

The **WITNESS**

AUGUST 6, 1959

10¢



THESE STUDENTS ARE ALSO PROUD PARENTS

JOHN M. KRUMM, chaplain at Columbia University, writes of college work in the series, "What's Going on Here!" That many of the students are married with families makes the work on the campus just that much more difficult and rewarding

Comments on Bishop Pike's Customary

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In Leading Churches

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and Sermon, 11; Evensong and ser-
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8:30; Evensong, 5.

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and windows.*

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The WITNESS

For Christ and His Church

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SERVICES

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

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Story of the Week

Churches Here and In England Act On Labor Relations

★ Christians throughout this country were called upon by the National Council of Churches in its annual Labor Day message to re-examine their contribution to the needs and functioning of strong and responsible labor unions.

While stressing the importance of collective bargaining in an orderly society, however, the message urged labor and management "to consider and respect the rights of the vast majority of our people who do not take part in such bargaining."

Entitled "Free labor — important to free people in today's world," the statement was approved by the executive board of the council's division of Christian life and work. It was issued for use in churches on Labor Sunday.

This year's message was particularly significant in view of the costly widespread strike in the steel industry. Similar annual messages, reflecting Christian concern for major social problems of their time, have formed part of Protestant church observances of Labor Day since 1917.

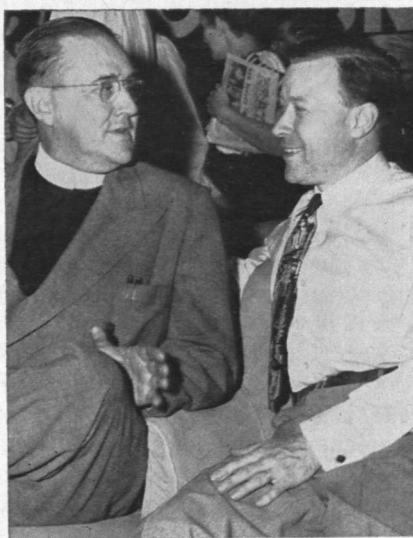
"We urge our churches," this year's statement declared, "to promote among their people an appreciation of the legitimate and necessary role of organized labor in our free society."

"We urge the need as well for a balanced rather than a prejudiced or partial view of the

problems which responsible union leaders and their members confront both externally and internally and of how they are trying to solve them."

Commending organized labor for the "high level of responsibility" it has shown in bargaining, the message nevertheless stated that "it is indeed right for church people to be concerned about malpractices and corruption by some labor leaders." And it said that "church people must not forget corruption disclosed on the part of management as well."

On this Labor Sunday, the message continued, it is important for churches and their



PAUL MUSSELMAN, head of the industrial division of the Episcopal Church discusses labor relations with Walter Reuther, head of the auto workers

members to see not only the instances of corruption in labor but also to recognize the essential function and permanent contribution of organized labor.

The 1,000-word statement pointed out that since free collective bargaining is one of the established aspects of American economy, "the continuance of responsible action by labor and management is an absolute necessity."

As a leader or member of a union, the message asserted, each person is responsible to God for his conduct in his union as in other activities.

"We urge our churches," it said, "to help their members who are also union members to gain in their understanding of the purpose and place which unions properly have in today's world, and to encourage them to participate more effectively and responsibly in the life and affairs of their unions."

Appended to the message is a statement adopted by the council's general board entitled "Basic principles relating to collective bargaining." It declares that precautions should be taken by each side to refrain from exerting pressures, "that there should be fidelity in the observance of agreements mutually entered into, and that there should be a compelling sense of responsibility for the public interest and for what is mutually fair and just."

INDUSTRIAL CHAPLAINCY IS STRENGTHENED

★ An advisory secretariat on industrial matters was approved by the National Assembly of the

Church of England to strengthen its ministry "inside the factory gate."

The secretariat, estimated to cost \$42,000 the first year, was authorized after the assembly heard a report entitled "The task of the Church in relation to 'industry,'" presented by Bishop Leslie Hunter of Sheffield.

He said the attitude that "business is business and religion is religion and I don't let them mix" had kept Christian thinking and the ministry outside industry far too long.

"It is only in comparatively recent times," he noted, "that those gates have shown signs of opening."

J. Lloyd Greening of Bristol, a trade unionist, welcomed the report but said it was not enough merely to suggest ways of interpreting the Church to industry. He stressed that industry must be brought to "the judgment bar of God's will."

The Archbishop of York, in reply to a question whether an industrial missionary "could do better than a parish priest" in conducting meetings with workers in their homes, justified the labor evangelism program on the ground that many industries exceed parochial boundaries.

The report on the Church's task in industry was prepared by a committee comprising representatives of the Church, management and trade unions under the chairmanship of Sir Wilfrid Garrett, a former chief inspector of factories.

It recommended the secretariate to co-ordinate "continuity and efficiency" of existing and new Church industrial projects; recruit and train men and women with vocations to the industry, trade unions and government; and form a research team to keep the Church in touch with latest developments in industrial and social studies.

Protestant Churches of Cuba Support Castro Regime

★ Archdeacon Romualdo Gonzalez of Cuba, sends the following statement on the situation in that country, which was issued by the Cuban Council of Protestant Churches, following a meeting in Havana on July 15th. The Episcopal Church is a member of the Council.

Quote

The Cuban Council of Protestant Churches wishes to express its gratefulness for the religious liberty which, since the first of January of this year — date which marks the victory of the Cuban Revolution — has been enjoyed by the quarter of a million Protestants who dwell in Cuba. It also is in full agreement, and supports without reserve the efforts the Revolutionary Government is making to graft into the life of the nation the Christian principles of liberty, equality and the brotherhood of man, to which principles all men, without distinction of race, culture, religious affiliation or economical position, fall heirs as children of the same heavenly Father.

The Council sincerely and deeply regrets that due perhaps to lack of understanding of the Cuban situation and to some unfortunate and unthoughtful steps taken by some United States and Cuban citizens alike, the traditional good relations between the two countries have been temporarily damaged. We pray that the peoples of both countries exercise to the utmost the Christian virtues of patience, humility and good will in order to preserve and further strengthen the fraternal and democratic ties that have for years bound the two nations together.

Loyal always to the truth, this Council categorically refutes as

erroneous all statements and insinuations made for the purpose of placing the present Revolutionary Government of Cuba within the orbit of Communism. Because of its genuine democratic and "sui generis" Cuban aspects, the Cuban Revolution is openly against all totalitarian concept of government, whether it be of the right or of the left.

Finally, we pray that the peace and tranquility which have been with our people since January the first may endure forever, for the good of our nation and of all countries upon earth.

CLERICAL DIRECTORY DISTRIBUTED

★ The 1959 edition of the Clerical Directory is now off the press and copies are being distributed to advance subscribers. In it are the biographies, and photographs in diocesan and seminary groups, of the 8800 clergy, the biographies of deaconesses, and other features.

Announcement has also been made by The Church Pension Fund, its publisher, of plans to print early in 1960 a Supplement to the Directory containing biographies of clergy newly ordained and received in 1959. This will be sent to all purchasers of the new Directory without additional charge.

