

# The **WITNESS**

MAY 28, 1959

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**DORA CHAPLIN**

**P**ROFESSOR of Pastoral Theology at General Seminary, she is called upon often to lead retreats and conferences like this one in the diocese of Delaware

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## Ministry of Women in The Church

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### 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, Baton Road, Tumbannock, Pa.*

## Story of the Week

### Thousand Young Churchmen Join Work Camps Throughout World

★ A thousand Church young people from all over the world, 200 of them Americans, will give up leisure summer vacation and the comforts of home to work side by side with young people from other nations in building schools, playgrounds refugee centers, and the like.

This summer will be the thirteenth series of ecumenical work campus which will be conducted in 27 countries under the sponsorship of the ecumenical voluntary service of the United Student Christian Council.

The young people selected for the camps will, in addition to their hard work, pay for the

privilege out of their own pockets.

American program director of the project is the Rev. Frederick Stoerker of the National Council of Churches' division of education. He described the program as "a graphic demonstration to the world of the concern of youth for the welfare of others. With every blow of the hammer and swing of the pick-ax, they witness to the nature of the Christian life, living and working together with young people who differ from each other in national customs, ways of worship, personal background and convictions, race and Church affiliation."

Each work camp will have two leaders and about 25 workers from participating countries. No more than four Americans will be in any one camp.

Some of the approved projects which the young people will work on include the rebuilding of a camp site in Germany destroyed in the war; building a parish hall for a church in Austria which has held services in a hotel since 1925; building a playground for Christian children in a Moslem area near Marseilles, France.

Other camp groups will landscape a new city hospital on Okinawa; construct a vocational school in Korea; transform a house into a YMCA headquarters for interracial activities among young people in

northern Rhodesia; renovate a girls' dormitory in Knoxville, Tenn., and cottages for Alaskan children on Kodiak Island; process clothing for overseas shipment in New Windsor, Md.

Others will weed and harvest rice crops in Bolivia for farmers who are Okinawan refugees; build a playground in Hong Kong; work on a home for refugee and orphan girls in Jordan; children's camps in Lebanon; work as ward attendants in a mental hospital in Hartford, Conn.

The required ages of participants are 19-30, but most of them are college upper classmen. They are selected by an interdenominational committee from ten denominations. Of those going overseas from the U.S., about half are young women. Women will predominate in the U.S. work camps. About one out of ten work campers is doing it for the second time.

The program began in 1947 as an extension of world war rebuilding and as the first program of the youth department of the World Council of Churches. The program is now a permanent one under World Council auspices. The National Council of Churches organizes and administers camps in North America, and recruits and places Americans in camps around the world.

Most of the camps will run from four to five weeks, with those in the U.S. a little longer. In addition to work, the camp program includes daily worship, Bible study, recreation, and educational program, and com-



SCRUBBING and painting and a lot of other hard work is in the summer program for the young people

munity relations.

"These young people want to do something to make the world a different place," said Stoerker. "Working with their hands on some projects which will really meet some aspect of human need seems to satisfy the striving of these Christian youth."

## BISHOP NEWBIGIN CALLS FOR EXPERIMENTS

★ Bishop J. L. Newbigin of the Church of South India told 180 representatives of Churches in Asia, Africa and the West that there should be "bold experiments" in new forms of Christian ministry. He called for "a non-professional ministry in local congregations, house-churches and congregational occupational groupings."

The address was given at the first assembly of the East Asia Christian Conference, meeting May 18th in Malaya, attended by representatives of 42 churches and councils from fifteen Asiatic nations.

Bishop Newbigin sharply challenged many principles and practices underlying the missionary movement of the last century.

The heavy reliance on foreign funds by Asian Churches, he said, "may have handicapped the development of local churches by creating organizational patterns from which they still suffer."

He said foreign missions boards should regard new Asian Christians as "fully responsible adults," instead of treating them "as a class of trainees under tutelage."

He urged the delegates to do some "fresh thinking so as not to perpetuate the mistakes of the past made under an ecumenical umbrella."

The bishop noted that foreign missionaries are still needed "as a living witness that the Church is always foreign to its environ-

ment and that the Gospel must go to the ends of the world."

He characterized relationships between Churches in the West and Asia as "true interdependence," but warned that any assistance "must be on a multilateral basis, not to prop up the churches but to promote missions."

Also addressing the conference was W. A. Visser 't Hooft, secretary of the World Council of Churches who said that there must be constant communication between Asian Churches and the ecumenical movement "if all Churches are to be spiritually free."

"The Asian Churches," he declared, "should speak up clearly when they see a danger that the World Council acts or speaks like a Western Council of Churches."

While advocating greater cooperation in the movement by Asian churches, he pointed out that "there is not the slightest hope to expect in the foreseeable future anything like a Christendom civilization in all parts of the world."

He declared that churches in Asia "would be purely in defensive position if we believed that missionary expansion depends on external situations resulting from political and cultural developments."

In connection with the assembly, 28 of the delegates preached at services held in denominational churches in central Malaya. Languages used at the various services included English, Tamil, Chinese and Malayalam.

## WEATHERHEAD UPHOLDS MERCY KILLING

★ Euthanasia, or "mercy killing," when a dying patient is suffering from an incurable disease was described by a noted Methodist minister and author as "a Christian act."

Leslie D. Weatherhead, pastor of City Temple, London, warned however that the responsibility for such action must not be left only to a doctor in private practice.

He made his remarks concerning euthanasia in commenting on the disclosure that a British doctor had given a woman incurably ill with cancer enough drugs to keep her unconscious until death.

In a lecture on mercy killing Dr. Maurice L. Millard of Leicester revealed that he had drugged a dying cancer patient to keep her from suffering, but he stressed that the drugs were not lethal and that he only "kept her asleep until death took over." This disclosure has caused a spirited debate on euthanasia among British doctors and clergymen and in the press.

Weatherhead commended the physician's act, but said it had been wrongly done. "It is not fair that the community should leave this responsibility to the merciful feelings of one doctor, or that a patient's escape from suffering should depend on one doctor's views," he said.

The minister cited proposals made by the Euthanasia Society of England which, he said, "has worked out careful conditions under which a patient suffering agonies of useless pain from an incurable disease could slip away in peace and dignity with the help of a government appointed medically qualified referee."

"I myself," he said, "would be willing to give Holy Communion to the patient and to be present with the doctor concerned so as to share the responsibility."

Views among some people that death "should be left to God and not to human hands," were dismissed by Weatherhead as "nonsense."

"Do we leave birth to God?" he asked.



# Major Errors in Lord's Prayer Claimed by Theologians

★ Claims by theologians that "major errors" appear in familiar translations of the Lord's Prayer have been corroborated recently by New Testament scholars, a Swedish theologian has declared. He said evidence in support of their views has been found by experts engaged in translating the Dead Sea Scrolls.

