

The **+ WITNESS**

JANUARY 21, 1965

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In Leading Churches

NEW YORK CITY

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For Christ and His Church

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HOLY MATRIMONY

By Hugh McCandles



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Edited by Massey Shepherd



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SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.



THE PRAYER BOOK Its History and Purpose

By Irving P. Johnson



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Story of the Week

Laity are Frozen Assets Say Stringfellow and Littell

★ William Stringfellow, New York attorney and a Witness editor, stressed need for a more active laity at the conference on evangelism, held in Boston and attended by about 2,000 clergy and laymen.

"Churchly activities keep the laity so busy they are confined to the premises of the congregation and discouraged from dispersing into the world as Christ's witnesses," he said, and added:

"The relations of the clergy and laity then become confused and touchy because it is easily and secretly assumed by both clergy and laity that the clergy are the company of the evangelized and the laity are heathen."

Another keynote speaker, Prof. Franklin H. Littell of Chicago Theological School, declared that the church's primary task today is to seek renewal through "new methods of lay stewardship and witness..."

"A religion which is confined to the verbalizing of the clergy, the last generalists in an age of specialists," he said, "will be pushed further and further to the margins of physical existence."

While the ministry of the laity, he continued, is "the servanthip of the whole believing people to the whole world for which Christ died... belief must be welded to par-

ticipation in the concrete problems of the nuclear age.

"We have reached the point where the debate within the church is less concerned with theology than mission, less adamant about dogma, more insistent on concrete commitment. For it is mission and commitment that will clarify the theology of the church, not the other way around."

Both speakers made pointed remarks about "religiosity" and the "spiritual underworld" in the USA.

Referring to charges against social-minded churches and church organizations by "spiritualizers" in the nation's religious "underworld," the Chicago theologian maintained that these attacks "are exactly the same as can be read in the Communist newspapers of eastern Europe and in the files of the captive press under the Nazis."

"They demand a Canaanite religion of service to the high places," he said, "and resist the claims of the covenant."

"The escape hatch of the spiritualizers is the same treason within our churches as abroad; to soften the authority of creeds and confessions, to debase the responsibility to disciplined witness, to reduce the arena of religious proclamation and decision to the pigmy word of purely private piety."

Stringfellow contended that

the surge in American church membership in recent years was "no return to the gospel."

"It enriched some churches in both numbers and assets," he said, "but it was no renewal of the church... The religious revival reflected the fat of post-war America. The revival contributed to the concealment of the interior decadence of American society."

He charged that the "central idea about religion" in the country "is that religion has only to do with religion not with life."

"This desperate and lonely and unloving religiosity," he said, "this American persuasion that religion has to do with religion and not with the world, is deeply appealing to the mentality of the American people, both within and outside the churches."

Other conference speakers included Richard C. Halverson, Presbyterian pastor from Washington, D.C., and associate director of international Christian leadership, who called on clergymen to follow the example of Christ in evangelism.

He said that neither Jesus nor the Apostle Paul ignored the multitudes, but both devoted themselves to a relatively few, encouraging these to spread the gospel.

"The average of us today," Halverson said, "would be sorely tempted to exploit the opportunity Jesus obviously had with the multitudes, but Jesus confined the burden of his

teaching to those few men he had chosen to be 'with' him.

"The 20th century pastor cannot improve upon Jesus' method. Our circumstances are different to be sure, and the demands upon the modern pastor are unlike those of Jesus' day; nevertheless, we have much to learn from Jesus' way 'with' men and his method for extending his universal mission."

Howard R. Keeley, executive director of the evangelistic association, said in his annual report that directors of the organization are planning establishment of a combined lay academy and retreat center "at which groups of laymen can gather for study of the scriptures, prayer and planning."

This year, as a preliminary step, some experimental workshop seminars are planned.

"It is to this world, secular, sophisticated, depersonalized, that we are called to minister unto in the name of Jesus Christ," he said. "It is a most difficult task to say the least. It will require all the resources of the whole church."

Another speaker, the Rev. Bruce Larson of New York, told the conference that "Christians should be fun to live with."

"At the heart of our Christian conviction is the belief that God wills newness of life, peace, joy, and love, not only for individuals but for families."

The clergyman stressed that "the home is the most difficult and most rewarding place for any Christian to put his faith to work," adding that children will know whether parents are "phony" or actually trying to follow God.

"The children will almost invariably respond to the reality of Christ themselves if they find it honestly and frankly in the parents," he said. "The main thing to remember is never to hesitate being honest about yourself."

Survey on State Lottery Shows Needy Bought Most Tickets

★ State-operated lotteries were condemned as a statewide survey by the Massachusetts Council of Churches of 1964 New Hampshire sweepstakes winners showed that "four out of five of those who bought tickets could least afford to gamble."

The survey, conducted among a "representative cross-section of 25 per cent of the Massachusetts winners" was conducted by the council's committee on organized gambling.

Myron W. Fowell, committee chairman and secretary of the Massachusetts Congregational Christian conference, said "Eighty-eight out of the 100 winners resided in low income areas, including both city and rural slums."

"The fact that they won must not obscure the greater truth that behind every winner are approximately 1,000 losers, most of whom come from low or very low income districts," he added.

The average gain among the 100 Massachusetts winners in the New Hampshire sweepstakes was \$200, Powell declared.

The committee said that several significant deductions can be fairly drawn from the survey.

"As a substitute for taxes as a source of revenue, lotteries are inequitable and exploitative in that they draw most heavily from the resources of those whose finances are most limited . . .

"The amount of revenue obtained in this manner is uneconomical, not only because of the total costs involved in collection, but because of enhanced welfare needs among the participants and other social costs growing out of the effects of

lotteries upon families and communities.

"When a state or municipality exploits its people through government sponsored lotteries and at the same time joins with agencies of the national government in a war on poverty, it becomes like a man in a leaking boat with a bucket in one hand to bail and a knife in the other hand to increase the size of the leaks."

The addresses of winners in more than 30 communities representing every part of Massachusetts were catalogued in terms of upper middle class, lower middle class, poor and slum. Only 12 of the winner addresses were in communities rated as upper middle class with the remaining 88 divided approximately evenly between lower middle class and poor areas.

The survey also revealed that in the communities nearer the New Hampshire line, the percentages in the poor areas tended to be higher than in those more remote from New Hampshire.

BIRTH CONTROL SURVEY

★ A sharp increase in the number of Americans who favor making birth control information available to anyone who wants it was found in a recent poll conducted by the Gallup organization.

Dissemination of data on limiting family size today is favored by eight out of 10 Americans, according to a copyrighted survey issued by the American institute of public opinion.

This proportion—the highest recorded in the 29 years of the Gallup poll's existence — was attributed largely to the in-

WE SKIP ONE

As our Masthead states we omit an issue in January. Our next number will therefore be dated February 4.

creasing number of Roman Catholics who believe birth control information should be made available.

