

The **+** WITNESS

OCTOBER 6, 1966

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Story of the Week

Daniels' Murderer Has Charges Dropped in Assault Case

★ The man who killed Jonathan Daniels, Episcopal Theological School student, in August, 1965, also seriously wounded the Rev. Richard Morrisroe of Chicago at the same time. Both Daniels and Fr. Morrisroe, assistant pastor of a Catholic parish, were shot while registering Negro voters in Haynesville, Alabama.

On Sept. 27 assault and battery charges against Thomas L. Coleman for the shooting of the priest were dismissed by Circuit Judge T. Werth Thagard "with prejudice." This means that no further indictment in the case may be brought against Coleman in Judge Thagard's court.

The decision went beyond a request made by Richmond M. Flowers, state attorney general, that the charges be dismissed for want of prosecution. This would have made possible a later indictment by another grand jury on more serious charges than assault.

Coleman admitted firing a shotgun at both men but pleaded self-defense. He was tried for the murder of Daniels in September, 1965 and was found not guilty.

Also last week in Haynesville, Eugene Thomas, a Ku Klux Klansman, was acquitted of the murder of Mrs. Viola Liuzzo of Detroit, also a civil rights worker.

In this trial the jury consisted of eight Negroes and four whites. Mr. Flowers, directing the prosecution, did not call to the stand the man who was supposed to be his chief witness, Gary Thomas Rowe Jr. In earlier trials of men involved in the murder of Mrs. Liuzzo, Rowe has testified that as an undercover agent of the FBI he was in a speeding car from which the gunshot was fired that killed the Detroit housewife.

Following the acquittal of the Klansman the attorney general told press and tv reporters that he had not called the FBI agent to testify to protect him from mobs — intimating that he too would be murdered.

In regard to the jury, Flowers stated that all of the eight Negroes had been intimidated, also implying that their lives would not be worth much if they did not render a not-guilty verdict.

Thomas is the second of three men, all Klansmen, tried in the killing. Collie Leroy Wilkins was acquitted in Haynesville after his first trial ended with a deadlocked jury. The third, William Eaton, died of a heart attack before he could be brought to trial.

All three defendants were convicted in federal court on conspiracy charges growing out

of the slaying and given 10-year prison sentences.

The present trial and the trial of Wilkins were appeals from the federal convictions.

CANTERBURY URGES CHINA IN UN

★ Archbishop Arthur Ramsey of Canterbury said that it is "a serious mistake" to exclude Communist China from membership in the UN.

No nation could be kept out in the cold "just because we don't like its ideologies," he said.

The Anglican Primate addressed students at Emmanuel-St. Chad's College while on a month-long tour of the country as a guest of the Anglican Church of Canada.

Archbishop Ramsey said he ardently desires a reasonable peace settlement in Vietnam.

In reply to a student's question, he stated that the U.S. went into Vietnam only to end Communist aggression there.

"But now it seems to be an increasing war with no winner possible," he said. "I ardently desire a reasonable peace settlement with some give and take on both sides."

In discussing the principles of union document approved by Canadian Anglican and the United Church of Canada, the archbishop said the principles "are well-founded and the resulting union will be greatly enriched by our mutual heritage."

NCC Urges Congressional Action To Speed Poverty Funds

★ Congress has been urged by the anti-poverty task force of the National Council of Churches to "end its unconscionable delay in taking action to renew and fund the economic opportunity act for the fiscal year 1967."

The task force, which has a membership of officials from most of the 30 denominations in the NCC plus representatives of the Lutheran Church-Missouri synod and the Southern Baptist convention, issued its statement to House and Senate leaders and federal officials.

"The war against poverty," the statement declared, "is an urgent national priority which has aroused the just expectations of the poor."

"It would be cruel to dash these hopes. Admittedly, some programs have not been completely satisfactory. However, the effectiveness of the program has generally been limited only by the legal mandate, available funds, and some local abuse. It is imperative that this effort be continued."

The statement also affirmed the "principle of maximum feasible participation of the poor" and urged "more funds" and strengthened provisions for community action.

The "maximum feasibility" item at present calls for the federal government to put up 90 per cent of anti-poverty funds and local communities to pay 10 per cent. Legislation now in house committee proposes an 80-20 ratio, to which churchmen have objected on grounds that some local poor communities could not participate.