This is the twentieth issue of the Directory, formerly Stowe's Clerical Directory, over a sixty-one year period beginning in 1898, the sixth under the aegis of the Fund.

It is the third edition to carry group photographs of the clergy. The Foreword brings out that individual photographs would be out of the question; yet from every standpoint photographs are desirable, and the group approach serves the purpose.

A list of those who have died since the 1956 issue is included, and a list of those deposed.

For the second time a summary of actions taken by General Convention is included, carefully prepared by Peter Day, editor of the Living Church. It contains also, as the second in a continuing series, an article by Dean Darby W. Betts entitled "The Church's Evolving Architecture 1955-1958" accompanied by photographs of interesting churches built during the triennial period since publication of the 1956 edition.

Punctuation in the biographies has been greatly simplified, a step requiring complete re-editing. The text has been set up by a recently developed machine that resembles a typewriter, although the type is of book design. The printing is by offset, rather than letter-press as in the past. Both changes keep costs down.

Biographies of clergy ordained through 1958 are included. Other biographical data are up to date through June 1958, the closing date for new information.

It is "a mine of information of vital nature to the Church," the Foreword adds. Copies may be obtained by writing direct to the office of The Church Pension Fund at 20 Exchange Place, New York City. The price including the Supplement is \$10 per copy, postage free.

GENERAL STARTS CONSTRUCTION

★ A ground-breaking ceremony was held on July 15th which started the site clearance and construction of the new multi-purpose building at General Seminary.

The total amount pledged to the building fund is now \$2,190,000, with further contributions being received daily. An additional \$1,300,000 is needed to complete the fund.

Racial Segregation Is Suicidal Says African Archbishop

★ Archbishop Joost de Blank of Capetown told a public meeting in Freetown that the South African government is waging a losing fight in its efforts to preserve segregation.

"South Africa," he said, "wants to put the clock back, but it just cannot be done. Its apartheid policy is bound to fail."

He said that both the Anglican and Roman Catholic Churches have fought actively against the government's racial policies. Meanwhile, he stressed, many African Negroes who in the past had taken European "superiority" for granted are now changing their minds.

"They are doing so," he said, "because of the intensity of the legislation leveled against them."

Earlier in June, writing in Good Hope, organ of the archdiocese, he said "men are rapidly awakening from the drugged sleep of an untenable ideology and rediscovering the fundamental decencies of life and human relationships."

"The outspoken criticism of men dedicated to the rule of law, a mounting revolt on the part of intellectuals, the fresh and undictated approach of the student population to current affairs are all having an effect," he declared.

The Archbishop was referring to recent attacks on the government's racial legislation by several professors of the Afrikaans universities, as well as by a former chief justice of the Union and increasingly militant student factions in both the English and Afrikaans-speaking universities.

"The past weeks," he said, "have witnessed the appearance of a series of large and en-

couraging cracks in the facade put up so long by upholders of white domination and total segregation."

He concluded by calling for "strenuous and united" opposition to current apartheid policy.

"Now is the time," he said, "for all the moral forces of the country to combine and bring a new policy of justice and co-operation to birth. If we don't seize the opportunity, it may never recur. Unless a halt is called to the present suicidal policy, it may bring about permanent estrangement, if not violent conflict, between white and non-white."

Prayers Asked

Another Anglican bishop called for "persistent prayers" that Prime Minister Hendrik F. Verwoerd may change his "calamitous" racial segregation policies.

Addressing a meeting of the synod of the diocese of Zululand and Swaziland at Mbadane in Swaziland, Bishop Thomas Joseph Savage meanwhile stressed that no Anglican in South Africa may practice apartheid and "remain true to the teachings of our Lord."

The bishop said the prayers for Mr. Verwoerd should ask that he "do justly, love mercy and walk humbly with his God."

"We are not helpless before his calamitous racial policies, if the influence of prayer is brought to bear upon him," he added.

Bishop Savage went on to warn against plans for separate black and white congregations in the Anglican Church. He said that if these plans are implemented, "it should be clear this is apartheid."

Scoring "unacknowledged apartheid" in the Church,

Bishop Savage said: "This is not the Church of the Bible, where Jews and Gentiles broke down barriers to become united in the Church. When I was dean of Capetown, I erected a notice which read, 'This cathedral is open to men of all races to all times.' I shall not rest content until these words are true of every church in this diocese."

Bishop Savage concluded by underscoring the importance of African leadership in the Church.

"The Lambeth Conference last summer was glad that bishops are being appointed without reference to race. I have no doubt that the day will come when there will be an African bishop of Zululand. When that day comes, I hope it will not be because he is a native, but because he is the most suitable man for the job."

Prime Minister Statement

Prime Minister H. F. Verwoerd, in a speech to the South African Senate, demanded "strong action" against Joost de Blank because of his "libelous" attack on the government's racial segregation policy.

"Action should be taken against Dr. de Blank," he said, "not because he attacked apartheid — anyone can oppose any policy he chooses — but because he has traveled overseas and blemished his adopted country. He has sought his own platform to libel it on the basis of allegations that were untrue. This is damnable coming from a churchman."

The Nationalist Party "has never taken action against people who attack apartheid as such," Verwoerd said. "The opposition United Party has done nothing else for the last ten years. How many of them have had strong action taken against them? How many are in jail?"

"But we also have such high priests as Dr. de Blank in this land who have only impolite

things to say about people who stand for apartheid. Have we taken action against them? I think, however, that Dr. de Blank deserves it."

CONFERENCE ON SOCIAL CHANGE

★ The Rev. Clifford Samuelson, head of town-country of the National Council, is one of twenty-six Americans attending a conference on rapid social change, being held in Greece, July 25 - August 2.

The 160 delegates, representing Churches in the World Council, discussed the role of the Church in areas where rapid political, technological and industrial advances have accelerated social change.

ROANRIDGE MAKES CHANGES

★ The Rev. Francis Allison, presently director of Kirby House, conference center of the diocese of Bethlehem, has been appointed director of the town-country institute at Roanridge, Parkville, Missouri. He will also be assistant secretary of the town-country division of the National Council.

The Roanridge post has been vacant since Norman L. Foote left in 1957 to be the bishop of Idaho. The Rev. Clifford Samuel-

son has been carrying on the Roanridge work in addition to his job as national secretary of town-country work.

Meanwhile Bishop Welles of West Missouri has announced that the diocese is purchasing a large plot near Roanridge to start a new mission which will be entirely independent of the town-country institute. Up to now, Episcopalians in the area have attended services in the chapel of the institute.

EPISCOPALIAN TAKES COUNCIL POST

★ The Rev. Frederick S. French, who has just completed work at Union Seminary for his doctorate, has been appointed associate secretary in the youth department of the World Council of Churches.

He graduated from Episcopal Theological School two years ago and has played a leading part in youth work.

BISHOP HOBSON GETS TRIBUTE

★ Bishop Hobson of Southern Ohio got a plug from the Senate of his state upon his retirement, which passed a resolution calling attention to "the magnificent achievements of this devoted spiritual leader."