Among Catholics surveyed, it was found that 78 per cent hold this opinion. In June, 1963, 53 per cent favored dissemination of the data.

A total of 82 per cent of the Protestants questioned were for disseminating the information.

The over-all results of the poll found that 81 per cent believed that the data should be made available, 11 per cent thought it should not and eight per cent had no opinion.

It was found that the views of men and women were approximately the same on the question, and that the largest number of people in favor of birth control data dissemination were those with the most education and in the higher income brackets.

PATRIARCH URGES UNITY AND PEACE

★ Patriarch Alexei of Moscow, head of the Russian Orthodox Church, made a strong plea for "ecumenical unity" as he officiated at a Christmas Eve service.

Held at the Moscow Cathedral, the service was attended by an overflow crowd, despite the snow-covered streets, and by guests from the foreign diplomatic corps.

As the congregation listened to the patriarch, each person held a lighted candle in accordance with Russian Orthodox custom. For many of the Orthodox, Christmas and Easter are the only times they see

their 87-year-old spiritual leader who continues to look fit despite his advanced age.

In his sermon the patriarch reiterated his wish for world peace and a ban on all atomic weapons. He also expressed concern for the "African and Asian people whose life is still not settled and who suffer from foreign interference."

Russian Baptists also observed Christmas under the Julian calendar and their service in Moscow's only Baptist church was crowded as usual. The church was decorated with a huge Christmas tree, brightly lit.

Following the Orthodox and Baptist services, worshippers greeted each other with the traditional kiss and the word, "Pozdravlayem" (congratulations). Christmas is customarily observed on the same day by members of both religions because of mixed marriages between adherents.

Observers noted that while the Orthodox service was jammed, there were significantly fewer young people and children of school age — a result of the atheistic teachings of Moscow's schools.

At Leningrad, Metropolitan Nicodim, head of the Moscow patriarchate's department of foreign affairs, celebrated a Christmas service before leaving for Nigeria to attend the annual meeting of the World Council of Churches' central committee.

In other cities throughout the Communist nation, thousands of other Christians marked the day with church services or with home festivities.

AFRICAN SITE IS URGED FOR NEXT WCC ASSEMBLY

★ Archbishop Arthur Michael Ramsey of Canterbury, a co-president of the World Council of Churches, suggested in Lagos, Nigeria, that the next

assembly of the WCC be held in an African nation.

He said that the convening of a worldwide religious assembly of Anglican, Protestant and Orthodox representatives in Africa would dramatize the importance of the emerging continent.

Dr. Ramsey, accompanied by his wife, was en route to Enugu, Eastern Nigeria, to participate in the annual meeting of the WCC's policy-making central committee.

While in Nigeria, Mrs. Ramsey was to meet with leaders of African women's organizations. The last WCC assembly was held in 1961 at New Delhi, India.

BIRCHITES CELLS SEEK CONTROL OF CHURCHES

★ The John Birch Society was accused by a nationally known theologian of making a deliberate attempt to infiltrate and subvert the churches of America with "Lenin-like cell" groups.

Franklin H. Littell of Chicago Theological Seminary made the charge during a talk before 400 ministers and laymen attending the annual New England conference on evangelism in Boston.

"There are currently 18 or 19 churches in the Chicago area which are under attack by members of this totalitarian organization," he said.

"Last year the Methodist superintendent of West Texas in the Rio Grande Valley told me that there were six Methodist churches under their control.

"I have learned since then that most of them have been won back from the Birchites."

Earlier he had stated that the "terrible problem of the 20th century has been the apostasy of the baptized, betrayal of the church in massive measures."

He cited the rejection of involvement as Christians of the church people of Russia dur-

ing the rise of communism and in Germany before and during the rise of Hitler.

Littell compared this "apostasy" to the current case in which 21 men in Mississippi, accused of involvement in the death of three civil rights workers, were set free without a trial.

"And this in a state where the governor claims to be a Christian," he stressed.

"But have we learned from the Nazi tragedy in Germany?" Littell asked. "Churches and churchmen which involve themselves in social issues are under constant attack by extremist groups.

"When I served a parish in Dallas — the Algiers of America — my life was threatened over the phone every night until we had our phone number unlisted. We need to restructure and restrain our clergy from monologists, so that they can have conversation with the laity."

NEVER MARRY A CLERIC SAYS ONE WHO KNOWS

★ Dreams quickly come down to hardrock reality when a girl agrees to become a pastor's wife, according to one who made such a choice — and has advised others not to do the same.

"Clergy ought to be celibate," concluded Mrs. Brenda Wolfe in an outspoken article in the January issue of Prism, an Anglican magazine, "because no decent right-minded man ought to have the effrontery to ask any woman to take on such a lousy job! It is thoroughly un-Christian."

Mrs. Wolfe stated that she loves her husband — the Rev. Michael Wolfe, Anglican parish priest at Wigan, in Lancashire — but did not let this stand in the way of her complaint:

"I had high-minded visions of entering with my husband into the great work of converting the

world — who doesn't at 21? — but here I am, surrounded by four children, tied to the house, expected to turn up at every cat-hanging, and feeling like a widow as my husband is always on duty."

The 28-year-old pastor's wife warned unmarried women that to marry a clergyman means also being married to a congregation — and answering to it.

She said she resents having to be self-conscious about being herself, stating: "If I 'twist' at the parish dance, this causes comment. I do not resent the comment. I resent the basic reason behind it — that somehow we are different."

All things considered, Mrs. Wolfe advised, girls should "never marry a cleric."

She added: "It is almost like being the favored mistress of a married man."

PRIEST, MINISTER STARS OF DETROIT TV HIT

★ When a Sunday afternoon television program develops a major audience against the competition, on another channel, of professional football games, it must have "something." So a Roman Catholic priest and a Presbyterian minister will keep on talking before the cameras.

"Dialogue," featuring friendly but frank and unrehearsed conversations between Catholic and Protestant, was originally booked for seven Sunday afternoons. The 2 p.m. telecast had to buck a fall season "must" for most viewers — NFL football games — yet, says the Detroit station, Father Raymond Ellis and the Rev. Bertram D. Atwood produced the biggest response yet to a religious program.

Right now the Ellis-Atwood conversations are going through the "rerun" stage on Sunday mornings, and the ratings are still high. The station is com-

pleting preparations for another discussion series.

Father Ellis is assistant director of the Detroit archdiocesan confraternity of Christian doctrine, Mr. Atwood is pastor of the Grosse Pointe memorial Presbyterian Church. On the air they have discussed Christ, the Bible, the nature of the church, church authority, the sacraments, grace and merit. They also deal with questions sent in by viewers.

Fan mail has been heavy and the station and the clergymen gave up trying to count phone calls. At least 95 per cent of the calls and most of the letters are enthusiastic, Atwood reported.

One clue to their success, the clergymen believe, is their own obvious interest in understanding the other's point of view. "We don't argue about anything," said Father Ellis. "If we merely defend a position, we never come to full fruition."

