

The **WITNESS**

NOVEMBER 3, 1960

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THE SEARCHER

BEVERLEY BURWELL, a clergyman of the Church in Canada, is an expert photographer and we use this picture by him in launching a series of articles on "What Should the Church Be Doing?" See page three for announcement

MOREAU ON THEOLOGICAL EDUCATION

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In Leading Churches

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Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Important Tasks Before Church Announced for New Series

★ "What Should the Church Be Doing?" is the title of a series of articles planned by the Witness editors and we are plunging into it without any previous fanfare with the first of two articles on theological education this week.

Last week we presented an address by Bishop Warnecke of Bethlehem on the needs of the seminaries. This address to the National Council will come before the Council at the next meeting. So what the seminaries are doing; what they should be doing; who should be responsible for their management, are subjects of considerable controversy throughout the Church. We are glad therefore to start our series with these articles by Prof. Jules Moreau of Seabury-Western Seminary.

All of the subjects to be dealt with in the series are controversial and are to be written by people who have reputations for not pulling their punches. "Wake up, Church" is the cry of some ecclesiastical leader — or leaders — every time we go to press. Check through the news in this issue, for instance, and you will find accounts of a number of speeches which might be headed "Wake-Up!" So we hope this series will help to do that. We expect—indeed we hope—that many of our readers will differ. We hope further that they will say so, using the pages of *The Witness* to do so.

Here is the line-up, although the articles will not necessarily appear in this order.

The Rev. Joseph F. Fletcher, professor at Episcopal Theological School, is to write on American Shinto — how all faiths are becoming just intra-mural sects or parties within one true religion — patriotism.

The Rev. Arthur Walmsley, head of the division of Christian citizenship of the National Council, will deal with our affluent society in an article on Consumerism and Christian Discipline.

The Rev. John R. Purnell, on the staff of St. Matthew and St. Timothy, New York—the young priest who turned on the gas and the lights in slum apartments when companies shut them off for non-payment of bills by landlords — will do one on Civil Disobedience and Christian Witness.

Dr. Miriam Van Waters, internationally known for her work with prisoners, will write on Prison Reform, in which she challenges the Churches to decide, if they can—or will—do anything about a situation about which she writes with such authority.

The Rev. Malcolm Boyd, chaplain at Colorado State University, says the Church today is a Doll House of Vulgarized Pietism, and he is specific in an article stating why he thinks so.

Canon Alden D. Kelley, until

recently at St. Augustine's, College, England, and now on the faculty at Bexley Hall, gets us back to education with an article on Present Movements in Theology.

The Rev. John H. Teeter, rector of the Good Shepherd, Lynchburg, in the diocese of Southwest Virginia, where to integrate or not to intergrate is a hot issue, will write on what the Church should be doing in race relations.

The Rev. Richard M. Fagley, an executive officer of the World Council of Churches, will write on the world situation in regard to Food and Population, a subject on which he is an authority.

Canon Douglas Krumbaahr of St. Paul's Cathedral, Boston, a doctor of medicine as well as a priest, will write on Some Sense in Spiritual Healing.

The Rev. Warren MacKenna, rector of St. John's, Holbrook, Mass., who has recently been in both the Soviet Union and the Peoples' Republic of China, tells what he thinks the Church should be doing in its relations with both countries.

Canon John Collins of St. Paul's Cathedral, London, who is also head of Christian Action and a crusader for peace, will tell us what he thinks the Church should be doing about the international situation.

Quite a line-up—yes?—and other subjects and writers doubtless will be added as we go along, with suggestions from readers most welcome.

Just a final word. This is the first announcement of this series and we have not, nor will

we, send circulars to the clergy or anyone else. So we will appreciate having you suggest to your friends that they get in on the series by sending an annual subscription at \$4—still only \$4—to The Witness, Tunkhannock, Pa. And to the clergy and other educators in parishes we suggest a bundle of five or more copies. Please send a postal and we will start your bundle at once, billing later.

A final word: however often we announce that we cannot send back copies, we get many requests for them. But it is

of course impossible for us to anticipate orders before going to press. It is further a matter of simple arithmetic that we cannot waste many copies and continue the \$4 subscription price, with bundles of five or more only 7¢ a copy. All of you subscribe to several magazines so nothing further need be said on that score: we've held the line over these years of inflation and we hope to continue doing so. As for quality, this announcement speaks for itself, both as to subject matter and authors.

Western Civilization Challenged By New Reformation

★ Western civilization was warned by a prominent Protestant theologian to accept the challenge of a new reformation in its moral, political and social life or face Communist domination.

The west has two avenues of escape from world catastrophe—become subservient to communism or “repent and reform,” Nels F. S. Ferre of Andover Newton Theological School, Newton Center, Mass., told the mid-west regional meeting of the Congregational Christian Churches meeting at Des Moines, Iowa.

One alternative, he said, is that communism “will sweep the world with its stern Puritanism. Before its austere commitment our cancan decadence, our liquored moral blur, our fashion-tied economy, our surplus - rotting, price - pegged American way of life . . . may cave in.”

Or, he declared, “we can accept the self-discipline that is true freedom. We can negotiate with sincerity and good will—we can use and not prostitute the United Nations—we can disarm and plan our economy for peace.”

“We can firm our flabby muscles into creative rectitude,” he continued. “We can dethrone the triumvirate of profit, liquor and sex as the ruling attractions of life and, instead of them, accept the reign of God, high and lifted up, whose presence fills the whole temple of life with moral satisfaction, social fulfillment and public welfare.”

The new reformation, Dr. Ferre stated, must not be a retreat into the past; it cannot ignore modern knowledge.

“Infantilism in religion cannot save us now,” he said. “Our comfort in this day of decision must be courage—God-inspired—to face the ever widening horizons of the modern world view.”

Western civilization, he cautioned, must maintain “a high enough faith, a general enough faith to change the direction of human history.”

Other speakers included Mrs. Theodore Wedel of Washington, D. C., Episcopalian and a vice-president of the National Council of Churches, who said that the American way of life must be demonstrated, not forced on other nations.

“Our very enthusiasm for our way of life and our form of freedom can so easily lead us to deny others freedom to live as they want and work out their own salvation,” she said. “We can try to demonstrate the values which we hold dear, but we must leave other peoples free.”

Emphasizing Christians' responsibility to take a more active part in this country's political life, Mrs. Wedel said: “Surely, no one can call himself a good Christian who does not vote in the coming elections, and vote as thoughtfully as is humanly possible. Far more of us should be running for office, working in political parties, writing to our legislators.”

A luncheon of Christian Social Action, held in connection with the meeting, was addressed by Alfred W. Swan, minister of First Congregational church, Madison, Wis.

He charged that the House Un-American Activities Committee, by using “a file of unsubstantiated allegations to effect character assassination,” was “destroying the freedom it is supposed to sustain.”

