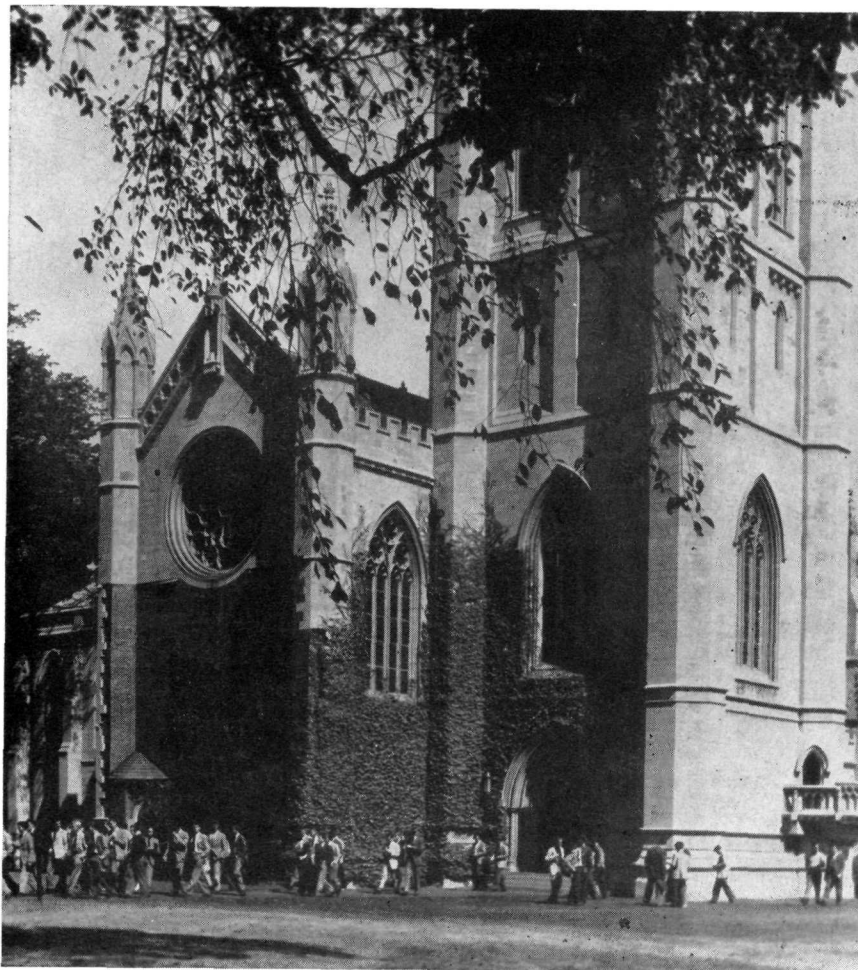


# The **+** WITNESS

JUNE 25, 1964

10¢



HEART OF A SEMINARY IS THE CHAPEL

E. FELIX KLOMAN presents revolutionary ideas on  
the training of men for the ministry

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**- DR. MINIFIE ON DEALING WITH DEATH -**

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For Christ and His Church

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munion: 11 Morning Prayer and Sermon  
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Evening Prayer.

## Story of the Week

### Two Major Concerns of Churches Dealt With by NCC Board

★ Two major concerns confronted the General Board of the National Council of Churches at the spring business meeting, June 4-5, in New York: aid to parochial schools and the churches' role in alleviating the racial crisis.

In action-packed two-day sessions, leaders of 31 Protestant and Orthodox communions directing National Council policy also viewed the racial crisis facing another country (South Africa), were reminded that discrimination affects more than one minority, and streamlined the council's structure by adopting revised by-laws governing the organization's program units.

In its policy statement on school enrollment, the board defined dual enrollment as "an administrative arrangement in which the school time of children is shared between public school and church day school. Students who are enrolled in a church day school are also enrolled in a nearby public school for part of their general education."

The board's action recognized the mounting costs and increased enrollment which have driven Roman Catholic educators "to ask for public funds in discharging part or all of their educational responsibility."

Passed overwhelmingly, the statement approved "further

experimentation with, and continuing evaluation of, dual school enrollment for classroom instruction as a viable provision for those who, for conscience's sake, maintain separate schools."

The statement further said "we know of no legal opinion holding that dual school enrollment violates the federal constitution. Most states' constitutions or educational legislation appear either to permit or not to forbid dual school enrollment."

One benefit of such a plan would be a new sense of unity in "partially divided communities" resulting from "this association and intermingling of children in the school."

#### Opinions Differ

Concerning the constitutionality of the educational plan, one leading expert, Theodore Powell, public information consultant for the Connecticut state department of education, had stated that while there is no clear-cut accumulation of judicial opinion endorsing the legality of shared time, the validity of the practice is inherent in the basic principles of public school operation.

An opposing opinion has come from Prof. Philip Kurland of the University of Chicago law school who described shared time as a plan which exists

"solely for the purpose of maintaining parochial school systems" and as such violates the first amendment.

#### Religion and Race

The board voiced unanimous support of the commission on religion and race by approving the report of a special committee set up to appraise the commission's achievements after its first 12 months of operations.

Bishop Reuben H. Mueller, NCC president, had instructed the appraisal committee to review the commission's four program objectives in promoting better race relations through community action, legislation, desegregation of the churches, and interpretation of its goals.

The committee commended "the thoughtful way" that the commission has regarded the issue of obedience to law.

"When Christians disagree

#### READ THIS AND ACT

★ A closing date of July 1, 1964, for listing of events in the official program of the General Convention and Triennial, to be held in St. Louis, Oct. 11-23, has been announced by the Rev. J. Maver Feehan, manager.

Feehan said requests for scheduling of breakfasts, lunches or dinners in St. Louis during the convention must be sent by July 1 to the office of the Manager, General Convention, 1210 Locust St., St. Louis, Mo., 63103.



with public law," it said, "they normally seek to change laws rather than defy them, but laws sometimes corrupt justice rather than enforce it."

Reinforcing its support of the commission, the appraisal committee noted its "considered judgment" that the commission "must be continued beyond Jan. 1, 1965." It was established last June as an independent emergency unit.

The commission's chairman, Eugene Carson Blake, reminded the nation at a press conference that the general board sessions mark the first anniversary of that body's "historic decision to enter unequivocally into the country's struggle for basic human justice."

He said that "after today's meeting, one year later, there can no longer be any doubt in anyone's mind that we are in this struggle to stay — until the last vestige of racial injustice is removed from our society."

He called attention to a resolution just passed by the board which set Jan. 1967 as "target date" for the total desegregation of all local churches in the National Council's constituent denominations.

The resolution, which had been presented by United Church Women, urged denominations in the Council, and specifically local councils of churches and laymen's and women's organizations, to help "create a climate of acceptance in local communities" for the civil rights bill after it is passed.

In companion resolutions, board members stressed the need for anti-discrimination efforts in northern cities by strengthening interreligious citizens committees, and called on the U.S. government to provide federal protection for American citizens "engaged in the promotion of the free exer-

cise of the constitutionally guaranteed right to vote."

### Important Projects

Two major programs aimed at relieving racial tensions in the south were reported in detail.