Unmistakable, too, in the television program is the genuine friendship that has developed between the two men. Father Ellis reported that people stop him on the street and say "You really like that guy, don't you?"

Public service coordinator of the station Alice Limperts, said the National Council of Churches is watching the program carefully, with an eye toward duplicating it elsewhere. She said other Michigan stations have shown interest in "Dialogue."

AMERICAN WIVES DISAGREE

★ Wives of U.S. pastors sharply disagreed with the English wife whose comments on marrying a parson are on this page. Typical of the dozen interviewed: "You don't have to follow an image as a pastor's wife any more than if you were the wife of a man in any other profession."

EDITORIAL

Both Social Controls And Freedom Needed

PRESIDENT JOHNSON'S state of the union message represents the final, irreversible confirmation, in American politics, that the central government has a responsible concern for the health, security, welfare, and economic well-being of the whole society, including the individuals within it.

The Great Society which Mr. Johnson envisions is one in which "freedom from the wants of the body can help fulfill the needs of the spirit". In that society the question will not be "how much, but how good; not only how to create wealth but how to use it; not only how fast we are going, but where we are headed".

What Mr. Johnson has been confirming, against all attempts to change the course of history, is the realization that in a mechanized productive society, encompassing vast industrial complexes — whether privately owned, as here, or publicly owned, as in the U.S.S.R. — in which individuals are at the mercy of machines, remote economic forces, and impersonal markets, only social controls and planning can give some assurance of continuity and security, a realization first implemented on a wide national scale in 1933.

The implementation of Johnson's program, as those of his predecessors, will augment governmental participation in the areas of medical care, health, education, and poverty. The extent to which this will be effective, and efficient, will be a matter of practical judgment. But to the extent that this governmental participation comes into play there is, at least academically, a reduction of freedom of private factors. It is this academic shift which is seen by some as a threat to freedom, and by deduction, to the individual.

The alternative to constructive control, planning, and administration on a governmental level in these areas may be chaos, uncertainty, and inequity.

There is room for argument as to the form and extent of controls. Whether the controls should be exercised through ownership of the economy by the public, as in socialism, or whether it should be exercised through public control of a privately owned economy — which the opponents equate with socialism — is a question which must be

answered on both pragmatic and theoretical grounds. Whether the Johnson program of amelioration with respect to the symptoms of poverty is desirable in place of more fundamental measures is a matter of opinion.

But to think of governmental action on one side and individual freedom on the other, as though they were alternatives, is to see a false picture of the realities of life.

The extension of governmental actions and controls is both necessary and inevitable. It will reduce the economic power of some individuals and groups, in exchange for the exercise of this power by public authorities. It will reduce the available options with respect to protections against the hazards of illness, in exchange for more certain and wider provision for them.

But there are large areas where the freedom of the individual can and must be maintained. They lie in the needs of the spirit of which Mr. Johnson speaks, and in the choices which deal with quality as well as quantity, in the use of wealth as well as its production, in the purpose for which life is lived. For these the individual must have the protection of government, and the individual must be able to stake his claims for them against the government.

There is on the one hand the need for social controls, and on the other the necessity for the maintenance of the freedom of the individual. Each complements the other.

Churches have begun to hold conferences on the new legislation. The first one was held recently in Baltimore which was a state-wide affair, with the usual set-up of addresses, workshops, discussion. Participants were clergy, labor leader, professors, social workers, most of the mcitizens of Maryland. A notable exception was Cameron P. Hall, head of the National Council's department on the Church and economic life, who is setting up similar conferences throughout the country.

One of the keynote addresses was given by the Rev. Alfred B. Starrett, rector of Emmanuel Church, which you will find on the next page. It has been printed as a leaflet so we suggest — if you plan to go into action, which we hope — that you will get copies from the Baltimore Council of Churches, 14 West Madison Street.

As we said, social controls and freedom complement each other.

OUR CONCERN WITH POVERTY

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IT HAS A THEOLOGICAL BASIS WHICH WE WILL DO WELL TO KEEP IN MIND

IN A WAY it seems a little silly to try to articulate a theological basis for our support of a war against poverty. One would think that it would be so natural for a religious man to want to do all that he can to eliminate poverty that talking about it would be merely repeating the obvious. But in recent years when many of us have been struggling with problems of racial justice we have discovered that what seems obvious to some religious men is not necessarily so apparent to others.

Members of the radical right in American politics have already labeled the economic opportunity act which President Lyndon B. Johnson signed into law on August 20th, 1964, as a political gimmick — a way of attracting votes. In their opinion any such program which uses government resources to promote the general welfare of individual citizens is simply “creeping communism.” It is doubtful that these political paranoids are aware of any theological basis for a concern with the elimination of poverty in our land. And that is exactly what is now the declared policy of our government — the elimination of poverty, as is stated clearly in the following words found in the act of Congress which became law last August: “It is,” says this law, “the policy of the United States to eliminate the paradox of poverty in the midst of plenty in this nation by opening to everyone the opportunity for education and training, the opportunity to work, and the opportunity to live in decency and dignity.”

We can count on theological resistance to this program for the elimination of poverty from some of the extreme fundamentalist allies of the radical right. The religious reactionaries will carefully select proof texts to show that Jesus expected the poor always to be with us; that it is virtuous for the other fellow to be poverty stricken; that the point of religion is to preserve one's own soul unstained from contact with worldly things, a condition easy for the poor of our land

and a privilege which should not be taken from them. Besides, isn't almsgiving a great virtue? How are we going to practice it if there aren't any poor people around to be the objects of our charity?

If it seems fantastic to you that such arguments might be used to justify “religious opposition” to an all-out war against poverty, I invite you to read the literature published in the name of “religion” by white supremacists of our time!

Need for Dialogue

SO PERHAPS it is not a complete waste of time to spend a few minutes thinking about the theological basis of our concern with the war against poverty — or, I should say, a theological basis for such concern. I am not so foolish as to think that I can transcend my limitations as an individual man and give you the theological truth about anything. Neither do I expect that any other man can deliver to me the truth in such matters. The best we can do is to communicate with one another, as honestly and clearly as we can, about how it looks from inside the limits of our personal history and experience, in the faith that through such sharing we shall gain a wider, deeper, and more persuasive comprehension of the actual situation and values of the world than any one of us could ever achieve in isolation.

In medieval times some theologians worked out a theory of what was called a “just war.” This was an attempt to define the conditions under which a Christian might with good conscience serve in an army. As I remember it, one of the conditions laid down was that a man might not participate in a revolutionary war unless he was confident that there was a probability that the effort would be successful. You should enlist only if you think the war can be won.

I do not wish to debate here the value of such

efforts to create a moral casuistry of war, but such teaching does remind us of the fact that men in past ages did not enlist in any war against poverty for the simple reason that the means to win such a war were not at hand. It is only with the growth of the modern industrial state with its enormous economic power that the means to eliminate poverty became available thus creating a moral challenge where none had existed in the past. Only in our generation, in an industrial democracy such as the United States, can it be seen that poverty is a social disorder rather than an arbitrary arrangement of divine providence.

