

# The **+** WITNESS

AUGUST 9, 1962

10¢



## ATTENTIVE YOUNG PEOPLE

JOSEPH WITTKOFSKI relates methods used successfully with youngsters in their process of growth toward maturity. His challenging article is on page thirteen

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## THE TRUE STORY OF VIRGINIA: PART TWO

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## SERVICES In Leading Churches

### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
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munion 7:30 a.m.; Thursdays, Holy  
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For Christ and His Church

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7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

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## Story of the Week

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# Cardinal Bea Tells of Purposes Of the Vatican Council

★ Although the Second Vatican Council is not directly intended as a Council of union, its main ecumenical task will be to "prepare for an eventual union . . . by bettering relations between Catholics and non-Catholics," according to Augustin Cardinal Bea, president of the Vatican secretariat for promoting Christian unity.

Regarded as one of the most dynamic and articulate champions of the cause of Christian unity, the cardinal stressed this point in an interview which will appear this week in America, national Catholic weekly. The interview was given to Father Eugene C. Bianchi, a Jesuit of the California province, while the latter was on a visit to Rome. In it, the cardinal voiced a special hope that American Catholics "will place themselves in the forefront of the Christian unity movement."

Declaring that the Catholic Church must first "strive to revitalize its own inner life so that it can manifest to our separated brethren an even clearer image of Christianity according to the gospel," Cardinal Bea said that meanwhile it was hoped that the coming council "will pave the way toward greater union by resolving certain problems that presently impede Christian unity."

Asked what were the out-

standing obstacles to Church unity today, the cardinal cited the "immense accumulation of misinterpretation, of resentment and of misunderstanding between separated Christians and bitter historical memories that provoke mutual suspicion and aversion."

"One finds, too, among us," he declared, "widespread ignorance of one another's religious tenets. The errors and equivocations that our separated brothers of the Eastern Churches attribute to us seem incredible. But, on the other hand, we Catholics lack a just appraisal and a spirit of fraternal charity toward our separated brethren . . . failings . . . often due to a lack of knowledge. And what I say about our relations with the Orient is quite applicable to our relations with Western confessions."

Another obstacle to unity, Cardinal Bea remarked, was "the unexemplary life of many Catholics. Our separated brothers are not attracted to us when they see us immersed in pursuits that contradict the values of the gospel."

Yet another major obstacle to unity, the cardinal stated, was the lack in most Protestant Churches of a supreme authority in matters of faith with which the Catholic Church can deal officially.

"One begins to see the magnitude of the problem," he said, "when he considers that in the United States alone there are not less than 250 denominations, some of which belong to the World Council of Churches and many others which do not. And the WCC itself holds that it would be a dangerous deviation from its proper task to enter into doctrinal parleys with Rome."

However, Cardinal Bea explained, "this does not exclude fruitful discussion among theologians. On this whole question we must be patient and prepare carefully for talks with some separated group or other which presents a more developed plan of internal unity."

The cardinal said there was no question of seeking compromises from the Catholic Church in the realm of dogma, but he denied that this doctrinal intransigence meant closing the door to steps the Vatican council might make in furthering doctrinal union with the separated Churches.

"Without sacrificing revealed truth," he said, "the council could help us to understand more clearly the whole of revealed truth. Pius XI pointed out that both Catholics and non-Catholics are victims of prejudices and misunderstandings. The latter arise in part from the theological controversies of the Reformation and in part from later developments. Religious thought and scientific theology have developed differently



among Catholics and among non-Catholic Christians.

"Protestantism has also felt the strong influence of modern philosophical systems, because it is less bound to tradition and less subject to authoritative control. Consequently, it is most difficult, not to say impossible, for our separated brothers to understand Catholic doctrine when it is presented in traditional terminology."

Cardinal Bea noted that "on the other hand, it is very hard for Catholics to grasp the real sense of Protestant thought, for reasons bound up with our own history."

"Therefore," he said, "the council could explain Catholic doctrine in a way that would take account of the changes of language that have occurred among our separated brothers from the time of the separation up to now. Apropos of this, the Holy Father has stated that the council should be mindful of the pure sources of revelation and tradition. Thus the council can put into lucid focus the substance of Christian thought and life, of which the Church has been the depository and teacher through the ages."

### **Social Life**

Cardinal Bea said that besides encouraging ecumenical discussion among Catholic and non-Catholic theologians in the domain of theology, the Vatican council could also take a stand in the realm of collaboration in civic and social life.

"Think of what a wonderful thing it would be," he said, "if Christians of all confessions would work in close harmony for international peace; the achievement of human rights of minority groups and racial groups; for disarmament; for the social progress of developing nations. Such collaboration could do much, indeed, to further eventual union. We will never be one

in faith until we become one in charity."

Turning to the American scene, Cardinal Bea hailed as "most welcome initiatives" the action of some U.S. dioceses in setting up commissions to foster Christian "rapprochement, on the lines of similar groups in such countries as France, Holland and England, where they 'have already borne fruit.'"

However, he cautioned that "the activity of these commissions will depend on the particular concrete situation and it would not be wise to seek too great a uniformity in this, nor should one country simply imitate another."

"I would say," the cardinal added, "that these commissions should be the organ by which the hierarchy keeps abreast of, and contributes to, ecumenical developments. In ecumenical work we are treading on relatively new ground where mistakes are easy to make; therefore it is imperative to maintain close contact with the hierarchy."

Referring to outlets for ecumenism at the parish level, the cardinal advised restricting the main type of collaboration with non-Catholics to charitable activities, although occasions might present themselves also for a common defense of public morality and similar actions.

"Once again," he said, "I would insist that such initiative must be adapted to the needs of the concrete situation and carried out according to the wishes of the hierarchy. I would like to add, though, that parish priests could contribute much to better ecumenical understanding through their sermons and other teachings."

### **Ecumenical Education**

In this connection, Cardinal Bea stressed that ecumenical education must begin in the home and be continued in the school.

"I would say," he said, "that it is even more important for such education to begin in the family, because we are dealing here with a problem of how to overcome long-standing prejudice and resentment. I urge parents especially to assume their responsibilities in this matter."

Meanwhile, Cardinal Bea expressed himself in favor of active dialogue with Protestant and Orthodox teachers and students on the university and seminary level, declaring that "there are as many opportunities as there are disciplines." At the same time, he urged that Catholic seminarians "be equipped with the tools needed for ecumenical work."

The cardinal described as "encouraging" the results brought about by discussions on doctrinal problems between Catholic theologians and those of other confessions in such countries as Belgium, Germany and Switzerland.