The reports covered: (1) a training program for college and seminary students who are volunteering to work for civil rights groups in the State of Mississippi in behalf of racial justice; and (2) plans for a long-range Mississippi Delta Ministry, aimed at rehabilitation and education of low-income families in Mississippi.

Both projects are being sponsored by the NCC, with the student training program to be carried out by the commission on religion and race, and the Delta Ministry under direction of the division of home missions with the cooperation of the World Council of Churches.

Under the training program for summer volunteers, hundreds of students will attend week-long orientation sessions at Western College for Women, Oxford, Ohio. A faculty of more than 40 specialists in human relations, literacy, law and other related subjects will lead seminar, lecture and other sessions for the volunteers prior to their service in the south. The volunteers will be referred to the commission orientation program by the Council of Federated Organizations, representing civil rights groups now active in voter registration and other programs in Mississippi.

The commission has already helped Mississippi leaders frame curricula for projected "summer" or "freedom schools" through which the volunteers will serve in Mississippi, according to the report. The orientation project at Western College is being held the last two weeks in June.

The Mississippi Delta Ministry — approved in general at

last February's meeting of the board — will involve a three-fold ministry of "relief services, reconciliation, and community development." In an effort to relieve extreme poverty in many areas of the Delta, the ministry will help those eligible for relief to secure it, and in some cases offer direct relief to persons not otherwise eligible. It will set up agencies to administer such services, and also develop "re-medical self-help programs."

Attempting to carry out a "ministry of reconciliation," it will help to establish communication between Negro and white communities, set up programs designed to discover and develop "competent and responsible" leadership, help people to identify common problems "such as employment, welfare, housing, education and legal matters," and set up centers in each county for "literacy training, fundamental education, manpower retraining, communications and planning."

The ministry's community development program will attempt to mobilize "technical skills, scientific knowledge, economic resources and public opinion to the end of developing an adequate base for livelihood" in underdeveloped areas of Mississippi.

The Rev. Jon L. Regier, executive director of the division of home missions, reported to the board that a special consultation was held May 27 in St. Louis, Mo., to which the judicatorial heads (state officers) of every Protestant denomination in Mississippi were invited. He said a majority of these officials "agreed that the objectives of the Delta ministry are both necessary and valid and that the National Council of Churches should undertake the ministry."

Bishop Hargrave, Episcopal Suffragan of South Florida, a state council representative, said that he was authorized by Bish-



op John M. Allin, Episcopal Coadjutor of Mississippi to tell the board that the latter did not approve of the council's sponsorship of the program.

A consensus held that the ministry should begin with existing groups which favor its program and "seek to involve other groups as its progresses." All church groups in Mississippi will be "kept informed and involved as much as possible," Regier said.

### South Africa

Calling attention to previously stated pronouncements of the Council on human rights and American Christian Responsibility Toward Africa, the church leaders adopted a resolution which expressed their concern for human rights in South Africa.

The resolution calls on the U.S. government to press, through the United Nations, for an immediate amnesty for opponents of apartheid and the "examination of sanctions." The crisis in South Africa was termed "a danger to world peace." At the same time, the church leaders commended the churches of South Africa that have taken public stands for racial justice.

Acknowledging that Negroes are not the only minority facing discrimination, the church leaders — in another resolution — asked member churches to "seek . . . true dialogue with the religious bodies of the Jewish communities" and recognize the "ever-present danger of anti-semitism" which is "absolutely irreconcilable with the Christian faith."

### New Set-Up

The Council's general secretary, R. H. Edwin Espy, said in his report that the organization's new structure, to be implemented from January, 1965, will reflect increased uni-



CYNTHIA WEDEL: — moves up in new NCC set-up

ty, strengthened administrative compactness, and broadened theological agreement.

He said the new division of Christian life and mission and division of overseas ministries will represent program areas in which the church "engages the world . . . not in the geographical sense but in the theological sense of secular life — the surrounding culture."

"Granted that the mission is one conceptually, whether at home or abroad, it is deemed best to divide it administratively. For practical purposes, this dividing line is between domestic and overseas."

The chief executive officer announced that the new division of Christian unity will unite the present units concerned with theological foundations for church unity, laymen and laywomen, relationships with state and local councils of churches, and a new department of inter-church relationships.

The new department will be designed to give "special assistance to the general secretary in the relationships of the Na-

tional Council with the Roman Catholic Church."

Episcopalian Cynthia C. Wedel, presently associate secretary for program, was elected to head one of the four program units created in the reorganization. She will be associate general secretary for Christian unity.

In the closing hour of the meeting, the church leaders were told that the present world-wide trend toward greater cooperation between Protestant churches and the Roman Catholic Church may soon result in joint Roman Catholic and Protestant missionary work.

The Rev. David M. Stowe, executive secretary of the division of foreign missions, said: "Cooperation in practical tasks of mission and service is the point at which the most significant ecumenical developments are now beckoning."

He cited the former Archbishop of Canterbury, Geoffrey Fisher, who has suggested replacing the World Council of Churches with an agency called "World Inter-Church Service" in order to create a structure in which active cooperation with Roman Catholics would be possible.

The National Council official saw "the plainly visible renewal of the Roman church and its drastically changing attitudes toward Protestants" as basic to this development.

The new department also will assist the NCC and its member churches in "the development of deeper understanding and cooperation between the Protestant and the Orthodox churches in the ecumenical movement in this country," he added, and "between all the churches in the National Council and those not fully in the Council which desire closer fellowship with the churches in the ecumenical movement."

General Secretary Espy also

outlined "numerous areas of need" which call for "imagination and intensification of effort" in NCC programs.

These, he said, include "the unrealized potential of ecumenical youth work, a creative inter-relationship between the church

and the arts . . . the promise and perplexities of technology, the hope and the hazard of our leisure-time culture . . . the demand of mankind for a world of peace with justice and freedom, and the objective of a truly integrated church in an integrated society."

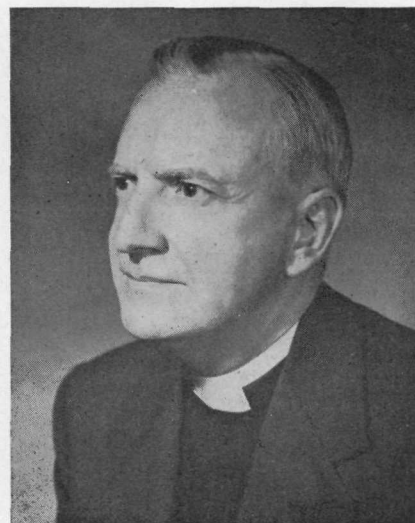
## FOOTE TAKES NEW POST IN PROVINCE

The province of the Pacific has announced the appointment of the Rev. Canon Francis P. Foote to the new post of executive secretary for world mission. This appointment was made by the president of the province, Bishop Russell S. Hubbard of Spokane, in consultation with the other bishops of the province.

The significance of this new office is that it implements the decisions reached and policy set forth at the Anglican Congress held last year in Toronto, and particularly the MRI document.

Foote's appointment is the first in any of the eight provinces of the American Church. He has been serving in a similar capacity with the division of world mission of the diocese of California, as well as being diocesan director of vocations. In the latter post he will continue to assist Bishop Pike of California, in the selection and guidance of men seeking the ordained ministry.

