

The **WITNESS**

FEBRUARY 19, 1959

10¢



FAMILY WORSHIP EVERY SUNDAY

Langmead Casserly On Integration

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In Leading Churches

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For Christ and His Church

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SERVICES

In Leading Churches

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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.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Churchmen of Cuba Urge Support For Revolutionist Fidel Castro

★ Strong support for the present revolutionary government in Cuba has been voiced by Union Theological Seminary in Matanzas.

In a letter written to friends of the seminary by the Rev. Milton R. LeRoy, Episcopal priest and professor of pastoral counseling, the seminary asked Americans to "urge your legislators not to interfere," and "not to criticize the Cuban leaders; pray for them!"

Motive of the letter, according to LeRoy, is the churchmen's "concern about deteriorating relation between the United States and Cuba, false interpretations reaching you through the press, and the declarations of certain U.S. Senators who apparently have been misinformed."

LeRoy declares that "it is the express intention of the revolutionary leaders that this should be a model revolution, one that executes justice but does not seek revenge," not a "reign of terror."

"If the revolutionary justice seems to be acting too rapidly, let me assure you that if the rebel army had not acted quickly and justly through its courts, the mass of the people would have taken justice in its own hands, and then the uncontrolled mobs would have run riot," he stated.

He also declared that the

revolution is not communist inspired. "This revolutionary government will beat out communist infiltration on the grounds of freedom, not oppression," he said.

The letter asks what "moral right" the U.S. government has to protest present conditions after remaining silent concerning "the killings and tortures without trial" of the Batista government and "even aiding the preservation of the dictatorship by shipments of arms (suspended rather late) and maintaining an army training group with Batista's army."

The letter concludes: "Learn a lesson from the greatest revolutionary of this century, Fidel Castro; a few men who really believe liberty can triumph against overwhelming odds. These men are striving for an honest and just government in Cuba. They have the backing of the Cuban people."

Earlier in January three American members of the Union Theological Seminary's staff sent the following telegram to President Eisenhower, the chairman of the House committee on foreign relations, and the chairman of the Senate foreign relations committee:

"Urge withhold criticism of Cuban government which has overwhelming support including civic, Church, and other democratic organizations. American

silence on countless crimes of Batista government makes present criticism of executions offensive and dangerous to Cuban American relations. Press reports overlook the moral reform, order and renewed faith in government created by the new regime."

The telegram was signed by LeRoy, the Rev. David White, a Methodist, and the Rev. Raymond Strong, a Presbyterian.

LeRoy, a 36 year old graduate of Virginia Theological Seminary, has worked in the missionary district of Cuba since 1950.

GOOD SUNDAY SCHOOL SHOULD CAUSE TROUBLE

★ Parents shouldn't send their children to Sunday school just to keep them out of trouble, a theologian said.

Roger Shinn said that "if the Sunday school does its job well, the children may get into trouble the parents never dreamed of."

"If a child learns to take Christianity seriously he may end up trying to get Negroes admitted to his school," he said. "Or he may decide to become a missionary and go to Formosa. If you look at New Testament Christianity you will find that it got people into as much trouble as it kept them out of."

Shinn is professor of Christian ethics at Vanderbilt University Divinity School, Nashville, Tenn.

"We can't make children become Christians," he said, "though we may do things that influence them. We can't give

them a faith. The Christian message seeks the willing response of free persons. If it gains acceptance by treating people as puppets, it defeats itself. The Christian educator cannot manipulate the lives of others."

He added that "Christian education is not a matter of packaging a religious product so that people will buy it. To treat religion as a thing to be marketed is to destroy its meaning."

MICHIGAN NOW HAS THREE DISTRICTS

★ The convention of the diocese of Michigan, meeting in Detroit, voted to sub-divide into three districts for administrative purposes. The plan calls ultimately for three suffragan bishops.

Under the plan Bishop Emrich will be released from much administrative work and traveling and thus be able to give more pastoral care to the diocese.

Bishop Crowley will devote much of his time to one of the districts, and Archdeacon Braidwood will administer the northern district with headquarters at Lapeer.

The convention also dealt with a long-simmering but concealed struggle over racial segregation in Williams House, an Episcopal home for disturbed girls. The delegates voted unanimously to withhold financial support to any institution or agency which practices segregation.

A budget of \$116,434, plus a missionary extension budget of \$434,459, which includes \$230,989 for the national Church, was adopted. The total represents an increase of \$59,000 over last year. Delegates also directed the council of the diocese to find an additional \$9,000 by July 1 to increase salaries of mission clergy

in the diocese to a minimum of \$4,500 a year.

They also voted to provide \$10,000 group life insurance for all clergymen and not less than \$3,500 for those full-time lay employees named to the plan by local churches and missions. Diocesan staffers were also included in the plan.

The group life insurance will cost \$110 per year for each \$10,000 policy but the total cost will not be known for some time.

Reports on the new diocesan center stated that the development fund had received a total of \$1,367,477 in pledges to date, with \$950,000 on hand, after expenses, to start construction.

Delegates also seated the first two women on its executive council. One is Mrs. Frederick Sparrow, president of the Episcopal Churchwomen, diocese of Michigan, of Ann Arbor; the other, yet unnamed is to be selected from the women's diocesan board.

AWAKENING CONSCIENCE IN SOUTH AFRICA

★ Archbishop Joost de Blank of Capetown, hailed what he said were signs of an "awakening conscience" among the people of the Union of South Africa concerning the government's apartheid policy.

Writing in Good Hope, official organ of the Capetown archdiocese, de Blank said he was referring, among other things, to recent protests against the practice in Capetown of barring non-Europeans from jobs in the municipal departments.

"I believe," he said, "we can enter 1959 with a new spirit of hopefulness. One indication of this awakening conscience is ever more elaborate and fantastic justifications for the current racial policy."

The archbishop said that the outside world's abhorrence of apartheid was no longer being

attributed to such "so-called extremist agitators as Michael Scott and Trevor Huddleston."

Both these men are Anglican clergymen. Scott, a former missionary in South Africa, is now stationed in Britain. Huddleston was formerly head of the Anglican community of the Resurrection in South Africa.

de Blank said the protagonists of apartheid now admit that they have failed to get their ideas across. They even admit, he stressed, that apartheid signifies white supremacy and not separate and equal development for all.