NORMAN FOOTE, when he was the director at Roanridge before becoming bishop of Idaho, gave a lot of time to informal discussion with students at the town-country center

Comments on Bishop Pike's Customary

Authoritarianism and How?

WE ARE thankful that our Church is not an authoritarian Church in which every detail of its life and worship is ordered and controlled by a bishop. Consequently we rejoice in the freedom and diversity of expression in its life and worship, which is one of the glories of the Anglican Communion. We recognize that some clergy take advantage of this liberty and go to unfortunate extremes, but this we feel is not too high a price to pay for freedom from regimentation. We believe in the oft quoted Episcopalian adage, "In essentials, unity; in non-essentials, liberty; in all things, charity." We further believe that the majority of Episcopalians agree with us in this viewpoint.

Judging by the eight-page memorandum recently sent out by the Bishop of California (Witness, 7/23) it is evident that he is of another mind and believes that the bishop should direct his clergy in their conduct of the services of the Church, even to specifying which way the clergy should face at various times in a service, how many candles should be on the altar, and what vestments should or should not be worn. This memorandum has been sent to all the clergy in charge of missions, who are appointed by the bishop and are responsible to him—indeed the call to the vicar of a mission in the diocese of California "is conditioned upon the agreement to conform to the use" prescribed by the bishop. A reading of the memorandum clearly reveals that it is an attempt by the diocesan to force his clergy to adopt what Bishop Pike calls "the insights of the liturgical movement," but which many others would call the insights and the fads of that movement which quite obviously has not had time to reach the maturity which is born of long experience.

The memorandum is so long and detailed that space will allow us to comment on only a few features of it. In the Communion service there must be a hymn sung between the reading of the Epistle and the Gospel, even though the rubric is only permissive, while the hymn after the Creed and before the sermon, which is generally customary, is omitted in favor of a Gospel procession to the pulpit, where it is prescribed that the Gospel shall be read, the Creed said and the sermon preached.

By Gardiner M. Day

Rector of Christ Church, Cambridge

Kneeling for the "Prayer for the Whole State of Christ's Church" is to be prevented — and "prevented" is the right word as will be seen by quoting the bishop's instructions:

"... the celebrant shall follow the language and intent of the rubric preceding the Prayer, in some such form as 'Good Christian people, I bid your secret intercessions for ...' ending his Bidding with 'Continuing standing, Let us pray for the Whole State of Christ's Church,' leaving no interval between the latter and the first words of the Prayer (thus leaving no time for the conditioned reflex in people's knees)."

If the celebrant cannot read the Prayer of Consecration from behind the altar, facing the congregation, he is to have the altar moved out from the east wall. If this is not possible, he is to notify the bishop so that the latter may in consultation, if necessary, with the Commission on Church Art and Architecture "develop a solution, if possible." Again in the Prayer of Consecration, instead of the priest's taking "the paten in his hands" as the rubric directs (Prayer Book, page 80), he is to take it "with his left hand and raise his right hand in blessing ... his head and eyes extended upward" While no mention is made of the Fraction during the Prayer of Consecration and almost every other manual detail is prescribed or forbidden, a Fraction is suggested during the doxology of the Lord's Prayer.

The climax of this Episcopal pronouncement is reached in the first directions under the heading of "Vestments, etc.," which reads as follows:

"Choir Offices — The scarf and hood shall always be used. If the Vicar does not hold a divinity degree, he shall use his arts or other degree (and if he does not have such, the Bishop shall be notified and the same will be provided for him by the Bishop). If he has no degree, he should wear the licentiate's hood (which will also be supplied by the Bishop)."

Why should a hood be mandatory? What possible enhancement of a service of worship can be gained by the wearing of a hood?

If the many clergy who are advisedly allergic to hoods in services of worship do not like this rule, most laity will be distressed by the bishop's directive looking toward the abolition of processional and recessional hymns, which reads:

"As soon as possible without disturbing the congregation, the processional and 'recessional' hymn should be omitted, except on festivals (and even for the latter there is no need for a 'recessional')."

Is not this document a sorry symbol of the way in which "organizational man" is affecting the Church? In an age of conformity when the last thing most people want to do is to be different from their neighbors, isn't it frightening to have a bishop using the prestige of his office to promote uniformity?

No Arbitrary Curtailment

By Gordon C. Graham

Rector of St. Andrew's, Poughkeepsie

EVENTUALLY, we all come back to the Liturgy after having tried sermons, lectures, conferences, and television. People really get excited about what is done in Church because what is done in Church is important and indicative of what is done outside of Church. Bishop Pike has made this complete round and has now come to the point where he considers this subject to be paramount in his episcopacy. In so far as he has come out clearly for the value of what is done in church he has performed a service. Not only to his diocese but to the rest of the Church, especially those who are interested in what is called the Liturgical Movement.

In his so-called Customary he has made many points with which Catholic or High-Churchman can agree. There is, however, a tendency for Bishop Pike, in his zeal to repudiate the infallibility of the Bishop of Rome, to substitute his own. He poses as an authority on everything, including apparently the material of which vestments should be made. Furthermore, the bishop fails to distinguish between matters of principle and matters of taste. Candles on the altar, (and we are glad to see that he is against their being venerated after the service is over), are a matter of principle but surely their number is a matter of taste. To go back to an alleged date when Roman corruption is supposed to have begun is arbitrary and subjective. There are laity and clergy in our day who dislike lace but they also

are bored by the "night-shirt" type of surplice and neck-bands which seem to be an affectation of contemporary middle-of-the-road Anglicanism. Furthermore, we would like to ask the bishop what really is the difference between a tabernacle and an aumbry?

The musical pronouncements of the bishop are particularly lacking. He says that certain parts of the service may or may not be sung without attempting to give any criterion. We suggest that he take a journey back to early Christianity and discover that "O Come Let Us Sing unto the Lord" was not an idle invitation. People sang as an expression of Christian joy. Later, when Roman (and Anglican) influence increased, services were said. Today they are either said or sung. Therefore, the question of the Gloria Tibi, for example, being sung or said depends on whether the service is sung or said not whether the particular clergyman has been musically certified by the bishop of the diocese. If the bishop really wants to pioneer for a primitive liturgy in our time, let him discourage low mass at 8 o'clock, said and without sermon on Sunday mornings. In other words, we miss any mention of a parish eucharist, which is a completely sung service. There are fine hymns in our Hymnal which can be used as propers for a congregational eucharist. It would be worthwhile to have some directions as to the rendition of these hymns, which are usually either too slow or too fast.

There are other points which are more difficult to follow. The bishop speaks strangely about the ablutions, advocating that they may be taken in two parts. Genuflections, it is simpler to recognize, are as impossible to do away with as kneeling itself. A deep bow is just as demonstrative as going down on one knee; it is merely a bit stiffer in appearance. Bells before and during the services are ancient and common throughout the whole Church. If the nine-fold Kyrie can be authorized why not the Gloria in Excelsis at the beginning?