“When it can subpoena, interrogate, deny right of counsel, fail to confront the accused with the accuser, proceed on the premise that the subpoenaed is guilty unless proven innocent, and open its files to irresponsible individuals and organizations,” he said, “it is subverting our liberties, instead of defending them. Freedom? Whose freedom? Congress was made for the citizen, not the citizen for the Congress.”

HOSPITAL CHAPLAIN BECOMES DEAN

★ The Rev. W. B. Spofford Jr., formerly chaplain at Massachusetts General Hospital, takes his first service on November 6th as dean of St. Michael's Cathedral, Boise, Idaho.

WEST INDIAN IMMIGRANTS LEAVE THE CHURCH

★ An Anglican diocesan chaplain for overseas people, stationed in Birmingham, has warned that large numbers of immigrants from the West Indies to Great Britain are losing touch with the Christian Church soon after coming to England.

The Rev. Paul Burrough was quoted as stating; "I think it would not be too much to say that 70 or 80 per cent of West Indians were regular church goers at home, but I would not put the number of those who regularly attend the traditional churches in this country as much above 5 per cent."

A similar warning was made, meanwhile, by the Rev. Ronald Jennings, vicar of St. Michael's, Birmingham, whose parish contains thousands of immigrants. He said that a large proportion of immigrants bring cards from their West Indies ministers attesting that they have been attending church regularly, but after going to a few services in England they are not seen again in many cases.

Burrough also said that many West Indians are astonished to find that most people in Britain do not go to church and they are shocked by arguments against attendance made by atheistic co-workers in factories and elsewhere.

It was noted that many churches of different denominations, including Anglican, have had some success in assimilating the immigrants, but the over-all picture is discouraging.

On the other hand, English churches are said to be losing worshippers every week to Pentecostal congregations run by West Indians. Cited as an example was Birmingham's Church of God in Christ Jesus (Apostolic) which was started five years ago by a few members from the West Indies and

now has a congregation of about 500 who crowd themselves into an old 120-seat building for services.

BISHOP LILJE ALERTS CHURCHES TO CHANGE

★ Because of the "breath-taking tempo" of world change, Christianity faces one of its most critical periods, Hanns Lilje, presiding bishop of the United Evangelical Lutheran Church in Germany (VELKD), warned in addressing the second conference of European Churches. Bishop Lilje asked whether, under present conditions, Christianity was not exposed to a "drying-up process."

Citing the formation of numerous new independent states, the rapidly increasing growth of the human race, expanding scientific knowledge and a revolution in the modern view of life, he said these laid special responsibilities upon the Church.

He urged the 120 Protestant and Orthodox delegates present to provide a "power of cohesion in the Christian fellowship" that might transcend the tensions and discords of conflict-shaken Europe.

CHURCHES WIDE OPEN IN CUBA

★ Churches of all denominations in Cuba are "wide open and hold all the services they have ever held," a Southern Baptist mission official said in a statement to the denomination's home mission board headquarters in Atlanta, Ga.

"We have not been persecuted nor has anyone else as far as I know," said the Rev. Herbert Caudill of Havana, director of the board's activities on the western half of Cuba who has served on the island for 30 years.

"Cuba is more orderly than in 1933 when the Machado government was overthrown," Caudill asserted. He said he prepared

the statement to "keep the record straight."

"I am not trying to defend Fidel Castro or the Cuban revolution," he said. "My only purpose is to clarify the present situation."

"No properties used for churches — Catholic, Protestant or Baptist — have been touched," he said.

Caudill's report was triggered by a statement in the Christian Index, official weekly of the Baptist convention of Georgia, by Editor John J. Hurt, which commended Roman Catholics for condemning the communistic regime in Cuba.

"Baptists," wrote Mr. Hurt, "can sympathize with Roman Catholics in Cuba for we have experienced the cruel lash of persecution under Roman Catholicism as well as under communism."

However, Caudill voiced his feeling that the Catholic Church has not fought communism in Cuba but that its protests are simply "a case of wanting to get back the subsidies that it received" from the previous government.

"I have been very close to the situation and have yet to hear of one specific case of anyone being persecuted for being a Catholic," the mission official said.

BISHOP GOODEN VISITS MID-WEST

★ Bishop Heber Gooden of Panama is the headliner at the United Thank Offering luncheon, being held this Thursday in Chicago. He is also speaking at other meetings in the mid-west on behalf of the canvass.

DR. PRICE LEADS HEALING MISSION

★ The Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia, is to conduct a healing mission at All Saints, Chicago, November 20-22.

Church Unity Number One Issue Bishop Sherrill Declares

★ Bishop Henry K. Sherrill, former Presiding Bishop and a president of the World Council of Churches, told the biennial convention of the United Lutheran Church, meeting at Atlantic City, that unity is the great problem confronting the Christian Church. He voiced the belief that "the present condition of hundreds of divided Churches is contrary to the purpose of God revealed in Christ."

He said the "unity of the body of Christ is the supreme task" of the World Council, which has 178 member communions in 50 countries.

"It is essential to believe in the constant guidance of the Holy Spirit not only in the past but today," Bishop Sherrill told the delegates. "Christian unity will not come alone through our own efforts but as an act of God."

He described the World Council as "a going concern," and added that "indeed, if it did not exist, we should have to invent a council to meet the exigencies of the present day."

Bishop Sherrill, in thanking the Lutherans for support of the World Council, singled out two leaders of the denomination for their "outstanding personal contributions" to the international Church agency.

Dr. Franklin Clark Fry, president of the United Lutherans, who has been chairman of the World Council's central committee for six years, has been "a tower of strength, wisdom, devoted concern and understanding," Bishop Sherrill said.

"As one of my closest friends," he added, "I gladly pay tribute to his remarkable services to the whole ecumenical cause."

Dr. O. Frederick Nolde of Philadelphia, director of the commission of the Churches on international affairs, a joint agency of the World Council and the International Missionary Council, has made a notable contribution in this field, Bishop Sherrill observed, "with his unusual qualities of special knowledge and basic common sense, combined with the idealism of the Christian gospel."

ANGLICAN ROLE IN UNITY MOVEMENT

★ The Anglican Church can provide "a middle ground" for the future unification of all Christian Churches, Bishop George N. Luxton of Canada declared at the synod of the Second province meeting in Buffalo.

"The destiny into which we seem to have been led by God is to be the uniting Church of Christendom," he said. "Our attempt has been to take the values of the extremes — the extremes of Protestantism on one hand and the extremes of Roman Catholicism on the other — and blend them into a synthesis of faith."

Delegates representing 1,150 churches in New York and New Jersey and missionary districts of the Caribbean and Central America elected Bishop Horace W. B. Donegan of New York as synod president. He succeeds the late Bishop Frederick L. Barry of Albany, who died Oct. 5.

Bishop Donegan said the synod should continue a strong emphasis on the role of the laity. "A strong laity will result in a strong Church," he declared.

The synod's House of Bishops failed to concur in a resolution

of the House of Deputies suggesting delegates "seek instruction from their several diocesan conventions" on a proposal to change the name of the Protestant Episcopal Church, leaving out the word "Protestant."