Previously Foote served as rector of St. Paul's Church, Burlingame, was delegate to four General Conventions, and also was for several years member and president of the standing committee of the diocese.



FRANCIS FOOTE: — takes on a newly created job

## Mrs. Malcolm Peabody Relates Experiences With Light Touch

★ Mrs. Malcolm Peabody, generally referred to as mother of the governor of Massachusetts instead of the wife of the retired bishop of Central New York, stole the show at a workshop on civil rights sponsored by the United Church Women of the National Council of Churches.

She told the large gathering at a meeting in New York on June 15 that after getting "a good rest in Maine" she hoped "to get more involved" in the civil rights fight. "I don't have the slightest idea doing what. Things come. You don't have to go out and look for them."

She also spoke at a luncheon of the National Conference of Christians and Jews. "I wrote you a beautiful speech on 'apathy' but I am discarding it since I've been told you want to hear about St. Augustine."

She then related the experiences she had, along with Mrs. Donald Campbell and Mrs. John Burgess, much as the story was told in the Witness of April 22 and 29 by Mrs. Campbell.

She pepped up the discourse with dry wit — for examples: on being heavily publicized: "It bothered me a little bit—everybody talking about this 72-year-old mother of the governor. There is nobody in the United States that does not know my age."

Referring to Bishop Peabody on his wife being jailed: "My

husband was just delighted that I went . . . I was glad. I was tired of being turned out of restaurants."

On jail food: "It wasn't ritzy, but it was all right."

She also talked tough: "They say they can't control the Klan in St. Augustine. They haven't made the slightest effort to. Bullies just have to be met with a little bit of determination and they disappear."

She closed by urging her listeners to "get into it now — or it will be too late."

### Letters, Pro and Con

Mrs. Peabody said that she had received from 500 to 600 letters about her stand in St. Augustine, including some from as far away as Hong Kong, Thailand and Australia.

"Some I have answered personally," she said. "The others I have sent form letters, one form for those who agree and another for those who disagree. About half the letters are for what I did and about half are against."

She has had invitations to speak in many parts of the country, but she turns them down since "I can't see myself as this kind of person, going around pretending that I am an expert on civil rights", adding that "I certainly was surprised that it did affect people so strongly."

# EDITORIALS

## Seeking a Better Way To Train Parsons

THE TRAINING of clergymen for their task in the parish is not, exactly, the same thing as educating men in the disciplines of theology, knowledge of the Bible and the exciting insights of church history. The recognition of this has floated around the church during this century in many ways.

In the 1920's, and again during the years of the great depression of the '30's, three separate streams started which indicated this concern.

In Cincinnati, Dr. William Keller took time off from his practice to tour the seminaries to recruit students who were placed on full time summer jobs in hospitals, labor unions, social agencies. The dozen or more men all lived in his spacious home in Glendale and evenings were spent discussing, with experts in their fields, what it meant to be a man, a Christian and a potential priest in a culture that was rapidly changing and to which the church should be speaking.

In Worcester State Hospital in Massachusetts, Anton Boisen was exploring what clinical training in a psychiatric setting could mean for men entering the ordained branch of the "laos".

And, at Massachusetts General Hospital in Boston, Dr. Richard Cabot was pleading that potential clergymen, to be of significant value to the persons and communities to which they would minister, would have to read the "living documents" of people in crisis, together with the vital academic documents of a seminary curriculum.

Since that time, much has happened. We now have many types of extra-seminary training available, with some seminaries and bishops, making it mandatory for their candidates; others allowing it to be an option; and still others implying that this area must be left until a man has the total academic background and he is out "working". We now have seminarians doing some field work on weekends under supervision; others doing field work with the primary emphasis on making a dollar or two; and still others who are told that they shouldn't do any field work at all since their main task is to absorb the intellectual and primary facts of the classical seminary curriculum.

We also have summer parish training programs of various sorts — whether they be in urban inner-city situations or county seat communities. In several spots across the country, such as Boise, Idaho, and Dayton, Ohio, we have seminarians taking a year out of seminary, following the second academic year, for a parish internship. One midwest bishop has said that, as far as he is concerned, all candidates from his diocese will find this a mandatory part of his preparation for the ministry. Indications are, from the reports of supervisors and the students who have been involved, that this has been a meaningful and useful addition to seminary education.

Non-Episcopal seminaries, such as Boston University and Yale, have special projects exploring new ways of extra-seminary training. Our national church has an officer, Robert Rodenmayer, whose function it is to explore, and coordinate, and make recommendations to new and vital approaches in this area (Witness, 6/11/64). The American Association of Theological Schools, headed by Charles L. Taylor, ex-dean of Episcopal Theological School, has an on-going study in the area under the direction of Charles Feilding, sometime dean of the seminary at Trinity College, Toronto.

In this issue of The Witness, another ex-dean, who left Virginia Theological Seminary to become the rector and pastor of a vital urban parish, brings more suggestions and, we believe, more order out of a complex situation. It is, in essence, a plea that the whole church, meaning laity as well as clerical figures, be significantly responsible for the realistic preparation of men for the task of ministering and witnessing to people in our day.

In a true sense, this can be looked at in light of one of the basic items of the St. Louis General Convention — that is, discussion and action on the Mutual Responsibility and Interdependence report that came out of the Anglican Congress. This over-all theme certainly implies the training and education of man-power and leadership, as well as the sensible and efficient placing of the church's manpower so that each man will be, at any given time, in the spot where he, with his particular strengths and graces, might do the most good.

All other professional categories which are oriented towards persons — those persons who are, in Dr. Erich Lindeman's felicitous phrase,



"the care-takers" of our culture and communities — long ago discovered that they needed much more than mere academic knowledge. Each embryonic doctor must interne and have extended residencies; each social worker must do basic field work in at least two distinct settings (case-work, group work or community organization); lawyers must serve an apprenticeship, under supervision, to learn the active disciplines of the legal profession.

And yet, it is obvious, the church, which proclaims that it is the "care-taking" agency par excellence, has a difficult time in coming to grips with this issue. As a result, many men come out of seminary — easily certified by bishops, rectors, vestries and professors—who know them not and who discover that they still have to bump into themselves and the people with whom they must work, and who are given very little opportunity to do so in a reflective way which involves good supervision.

Undoubtedly, there are many ideas and plans

which could be developed in this area. The proliferation of programs which have sprung up throughout the country are an indication of the felt need. Dr. Kloman's suggestion is most worthy of study and exploration, we believe. So, too, are many others.

If we are going to be really serious about the MRI report then it seems mandatory that the nature of the preparation of our ordained leadership in the church be high on the list of any considerations. If we truly believe that we are involved in a Great War against principalities and powers, then the training of the officers for that war has to be meaningful, efficient and down-to-earth. So, too, do the officers have to be channeled into the fields of conflict where they, being the individuals they are, can do the most good.

The Witness board of editors welcomes Dr. Kloman's provocative suggestions and commends them to one and all. May the discussion ensue and the explorations continue so that the church can truly and responsibly meet its mission.

## THERE IS A BETTER WAY

By E. Felix Kloman

*Rector of St. Alban's, Washington*

### SOME THOUGHTS ON PREPARING MEN FOR THE MINISTRY WHICH OUGHT TO BE DEALT WITH AT GENERAL CONVENTION

WHETHER this is it or not is another question. But of one thing I am sure: There is a better way —and always will be. I'm thinking of the education of the clergy.