Such a judgment indicates that the remedy must be found in public management of the economy. In twentieth century America we can now say that it is both heartless and cruel to exhort a deprived man to change his condition by personal initiative; heartless, because willingness and courage can not make jobs where none exist nor can these virtues substitute for the education and training necessary for decent employment; cruel, because the exhortation adds the burden of guilt to a helpless man whom you ask to achieve the impossible.

A Social Problem

SINCE POVERTY is a social, rather than a strictly individual problem, it can only be eliminated by social remedies instituted by government as the instrument of public policy. We already accept such government management of the economy as essential for the elimination of wide-spread poverty through severe depressions. It is only a small extension of this responsibility for the government to clear up the poverty pockets which continue to exist in a generally prosperous economy.

But given the understanding that poverty is a social disorder which we can cure by public policy implemented through government activities, why should religious men back such policy? Let me answer this question in terms of a series of propositions, none of which will be fully developed, but each of which may stimulate your thinking on various aspects of the problem.

Poverty Not a Virtue

● **WHATEVER** MAY have been true of the poor in a rural economy with sparse population in times past, it is simply not true in our crowded urban industrial economy that poverty is the handmaiden of virtue. The image of the good

poor man is false to fact. Slums breed crime. Poverty tends to rot character. The heroic few who by courage and luck climb up out of the handicaps of deprivation deserve our admiration, but they do not justify the conditions which smother the potential development of thousands for every one who manages to climb up out of the ghettos of the poor. He who wishes to help men be good can not ignore the conditions of poverty which influence men toward evil.

Creative Process

● **IN MEDIEVAL SOCIETY** stability and order were dependent upon static virtues — doing one's duty in one's God-given place in the social order. In that society it was perfectly proper to say that patient acceptance of poverty was a real virtue to be practiced by those who were poor.

However, we no longer hold to such a static view of social order. We see the action of God, not as that of a divine engineer who a few thousand years ago invented the world and arranged for the proper interaction of all of its parts in proper mechanical order forever. Our modern view is one of a continuously creative process in which we may cooperate with God in the unfolding of new possibilities of evolutionary development.

This awareness of the whole universe as process and of the progressive fulfillment of latent possibilities changes our view of both social and individual ethics. Since change is inevitable, our social ethic must be concerned with the rational attempt to guide the process of transformation toward good ends. In individual ethics we are similarly concerned with helping one another to personal fulfillment in a process of growth. This is a contrast to the ethical concerns of our ancestors who aimed to teach individuals to carry out the particular duties of a social status in which they were born and would live all their days. The new ethics of development lays upon us a new concern to open up opportunities for the underprivileged and to change the social order in ways that will eliminate the causes of such deprivation.

New Challenges

● **AS THEOLOGIANS** we recognize that God does not intend this time-space environment in which we live to be an effortless paradise in which we can drift through life in placid pleasure. Evil may be an ultimate theological mys-

tery, but we can at least acknowledge that in some forms and some degrees it helps men to grow strong and tall in personal character. The challenge of poverty can serve such growth for some people, but we need not fear that the elimination of poverty will deprive men of the stimulus of struggle against evil.

In our prosperous social order we are well aware that economic privilege does not eliminate the challenges of frustration and pain. God's control of the social process is such that the solution of any one problem sets the form of the next problem and brings about a new form of evil to be conquered. If we get rid of poverty we will not have ended man's struggle, but we will have given men a more even chance to enter the combat armed with more nearly equal social and personal resources.

The New Theology

● JUST AS MODERN theologians are learning to think in terms of process rather than static entities, so we are learning to think in terms of a genuine universe instead of a diverse. The theory that the world is composed of two kinds of stuff, spirit and matter, is the theological counterpart of the scientific view that the world is composed of two kinds of stuff, called energy and matter. This scientific view has been demonstrated to be mistaken by the theories of Albert Einstein and their proof in the explosion of the first atomic bomb. We now know that matter is energy and energy is matter, and the difference between the two is only one of temporary state just as steam and ice are both only temporary states of water.

This recognition of unity in the scientific world view is being matched by the emphasis on unity in the new theology in which spirit is no longer pictured as a kind of invisible holy gas existing alongside the gross stuff of the material world. The new theology is moving toward the understanding that spirit and matter are two different ways of experiencing and talking about one ultimate ground of being.

Thus we no longer conceive of a man as a ghost inhabiting a corpse. Rather, we view man as a psychosomatos — an inseparable unity which manifests itself as both mind and body. Hence, in ethical concern we can no longer conceive of our religious task as one of saving souls — a project in which one could ignore the conditions of bodily existence. In the light of modern understanding it is foolish error to think that you can

be of real service to a man's soul while neglecting his physical environment. Such behaviour was forgivable as grounded in ignorance in past ages, but it is not forgivable on that ground in the twentieth century.

Love God and Neighbor

THIS SAME RECOGNITION of ultimate unity also indicates that the basic command to love God can no longer be taught as an attempt to work up an emotional attachment to a mysterious Other who lives somewhere on the far side of outer space. Nor can the command to love one's neighbor be taught as a concern that his soul shall be saved out of the prison of this material universe. We now know that we can love God only in and through the creative process which is our actual daily physical and social environment. It is here that he presents himself to us, and in thus loving God we must love him in our neighbor who is now seen, both in his consciousness and in his bodily existence, as an expression of God's continuing creative action and yet as an independent agent given a limited, but nonetheless real, freedom as a child of God.

Our awareness of this unity of being motivates our concern for the whole well-being of our neighbor in the unity of his psychic and somatic life. His opportunities for employment, for education, for training in skills, and his ability to have a real share in the economic privileges of the whole social order are just as much our religious concern as was the concern of religious men in the past for what they spoke of as an individual's "spiritual life." We now see that both of these concerns are simply two ways of talking about one reality.

Charity Not Enough

● IN MY OPINION the realistic acceptance of such a unified concern for our neighbor as a psychosomatic being does not mean the abandonment of the trust that our conscious life continues beyond the grave and that our destiny as persons is eternal. But that is another subject. Here I will only say that I believe that our growth in ability to love God in and through the whole creative process is the determining factor in our future destiny, both here and hereafter, and that for us the proof of such love will be seen not simply in charity to the poverty stricken, but in a real effort to eliminate the causes of such suffering.

It is good to give a cup of water to a thirsty

man. It is better to build a dam and provide public water supplies in such a way that no man need be thirsty. Before we had the knowledge and the means to build dams, the gift of water to the thirsty was an adequate work of virtue. After we know how to supply public water and have the means to do so, the simple act of charity is no longer adequate as a measure of our loving concern for our fellow men.