The proposed name change has been suggested at a number of General Conventions but never approved.

The synod's action leaves it up to the various dioceses to decide whether to instruct delegates on this matter before the 1962 synodical meeting in Port au Prince, Haiti.

Suggesting that the word "Protestant" be dropped, the Rev. George W. Hill, rector of St. James, Long Island, N. Y., said that "potential converts to the Episcopal Church are deterred by the name Protestant."

Opposing a name change, Alexander Saunders, a layman of St. Phillips, Garrison-on-Hudson, N. Y., said: "The words Protestant and Episcopal are both an important part of our heritage. The word Protestant is of great importance in the history of our Church."

QUEEN'S ORGAN GIFT ARRIVES SAFELY

★ Islanders on desolate Tristan da Cunha off the South African coast cheered lustily when the British research ship Shackleton landed a new organ on the island in a choppy sea.

The organ is a gift of Queen Elizabeth II for the Anglican Church on the island. It replaces a worn-out organ that was donated by Queen Mary in 1928.

The first organ sent to Tristan da Cunha in Queen Elizabeth's name was accidentally dropped in the ocean during unloading operations.

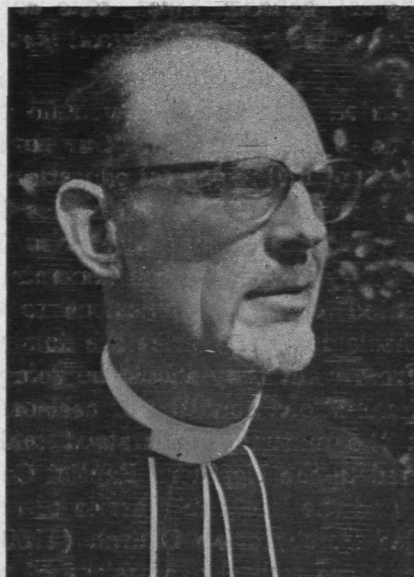
To guard against a similar mishap, the new organ was wrapped in a waterproof zinc container. Instructions on the container read: "Don't use can-opener to open."

What SHOULD The Church Be Doing?

IN THEOLOGICAL EDUCATION

By Jules Laurence Moreau

Professor At Seabury-Western



Jules L. Moreau

NEITHER those directly responsible for the administration of theological schools nor the churches they serve are happy about the present state of theological education. Symptoms of dissatisfaction are evident at all echelons of Church organizations, and theological educators are intent upon self-evaluation. While this ferment may be disquieting to some, it is a hopeful sign and, if dealt with creatively, could point the way toward revision of attitudes that have long frustrated both the Churches and the educators.

In 1954, the American Association of Theological Schools composed of well over a hundred non-Roman Catholic graduate-professional schools of theology, undertook a survey of theological education. Financed by a grant from the Carnegie Corporation, the survey was conducted by a staff under the direction of H. Richard Niebuhr of Yale Divinity School; Dr. Niebuhr was assisted by a corps of workers including Daniel D. Williams, now of Union Theological Seminary, and James Gustafson, also of Yale. The results of the survey together with recommendations growing out of it were published in two volumes and became known as the "Niebuhr Report".

The first volume, "The Purpose of the Church and its Ministry" (Harper, 1956), bears the sub-title, "Reflections on the Aims of Theological

Education". Here, Dr. Niebuhr shows how the changing social environment has made necessary some alterations in the conception of the minister and his task not only in the minds of Church people but also in the thinking of those charged with educating men to fill this somewhat perplexing role. As new conceptions of the minister emerge, theological schools must take them into account while attempting to maintain as a criterion a theologically justifiable conception of the purpose and function of the Church and its ministry. Thus, theological educators are constantly reshaping their proximate goals realizing that ministers have to face new and challenging patterns of society. Dr. Niebuhr points out trenchantly however, that "the problem of theological education, as it presents itself to administrators, boards and faculties, does not consist simply of a series of detailed questions. It is also a problem of the over-all goal and context of the seminaries' work."

Methods of Education

THE final volume of the Niebuhr Report, "The Advancement of Theological Education" (Harper, 1957), is a study in depth of the methods of theological education. This composite work of Niebuhr, Williams and Gustafson not only describes accurately and fairly the pre-

vailing methods of teaching employed in a wide variety of North American theological schools; in an excellent chapter entitled "The Line of Advance", it also points out specific directions in which theological schools must take concrete action if they mean to translate agreed goals into actuality.

The last sentence in the final volume of the Report takes us to the Churches: "Our next step in the advancement of theological education must be the better instruction of the Churches in the meanings and problems of that enterprise." During the last thirty years, several denominations have constituted special commissions to study what their theological seminaries are doing, how this differs from what they should be doing, and how the denominations could be of assistance in carrying out the mutually understood task. A report rendered to the Northern Baptist Convention in 1945, and the latest in a series of reports to the United Presbyterian Church (1959) are the somewhat more formal expressions of a lively concern among the Churches for an effective ministry educated not only to deal creatively with the peculiar problems faced by the Churches in our culture, but also to lead these Churches to deal effectively with these problems.

Granted, there are dangers for theological education when the lively concern of laymen expresses itself in certain ways; recent experiences such as that in one of our own theological seminaries and in a university divinity school (both in the same state, though separated by several years!) serve as examples. Nevertheless, these unfortunate incidents are due to bad theology rather than to any supposed inherent evil in active lay concern for theological education. The simple truth of the matter is that the educators and the Churches have been out of touch with each other; the assignment of blame to one side or the other for this lack of communication is a worthless undertaking. The main task at the moment is the restoration of conditions under which these groups can talk responsibly and act in concert. If this is not done, the sniping that is altogether too common will produce an internecine conflict the early skirmishes of which are already in evidence. Because they support the enterprise, however poorly, the Churches are entitled to know how educators conceive their task and the general direction they intend to pursue in accomplishing it. On the other hand, the theological faculties deserve the proper respect and support of Churchmen and official Church bodies.

The dialogue between Church and theological school is not the only conversation necessary for effective theological education. Since theological education is education, seminary faculties and administrators would cut themselves off from a large reservoir of knowledge and experience were they not to participate in the deliberations of their fellow professional educators in such fields as law and medicine. American graduate and professional education is now undergoing serious self-examination. By engaging as partners in discussion of common concerns, theological educators can contribute to the solution of problems that vex all forms of higher education; at the same time, they will gain new perspectives on problems peculiar to their particular enterprise. Conversely, the Churches would be taking a decisive step in the right direction and would demonstrate their willingness to appreciate the problem of theological education in the largest possible context if they would make greater use of devoted Churchmen who have proven their competence in the field of higher education when constituting commissions to study theological education.