Opposition also was expressed to "any abridgement of freedom of speech," a reference to a proposal that anti-poverty recipi-

ents take an anti-Communist pledge before receiving funds.

In a separate message to President Johnson and Sargent Shriver, head of the anti-poverty program, the task force said it "deplores the delay" in appropriation of funds for the child development group of Mississippi.

This is part of the head start program in the state and has been administered by Mary Holmes Junior College of West Point, Miss., a school affiliated with the board of national missions of the United Presbyterian Church.

The child development project has been described as "overwhelmingly successful" in assisting some 12,000 Delta children.

Religious Leaders Ask U. Thant To Continue Work at U.N.

★ Clergymen who guided last April's first interreligious conference on peace have urged United Nations Secretary General U. Thant to withdraw his resignation and "persist in your invaluable and indispensable efforts to restore peace among all the nations of the world."

The telegram to the UN leader, who is a Buddhist, was signed by Methodist Bishop John J. Wright of Pittsburgh; Dr. Dana McLean Greeley of Boston, president of the Unitarian Universalist Association; Rabbi Maurice M. Eisendrath of New York, president of the Union of American Hebrew Congregations; and Archbishop Iakovos, New York, primate of the Greek Orthodox Church of North and South America.

The five clergymen, who co-

According to news reports, Sen. John C. Stennis (D.-Miss) has threatened to use all of his resources to block the program and the state's "white, political-power structure" is opposing the program because local officials have no supervisory control over it.

The task force statement said that any delay in providing funds for the program "would be a severe blow to the hopes of many poor people in Mississippi."

Signing the two statements were R. H. Edwin Espy, NCC general secretary; Norman Baugher, chairman of the NCC's division of Christian life and mission and general secretary of the Church of the Brethren's general brotherhood board, and J. Edward Carothers, chairman of the task force and associate general secretary of the Methodist board of missions' national division.

chaired the peace conference, said in their telegram: "We were deeply moved by your statement of resignation, sharing your profound distress at the dangerous drift toward a widening conflict which could conceivably incinerate mankind."

In their message the clergymen told the UN head that "your continued leadership of the United Nations is vital to the establishment of a world without war. Your vast knowledge, your unquestioned integrity, your patience and your limitless diplomatic skill have earned the respect of all lovers of peace, regardless of national and ideological differences. To rescue the world from the deepening menaces of the moment will require the fullest utiliza-

tion of the rare talents you have contributed so devotedly and which we will need even more desperately in the days ahead."

The five religious leaders signing the telegram noted that they "are not of one mind with respect to the war in Vietnam." But they asserted they were unanimous "in our strong conviction that the prospects for a peaceful settlement of this

widening and cruel war will be immensely enhanced if you should agree to continue in your important post, thus strengthening the hand and heart of all those men and women throughout the world who have not abandoned the religious and human dream of a better world in which the scourge of war shall have been lifted from the brow of the children of God."

Vietnam Presents Agonizing Problems Says New Primate

★ Archbishop P.N.W. Strong of Brisbane, new Primate of the Church of England in Australia, said that the situation facing Australia in Vietnam is an agonizing one which fills Christians with forebodings and uncertainties.

In his presidential address to the general synod, he said that "whatever our views may be on the causes, policies and ends underlying the war, our hearts cannot fail to be torn by the sufferings which it is bringing to God's children both in North and South Vietnam."

It would be wrong for Western nations to assume that they had "a monopoly of divine aid," he declared, warning that "in striving for peace, we need to realize that peace is positive, not just negative."

"It is not just freedom from war and conflict at all costs and at any price. A peace of that kind may be a travesty of true peace and open the door to slavery, oppression and the reign of evil in the world. Striving for real peace in the world may, and at times does, involve conflict, and conflict at the right time and at the right place may save the cause of ultimate world peace."

Archbishop Strong also said that if Australia is really in

earnest in desiring to play a constructive and peaceful role in Southeast Asia it should admit immigrants from that region.

Referring to "the urgent need for Christian unity," the archbishop stated that "our first need may be to deepen the unity in our own ranks, but endeavors at unity are not to be confined to this nor to our own Anglican communion."