Eliminating Consequences

● FINALLY let us remember that the doctrine of original sin is still a good symbol of the universal tendencies toward selfishness. We need not be surprised if the privileged resent the taxes needed to implement a real effort to eliminate poverty. Motivated by such self-centeredness, men will tell us that government should not meddle in his problem. They will say that we should leave the solution of the problem of poverty to individual good will. We will hear the familiar variations of the old cry that you can not legislate righteousness.

It is true, of course, that you can not eliminate selfishness by law, but you can eliminate some of the evil social consequences of selfishness by legislation, and this is all that the new public policy proposes to do.

In closing let me repeat that I have given only some ideas that came to my mind as I thought about the problem of poverty in the light of my personal religious understanding. I do not expect you to agree with me. I hope only that my ideas may stimulate you to clarify for yourselves your own reasons for enlisting as a religious man in the fight against poverty in our great nation, and not only here but hopefully, eventually, in all the world.

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

IN THE DAYS when I was a wandering missionary on behalf of college work in the Episcopal Church there were three reasonable ways to travel from New York to Washington.

One was by air, which was not very reasonable because you had to get out of New York before you left, and get back to Washington after you

arrived. Of necessity airports are almost as inconvenient to reach as municipal golf courses. The second reasonable route was by the Pennsylvania Railroad which wasn't very reasonable because the Pennsylvania specialized in fast trains, old cars, poor meals and the most dismal landscape in America. The tracks go through the yards of some gigantic industrial installation that extends all the way from Newark to Washington.

The third reasonable way — almost twenty years ago — was by the B. and O. Railroad. It is a shame that so many people evidently found it unreasonable, as passenger traffic has been discontinued, I understand, for lo these many years. But it was in truth a real adventure!

You bought your ticket in a little place across from Grand Central Station. Somebody checked your luggage and you boarded a bus. The bus rolled down through the old section of the city through the garment section, the brass and iron section, the paper-box section, and the Imported Wines and Cordials and Caviars Section where you could see all kinds of things and people and smell all kinds of smells.

You could also hear all kinds of sounds. After a thirty minute sightseeing tour, you ended up on a ferry boat and got a free fifteen minute cruise across the North River. There were seagulls to look at, ocean liners, the skyline of the city; and perhaps a boy and girl escaped from some tenement to enjoy a short romance upon the high seas. And in a fog when you couldn't see, you could listen to the mysterious signals of a hundred river boats, suffering all kinds of sinus trouble, flu and serious chest diseases; and smell the incredible, repulsive and yet fascinating smell of a metropolitan river: tide-water, seaweed, salt, dead rats, hemp, tar, wounded fish and whatever else goes to compound the aromas of harbor life.

The B & O bus left the wharf at Jersey City and bumped along a few hundred yards to a platform and a handsome blue train. Somebody followed you with your luggage and off you went, not too precipitously, along the wooded country-side of New Jersey and Maryland, having a fine lunch en route.

The B & O took an hour or two longer to get to Washington, but what of that? It was a nice train with a pleasant conductor and swivel seats in the chair car. And the company threw in the ocean voyage and the bus tour for free. Why

should anyone be in a hurry to get to Washington anyway?

I used to love that trip, and I'm sorry it has been discontinued. It was one of the most delightful train rides of the hundreds I had to take in those by-gone days. And it has remained in my memory as something of symbol.

The fastest route is not always the best or the most satisfying. And every journey ought to be

an adventure during which something interesting, unusual and memorable takes place. One can make a mistake trying to take the fastest route from New York to Washington.

And this is true of the larger journey of man — that eventful pilgrimage between the cradle and the grave. The variety of the route, the beauty glimpsed along the way are more important than the time taken, whether the time be long or short.

THE MEANING OF LOYALTY

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

OUR FIRST DUTY IS TO PUT THE LOVE OF CHRIST IN ALL RELATIONSHIPS

LOYALTY is often called the forgotten virtue of our times. If this be true, then man has lost a capacity which through the ages has produced much of his greatness.

Loyalty is not a peculiar Christian virtue, nor even a religious one. Many of the greatest examples of loyalty in history have been outside religion, as in our time the loyalty of the Nazi to Hitler and the German Reich or that of the communist to the teachings of Karl Marx. It finds its most familiar expression in patriotism and in the heroes of a thousand battlefields since the beginning of history.

Further loyalty is often a vice rather than a virtue — if by a vice one means that which hurts and degrades man rather than heal and uplift. Loyalty can be both blind and stupid and it can lead to some of the worst episodes in history when men give their loyalty to the wrong persons and the wrong ideas.

The word loyalty appears nowhere in the Bible; although the scriptures are full of examples. We see it in the devotion of Moses to the ideal of Israel; and in the tragic but heroic friendship of David and Jonathan. It is loyalty which moves Ruth to say to her mother-in-law after her young husband has died: "whither thou goest I will go. Thy people shall be my people and thy God my God." It lies behind the prophet Hosea's refusal to put away his unfaithful wife. Loyalty to the truth as God gives them to see it lies behind the courage of the prophets and flows through the blood of the martyrs.

The complete commitment of Peter and Paul and the others of that first century is the measure of their loyalty to Jesus. And supremely in our Lord's life and willing death we see loyalty to the God whom he knew as father expressed through a filial obedience men have ever since called divine. Yes, the word may not appear, but the scriptures are full of loyalty and many of its tragedies are the result of disloyalty.

The evolution of the noun loyalty and the adjective loyal is about as complex as any word in the English language, but this is no place for a lecture in etymology. Suffice it to say that it comes from the latin word for "law", via the French and ultimately into common English usage in the latter part of the 16th century. However its synonyms are numerous, and as I have pointed out already, its importance in man's life is as old as history. But, let's see what it means in the context of a parish church in 1965.

Commitments

FIRST there is the implication of choice in the word — the decision to give one's devotion to a person or a cause without reservation. Just as the serf serves fealty to the lord of the manor; and the knight to his king; the husband to his wife; the citizen to his country — so the Christian through his baptismal and confirmation vows chooses to do those things and make those vows, which mark him as "Christ's faithful soldier and servant to his life's end".

In some of these commitments there is an ele-

ment of force from outside; from that to which our loyalty is given; which hardly makes for free choice. This is even true of any Christian who is brought to baptism by his parents or sponsors while still too young to make a free choice. Confirmation is supposed to safeguard the individual's free choice, but even here the pressure of parents or friends on an early teen-ager often inhibits that freedom. Without going into a full discussion of these facts, one cannot help but wonder whether these do not account for the lack-lustre devotion and half-hearted commitment of too many Christians.

For Christian loyalty at its highest and best must involve our free choice in giving it. True, God may call us through another person as he called the disciples through Jesus, but in the last analysis the difference between Peter and Judas — both of whom were disloyal in the clinch — is that Peter chose to go to the tomb in penitence while Judas chose to hang himself. Yes, the loyalty our commitment to God in Christ demands must be free, but it is also infinitely harder than any loyalty imposed upon us by force. And it is the very difficulty of being loyal Christians which is at once the glory of some and the shame of others.