Joint Commission

THE relation between the General Convention representing the Episcopal Church and the various Episcopal theological seminaries is rather difficult to describe. Ever since 1940, we have had a canon entitled "On Theological Education" (canon 30) which deals with this relation. The origin of the canon and of the joint commission on theological education authorized by it was adequately outlined by Bishop W. Appleton Lawrence last year (WITNESS, 17th September 1959) and needs no further repetition. It is noteworthy, however, that the occasion for Bishop Lawrence's two articles (WITNESS, 17th September 1959 and 24th September 1959) was a resolution adopted by the House of Bishops at the 1958 General Convention calling for the appointment of a committee of five bishops to review the field of theological education with a view toward "possible modification of canon 30."

This resolution was prompted by a growing dissatisfaction with the size and general unwieldiness of the joint commission; the opinion of the bishops seemed to be that the commission was simply not able to carry out the duties assigned to it by canon 30. As Bishop Lawrence pointed out, the original proposal for a joint commission on theological education called for a

commission similar in structure to the other joint commissions; that is to say, three bishops three presbyters and three laymen. By the time the proposal was adopted as a canon, the joint commission had been expanded by the addition of the deans of theological seminaries and an examining chaplain from each province, and the three presbyters had disappeared. Not only did this action make the joint commission nearly three times the size of any other joint commission, but it also appeared to diffuse the purpose of the commission because of its peculiar make-up. It was difficult to determine whether the commission was advisory, regulatory, or developmental.

Read without reference to the actions of General Convention, the language of canon 30 implies that General Convention through the joint commission has a primary responsibility of controlling and regulating theological seminaries. Yet, in at least two different ways, it has been made explicit by the Convention that it has no authority whatsoever to regulate the seminaries, with the possible exception of the General Theological Seminary which came into existence as the result of the Convention's action early in the nineteenth century. In 1934 and again in 1940, General Convention explicitly stated that it could not control these institutions since they are independent and technically unofficial so far as the Church is concerned. The same point seems to have been made by the rejection in 1940 of a paragraph in the then proposed canon 30 which would have prohibited the establishment of any new seminaries without the prior approval of General Convention (cf. *Journal of General Convention 1940*, pp. 182f.). While the Convention has legislatively eschewed any notion of regulating these independent institutions, there is still a definite machinery for control implicit in canon 30.

Machinery Lacking

EVIDENCE of a regulatory side to canon 30 comes from the answer to a question: The deans of which seminaries are appointed to the joint commission on theological education? The first paragraph of the canon offers an answer to that question, for there is set the standard whereby an "institution of learning shall be recognized as a theological seminary of this Church." Presumably, only the deans of "recognized" theological seminaries are appointed to the joint commission, and "recognized" theological semi-

naries are those whose course of study conforms "to the standards of theological learning laid down in the canons of the General Convention." Apparently, however, there is no stipulated procedure whereby a seminary can achieve this recognition or can lose it, for that matter. This lack of any machinery whereby seminaries could be recognized or have recognition taken away is noted by the eminent canonist, Col. Jackson A. Dyckman in his commentary on the canons of this Church (*Annotated Constitution and Canons . . .*, revised by Jackson A. Dyckman. Seabury Press, 1954, Vol. I, p.540); his proposal that such a procedure be devised and adopted assumes that the canon is regulatory. Whether or not his assumption is correct is debatable. In any event, the ambiguity in canon 30 permits it to be read as though it were a regulatory canon.

We have devoted as much space to the actual or assumed authority of General Convention over theological seminaries because it is not merely a theoretical question. The way in which canon 30 is interpreted by a theological seminary will materially affect the school's conception of its purpose as well as its curriculum. If a theological seminary has to conform its course of study to the standards of learning laid down by General Convention, precisely how shall this be done? Colonel Dyckman's answer to this question says flatly that the theological school must give courses in all the subjects laid down in canon 29. This answer may well be correct, in terms of the canon, but it clearly implies that the curriculum of "recognized" theological seminaries is to be determined by legislative action of General Convention.

The position of a theological faculty in such a framework is also quite clear. Since most, if not all, theological seminaries require that applicants be postulants for holy orders, those from whom the student body may be chosen are officially determined. The curriculum of the theological school is apparently to be determined by General Convention through the joint commission on theological education and the commission on canons. Hence, the faculty is construed as a sort of channel through which a predetermined content flows from its official source to a number of officially chosen subjects. What this does to the initiative of a theological faculty ought certainly to be a matter of lively concern to them, even if it is not understood by General Convention or the rest of the Church.

Canonical Examinations

ONE of the primary reasons for this attitude toward theological seminaries is to be traced to canonical examinations, those examinations set by examining chaplains of the various dioceses and districts the passing of which is necessary before a man may be ordained. Ever since its first set of canons were enacted in 1789, this Church has required that ordinands demonstrate to the ecclesiastical authority their ability to expound the Christian faith as this Church understands it. Over the years, the scope of these examinations given by the bishop and his examiners has expanded until the most recent version of canon 29 covers some seven separate fields. To make the subjects in which ordination candidates are to be examined the basis of the theological seminary curriculum, as Col. Dyckman's reading of canon 30 explicitly does, is tantamount to defining the purpose of a theological seminary. Legislatively, the General Convention not only stipulates the curriculum of seminaries, but it also sets forth the purpose of a seminary. That purpose is, according to the canons, to prepare men to get into the ministry; it says nothing at all about preparation for a ministry. To see the folly of this whole structure, one need but glance at legal education which is at least analogous to theological education. No law school would think of basing its curriculum on the bar examinations of one or several states; a law school is dedicated to educating men and women for active service in the legal profession. Moreover, it is not at all unusual for graduates of even the best law schools to attend a "cram school" before taking bar examinations.

This brief look at the Canons shows an important aspect of what the Church is doing about theological education. Put succinctly, the General Convention through its subsidiary agencies exercises a considerable measure of control over the aim and purpose of theological schools and, in effect, dictates their curricular structure. However wrong or right this control may be, it is highly impractical for the Church to conceive of the joint commission on theological education as a kind of board of regents over these independent institutions. In all fairness, it must be stated that the Church deprives itself of the illumination that could be given to the vexing problems of theological education by the bold and responsible experiments of competent theological educators.

As a contribution to this problem, the remain-

der of this article next week will concentrate upon some suggestions as to what the Church should be doing in theological education.

Don Large

Come Along, Harry

EVEN the most talented marksman has just so many bullets in his ammunition-belt. And Hiawatha himself had only so many arrows in his quiver. And when the supply was exhausted, the action had to stop.

Not so, however, in the field of literature, where this otherwise universal precept doesn't seem to hold. For of the making of books there is no end. Norman Vincent Peale, for example, shot his bolt when he wrote *The Power Of Positive Thinking*. But the phenomenal sales record of that fluffy item induced him to go on giving birth to one new volume after another.

And although each succeeding title went on saying the same thing in just slightly different words, the success of his original positive-thinking book has never been repeated. Yet the Johnny-one-note theme on how to manipulate God in ten easy lessons keeps on fluttering from the presses.