The problem we face in the church today is our lethargy. It is this that makes us go on with an inadequate procedure for screening, teaching, and training men for the ordained ministry of the church.

Perhaps now is an ideal time to wake up and tackle the problem. For we find ourselves in a situation where fewer and fewer men are offering themselves for holy orders. And more and more of the men graduating from our seminaries are going into graduate study or ministries not in the parish. Why?

The problem is one that cannot be tackled

piecemeal. It is all of one piece involving recruiting, screening, academic preparation, and in-service training.

#### Way It Is Now

THE PRESENT PROCEDURE is for a man to approach his rector; for the rector to send him to the bishop; for the bishop to send him to the medical doctor and the psychologist or psychiatrist; for the bishop then to accept him as a postulant, no fault being found; for the man to apply to several seminaries; to attend one of those at which he is accepted; to take clinical training in the summer after his first year at the seminary; for the seminary faculty to recommend him as a candidate for holy orders; for his parish rector and vestry to add their recommenda-

tion; for the standing committee of the diocese to review all the above and recommend to the bishop his admission as a candidate, and for the bishop to so admit him.

The man goes back for his second year at the seminary. At the end of this, in most cases, he is allowed to take examinations on his work to date. These examinations are given by a board of examining chaplains of the man's own diocese.

In his second summer he may or may not work in a parish or mission. If he is lucky, he gets some supervision of sorts.

After his third year at the seminary, he graduates, receiving, of all things, for three years' graduate work, another bachelor's degree! This practice dates back to the time when the 3-year course came after the sophomore year in college. It ought to rate at least a master's degree, if not a doctor's.

After passing more examinations in his own diocese, getting more testimonials from his parish, doctors, and the standing committee of the diocese, the bishop ordains him deacon.

He is sent to a parish where he serves as a curate to a busy rector, who generally has had little or no training in the fine art of supervising another in a learning situation. Shortly after arriving in the parish, the rector tells him he will be on his own for a month or two, while the rector goes on a much needed vacation!

Or, the bishop may send him to a parish or mission removed from any near association with other Episcopalians. And there he really learns by doing!

### A Better Way

NOW, a better way commends itself:

To start with, the bishop, with the approval of the diocesan convention, sets up a selection board with himself as chairman, 3 clergy and 3 laymen (1 a woman) as members.

In each parish the rector would have a committee charged with presenting the sacred ministry as a vocation to high school students and others.

At periodic intervals, the bishop's board would set up interviews and pass on the educational, personal, and spiritual qualifications of applicants.

The board also would recommend the seminary where a man is to study and they would follow his progress through the seminary. In this way, they would learn to do a better job themselves.

The examining chaplains, by canon, are charged

with the responsibility of excusing a man from taking Greek. This responsibility in the future might much better be left to the selection board. The examining chaplains would then concentrate on examining a man on his ability to use what he has learned in the seminary.

Under this plan of a "better way" a man would go to the seminary for 2 years only, but a total of 18 months — at 6 days of classes a week.

He would study only the so-called "classical" subjects. There would be no pastoral theology courses and no field work. On Sundays, men would be members of some congregation near the seminary and learn to see things from the pew with an eye to their some day being in the pulpit. The dean of the seminary might hold Sunday evening seminars with students to keep them oriented to their ultimate task.

These Sundays would also be a good time to become acquainted with the people of our denomination and even, where the opportunity exists, of other faiths — Jewish, Buddhist, Islamic, Hindu, Ethical Culture, Christian Science.

After the first nine months in the seminary, the man would spend eight or twelve weeks in clinical training; then after a two-week vacation, return to the seminary for the second nine months.

Upon graduating from the seminary at the end of the second year, he would be given a license in theology, take his required canonical examinations, be ordained deacon, and assigned to a training parish for two years.

When accepted by the selection board, the full procedure would be carefully outlined to each man so he would know exactly what to expect.

### Training Parishes

THE RECTORS of designated training parishes would be themselves trained in their function as supervisors. Here is where men presently on theological seminary faculties in the department of pastoral theology would come into the picture. They would be chosen by dioceses and provinces to head up the 2-year in-service training programs.

In the more compact dioceses, weekly conferences of trainees would be possible as well as monthly conferences for the rector-supervisors. In the more scattered and missionary dioceses, 2-week conferences two or three times a year would have to be resorted to. But in either case, the new men would have the advantage of training, of fellowship with each other — there is

comfort in shared misery! — with some of the senior clergy, and above all, with their bishop.

At the end of nine months of training as a deacon — or preferably even after three months as a deacon if the canons were changed — the trainee would be ordained priest. However, he would remain in the training situation for the full two years. When better can you learn to preach than when you have it to do; or to teach, to visit, to counsel, to conduct meetings, to co-operate with community groups, and all in a situation where your inexperience is appreciated and where there are men in your own profession — as well as other professions — ready and anxious to help you be your best self under God?

At the end of this time of training, the deacon would submit a thesis on an acceptable subject to the seminary faculty from which he graduated, and with the recommendation of the bishop and his rector-supervisor, and with seminary faculty acceptance of the thesis, he would be awarded the S.T.M. degree.

### Everybody Happy

THE OVERHEAD COST for seminaries would be reduced, as they would not have to maintain a pastoral theology department.

The cost of a seminary education could be kept within reason, and after two years a man would be helping to pull his weight while still receiving training. This “better way” might well commend itself to the men — the cost would be less: to the bishops — they would get better trained men sooner; to laymen — who have to support the training program; to seminary boards — as a way of keeping costs down and salaries up; to seminary faculties — as having a man’s undivided attention on the subjects studied for the time spent in residence.

Just as I am convinced that this entire package is a better way, I’m also sure it — or anything like it — is not the final word. Our procedures must change to meet changing world situations in each age.

Jesus chose twelve men to be with him, to learn from him, and to go forth with and for him. Today, we need more than twelve, but we still need to take time to be with Christ that we may learn from him, and to go out in a training experience so that we can go on growing from year to year in our service with and for him.

Once Abram moved out from comfortable Ur of the Chaldees not knowing whither he went. But he trusted that it was with God, and God did

not desert him. God in Christ has promised that his Holy Spirit will lead us into all truth, and he has also promised that the works Jesus did shall we do also, and greater, because he is with the Father. It is time we woke up and moved out, trusting in God’s Holy Spirit to guide us and empower us in this whole area of recruiting, screening, teaching and training men for holy orders.

### Already Started

NOW, this “better way” has to start somewhere. A start has already been made in the diocese of Washington in the pilot in-service training program conducted during the 1962-63 school year for nine new seminary graduates. And again in ’63-’64 this program, under the direction of the Pastoral Institute of Washington, has had the backing of Bishop Creighton and a goodly number of clergymen, doctors of medicine and doctors of psychiatry.

The Pastoral Institute with its staff under the director, the Rev. Knox Kreutzer, is in a position to carry on the supervision of the training, both of the new clergy and of the rector-supervisors.