"They must be more and more on an ecumenical level also," he said. "The call to Christian unity has never been more insistent than it is now. Its need was never more essential as it faces a world divided by contradictory loyalties and ideologies."

"The New Testament knows of only one Church. We know, however, that history has played havoc with this conception so far as reality is concerned. In a divided Church the Church of England pursued for many years its own special course combining Catholic and Reformation elements in a particular amalgam."

Archbishop Strong said that until the missionary expansion produced a worldwide fellowship of Anglican Churches it had been a particular Church in a particular way.

"Thank God," he said,

"through the World Council of Churches there has been during the last half-century a wonderful gathering together and united action of our Church and many other Churches in a venture of cooperation towards greater unity."

"And now we have seen through the Vatican Council a new quest for unity in the Roman Church as well as a radical and forward looking appraisal of the task of the Christian Church in modern times."

Archbishop Strong said the synod would have to consider whether the Anglican Church took positive steps towards negotiations for unity with other Protestant Churches and to set a target date for action.

"The unity for which we seek is not a unity of Churches only but of all mankind," he added.

The archbishop went on to warn that the greatest danger within the Church today was a "theological fifth column" which seeks to obliterate the supernatural from the Christian faith and dwells on the Church's weaknesses.

This, he said, has emanated from the new theology and the "new morality" movements in England. A parallel can be drawn, he added, with Europe in the 1930's when the smaller countries became defeatist in their attitude and their will to resist was undermined and sapped.

"There is a danger of the same kind of fifth column activity in the Church today," he said. "It is all the more dangerous because it is often grounded in good intentions."

"There are those who seek to bridge the gulf between the Church and the masses separated from it by watering down and explaining away the tenets of the Christian faith, and advocating a lower standard of teaching and morals."

Archbishop Strong saw the

Church confronted by the growing strength of agnosticism and humanistic secularism, as well as by a wide-spread lowering of moral standards. He urged Christians to meet the contemporary situation by holding fast to the Christian heritage and not compromising it.

The four archbishops and 31 bishops of the Anglican Church in Australia and New Guinea were among the 213 delegates attending the synod. Clergy and lay representatives drawn from the 25 dioceses in Australia also were at the 10-day meeting.

Fewer Anglicans

A survey released at the Synod said the percentage of Anglicans in Australia has dropped significantly since 1954 and that there has also been a drop in baptism and confirmation totals in the past four years.

The percentage of Anglicans in Australia fell from 38 per cent 12 years ago to 33.5 per cent last year, according to a national survey.

Together with a growing number of baptized Anglicans who fail to be confirmed at the age of 13, the survey cited a steady increase in the number of clergy. There is now one clergyman for 800 Anglicans as against one for every 1,000 in 1954.

The survey showed that the Church is still growing in membership but at a slower rate than the general growth of the population. It grew by about 374,000 between 1954 and 1965, although the percentage of Anglicans fell by 4.5 per cent.

The highest concentration of Anglicans in Australia is in Sydney, with 1,056,000 or 37.6 per cent of the city's population. Melbourne, the capital city, has the lowest percentage — 675,000 or 28.8 per cent of the population.

The number of baptisms for each 1,000 Anglicans rose from 18 in 1954 to 20 in 1961, but dropped back to 18 in 1965.

Liturgical Commission

Appointment of a standing liturgical commission to carry on the draft revision of the Book of Common Prayer was approved.

The 10-member commission, to be named later, will include bishops, priests and laymen.

Bishop R. G. Arthur of Grafton, head of a commission named in 1962 to explore the possibility of a complete revision of the 1662 Prayer Book, warned that while changes might be liturgically correct they also could be "psychologically hopeless."

The bishop strongly urged that the revision be done gradually and that it should reflect the wishes of ordinary churchgoers.

He presented to the synod the commission's report, which includes suggested revisions of the principal Prayer Book services and proposes their experimental use.

N. CAROLINA LAUNCHES NEW PROGRAM

★ A new, two-year Church and industry institute is being launched by the Diocese of North Carolina at Wake Forest College, a Southern Baptist institution.

Bishop Thomas A. Fraser Jr., said clergymen of all denominations may take part in the institute together with laymen from business and industry.