To quote another instance of this same unfortunate phenomenon, Harry Golden hit the jackpot several seasons ago with his delightful *Only In America*. Pressured, I'm sure, by his gleeful publishers and by his own understandable desire to find a second or even a third pot of gold at the end of the rainbow, he went stoutly on to give us *For 2¢ Plain* and then *Enjoy, Enjoy!*

Neither of these latter volumes contains as rich a harvest in its pages as did the author's initial offering; so I do wish the man would relax for a while. But if, despite this fact, he insists upon grinding out a fourth book from the thinning grain, I hope he'll prophetically entitle it, *Enough, Enough!*

And if such a volume does manage to be garnered, I furthermore hope he'll include a truly wonderful bit which has yet to appear in any of his compiled writings. It seems that Mr. Golden was recently the guest speaker at the annual parish meeting of a certain Episcopal Church. Included in his remarks was something he called

"The Golden Plan To End Anti-Semitism In America." It went like this:

"All we Jews have to do is take a one-shot ad in all the big papers, saying we hereby serve notice that the next time we hear of any anti-Semitism, we'll all become Christians the next day. Jews, who are mostly middle-class, would join what church? Why, the Episcopal Church, of course!

"But not the low church; we would go into the fancy one, the high church. The prospect of having 5,000,000 Jews joining their church would send Episcopalians into a frenzy. They would organize anti-defamation leagues, and police

anti-Semitism for us! Just think of it! We would have all those Episcopalians working for us Jews!"

Well, since many a truth is indeed spoken in jest, it's not at all odd that some of the noblest figures in the long history of the Anglican communion have been — and are — souls who came to us from Judaism, such as Bishop Schereschewski of Shanghai, for example, and Bishop Nicholson of Milwaukee, to mention only two of many.

So come along, Harry, and bring along as many of your 5,000,000 brethren as you can. For there's lots of room in the Church for communicants of the high quality of today's Hebraic Episcopalians!

TAKING A HARD LOOK AT THE CHURCH

THE BEST WAY TO CORRECT THE
IMAGE MANY PEOPLE HAVE OF
THE CHURCH IS TO DO AS WE
WERE TOLD — FEED THE HUNGRY
AND CLOTHE THE NAKED. NEXT
WEEK THE SERIES WILL END WITH A
PROPOSED REMEDY

By Valerie Pitt

Of The Church of England

COMMON oaths are of two kinds, ancient and meaningless shockers, and genuine blasphemies which still retain something of the power of the thing they profane. These, because they reflect religion in distorting it, are remarkably instructive about the quality of contemporary belief and of the public reaction to it. Monarchs and hoteliers spattering their conversations with splendor of God and "By Cokkes Bones" share and reveal the faith of their age . . . a religion dominated by the physical ("Cokkes Bones" is an euphemism), but colored all the way through with the imagination of the power and glory of God.

The sense of power and glory is not obvious in modern religion. Our young men swear, in tones of bored exasperation and say Jesus Wept. I

heard a man once—he was either drunk or mentally disturbed—walk the length of a street shouting Creeping Jesus at monotonous intervals, and at the top of his voice. It was an unnerving experience—unnerving because it was dark and quiet, not because of the oath. That was too familiar to be shocking. As familiar in meaning, if not in form, was the imprecation of the woman struggling with domestic difficulties. "That old — up there's always interfering and making life difficult." It would appear from the ordinary language of half believers that they have no exalted or attractive picture of the God we worship. They see him as a mean spirited interferer with harmless pleasures: according to mood he appears either as a milksop or a sadistic bully.

A Cruel God

NOR can we comfort ourselves with the thought that it is merely casual swearing. The irrational resentment of the ill-educated man who sees God as one of them and chiefly engaged in doing him down, is repeated in the serious arguments of the highly-educated and the thoughtful. I heard this argument put in a debating society in a London suburb. Christianity is a religion which nourishes itself on pain and evil: it justifies not only social but material evil on the grounds that they are the will of God, and invites its members to an unnatural submissiveness to a God who deliberately inflicts pain. A man who deliberately inflicts pain we call cruel. What word are we to use about God? The Christian's admiration of Christ in his suffering is regarded as morbid, and combined with the Christian attitude to the use of the body and our Lord's celibacy is used in many circles to justify a description of him as effeminate.

Remnants of Privilege

SOME readers will now be sizzling with indignation at my mentioning such things. But it never is worth hiding the extent of a problem. The fact that we are shocked by something gives no excuse for not trying to understand it and the approach we must use to it. Besides, the moral horror we indulge in ourselves is precisely the emotion these outspoken rationalists feel about Christianity. When our unbelieving friends behave decently we say with irritating condescension, "Ah yes, the remnants of a Christian past." This belief is bred into us by the privileged position of our Church, and it is not necessarily true. Unbelief and immorality are not twins, for Christianity is not now the only, or even the principal, ethical system available to thinking people. It is not only in competition with many very attractive philosophies and faiths, but is positively offensive to the moral sensibility of many unbelievers.

This sensitivity is sometimes taken to irrational lengths. I have known more than one person who refused to accept our Lord's claims because of the scourging of the money changers, or even more unexpectedly, because of the incident of the Gadarene swine. This was simply because their ethical convictions excluded any kind of violence and elevated human kindness into an absolute value. Compassion, that excellent virtue which we suppose must lead everyone to recognize the goodness of God, is always getting in the way of belief, even in those who have already accepted

the faith. Educated and uneducated unbelief, where it is at all articulate, has one common factor: "How" it enquires, "can you possibly believe in a good God when there is so much misery in the world?" The greatest single cause of real infidelity, as distinct from apathy, is this famous problem and, to those troubled by it, Christian submissiveness appears either as hypocritical or perverted.

The worst is that the public impression of a faith is created by its adherents. If our neighbours see God as a crawling bully it is because the Church presents this picture of him. My grandmother used to say of any disaster, "These things are sent to try us," for she had been brought up to believe, in the manner of the godly docker:

When the land was afflicted with war
he declared
'Twas a needful chastisement for sins
which he shared.

God Hungry For Blood

THERE is nothing quite so horrifying in Christian history as that succession of sober persons who in their time opposed all measures for social reform, and the mitigation of pain on the ground that suffering was God's will. We inherit the stupidity as well as the sins and some of us perpetuate it. For there are still Christian men and women who apparently find it desirable to preach a God hungry, like a tribal deity, for blood, and who treat every minor pain and irritation as a cross directly laid on them by God. Even those who try to deal with the problem of suffering insist too much that it builds our character, which is a very strange way of dealing, say, with leukemia in children, muscular dystrophy, mental disease, and disseminated sclerososis.

The Church's teaching on suffering is always going to be a scandal to the average man: the Christian perspective on it is different. The problem cannot be met by reasoned argument. When the emotions are engaged by the terrors of earthquake or the sufferings of a sick child, reasoning about Providence is useless. Only emotion can, in fact conquer emotion, and the Christian weapon in this matter is example and imagination. The image of a bullying God can be shattered only by the image of God as he is. Our Lord is not only suffering victim but conqueror. God is Almighty, not in the invention of nasty minded torments for the unbeliever, but in the alleviation and final destruction of evil.