"These are not," he said, "theological debates or disputes, as was the case in the 16th century and later. They are friendly conversations among specialists in a limited area of research . . . Such discussions are highly regarded and desired by our separated brothers. Just recently, for example, the central committee of the WCC expressed a wish to continue them."

Cardinal Bea concluded the interview with a special message to American Catholics, expressing the hope that they would "continue to grow in the realization of their responsibility on the world scene."

"Because of their singular position," he said, "Americans should strive all the more to understand the movement of those ideas that are shaping the future and the spiritual problems of mankind. Then they will be able to choose and pro-



mote those means that will provide an answer to the problems that torment mankind. Among these problems we can surely list that of a divided Christianity."

#### **DELEGATE-OBSERVERS ARE NAMED**

★ Bishop Fred P. Corson of Philadelphia has been named by the Methodists and the Rev. Jesse M. Baden of New York has been chosen by the Churches of Christ (Disciples) as delegate-observers to the Vatican council.

As reported in our last issue,

the Rev. Frederick C. Grant is one of three Anglicans appointed.

Father Thomas Stransky, an American Paulist, is in charge of the office at the Vatican which will be in charge of meetings with the delegate-observers to discuss and interpret the developments of the council's sessions. He stated in New York, just before leaving for Rome, that delegate - observers will probably number about 100. He also said that there will be two major sessions and possibly a third lasting well into 1963.

## **Name-Calling by Right Wingers Denounced by FBI Assistant**

★ The assistant director of the Federal Bureau of Investigation told a laymen's conference at Lake Junaluska, N. C. that "Protestant clergymen have been among the most outspoken, determined and effective opponents of communism."

"Much credit should be given to them for successful resistance to communism despite all the time, money and efforts Communists have made to propagandize and influence the clergy," William C. Sullivan declared.

Commenting on the "absurd accusations" that American Protestantism has been extensively infiltrated by communism, Mr. Sullivan said that "nothing could be more remote from the truth."

"There should be no place among civilized people—especially among Christians with their doctrine of love — for bitter name-calling, false allegations, suspicion, prejudice, alarmism and intolerance," the FBI official continued. "There should be a place among us for legitimate dissent, unorthodox views, and unpopular beliefs without having them erroneously

branded as communism or fascism."

Sullivan called on the more than 950 men gathered for the laymen's conference to "support only legal means of combatting communism."

"Nothing can be gained by violating the principles we wish to preserve," he said. "Oppose all individuals, regardless of their anti - communism, who would subvert our social values in any way."

Sullivan urged the laymen to fight communism by taking action against social conditions, such as discrimination, poverty, disease and illiteracy, which cause it to grow.

He also cautioned against attributing all the world's problems to communism.

"Recognize the legitimate aspirations of what has been called the 'revolution of rising expectations,' support it and direct it away from communism and toward the ideals of a free and open democratic society," Sullivan said.

He praised Methodism particularly for its emphasis on social reform and declared that, in its pronouncements and in

the activities of its leaders, the Church has "taken a forthright and courageous stand in the sensitive area of human rights and liberties."

Another conference speaker, Methodist Bishop John Owen Smith of Atlanta, Ga., also dealt with the conflict between communism and Christianity.

Communism came into being, the bishop said, "because Christianity dropped its cross, didn't want to do the difficult, but just sang its songs and said its prayers."

But, Bishop Smith added, "while communism has only a bare cupboard spiritually, Christian democracy has God, the difference that Christ makes, the power of prayer, the preciousness of personality and eternal life."

#### **ARCHBISHOP CONFERS WITH PATRIARCH**

★ The Archbishop of Canterbury, on a four day visit to Moscow, was met at the airport by Patriarch Alexei.

"The purpose of my trip," said the Archbishop, "is to establish deeper friendship between the Church of England and the Russian Orthodox Church."

Both prelates agreed that a firm agreement on unity must be reached before the next Lambeth Conference in 1968.

#### **SPIRITUAL HEALING CONFERENCE**

★ The annual international conference on spiritual healing will be held at St. Stephen's, Philadelphia, Sept. 9-12, with a notable group of speakers. It is sponsored by the Order of St. Luke, headed by the Rev. Alfred W. Price who is rector of the host parish.

Last year's conference attracted 700 registered participants from 38 states, including eight persons from overseas. There were 14 doctors and psychiatrists, 16 nurses and 106 clergymen.

# Opportunities for New Ministries Seen in Common Market

★ Opportunities for new ministries resulting from the development of the Common Market in Europe were stressed in recommendations submitted to a plenary meeting of the world consultation on inter-Church aid, which wound up a six-day session in Nyborg, Denmark. Sponsored by the World Council of Churches' division of inter-Church aid, refugee and world service, the consultation brought together 140 representatives of Churches and Church relief agencies from 40 countries.

Attention was focused on the challenges posed by the Common Market. The area committee for Europe said the Churches should respond to them "without regard to national and confessional boundaries."

The committee reported meanwhile that inter-church aid needs to have a spiritual dimension. It stressed that Church projects in Europe, undertaken ecumenically, are intended to enable small and minority Churches to respond to their own special vocation.

The consultation delegates, besides probing deeply into the Biblical and theological foundations of their work, examined, continent by continent, programs and policies by which the Churches, acting together, are trying to meet human needs in their more acute form.

Particularly challenging was the report from the Africa area committee which recommended, among other things, circulating libraries for local pastors, since African pastors generally are inadequately supported and lack funds to buy books. Other suggestions:

Arrangements should be made for married scholarship holders to be joined by their wives so

that women, too, can share their husbands' experiences while training abroad.

A discretionary fund should be set up so that the World Council of Churches can give immediate aid to small self-help projects in need of prompt assistance.

Ways should be found of supporting, through the Churches, Christian newspapers in Africa, both with funds and trained workers.

From the area committee for Asia came a recommendation for a reappraisal of the present methods of operating Church projects.

It suggested that the WCC's inter-church aid health committee associate itself with the Christian medical association of Japan and its program for the exchange and training of Christian doctors.

The committee also recommended that more non-Asian students be encouraged to study in Asian seminaries and that Churches and mission boards offer some scholarships to students outside their own confession or communion.

Reports and recommendations were also submitted by the Latin America committee and the Orthodox, Old Catholic and Middle East committee.

All area committees stressed that the Churches should develop services for migrants, particularly migratory workers.

The consultation has no power to commit the World Council of Churches to any action or policy. However, great weight is attached to its recommendations by the executive committee of the division of inter-church aid, refugee and world service, to whom they are submitted for consideration.

## FORM CHURCH COUNCIL IN PHILIPPINES

★ A National Council of Churches has been organized in the Philippines with nine major Churches as members, including the Episcopal and the Philippine Independent Church.