Krister Stendahl, professor of New Testament at Harvard University Divinity School, Cambridge, Mass., said the petition "Give us this day our daily bread," which Christians have prayed for centuries, should correctly be translated "Give us this day our bread for tomorrow."

In addition, he said, the Prayer's next petition usually translated "And forgive us our trespasses as we forgive those who trespass against us" should read "Forgive us our trespasses

as we have already forgiven each other."

Stendahl told students and area ministers attending a lecture at the University of Michigan that the true translations were indicated by comparison studies of words and ideas found in the Gospels of Matthew and Luke, where the Lord's Prayer is attributed to Jesus, and in the Hebrew manuscripts found in the Dead Sea area of Palestine in 1948.

He also asserted that, contrary to Bible teachers' usual explanations, the term translated "bread for tomorrow" does not mean the physical requirements for food and other sustenance. Instead, he said, it referred to the "hoped-for apocalyptic feast which believers in the Messianic prophecies of the Old Testament devoutly hoped for in the consummation of the Kingdom of God."

Noting that this concept had

been held by some theologians for years, he stressed that the Greek text itself in Matthew and Luke justified the translation "bread for tomorrow."

This "spiritualized emphasis" of the Prayer's fourth petition, he added, is consistent with the view held by the Qumran community which produced the Scrolls and is justified by other similarities with the teachings of Jesus.

Actually, Stendahl declared, the supplication which Jesus was proposing was substantially this: "Permit us here and now to take part in the feast which has been promised to us in the Kingdom of God."

Translators of the King James version of the Bible, he asserted, were sidetracked by a later passage in which Jesus admonished "Take no thought for the morrow."

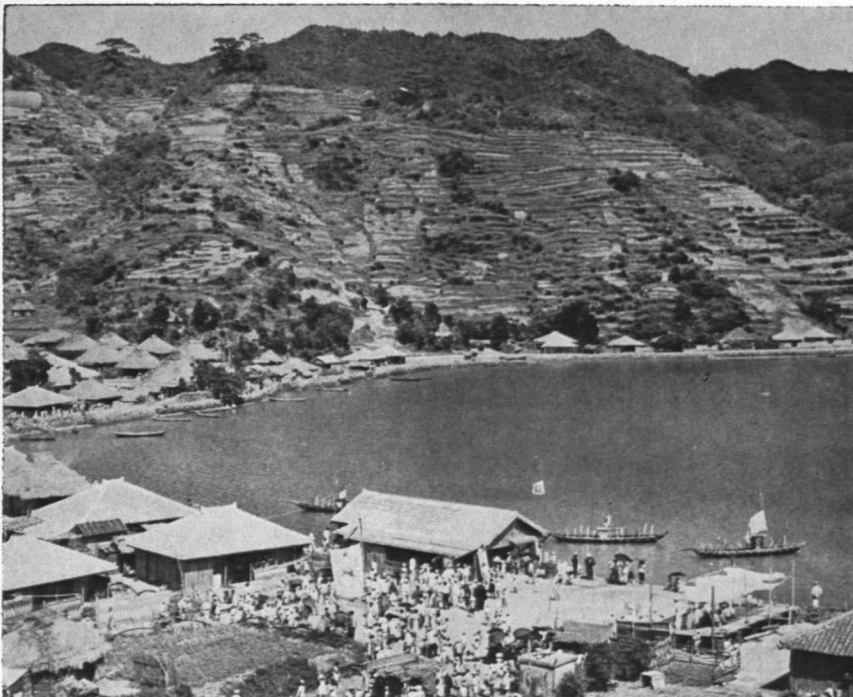
## PICK 'EM UP AND LAY 'EM DOWN

★ Bishop Gray told the convention of Connecticut on May 19th of plans for experiments in church buildings. In Bolton and Middlebury construction will start soon on buildings which will be temporary in location and character. They will serve until permanent buildings can be built, then dismantled and erected in a new missionary location.

## GEORGIA TO GET FIRST EPISCOPAL CATHEDRAL

★ Construction of the first permanent Episcopal cathedral in Georgia is scheduled to begin this fall following completion of a \$1,500,000 building fund campaign.

Since 1933, St. Philip's Cathedral, Atlanta, has been a brown frame structure. It was considered a temporary structure and will be demolished to make way for the new stone building seating 1,350 persons.



OKINAWA where the Episcopal Church has a flourishing mission will be one of the many places where young people will work this summer

# Secrecy of Confessions Debated In English Convocations

★ The Convocations of Canterbury and York voted to defer action until their next sessions in October on a proposal to embody in the canons of the Church of England a clause ensuring the secrecy of confessions made to priests.

Both Convocations, which are the canon-making bodies of the Church, reaffirmed confessional secrecy as a doctrinal principle, but they said they wished to avoid a possible clash with parliament on the issue of exempting priests from legal requirements governing testimony in court.

Since the Anglican Church is the established Church its canon law requires royal assent. This consent would not be granted in case of parliamentary opposition.

A new canon on the secrecy of the confessional, if adopted, would replace one dating from 1603 and regarded as largely obsolete. Among other things, the 17th century canon exempts from the priestly seal of secrecy "such crimes as by the laws of this realm his (the priest's) own life may be called into question." This exemption was intended at the time to apply to confessions of treasonable acts or intentions.

The Convocations reaffirmed the doctrinal principle upholding the secrecy of the confessional after the Archbishop of Canterbury had noted, however, that this secrecy could not be sanctioned in the Church's canon law until parliament changed the laws of evidence. At present, he said, priests have no statutory rights to refuse to answer a judge in a court of law.

The Archbishop said the resolution on the secrecy of the

confessional was designed "to give security to the penitent." But he added that a priest could say to a person making a confession: "I warn you I am not regarding this as in the seal."

The Primate said parliamentary action sanctioning the principle of confessional secrecy would be a complicated matter, probably involving exemptions for physicians and psychiatrists as well as priests. He noted that the laws of evidence contained specific exemptions for lawyers.

A Church spokesman said the seal of confession has not been tested in the courts, at least in modern times. In any case, he commented, "an Anglican priest would probably go to jail rather than disclose a confession."

A Roman Catholic official pointed out that in the Catholic Church the secrecy of the confessional is absolute and has nothing whatever to do with the law of the realm. Nothing in the world, not even an act of parliament, he declared, could change it.

## BOTTLE - MESSAGE WINS TRIP TO NEW YORK

★ A clergyman from Memphis, Tenn., will use a bottle message found by a fisherman in the Azores as a ticket to New York for a visit to the Seamen's Church Institute, the world's largest shore center for active merchant seamen.