Another sign of an awakening conscience on the apartheid issue, the archbishop said, was the recent "remarkable" service in Capetown Cathedral on the Day of the Covenant, a religious holiday especially sacred to the Afrikaaner folk. He recalled that white, Black and Colored people knelt side by side to receive the sacrament from ministers of the three racial groups.

An equally encouraging sign, he noted, was the recent outcry in Capetown against a proposal to put Colored voters on a separate roll for the municipal elections.

"All over the country," he said, "the tide of moral conviction is rising. In time it will wash away the cruel rocks of arrogance and pride and soften the hardness of men's hearts."

SOCIAL WORKER CALLS FOR SOCIAL ACTION

★ Church youth groups have shown almost the only concern among this country's young people for racial justice, international understanding and decent housing, the Methodist Woman's division of Christian service was told at its annual meeting.

Dean John McDowell of Boston University's School of Social Work, called on all American youths to recapture some of the eagerness for social

reform that their parents had 20 and 30 years ago.

"Many of the tremendously urgent tasks in social reform can never be accomplished unless we can produce some people who are outraged at conditions which are devastating human character and health," he declared. "Let us remember that Jesus said, 'I came not to bring peace but a sword.'"

Addressing the 200 delegates on "Changing American Cities," McDowell also cited some of the unfinished social reforms still on the "religious-civic agenda."

These include, he said, making suburban living available to all regardless of race, creed or color; keeping slums from developing in rural and city communities; the creation of a climate where people of all races and colors can live side by side "with mutual respect and trust."

The churches as well as civic agencies have a primary responsibility in the achievement of social reforms, he said, "because the Church's eternal task of relating man to God can only be accomplished if it works on men and on their environment simultaneously and constantly."

"Slum living, anxieties caused by illness or unemployment, unchecked vice and crime, these must be conquered and removed, not merely ignored by those who are willing to accept

God's help to rise above them," McDowell said. "Our civic duty is also a part of our religious duty."

Thelma Stevens of New York, executive secretary of the division's department of social relations, said that press headlines highlighting crises in international affairs "call Christians to a witness based on a new understanding of the modern world."

"Christians must understand that what happens in our nation affects for good or ill the course of events in countries whose names we scarcely know and influences the emerging pattern of the world's future," she told the church women.

PADDOCK LECTURES BY POLLARD

★ The Rev. W. G. Pollard, director of nuclear studies at Oak Ridge, is giving the Paddock Lectures at General Seminary, February 24-March 4. There are six lectures on the subject "Knowledge through Community."

WASHINGTON SEMINAR HEARS STASSEN

★ Harold Stassen told 250 Church people, representing 17 denominations, that America must enlarge its concept from "this nation under God" to "this world under God" and must make the interest of all people the concern of its foreign policy.

He spoke at a four-day seminar sponsored in Washington by the National Council of Churches.

The meeting was opened by Prof. A. T. Mollegen of Virginia Seminary who discussed religious motivations for political action.

CANON WADDAMS TAKES PARISH IN CANADA

★ Canon Herbert M. Waddams, secretary of foreign relations of the Church of England and widely known in the United States, has resigned to take a parish at Monotick, Canada.

He will be succeeded in England by his assistant, the Rev. John Satterthwaite.

ARCHBISHOP LIKELY FOR EAST AFRICA

★ Election of East Africa's first Anglican archbishop may take place this year, subject to approval of a proposed new province formed by the union of five dioceses, now under the jurisdiction of the Archbishop of Canterbury.

KERSHAW PREACHES IN COLUMBUS

★ The Rev. Alvin L. Kershaw of All Saints, Peterborough, N.H. is the noonday preacher, February 23-27, at Trinity Church, Columbus, Ohio. At these Lenten services a luncheon is served in the parish house immediately before and after the service.

E.T.S. RECEIVES GIFT

★ Episcopal Theological School has received a gift of \$25,000 from Mrs. Frederic R. Kellogg, to endow the Kellogg Lectures at the school. It is a memorial to her son, who died last year after heading college work for many years at Christ Church, Cambridge.

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of tribal orgies and human sacrifice—*

Mary Slessor

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SHE HAD A MAGIC

by Brian O'Brien

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Church Center Seeks Solutions For Mounting Health Problems

★ An experimental inter-creedal enterprise designed to enlarge the clergy's awareness of the early signs of mental illness among their parishioners was labeled a success by the project's director, the country's first joint professor of religion and medicine.

Dr. Granger E. Westberg of the University of Chicago said the first six months of "Operation Kokomo" may have made a major contribution to the nation's search for solutions to the mounting burden of mental health problems.

Started in the Kokomo, Indiana, area in June, 1958 by twenty-one clergymen, the project was sponsored by the university's Federated Theological Faculty and School of Medicine. It was financed by a \$6,850 grant from the Lilly Endowment, Inc., Indianapolis, Ind.

The clergymen participated in a week-long conference to assess the project. They said religious, medical and psychiatric experts at the university paid monthly visits to Kokomo to help them recognize danger signs pointing to mental illness.

"If ministers, priests and rabbis are adequately trained to counsel persons who have unhealthy patterns of living," Westberg explained, "many of the problems that appear can be alleviated before long-term medical-psychiatric care becomes necessary."

Westberg said the project has been extended indefinitely. "Clergymen of different faiths in all of Howard County, Indiana, where Kokomo is located," he said, "are now working as a team in a common cause: to use the latest thinking of science in helping them to

perform their religious duties more effectively."

He said the clergymen have made plans to institute a regular pre-marital counseling course in Kokomo as a result of their work with the project. And, he added, they have taken steps to develop closer relationships with local doctors.

"Mental health experts," Westberg pointed out, "emphasize that clergymen are in a unique position to combat mental illness, because they work closely with people in a family setting.

"Also, they are the only professional men in the community who deal with people in normal times as well as in times of crisis. This gives them a chance to spot mental illness coming, and help nip it in the bud."

He said typical problems raised at four-hour clinical conferences in Kokomo concerned family stresses, and the inability of people to make practical application of religious concepts.

"We found that for too many people, religion is an entirely separate category from life. We were able to spotlight new areas of need, and the clergy as a whole were very responsive."