The objectives of the council are to promote the growth of ecumenical interest and studies of Christian unity, to serve as a channel for common action on matters affecting the nation's religious, moral, social and civic life, to safeguard fundamental human rights and to uphold the principle of separation of Church and state.

## BISHOP PIKE URGES AMENDMENT

★ Bishop James Pike of California, speaking to a group in San Francisco, said that the decision of the Supreme Court on prayer in public schools "was disastrous — not just to the short New York prayer, but perhaps, in the end, to the public school idea."

He declared that he had sent to California Congressmen and Senators his proposals for an amendment to the constitution.

## CHURCH OF ENGLAND BOTHERED BY MONEY

★ The assembly of the Church of England approved a record budget of \$2,215,990 for 1963, an increase of \$366,030 over this year. The central board of finance at the same time reported that some dioceses had already served notice that they will not be able to pay their full quotas.

In an effort to stretch the income to fit its budget, the assembly instructed its standing committee to study ways of economizing on Church operations, to effect a closer liaison between the central board of finance and the dioceses, and to use the Church's financial resources on high priority projects.

# EDITORIALS

## The Mean and Generous

THERE IS NOTHING MORE TRAGIC in life than to have a mean little man in a place of big opportunities. It is much better for all concerned to have a big wicked man in such a place.

The spiritual interests of this country have suffered more from the meanness of Christians than from the wickedness of sinners.

For a mean Christian not only fails to let his own light shine, but he so misrepresents Christ to those without that he alienates the sinner with a big heart from the household of faith. If Christians are like that he will have none of it. This tendency to meanness is, we are afraid, one of the temptations of religious people.

They become attached to Christ because they want to save their own souls and this seems to beget in them a saving disposition. They want to save everything else besides their souls. These economical Christians remind us of the man who was so saving that he declined to give anything to the Church at all. He based his abstinence from giving on the ground that it did not cost the thief on the cross anything and he was assured of Paradise.

"The difference between you and the thief on the cross," said the indignant solicitor, "is that he was a dying thief and you are a living one."

The thief on the cross had nothing to give and the Lord accepted nothing.

The poor widow who gave her mite give little in the aggregate but the Lord gave her unlimited credit in Heaven. The rich man clothed in purple and fine linen had much but he did with it as he chose and he woke up in absolute destitution.

Judas tried to use our Lord for business purposes and he finally went out and hanged himself, and there wasn't much to hang when he did it.

As we were writing this on the train, we overheard a Mexican in overalls delivering his philosophy to the newsboy. He said in his broken accent; "In my life I have sometimes been bad and I have sometimes been good, but

the only way to live is to keep on trying to be good — it is the only way in which you can win out. If a man wants to live to make money, he can make money, but he was born without any clothes and when he dies he takes no more with him than he had when he was born. He cannot win out unless he tries to do right."

Truly one hears wisdom from unexpected sources. It was only the other day on another train, that a young man who is a country school teacher said: "The mistake in our educational system in America is that a boy has a head, a hand and a heart, and the boy's heart gets too little attention."

We wish some of the professors in our great universities could sit at this country boy's feet; they would learn something that they hitherto have missed.

To train a man's head and hand without training his heart is to train a mean man, in most instances.

What is meanness? It would seem to have been derived etymologically from the word "me," and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: "I will not have any other God but me," and in this sense they worship the Lord their God with all their heart and soul and mind, and because their God is a very little God, they come out of the game of life with a very little heart and a very little mind and a very little soul.

For no man who worships himself can ever grow to be any bigger than himself.

Now many a man who thinks he is a Christian is really ignoring Christ in this world with a vague sort of hope that Christ will reward him in the next. We are sure that Christ will reward him just as he deserves.

But all meanness is not money-meanness. That is perhaps the most evident and also the most sordid. A stingy Christian is such an evident hoax.

If we are a petty person, then we will have mean opinions about God and our God will be as meanly opinionated as we are.

It is a strange contradiction of terms but it is



not infrequent to find mean persons who will be prodigal in financing a mean religion.

The difficulty in the average community is to find enough generous people to support a generous religion.

Some narrow partisan will give money profusely to propagate a religion which justifies his own pettiness and helps to belittle the big generous vision of the Lord Jesus.

That is one of the greatest troubles in America. Mean people have appropriated the gospel of Christ and are using it for the purpose of propagating a religion that might have been put forth by the Pharisees themselves.

And these evangelists of religious meanness are as bitter and intolerant of anyone who dares to differ with their petty principles as ever were the Pharisees when Christ broke their Sabbath day by rubbing wheat in his hands as he passed through a field of grain.

There are those who feel that unless the Church is achieving numerical results we are wasting money in helping to finance it. In this particular religion is like art. The success of the Church in any community is directly in proportion to the proportion of people who abhor meanness, especially in themselves. This reduces the available material in some very prosperous communities to a very small ratio.

There are plenty of petty religions in the field to satisfy the people of little vision. And if they can satisfy their own meanness why seek further?

The Church has a difficult task, especially in the smaller towns and villages to compete with those religions which are content to send men of small caliber to be prophets to little souls. These petty prophets frequently have great success where a true prophet having a real message would receive a prophet's reward.

Christ ever sought out generous souls and when he found them, he rejoiced greatly even if they were Samaritans or sinners. There must be generous natures for Christ to find satisfactory disciples. It is the epidemic of petty selfishness which is to be found today in high places which makes it so hard to secure a decent world.

As one studies the leading figures in English and American politics and compares them with the statesmen of the past, one is forced to admit that their personal morals are much better but their political visions are much smaller than their predecessors. One despairs of men who trim down every issue to its political assets. In our

judgment, it is petty politicians who produce war.

When we put a pious two by four in a position of responsibility he is sure to break under the strain. The little man in a big place is always sure to have two reactions. He is tremendously impressed with his own importance and he is very uncomfortable if his assistants know more than he does.

The Master had a great vision and there have been eras in which men have caught something of it, but as a rule men have been too little rather than too wicked to accept it.

"That ye may be able to comprehend," was the prayer of St. Paul, for if men are not able to comprehend the dimensions of Christ, they will never strive to attain the measure of his stature. We live in a society which is obsessed with the value of petty morals but is oblivious to the fact that Christ was a prophet of big dimensions.

We are more than satisfied that the message of this Church is good enough for us — we are not sure that we are big enough for it.

We prefer some little society in which the village barber can become an imperial potentate and the undertaker can be an exalted ruler. And we fancy that we are a democratic country and a Christian one.

Not that anyone objects to these or any other respectable citizen amusing themselves with these titles of the past, but the horror is that they should seriously regard it as a worthy substitute for the religion of Jesus Christ.

## Talking It Over

By W. B. Spofford Sr.