The Rev. M. Richard MacDonald was the "beneficiary" of a bottle-message contest won by one of his parishioners from Grace-St. Luke's church in Memphis.

Along with 415 other visitors to the Institute's booth at the General Convention last fall, Mrs. Agnes F. White had signed

a message which requested the finder to return it to the Institute.

Mrs. White's note was found by Tomas Pereira da Rosa on the west coast of the island of Fayal in the Azores who sent it to New York. An invitation for an expense-paid, one-week visit to the Institute was forwarded to Mrs. White for presentation to her rector.

The Institute is now observing its 125th anniversary of service to seamen of all nations and religions.

## THORP NAMED DEAN OF BEXLEY

★ The Rev. Almus M. Thorp, rector of St. Stephen's, Columbus, and chaplain to Episcopal students at Ohio State, has been named dean of Bexley Hall. He will take up his new work in September.

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## Signs of Southern Facism

By Wilford O. Cross

*Professor at the University of the South*

THE break in the dyke of massive resistance in Virginia has produced a wave of fear among racists in the South. The tone of controversy suggests a last and rather desperate stand. This is shown in various ways. For instance the White Citizens Council of Montgomery, Alabama, recently ordered a motion picture, "The Defiant Ones", banned from a theatre that had contracted to show it because the play in question shows a white and Negro convict handcuffed together. In ordering the theatre not to show the film, the White Council directive said:

As the organized voice of the white citizens in matters pertaining to racial affairs, we are entitled to expect, and we do expect, that the public officials whom we elect shall consult with the Citizen Council officials at all stages of the planning and execution of policies and measures involving the question of racial segregation.

This curiously frank "fanlangist" decree appeared in a paid-for-space in the Montgomery Advertiser. The decree continued:

No person who now enjoys success, leadership or acceptance in our community will continue to enjoy success, leadership or acceptance should he aid in making more difficult our mission of maintaining segregation. We feel that an aroused and informed public will make it unprofitable and uncomfortable for any person to remain in our community if he is not willing to support the community in this matter.

The old Klu Klux Klan went around in sheets frightening Negroes by night, but its cultural descendent in this decade is far more concerned with frightening white men, especially the moderate and the anti-segregationist. The pressure of intimidation is now aimed at all those who recognize the legality of the Supreme Court interpretation of the Fourteenth Amendment, or who concede, however grudgingly, that the principles of American democracy allow all tax-

payers, regardless of color, to participate in the privileges of citizenship. The plight of the moderate in the South is becoming increasingly onerous.

### Thought Control Laws

IN THE state legislatures of Arkansas and Tennessee this spring two very similar measures were introduced that amounted to legislative enactments of thought-control laws. These proposals were engineered to set up "States Rights Commissions". The commissions were so planned that they would have supervisory control over all government departments in their respective states, over education, and over legal associations and newspapers in order to prevent the utterance of statements that would be subversive towards the rights of states.

This would place in the hands of the commissioners a power very similar to that of the fascist dictators. Indeed, one discerning legislator in Tennessee remarked, "Hitler himself could not defend our rights any better." Both measures were defeated, but the vote against the Tennessee proposal was, in view of the frightening nature of the bill, somewhat ominous, being 51 to 28 against. Perhaps a little more spade work by the White Councils and this majority could have been considerably reduced by methods of intimidation similar to those appearing in Montgomery.

The undisguised McCarthyism of the Tennessee investigating committee that sought, by a technique that was a mockery of every American tradition of common law justice, to close the Highlander Folk School is a serious symptom of the tense battle now going on for the common decencies of freedom of speech in the South. The investigators assumed that all moderate men as well as all anti-segregationists were out and out Communists. This blatantly unrealistic assumption was repeated over and over in the spirit of the "repeated lie" technique of propaganda. The investigation failed of its objective but it managed by sedulous harping upon the "Red-

terror" string to convince a great many unsophisticated people that there was a connection between Communism and the stand for civil rights. This, perhaps, is the most effective way to undermine the moderate, at least among the very numerous class of the half-educated in the South who have most to lose by the economic and civic rise of the Negro.

The Highlander affair, though rather local in significance, brought to articulation a strange urgency of similar "falangist" inspiration as far away as Charleston, South Carolina. Not far from Charleston on John's Island, the Highlander School has a branch work trying to educate the Negro to pass literacy tests for the franchise. This activity has, apparently, aroused considerable anxiety among racists. The Charleston News and Courier after commenting on the Highlander School in rather abusive terms, devoted, subsequently, space in six articles to an attack chiefly gunned at the fourteen members of the University of the South who had openly supported the right of free speech and discussion in the Highlander Affair. The editor of the Charleston paper was sufficiently interested to make a trip to Sewanee. While there he obtained an interview with a person connected with the University of the South, who, while refusing to allow his name to be used, invoked a quite non-existent Sewanee point of view and castigated the professors of the University for being disloyal to it. His anonymous statement that they would leave the University of the South of their own accord has curious but understandable similarities with the Montgomery statement that persons not conforming to the position of the White Councils will find it "uncomfortable and unprofitable to remain in our community."

#### Voice of Reason Threatened

THESE symptoms of Southern falangism are not accidental. They represent paranoia that is at once desperate and dangerous. They are a perilous threat to civil liberty in those states where this benighted movement of obscurantist and fanatical forces can summon a following. The voice of moderation and common sense, the voice of reason that the recent Pastoral of the House of Bishops so rightly stressed, is threatened and beleaguered. Every newspaper editor, every teacher, and every pastor in the South, or at least in those states under the pressure of this concerted movement, finds his position to be, in the word used by the White Council

of Montgomery, "uncomfortable." Indeed the plight of the conscientious parson in these states is at the moment tragic.

In all probability the Episcopal Church is unprepared for any sort of supporting action at the moment for her representatives on the front line where the sort of pressure indicated above is now a clear and present danger. The Church, in the pastoral, in the Lambeth pronouncements, and in numerous provincial and diocesan resolutions, has declared her stand and her belief that the racial issue of educational and civic rights is in harmony with the ethic of the Gospel.

It may very well be that these statements are a long way in advance of the ethical development of the laity, and even some of the clergy, in the South. Because of this fact, it may be that some Bishops will be willing, however reluctantly, to "pull the rug" out from under any clergyman who attempts to stand in his community for what the Church has proclaimed. If this happens it will not be the first time in history that the Church has sold her Lord for thirty pieces of silver. Realistically, one should expect weakness along the line. It may be that the Church has survived in history because of this willingness to protect her institutional life and property.