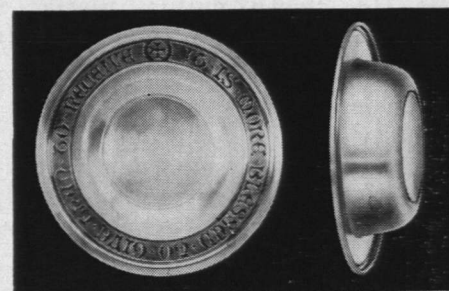
Westberg stressed that evaluation of the project shows more than ever that the clergyman is in a strategic position to deal with problems which lead to mental illness.

Seconding this view was the Rev. Earl P. Seitz, minister of the Christian church in Kokomo, who was one of the participating clergymen. "This experience," he said, "has helped me to feel that we clergymen are partners, rather

than competitors. We should pool our efforts in furthering the spiritual and mental health of the people of our community.

"I am becoming more aware of my own responsibilities for mental health. As I meet persons, I find now that I try to understand them better, and what they mean to say—instead of what I think they ought to do. This is only the beginning, but it brings a new relationship with people."

Seitz said that if clergymen continue to work and study together they will be able to make a significant contribution to the health of their communities. "As we guide people into healthy ways of thinking and doing," he continued, "we shall also find that this is a significant step toward the real salvation of their lives to God."



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EDITORIALS

Staying Away From Church?

ONE of the chief marks of being an Episcopalian is that you go to church only when you feel like it. The Catholic type is not 100% and he stays away if he can't find everything "correct". The Liberal tends to feel superior to church going as beneath both himself and the Deity. Then, there is the great middle man who is fairly likely to be seen on Christmas and Easter and at other times about once out of every three Sundays. Taken together on a given Sunday we have more people out of church than we do in.

Why is this? The explanation is very simple. Our people have not been trained in regularity. Brought up first in a Sunday School, which was a separate congregation from the body of the parish, our children had to find their way into adult churchmanship. And what did they find there? A group that met at all kinds of varying hours on different Sundays—all very confusing. The various schedules of services had only one thing in common—they operated on a monthly rhythm rather than on a weekly one which was out of step with the Biblical and Christian tradition, and with the contemporary business and school week.

In addition, the services were at different hours and in mixed combinations on the first and third, the second and fourth, the first and all the others in the month. And there was that fifth Sunday which threw it all off more than ever. When was a person to go to what service? The easiest answer was to treat the whole thing casually and go when you happened to feel like it and take what you got—which is actually what the average Episcopalian does.

In Lent this attitude becomes particularly pointed. How can people perform any extra acts of devotion until they first carry out the basic minimum? Our Lenten policy seems to have sunk to the level of getting people to carry out, as a special work of supererogation, a discipline which ought to be normal and regular. Worship God for six Sundays in a row and then relax again.

Perhaps our churches could consider setting the same services at the same hours on each

Sunday during Lent with a view to continuing to operate on a weekly rhythm after Easter. Lots of churches give equal opportunities for both Morning Prayer and Holy Communion each Sunday of the year. And we would like to bet that these churches have a high constancy in church attendance, financial support and social witness.

Rome Can Not Err

WE HAVE had quite a bit to say in the last couple of issues about the Pope's call for an ecumenical council. So it was discussed briefly at a recent meeting of Witness editors. All seemed to wonder why there was such a to-do about it, with one of the men saying that other Churches should understand that it is a purely Roman affair and let it go at that.

Some of us read Roman Catholic publications besides *Commonweal*, the organ of the intellectuals within the fold. One of them is *Light*, the official organ of the R.C. diocese of Scranton, which has a wide circulation among the communicants of that Church. Each week you can read in its pages what the ordinary man-in-the-pew is supposed to believe.

The last number featured an editorial called "A World Council" which will give Witness readers a better idea what it is all about than anything we have said or are likely to say.

— Quote —

The last two councils together with the one to be called by Pope John all have to do with Church Unity. The Council of Trent was concerned with the Protestant Reformation or rather the Counter-Reformation and gave us many definitions regarding justification and the sacraments. The Vatican Council defined papal infallibility, the divinely founded source and guardian of unity in the Church.

The next council, according to current news stories, will treat of the reunion of the Greek Orthodox with the See of Rome, and perhaps even attract many Protestant who realize more and more that unity is a mark of the Church of Christ.

The idea of a general council is often misunder-

stood. Some articles make it appear that such a council would be called upon to effect a compromise, or even to reverse definitions of former popes or councils, definitions that have been apparent obstacles to a reunion of Christendom. Such is absolutely impossible. What was infallibly true, is still infallibly true. No pope and no council could deny any previous definition because such action would indicate that the Church had erred. The Church of Christ can not err.

The general council will be convened by the Pope and presided over either by him or by his duly appointed delegate. To it will come the

members of the hierarchy, heads of religious orders, and designated consultors, in number about two thousand. After lengthy deliberations they will with papal approval issue decrees, doctrinal or disciplinary or both, that will bind the whole Church.

Truly it will mark another mile-stone in Christian history. If it ends in a reunion of Christendom, its blessings will extend to every hamlet in the world, fulfilling the wish and command of Christ that there may be one flock and one shepherd.

— End Quote —

How Are We To Attain An Integrated Society?

Racism Is Heretical

By J. V. Langmead Casserley

Professor at General Theological Seminary

DIVIDING his topic into three sections, Dr. Casserley began with a discussion of the theological basis of human unity. Here he pointed out that the secular arguments for human unity are basically biological in orientation. Secularists use the term "race" ambiguously: on the one hand, it is used to refer to all mankind, as the "human race"; on the other hand, it is used to refer to so-called component groups of mankind, as the "Caucasian race", or, the "Negro race". In the former sense, the term separates man from the animals, while in the latter sense it separates man from man. It is undesirable to speak of the component "races" of the human race because the differences which do exist between humans are metaphysical and have nothing to do with "race".

Theology accepts, of course, the fact of the biological unity of man. The human race as a

whole is, indeed, an entity half-way between the angels and the animals. To say this, however, is not to state the whole Christian truth. Theologically, each man is distinct from the next man. No man is created to be "a" man; each man is created to be "this" man.