Duty Involved

HOWEVER once the allegiance is given and the vow made, loyalty binds a Christian just as truly as any knight is bound to his king, or soldier to his country. This is the second thing one must say about loyalty in its Christian context.

This is why duty is inextricably involved in loyalty. Therefore, if we are to be loyal to the Christ to whom we have sworn our allegiance, there are things we have to do whether we like it or not, whether they be hard or easy. Many of these duties are routine like daily prayer, reading our Bibles, regular attendance at worship, participation in the sacramental life Christ has given us in his Church.

But many of our duties are not routine. There is the duty to put Christ's love into our relationships at home, at work, at play. There is the duty to make our religion relevant to the many problems and conflicts of our common life. There is the duty to win the battle against all manner of sin within our own lives and the life of society.

There is the hardest duty of all for most of us, the winning of others who know him not to the knowledge and love of God in Christ Jesus.

Let's make no mistake about it: our loyalty is revealed in our doing these things with God's help. And if we aren't doing our duty; or don't want to shake off our perilous ease and get on with our duty, then let's quit talking about loyalty and see ourselves for what we are — camp-followers in the army of God, enjoying the benefits but doing none of the fighting. Such win no victories for Christ our king. They are only hindrances to the progress of the battle.

People of God

BUT in the last analysis, loyalty in its Christian context is a relationship to persons, rather than to an institution. St. Mark's Cathedral, for example, is in and itself not worthy of our greatest loyalty. One gives his loyalty to something less than the highest good, if he is primarily interested in building monuments to his own glory. This cathedral is not concrete and glass, organ and altar, pageantry and holy pomp. It is people — the people of God seeking herein to build a home, not so much for themselves but for others who will follow after us. It is the people of the past 75 years, rich and poor, clergy and laity, who in good times and in bad have been loyal to each other and to us who enjoy our present privileges. Likewise, our loyalty is to each other — to our common cause and our dream of what may be.

That this loyalty involves your feeling toward your ministers, no one can deny. Since we are a congregation of persons, our loyalties are often personal, and none is more aware than I that there must be loyalty to the leader if any group is to go forward.

But this personal loyalty works both ways. In fact, unless it works both ways leadership becomes vain and self-serving, and the cause is ultimately lost. So let it be quite clear that your clergy are deeply committed in loyalty to this household of God.

Yet, there is a sense in which this is something less than an adequate loyalty for us Christians. Other groups and other causes outside the religious realm can do as much or more.

Higher Loyalty

THE PECULIAR character of Christian loyalty is man's involvement, not alone with other men, but with God as revealed in Jesus Christ. Not even his Church is a substitute for our sworn allegiance to the divine Lord. In fact, the Church

too often stands in the way of that highest allegiance. Perhaps that is the chief reason the Church falters as it does in its divine task.

Quite simply, no loyalty other than complete devotion to Jesus Christ will make me what I ought to be, nor you either. No record of achievement I have behind me — or you either — will matter very much in the long run, if people have not seen Jesus in our imperfect lives. And they shall not see him in us, unless we are wholly, and unequivocally his.

This is what St. Paul meant when he said: "I bear in my body the marks of the Lord Jesus". He was referring to the brand placed upon a slave; the insignia proudly worn by the Roman soldier. He was Christ's man, and didn't care

who knew it. For him "to live was Christ", and his proudest boast was in Christ's saving power. He knew how inadequate, imperfect, and often helpless he was in such a service. He never claimed to have achieved any great success; he only knew that he pressed on to the prize of "God's calling in Christ Jesus".

There you have Christian loyalty in its finest flower. Shall you and I, then, be content with the lesser loyalty we too often show? Shall we expect to win the prize of eternal life with half-dedicated service? Shall we make this Church a beacon light for Christ in this city, with one-candle-power burning in our souls?

You know the answer to these questions, as do I. God give us his great gift of loyalty.

- NEW BOOKS -

E. John Mohr
Book Editor

PORTRAIT OF A REBEL: The Story of Robert Lewis Paddock by Maria Minor. Seabury Press. \$3.50

A case can be made for writing biographies backward. Where a man ends can be as important as where he started and Bob Paddock was "on journey" to his last gasp.

He spent a couple of days in the rectory of Christ Church, Middletown, N. J. while I was rector. His beloved Jean's ashes had been scattered in the Atlantic so we left him sitting on a wall on the Jersey shore where he remained for hours — doing whatever a man does under such circumstances. He told us Sunday morning that he had not been able to sleep — it was "too quiet" in contrast to his one-room apartment in New York where elevator-trains rumbled by day and night.

He came to church but sat in a pew — no clericals which I do not believe he even owned. I said something about "our distinguished guest" and thus compelled him to say a few words — a minute or two as I recall.

His final illness was in St. John's Hospital, Brooklyn. He insisted on being in a ward and it took the wisdom of John Howard Melish, then rector of Holy Trinity, to get him into a private room. "You ought to know, Bob, that you are depriving

some poor person of a bed by staying in this ward." He moved.

Mrs. Minor, in her beautifully written and exciting book, records that Bishop Paddock was a teetotaler, which is putting it mildly. The Church League for Industrial Democracy staged luncheons for the clergy once a month — a talk and then discussion. At a meeting before Lent I proposed that at the mid-Lent meeting, since everybody will be tired from so many services, that we go to a chop house "for a decent meal and a mug or two of beer." Bang — Paddock was on his feet with a speech about the evils of drink. I replied that I still thought it was a good idea and called for a vote. Paddock won, 25-0. My only comfort was to have several of the parsons tell me afterwards that they liked the idea but did not want to offend the bishop.

There is a strange and unaccountable sequel to this. He told me from his death bed that he hankered for alcohol. I consulted the doctor who said "give him anything he wants" so I told the bishop that I'd go out for a bottle. "Oh, not that — but maybe you could find some brandied-peaches." Being out of my line, I turned the hunt over to my wife who found a jar in some shop or other. I had other ideas so on my next visit I brought a fifth of imported brandy and told the nurse to give him a nip if he wanted one. In a couple of days it was gone but I kept a supply on hand to the end.

Mrs. Minor relates that Bishop Paddock, in his deep regard for all sorts and conditions, paid the bill for the operation of a communist. The man was Louis Budenz who became infamous later as an informer.

But at the time of the operation Paddock considered Budenz a useful citizen, as he did other communists with whom he associated in united front organizations. The attorney general of the USA made up a list of what he called "subversive organizations" and at the time of his death in 1939, Bob Paddock was a member of eleven. And just before he died he asked me if he should not join the Communist Party. It was a sort of holy unction bit and not being given much to such performances I told him I did not think it would be necessary.