On the basis of our experience over a period of years, representations could be made to the General Convention looking toward the adoption of this procedure for the whole church. In the meantime, it would be necessary for Washington diocese to enter into an arrangement with a seminary — or preferably seminaries — willing to experiment with a two-year curriculum leaving out pastoral theology subjects. This presents a difficulty, but not an insurmountable one, as I’m convinced there are many seminary faculty members ready to experiment — not wedded to the past.

Initial steps would include:

- setting up a diocesan selection board
- providing funds for the in-service training program
- setting a salary scale for the 1-year training period
  - deacons (married — single)
  - priests (married — single)
- (1-year in-service training program to become two years when arrangements can be worked out with the seminaries)
- a call on parishes and missions to have a committee charged with the responsibility of pre-



senting holy orders as a vocation to high school seniors and others

- designation of training parishes
- providing funds for the training of training parish rectors as supervisors and for the in-service training program classes.

The bishop could prepare the way by presenting the plan to the executive council for com-

ment and advice. He could make it a matter of concern in his address to the diocese and call for a definite course of action and ask for the necessary funds.

That there are many rough spots in the proposal, I'm well aware. But as we dare experiment, we will find out what they are and we will be given the wisdom and power to deal with them.

## DEALING HONESTLY WITH DEATH

By Benjamin Minifie

*Rector of Grace Church, New York*

SORROW IS NATURAL BUT AN

END MUST COME TO MOURNING

WOMAN, why weepest thou? The woman was Mary Magdalene, and the place was at the sepulchre where they had laid the body of Jesus. For the moment, Mary knew not that it was the Lord himself who asked her, "Woman, why weepest thou?"

Sorrow is a natural emotion, of course, and even the strongest men weep on some occasions. There are two scenes in the New Testament where we read that Jesus wept. One was at the tomb of Lazarus who had been his friend, and at whose home in Bethany he had often stopped, yes, with this same Lazarus and his sisters, Mary and Martha.

The other time Jesus wept was when he was coming up to Jerusalem at the climax and crisis of his ministry. And as his party came to the brow of a neighboring hill, there spread out before them a sight which must make the heart of any faithful Jew beat faster. This was royal David's city, a city whose name and history were sacred to Jesus' people. This was the city where the temple of God stood, the holy of holies. And it is written that the sight of it moved our Lord to tears. He loved Jerusalem, and he was concerned about it because in his own words, "It knew not the things which belonged to its peace." Manly as he was in the midst of the storm at sea, or over against the money changers in the temple, or as he kept to his course without flinching even when the cross drew nearer and nearer, nevertheless he was not embarrassed to

be seen with tears in his eyes in these moments of deep emotion and sorrow.

In contrast with this I think of a woman, a Christian Scientist, I went to call on once upon a time. It was during the second world war, and the sad and shocking word had just come that one of her sons, a fine young man and a member of the congregation I ministered to, had been killed in battle. I hastened over to the home, badly shaken by the news, scarcely knowing what I or any other person might be able to say those first moments and hours, especially to his mother.

But I was totally unprepared for the reception I got — for the woman never once shed a tear, and never once during the thirty or forty minutes I was with her did her facial expression change, the set smile with which she greeted me as she came into the room. She brushed aside my attempts to be sympathetic and consoling, and to speak my own sense of loss and grief. No, there was no death, and we must think not of her son as dead and buried 5000 miles away on an island in the Pacific, but as living, as verily with God. I must confess I went away feeling we had not really met. We had certainly not come to grips with the situation in all its reality. We had not faced, rather she had not been willing to face, the cruel fact of death.

### Faith Not Easy

SOME OF YOU might feel that the way this woman bore with a grievous loss and separation,

the sudden death of a beloved son not more than twenty-two or twenty-three, was exemplary, and that this is the way every Christian ought to be able to withstand the worst news. Yes, with an invincible faith and a perfect trust in God, without tears and sobbings, with a smile and the assurance that the life of the departed one is in God's merciful keeping.

Well, I would agree this is where we ought to come out finally, we who are Christ's people, but faith isn't always that easy. Indeed faith is often won only after a person has fought hard for it. I would want to say, too, that sorrow and the expression of it in tears and weepings is natural — no matter how much we put our trust and confidence in God, and the person who suppresses grief and permits it no outlet is doing himself both physical and psychological harm. To go about pretending or trying to act as though one's heart is not broken — in a sense this is to try to deny our creaturely state, our being frail and finite creatures of dust to whom this world and this flesh and blood are the very stuff and substance of the only life we live here.

Sometime ago I had an old-world kind of funeral, the family was of immediate Italian background, and there was much emotion displayed the two or three days before the church service. People broke down and sobbed openly, and there were moments when it seemed excessive and extravagant to one of a different temperament, and yet I am sure such unabashed expression and demonstration of people's grief and shock and cruel sense of loss is much more healthy than the opposite extreme of putting a brake on it as hard as you can, yes, much more natural and therapeutic in the long run.

Our thesis is that whatever a man's faith in the sufficiency of the love of God, sorrow in the presence of death, the mystery and the terror and the irrevocable nature of it, is natural and should not be denied.

### **Mourning Must End**

**BUT WHAT** of persons whose mourning will not have an end, who go on and on in a sad and melancholy frame of mind, endlessly downcast and miserable even after months and months have passed?

I was waiting in a cemetery one day when the superintendent pointed out the figure of a middle-aged man one or two hundred yards away. He said, "That man comes from a distance to his wife's grave two and often three days a week.

He usually brings flowers, and he sits or stands there for hours at a time, and he's been doing it for well over a year now, ever since she died." After I conducted the service which had brought me to the cemetery, I looked for this same man hoping I might be able to speak to him a little. But he had gone, and I could not resist taking out a card out of my pocket and writing on it the verse, "Why seek ye the living among the dead?" and leaving it where he might read it on his next visit.

Sometimes when sadness and mourning continue and continue, we must be honest enough to ask ourselves or even another person, who are you weeping for? Who are you sorry for? And often, if the truth be acknowledged, we are really feeling sorry for ourselves, our sorrow is actually self-pity, it is rotted in selfishness rather than out of concern for the deceased. This may sound a bit harsh, it's the kind of truth that hurts, but it is a possibility that ought to be looked at without blinking when a person's grief is too long extended and he can talk of nothing else.

### **Sense of Guilt**

**OR IT CAN** happen that it is this way because of a deep sense of guilt. I think of an older man I came to know only after his wife died. Thereafter I called on him a good many times, and was troubled because he remained inconsolable. I could not get anywhere with him. I was not reaching him at all, and his doleful countenance and withdrawal month after month seemed very unnatural to me. Then one day his daughter, a married woman who was visiting him, said to me while he was out of the room, "I know what's really bothering him. He feels very guilty. He was mean and stingy with mother, and she had a hard time with him, lovely and long-suffering as she was, and now he's haunted by it."

Sometime ago the telephone rang at night, and a voice I'd never heard before asked if I'd be willing to conduct a funeral service for her eighty-year-old mother who had just died. I said I would, of course, and tried to speak a few sympathetic and understanding words, when the voice came back and said, "Do you really want to know how I feel now? I'm overwhelmed by a sense of regret and remorse. Why didn't I spend more time with my mother? Why was I so busy over and over again when I might have been with her? And now it's too late . . ."

