation's only night school for the training of Episcopal clergy, the new George Mercer Jr. Memorial School of Theology of the Diocese of Long Island, was officially opened to the public on December 27th following ceremonies marking the consecration of its Chapel of the Good Shepherd, Garden City.

Co-hosts for the event were Bishop DeWolfe of Long Island and president of the school and Dean Robert Farrar

Capon head of the department of theology.

Among the hundreds of guests attending the open house and buffet luncheon were representatives of the church, civic government, and leading educators.

Made possible through a gift from Mrs. Helen B. Mercer, New York City, in memory of her late husband, George Mercer, Jr., the school was founded primarily to provide instruction in theological subjects for older men, for whom most seminaries normally make only limited provision. The majority of the students attending the Mercer School are already established in business or professions; they hold down full-time jobs during the day and attend classes Tuesday, Wednesday, and Thursday evenings and Saturday mornings.

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(POSITION IN THE CHURCH)

-BACKFIRE-

Donald C. Little

Colonel, U. S. Army

Thirty years ago I was arguing with churchmen who felt that disarmament was necessary to the advance of Christ's Kingdom. The report of the World Order Study Conference in your December 4th issue prompts me to again question the advocacy of this proposition.

The admission of Communist China to the United Nations coupled with Free World disarmament should give the militant godless a good two steps forward. If we hate the sin but love the sinner can't we continue the struggle to win individuals without handing over the payroll to the gang?

Behind the espousal of these "foreign policy changes" lies the fear of total atomic war. It should be evident to most that total atomic war could most likely eventuate from Free World inability to cope otherwise with the persistent and ordained Communist aggressions. Further, Free World disarmament would only increase the frequency of these aggressions.

Archibald Craig

Layman of Oxford, Pa.

Dr. Jack Hughes asks the question, are Communism and Christianity incompatible? Russian Communism is just socialism on a war basis, and not pure communism. But their aim is the same; to destroy the power of mammon, by making land public property. That is the real cause of the opposition between the two economic systems.

Socialists have been led by bitter experience to regard the Christian

Church as the ally of mammon. But some Christians are communists, with big and little C.

The other causes of complaint are side issues. The United States is or has been just as guilty as Russia in all of them.

In South Dakota the Hutterites are trying to live as the Book of Acts says that the early Christians lived. They have the hatred of their profit seeking neighbors, and the state has undertaken to "contain" them just as the U.S. is containing Russia. So the real question is whether Christians ought or ought not to serve mammon. If they defend the private ownership of the earth and the fulness thereof, one might suppose that they are serving mammon. I should like to read comments by Dr. Hughes.

Howard R. Erickson

Layman of Collinsville, Conn.

We have again celebrated the season when "Peace on Earth, Goodwill to Men" is the watchword. How much are we Americans carrying out this inspiring slogan? I think the unprejudiced person will answer, very little. On the other hand, it can be said truthfully that most of our diplomatic and military moves

have created greater world tension.

For example, instead of following the Russian example by ceasing to manufacture atomic and hydrogen bombs we continued to make them. We have sought to manufacture more and more guided missiles and other death-dealing devices. We have consistently supported reactionary governments such as Franco Spain and Nationalist China, going so far as to use our navy and air force to protect the islands of Quemoy and Matsu. This nearly involved us in war. We have consistently opposed the entry of the Chinese government into the United Nations although this would undoubtedly ease world tension. Our diplomacy under Secretary Dulles has been of the militant, aggressive type which finds it difficult to reach agreement with our opponents on anything.

Bradford Young

Rector, Grace Church,

Manchester, N. H.

An English priest whose parish is in the Cotswolds (Gloucestershire) would like to make a three to six months exchange with an American priest. He is highly spoken of and the parish is in a beautiful location.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

What's Right With Race Relations
by Harriet Harmon Dexter.
Harpers. \$4.00

This is a wholesome and, to some extent, an encouraging book. It deals with a subject which is America's Achilles Heel in a would-be democratic nation and which seriously embarrasses and weakens our foreign policies in Asia and Africa. It might be looked on as a useful appendix to Gunner Myrdal's monumental work, *An American Dilemma*. The substance of the book is a series of chapters describing the work of individuals, churches and other organizations in witnessing for the civil rights of Negroes and other minority groups and their success in accomplishing something worthwhile in this field.

Reading it should strengthen the arms of fighters for complete racial democracy in the face of the present organized campaigns to prevent racial integration.

Understanding China by Earl Herbert Cressy. Thomas Nelson.
\$5.00

The author of this book is a Christian missionary who worked for thirty-eight years in the old China. The book's sub-title—*A handbook of background information on changing China*—indicates the nature of the larger part of the volume which is a careful resume of ancient Chinese history and the development of Chinese philosophy and religion. Using this as his background, the author discusses modern China of the past fifty years. Much of his treatment of this period is subject to discount, as it goes counter to a considerable body of thought by authors and publicists who have equal opportunities to know at first-hand the significance of political and economic facts and considerably more direct personal contacts with Chinese life in the past ten years than the author of this book.

His analysis and interpretation of events follows closely the present American state department line. "Formosa", the author writes in the last page of his book, "remains of great value as a symbol of freedom today, hidden in the hearts of millions".

Journey Through The Book Of Common Prayer by Charles E. Fritz. Morehouse-Gorham. \$1.35

This can be a very useful little book for lay folk, especially newcomers in the Episcopal Church, who will find the chapter on *How to Use the Prayer Book in Church* a straight-forward guide-book in coping with some of the complexities they may encounter. The earlier chapters furnish excellent material for students of Prayer Book origins. There is one chapter which is useful for all Episcopalians—even the clergy—who regard those preliminary pages as a mystic puzzle, with *Golden Numbers* and *Dominical Letters* challenging them. The author does a good job of explanation.

One could wish that he had given more attention and space to his last chapter on the personal use of the Prayer Book out of church. However, the book as a whole is excellent and should be in the study of every parish priest and in diocesan and public libraries.

The People Of The Dead Sea Scrolls
by John Marco Allegro. Doubleday. \$5.00

This is a unique and fascinating book. The general public, I think, is rather fed up with the spate of books dealing with the "Dead Sea Scrolls", many of them too technical for the average reader and most of them with axes to grind,—cherished theories to argue for. This latest book is quite different, in that its narrative, giving the historical background and the story of the community life of the Essene fellowship, so far as researches have given evidence, is strictly factual, told in simple language and so brief that it takes only one-quarter of the book's contents. The major part of the volume is 189 photographs of the Qumran region, some of the many historical treasures which the archeologists have brought to light and a few of the people who inhabit the Dead Sea region today.

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