The program is being financed by the Episcopal Church Foundation and the diocese, the bishop said. If successful after the initial two-year period, he added, other denominations will be invited to share in support of the program.

"If the individual clergyman can obtain a better understand-

ing of industrial society," the bishop commented, "he should be able to communicate more effectively with the members of his congregation and, thereby, add to the significance of the role of the Church in the total life of the individual."

He said the institute — to start for clergymen this fall — was motivated by an awareness of the lack of meaningful communication between the clergy and laymen.

A spring and summer session is planned for seminarians, who will work part-time in local industry and businesses.

UNITY DISCUSSIONS ARE EXTENSIVE

★ Twenty-three Methodist Churches in many parts of the world are currently concerned in unity discussions with Anglicans, according to a survey published by the Church of England.

The survey also discloses that the same number of Presbyterian Churches are similarly engaged in talks with the Anglicans. In reference to Anglican-Roman Catholic relations, it notes that the pontificate of Pope John "greatly improved the atmosphere for ecumenical discussion."

UNION ACTION IN CANADA

★ Anglican and United Church congregations in Ottawa, Canada have decided to build a \$375,000 church to serve both until organic union of their two denominations is achieved.

The two congregations are Riverside United and the Church of the Resurrection. Each will maintain its separate identity.

"This will serve as a pattern for the rest of the country," said D.A. Carmichael, secretary of the Ottawa presbytery, United Church.

EDITORIAL

NCC, Dr. Poling and Communist China

AT A RECENT news conference the Rev. Daniel A. Poling announced the results of a poll of Protestant clergyman conducted on three questions: Admission of Communist China to the United Nations. Expulsion of the Republic of China (Taiwan) from the United Nations "in order to satisfy Communist Chinese conditions for joining." United States recognition of Communist China.

On September 19 a full-page advertisement regarding the poll appeared in the New York Times and other newspapers.

Because Dr. Poling cited the results of his poll as repudiation of the National Council of Churches by Protestant clergymen, and because the advertisement and his letter to clergymen accompanying the questionnaire misstated the position taken by the NCC general board regarding Communist China, the National Council provided the following information to expose the poll for what it was — a response that was slanted because the inquiry was slanted.

On February 22, 1966, the general board of the NCC approved a policy statement on China which set out the following major points:

"We believe it is essential that further steps be taken for improving relationships with a people who comprise nearly one-fourth of the human race We realize that the People's Republic of China is in a stage of communist development and nationalistic reassertion which makes her outspokenly aggressive toward some of her neighbors and at the present time an opponent of peaceful coexistence with the non-communist world. We oppose these trends."

"We . . . as Christians, and therefore as witnesses to a Lord who reconciles us all, recommend the following actions:

"1. That the President . . . be urged to bring about the establishment of a commission on United States policy in relation to the People's Republic of China . . . to formulate resolutions for public and governmental consideration (as a) basis for intensive public discussion of the issue;

"2. That the United States, without prejudice to its own policy concerning diplomatic recognition, and under conditions which take into ac-

count the welfare, security and political status of Taiwan including membership in the United Nations, develop a new policy of support to the seating of the People's Republic of China in the United Nations;

"3. That careful study be given by the United States to regularizing diplomatic communication with the People's Republic of China and to the conditions under which diplomatic recognition may appropriately be extended."

Ninety members of the NCC general board voted for the policy statement, three voted against it, one abstained.

In his letter that went to clergymen along with the questionnaire Dr. Poling said the general board of the NCC had adopted a resolution "calling for the admission of Communist China to the United Nations and the granting of United States diplomatic recognition to the Peking regime"

Dr. Poling's letter continued: "This widely-publicized resolution has caused dismay in nations throughout the world who stand in firm opposition against Communist aggression and enslavement and who look to the United States as the leader in this crucial world struggle. Particularly tragic is the effect on the morale of young Americans battling Communism in Vietnam. If their Churches and Church leaders favor this accommodation with totalitarian, atheistic and predatory Communism, what then is the point of their sacrifice?

"I do not believe that this resolution . . . represents the American Protestant community or the American Protestant clergy. Rather, I believe that the overwhelming majority of my fellow Americans are opposed to any steps that would build the power and prestige of Communist China and thus strengthen her purpose of further aggression and enslavement in Asia and throughout the world. And certainly admission to the United Nations and diplomatic recognition by the United States would strengthen Peking to the serious detriment of freedom everywhere.