Mankind was created a unity, but, if we interpret the Tower of Babel story in Genesis aright, we see how this unity was shattered, as a punishment, with the different linguistic, tribal and racial divisions becoming the manifestation of this punishment. St. Paul's theology of baptism shows Christ as the principle of re-union of the human race. Here, the entire race is called to be baptized into Christ, that it may rise in Christ. Through the Narrative of Tongues, in the Book of the Acts, all groups are brought together in Christ. This is the un-doing of the Babel curse. We must now "all come to the measure of the stature of the fulness of Christ."

The Johannine doctrine of regeneration, or, rebirth, means that, through baptism, we participate in the Virgin Birth. Early Church Fathers referred to baptismal waters as the "Virgin" waters. This was a direct reference to the waters flowing from the Virgin's womb at the time of the Incarnation.

HUMAN solidarity and unity, then, exists at the very peak of our being, that is, in and through Christ. This doctrine is compatible with

The address is reported by the Rev. W. Robert Hampshire, a Witness editor, rector at Farmingdale, N.Y., and chairman of the Long Island branch of the American Church Union; and the Rev. Robert C. Chapman, rector at Hempstead, N.Y., chairman of the A.C.U. committee on Catholic sociology. It was delivered at a conference in January held at the School of Theology, Garden City, Long Island. The report was subsequently edited and approved by Dr. Casserley.

a doctrine of complete individual distinction. Ultimately, we are different, but not as regards "race", only as regards our individuality. The heresy of racialism is two-fold: (1) it divides man into separate masses, as white, Negro, etc., which does violence to the essential unity of man, and (2) it does not recognize the distinctiveness of each human personality.

THE divisions of men in the Church visible into "Negro" and "white" parishes becomes heresy becomes it divides man on the wrong basis. The only theological basis for distinctions are the metaphysical differences between every other personality. Racial divisions in the visible Church are, therefore, not in accord with the will of God, but are the results of bogus happenings in human history. Such divisions have no relationship to the intrinsic human reality as God intended it to be.

Caste and Class

IN HIS second section, a discussion of caste and class, Dr. Casserley distinguished between these two social institutions. Differences of class occur even with people of similar caste. Class distinctions are usually based on various economic and educational differences, and, in a good class system, these boundaries can be, and are crossed frequently. A class system becomes dangerous only when the class differences tend to become hereditary.

Caste differences, however, almost always have racial implications. In India, the classic caste country, the distinctions descend from the racial conflict between the Arian conquerors and the aboriginal inhabitants. One is born into a caste, social controls make it almost impossible to marry outside of the same caste, and the boundaries rarely, if ever, are crossed. He identified the American racial situation as one which contains elements of caste.

Racists are to a great extent, motivated by fear: they fear economic competition, or they fear political domination, etc. At the same time the politically oriented fear of the southern racist is a monster of his own making; for he has created the homogeneousness which might make Negroes vote in a bloc against him. In addition, he said, white people tend to complain about the "lower level of mores" which they claim the Negro adheres to, neglecting to acknowledge that from the days of slavery, lower moral standards were forced upon Negroes in order to

make slavery more profitable (a productive slave was valuable, but a married slave brought problems, especially at sale time). We have, in effect, issued an Emancipation without eliminating slavery. We cannot expect the psychological characteristics of slavery to vanish until we have not only abolished slavery legally, but have also abolished the servile status sociologically.

It is obvious, also that the caste elements found in the American social system, do great harm to all of America. Racial differences are one of the least important of human differences, and at best, are only superficial. People who are over-impressed with such obviously superficial differences as skin color, tend, themselves, to be superficial people, because they get into the habit of paying more attention to surface distinctions than to profound realities.

Prophets Needed

ALTHOUGH it is not right that we should be separated because of race, legislation and civil law are not the sole determining factors in changing undesirable social attitudes. Legislation can, in fact, drive the segregationists into an even more deeply entrenched position, and develop within them even more self-damaging bitterness. The foundation for a climate of acceptance of the law must be built. Such foundation-building is a particular province of the Church. It ill-becomes the militant Church of God to run behind the secular authority giving vocal approval of principles, which, properly speaking, should first be enunciated and manifested by the Church. Even the echo of approval is hollow and ineffective so long as segregationists and others can point to the Church and chastise, "Physician, heal thyself." For this reason, it is necessary for the Church to raise up prophets from within, who will constantly prick her conscience and spur her on to proper and effective action. While not everyone in the Church is called to be such a prophet, it is incumbent upon those of us who do not prophesy to lay the foundation upon which the prophets may walk—or else, we suffer a terrible loss in that we stifle our own prophets.

Entering into his discussion of the Christian resources for human unity, Dr. Casserley emphasized that the Church is called to have a form and practice which is conducive to the elimination of the problem of division by race. The physician must, indeed, first heal himself.

By far, our greatest resource is the Holy

Eucharist. The Holy Eucharist is our expectation of the Kingdom of God—in point of fact, it is the Kingdom of God—for Christ “will drink no more of the fruit of the vine until he drinks it anew in the Kingdom.” Holy Communion creates holy community. Holy Communion is the re-knitting together of God’s people in Christ. God’s people must develop a passion for seeing Holy Communion making holy community, and, then, provide the conditions essential to such a process. In the atmosphere of the Eucharist, racialism is seen to be utter nonsense. In such an atmosphere, anything which deprives us of our oneness is exposed as sin. It is meant that all of God’s people should be united in the great performance of the Eucharist.

Word and Commandments

THE word of God is another most powerful resource. It is possible, of course, for us to exploit the word by ensnaring it in our pet ideologies. In spite of this, however, most of us know, at heart, what the word has to say to this matter of racialism. We know, but the pitiful fact is that some of us just do not like what the word has to say. The word, nonetheless, is God’s gift to man through the Church. The word constrains and restrains, and thus sets us free. The word must dominate. For this reason, the Church is not a democracy, but a theocracy. The Church is constrained to live by the word, with it, and under it. There is a place proscribed where we must stand, if we hold to the word. This is as true of people as it is of priest.

Another of our resources is the commandments. It is good that we have a series of laws which tell us what we must not do; for this leaves us with freedom to do. If the commandments were to tell us all that we must do, we would then be left only with freedom not to do.

A continuing resource is the power that is found in prayer.