It may be, also, that she has been ineffective ethically in history in social matters because of an overdeveloped instinct of self preservation. In these matters there is much to be weighed in the balance. Keeping the roof on is one of the responsibilities of the Church. One of the things now being weighed in the balance, however, in the South is the integrity of our own souls and our willingness, at the cost of being "uncomfortable" to witness to those truths in which we believe.

#### Challenge to Church

THE symptoms of fanatic willingness to use all means of repression of opinion reveal the recognition on the part of pro-segregationists that they are making a last stand against an inevitable process of extension of ordinary rights to Negroes. Last stands, however, are proverbially characterized by the phrase "cornered rats". The attack is fierce and malicious. It involves all means of character assassination, threat, social pressure and social ostracism. This puts a parson who is under that pressure in the South in a lonely, alienated, frustrating position in which he sees his pastoral vocation becoming



sterile in the interests of his larger prophetic vocation.

It is essential that the Church do everything within its power to prepare its people for the social ordeal that will be faced in the next few years. It is essential also that the solitary priest under pressure be assured of the prayers, the approval, and the felt comradeship of the Church in his confessorship and in his possible martyrdom. After the slack years that the locust has eaten, we are called upon for courage and a persistence and a patience which we do not possess and that

grace alone can give. The pronouncements of the Church need to be made repeatedly as if they were calls of a trumpet. The teaching of the Church needs to be repeated endlessly. The prayers of the Church are needed for the day of easy accommodation is far spent and the night of trial and of conflict is at hand.

There are many who perhaps do not realize, or will realize too late, the plight of the ministry of the prophetic gospel amid the atmosphere of social turbulence in which the "grapes of wrath" are being trod in many sections of the South.

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# **Incarnation, Theology and Evolution**

By Prof. J. F. Bethune-Baker

WE PUT these familiar phrases side by side, and as we look at them together we are reminded at once that one of man's great characteristics is his capacity for artistry, his power of making pictures. Carlyle defined man as a tool-using animal, but that is a characteristic we share with some of our distant cousins among the apes. Man alone, so far as we know, draws pictures of the things he sees and can keep them by him to remind him of them. So writing began and all that the power of writing carries in its train. We picture our experience, we think in pictures, and it is only by pictures that we can express ourselves. These Egyptian hieroglyphics are at the beginning of what we know as human civilization, and after six thousand years of its wonderful achievements it is still only pictures we can get.

Evolution is the hieroglyphic of natural science, and Incarnation the hieroglyphic of Christian theology. Conceivably we might have better symbols of all the facts and processes of which either term is our description. But that thought suggests another which we need to have with us as a constant reminder. It is not our way to be always inventing new terms. When we have once devised our hieroglyphic, we keep it if we possibly can. We stretch it out to include the new ideas or the new knowledge that longer or wider experience brings. We infuse, as it were, fresh content and meaning into the older term. It is a very convenient way of maintaining continuity—in fact it is the way of life, and we can hardly

help ourselves: but it disguises from us the extent to which our environment has changed. We keep the old term. It comes to be generally received and used in a new sense, and it is only the student of the history of words and ideas and culture in general who is conscious of the difference.

### **Picturing Experience**

NO STUDENT or exponent of either the Christian religion or theology can be at ease unless he realizes how largely he is dealing with pictures. Most of them are very old, some of them belonging to the earliest culture of Egypt or Babylonia, only a little bit retouched (or moralized, if you will) in our Christian tradition—such pictures as those of the creation and the fall of man in Genesis. And others, such as we have in our Gospels, though they are less old, are yet quite as remote as the older ones from everything that makes up the cultural environment of our own times, all of them reflecting just the same stage or level of popular science. In this respect—I mean in the way of picturing experience—there is no dividing line between the Old and the New Testaments, and a Church which includes both in its canon of truth, and binds Genesis and Daniel and Jonah and Acts and John in a single volume, cannot for ever maintain different methods of interpretation in its different parts. The problem how to teach the Bible today to people, young or old, who accept as a matter of course our modern knowledge of the universe and man's history in it, can only be met, I believe, from the point of view which sees the Bible as

a great book of man's religious experience and seeks through the medium of the pictures to arouse or quicken or confirm the capacity in us all for entering into the same experience and relating it to our own personalities and lives. The pictures are of something real. I might say fairy-tales, except that the fairy - tale is not usually of anything actually experienced or conceived as even possibly happening, whereas the picture is an attempt to portray on canvas or in word an idea of something which has formed part of the man's experience, which he wishes to describe to himself and tell to others.

Some of our greatest theologians from the beginning have used what at their face value are narratives of fact — incident and happening—in this way as pictures.

See, for example, how St. John quietly brushes away as it were the pictures of the way in which Jesus came down from heaven into the world and the way in which he is to come again in the future on the clouds of heaven, replacing the one by his doctrine of the Logos and the other by his doctrine of the Spirit, of the judgement that is instant and immediate, and the eternal life that is a way of living now. Or see again how he strengthens the lines and intensifies the color of all the narratives of miracles that he records, so as to make them more vivid pictures of the actual inward experience of light and life and truth which he found in the conviction that Jesus was the Christ, the Son of God, the very Logos incarnate, the manifestation of the divine activity which always was and is and will be.

Other theologians after him may be found who treated the religious truth, the reality, described as something other than the plain implications of the story. The allegorical method of interpretation, no doubt, has often run wild. No doubt, it was a gain to call men back from it to the plain and historical meaning of the text. And yet it may come to be seen, more widely than it is at present, that the real history to be recovered from many of our narratives, the truth underlying many of our doctrines, is not what they seem to affirm in their graphic description and their terse and balanced definitions, but something deeper of which they are only a kind of hieroglyphic.

Christians are pledged, irrevocably as it seems to me, to the position that it is in human history that they are to see the clearest manifestation of God—human history in its comprehensive range from the beginning to the end. They are pledged

to the interpretation of all that history as leading up to an end. It is just in this history that we find God manifested, and using personal terms as we must, a plan or purpose being worked out—a scheme of things through all the ages that have been and are to be, through different races and individuals at different times.

### The Man Jesus

AND we are pledged to the position that the fullest manifestation of God and this purpose of his—the real meaning of human life and the truth of things so far as man is concerned—was made in the experience of Jesus and the men and women most closely associated with him in his life.

I have said deliberately the experience of Jesus, "the man Jesus". It is on this that we depend, the experience of which Jesus himself was the subject, as one "born of a woman" at a particular moment in the whole historic process, in whose experience we see nothing pathological, but the outcome of the whole process in which we recognize the divine purpose to produce the perfect man—the *Homo perfectus* of our theological definitions—man complete in all his parts, whole and healthy. I suppose there is no fact in the history of man more certain than the emergence of Jesus and the experience of which he was subject and center. It is to this unity that we have to return if we are to come to terms in our theology with all the findings of modern science of which the term evolution is the label.