IN ALL THE TO-DO about integration at St. John's Hospital, Brooklyn, it seems to me that critics have failed to keep in mind the purpose of a hospital. It certainly is not primarily to demonstrate integration but rather to heal. For most of us, probably, the skin color of the person in the next bed wouldn't matter a bit. But unfortunately there are others whose recovery would be retarded — even prevented — if they shared a room with a Negro. And however strongly I feel about integration, I am not yet ready to say, "Let the guy die."

It is this point, I presume, that Bishop James DeWolfe had in mind when he said in a pastoral, read in Long Island churches on July 22, that

"at times there may be various reasons taken into consideration in the assignment of rooms, but it is the policy of the hospital that race, creed, color or national origin shall not be a factor in such assignments."

During the twenty years that Bishop DeWolfe has been the diocesan of Long Island, we have differed with him many times. But it is a statement of simple fact that in this matter of

integration he has been a front-runner throughout his episcopate. As his pastoral states, all of the agencies of the diocese are integrated and, as a reporter, I know that he has on many occasions told the clergy of the diocese "that all the church doors should be open to all the people."

So here is one area where we salute the Bishop of Long Island instead of slapping him down, which is our wont.

## THE STORY OF VIRGINIA

By Fanny S. H. Hall

THIS IS THE TRUE STORY of a young girl sentenced to the Reformatory for Women in Framingham, Mass. It is written by a remarkable woman who has been a pioneer in friendly visiting in prisons. I met her first at a White House conference on social welfare. She had been influential in establishing police-women in some of the cities of the middle west. For over twenty-five years she served on the board of the American League to Abolish Capital Punishment. When I became superintendent of the reformatory in Mass. in 1932 Mrs. Hall was one of our first visitors. She has continued her interest to this day. There she is known as our beloved Fanny Hall. Mrs. Hall not only creates for the girls she visits confidence and understanding, but she is able to introduce religious resources and a positive Christian program of goodwill and brotherhood.

— Miriam Van Waters

SUDDENLY VIRGINIA RAN AWAY. Easy enough for any inmate to do but foolish since they were invariably caught, got an extended sentence and lost all their privileges. When word came to me I could not believe it. I thought she had more sense. She was well treated and seemed happy, and worst of all and because of all these things, the last time I had seen her I had dared to speak to her about her stepmother. I spoke about "Doctor" and how good a friend she was and always would be, and the many other friends she had made in what had been a good home to her, where she had learned a good many things she needed to know, and where she had had more kindness shown her than anywhere else in her life, and I asked her if she was not happy, and she said "Yes."

And I almost trembled as I asked her, "Then you do not hate your stepmother any more, when you have all this?" And she said, "No." so I said, "Then you will go to confession and tell

your priest so you can have absolution?" and she said, "Yes." and did.

So I could not believe after reaching this high point she would fall so far. But she did and month after month went by and still no news of her and in New York I wondered if she would come to me for help, or, knowing Virginia, just because she wanted to, and I wondered often what I would do. I never would have betrayed her behind her back but what words could I say to her wise enough to make her go back of her own free will.

I did not have to decide, for so many long months afterward the police somewhere in — I think — Louisiana — sent word she was with them, having told them she was an escapee from Framingham. And Miriam sent two women employees to bring her back.

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*(The Story of Virginia is concluded  
from the issue of July 26)*

NEVER WILL I FORGET my first meeting with her after that. I was waiting that time in the blue guest room in Miriam's house. She came bursting in the door, beaming with joy, embraced me fervently, then flung herself down on the floor with her arms across my knees and began to pour out the tale of her adventures just in the same spirit as one of my nieces telling me about her first trip abroad. If she felt any guilt, she did not show it and I do not think felt any. She had suddenly felt a longing to travel and see the world, and she went, and she had a beautiful time and wanted to tell me about it.

This time I asked questions; not enough, no doubt, to learn all the details, but I asked some. I said, "But Virginia, you had no money, how could you travel so far?" She lifted up one hand with its thumb in the air and grinned. But I objected, "Have you not sense enough to know that was a very dangerous thing to do?" "Oh, Mother," she said, "I have lots of sense; I did not thumb just any old car. I waited for a big interstate Van, they travel on schedule, they have no time to run off into lanes and stop. And they were all nice guys; they would find a place for me to spend the night and pick me up in the morning if I wanted to go on."

"But if you were going to stay in a city?" "Oh, I got a paper and read the ads; it's easy to get a job. Once when I was taking care of a kid, a sailor I met gave me a monkey and my, how that kid liked that monkey. I had him for a long time and taught him tricks and I just loved him. But when I left that city, I had to find a home for him and leave him behind, and I did miss him a lot."

She had made up her mind at the start what cities she wanted to see (she had even been in New York once but did not dare come to see me) and she managed to see them all, but Chicago. She sighed, but I thought, thank God for that.

### Model Student

SHE WAS CAUGHT in the end because she broke her own rule. She thumbed a private car and when it stopped, there were two men in it. But as she explained, she had walked ten miles with a heavy suitcase and it was hot, and she was all in. She was given a seat with the driver, and another man sat in back. They did not pay much attention to her, but they were going to have to stop for gas. The man in front gave the other man his wallet and some other things to put in his pocket and Virginia thought they

talked as if they had been in some illegal racket. When they stopped and two policemen began talking to them, she was afraid "the law" would think she was an accomplice and told the officers she was just getting a lift and was an escapee from Framingham and they telephoned there and found her story was true and Virginia's junket was over.

And what decision can I make in my mind, I who am not a psychologist? I feel sure that if her mother had lived she would have grown up a happy, home-loving girl, not too good at school or too sensible at making decisions, liking to have a good time and liking the boys one of whom she would have married and by whom she would have had children as a cat has kittens, and loved them in much the same way, only her priest would see that she brought them up as good Catholics.

As it was, she became a model "student" and in good time was released — and we have never heard from her since. It was hard for me to take that; no one else had ever called me "Mother". But Miriam says, "Well, she is not in trouble or we would have heard; we always do."

I just hope she is happy and as good as she knows how to be, which is all that anyone can be.

## Pointers For Parsons

By Robert Miller

*Priest of Campton, N. H.*

Gilbert Simeon and I were enjoying a tramp over the golf links. They were almost deserted on a Monday morning, and few noticed our eccentric habit of preferring talk to golf.

"It puzzles me, Gilbert," I began, "that an age of the miraculous such as ours should be so sceptical of miracles."

"Don't you think," Gilbert said, "that people now take it for granted that these miraculous things can be explained, not perhaps by themselves but at least by scientists?"

"No doubt, though the scientist might not feel so confident of his ability to explain. What is an atom or an electron, for example? But think of some of the miracles of surgery. Don't they almost defy belief?"