But no one coming into the average Anglican

Church would realize this. There in the stained glass and the Sunday School pictures, and the illustrations in our Bibles, the nightgown school of religious art presents our image of Incarnate God . . . a man with lank hair, and lambent eyes, preposterously untouched by any of the labors of his ministry with no muscle under his flowing garments, and hands that never did a day's work in all their life. To present our Lord as a real human being is apparently not spiritual. To present him in images of his power is to invite cries of horror from those "who know what they like" in art. But we have to reawaken, somehow, the image of God as the Alpha and Omega, the King who has led captivity captive.

Christ The King

THE Roman Church, with its fantastic gift for these things, found itself the devotion to Christ the King. It was not one of its successful popular devotions, because kings are no longer major common symbols, but it had the right idea. It might be a thought, for instance, to concentrate some of the attention now given to keeping Lent, to keeping the forty days after Easter, and especially the final feast of Christ's triumph, Ascension Day.

Then again, the Archbishop of York wrote, some years ago, a book "The Glory of God and the Transfiguration of Christ," a subject which the clergy might take more seriously. The Transfiguration is a difficult theological subject, but there is displayed in it precisely that power for good over the natural order which is lacking in our common vision of Christ. For the Church is starved of the imagination of his splendor and beauty, and unless it possesses it itself it can scarcely pass it on to the world.

Mercifully its best way of passing on that picture is not to talk about the goodness of God. Few of us have the gifts for this. But Christ in action is the Church in action. Every time a Church takes on something like a refugee lunch it visibly corrects the false picture of an ineffective bullying religion. Every time a parson fails to visit the bereaved on technical grounds, the picture is confirmed. Our best way of erasing it is to do as we were told — feed the hungry and clothe the naked. But it's worth having a little imagination even in this. Christ conquers evil in many ways and is the Lord of all creation — all those modern "miracles" of healing through medical research are as much his work as "spiritual" healing.

Now, for instance, wouldn't it be a good idea to think in terms of electronic microscopes and medical scholarships instead of stained glass windows when they want to commemorate somebody or something? For though we do not publicize our individual good works, there is something in taking the public fancy of doing good in a way which will not earn us the label of mere "do-gooders."

Talking It Over

W. B. Spofford Sr.

ONE thing at any rate is clear, judging by my mail. I said here that I was going fishing election day so I have received letters from awfully nice people bawling me out. Well I'm not going fishing and sometime before I go into that booth I'll decide whether I will vote for Nixon or Kennedy. But it isn't an easy choice — nor do I think it should be for anybody else.

The news pages of this issue could be used up completely with the Puerto Rico business that has come from Religious News Service. Three Roman Catholic bishops issued a pastoral, read in all their churches, forbidding the faithful to vote for Governor Munoz Marin, who is seeking re-election as candidate of the Popular Democratic party, with one of them at least saying that failure to follow instructions of the letter would be a sin.

And just what do the Puerto Rico bishops — two of whom are U.S. natives and got their theological training here — object to about the administration of Governor Marin. Primarily three issues: the defeat of legislation to provide Roman Catholic instruction in public schools; a law permitting teaching of birth control; public tolerance of common-law marriage.

To quote the pastoral further: "It is our obligation to prohibit Catholics from giving their votes to a party that accepts as its own the morality of 'the regime of freedom', negating Christian principles."

In this they were supported by the Vatican where a spokesman said that "the bishops are free to impart to their faithful, in religious and moral matters, those directives which in their pastoral conscience they consider necessary and useful." He spoke particularly of birth control, saying that "this is particularly dangerous in a

population in which poverty and illiteracy are unfortunately widespread. The ecclesiastical authorities have always been very concerned over these dangers and the threats to Catholic teaching and morals."

Meanwhile Governor Marin called the pastoral an "incredible medieval interference in a political campaign" and predicted that the clergy would govern the island if Puerto Ricans "obligate themselves to follow the political orders of the Church hierarchy."

It could happen here and we are kidding ourselves, I think, if we do not take this possibility

into consideration when we vote.

Some letters, including one that is in Backfire this week, accuse The Witness of being anti-Roman Catholic and therefore anti-Kennedy. The fact is, as far as I am concerned, I am against Nixon on so many counts that there isn't space to numerate them.

What I'll probably do—if anybody cares—is to cross myself about six times as I enter the booth to vote for Kennedy.

And, lest my Pennsylvania neighbors think I have lost my mind, I shall vote for Republican Bill Scranton for Congress with great enthusiasm.

THE NEW BOOKS

Kenneth R. Forbes

Book Editor

New Accents In Contemporary Theology by Roger Hazelton. Harpers. \$3.00

This is a refreshing book, in language understandable by any literate Christian, which is more than can be said of most theological treatises. The author is concerned primarily with the fact that theology today has a new quality or "accent" which has nothing to do with the fundamental tenets of Christian faith, but has very much to do with their interpretation and expression in the thoughts, feelings and activities of men in this world.

The author conceives of a vital theology as a conversation with the major facts of life in this world—a give-and-take with the artist, the scientist, the philosopher, etc. in which the theologian seeks to interpret the scientist's life work from the point of view of God's will for humanity, while the artist or the philosopher brings to the theologian fresh conceptions of the spiritual and timeless quality of their life works.

There is much in this book to enlighten Christian clergy and laity alike and to leave them meditating on the unsuspected richness of their lives and labors.

We Hold These Truths by John Courtney Murray. Sheed & Ward. \$5.00

The author of this book is internationally known as one of America's ablest theologians, a Roman Catholic professor of philosophy and theology who is listened to with great respect by Catholic and Protestant philosophers alike. During the season of 1951-52 he was visiting professor of philosophy at Yale University.

This book is a closely argued essay on the religious and ethical nature of the pluralist society that is the United States of America and the author's conviction is that the Constitution, with its Bill Of Rights, is the guardian of our personal freedom and is the fundamental guarantee of equality before the law for each of our many organized religions. To the founding fathers of this nation these guarantees were of vital and basic importance, as they were rooted in the long-standing tradition of western Europe—though it was often "more honored in the breach than in the observance" both by Church and state.

In the first half of his book, the author considers in detail the constitutional aspects of American liberty, with their philosophical implications. In the second half he wrestles with some of the problems of today, such as the school question with its controversies relative to state support of private and parochial schools, and the puzzling complications involved in the questions of censorship. He deals also with the subject of the moral problem of modern war and the Christian religion's attitude on the whole question of the use of force.

Alaskan Apostle by J. Arthur Lazell. Harpers. \$4.50

This is a long-overdue book, recording in great detail the myriad exploits and the patiently constructive work of Sheldon Jackson, a Presbyterian minister, who went to Alaska in 1877 to preach the Gospel and to cope with the numberless problems of the then lawless frontier. Much of his experience was at the

risk of his life and often of his reputation, as crooked and stupid politicians saw fit to oppose violently much of his work as the U.S. government agent for education. But he succeeded in establishing schools and colleges. He founded great numbers of mission churches. He stood by them all and supervised them. He worked with the Washington government in the introduction of the first civil government in Alaska.