Like the famous French astronomer, the science of today makes no use of the hypothesis of God—no more than did the science of Huxley's day. But whereas it used to be thought that a complete description—or, when the word was used loosely, as it generally was, an "explanation"—of the phenomena known could be given in mechanistic terms, leading scientists today no longer share that opinion. They think, on the contrary, that the facts they observe indicate something more. Scientific thought now, in contrast with its earlier position, while still insisting on its description of processes as mechanical, definitely disclaims the idea that it is concerned with the task of explanation. And so it leaves the way open to the philosopher or theologian. Theirs is the business of explanation, of exploring the realm of meaning, of giving, if they can, some comprehensive interpretation of the facts. Only, as I understand, science would insist that



the philosophy or the theology should be consistent with its own findings. And that I think we must concede.

What it finds is a world that has been as it were by some kind of innate capacity making itself for millions of years from an unorganized multitude of atoms into the cosmos we know, by processes that have been continuous even if, after so great a lapse of time, the stages cannot always be traced. There is still a gap between what we have been accustomed to call animate and inanimate nature, but the evidence that has been collected on either side of the gap seem to warrant the view that the onus probandi now lies on those who assert discontinuity between the atom and the living thing. At all events from the amoeba to man there has been a continuous ascent in the scale of life. It is not denied that in the process what is genuinely new comes to be. The word evolution in the hands of its scientific exponents today has lost its literal meaning and is used like "epigenesis" or "creative synthesis". But the emergence of the new would be accounted for by the latent capacity in the organism and its environment, no intrusion from without the universe being required for the production of the newness. The creative capacity is within the universe and its factors, and the newness is produced by new combinations or arrangements of them by which higher orders are effected and these in turn lead on to others.

#### From Lower to Higher

THIS is perhaps a sufficient survey of the findings of science for our purpose today. At least it states the two main conclusions:

- The unity and continuity of the whole process of which man is the highest product we know.

- That the process is one from lower to higher orders of being, that there is a manifest urge or trend or tendency within the process towards something not yet attained.

Some biologists are so anxious to keep their science free from any terms implying judgements of value that they would not admit the word "higher" which I have just used. They would only say "more complex" or "more fitted to its environment". And because "progress" usually has some moral connotation, they would not describe the course of evolution as one of progress. But as it is the world in relation to ourselves that we are concerned with, and especially the human part of it, I think we are justified in taking the findings of science to mean there is

an inherent trend in the universe not only to the conservation of what already is (self-preservation) but also to the attainment of what is better than has yet been. We must consider man the highest that has yet been attained, and as his progress has been marked peculiarly by the greater development of his spiritual rather than his physical capacities, we are justified in regarding those characteristics of man—the things of the mind or the spirit—as the highest values that the process has produced. Indeed a biologist who has let himself stray beyond his own scientific domain has not restrained himself from speaking of "Love" as the goal of evolution.

How then does our Christian theology stand in relation to such science as this? One caveat before we answer. We are not entitled to pick and choose among the conclusions presented to us in the closely coherent scheme of evolution. We may not accept what favors our traditional ideas and reject or ignore what tells against them. We may not claim science on our side where it leaves us an open field and at the same time occupy ground it has closely barred against us.

#### Orderly Process

WE BRING to bear at once, of course, our concept of God as ground of all being and we see the whole process as the gradual and progressive realization of a divine purpose and end. Philosophy forbids us to say that intrusions from without our world cannot happen, but evolution claims to have discovered an orderly and continuous process at work within it. The familiar antithesis natural and supernatural disappears—the "natural" is the way in which the divine purpose is being realized. If we picture some aspects of our experience as natural and some as supernatural, it is only a logical distinction of our own making. God is in the process, indwelling. The whole universe is not merely the scene of his operations but a manifestation of him, in all the stages of its evolution. The whole in Incarnation.

It is thus to the nature of man that we must look for the plainest indications of its purpose and meaning. Man must be the incipient vehicle of self-expression, the incarnation in some degree of the "Unseen Creator Spirit Himself". The world of matter and life and spirit is one scene of orderly and continuous development. There is no place in it for the old antinomies of a natural sphere and a supernatural sphere, for the idea of an irruption of one sphere into the other. The whole process is one and we are led by a con-

tinuous chain from the lower to the higher till we come to the one manifestation in which men have most fully found and seen and known God.

When, then, we consider our own specific doctrine of the Incarnation, we see that our dominant conviction is that Jesus is at once a revelation to us of man and of God. He shows us what man is and what God is. But it is the whole person and life and experience of Jesus that constitutes the revelation.

If you want to know the truth about God and the truth about man and the real meaning of human life, its real values, there you have them—that has been the fundamental Christian claim and conviction. It is because of this that you

must come to Jesus, follow him, be conformed to him, so that you yourself may realize in the fellowship of life the truth about yourself. Whether you do this or not, it is the truth about yourself, and if you refuse it you are refusing the way of life.

In all these connections it is a comfort to know that any denial that Jesus was completely human is formal heresy, and that the doctrine of the Incarnation pledges those who hold it to the belief that human history and human life are to us at least the chief means of the manifestation of God.

*Next Week: Part two of this subject.*

## Ministry of Women in The Church

By Wilfred H. Hodgkin

*Rector of St. Paul's, Walnut Creek, Calif.*

THE creation of the General Division of Women's Work and the refusal of the 1958 General Convention at the same time to admit women delegates is evidence that the Church continues to avoid the problem of the place and ministry of women in her life. Just how the Church is to use her female communicants is a problem the Church must face without the usual emotional outbursts which seem to stem from a delayed reaction to the feminist movement of the past. The problem must, however, be faced and done so now with intelligence, courage and prayer. If the Church does not find a righteous solution to this problem then she will continue to misuse and lose a large portion of her lay strength. Such misuse and loss is not the witness of a "redemptive society".

First of all, I must make it clear that the problem of the place of women in the Church involves two different groups of women; there are those volunteer workers without which no parish or diocese could function. These are the women who fulfill the many little committee jobs which keep the local church running on all "eight". Among these women are those who lead and those who follow. Some of what I have to say later applies to this first group of women. The second group of women are those who are called to serve in some professional capacity. They are the "Church

*Much of what is here presented came from class discussions at St. Augustine College, Canterbury, England, following a paper presented by the author.*



COUNSELLING and social work is a profession open to women in the Church

Workers", so-called. Their problem is somewhat different from the first group's but no less a problem which the Church must face. Some of the comments below will apply also to this second group.