It was concluded that the Church, in parish and mission, is under heavy restraint to heal herself.

This can be done by each unit’s arranging for the conditions under which Holy Communion can, in fact, make holy community. It may be done by missionary outreach into all areas of the population within the normal orbit of the local parish. It may be done in innumerable ways by indirection, through the example of action and word by priest and people at non-crucial moments.

In any event, it would appear that every

Churchman is under obligation to move with pre-meditated determination toward the elimination of our sin of racial divisions.

Don Large

The Public Baby

THIS seems to be the age of wholesale public confessions. I’m not talking about the anonymous admissions of an alcoholic at a closed meeting of A.A., nor yet about words blurted out at an open meeting whose members know how to keep their own counsel. And of course I’m not referring to True Confessions, Confidential, or Hush—which keep very little either confidential or hushed.

Rather, I’m thinking chiefly of those film stars who are unable to get through the years without publishing a clinical study of their soiled experiences along the world’s more fashionable gutters. Now the way of a transgressor may be peppered with the kind of juicy items beloved of a scandal sheet. But if a person can’t write of his downfall with a creative motive in mind, he might better stay away from the typewriter.

Yet the eyebrow-raising tear-jerkers continue to dribble from the presses. For instance, Mary Astor’s autobiography shares with us the purple intimacies of her once-secret diary. Next, Diana Barrymore is found lamenting that she was given too much too soon. And Lillian Roth, in exposing the dregs of her drunken yesterdays, tells us that she’ll cry tomorrow.

It’s all very moving. And at least one of these authors confesses that she sold her sordid story on the advice of her psychiatrist, who urged publication as an effective form of catharsis. But good taste dictates that catharsis, like a cathartic, be arranged for in relative privacy.

Now maybe I’m being unduly stuffy about this business of hauling one’s more lurid sins into the very middle of the public domain. Maybe there is a therapeutic value in such indiscriminate confessions. But I can’t help feeling that this brand of exhibitionism shares much in common with what little boys write on back fences.

However, when a child does something childish, he’s doing nothing less than what you expect.

On the other hand, when an adult becomes childish, it's just pathetic. In urging us to be as little children, our Lord was obviously thinking of childhood's noblest characteristics: simplicity, trustfulness, and integrity. These God-given gifts, let it be carefully noted, are child-like, not childish. But trying to find such child-like attitudes in these confessional tomes is like trying to find the haystacked needle.

Confession is indeed good for the soul. And, in fact, for the heart and the mind and the body, too. But it is in its proper context only when it takes place among one's intimates, or in a confessional booth, or in the private study of a clergyman, a psychiatrist, or other trusted counselor. It doesn't belong on publishers' row, nor

yet on the shelves of Womrath's rental library.

America, by the way, has no corner on this "I confess" market. The English have been going in for it also. And when the conservative British stop being reserved, they don't fool. The most recent example of this tawdry babbling among our overseas cousins comes from the blunt pen of a writer named Philip O'Conner. Like most of the newlings of the beat generation, this chap's caddish confessions aren't worth discussing. But I do suggest that the title of his book be given to all of these autobiographies, wherein the decencies of privacy are transferred to the indecencies of the marketplace.

The name of this particular item is "Memoirs Of A Public Baby."

Giving Up In Lent: Why and How

By Brewster Beach

Secretary of Education, Diocese of Delaware

IT IS common to associate Lent with giving up things of one kind or another as an act of sacrifice and discipline. If such acts are to be anything more than tedious means by which we deepen our pride in our own righteousness, we must be quite clear about the purpose of Lent and its disciplines.

The Prayer Book word for "giving up" is abstinence, and the central purpose for abstinence is clearly stated. On Ash Wednesday, Good Friday, the Forty Days of Lent, and other specified days, "the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

From this it is clear that the primary purpose of Lent is a positive one—the quickening of our devotion to the Lord Jesus Christ and his purposes for us in the world. Every act of giving up must further our devotion to him, or it is a useless and vain thing.

As baptized Christians, we are called to love and serve our Lord every day in the year. But to do this with increasing faithfulness, we need special periods when extraordinary attention is turned to him beyond what our daily routine allows.

Abstinence, or giving up, is the means by which this extraordinary devotion may be made. It is the means by which more room may be made in our lives for focusing on Jesus Christ. Giving

up in order to take on—that is the real sequence. Merely giving up something in Lent without taking on something positive leads to self-righteousness. But merely taking on new acts of devotion without the giving up that makes room for these new acts only crowds our already overcrowded lives the more, and Lent becomes an exhausting and glad-to-be-over season.

What then shall we give up and take on? There can be no one absolute rule in this matter, and the Prayer Book makes no attempt to provide one. True, it is an ancient custom to associate abstinence with food, but each individual must determine from knowledge of his own life's circumstances what forms of abstinence will best allow for "extraordinary acts and exercises of devotion."

If we are to take the Prayer Book seriously then, abstinence for many of us may be as much in the areas of our time and our money as of our food, perhaps more so. We may be called to give up such uses of our time as watching television, party-going, idle reading, staying up late—normally good and enjoyable—in order to make extra time for study of the Bible, attending an early Communion, reading a serious book concerned with the Gospel in life, or serving the needs of others in a special way. We may be led to give up such uses of our money, or normally good and enjoyable luxuries and amusements, as

may go for some extra object of giving or saving. This of course is the purpose of Lenten mite boxes, and we do well to use them in our families this way or not at all.

For many the abstinence of certain kinds and quantities of foods in Lent, and on other fast days, may well serve the purpose of extraordinary devotion to Christ, the change from meat to fish or the mere pangs of hunger vividly reminding us of him. But for modern Americans, Prayer Book abstinence may more truly serve its true purpose if it involves an abstinence of time and money as well.

Bear in mind one important consideration—that what we decide both to give up and to take on be, ordinarily, good and enjoyable. There is never any justification for us to use Lent to give up anything that we know we ought to give up all year round, or for taking on a measure of de-

votion that we know ought to mark our daily, ordinary lives as Christians. Who does not know over-weight people who give up candy or smokers who give up cigarettes in Lent, not as a means to deeper devotion to God, but as part of a half-hearted attempt to lose weight or get rid of that cough! Lent is not a time, as someone once suggested, “when Episcopalians think it is wrong to sin.”