Later on we talked about this, how each of us must accept again what I call our creaturely estate, our being not God but men and women with all the limitations and imperfections of our human situation. And how it must always be that children leave their parents side and go out into the world to live their own lives, and the inevitable strain and tension of this, yes, and the guilt and failure of it. Most of all we talked of the fact that in this life all of us fail and fall short, all of us are selfish and sinful — but the good news of the gospel is that for all our faults and omissions, God still loves us and accepts us and forgives us.

### Fact of Death

WE ARE speaking of a sober subject, the fact of death, but it is not a subject always to be avoided and put out of mind. Someone once said that the contemplation of death can teach us three things.

It reminds us of how brief this life is, how frail and transient and vulnerable is the life of every man.

It makes us aware of how precious time is, how quickly it passes, how soon it is gone. In the Psalter, the ancient poet lamenting how little time we have and how elusive it is, cried out: Teach us, O Lord, to number our days and apply our hearts unto wisdom.

Finally, the contemplation of death can lead to deeper feelings of mercy and compassion toward our neighbors as we remember that they, too, are mortal men, dying men, whose life even as our own, is such a tenuous and uncertain thing.

### Sorrow Is Natural

WOMAN why weepest thou? Mary Magdalene weeps for all of us who have ever lost another whose life was closely bound up with ours. Her tears represent the sorrow of the world, a Lincoln pacing the floor of the White House in an agony of grief while the precious child, Willie, is dying. A Henry Adams never to be reconciled to the tragic death of his wife. A Mrs. Kennedy, so pathetic and yet so poised in the benumbing days which followed the young President's assassination.

Woman, why weepest thou? Sorrow is natural and it is good for us too. It relieves us, it releases us emotionally, to weep and to cry in our times of desolation. But when sorrow lingers on and on then the question needs to be asked, Why weepest thou? For whom weepest thou? And

there are insights in the gospel to enable us to be honest with ourselves and to live with ourselves.

Last of all, let us not forget the end of the story. The one who asked the question in the garden, Why weepest thou? was the Lord Christ himself, and it was the day of days when old things became new, and the power of death was overcome, and the sun rose high on the ancient and immortal hope of mankind.

We are of good courage and we are sustained, even in the valley of the shadow of death, by the confidence and assurance which are through our Lord Jesus Christ that at the very depth and heart of all being and existence there is a love which takes in every human life, each of us and each of our loved ones. God is love, God cares, this is the gospel proclamation, and this is the basis and ground of our faith and trust in the darkest hour.

Jesus saith unto Mary Magdalene, Woman, why weepest thou? But she supposed him to be the gardener. A moment later he called her by name, Mary. And she turned, and knew him, and in the utmost joy and rapture cried out, Master.

## Graduate of 1964 Looks At His World

By J. Ronald Spencer

*Trinity College, Class of 1964*

REVOLUTIONS are sweeping the larger world we 1964 graduates are about to enter. Wherever we look, either at home or abroad, we see profound changes being wrought by the rapid pace of revolutionary events — events that stem from sources as diverse as the militant nationalism of the formerly colonial peoples and the remarkable achievements of science and technology. In a world made small by modern communications and transportation, all of us will be affected, directly or indirectly, by each of these upheavals, whether it be social, economic, political or technological.

Domestically, there is no more dramatic and compelling revolution than that of the Negroes, the last minority group in the nation not to have achieved something resembling a full measure of our vaunted liberty and our unprecedented abundance. As I write (in late April), it appears certain the Senate ultimately will pass the pend-



ing civil rights bill, despite the bleatings of southern bigots and their all too numerous brethren in the north. Passage will mark a laudable step forward on the road to a more equalitarian society. But it will be only a small step, and many more changes must follow, both in law and custom, if the Negro's just demands are to be met.

Proceeding less dramatically than the Negro revolution, but with implications perhaps equally profound, is the revolution brought by automation. Already we have witnessed machines usurp the jobs of thousands of men and women. Yet automation is but in its infancy, and its effects in the future surely will far outstrip anything we have seen heretofore.

Not long ago, a major electronics firm marketed the first of what it called "third generation computers" — machines vastly more versatile than any in the past, and capable of a host of skills previously thought to have been exclusively in man's province. What do this and similar developments portend for coming generations? As machines displace men, how will we all make livings — particularly in a society already burdened with a significant amount of technological unemployment. May not the expected vast increase of leisure affect deeply the ways we have traditionally ordered and justified our individual existences? Surely new outlets will have to be found for man's creative energies. In the past, work has been important not only to man's material but to his spiritual well-being, and when opportunities for self-fulfillment through work are removed, adequate substitutes will have to be found. Otherwise a boredom horribly destructive to man's spirit may result. Is there not a danger that we will atrophy into a nation of near-idiots, gone half-blind from countless hours spent mesmerized before the tv screen?

### The Liberal Arts

PERHAPS THE DANGER I pose is more a caricature than a reality. Yet conceivably we could sink to a state where conditions would vary from those I describe only in degree, not in kind. As automation advances, the liberally educated man may be called upon increasingly to help meet the problems created by super-mechanization and overly abundant leisure. Would it not be ironic if the liberal arts, which have suffered markedly at the hands of ascendant science and technology, ultimately prove to be man's salvation in a depersonalized, overly mechanical society which the sciences had done so much to build?

Both the Negro and technological revolutions,

along with other domestic upheavals not discussed here, pose frightening, though challenging problems for both present and future. But their import pales in the face of yet another revolution — the revolution of rising expectations among the millions of impoverished people in the under-developed nations. In South America, in Asia and in Africa uncounted masses toil long, wretched hours to eke out a bare subsistence — and often even less. Their misery is as old as mankind and for numberless generations they have struggled on in unquestioning poverty. There was little likelihood they would revolt for they knew no hope of a better future. But all of that has changed now. A revolutionary ideology — Marxism — has been presented to them and it holds forth a shimmering future such as they had not before imagined. The great attraction of revolutionary Marxism, like the great attraction of the early revolutionary Christianity, is that it claims to know the future and to possess the key attaining it. For all their tremendous differences, Marxism and Christianity share one decisive characteristic: both are messianic. Each in its own distinctive way promises to lift man out of this vale of tears into a happy and blessed future, be it heaven or the classless society.

It is the this-worldly promise of Marxism that makes it such a dangerous force in lands where wretchedness is the common lot. Its messianic promise accounts for its awesome revolutionary power. Of course we in the west know, as do thousands who have suffered under Communist domination, that Marxism's bright theoretical promise always is perverted in practice.

### Task of the West

THE WESTERN NATIONS can offer no philosophy which can match Marxism's immediate appeal. To be sure, in the long run our less dogmatic system, with its stress on political and civil liberty, makes for the better society. But subtle niceties about personal freedom will little concern the impoverished peasant or wretched factory worker who barely manage to survive. The task of the west, then, the fateful task which my generation must assume, is to frame our basic values in dynamic forms which can win the minds of the uncommitted and point the way to the better life they are coming so desperately to demand. Otherwise, no manner of armies can hold back the force of our opponent's ideology. If we fail in our task, the fall of the west, so gloomily predicted by the pessimistic, may become a reality.

# United Presbyterian Assembly Acts on Union and Other Issues

★ Christians were charged in Oklahoma City by a World Council of Churches leader with largely "rejecting or disowning the revolution they have created" and letting others reap the harvest of that revolution.