Admitted then that the Church has a problem. How are we to solve it? There are I believe three answers. First, the Church can adopt the policy of subordination, ie. "let your women keep silence" (I Cor 14:34). To a large extent this is what the Church has done. Women may serve in certain subordinate capacities but not in policy-making ones. It is fine for them to teach Sunday school but not to serve on vestries; they may prepare parish suppers (and wash up) but not be delegates to conventions or synods; they may



help in the parish office or serve on an altar guild but not read the lessons or lead in worship.

It is this "let your women keep silence" policy which has brought a good deal of heartache and frustration to the Church's women. They want to serve, they feel called of God to serve, and they are surely qualified to serve in other ways than the "little tasks". Not a few women who feel called by God to serve him have been unable to do so through his instrument of service, the Church. As a result they have sought outlet for their vocation by giving their service to secular agencies. This is not to say that one cannot serve God through non-church agencies. It is, rather, that there is something wrong with a policy and practice which says you may serve God through the state but not through the Church! It is then, this policy of subordination which has brought increasing tension and discussion of the place of women in the Church. In short, this solution to the problem has not worked; it is self-defeating.

### **Egalitarianism**

THE second solution to the problem is that of egalitarianism which is ultimately grounded in a secularist philosophy. A few areas of the Church adopted this policy by opening doors and inviting women to take their place alongside the men in every respect and function. Women may serve on vestries, be delegates to conventions, serve on diocesan councils and standing committees, and serve on countless boards, committees, and commissions.

The advocates of egalitarianism would reduce or ignore all differences of role and function by making any equation, men-women. That is, "layman" would become a generic term. The logical end of this policy would be women bishops. Not a few Church people both clerical and lay would be unhappy over changing the Confirmation service to read "Reverend Mother in God"! This does, of course, bring up all the emotionalism on both sides which accompanied the feminist movement. It serves only to increase the tensions of an already unhappy situation. Simply lowering barriers does not solve the problem. When egalitarianism, as a negative view point, is taken to its logical conclusion it not only places women in the intolerable position of functioning in accordance with male stereotypes but also denies any basic physical or emotional difference between men and women.

### **Complementation**

THE third solution is that of positive complementation. The Rev. D. Sherwin Bailey

of the Church of England moral welfare council and author of the book "Man-Woman Relations in Christian Thought" (Longmans), makes a strong Biblical case for the idea of complementation. In the biological area there are obvious differences of function between male and female. The male cannot conceive and have a child. If he desires to become a father he may do so only through the cooperation of the female. So also, does the female depend upon the male if she wishes to become a mother. The fulfillment of the desire for parenthood comes only when male and female complement each other.

As there are differences in the biological side of life so also are there differences in other areas of life, psychologically, emotionally and so forth. What complementation says is, therefore, that we examine the different functions of life to see which are common functions for both sexes and which are better suited to maleness or which are better suited to femaleness. What the theory of complementation implies is that the Church must examine all areas of its life, its ministry, its areas of service, and the place of all its communicants to see which functions are best suited to each sex and in what way the sexes may complement each other so that both find the fulfillment of God's will for each.

The Church should, among other things, be the instrument through which each individual may find the fulfillment of his or her vocation, that is, the call from God to serve him. For some, both male and female, fulfillment may be found by doing some of the routine tasks which keep the Church going; for others it may be by taking a lead in the policy and life of the parish, diocese or national Church; for still others it may be by giving their life professionally to the work of the Church, and for some others it may be by serving God in a non-church agency but with Christian conviction and the moral support of the Church behind them.

Complementation is not the same as egalitarianism in that it is not a mere negative levelling process. At some points complementation and egalitarianism may produce the same results, e.g. when the Church needs members for boards and vestries or representatives for conventions and synods it needs the very best lay people it can get, regardless of sex, color or anything else. The canon in my own diocese (California) which requires one woman delegate from each parish and mission is a bad canon. Bad because it is a discriminatory privilege which says that even

if a parish has no qualified women it must still send a woman delegate to convention. In this area and at a host of others there should be equality of functions. There is no reason why men should not serve on altar guilds (male sacristans are common place in England). It is also interesting to note that the Church of England has woman delegates in the Church Assembly, which is the highest ecclesiastical body in the Church.

### Job For Women

AT OTHER points complementation and egalitarianism part company. Complementation is not an equalizing process. It is rather, a re-examination of functions and vocations to find who may serve best where. When the cry for opening the priesthood to women is made, we should make a careful examination of the cry. Often what is being asked for is not the sacramental priesthood. It is rather for the opportunity to fulfill a calling to serve God through his Church with a recognized and official status. There are many functions performed by the clergy which are not directly sacramental ministrations but are nonetheless real ministries in the service of God.

At the present there are only a few professional ministries open to women; stenographic secretaries, directors of religious education, college workers, the office of deaconess, religious orders and a few odds and ends of very special people. It would seem to me that there are a host of ministries, quite apart from sacramental functions, in which women could find fulfillment in service to the Church. Why should not women serve the Church as Christian social service workers employed by the Church; as pastoral counselors and consulting psychologists or psychiatrists; as parish visitors to the sick, shut-ins and bereaved; as chaplains to hospitals and prisons; not to mention a number of administrative functions such as public relations and publicity, business administration and so on.

One additional point must be made. It is not enough just to allow women to serve in a wider ministry. The professional woman must have full job security; that means national pension system, full pay, health insurance, vacation and sick leave, as well as a recognized status as an official Church worker.

### Office of Deaconess

THIS is particularly true of the office of deaconess. She is neither fish nor fowl, neither

clerical nor lay. The office of deaconess should be given full status. Prior to 1930 the Lambeth Conference referred to the office of deaconess as an "Holy Order". The deaconess in the English



DEACONESSSES in the American Church should have the same status as their sisters in the Church of England

Church has the authority to preach and to administer the chalice. It seems, therefore, that there is good tradition for the American Church to establish the order of deaconess as an outlet for those women who are called to serve in a sacramental as well as a pastoral capacity. That is, make the deaconess equal to the deacon in every way suggested above including the right to sit and vote with the clergy in diocesan convention.

There is one more comment which must be made in a paper dealing with the Church and the vocation of women. In a recent meditation for clergy the Bishop of Croydon referred to the "priesthood of motherhood". Here may be the highest calling to serve God. It is the first and basic priority for those who have been given the privilege of becoming mothers. If the Church really believes in the family of God then it must teach the "priesthood of motherhood" as a sacred trust and priority vocation. Much, therefore, of what I have had to say about other ministries of service will be overshadowed by this primary ministry.

Many will undoubtedly disagree with the thesis of this article. But they cannot disagree that the Church should stop running away from the problem of the status and place of women and their ministry to the glory of God. As long as the Church continues to use and treat women as lesser beings, as second class citizens and Church people, she will contradict her own vocation.