Each individual within the Episcopal Church who professes and calls himself Christian is duty-bound to decide the form and measure of his abstinence in Lent, never forgetting that its primary purpose is the quickening of devotion to the Lord Jesus Christ. Only so, will Easter be not just a time of remembrance of his Resurrection, but of greater thankfulness for the new life and strength which he will have actually given us in Lent.

When What You Want Is Slow In Coming

By William Hill

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

ONE of the hardest things to do in life is to keep on struggling, striving and working when your best efforts seem to be producing no results. It is a formidable task to force yourself to keep on plodding when to all appearances you aren't getting anywhere.

Think, as an illustration, of a young person in school. Day after day he goes through the grinding routine of classes, of assignments, and of examinations; and as far as he can see, nothing comes of all his work. The time when his education will pay off is so far in the future that he wonders if it really is worth the trouble. And when a mood like this gets hold of our young people, many of them quit school—although often they live to regret having done so.

The Bible takes account of our very human tendency to get discouraged, to fall by the wayside, to quit entirely when the going gets rough and tedious; accordingly, in any number of passages the Scriptures summon us to persevere, to keep on going, to stick to the job, to keep our hand to the plow. St. Paul puts it this way:

“Let us not be weary in well-doing”.

THE problem of becoming weary in well-doing is perhaps most graphically personified in the case of the alcoholic who has taken the first

steps toward sobriety. Let us take a close look at one of them.

Here is a man who for one reason or other moves from the group of moderate drinkers to the group of excessive drinkers; he gets to the stage at which alcohol means more to him than anything else; he becomes an out-and-out alcoholic. As a result, certain things happen inside himself: his bodily processes adapt themselves to tolerate the alcohol; his mental processes slow down; his feelings of responsibility become blunted; his sensitiveness gradually is dulled. But while these changes are taking place inside of him, other changes are taking place outside of him: he loses one job after another; he gets deeper and deeper into debt; his friends avoid him; in time, his wife leaves him; his outward circumstances, in short, become those of a bum.

And then, through one means or another—perhaps through a Salvation Army officer, or through Alcoholics Anonymous or some other agency—the man gets hold of himself and stops drinking. At first, his pride keeps him going. He gets through the first twenty-four hours without a drop—the first time he's done this in years—and he's so proud of himself that he gets

enough momentum to see him through another twenty-four hours away from drink. His pride in his achievement may keep him going for a whole week without touching any alcohol.

But in the meantime all kinds of things are happening inside of him. His body, deprived of the alcohol to which it had become accustomed, has a fierce and insistent craving for it. His mental processes are beginning to perk up and he becomes aware of what he has done to himself and his family. His feelings of responsibility return and his debts worry him as they haven't done in a long time. His sensitiveness becomes acute once more, and a thousand things to which alcohol had made him immune now put their pressure on him. In other words, a whole series of painful convulsions are going on within his inside world.

How about his outside world? It remains pretty much the same. Does he have a job? No. Is he out of debt? No. Have his friends assured him they were going to stand behind him? No. Has his wife returned to him? No. He has made a terrific struggle to change his inner self, you see; and he notices no corresponding change in his external situation. This, as you can imagine, is the point of his greatest danger. This is the point at which many an alcoholic gives up the struggle and goes back to the bottle.

Other Cases

WHAT happens to the alcoholic occurs also, though in a less dramatic way, to many people—in fact, to all of us. A man, as an example, doesn't get along very well with people; he has certain personality traits which repels others. He gets help from somewhere, and sets out to develop a more attractive personality. Do people respond immediately? They do not. They don't believe that he is seeking to become a changed man. A woman, as another illustration, has been having some domestic difficulty, and she finally concludes that she is to blame for much of it. With determination, she sets out to mend her ways. Do her husband and children immediately respond? They do not. They just wonder what she is up to now. Or again, a 'teenager hasn't been doing too well in his studies, and he resolves to apply himself and to do good work. He does his best; but do his grades immediately go up? They do not. He hasn't been at it long enough to establish himself as a good student.

In every case, as we can easily see, each person

has come to the danger point. He has struggled to make changes within himself and he sees no corresponding change in his outward situation. A paralyzing discouragement is about to set in, and if it does, the person will give up. It is precisely at this danger point that he needs the reminder given by St. Paul:

"Let us not be weary in well-doing".

Works of God

WHEN Christianity says, "Let us not be weary in well-doing," it does not speak out of a shallow optimism, or from a blythe hopefulness that everything will turn out all right. When Christianity says, "Let us not be weary in well-doing," it speaks out of a faith that God is working his purpose out and that no noble thought, no wise and loving action is ever lost.

Very significantly, Jesus told a whole series of parables whose emphasis was on the hidden workings of God. He told of the grain of corn that had been planted in the earth by a farmer. And all the while the farmer did his daily work, even while he was asleep, the seed was growing and developing, until it reached its fulness—first the blade, then the ear, then the full corn in the ear.

Jesus also told of some yeast which a woman placed in three measures of meal. And all the while the woman did her various chores the yeast was invisibly at work leavening the loaf.

What did our Lord mean by these and similar parables? Part of what he meant was this: You have to make a start; you have to do something positive yourself. As a man, you've got to put the seed in the earth; as a woman you've got to put the leaven in the flour. But once you have done that, God takes over. Silently, imperceptibly, the seed you have sown, or the leaven you have mixed into the dough, begins to grow. You can't see that anything is happening, but it is. As long as you don't do anything that interferes with the process of growth, in the fulness of time you will get exactly what you are looking for. But in the meantime, you must be patient. You must have faith that under God, the growth is continually going on. And you must never give up.

Now the message of these parables is repeatedly borne out in life itself. To return to the alcoholic. There are any number of men who have turned their backs on alcohol, who have become regularly employed, who have got themselves out of debt, who have become reunited with wife and

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children, and who have become stable, contributing citizens. But, in every case it has taken time. The other evening a member of Alcoholics Anonymous told me it takes on an average of eighteen months for a person to get his thinking straightened out after he has renounced alcohol. Eighteen months is a long time to be tormented by disquieting thoughts—especially when just around the corner there is a bar where you can get something which, momentarily at least, will make you forget your troubles. But during those eighteen months—if you stick it out—the seeds you have planted in the ground are growing, the yeast you have placed in the flour is working; God has taken over and things are being worked out to your advantage. To quote the passage in full, this is the way St. Paul put it:

“Let us not be weary in well-doing: for in due season we shall reap, if we faint not.”