One could go on picking at this and that and find ones-self as immersed in detail as the so-called Customary itself. The Liturgical Movement in the Anglican Church must be kept moving and not arbitrarily curtailed according to certain pre-conceived limitations. The test is a pragmatic one, guided by experience and criticized by groups rather than by individuals. Catholic Churchmen do not require that their Low-Church brethren be made, for example, to wear eucharistic vestments. On the other hand, they do not see why they, the high, that is, should

not be allowed to wear copes. The Anglican Communion is a democratic organization and its liturgy must be allowed to develop from the bottom, so to speak, rather than from the top, which is the Roman way. The improvements in our church services have come from the initiative of individual priests and congregations rather than from the high pronouncements of bishops remotely seated in their diocesan offices.

Pike's Peaks

By Herbert W. Prince

Clergyman of Tamworth, N. H.

Bow down, ye mountains, and hear my Voice
Listen, O islands of the sea!

Every valley shall be lifted up
And every mountain (of individuality) brought low.

The crooked places shall be made straight
And the rough places plain,
And everything shall be level and even.

All my priests shall gesture as one;
They shall extend their arms
And raise them;
Everyone at the right moment —
And the same elevation.

One prayer shall be said standing
And the next kneeling,
Because one is a Collect and one is not.

No cracked voice shall be heard,
But all shall sing with smoothness
And in monotone,
In G.

The congregations shall gaze in wonder.
They will bow down to the pulpit, and shall say:
"We never saw it after this manner".

Even the layman shall be levelled up;
He shall rise from his place in the pew
And say to his family:
Remain here while I go up a "pace"
And read the words of the Epistle.

Every worshiper in his place
Will be transfixed with the scene.
He will have no time or place for prayer,
Or individual meditation, or thought.
His attention is demanded for the actions of the priest,
And he dare not close his eyes.
For why should men make many gestures

And perform strange acts
If they are not seen!

All men shall marvel at the precision
And know they are Episcopalians,
Since all is done
In decency and in order

And they shall say one to another:
Now we know where we are

Behold, how good and pleasant a thing it is.
For Brethren to dwell together
In U-ni-form-i-ty.

Souls - Not Ritual Minutia

By A. L. Byron-Curtiss

Priest of Utica, N. Y.

THE WITNESS has done us all a favor by printing in full Bishop Pike's pontifical about ceremonial in his diocese. The good bishop is as canny as a Scot in addressing his instructions to his mission clergy over whom he has more or less the power of the purse. He leaves the rectors of self supporting parishes severely alone. On reading his document I am impressed with two factors that linger in my mind. One, that the bishop ignores the fact that our American bishops work under a constitution; that there is precious little a bishop can do without the consent of the standing committee; Two, that the document in question is, in a large degree, purriel and childish; top heavy with trivialities.

Since the controversy began I have been lost in admiration of what a utopian character San Francisco must have. Bishop Pike left the wicked city of New York to be the bishop of our western metropolis. He found no community sin, wickedness or injustices there. Everything is honey and pie. So not finding any public sins to lead his clergy in a mass attack on evil, he bends his attention to the temple and aims to have a cathedral service in every band-box of a rural chapel in his jurisdiction.

It is dismaying, bewildering and disappointing to me. I can write the above — and more, in good grace; for I am a ritualist. I've been the chief figure in many a procession of the Holy Gospel at a high mass and have censed the book and kissed it; doing it all in a spirit of sincerity and humility, as an offering to God. But I've always considered it as a lesser part of our holy religion. The other part is of service to my fellow man.

God forgive me if I'm wrong. But Bishop Pike seems to be more concerned about the minutia of ritual than about the souls of men.

A Meaningful Celebration

By W. B. Spofford

A Few years ago a group of Episcopalians met at a Quaker center near Philadelphia to discuss how best to apply Christian principles to all areas of life. We had planned to go home at the end of the second day but found ourselves so involved in unresolved questions that we decided to stay another day. Before going to bed Bishop Daniel Huntington, who had recently returned after years of service in China, prepared us for Holy Communion he was to celebrate the next morning.

Not having come to the conference expecting to take such a service, Bishop Huntington had neither vestments nor communion vessels. He stood before a small table in a small upper room of the Quaker center, wearing a light summer suit, a white shirt and a black tie. On the table, covered with a hand-made fair linen cloth borrowed from the Quakers, was a pitcher containing deep red wine made in his own home by a neighboring Italian farmer from grapes of his own growing. Beside the pitcher was a plate of bread, cut into tiny squares from a loaf baked in the Quaker kitchen. The paten was a saucer borrowed from the dining room; the chalice was a tea cup.

The service was The Order for the Administration of the Lord's Supper from the Book of Common Prayer. It was celebrated quietly, with a minimum of movement. After we had all received—including the few Quakers present—there were prayers for social justice and world peace and the benediction by the saintly bishop from China.

Those attending, including the Quakers, said they had never attended a more moving or meaningful service.

Don Large

Annihilating Our Rights

ONCE upon a time, so the story goes, there was an Armenian peasant who had one precious possession—a prize lamb. This wonderfully wooly creature was the undisguised envy of sel-

fish neighbors who coveted the lamb for themselves. But the peasant was prepared to defend the animal with his very life, if necessary. And one day it was necessary.

Well-armed, the jealous neighbors had ambushed the Armenian in his cabin, and had shouted for him to surrender and to bring the lamb out with him. However, although completely surrounded, the owner was determined to put up a last-ditch fight for his rights. The bleating sheep was his, and he'd save it for himself if it was the last thing he did.

As the shooting increased in tempo on all sides, the lamb's protector soon found himself running frantically from window to window with answering shots from his trusty rifle. Of course, each time that he rushed from one section of the cabin to another, he inevitably fell over the frightened thing he was so valiantly defending.

Finally, in a frenzy of angry irritation, he picked up the offending animal and flung it out of the door. Thus unimpeded, he could freely wheel from one side of the room to the other without stumbling. No one needs to be told what happened to the poor lamb. Nor does a man have to be hit over the head before he perceives the moral of this little tale.

So there it is. On the one hand, the envious Communists want what we have. Russia is determined to gain control of the whole world, even at the cost of her own soul. To that end, the Soviets are feverishly preparing for massive nuclear warfare.

We, on the other hand, are just as frantically stockpiling for even more massive annihilation. And we're doing it to defend our lamb—that precious possession known as western civilization.

So does the immovable object meet the irresistible force. And the resultant deadlock is finally one which can never be resolved by mere force. Yet in our wistfully wishful thinking, we all go on showing off our muscles and issuing threats and counter-threats, while the tools of total destruction mount higher than the Tower of Babel. And you know what happened to that.

In the face of this madly blustering impasse, it may well be time for the United States to be true to her noblest heritage. That is, it is time to admit that, in the eyes of God at least, it is virtually as great a sin to go on stockpiling weapons of total destruction as it is to end up using them. For the one temptingly invites the other, and it's an invitation which becomes harder and harder to resist.

If we humbly announced this conviction, and

stood by it in deed as well as in word, Russia's reaction might be anybody's guess. But such a Christian act would constitute a creative risk well worth the taking.