Speaking at a meeting of about 2,000 persons on the eve of the General Assembly of the United Presbyterian Church, Leslie E. Cooke, interchurch aid director from Geneva, Switzerland, said this rejection is particularly true in emerging nations.

Many leaders of newly-independent countries who are the products of Christian training and schools have felt, he said, that "at the point where they entered politics they were abandoned by the church."

Nationalism, the advance of communism, the renaissance of ancient religions and the rise of secularism continue to form a "crisis of renewal" for the church, Cooke said.

Yet, he added, the church has been so preoccupied with answering questions men are no longer asking, it has lost contact with what is happening in the world.

"The impression cannot be escaped that for the most part the tides of the world's life flow past our church doors largely unaffected by what goes on behind them," he said.

Asking whether the church is now ready to "engage in self-criticism," Cooke said Christians today must demonstrate that they are concerned with the causes of problems as well as needs and that it can mobilize technical means to deal with them.

They must also show that they can work in harmony with secular movements and govern-

mental and intergovernmental bodies, he said.

Donald G. Miller, Pittsburgh Theological Seminary president, in a pre-assembly lecture series attended by most of the 841 delegates, called upon Christians not to put the cart of church government before the horse of the church's reason for its own existence during discussions on church union.

The nature of the church "looms large" in ecumenical conversation and the "relation of order to that nature" is a major stumbling-block, he said.

If the church does not keep its mind on its main business—telling the "good news of God's saving action for all men in Jesus Christ," he said, "it will be relatively unimportant whether you call those 'bishops' or 'elders' who preside over the corpse of the church."

He urged the church to adopt a new terminology, "new ways and new moods" of expressing its faith without discarding the essence of its belief."

Church members must express their belief through responsible living, he said, declaring that "we must press the matter of personal response and responsibility . . . we must warn that decisions have consequence."

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The General Assembly voted to make it a violation of church law "to deny membership in local congregations to any person because of race."

The 841 commissioners (delegates) formally adopted amendments to the denomination's form of government forbidding local congregations to refuse membership to any person because of race.

Presbyterian involvement in the civil rights struggle was a dominant theme of the assembly. Among many speakers calling for more active participation in the drive for racial justice was Silas G. Kessler of Hastings, Neb., retiring moderator.

Kessler was succeeded as spiritual head of the 3.3 million-member Church by Edler G. Hawkins of the Bronx, N. Y., prominent Negro clergyman.

"Our Church is struggling today, as our nation is struggling, with the sin of omission in terms of our relations with the Negro," the outgoing moderator said.

The new moderator, in his first press conference after election, pledged continued effort in behalf of civil rights.

"We have a long way to go," he said, "and my first concern

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is to bring all the resources of our church to bear for the passage of the civil rights bill stalemated in the Senate."

Hawkins, who has taken part in demonstrations in the Bronx, also said he personally would "march on the line again if the occasion demands it."

"One belonging to a minority has a kind of special understanding of what happens," he said.

### Act on Union Plan

Representatives on the consultation on church union were authorized to take part in developing a plan for a united church which is "truly catholic, truly reformed and truly evangelical."

The Assembly gave its committee of nine the power to enter into such negotiations when and if the consultation de-

cides the time has arrived for formulation of a union plan.

It was made clear at the meeting that the Presbyterian delegation to the consultation will not participate in the writing of a union plan "if the bases of the consultation's proposed plan" is "later judged unsatisfactory."

The Disciples and United Church of Christ both earlier authorized their delegations to join in drafting a union plan.

At this year's consultation meeting, however, Methodist delegates said they would not yet seek denominational endorsement of their participation in developing a plan.

An Episcopal delegation decision to withhold a request to the General Convention next October to join in writing the plan was indicated at the consultation session and confirmed

in May when the Episcopal commission on approaches to unity met.

Dr. James McCord, in presenting the report, and Eugene Carson Blake, stated clerk, both agreed that the nature of the ministry ranks as the primary question before the consultation.

The churchmen also said they were convinced that denominational structures as they now exist will be greatly altered by the end of the 20th century.

Population mobility and other sociological factors were cited by McCord as being the stimuli for "radical changes" in church life.

"If you look into any suburban church," he said, "you would probably find that less than half of the members grew up in that denomination."

He and Blake emphasized that if a union plan is developed, it will not be a "compromise" of basic denominational principles but will make "room for everybody."

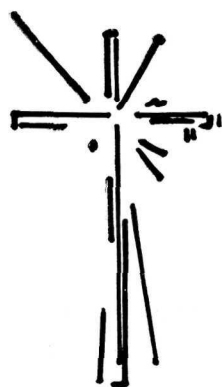
Dr. Blake said the present division among denominations is "scandalous" and makes Churches "look like a bunch of competing volunteer organizations."

In addition to the "so-called technical" theological issues, the churchman said, differences of custom and attitudes toward such matters as drinking, smoking and Sunday observance can be obstacles to unity.

He maintained, however, that "the church that tries to be truly catholic cannot be a Church that governs by a rigid" discipline in regard to the morality of a particular culture.

McCord said that many people fear the prospect of a united Church of some 22 million members — the total membership of the six denominations participating in the consultation.

"They wonder whether a church of 22 million would be



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just like the church they know — only more so," he said. "But we are not interested in uniformity. We rather believe it would provide for greater variety of expression."

### INTERNATIONAL COUNCIL URGED BY DR. HEUSS

★ A proposal to modernize the Anglican communion by creating an international council of the archbishops that would meet twice each year, was made in London by the Rev. John Heuss, rector of Trinity Parish in New York City.

"In a world beset by grave tensions . . . the Church of Christ dare not wait on a slow-moving, outmoded, occasional gathering of its top leaders to cope with the gigantic problems and opportunities which mankind faces," Dr. Heuss said.

Last year at the Second Anglican Congress, Anglican leaders agreed that the heads of the church's 18 provinces throughout the world should gather for consultations every two years. Previously the Lambeth Conference, which met every ten years, was the only regularly scheduled worldwide gathering of the church's leaders.

Dr. Heuss believes this is still not frequent enough. "When it is possible to reach any place on earth in 24 hours it seems a little ludicrous for a worldwide church to deliberate about policy every two years," he said.

According to Dr. Heuss' proposal, the archbishop, plus one priest and one layman, from each of the 18 provinces of the church would meet in London twice a year to plan strategy.

The rector of the historic New York church conceded that choosing a chief executive of such a group would present problems. One obvious answer, he said, was that the Archbishop of Canterbury could assume the office, but he speculated that English tradition and law might

not permit the archbishop to do so.

If he is not available, Dr. Heuss suggested that the archbishops of the Anglican communion "elect one of their own members to become the chief officer of Anglicanism, and that the Archbishop of Canterbury remain what he is, the honorary

symbol of our unity."

In some countries, of which the United States is one, the chief officer of the Anglican body is called a presiding bishop, rather than an archbishop. In other areas, he may be called a metropolitan. All three titles have equal status within the Anglican Communion.