"Yes, they do."

"Then why dismiss the healing miracles of the gospels?"

"The gospels," said Gilbert, "show Christ as



healing by a word. Now no doctor will say to a patient, 'Thy sins be forgiven thee. Rise up and walk.' A surgeon's work is wonderful, but we do not call it miraculous. He is working with nature."

"Do you mean Jesus was not working with nature?"

"Oh no. I think Jesus was a much better psychiatrist than anyone ever was. 'He knew what was in man.' But he healed by the word of his power. Only now and then do we heal by the power of our words."

"The nature miracles baffle me," I admitted.

"They baffle many today. But the gospels say quite simply that they happened, and I feel that if we cannot explain them we cannot just rule them out and reject them. You see, we accept the Resurrection and the Church insists on the Virgin Birth. Two very great miracles I always feel."

"The Virgin Birth seems to be a great stumbling block to many."

"Yes," agreed Gilbert. "They feel it is not

only biologically impossible but also unnecessary. Now I readily admit that it is not nearly as well attested as the Resurrection, but Matthew and Luke record it and the Church has held to it from the first century at least."

"But wouldn't there be first century Christians who had never heard of it?"

"Surely. And I think there may be twentieth century Christians who cannot accept it."

We were silent for a while.

"Well," I reflected. "It's no doubt true that the miracles used to be regarded as strong evidence for the divinity of Christ, but now it's the other way round. If we accept the miracles it is because we believe that Jesus is the Son of God. And why do we believe that?"

Gilbert reflected.

"I think," he said at last, "that belief in Jesus as the Son of God depends upon our having encountered him. He meets us, and he meets each one of us differently. I think we all have to decide whether it shall be 'all for Jesus' or a few crumbs for Jesus."

## SPEAK BUT SAY NOTHING

By John Peacock

*Editor of Church—Farm—Town, Canada*

WHEN THE CHURCH SPEAKS SHE  
SHOULD BE MORE CONCERNED ABOUT  
WHAT GOD WANTS TO SAY THAN  
HOW SOME PEOPLE WANT TO HEAR

IN PSALM 29 the psalmist illustrates in a beautifully poetic way how the voice of the Lord speaks out through all nature and how response is made to that voice. This is discovering much of the secret about God from the world which God created. Does the voice of God speak in any other way?

Christian students realize that there is what is called "natural theology", theology gleaned from observing nature, and "revealed theology", the truth revealed in Jesus himself. God certainly speaks through nature, as all rural folk can testify, but in these last days God hath "spoken unto us by his Son" in whom "the word was made

flesh and dwelt among us and we beheld his glory . . .". This is testimony far greater than nature alone can give.

The Church today needs to do some thinking about voice. What is voice? What is the voice of the Lord? Psalm 29 gives all the clues. A voice must be clear and strong and certain; it must be brave and impartial; it must ring out in many different ways and through many different channels; it must be unequivocal. There are a multitude of voices clamoring to be heard but it is the voice of the Lord which must be spoken and in his name it is to be heard. Because it is the voice of the Lord, the same today, yesterday

and forever, it brings different results in different cases; fear to those who need to fear, trembling to those who need to tremble, hope to those who look in expectation, judgment to those who tread the path of evil and peace to those who love.

What is the point of all this? God spoke (and speaks) through nature; God now speaks through Christ and the body of Christ, the Church. Is the voice of the Church today as clear and true and unequivocal as the voice of nature is wont to be? This is the point. One can never imagine a saintly poet of today going into raptures about the voice of the Lord in the Church of today as the psalmist extolled the loud and demanding voice to be heard in the whispers and thunderings of natural processes in his day.

### Is the Church Afraid?

THE CHURCH is afraid to speak out. Or the Church does not know what to speak. Or the Church is so turned in upon herself that she is not concerned about speaking to the world. Who is the Church? the bishops? the parishes? the synods? the people? Everyone of them, everyone of us! There rests upon us, each and all, at every moment to speak out in the name of God in every situation of man. We sometimes say this is a "moral" obligation, but it is more than that: it is a "mission" obligation, and unless we accept the mission we declare that we are not sent by God, and this means that we cannot be the Church or body of Christ.

Good reasons have been given for not speaking out in some situations. The Church is not qualified to solve all the ins and outs of the international situation; our synod cannot take sides in this labor dispute; I must vote against this resolution because I do not know enough about the matter to proceed; let the Church do its own business and leave these public matters to the experts; let us set up a committee to study this or let us shelve it indefinitely.

Occasionally the Church does speak out. It comes as a breath of fresh air and gives a little hope for what too often seems like a dying cause. But there are several ingenious devices by which the Church has learned to speak out without saying anything. First of all there is the gimmick of expressing concern; in this the trick is to describe the trouble or problem and then to express concern and urge everyone to be concerned without offering any light on the matter whatever.

Then there is the obtuse method: express the Church's position regarding a war or a social problem in such general terms and unctuous language that it gives comfort to friend and enemy alike.

There is also the gentlemanly approach: remove all words of criticism and blame, lay no particular responsibility upon anyone, least of all on the Church, be kind to people on both sides of the issue even the friends in the swamp because a duck may be somebody's mother, and all this will be sufficiently palliative to work wonders.

Last of all there is the oracular official statement: this is a carefully coached statement like the prediction of Ole Man Mose in L'il Abner which means anything to anyone.

### Where the Trouble Lies

THE TROUBLE with those who do all they can to keep the Church from speaking out is that they think of the voice of the Lord as they think of their own voices. People have many voices, an angry voice, a hurting voice, a crude voice, a prideful voice, and so on. We speak differently to different people in different situations. This is not what the Church must do; this is not the voice of the Lord. The Church need never speak in anger, or hatred, or condemnation, or kindness, or peace; the Church must speak, and is expected to speak, only the voice of the Lord: it need have no connotations apart from that. There is no need to quibble on the wording nor to try to be subtle; when the Church is asked to speak out she should be more concerned about what God wants to say than how some people want to hear.

Take Psalm 29 as an example. It will be noticed that there is only one voice of the Lord; it speaks no differently to the boisterous waves than to the pregnant hinds, no differently to the playful calves than to the overbearing cedars: but that one voice means something different to each. This is the kind of voice the Church must speak, and God help us if we fail in our mission.