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# Don Large

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## Power of Prayer

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LIKE many another publisher, Doubleday manages to run the gamut from esoteric theology to gun-snarling whodunits. But that fact still left me unprepared for one of their latest offerings, "The Power Of Prayer On Plants."

Now, it's perfectly true that our Lord once cursed a non-fruitbearing fig tree, with the result that its leaves turned rusty within twenty-four hours. It's also true that by their fruits ye shall know them. So if prayer can make any good thing grow better, more power to it.

But what renders me a bit uneasy is the theology behind the experiments so startlingly set forth in this book, I'm also curious to know what the author will do with the allegedly scientific results of this praying over flora and fauna.

However, it's only fair to let the Rev. Franklin Loehr (chemistry-trained director of the Religious Research Foundation) speak for himself. First, he tells us, he secured two sealed jars of water. One was prayed over. The other was spiritually ignored. Then each bottle of water was sprayed over one of two equal batches of seeds, identically planted. A fortnight later, the prayed-over water had nourished seven seedlings, whereas the neglected water had produced only two timid sprouts.

So far, so good. It's the next step in the experimentation which somehow troubles me. It seems that an earth-filled cake pan—divided across its center by a piece of lathing—was planted with 23 kernels of corn on each side. Then prayer for growth was lavished upon the corn on one side of the pan, whereas petitions against growth were poured out upon the kernels on the other side. This procedure went on for eight days.

The result, says Loehr, was that "sixteen sturdy seedlings greeted us on the positive side.

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### SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

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The WITNESS — Tunkhannock, Pa.

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On the negative side there was but one." Against this dogged seedling, the petitioners aimed "several brief bursts of negation—strong mental commands to grow no more . . . and it grew no more. The top of it darkened and withered and it remained . . . stunted."

And since we know that some people are better at praying than others, we're not surprised that Franklin Loehr discovered one woman whose positive prayers ranked below the average, but whose negative petitions had almost the effect of a blowtorch on the innocent little seedlings.

The author notes that this particular woman was rather shaken by the experience. I should think she would be.

Another woman called her seedlings Communists. "To her," says Loehr, "that is an epithet of disdain, scorn and active dislike. Those poor seeds seemed to twist and writhe under the negative power showered on them."

Now let's see what this girl can do with the Communists themselves. Which brings us to the crux of our distress. Are we—in disdain and scorn—to pray to the Lord that the Russians be withered up and blown away? Or are we—in the fellowship of Christian love—to pray that they may yet learn (and ourselves along with them!) to grow in grace and in favor with God and man?

Meanwhile, I trust that the Religious Research Foundation doesn't resent this criticism. For my latest crop of zinnias and marigolds stand in desperate need of being prayed over—and not negatively either!

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## SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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

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## ANOTHER SUFFRAGAN FOR NEW YORK

★ The convention of New York approved the request of Bishop Donegan for the election of a second suffragan bishop.

Bishop Donegan reported that the communicant strength of the diocese has increased to 91,500, and the expansion fund now totals \$1,741,000 in gifts and pledges.

## ART EXHIBITS AID MISSIONS OVERSEAS

★ Some 589 stone carvings, said to be the largest display of contemporary Eskimo sculpture ever shown outside Canada, went on display in New York to aid missions in the Far North—the result of a former air force chaplain's tour of duty in Japan 11 years ago. He is the

Rev. William J. Chase, now assistant rector at St. James.

Chase said the pieces, representing everyday activities of Eskimos, would be shown for two weeks and then sold. The proceeds will help train Eskimo hunters as lay missionaries. The clergyman assembled the collection with the cooperation of the Canadian government and the Canadian handicrafts guild.

His interest in art began in 1948 during his two-year chaplaincy in the Orient. Starting by collecting ancient Korean ceramics and modern Japanese prints, Chase has continued to reflect this interest in a series of unusual art exhibits at the parish house for the benefit of missions in regions from which they were gathered.

In 1957 a collection of Haitian primitive paintings were shown.

Last year more than 200 modern Japanese prints by 86 artists were exhibited under the co-sponsorship of the Japan Society.

Proceeds, swelled by contributions from the church's spring bazaar, have built two country churches and purchased a building for a school clinic in Haiti and endowed a perpetual scholarship at the Tokyo Theological Seminary and a book fund at the Kyoto Seminary in Japan.

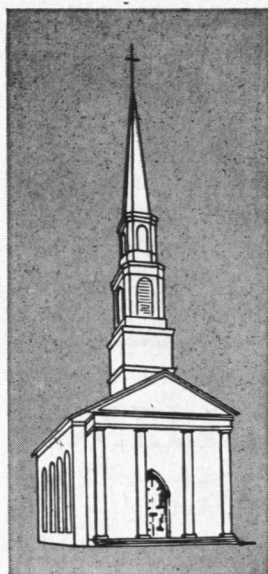
## EVENING SCHOOL IN CANADA

★ Opening of an evening theological school for older men intending to enter the ministry is planned by the Anglican Church of Canada in a move to meet its clergy shortage.

Following a two-year course at the school, to be held in St. Clement's Church, Toronto, qualifying students will be asked to give up their secular day-time employment and take a full-time six-month course at an Anglican center. They would be paid while at the center.

After successfully completing the course, the men would be ordained as deacons and assigned as curates in city parishes or given charge of rural parishes.

They would remain under close supervision and guidance and would take summer courses for the next few years.



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## CHURCH CONSTRUCTION INCREASES

★ Church construction totalled \$67,000,000 during April, topping the same month of 1958 by \$6,000,000.

The April upsurge brought total construction activity by churches to \$277,000,000 for the first four months of 1959, an increase of 9 per cent from a year ago.



## WHITE RECTOR FOR NEGRO PARISH

★ The Rev. William F. Scholl has been named the first white rector of St. Luke's, an all Negro mission in Durham, N. C. He will also be assistant at a white church in the city.

Scholl said he chose the work "because it is really the crucial realm of the Church's work today in this section."

The appointment underscores a report to the convention of North Carolina by the committee on the state of the Church which declared that "one of the most pressing problems confronting the Church today" is the shortage of Negro clergy.

An overall shortage of ministers also exists, the committee said. Since 1950, the diocese has produced only 78 ministerial candidates, of whom 32 came into the Church as adult converts, it added.

"Eighty per cent of those in Episcopal seminaries today are there over the protest of their parents," the report continued. It scored too much concern for "the world standards of success" for the shortage of ministers.

The report recommended the holding of Church vocational conferences for youth, extension of the lay ministry, and setting up of a center at which older men could be trained for the ministry.

## KENNEY IN CLERGY EXCHANGE

★ The Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, will leave June 1 to spend a year in England as rector of Holy Trinity Church, Blendworth, Horndean Hants, Hampshire. The rector of Holy Trinity Church, the Rev. William Rees, will come to St. Louis to take charge of St. Mark's for the same period. Each will take his own family with him.