He dictated instructions for his funeral. It was held at Holy Apostles where he was rector before going to Eastern Oregon as bishop. Mrs. Minor has a fine chapter on this period, *Chelsea Rector and Social Reformer*. The late Bishop Charles Gilbert of New York, a life-long friend, conducted the service. Many notables attended, including a former prime minister of Loyalist Spain. The total cost, including a pine box and cremation, was less than \$200. And his ashes were also cast over the Atlantic, as Jean's had been.

Mrs. Minor has the rare gift of saying a lot with few words. Paddock was a fantastic man and her story of his battle with New York corruption and his stand against what she calls the Church Establishment in his Oregon days is dramatically told in this book which can be read in a couple of hours.

It is for you if you like a good thriller. And it is for you if you are interested in those very present-day movements, the inner-city and the ecumenical movement. As a friend has just written: "The un-

orthodox Bishop seems to have had more creative ideas about the inner-city mission and Church unity than a lot of us have today."

So the book is timely as well as a lot of other fine things.

— W. B. SPOFFORD

Dr. Spofford is managing editor of The Witness

THE MEANING OF CHRISTIAN VALUES TODAY, by William L. Bradley. Westminster. \$4.50

So-called Christian virtues do not hold because they do not communicate. Young people, often without religious commitment, have witnessed to their belief in equality for all men by their freedom-rides, sit-ins, wade-ins, and other social action. They are concerned with communicating with the decision makers and that is the concern of Christianity.

The author makes a superficial survey of aspects of ancient Greek culture to determine the ideal of the good life and the good man, after which he touches lightly upon the Old Testament with the conclusion that the family-ethic of the seminomadic culture of ancient Israel was inappropriate to the urban life of Roman Hellenism. He covers Stoicism and Epicureanism in a chapter dealing with the movement from sophistry to natural law.

In dealing with New Testament views, he is especially concerned with the role of the belief in the hereafter and Christianity's relation to culture. He talks a little about Augustine, Thomas Aquinas, Luther, and Calvin, and then jumps to a consideration of Christian ethics in the post-Christian world. He points out that the Protestant virtues of thrift, work, and private property need reexamination in an economy of abundance rather than scarcity.

He concludes that the contemporary man who rejects a belief in God and denies that eternal values are built into the structure of the universe must be met on his own ground, which means working with him when the goals are the same as Christian goals. Since the problem is to reach the decision maker, Christian ethics must become more self-consciously political, according to the author.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University.

WE SKIP ONE

As our Masthead states we omit an issue in January. Our next number will therefore be dated February 4.



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THE FERMENT IN THE CHURCH

By Roger Lloyd, Vice-dean of Winchester Cathedral

This book is a "must" for all clergy and lay people who want to make some sense of the controversy and debate, which, though it seems to stem solely from "Honest to God" really has deeper roots. It is an excellent book for study groups — to follow up "Honest to God" — and for clergy as sermon resource.

The Coming Reformation; The First Blasts of the Trumpet; The Tray of Discard; The Burning Charity; Where Do We Go From Here?

Note: FOR CHRIST'S SAKE by O. Fielding Clarke (A Reply to "Honest to God" is now in its 5th printing)

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RHODESIA COMPLETES CATHEDRAL

★ The newly completed Anglican Cathedral of St. Mary and All Saints was opened for use in Salisbury, Rhodesia, 52 years after its foundation stone was laid.

Construction of the cathedral was begun in 1912 on a site where a church has stood since the founding of Salisbury. The building was not completed at that time. Several years ago a full set of bells was donated to the cathedral, and the gift sparked a drive for the \$280,000 necessary to complete the structure.

Leading the congregation of 1,500 in the opening service was Bishop Cecil Alderson of Mashonaland.

Most distinctive feature of

the cathedral's interior is an eight-foot immersion baptismal font in the center of the aisle. It is decorated with a mosaic of a fish, traditional ancient Christian symbol.

A new dean will administer the completed structure, Canon S. M. Wood having been appointed to succeed French-Beytagh, now dean of Johannesburg.

HARD JOB TO WIN YOUNG PEOPLE

★ The Rev. Kiyoshi Tanimoto, founder of the Hiroshima peace center and pastor of Nagerakawa United Christian church in Hiroshima, said in Portland, Ore. that fear of "pseudo" religions has led Japanese authorities to ban all religious teaching in public schools.

Because of this closed-door

policy, Tanimoto declared, "there is a spiritual vacuum in the minds of young students."

One of the "pseudo" sects he named was Sokagakkai, a religion which emphasizes success in business endeavors.

"It will fail, though," he predicted. "It is terribly difficult for us Christians to approach older people — youngsters have more receptive minds and accept new ideas quickly. Old people think Christianity is foreign."

One of the major concerns of the Japanese minister is the fact Christianity is losing many followers because of the influence of "heathens." Christianity also has to vie for time with demands of the business world, he said.

The church must be diligent in seeking out converts and keeping present members inside the fold, and the best way to carry this out, he held, is to offer substantial educational programs.

"The Roman Catholics, who built the peace memorial cathedral in Hiroshima, have been offering Japanese people an attractive program and now the Protestants must follow suit," he said.

A powerful Buddhist center, Hiroshima has 4,000 Christians (including Catholics) in a population of 500,000 people, according to Mr. Tanimoto.

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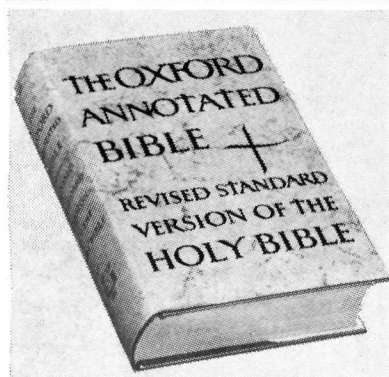
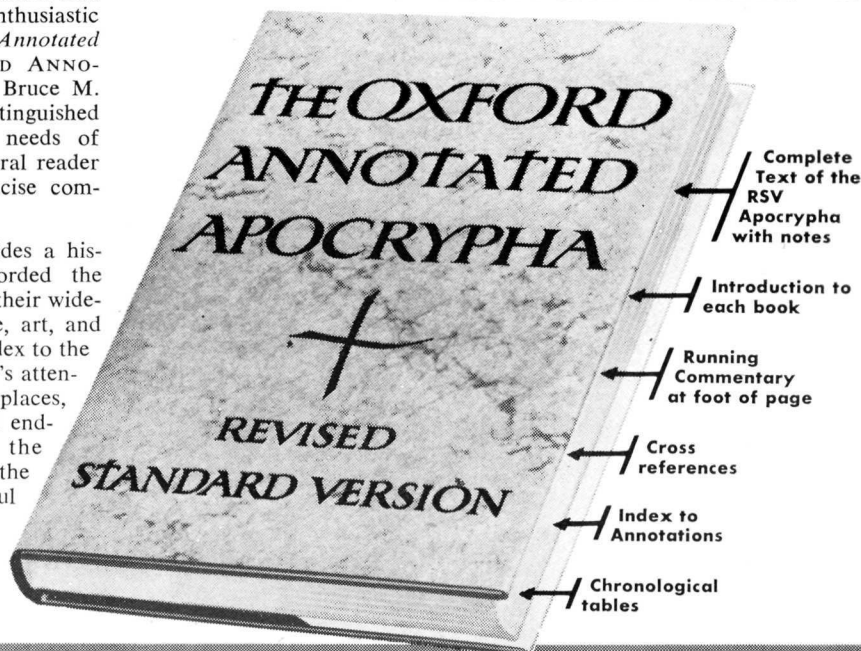
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News from Around the World

Christian Youth, holding its first Asian assembly in the Philippines, condemned war as "evil" and declared that "all countries should be left alone to shape their national destiny, free from political intervention from other nations of the world." 2,000 delegates and visitors attended from Ceylon, Malaysia, Indonesia, Philippines, Japan, Korea and other countries.