Stay With it

BECAUSE of its bearing on this subject, I would like to conclude by an account of the way in which members of a certain primitive tribe felled trees.

The members of this tribe had no metals and they had no stones—such as flint—which could be made to yield a sharp edge, and thus they had no axes. So to fell a tree they did this: taking some wet clay a man would mark two horizontal lines around the trunk of the tree, spacing them about a foot apart. Then he would take a round stone and set out pounding, pounding, within the marked-in area. At first, of course, the tree showed virtually no effect of the pounding; it was not as though he had been using an axe and could see the chips fly whenever he took a stroke; the job looked almost as hopeless as trying to empty the ocean with a tea-spoon. Nevertheless, the man would keep on pounding, pounding, and in time his efforts had their effect. After innumerable blows with a stone the wood-fibres would be crushed and weakened and the tree would topple over.

Perhaps this describes the situation that confronts some of you. You are faced with a formidable set of circumstances, which can be symbolized by the great tree in the forest. Your weapons for dealing with this are crude; they can be symbolized by the stone. And you pound and pound with this stone upon the tree—you try and try again—and nothing seems to be happening. But if your blows are aimed right and if your blows are continuous, you are setting up

an invisible chain reaction that is working in your favor; God and the laws of the universe, are taking over part of the work to help you. And this is what St. Paul was proclaiming when he said,

“Let us not be weary in well-doing: for in due season we shall reap, if we faint not.”

Pointers for Parsons

By Robert Miller

SHOULD we ever let our congregations know that our gifts exceed our merits or suspect that their merits exceed their gifts. It is a very delicate subject and, like Agag, we should tread delicately.

But in all delicacy we might tell them that the wonders of our minds and bodies are far greater than the wonder of our inventions and that inventions are devilish when they begin to rule us instead of our ruling them. In war our inventions threaten annihilation but who supposes that that would keep us from using them. Isn't it a paradox that we tell ourselves that we only make them in order not to use them? In peace we know enough to make the world a happier place but have we the will to make it happier? We are hardly conformed to the mind of Christ.

We can always rejoice in God but it takes a determined Christian to rejoice in man. Yet we must. We must tell our people that their destinies are in the heights, not in the depths.

It was wonderful on the Mount of Transfiguration but Jesus comes from it into a scene almost sordid. It is wonderful to preach in the Spirit but we must come down the pulpit steps to labor with the trivial and the fractions. It is just as well that our gifts exceed our merits for the latter are not impressive.

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Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

American Economic Problems Debated by Church Women

★ Church women throughout the country will focus their attention on current economic problems of American families during the annual observance of May Fellowship Day, May 1.

Theme of the observance, sponsored by the National Council of Churches' general department of united church women, is "How much is enough—and enough for what?"

Women in hundreds of U.S. communities will participate in forums, discussions, study groups and public meetings in an attempt to get to the roots of "the true facts of poverty and wealth" in their own areas. One of the major economic situations they will seek to assess is "rising production and prices plus the fundamental contradiction of increasing joblessness."

More than 2,300 local and state councils of church women will give preliminary attention to questions of prosperity and recession, keying their investigations to the world situation as well as to the domestic.

They will weigh what happens to individuals and to homes during alternate cycles of "boom" and "bust," and try to arrive at methods by which these can be avoided.

Also in their study of economic inequities, the women's groups will consider budgeting, spending and sharing habits, probing how much each family is justified in spending on itself and the basic reasons why many people have insufficient income for their needs.

Two national leaders pointed

out that women could "change the country's thinking on spending and sharing if enough of them cared." They were Miss Margaret Kuhn of Philadelphia, the group's chairman of social relations, and Mrs. D. Ellwood Williams, Jr., of Annapolis, Md., chairman of the May Fellowship Day observance.

"Church women," said Miss Kuhn, "have a responsibility to push for increased unemployment insurance and longer periods of jobless pay, for higher minimum wage standards and social security benefits."

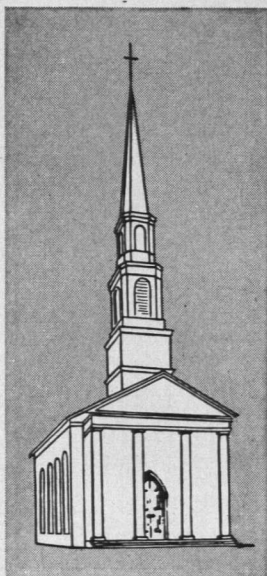
She urged them to let their

Congressmen and Senators know what they think about old-age pensions, foreign aid and health.

Mrs. Williams observed that in the U.S. "where too many are still poorly housed, clothed and fed, billions are spent on luxuries and entertainment."

One of the first things American church women can do, the leaders noted, "is become aware of the economic gaps in our society, analyze them and learn how to bridge them in the best possible way."

Prepared for study by local councils this year is a pamphlet entitled "How Much Is Enough," which sets forth statistics highlighting the country's economic patterns today.



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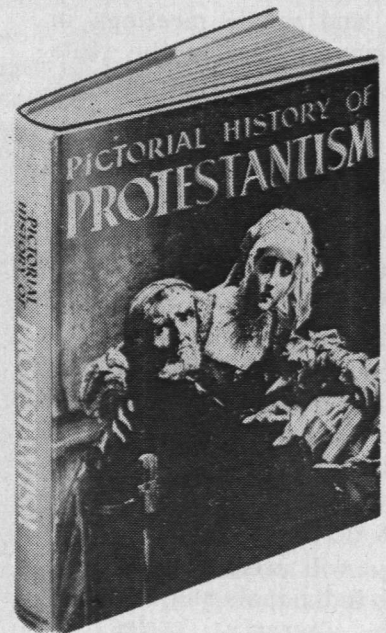
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Book Editor

The Slow Of Heart by Matthew M. Warren. Harpers. \$2.00

Books, large and small, of meditations for the season of Lent roll off the presses around New Years every year and are strangely alike in their approach and treatment of religious problems and challenges. Read one and you have the gist of all. This little "Harper Book For Lent" is quite the exception. It is small, not easy to read, but stimulating to independent thought.