## URGES POPULARIZING TERM ECUMENICAL

★ An attempt to put the word "ecumenical" into "the vocabulary of the average man" was urged in Evanston by Canon Theodore Wedel of Washington.

At a "service of recognition" for the Evanston Institute of Ecumenical Studies, the clergyman said, "We face the great task of domesticating the ideals of the ecumenical movement, so that the average layman can understand something of it."

He said the institute, which has conducted a dozen conferences along vocational lines during the past year, was "a symbol of this new friendship between once-warring sects and denominations."

Groups attending the institute conferences have included businessmen, journalists and historians.

Pope John's call for an ecumenical council has led to an upsurge of interest among Roman Catholics in ecumenical affairs, Canon Wedel said.

"We've come a long way in achieving brotherhood between Christian bodies," he said. "But we also have a long way to go. There is at least a growth in understanding and conversation between the Roman Catholic Church and the non-Roman Churches, including the Eastern Orthodox."

## SIMPSON APPOINTED OXFORD DEAN

★ The Rev. Cuthbert Simpson, formerly a professor at General Seminary, has been appointed dean of Christ Church, Oxford, England, by Queen Elizabeth. It is the first time an American has been named dean of a Church of England cathedral.

He has been professor of Hebrew at Oxford University for five years and canon of Christ Church.



# DON'T TAKE A VACATION FROM GOD

Summer, the season of planting and harvest, a time of out-of-doors recreation, is most of all a time for spiritual renewal. It is an opportunity for mankind to grow closer to his Maker. So, with all your vacation plans, don't take a vacation from God.

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## BISHOP DEWOLFE HITS COLOR BIAS

★ Bishop James P. DeWolfe of Long Island, in a Whitsunday pastoral letter, urged all members of his diocese not to tolerate segregation in any shape or form because of language or color.

The pastoral was the bishop's first to be read in Spanish as well as in English throughout the diocese's 172 congregations.

"All are one in Christ no matter what language or what color, and in the Diocese of Long Island there is no color test," the bishop asserted.

He appealed to Church members to accept differences in languages and color "not as barriers but as blessings of diversity and richness in his one body, the Church."

Noting that "great responsibility rests upon the Church in this day of changing culture, tension and division," Bishop DeWolfe warned that "it must be by our Christian purpose to move definitely according to the precepts of Christ and the direction of the Holy Spirit in uniting and coordinating in one family the races of men."

He pointed out that "bad neighborhoods are still being made, charged with resentment and explosive emotions because

of the prevalence of prejudice in our society."

"The love of Christ and the motions of the Spirit are needed in Long Island quite as much as in South Africa or Little Rock," he asserted. "Having these gifts, brethren, let us use them and not stifle what we have received."

Bishop DeWolfe cited how diocesan churches are meeting the direct challenge of segregation by serving all nationalities and races.

He also pointed out that "one may knock on the door of any of our great diocesan institutions of Christian service and receive a welcome regardless of color or tongue."

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The Rev. W. Wendt, P.-in-C.  
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Vermont was adopted at the convention, meeting May 5-6 in Middlebury.

A special committee was created to screen possible successor to Bishop Van Dyck who reaches the retirement age in 1961.

Plans were announced for the erection of a diocesan office building in Burlington.

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# BOOKS...

Kenneth Ripley Forbes

Book Editor

*New Patterns For Christian Action*  
by Samuel J. Wylie. Seabury Press. \$1.50

This little booklet of a hundred pages is an interesting account of some things that are being done, in this country and in Europe, to make the most of the present unity of Christians and Christian groups. The author is associate secretary of the division of college work in the National Council. As he says in his preface: "This is not a scheme for the reunion of Christendom. — It is a series of observations on the unity that does in fact exist throughout the Church in constantly growing measure and a plea for more courageous action toward such unity in the new world."

The samples of such fruitful actions recorded here are of live interest and are of the quality of challenges to the prevailing secularism of present day societies.

*The Image Industries* by William Lynch. Sheed & Ward. \$3.50

If readers of *The Witness* find themselves disheartened sometimes as they search for a movie which will really measure up to their hopes of a form of art that appeals to an adult of mature mind and heart, he will do well to read and ponder this book. The author is a Jesuit priest who has specialized for years in the field of psychology in its relation to theology and the development of human character. He has been especially concerned with the movies and the tv, in their effect on the minds and characters of the millions who view their offerings.

The book is a thorough study of contemporary movie and tv programs in their cumulative effect on those who see and hear them. The drastic criticism of the large majority of the output of these "Image Industries" which the author makes is based on the fact that they confuse fantasy with reality, and so result in a degrading concept of the human soul which is accepted as true by the majority. He calls for the active cooperation of artists, theologians and cultural leaders in raising the present low level of our mass culture, represented in these "Image Industries".

The author's own statement of his purpose in this book is: "To make a small contribution toward the defense of the people — (since) the long term habits of the national imagination

are exactly the force that produces our important political, social and military decisions, for good or for bad."

*Indians And Other Americans* by Harold E. Fey & D'arcy McNickle. Harpers. \$3.75

Harold Fey is the editor of *The Christian Century* and has long been conversant with the history and persisting problems of the American Indians in their relations with the government. D'Arcy McNickle was born on an Indian reservation and has been on the staff of the bureau of Indian affairs for 16 years. This book is the fruitful result of their collaboration. It is a careful record of the ups and downs of government relations with the Indians, due in part to mistaken ideas of the tribal traditions which held the Indian in a firm grip and made any thorough incorporation of the tribes into the white men's society wholly impractical; and in great part to the repeated corruption of government institutions responsible for Indian welfare.

This is a book which requires close attention and careful thinking to follow, if the authors' answers to their basic queries are to be under-

stood: Why are these Indians — the original Americans — poorer than any other racial minority, receiving less benefit from our educational system, having a shorter life expectancy and suffering economic and social injustice?

For the impatient reader, who hates injustice and needless suffering and is eager to see them set right, but is not very good at following a closely documented history, it might be suggested that he read simply the last two chapters of this valuable book. They are a summary of the narrative and an answer to the question: "What can we do about it all?"

*When You Preach* by Charles D. Kean. Seabury Press. \$1.50

*When You Preach* is the general title of a sermon series for the Christian year and the present booklet contains sermons for the Trinity season, beginning with one on the doctrine of the Trinity entitled *God's Outreach To Us*. Included also are discourses for the holidays of the season, Independence Day, Labor Day, All Saints Day and Armistice Day. Suggestions of some value will be found for preachers whose afflatus for prophesy is temporarily suspended.

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