In problems of international strife, in nuclear warfare, in human rights, in injustice, cruelty, dishonesty, hatred, discrimination, and the millions of other problems in human society, the Church is called upon to speak; she cannot avoid that responsibility; she cannot discharge it by subtlety and subterfuge. Her voice must be clear, strong, definite and pointed: and it must be the voice of the Lord. It does not require that bishops or synods be experts in politics, eco-

nomics, finance, or anything else except the word of God. When this word rings forth across the world it will be powerful and full of majesty. It will break the cedars of international arrogance; it will thunder through the halls of stock exchanges and industrial corporations; it will divide the flaming forces of cartels and other organized crime; it will shake the wilderness of human depression and depravity; it will bring peace to troubled waters; it will bring joy to the

sorrowing and hope to the afflicted; it may even bring promise to the mothers of future generations that their offspring will neither be fodder to cannon nor victims to radiation.

If this does not happen you can be sure it is not the voice of the Lord. Most of the pastorals, encyclicals, synod resolutions, to date, seem to have fallen somewhat short of this objective. Why? Who else is there to speak the voice of the Lord?

## JUVENILE DELINQUENCY: --- Pastor & Hypnotism

By Joseph Wittkofski

*Rector of St. Mary's, Charleroi, Pa.*



"WHEN I FIRST BROUGHT my son to you, I did not have much faith in hypnosis. Now at our regular meetings about juvenile delinquency, I am afraid that I almost make myself obnoxious by seizing every opportunity to speak about the benefits of hypnosis in dealing with youth problems. But, in my own family, I have seen results and I can speak from personal experience."

The above words came from a chief of police of a Pennsylvania city. His experience is like that of many other people who are beginning to appreciate the functional role of hypnotics in the field of public morality. Along this line of development, recently, in criminal court, Columbus, Ohio, Dr. T. R. Huxtable successfully employed hypnosis to reduce a charge of murder to one of

manslaughter. In spite of the apparent misunderstandings of some theologians, both depth suggestion and hypnosis, welcome or not, are making their way into the arena of moral theology.

Not long ago, J. Edgar Hoover reported that the rate of increase for juvenile criminality is now four times that of population growth. Serious forms of delinquency are now to be found in every class and in every neighborhood. With the growing secularization of both home and school, the ugly social result should not be surprising. The explanation of the mounting disorder may satisfy the intellect of the scholar but this by itself will do little to relieve distraught parents and troubled young people. Moreover, those, whose vocations require an interest in sound



morality, cannot close their eyes to youthful delinquency and then expect the problems to disappear. From their separate vantage points, both the clergyman and the magistrate are expected to use every available tool to fulfil their functions toward the well-being of human society.

During the past decade, the writer has had the opportunity to work in the area of hypnosis with a multitude of problem teenage people. He has found that, among the hundreds of individuals who come to his study for help, the teenagers make the best subjects for hypnotic work. From the evidence, which he has seen, he can fully agree with the police-chief with reference to the efficacy of this kind of personality re-orientation. Until recent times, the thesis of Freud that frustration tends to aggression was commonly accepted. Now, depth psychology suggests that frustration, when properly handled, can lead to creativeness. In the process of growth toward maturity, the environmental personality, forced upon the child, must be brought to yield to the true personality at the core of the human psyche. The teenager, who passes through puberty with a still dominant environmental personality is usually headed for some variety of serious trouble.

### Revolutionary Tool

THE CLERGYMAN cannot escape his obligations to face the real problems of his people. The writer has been told of one minister who informed the members of his congregation that personal problems were unwelcome at the rectory since the rector had his own worries. This attitude of mind, conscious or unconscious, will hardly serve to build up the body of Christ. Of course, there are many problems, which go beyond the province of the ministry but, as far as juvenile delinquency is concerned, the clergyman no longer needs to feel helpless. In the careful use of hypnotism, the trained minister possesses a dramatic and revolutionary tool. Except for rare cases, the pastor seldom is obliged to turn delinquents over to understaffed and overworked behavior clinics. When a cleric employs hypnotic technique to bring about growth in the stature of Christ, is he not truly laboring within the content of his special vocation?

In Jesus Christ alone, the Image of God was natural to the protoplasmic depths of personality. The directing images of the psyche, in all other

people, fall far short of the divine. In the Dominical injunction to become perfect as the Father is perfect, we find the pattern for Christian maturity. The Image of God, transplanted in the created personality, establishes the goal of creature-striving. By means of the wondrous reverie of the hypnotic trance, with the grace of God through the redemptive work of the Saviour, the transplantation of the divine and consequent new motivation are made considerably easier.

Neither stern discipline nor the available techniques of secular psychiatry can promise much in the face of the overwhelming problem of juvenile delinquency. Both kindly persuasion and severe punishment are usually fruitless. Since, as many depth psychologists realize, the basic problem is one of proper religious re-orientation, the strained efforts of social workers and of psychiatrists commonly fall far short of the mark. Because the growth of delinquency has closely paralleled the decline of deep religious conviction, the relationship should have been more widely suspected. In spite of past failings, obviously the ministry now needs a fast acting, short time, and accurate pastoral technique for both the prevention and for the correction of serious juvenile criminality.

### An Example

THE CASE OF JACKIE demonstrates what can be done by the clergyman. At thirteen years of age, Jackie was effeminate, full of anxiety, extremely introverted, and highly nervous. His father deserted his mother when the boy was three years old. The youth was hostile toward his mother and all others in authority; his work in school was very poor. As a result of an early hospital stay, Jackie would actually panic at the sight of an ambulance. He was haunted by the fear of death. His associations were limited to boys much younger than himself. His hostility for his mother did not prevent the type of emotional attachment which clearly indicated a strong tendency toward homosexuality. Jackie was referred to the writer by his own minister.

Like nearly all teenagers, Jackie responded well to suggestion in the hypnotic state. The writer spent about ten hours with Jackie over a period of three months. Results came rapidly. Within the year, Jackie had become a different person. In school, he went to the top of his class; in his church, he became a leader of the young people's group; and at home, he no longer

was a problem. Jackie is now poised, free from foolish fears, and without a trace of his former nervousness.

When the school authorities observed the radical change in Jackie, they sought the cause. As a result, other problem teenagers from the area have been sent to the writer. These included the son of the chief of police. They have come from all types of homes. The result of pastoral hypnotherapy, with one exception, have been completely successful. Pastoral efforts were not limited to hypnosis alone but also included some work in psycho-cybernetics, depth psychology, and even simple instruction.

The exceptional case of limited results was one of a child born with severe birth defects. Previous psychiatric work had little effect. The observable although limited progress, produced by hypnosis, seems to indicate that continuing pastoral efforts will eventually contribute to greater growth and better integration of personality. In this as in almost every other case, the tran-

quility and the induced relaxation of the hypnotic state produced some obvious freedom from anxiety and inner stress. Against this pacifying background, the hypnotized teenager develops a particular hypersuggestibility in which he can be de-hypnotized and, in a measure, be freed from early destructive conditioning; he can be lead toward new and worthwhile patterns of normal behavior. For the clergyman, seeking to form the living Christ in people, the technique is made to order.