This entire book is a most valuable record of the early days of this wilderness, of the successful, but painfully slow, growth in civilized living and democratic government, the considerable part played by Christian missionary effort and the major part by Sheldon Jackson. Interesting reading at this time when Alaska has reached statehood.

Family Story by Philip F. McNairy. Seabury. \$2.00

The contents of this book by Bishop McNairy were developed from a series of informal radio talks. The language is clear and intimate and sets forth a variety of family secrets and concerns with the Christian religion. Part I talks about the family and religious truth. Part II is a narrative of how many families have discovered religion.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

10¢ a copy - \$4 for 100

The WITNESS
TUNKHANNOCK, PA.

POLICY TOWARD CUBA SHOULD CHANGE

★ The executive committee of the Fellowship of Reconciliation, an interdenominational religious peace group, has called on the U.S. government to abandon economic sanctions against the Cuban regime of Premier Fidel Castro.

The committee termed the sanctions "unworthy of our dignity and degrading to Cuba," and called for a new policy based on "sympathy and support" for the island's attempts to accomplish needed economic reforms.

It proposed that the U.S. offer Cuba long-term low-interest loans for payment of compensation for expropriated American holdings and that U.S. forces withdraw from the Guantanamo naval base on grounds that "our presence there is a source of insecurity rather than . . . of stability."

While observing that Cuban political and military ties to the Soviet bloc might constitute a "serious threat to world peace," the FOR leaders maintained that the U.S. "has no right to impose its will on Cuba in such matters."

"We believe that we will have more assurance of friendly relations with Cuba through the adoption of a friendly and sympathetic policy than by the use of threats and the imposition of penalties," the statement added.

Deploing the "intemperate behavior" of Premier Castro, the post-revolution violence and suppression of dissent, the statement stressed, however, that the history of U.S.-Cuban relationships gives considerable reason for current anti-American feeling in the Caribbean nations.

"The Castro regime," it asserted, "is embarked on a much-needed program of land reform and has made remarkable progress in the construction of schools and homes, and in the

improvement of working conditions. While our country should make clear its opposition to undemocratic measures, it should not make a blanket condemnation of the Cuban revolution as communistic."

DEGREES CONFERRED BY BEXLEY HALL

★ The Very Rev. Almus M. Thorp was installed as dean of Bexley Hall on October 22 by the Presiding Bishop. Following the ceremony honorary degrees were conferred on the Rev. Robert L. Curry, headmaster of Lenox School; the Rev. Clement Welsh, editor of the Forward Movement publications; Mrs. Roberta Chalmers, widow of the former president of Kenyon, who is now a professor in a southern college and Raymond H. Norweb who recently retired after 32 years in the U.S. diplomatic service.

CHICAGO MEETING ON RACE RELATIONS

★ The Chicago chapter of the Episcopal Society for Cultural and Racial Unity is meeting this Thursday evening at the cathedral. Speaker will be the Rev. John B. Morris, executive director. There will also be a panel on the role of the Church in situations of inter-group tensions.

OVERSEAS FELLOWSHIP MEETS IN NEW YORK

★ The Overseas Fellowship of the Episcopal Church will hold a meeting at St. Bartholomew's, New York, this Saturday afternoon. About 150 missionaries and former missionaries in the vicinity have been invited. There will be an address by the Rev. Peyton G. Craighill, presently a missionary in Formosa.



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BISHOP REEVES VISITS U.S.

★ Bishop Richard Ambrose Reeves of Johannesburg, staunch foe of South Africa's apartheid policies who was deported in September to England, is scheduled to arrive Nov 8 on a month-long speaking tour of several U.S. cities.

Bishop Reeves will address the meeting of the House of Bishops in Dallas, Tex., Nov. 12-17. Earlier, on Nov. 10, he is slated to speak to the synod of the Sewanee province.

In addition he will preach in several major churches throughout the country under the auspices of the National Council.

WARREN ASK CHURCH TO FACE CHALLENGE

★ Canon Max Warren, general secretary of the Church Missionary Society in the United Kingdom, called on the West to meet the communist challenge in Africa by pouring in "more capital and facilities to train personnel."

He said there was no reason for the new African states to turn to communism rather than to Christianity, however, unless the territories there were "broken down into anarchy" or unless the west "played its cards badly and the communists played theirs cleverly."

Canon Warren, who has traveled widely in Africa, is in Australia on a seven weeks' tour at the invitation of the Church missionary society. He told a press conference that the recent events in the Congo had "sobered" African opinion in many of the African states, and that Africans in other parts of the continent felt they "could not afford to have the same sort of development in their own country."

"The African today is acutely aware of his having entered the 'human race' rather late in history and he wants to make up

for lost time," he explained. "He wants everything — education, social services, and so on—at once. Africa is a people in a hurry—but many Europeans fail to realize this."

Canon Warren went on to say that although there were about 80 Australian missionaries in Tanganyika, he wanted to see more. He emphasized that Nigeria would not have achieved its independence without the work of such missionaries who, he said, were "responsible for most of the education in that country."

BISHOP KENNEDY IN EAU CLAIRE

★ Bishop Harry Kennedy of Honolulu spoke at a number of missionary rallies in the diocese of Eau Claire the last week of October. This week he is speaking in the diocese of Harrisburg on behalf of the canvass.

SOUTHERN OHIO WOMEN HAVE CONFERENCE

★ Women of the diocese of Southern Ohio had a conference all their own at the Procter conference center this fall. For forty years the men have met to learn of the needs of the Church in preparing for the canvass. The men have had but one complaint: how can we share what we have learned unless the women have studied the same things?

So this year one of the conferences was for women only. The Rev. Robert Rodenmayer, professor at the Pacific Divinity School, led two week-end conferences for men and between

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Dean of St. Paul's Cathedral, London
This book consists of a series of short essays on the Lord's Prayer which appeared in The Daily Telegraph. These wise comments on the Lord's Prayer will do much, not only to explain the petitions, but also to enrich the heart of the worshipper, as he makes use of these time-honored verses from week to week, and day to day.

Price, Only 85c

YE SHALL LIVE ALSO

by Lewis Bliss Whittemore
Retired Bishop, Diocese of
Western Michigan

The theme of this book is the Christian doctrine of immortality and its effect upon character and personality. YE SHALL LIVE ALSO has an intellectual as well as devotional value and should be read by the person who thinks the whole idea of immortality is nonsense.

Price \$1.50

THE ARCHBISHOP'S TEST

by E. M. Green

THE ARCHBISHOP'S TEST is not a new piece of fiction: it appeared first in London in 1914, and a year later in New York, but Anglicans ever since have been discovering it and have been amazed at its timeless relevance. The gist of THE ARCHBISHOP'S TEST is that the Prayer Book is to be respected and obeyed.

Autumn selection of the Episcopal Book Club.