In short, it is admittedly noble to fight for one's rights. But the whole business becomes

rather pointless if our rights are themselves annihilated in the process. Neither God nor man is served if, in the course of battling for the lamb, the lamb itself is destroyed.

If you agree, may I suggest that you send this column to your Congressmen?

What's Going On Here!

Working on a College Campus

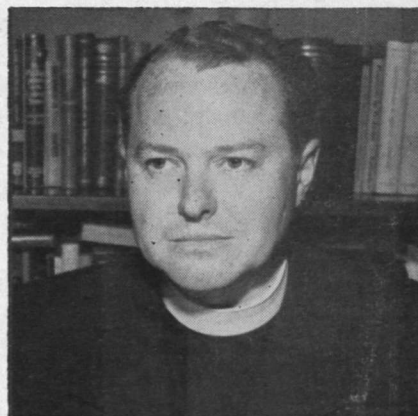
By John M. Krumm

Chaplain at Columbia University

OF ALL the places where the Church is at work these days, the college campus is surely one of the most difficult in which to answer the question: "What's going on here?". The usual measuring rods are quite useless. There are no communicant lists or budgets by which to measure progress or decline. Perhaps the college worker's most comforting parable is the parable of the sower and the seed. The sower never knew until much later what the real results of his diligent sowing of the seed had been. As a matter of fact, a great deal of the sowing was lost labor, according to the parable. About three-fourths of the seed never amounted to anything at all. But where there was open-ness and receptivity the seed had an abundant and flourishing result. The point of the parable is surely that two primary requisites for the Christian evangelist must be diligence and patience.

There may be college campuses where the immediate results of the Church's work are obvious and overwhelmingly impressive. On most of the campuses I know — certainly on the one I know best — the results are not of that sort at all. Of course, there are some results which are gratifying and heartwarming as far as they go. Over the past six years, for example, the Church's work at Columbia has resulted in sixty-five confirmations, five of them members of the faculty or administrative staff of the University. There have been the usual number of meetings "with a speaker" (for like Mars Hill in St. Paul's time, the college campus is a place where the inhabitants "spend their time in nothing else, but either to tell or to hear some new thing" — occasionally, "some old thing by a new speaker").

At Columbia there is a University Chapel, in which, by a two hundred year old tradition, services are those of the Episcopal Book of Common Prayer. There are a gratifying number of



JOHN M. KRUMM

students and faculty at the weekly choral celebration of the Holy Communion on Friday noon, and occasionally on special Holy Days the attendance is very impressive indeed. On the other hand, the "religious preference" census of the Columbia student body indicates 976 Episcopalians. They are, of course, of varying degrees of enthusiasm and with widely varying senses of identification. Despite this rather large number, however, it must be remembered that not more than 254 are undergraduates and that not more than one-fourth of the undergraduate student body at Columbia resides in the college dormitories. But it is fair to say that measured against the total potential for the Church's program on the campus the attendance at services and meetings is not overwhelmingly impressive.

Religious Commitment

PERHAPS it can be argued, however, that especially in college work these measurable evidences of the Church's effectiveness are no real gauge of the importance of its program. In the first place, parochial experience suggests that the most likely time for men and women to consider seriously the step of confirmation and the assumption of full communicant responsibility in the Church, is in the early years of mar-

ried life. Some of the experiences of entering into marriage, bearing children, founding a home, establishing a position in the community, and all the other commitments and serious decisions which characterize the early years of marriage, form the most natural background for a religious commitment and identification. College work is one of many examples in the Church — but perhaps one of the most conspicuous — in which this text is illustrated: “I have planted; Apollos watered; but God gave the increase.” In the first place, the college worker inherits the labors of the parish priest from whom many of his college constituency come. It is gratifying to report, by the way, that more clergy are accepting the responsibility of communicating with college clergy about the arrival of new Churchmen on the campus. Toward these homegrown Episcopalians, the college clergy have a responsibility that is analogous to “watering.” That is, it is their task to keep the plant growing, to furnish it with the kind of sustenance suitable to its particular stage of development, to tend and care for it, and to bring it to maturity. All the probing, searching, inquiring, and questioning which characterize the college student’s attitude toward religion is an indispensable part of religious growth which Christianity has always recognized. Blind and unquestioning belief is not a characteristic virtue of Biblical religion. Bishop Stephen Neill has pointed out how frequently Biblical writers extol the virtue of “understanding.” One of the favorite symbols of the writings of St. John in the New Testament is the word “Light.” If there is to be understanding and light, there must be intensive questioning and skepticism and endless inquiry. It is the role of the college worker to guide and stimulate this highly personal and sometimes painfully slow development. Without it, however, a young person’s religion will never go beyond the stage of childishness which St. Paul condemns as unworthy of a mature believer.

Main Interests

THE main interest of modern college students, unlike those of a generation ago, are in questions of personal identity and destiny rather than in questions of social policy. Archbald McLeish is reported to have been astonished not long ago at Harvard at the discovery that when outstanding speakers in government, diplomacy, business, the arts, and education were exposed to the questions of Harvard undergraduates, the most insistent questions had to do not with the

areas of national and world affairs in which the distinguished visitors were outstanding leaders, but rather with such matters as the meaning of original sin, evidence for the immortality of the soul, the validity of the idea of predestination, and other issues having to do primarily with the nature and destiny of the self. The eminence of Professor Paul Tillich of Harvard and the brilliance of his attempts to interpret the meaning of human life in ways that make use of the insights of contemporary psychology and can be illustrated in the work of modern art make him the chief card of all possible speakers on all possible subjects on the modern campus. A recent “Conversation” at the Columbia campus in which Paul Tillich, Lionel Trilling, and Goodwin Watson discussed “Freud and the Biblical Images of Man” packed to capacity a 400-seat auditorium and turned away some two or three hundred others who were unable to gain admission.

Although for the mass of the student body, questions of personal meaning are uppermost when they come to think about religion, there is a willingness also to examine the meaning and significance of religion in a wider context. This is especially true for special groups of graduate students whose field of concentration lies in some area of social studies. In the same “Conversation” series in which Professor Tillich appeared, the Chaplain’s office at Columbia has also sponsored discussions on such topics as “What is the American Tradition on Church and State?”, “What Ethical Issues Confront the American Economy?”, “Can Foreign Policy Be Moral?”, “What Image of Man Does Democracy Presuppose?”, and other similar topics. These discussions all attracted large audiences, made up in many instances of graduate students who were not otherwise conspicuous in their participation in organized religious activities on the campus. For several years the office of the Counselor to Protestant Students at Columbia has sponsored a series of study groups among students in several of the Graduate Faculties in which the topic of religion was approached obliquely in terms of its contribution or relevance to the special concerns of the graduate students involved. Thus, for example, the students in the Law School discussed natural law; Journalism students discussed the ethics of the newspaper publisher and his obligation to present the truth; students in the Graduate School of Business discussed the religious implications of the concept of free enterprise. These groups were organized quietly with the sanction of the Dean of the school involved

and usually with the assistance of some interested faculty member who shared with a member of the religious staff of the University responsibility for directing and guiding the group.