Dr. William T. Heron of the University of Minnesota is reported to be so convinced of the efficiency of hypnosis to prevent youthful disorder that he urges the precautionary use of hypnotism for all children in all schools.

If the benefits are great in the purely natural order, the values of the technique within the realm of grace can hardly be estimated. Looking to both present good and eternal values, hypnotic technique, in the hands of a properly trained ministry, may be the real answer for the already staggering problem of juvenile delinquency.

## THE NEW BOOKS

*Living Today For God* by Roger Schutz. Helicon Press. \$2.95

A rare book — in several senses. The author was brought up in the Swiss Calvinist tradition in Geneva, the preface is written by the Cardinal Archbishop of Boston (Richard Cushing), the illuminating foreword by the famous Roman Catholic scholar, Henri Daniel-Rops, and the fact that the author, Roger Schutz, remaining a Protestant, has founded a monastery in the little French town of Taize where the members' lives are based on the rule of St. Benedict.

This remarkable atmosphere of a family life together in Christ is closely related to what Pope John did when he announced the calling of an Ecumenical Council, following the recent years of spiritual co-operation by Catholic and Protestant leaders in symposiums, "dialogues", etc. The direction in which clergy and lay folk are looking today is forward to the ecumenical goal. One does not need to be a theologian to see that. The author's short and simple book begins by sketching the state of things in today's world of doubt and disillusion, describing in clear detail something of the interior life, without which the powers of a violent

By Kenneth R. Forbes  
Book Editor

world will defeat us and shows us with convincing eloquence what it means to live faithfully in the tension between Christ and the world. Then, in the concluding four short chapters, he reveals something of what the Taize community's daily life is like and the meaning of their basic vows.

It is a book to be read, meditated upon and re-read.

*Letters of James Agee to Father Flye.* George Braziller, Inc. \$5.00

*Let Us Now Praise Famous Men* by James Agee and Walker Evans. Houghton Mifflin Co. \$6.50

These two books belong together and should be so recognized by any readers who are seeking an intimate knowledge of James Agee. His was a complicated character at best and a biography that does him justice will have to gather material from many quarters and this is precisely what these two books, taken together, do for the eager reader.

For Agee's youth and very early

manhood the *Letters* supplemented by Father Flye's account of his early schooling — 10 to 16 years — are about the only impressive evidence we have of the spiritual quality of this extraordinary boy. The budding poet was easily discerned. He entered Exeter in 1925, in his 16th year, and from there continued his work at Harvard. During this period a considerable amount of his writing was published and immediately on his graduation he joined the staff of *Fortune* and within a year or two found him writing feature stories for *Time* as well as book and film criticism and later still Agee as a script writer for some of the top directors in Hollywood (John Huston was one) became famous.

At this point in any study and appreciation of Agee's life the reader will do well to devote himself to *Let Us Now Praise Famous Men*. It originated as a journalistic assignment for Agee to study the lives of the sharecropper families in the South. He was joined by Walker Evans who was lent to the undertaking by the government. Agee and Evans then spent a month living with three of the sharecropper families and taking vivid photographs (90

(Continued on Inside Back Cover)

# Exchange Preachers Swap Ideas Before Taking Assignments

★ Clergymen from the United States and England analyzed the problems of the Church in their home countries at a luncheon marking the launching of the 42nd annual British-American preachers exchange program.

Sponsored by the National Council of Churches, the luncheon honored visiting representatives of the British clergy. The principal speakers were the Rev. Harold A. Bosley, minister of Christ Church (Methodist) of New York and Canon G. A. K. Hervey, Anglican rector from Great Salkeld, Penrith, England.

Bosley said that in the U.S. the Churches feel "a deep sense of guilt" in terms of race relations, while Canon Hervey said he felt Britain's Churches had not paid sufficient attention to scientific methods and modern thought.

"Historically," Bosley said, "the American Churches have been nurtured in the tradition of dissent and have prized freedom beyond conformity. The deep divisions caused by the Civil War continue to be a perplexing part of Church thought, life and policy in this country. All Churches have been affected by this and are wrestling with it."

The American clergyman said it was recognized that "practically all of our Churches have taken the long pilgrimage from the crudities of the frontier to

the relative sophistication of urban life.

"All Churches seek to express their gospel — which is constant — all Churches are committed to the one task, namely of confronting this generation with the revelation of Jesus Christ as the revelation of the will of God."

"In terms of race relations," Bosley continued, "in our time there is a deep sense of guilt in our Churches. We are agreed on ultimate objectives and procedures, yet we find it difficult to interpret this on the local level, whether in Birmingham or New York City, and that is what must be done. The Church must continue to be the means of conscience on the matters that lead us beyond the status quo."

Canon Hervey noted a rise in the progress of the ecumenical movement in England. He cited a "real desire of the different denominations to understand each other and learn from each other."

He said the annual exchange of preachers, co-sponsored by the National Council of Churches is "a tremendous help" to the growth of understanding between denominations.

In discussing the current problems of the Church in England, Canon Hervey said "the great bulk of the population are glad that the Church is in the background. As a way of life, it practically makes no impact at all."

This is caused, he said, by "rigidity of doctrine and organization of the Churches," adding that he thought British Churches had not paid sufficient attention to "scientific ways of thought and modern thought generally."

The Anglican clergyman said there has been a "considerable religious revival in England within the two extreme wings, Roman Catholic on one side and extreme Protestantism on the other. The liberal position which was to the fore in the 1920's is now looked on with disfavor by the British theologians and I think that this is a great pity."

The interdenominational exchange of preachers between Great Britain and the U.S. has been held annually since 1920. American preachers are selected by an advisory committee appointed by the NCC's general board. This summer's team of 10 ministers is now in Great Britain and was scheduled to make from 75 to 90 speaking engagements.

Eleven British clergymen will preach in the United States during the summer.

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## WORLD PROBLEMS ARE CONCERN OF CHURCH

★ Concluding a 12-day meeting in Belfast, Ireland, delegates to the world institute on Christian education urged the Church to become more concerned with such problems of a rapidly changing world as the population explosion, technological developments and the emerging new nations.

These recommendations were summed up in a final report which was the result of study and discussion carried on in small groups by 330 delegates from 81 countries. The institute was sponsored by the World Council of Christian education and Sunday School association.

Nelson Chapel of New York, general secretary of the council, said the delegates also were concerned with Christian unity.

"There has been a new emphasis on the need for Bible study, and some concern has been expressed that there should be more cooperation between world ecumenical bodies such as the Y.M. and Y.W.C.A.s, the World Student Christian Federation and others," he said.