Its keynote is thanksgiving for the resources given us to produce, by steady work, lives of greatness and beauty. Its title is the word of the Master on the Emmaus road; its text the Prayer of Thanksgiving After Communion. One very pertinent suggestion might well be tried out by every Christian: To understand better the mysteries of the Annunciation, the Lord's Birth, the works of power,—read first the concluding scenes of the Gospel story,—Good Friday, the Resurrection, Pentecost—and you find the key to those spiritual mysteries. On the whole, a refreshing book and one demanding thought.

The Creative Years by Reuel L. Howe. Seabury. \$3.00

Many persons in their forties, married and with children, are tired, bored and sullenly resentful. Life has not come up to their expectations and now it is passing them by. This book opens with the reverie of a tired business man as he returns home, in which he asks himself the significant questions, ques-

tions that are discussed in the succeeding chapters.

Reuel Howe has written simply and to the point and the book can be comprehended at a single reading, but like his *Man's Need and God's Action*, is so meaty that one can't help wanting to read and reread it, at least in part. It is "a natural" for study courses.

Starting with the person in his middle years, the reader is aided in learning how he became what he is, how to make the most out of his marriage, how to understand and be a better parent to his children, and how to make his own life with its work meaningful, all developed in a sound theological and psychological framework. If the minister does not need the book himself, he at least has parishioners who desperately need such a guide.

—Lee A. Belford

God and Freud by Leonard Gross. David McKay. \$3.95

The first instinct of the hardened book reviewer in glancing over this book and the sketch of its author's career is to discount the subject matter as superficial stuff based on interviews by a young man with no background knowledge of his subject. But the instinct plays him false, for this book is an able job, showing a

substantial knowledge of the subject and an excellent background from which to check the material of his many interviews.

Psychiatry today, in one or another of its various types, is on intimate terms with religion and is certainly contributing new insights to the clergy of all our major churches and sects. Religious leaders have, to a considerable extent, ceased to fear psychiatry as a subversive force, dangerous to Christian or Jewish piety, and are happy in cooperating with its practitioners in the difficult art of the cure of souls. The most important fact that the author has discovered and presents to the reader here is the prevalent education of young seminarians in the general principles of psychiatry and the opportunities they have for clinical experience as part of their education in pastoral work.

This is a simple, kindergarten study of the subject for many of our clergy, long active in the field, and for not a few lay folk, but it is well

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worth reading, especially for religious persons for whom the subject seems new and strange. There is one rather surprising omission in the author's treatment of his subject and that is the fact—so much in the foreground of Christian life today—of spiritual healing which is so close in spirit and purpose to the basic assumptions of psychiatry in its Christian forms.

As of the present time, it is safe—and regrettable—to say that organized religion has not contributed as much of vital insights to psychiatry as it has received. And there are such profound realities which Christian theology can bestow to the great good of psychological science,—the nature of prayer, the actuality of the Holy Spirit, the vitality of public worship, the transforming reality of the Sacraments and the sacramental life of Christian fellowship are a few of the spiritual gifts waiting to be exchanged with our psychiatrist brothers.

She Had A Magic by Brian O'Brien.
E. P. Dutton. \$4.00

This is really a thrilling book. It might be read with wonder and excitement by an atheist for the mere drama of it. For the missionary-minded Christian (and is there any bona fide Christian that is not a missionary at heart?), it is all this plus an understanding of the motive for the amazing heroism of this extraordinary woman who was driven by a force beyond herself to penetrate the jungles of West Africa.

The daughter of an impoverished and alcoholic Scots shoemaker, she determined as a child to go eventually to Africa. As a mere child, she worked twelve hours a day as weaver in the city mills, one of the early victims of the infamous child-labor regime of the mid-19th century. Then, as an adolescent, she held revival services in the slums of her native city. In the spring of 1875, the foreign mission board accepted her for service in Africa and for forty years she lived in the jungles with savage tribes, sharing their life and telling them of the love of the Lord Jesus and the freedom to be had in the Christian fellowship.

Mary Slessor fought slave trade and rum traffic and taught the tribesmen the meaning of Christian civilization. She became the acknowledged leader of the native villages and tribes. As the author eloquently writes: "She'd have been surprised at being considered heroic. She was afraid of almost everything—except man. Dreading snakes, scorpions and the million venomous crawling things in African paths, she walked bare-

foot, keeping a pair of shoes for special occasions only. Shy and lonely, she could rule a village of mutinous savages like their own despots. Born in a slum, she became the Queen of Okoyong. Victim from the age of eleven of Britain's most brutal child labor system, she became an efficient organizer and leader of thousands of savages who feared her because she did not fear them. She had a magic that inspired and excited".

Illustrated with photographs of the region and the people among whom Mary Slessor lived and worked, this book is a vivid story of the best sort of missionary endeavor, like the stories of John G. Paton and of Martyr Bishop John Patteson.

And Yet So New by Arnold Lunn.
Sheed & Ward. \$3.75

This is a cleverly written book by a prolific author who is widely known for his volumes of Christian apologetics from the point of view of the Roman Catholic Church. He is almost as well known in America as an eloquent lecturer and debater on theological and political themes and as a militant anti-Communist. Perhaps the average reader of the

present book will be chiefly interested in the delightful reminiscences of the author's many friends among the religious VIPs like Ronald Knox and Hilaire Belloc.

It's an entertaining and stimulating book, whether one agrees with much that the author says or not.

We Have A Gospel by J. S. Brewis.
Longmans Green. \$9.00

A Church of England parish priest of long and varied experience in pastoral work sends this small book to us, with a commending foreword by the Bishop of London.

The gist of this appealing and simple essay is intimated in the title,—*We Have A Gospel*. We have supreme good news and we should live chiefly to proclaim it. The nature of the good news and the kind of witness-bearing we must do is the whole content of the book. The author has that rare genius that tells of spiritual realities in simple and vivid style. Versed in the lore of Christian mysticism and himself a mystic as well as an evangelical churchman, these tags never show,—which is the chief reason for the fruitful appeal of the little book.

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