Archbishop Ramsey addressed and blessed lepers at a colony in Nigeria, where he was attending the meeting of the central committee of the WCC. Fifty

of them were convicts under police guard who were singled out with the remark: "God bless you and may you soon be better and be free."

Rev. W. E. Jackson of Toronto, Canada, is now deputy to Bishop Ralph Dean, executive officer of MRI. His job is to coordinate Anglican missionary needs and resources around the world.

Youth Week, sponsored by the NCC January 31-February 7, will launch a year-long effort to establish dialogue between science and religion. John Wood, head of the youth department, said that the scientific revolution which young people were learning about in school, required exploring the relationship between technology and theology.

Berkeley Divinity School is seeking \$4-million in a capital fund-raising program. Announcement was made by Dean Richard Wilmer. He also reports that close to \$400,000 had been received or pledged before the campaign was formally opened on January 1.

The Upper Room, the world's most widely used devotional guide, marks its 30th anniversary with the coming March-April number. Started in 1935, it has become a movement and ministry more than just a publication. With over 3,000,000 circulation, it reaches some 10,000,000 Christians around the world who use it as a daily devotional guide. The Upper Room is nondenominational and is used by Christians of almost all evangelical faiths. It recently added a German edition and is now published in 36 different languages and 42 editions. Its meditations are written by men and women of many denominations and of many countries around the world. Edited by Dr. J. Manning Potts, The Upper Room has the largest circulation of any religious periodical in the world. Each daily devotion contains a selected Bible reading, meditation, prayer and thought for the day.

Birth Control is condemned by the R. C. Church, according to a statement by Msgr. John C. Knott, head of its family planning bureau. What the Catholic rank and file think about it is reported this week on page four.

Malcolm Boyd, who formerly operated from Detroit as national chaplain to college students, has now joined the Rev. Quinland R. Gordon in an interracial team ministry at the Atonement, Washington, D.C. He is to continue his lecture schedule and his job as field representative of the Society for Cultural and Racial Unity.

C Of E has more men entering the ministry but confirmations and baptisms are falling off.

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- BACKFIRE -

Charles A. Higgins

*Dean of Trinity Cathedral
Little Rock, Arkansas*

I am grateful for Fr. Jackson's thoughtful comments (12/24) on my letter concerning lay representation in General Convention. Since only a short time was allowed for discussion of this issue at St. Louis further dialogue in your correspondence columns may be helpful.

Fr. Jackson makes a good case for his assertion that a large segment of the laity is without voice and vote in General Convention. His logic should convince those who insist that women are the only ones lacking representation. The poorly conceived proposition defeated at the last several General Conventions, which would resolve the problems of lay representation merely by changing "laymen" to "lay person" in the Constitution, would only complicate the basic problem of protecting the layman's share of legislative authority. Pressure by the women may bring about an adequate study of the qualifications for Lay Deputies followed by appropriate canonical action.

I detect in Fr. Jackson's letter a little of the prevailing attitude of professional churchmen at St. Louis that the Lay Deputies were stupid and wrong. One Convention daily paper deplored the canonical provision that these "theological amateurs" should occupy seats in the same house with the professional clergy! For the good of the Church as a whole Lay Deputies ought to be amateurs and any professional connection with the Church should ipso facto disqualify men or women from their ranks.

If the Church must choose

between canons written by the "lay canonists and oft-repeaters" and the poorly constructed propositions sometimes originating with the bishops and clergy I hope the choice will fall upon the former. Surely the preservation of our Reformation heritage of lay participation in Church government is worthy of more responsible action than has characterized the repeated proposals to change "layman" to "lay person."

Alice S. Woodhull

Churchwoman of Williamsville, N. Y.

It becomes evident from the happenings of the latest General Convention that the greatest need is to elect higher quality lay deputies. The fact that our Church remains a byword and a laughing-stock before the world, earning the contempt of other Christian bodies because of its persistent attitude towards women, makes this need glaringly evident.

All four delegates from my diocese voted down women, over the plea of the Presiding Bishop. The one with whom I later talked showed himself to be a crassly ignorant individual, guided by prejudices and emotions in the absence of knowledge.

If we want to entrust the power of deciding such things to, for instance, authorities in anthropology, philosophy, history, or sociology, we can set the date of the Convention so that it is not virtually impossible for any member of the teaching profession to attend. What teacher — on any level — after a two to three months' vacation, cares to ask for still more absence, just as the new academic year is getting under way? The type of delegate now acting has already made it impossible to seat women for at least nine years; and can keep us in this intolerably humiliating situation for the next 100.

Like the Negroes, we women

are fed up to here with this nonsense, and like them, are preparing to cut the Gordian knot, having waited long enough. The Constitution of the United States has declared us, since 1920, no longer infants but full citizens. Accordingly, the word Laymen in the canon should be taken generically, as it always is in the Prayer Book, without waiting for the male laity graciously to vote us into their private club, from which they believe they can exclude us at their pleasure.

Mrs. Mark Banta

Churchwoman of Glendale, Cal.

In the December 17th WITNESS Rosalie Winkler of Lemon Grove wrote "I regret that you thought it wise to publish 'Some Reactions to Death' (11/12)." I am forced to go a little further and comment that, in my opinion, "Some Reactions to Death" never should have seen the light of day.

From a worldly standpoint, I failed to find even one helpful thought, and from the Christian standpoint, an atheist could have dealt with the subject and offended less.

Here are some of the words from just the first part of the article: ignorance, falsehood, ingratitude, arrogance, fear, delusion, hate, anger, hysteria, vultures, jealousy, dirty, suffering, horrid, buried, frightening, useless, putrescence, pathetic, devours, destroys, carcass, corpse, idiot, trapped, ridiculous, impenetrable, outrage, bestial, nihilistic, suicide, attrition, despair, shock, irony, absurd, ending with this delightful question, "How can we live well in the knowledge that our humanity is clumsy, incomplete, inadequate, and perishable stuff?"

Oh, why didn't you, Mr. Editor, out of compassion for us who look to you, drop the thing in the wastebasket?

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