Organized Religion

IT OUGHT to be added that the interest of faculty members in many ways parallels that of students. On the initiative and at the request of a member of the faculty of the School of Law, for example, the Chaplain's Office at Columbia has organized and led for the past four years a bi-weekly luncheon Bible study class. Attendance is by invitation only on the basis of known interest and of willingness to assume responsibility for leadership in the discussion on a rotating basis. The Epistle to the Romans, the Gospel according to St. Mark, a survey of the Old Testament, the Johannine literature, and the Book of the Acts of the Apostles have been the subjects covered thus far. Despite the pressures of a large metropolitan university upon the time of its faculty, attendance has been remarkably high, and interest has been expressed unanimously in continuing the class. Participation has come mostly from the School of Law, and the Departments of History and English, and from Teachers College. Membership in the class and the nature of the discussions have not been exclusively Anglican, although perhaps Anglican influence can be measured by the decision of a Unitarian member of the group to transfer from an exceedingly humanistic Unitarian church to another which is more theistic in its outlook! He said he felt that after reading the Bible thoroughly he was convinced that his former parish wasn't being true to the Biblical heritage.

Despite the increasing interest in the study of religion in the modern university, however, it cannot yet be reported that there is any substantial movement of large numbers of either students or faculty into full membership in the Christian Church. Indeed, I think it would be true to say that while there is a very greatly increased respect for religious ideas and their influence and place in the shaping of culture and civilization, there is at the same time very little conviction about the validity or usefulness of organized religion. Part of this is due to prejudice, and it may be hoped that it will yield to better understanding especially as the churches make clear their full and unquestioning readiness to acknowledge the role and accept the results of human reason. Some of the personalities and

movements which seem to be most popular in the religious society in general have least appeal on the university campus. Although his visit to the campus was only a brief one and may not, therefore, be a valid test, Billy Graham's appearance at Columbia University in the fall of 1957 made no significant impact whatsoever. Indeed, his easy assumption that something called "conversion" could solve the urgent social problems of co-existence with Soviet Communism or nuclear disarmament struck most of his audience as astonishingly naive. Norman Vincent Peale and "The Power of Positive Thinking," are never referred to on the university campus except as a joke. In general, it can be said that no vague or superficial spirituality or fuzzy references to "moral and spiritual values" make much impression on the college campus today. The university is only interested in the Church insofar as it is truly and deeply and fully itself, presenting its gospel and its faith in their depth and richness.

Two Worlds

ON THE other hand, the university will be interested in the Church only insofar as it itself is interested in the wholeness of life and addresses itself to the most urgent problems of modern man's existence. The "churchiness," pettiness, and irrelevance of so much that goes on in the organized churches feeds the flame of academic prejudice against any kind of organized religion. If the Church tends to live more and more in a world of its own, a world of stained glass, prayer books, altar frontals, and ecclesiastical politics, then it will have appeal only to an esoteric minority of socially maladjusted misfits on the university campus. Only as the Church proclaims God as the Lord of all life and the Judge of all history, and as the Redeemer of the totality of human existence will the university even give her a hearing.

Those who work for the Church on a modern university campus live all too frequently in two worlds and feel fully at home in neither one. Is there much to choose between a narrowly humanistic and naturalistic campus and a vapid and theologically obscurantist Church? The Church's college worker who stands on the borderline between the community of inquiry and the community of faith will hope that each may come to shape and influence the other, for unless they do, human dignity and human potentiality will be tragically frustrated and impaired.

Wholely Holy

By Pennington Frinck

"... but in Bethlehem no one can fail to sense this is a holy place." So reads a part of a sentence in a letter which one of our clergy wrote from Israel to a friend. The young parson reports having taken part in "Holy Week" observances in Jerusalem.

If any word we use today needs immediate and saving definition, that word is "holy". We are investing "holy" with much unholiness. We use the word in such a way as would seem to carry unspoken assumption that holiness is rare and breaks out in certain spots, like sudden epidemics of a virus under ecclesiastical control.

"Holy" on the lips of the "Status Seekers" in Church and state today becomes confused somehow with "high" society, "high" finance, "top" drawer, even "heaven" (when heretically taught as being "up beyond the sky" in our day of space-age education). Are we falling back into the cultural rut of "high" places, so utterly condemned by the prophets? We need help with our edifice complex from him who overturned the tables of the money-changers (what a symbolical choice that was!), near a "high" altar under the control of "high" priests.

The Logos' way is down to earth; lowly, not high. Incarnate Holiness laid first on the floor of a stable before he was seen as reigning from on high. And he had to be crucified (with those who were "high up" in the worlds of "holiness" and "higher" politics participating) before he was exalted into the heavens, the Lamb upon his throne.

Since the veil concealing the Holy of Holies was ripped apart, every day is a holy day, every place is a holy place, every person is a holy person. That's why "It is very meet, right, and our bounded duty, that we should at all times, and in all places, give thanks . . ." . And that's why over-crowded slums and public institutions are a stench in the nostrils of God.

The "Holy Land" is being visited now by fall-out as well as by "holy" people on pilgrimage. So is our holy land which we prayed God to bless during Rogationtide. Remember that every time it rains now, it rains fall-out from heaven, on your children and mine. Are they "holy"? Are we? Or is such a word applicable only to "holy" places frequented by people who are "high up" in Church and state?

I'll have to stop here. My six-year-old wants

to know what caused the big noise and I'll have to try to explain to him about jet planes crashing the sound barrier. Wish me luck so that I can be honest without frightening the daylights out of him! Because lately he's been watching television newscasts and he's beginning to ask questions about what we are planning to do with this earth, which on Sunday (our "holy" day) we sang is His, not ours.

Pointers for Parsons

By Robert Miller

WE USED to say "The world for Christ in this generation" and it may be that the devoted Communist says "The world for Marx and Lenin in this generation." No Communist of today could long persuade people that he served God. No parson can long deceive people about his faith in God.

Because he is first and foremost a servant of the most high God the parson knows that both the capitalistic system and the communist way are merely human things, man-made and transient. Both are concerned with production and each claims that it is the way to the abundant life. The parson says, "Abundant in what?" for he knows that man does not live by bread alone. The Communist offers no freedom today whatever he may promise for tomorrow. The capitalist does leave us free. Let us keep him but let us remind both ourselves and him that the final accounting is made to God.

That is why the Church wants no entangling alliances. It ought never to compromise its faith even though it is, as we may put it, in the world. When chambers of commerce approach me (very seldom, to be sure) I blush and decline. With Elks and Moose I am not at home. If I am to be Christ's faithful soldier and servant I cannot enlist in other armies, no matter how well-intentioned. Neither Adam Smith nor Karl Marx are in my Bible.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy - \$2 for 10

The WITNESS — Tunkhannock, Pa.

SPIRITUAL HEALING CONFERENCE

★ The third annual international conference on spiritual healing, sponsored by the Order of St. Luke the Physician, will be held at St. Stephen's, Philadelphia, Sept. 13-16. Members of various denominations from this country and abroad are expected to attend the four-day meeting.