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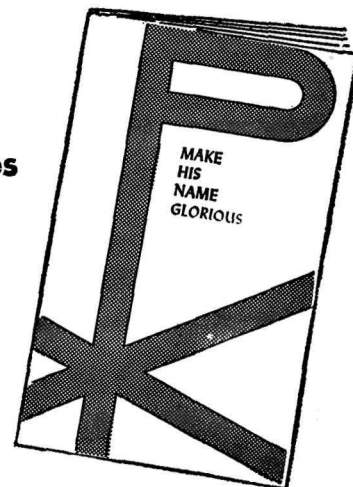
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## EPISCOPAL CHURCH NEWS BRIEFS

Our news pages are filled with what we think important — thus this week the lead story is a full account of the meeting of the general board of the NCC; another is what happened at the Presbyterian G. A. Reason: if we are members of the NCC and are to continue union talks with the P's we better know what both are doing. It means we neglect a lot of P.E. tid-bits like who moved from where and why; who were ordained deacons — also why, etc. So, for your information: in 8 pt.

Robt. Rusack, rector at St. Augustine, Santa Monica, Cal. has accepted election as suffragan of Los Angeles. "My wife Janice and I look forward to —"

Berkeley graduated 30 men, with Dean Wilmer introducing each student as Bishop Gray gave them diplomas. Bishop Burgess of Mass. preached. A dormitory for married students was dedicated — 4-room apartments for six couples.

Pacific graduated 44 when Dean Johnson calling the class both "excellent and creative." Prof. Max Pearce spoke at the alumni dinner.

PEC got front page because President Johnson, a non-PE, goes to church at St. Mark's, Washington, often with his wife and daughters, who are confirmed P.E. Rector Bill Baxter, like a lot of others, says "All Christians who accept Jesus Christ as Lord are invited to take communion." The President does. American Church Union objected. It made no difference to Mr. President, nor to Bill Baxter, nor to Bishop Creighton who holds that so long as

one professes to be a Christian he is entitled to the sacrament.

Presidential-aspirant Bill Scranton, a Presbyterian, likewise receives communion at the Epiphany, Glenburn, Pa., where his wife and children are communicants. Rector Art Doersam issues the same invitation extended by the Washington rector.

PEC also got into the papers over a tangle with Bill Scranton over the beatings administered by his state troopers — we used to call them the "coal and iron police" — in Chester, Pa. Episcopal parsons got arrested along with scores of other peaceful demonstrators. Skulls have been cracked and arms and ribs injured — many women have been herded into unbelievably crowded jail cells.

A newly formed interfaith committee for reconciliation got the governor out of bed during a post-midnight visit to Indiantown Gap, site of the executive lodge. Two of the committee of 8 were Bishop DeWitt, who had just taken over as Pa. diocesan, and Rector Layton Zimmer of Trinity, Swarthmore, newly appointed representative and consultant in race relations for the diocese. Gov. Scranton intervened by giving some orders to his free-swinging cops. The interfaith group is now hoping that the governor will take action on two points: the whole question of due process in connection with arrests of demonstrators and the seriousness of the charges lodged against them, and the "intransigence of the political power structure" in leaving Negroes no choice but to go to the streets to demonstrate.

Following the post-midnight meeting, the governor ordered a probe of conditions in Chester by the state human relations commission. At the moment an uneasy calm prevails in the city.

Bard College graduated 79 and Prexy Kline gave five honorary degrees.

Halsey Howe is now at St. Martin's, a big parish in Providence. He was at Gladwyne, Pa.

Full profs at Hobart now get \$13,750 — Dr. Hirshson is happy about that because they got \$8,300 when he came in 1958. — Margaret Mead got an award at commencement and if you don't know about her look her up in Who's Who — she has 11 honorary degrees so must be there.

Arthur B. Kinsolving, 70, retired bishop of Arizona, died 6/15.

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# **- NEW BOOKS -**

**E. John Mohr**  
Book Editor

**THE NAKED SOCIETY** by Vance Packard. David McKay. \$5.95

Human dignity, the right to privacy, the right to have and express personal beliefs, the right to enjoy an inner life, the right to think, act and believe at variance with the creed of the majority or of the temporary wielders of the power of the state, of the employer or of the well-heeled enemy—these are rights and attributes of an individual with spirit, with ideas, with something to contribute to his family, his church, his employer, his community and his country.

To deprive a human being of these qualities is to debase him and to take away his spirit and his ability to function as more than an intelligent animal.

The end of the dark ages came with the recognition that human beings had personal rights — as important as property rights or feudal rights. The flowering of freedom and the concomitant blooming of arts and science came when orthodoxy was no longer made mandatory by death, burning and torture.

The right of a man to be master of his soul became possible when he could have private beliefs and express them. The unfettering of the mind in western civilization which unloosed the creative energies of mankind came after the successful throwing off of moral, intellectual and physical surveillance by an orthodox establishment imposing rigid dogma on believers, doubters, unbelievers and counter-believers.

In the last several decades, a frightening and foreboding pattern of surveillance has grown up in the world of business and government. Now public and private detectives, tax collectors, employers' personnel men, legislative investigators and attorneys for a man's enemy or his competitor exercise a diabolical set of electronic and mechanical testing, probing and recording devices to find out, preserve and exchange material, and frequently wildly immaterial, facts about each of us.

Much of it just clutters up endless government and business files, but other parts can be and are used for sinister purposes — to deny employment, to prove deficiencies having no relation to the requirements of the job, to provide evidence for prosecutions, to record divergence from orthodox views or behavior.

Vance Packard in *The Naked So-*

*ciety* has indignantly catalogued these attacks on personal privacy. He has shown the damage to the human being and the danger to society from stripping away the individual's hard-won right to privacy, to a personal life and to hold and express unorthodox personal beliefs.

Hopefully his study will lead to a reduction in the amount of wire tapping, electronic eavesdropping, lie detector testing, and gathering and irresponsible exchanging of relevant and irrelevant information about our personal and private lives, beliefs and activities.

— CARLTON SKINNER

*The reviewer, formerly Governor of Guam, is now head of Skinner & Co., San Francisco.*

**SPIRITUAL COUNSEL AND LETTERS OF BARON FRIEDRICH VON HUGEL**, Edited with an Introduction by Douglas V. Steere. Harper and Row. \$5

As one turns the pages of this book he is reminded again and again of how profoundly wise, patient, sound and godly was this great Christian saint of the twentieth century, and with what monumental common sense he advised and counseled his friends in the life of prayer and devotion. How gentle he is in his letters to a 17-year-old girl, and how kindly and solicitous in his long correspondence with his friend, the Jesuit George Tyrrell.

This book raised my sights. It took me out of the valley and lowlands

where we normally journey day by day up into the hills and heights where the way is more rigorous but the vision purer and further, too. Is it not true that all of us need to be with a person of true greatness of soul from time to time, one who enables us to see how far short we fall and yet does not condemn us, one who above all makes attractive the life of discipline and utter commitment to the knowledge and love and service of God? Von Hugel was and is such a person, and in these writings arranged by Douglas Steere, you will be brought again into his towering yet humble presence.

Not the least valuable part of this collection is Dr. Steere's introduction. His long, deeply admiring, and affectionate regard for Von Hugel is warmly in evidence. And the latter's role in raising up Evelyn Underhill, the great Anglican saint of our time, is eloquently brought out in these pages.

— BENJAMIN MINIFIE

*Dr. Minifie is rector of Grace Church in New York*

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