Price \$2.00

ADVENT

Its Liturgical Significance

by Patrick Cowley

According to the author, the season of Advent has been regarded as the beginning of the Church's year and accordingly it is thought to lead into the Christmas feast. It comes as a considerable shock to people, says the author, when they are reminded that not always has Advent been regarded as the beginning of the Church's new year, and that its real meaning and liturgical significance are concerned with the end of the Church's year. (Published in England by the Faith Press)

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them a three-day affair for the women. There were 164 present, with 60 others making application who couldn't be accommodated.

CHURCH CONSTRUCTION AT NEW HIGH

★ A new boom in church construction is pushing building activity in this field toward a level of one hundred million dollars a month, the U.S. census bureau reported this month.

A new all-time record of \$96-million was set in September, the bureau said in its monthly report on construction activity, exceeding the mark of \$94-million in August—which, in turn, had been the first month in history church construction topped \$90-million.

The September building activity was \$7-million higher than the same month a year ago and sent total construction activity for the first nine months of the year past the three-quarter billion dollar mark. It totals an estimated \$753-million thus far in 1960, compared with \$693-million at the same point in 1959.

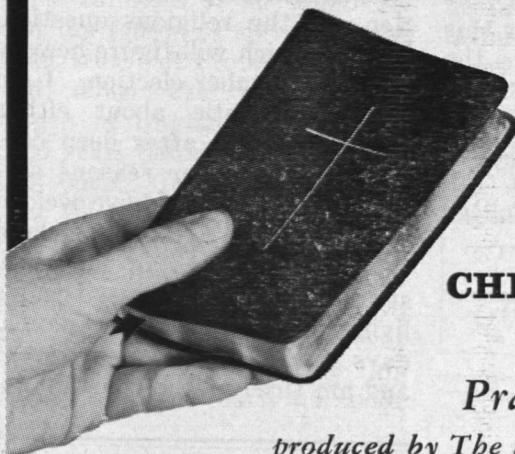
EVANGELICAL SOCIETY AIDS STUDENTS

★ The Evangelical Education Society last year allocated \$15,500 to aid 34 theological students, representing 22 dioceses and 6 seminaries. This year \$12,400 has been appropriated to date to aid 28 students, with others under consideration.

NEW RECTOR FOR CHICAGO PARISH

★ The Rev. Clifford Buzard, on the staff of the division of research of the National Council, becomes rector of St. Paul's-by-the-Lake, Chicago, on December 1.

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SCHOOL LEADERS MEET IN WASHINGTON

★ The first national conference of Episcopal parish and preparatory school leaders is meeting this week in Washington, D.C. They are discussing the role of the Christian school in today's world. Representatives of 478 schools are present.

A special number of The Witness will be published later this month which will feature the sermon by the Presiding Bishop which opened the conference, as well as addresses by Bishop Stephen Bayne, President Edward Lund of Kenyon College and others.

- BACKFIRE -

James M. Stoney

Bishop of New Mexico, Retired

There are two words that have been used excessively recently, both in the religious and secular press. One is "ignoramus" and the other is "bigot". They are both applied to people who are normally Democrats, or even Independents, who decide to vote for the Republican candidates for President and Vice President. I, for one, am getting tired of it.

If a Republican decides for

Mr. Kennedy, that's fine, but if a Democrat decides for Mr. Nixon, he is a bigot. Now, I am a Democrat by birth, by training, by convention, by conviction, by any standard you wish to apply, and a Democrat from the Deep South at that, though now living in New Mexico. I am not an ignoramus nor am I a bigot either on the racial question or the religious question, both of which will figure heavily in the November election. I am not enthusiastic about either candidate, but after deep consideration and for reasons sufficient for myself, I have decided to vote for Mr. Nixon. I claim this as a right as an American stemming from Americans living in America since Colonial days and I thoroughly resent and am tired of the constant in-

sinuations of bigot and ignoramus.

The Church press has been guilty of these discourtesies, though not quite so blatant as the secular press. I wish it would all shut up.

Viorlie M. Lawson

Churchwoman of Tuscaloosa, Ala.

Isn't the Witness getting just a bit hysterical about the Roman Catholic Church? You would think there was one issue and one only in this presidential campaign, the Roman Church. Are you then so afraid of this Church? When the bomb hits, we will all go down together. There will be no lines drawn.

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frighten those who may not agree with you. I am already scared to death that we won't survive the present administration.

You evidently did not see the tv showing of Senator Kennedy before the Texas churchmen—rather the churchmen in Texas judging from your report of the chapel incident. Tut, tut, my friend, go fishing.

I have followed the Vice President and Senator Kennedy closely, and tonight I read Walter Lippmann in our town paper. I quote the last paragraph as your paper probably did not carry it. "The contrast with Mr. Kennedy has become very sharp. It has been truly impressive to see the precision of Mr. Kennedy's mind, his immense command of the facts, his instinct for the crucial point, his sincere lack of demagoguery and sloganeering, his intense concern and interest in the subject itself, the stability and steadfastness of his nerves and his coolness and his courage. And through it all have transpired the recognizable marks of the man, who besides being highly trained, is a natural leader, organizer and ruler of men."

It is somewhat disappointing to have an Episcopal Church paper show the same bigotry our Southern Baptists and the Ku Klux Klan are fomenting in their publications. It makes one wonder.

This is for Backfire as other voices should be heard.

Alfred Goss

Layman of San Mateo, Cal.

I felt a warm glow after reading the article by John W. Day. He expressed so well and in such moving terms the love and loyalty he bears for the great tradition through which "the glorious liberty of the Gospel of Christ" has been brought down to us.

This tradition of liberty and

freedom comes down to us through the Book of Common Prayer. It seems to me that we do not call to mind as often as we should the saints and martyrs to whom we owe this sacred book.

The name of John Wiclif is seldom mentioned, though he was one of the greatest religious thinkers of all time. He and his followers spread all the basic truths of Protestantism up and down the breadth and length of England over a hundred years before Martin Luther was born. The difference was that Wiclif was a man of peace. He had no armies to protect him, he had only the love of the people. So great was that love that the Romans could never burn him, though after his death, they did burn his poor bones.

I feel certain that the English Reformation would never have come to pass without the inspiration of John Wiclif. I feel equally certain that the Prayer Book would never have been preserved without the fortitude of martyrs such as Cranmer, Ridley and Latimer. We should keep their memory green. Remembering them, a little of their greatness might rub off on us, and help us in our unworthiness.

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John H. Woodhull

Layman of Buffalo, N. Y.

The transcribed tape recording of the talk by Dr. Karl Menninger made at the convention of the Association of Mental Hospital Chaplains held in Atlantic City recently is a very fine article. It is the sane and healthy approach to mental health that so many clergy and laymen could profit by. I hope it gets wide circulation.

You deserve commendation for the material you have been publishing lately.

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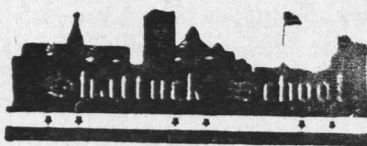
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