A preliminary report from one of the 21 discussion groups expressed the delegates' feelings in the following statement:

"There is a growing belief that all parts of life . . . in a world shrinking at an incredible rate are inexorably bound to a whirlwind chariot of rapid

change . . . The Christian Church in its many groupings and manifestations does not seem to be very conscious of the awesome totality of this change."

One of the commissions dealing with family life reported that "family planning and sex morality call for increasingly urgent study and action."

Discussing the situation in the younger countries, another commission reported that "in many countries there is growing pessimism, indifference, and nihilism with regard to the place of the citizen within the life of his country."

However, the report also declared that many new nations are prepared to "leave the fleshpots of Egypt and to risk a forty-year wilderness in order to reach their promised land."

## SEWANEE INTEGRATES BIBLE SCHOOL

★ Otey Memorial parish, Sewanee, Tenn., and St. Mark's mission, Sewanee, a Colored mission of the diocese of Tennessee, held a daily vacation Bible school in Otey Church in June for all children of the community.

The Bible school began with a joint service of St. Mark's and Otey in Otey parish church. Children, teaching staff, and parents worshipped together. Reading together Psalm 133: "Behold, how good and joyful a thing it is for brethren to dwell together in unity!" set the tone for the integrated Bible school.

121 children of the community attended the school. Forty per cent were Negro children. Sixty per cent were white children. The teaching staff was both colored and white. The



## All within the Church...

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teachers included wives of university and theological faculty, St. Luke's theologs, and interested parishioners from both churches.

The children worshipped, sang, played, and studied together. The teen-agers assisted the teachers. Father Baldwin, C.H.C., from St. Andrew's Monastery, Sewanee, conducted a children's mission for children from grades two through six. The craft classes conducted by Mrs. Parke Street created mobiles illustrating the first six commandments which were studied. They also made two large, unusual pictures of Christ using kernels of beans, corn, and wheat. One of the pictures is to remain in Otey parish house; the other is hung in St. Mark's mission Church.

The last session was award day for special achievements and then a big, rousing "Sing Together". One parent remarked, "At last, Otey has come alive!"

Otey Parish financed the school. The Rev. David W. Yates, rector of Otey Memorial Church, organized the integrated Bible school.

### Integrated Library

Otey Parish, Sewanee, Tenn., provides heat and light for the Thurmond memorial library room. This is an integrated library for the community and is in the parish house. About 25 Negro children use the library each week. About 200 white children and adults use it weekly. This library is sponsored by the Sewanee woman's club but strongly supported by the Church.

## CAPETOWN DEAN GIVES WARNING

★ Dean E. L. King, preaching at St. George's Cathedral, Capetown, declared that "the most dangerous and insidious temptation to all calling themselves Christians is to accommodate the teachings of the New Testament to man's comfortable doctrines."

"The South African Christian," he added, "is tempted to the Satanic view that Jesus Christ must be domesticated, tamed, cribbed, and confined to fit my way of life and my comfortable doctrines."

## LOWRY DEFEATED IN VIRGINIA

★ The Rev. Charles W. Lowry, Episcopalian, was defeated in the Virginia primaries for the Democratic nomination for Congress. Augustus C. Johnson, scientist, received 9,825 votes; Edwin Lynch, lawyer, got 3,081 and Lowry, 1,700.

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## SCHOLARSHIP GRANTS TO SEMINARIANS

★ The Evangelical Education Society has awarded scholarship grants to 41 young men who are studying for the ministry, the president of the society, The Rev. Robert C. Batchelder, has just announced.

The scholarships were given to students from 27 dioceses who are enrolled in 11 different seminaries.

The grants totalling \$18,500 are only for the scholastic year 1962-1963.

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Rev. William D. Dwyer (Priest-in-charge)  
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# BOOKS...

(Continued from Page Fifteen)

of them printed in this volume). Published for the first time in 1942, Houghton Mifflin republished the larger edition in 1960. Thus F. D. R. discovered one of the most eloquent supporters of his New Deal in the person of this young, sensitive lover of freedom and human decencies.

Here in this volume you listen to his voice: "Here in this time; on this vast continental sorrowful clay I see you, encamped, imprisoned; each in your pitifully decorated little un-owned ship of a home —" The publisher of *Let Us Now Praise Famous Men* regards it as a "poetic tract" for its times and many have recognized it as a close literary relative of Thoreau, Melville, Walt Whitman and Thomas Wolfe.

In his short life, James Agee published a novelette, a volume of verse, two collections of *Agee On Film* and a Pulitzer Prize novel, *A Death in the Family* — later dramatized. But it is the 90 letters to Father Flye that mirrors most vividly the character and the literary genius of this strange and affectionate person. One could wish that Father Flye or Agee's literary executor had told us more of his family life — his three marriages and three children.

*The First Five Lives of Annie Besant* by Arthur H. Nethercot.  
University of Chicago Press.  
\$7.50

The author must have had his tongue in his cheek when he gave this book its title. To anyone who is familiar with the name Annie Besant, the *First Five Lives* must mean an essay on Reincarnation, that is one of the fundamental beliefs of the theosophical society which Mrs. Besant headed for many years. But the reader will see his mistake when he opens the book. The *First Five Lives* refers to the five different

fields of labor in which Mrs. Besant worked ardently and successfully.

The first of the five lives was that of the Christian wife. The Reverend Frank Besant, a parish priest of the Anglican Church, was her husband. Two children were the fruit of this ill-matched marriage. The second life was that of the Atheist Mother, during which she became a well known figure with the famous Charles Bradlaugh eloquent in public meetings in favor of "free thought". In the remaining three lives, Mrs. Besant became a leader in teaching the nature of modern science, a believer and enthusiast for socialism, greatly influenced by Bernard Shaw, who became an intimate friend, and finally a somewhat hesitant student of theosophy.

Annie Besant was a strikingly beautiful woman and eventually became one of the most eloquent and convincing public speakers in the world of the last two decades of the 19th century. This present thorough-going biography is in a popular vein, but is the fruit of eight years of research, following the trail of his subject around the world. He says in his preface: "The present book, dealing with what can be called the English phase of the strange lives of Mrs. Annie Besant, is the first volume of a projected two-volume biography of this remarkable woman. The second, to be published in another year or so, will deal with her Indian phase."

Readers of this first volume who may have gasped at some of the nearly incredible doings and teachings of its heroine, will find the Indian phase making them look pale in comparison! One of the chief leaders through the early steps of India's fight for independence, a close friend of Ghandi and a confessed believer in Hindu religion and philosophy which led her to psychic wonders — enough to challenge the British Society for Psychic Research.

Post-mortem, Annie Besant is lucky to have one of the world's best and most vivid biographers.

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