Rev. Alfred W. Price, rector of St. Stephen's, and warden of the order, will be host to the conference.

Featured speakers include the Rev. Edward Winckley of Natal, South Africa; Mrs. Ethel T.



ALFRED W. PRICE is the host of the conference

Banks, widow of the order's founder and editor of its magazine "Sharing"; Dr. William S. Reed of Bay City, Mich., a surgeon; and Dr. James A. Stringham of Canandaigua, N. Y., a psychiatrist.

Last year's conference attracted some 300 participants from 23 denominations, including 70 clergymen and seven medical doctors. They came from 23 states and all provinces of Canada.

Chaplain Winckley, an Anglican priest, is associate warden of St. Luke's order. He has pioneered in spiritual healing in South Africa since 1944 and has founded four clinics there, two for Europeans and two for

natives. The first was the Kearsney healing home in Natal, regarded as the world's largest.

CORRECT DATE FOR E.P.F. CONFERENCE

★ The date for the annual conference of the Episcopal Pacifist Fellowship conference, to be held at Seabury House, is Sept. 1-4, and not the August dates announced in our last issue.

YOUTHS BUILDING CHURCH IN CANADA

★ A group of Toronto youngsters have embarked on a 1,100-mile trip by plane, canoe and snowmobile to build a church for Cree Indians in the Pickle Lake area of Canada.

The 24 making the trip are members of Anglican churches in and around Toronto, who say that the Crees are second-class

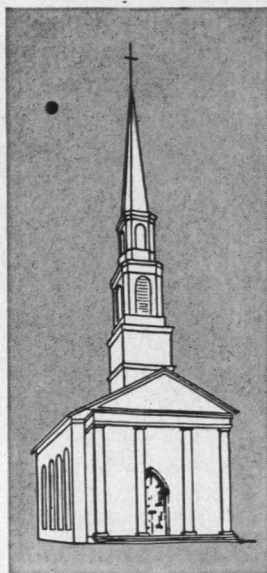
citizens who are completely segregated from the whites who have a modern church.

Bishop Clarke of the James Bay diocese said; "This is something the kids dreamed up themselves. It's a wonderful thing."

WORLD COUNCIL MEETS IN GREECE

★ The 90-member central committee of the World Council of Churches meets on the island of Rhodes, Greece, August 19-27, to review progress and plan future programs.

There are 21 Americans on the committee, including Bishop Sherrill, one of the Council's presidents, and Bishop Angus Dun of Washington. It is anticipated that the meeting will have the largest attendance of leaders of the Orthodox Churches in its history.



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HELEN TURNBULL SPEAKS ON WOMEN'S ROLE

★ Helen Turnbull, Episcopalian who is an executive of United Church Women, told a conference of 400 Baptist women that women in the home have a unique role to play in the Church's total ministry.

"When she answers her children's basic questions about God and religion," Miss Turnbull said, "she is part of the Church's teaching ministry. And when she admits that she too is sometimes wrong but that she trusts God to forgive her sins, she is part of its forgiving and reconciling ministry."

In her relationship with her husband, as well as her children, Miss Turnbull continued, a woman is part of the Church's "listening" or pastoral ministry.

"To love is to listen, both to God and to others," she declared. "A wife listens in love to her husband and tries to be available to her children, though she doesn't force herself on them but respects them as persons."

Miss Turnbull observed that a woman can make her home "a haven of peace, only if she has truly become a new person in Christ."

She said a woman can know God and help her family find him by daily family Bible reading and devotions, regular Sunday worship as a unit, special observances of such holydays as Christmas and Easter, and by promoting good religious art, music and literature.

SHIMER COLLEGE NOW CHURCH RELATED

★ Bishop Burrill of Chicago has announced that the bishops of eight mid-west dioceses have endorsed Shimer College, located at Mt. Carroll, Illinois.

The liberal arts, co-educational college, will continue to be owned and operated by an independent board of trustees, which will be comprised largely of Episcopalians. No regular

contributions from the eight dioceses will be made to the college.

Nelson Dezendorf, chairman of the trustees, and F. J. Mullin, president, are communicants of the Church.

THEOLOGY CONFERENCE AT TRINITY COLLEGE

★ The conference on theology, held for a week in June at Trinity College, was attended by a record number of 115 persons. Leaders were Chaplain John M. Krumm of Columbia; Prof. Robert C. Dentan of General; Prof. John D. Wild of Harvard; Prof. Georges Florovsky of the Greek Orthodox Seminary.

UNITED CHURCH OUTLINES SOCIAL GOALS

★ Members of the United Church of Christ, meeting at Oberlin, Ohio, were called upon to pray and work for world peace and justice, an end to racial segregation, reduction and control of all armaments, and the relief of "human misery" throughout the world.

They also were urged by the denomination's second biennial general synod to extend and strengthen the world-wide Christian community and participate as Christians in political life.

The pleas were made in a 1,700-word call to Christian action in society adopted by more than 700 delegates. It was the first major pronouncement made by the United Church, which was formed two years ago by a merger of the Congregational Christian General Council and the Evangelical and Reformed Church.

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CLERGY SHORTAGE BEING MET

★ All Saints', Omaha, Nebraska, is doing something about the clergy shortage. There are presently six men studying for the ministry. Three of them are in theological seminaries; two are doing undergraduate work in preparation for seminary; the sixth is studying for orders under the examining chaplains of the diocese.

CHURCH CONSTRUCTION AT NEW HIGH

★ Church construction reached \$427-million during the first six months of this year, a 10% increase over last year. Construction in June was \$79-million, an increase of 13% over 1958.

KENYON COLLEGE GETS \$700,000

★ Kenyon College has received more than \$700,000 in its one-year campaign for buildings, which will include a new library for Bexley Hall.

PEACE IS STILL POSSIBLE

You are invited to help plan it at the Annual Conference of the Episcopal Pacifist Fellowship, Seabury House, Greenwich, Conn.

September 1-4

Speakers: Albert Bigelow, skipper of the "Golden Rule" Dorothy Day of *The Catholic Worker*

Chaplain: The Rev. Samuel N. McCain Jr., Rector, Church of the Epiphany

Newport, New Hampshire

Reservations: Miss Elsa Walberg, 16 Church Street, Waterbury 2, Conn.

Other information: E.P.F., 9 East 94th Street, New York 28, N.Y.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

We Obey God. Morehouse-Gorham.
\$5.90

This is a revised edition of Course 3 of the Fellowship Series and consists of four units of a course suitable for Church School children of ages 8 to 9. The *Teacher's Guide* will, if diligently read and studied, enable the teacher to make real to her children the simpler and most basic of God's commandments and laws. This task is made fascinating for both teacher and children by the *Children's Reader* consisting of stories, poems and exquisite illustrations. Further help in the class work is provided for by the *Activity Sheets* and there is *Something To Take Home* in the shape of a collection of post-cards which will remind the children's parents of what the Church is doing for their youngsters in teaching God's commandments and laws.

Our Christian Heritage by Powell Mills Dawley. Morehouse-Gorham.
\$2.30

This book is part of Church School material for teaching youngsters of ages 15 to 18. It is a competent and interesting job by the professor of Church history at General Seminary. It is a popularly written sketch of the history of the Church from the Apostolic Age on, stressing those parts having particular relation to what one may call the special heritage of a young member of the Episcopal Church today. Designed especially for use in Church Schools, Bible study classes and conference groups of high School age, it may however be profitably read by men and women of any age who are glad to know more about the heritage that is theirs.

For the use of leaders of classes and groups there is published a companion book called *Teacher's Guide*, prepared by Dora P. Chaplin. This can be immensely valuable for any teacher or leader who is concerned that the young people shall not learn a mere collection of facts, but rather may come to realize the amazing quality of those great deeds recorded in the New Testament and their power in men's lives ever since, for just this is *Our Christian Heritage*. *Teachers Guide* costs \$2.00

Ten Bright Candles. Anne Frances, Editor. Morehouse-Gorham. \$3.25

This is an import from Great Britain and was sponsored by the

Church Times. The entire contents of the book appeared first on the children's page of the *Times* and was selected by the editor of that page for this altogether delightful children's book. I doubt that any American Churchmen or women have ever seen anything quite like this. Their children — and probably they themselves — will be fascinated by it.

The book's publisher tells us the following: *Ten Bright Candles* — one for each of the Church's seasons. Each section contains something particular to its season, but serial stories run right through the book, giving it

continuity, and there are also picture-strip stories.

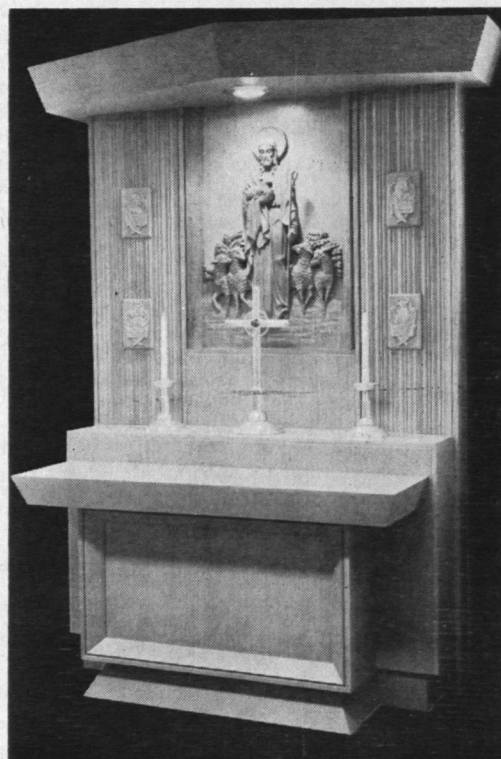
WITNESS readers who have children will make no mistake if they get this book and add it to their library. If the children are 10 year old or more they will read this avidly; if much younger, they'll be happy when you read it to them.

A Genuinely Human Existence by Stephen Neill. Doubleday. \$4.50

Here is a study in depth which looks at man not only existentially in the cares and triumphs that daily beset him, but also as he stands revealed in history, myth and philoso-

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A most important book for the mature reader.

— Roscoe T. Foust

First Questions On The Life Of The Spirit by Thomas E. Powers. Harpers. \$4.00

There is a remarkable — and not yet widely known — group of about 1,600 men who are organized as the *Laymen's Movement for a Christian World* which is responsible for writing and publishing this unusual

and stimulating book dealing with the active religious life of hard-headed individuals. The members of this movement circulated a questionnaire among laymen to discover what were their greatest concerns in their religious lives and what questions mostly demanded precise answers. This book is the result of a careful study of the results of the questionnaire and undertakes to give answers to four types of queries: (1) about the existence of God, (2) the practical application of spiritual principles, (3) the immortality of the soul and (4) prayer and the will of God.

The answers the book gives to such questions are both explicit and tentative and are clearly the responses of a mature mind with profound spiritual experience. The author of this essay is a professional advertising man and free-lance writer and where or how he has managed to do the immense quantity of reading of literature on the spiritual life which his book evidences is a mystery.

One of the most valuable features of this volume is its long bibliography and other classified listings. A curious and unfortunate feature of these lists is the omission of the

names and writings of Baron von Hugel and Evelyn Underhill, outstanding as they are in the literature of Christian mysticism. What this book might well be entitled is *A Treatise On Mysticism For The Tough-Minded*.

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Fred W. Kern

*Director of Religious Affairs Office
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Since fallout is no respecter of persons and is the most universal danger in case of nuclear war, it is a humanitarian concern that all people be given essential information on how to protect themselves. Your cooperation will be appreciated.

A. F. Gilman

Layman of Palatine, Illinois

Massey Shepherd's article (7/23) indicates his belief that the Holy Catholic Church is composed of a select few of the Christian bodies in the world today. I doubt it. If that were true there would be only one

thing to do — submit to Rome as Cardinal Newman did. Dr. Shepherd should think about "what God has cleansed call thou not common."

As I see it, in the Reformation God was cleansing the Holy Catholic Church and whatever came out of it was just as much Christ's Body as the part it came out of. We'd better get down on our knees and pray God to forgive us for being so blind and smug that we have let Communism come so close to dominating the world. What we need is to go forward from the Reformation, not back of it.

If any of the clergy or laity feel a great need for the sacrament there is no reason why they can't get to an early communion, except that they are too lazy to get up in the morning. A late service once a month will give those who cannot possibly make it earlier an opportunity to satisfy their longing. There is too much humbug connected with all this palaver about liturgy.

There is grave doubt whether our Lord meant to have his body and blood made the center of a theatrical performance as is being done in so many of the Churches, especially Rome. It seems to me that he meant that whenever two or three Christians sat down to eat they should break

their bread and share their cup — not on Sundays only but every day in the week.

PEOPLE

CLERGY CHANGES:

JAMES H. NEWSOM Jr., formerly in charge of churches at Winchester and Cowan, Tenn., is now rector of St. John's, Wytheville, Va.

CONRAD H. MYRICK has returned to his post on the faculty of St. Andrew's Seminary, Manila, following a furlough.

NAYLAND S. MANDELL returned to his post as dean of St. Andrew's Seminary, Manila, following a furlough.

THOMAS H. WHITCROFT is now curate at St. Mark's, Glen Ellyn, Illinois.

JAMES A. McLAREN, formerly ass't at St. Christopher's, Detroit, is now ass't at St. Jude's, Fenton, Mich., and in charge of St. John's, Holly.

ORDINATIONS:

THOMAS O. EDWARDS was ordained priest by Bishop Marmion on July 1 at St. John's, Lynchburg, Va., where he has been ass't. In Sept. he becomes vicar of St. James, Roanoke, Va.

WOOLLEN H. WALSHE Jr. was ordained deacon by Bishop Noland on July 5 at Trinity Church, New Orleans. He is curate at the Good Shepherd, Lake Charles, La.

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