"I believe that individual American Protestant clergymen should have the opportunity to express their own views on this historic question You will find enclosed a form on which you can make your sentiments known

" . . . I have every confidence that this poll

will help to set the record straight and will emphasize what I believe to be the true and accurate sentiment of the American Protestant community."

Enclosed with the letter was a sheet on which the recipient was invited to check "Yes" or "No" to the following questions, which manifestly did not parallel the positions of the National Council:

1. Are you in favor of the admission of Communist China to the United Nations at this time?

2. Are you in favor of the expulsion of the Republic of China from the United Nations in order to satisfy Communist Chinese conditions for joining?

3. Are you in favor of the United States granting diplomatic recognition to Communist China at this time?

In his press conference news release Dr. Poling announced "the results of a nation-wide poll which indicated that 71.4 per cent of American Protestant clergymen polled were opposed

to admission of Red China to the United Nations or diplomatic recognition of Peking." The September 19 advertisement said flatly that "71.4 per cent of American Protestant clergymen polled vote No to the admission of Communist China to the United Nations (and) to United States diplomatic recognition of Peking."

According to Dr. Poling, the questionnaire, accompanied by his letter, went to 150,000 Protestant clergymen and 30,000 responded. In other words, 150,000 were polled and the 71.4 per cent relates only to the 30,000 who responded.

In view of the fact that the poll itself was slanted it is worth noting that 25.6 per cent of those who responded favored admission of Red China to the United Nations and 25.8 favored U.S. recognition of the Peking government.

Numerous additional facts and observations could be presented regarding this poll but further elaboration is hardly necessary, except to say that the status of Communist China in the family of nations will be a live issue for a long time so that all of us better stick to facts.

THE CASE AGAINST OBSCENITY

By Ivan A. Backer

Vicar of Grace Chapel, East Rutherford, N. J.

MANY THINGS ARE OBSCENE THAT ARE NOT FOUND IN EITHER BOOKS OR PICTURES

EVERYONE is against obscenity. But seldom is there agreement about what obscenity is, or how it should be dealt with. These are particularly crucial questions for the Church in its recognized role as the "defender" of the moral order. Today the spotlight again focuses on obscenity in the wake of the U.S. Supreme Court's recent decisions on Ralph Ginzburg and Edward Mishkin and the growing evidence that the newstands carry an ever increasing number of salacious magazines.

This situation has evoked two well defined and opposing responses. The one claims that obscene literature is harmful to the moral nurture of our youth and the response advocated is a suppression of all materials judged to be harmful. Many of the groups advocating this position engage in arousing the local citizenry

to keep a vigilant eye on their local news dealers, since they hold that the enforcement of statutes regulating pornography is ineffective. In short, the first response relies on some form of censorship.

At the other extreme are those opposed to any curbs on the publication of books and magazines. Any curb, they claim, is an abridgment of the first amendment to the U.S. Constitution which guarantees freedom of speech and of the press.

The Supreme Court has rendered several decisions in this area and has attempted to hold a middle course between these two extremes. In the three decisions handed down in March it wrote no less than fourteen separate opinions in three cases which indicates how divided the Court itself is on this troublesome issue.

The Court's recent involvement in obscene

literature began in 1957, in the decision known as *Roth v. United States*. That decision defined the test for obscenity in the following terms:

"Whether to the average persons, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

This definition for determining obscenity is full of difficulties. Who is an average person? What are contemporary community standards? What determines prurient interest? Since in our pluralistic society there is no unanimity on these definitions, the key question remains as to who or what agency is going to make the judgments applying these standards to specific materials. Since the Supreme Court did not answer this last question it is not surprising that in 1966 it has had to deal with a new set of obscenity decisions.

In this year's decisions the Supreme Court has broadened the test for determining obscenity to include the kind of advertising and promotion used in selling an allegedly obscene book or magazine. The judgment on obscenity is now not to be made solely on the content of the material, but is at least partially determined by what kind of packaging it comes in. This refinement scarcely clarifies the situation. Now the *Song of Solomon* could be judged obscene if it was advertised in the wrong way, and if the motives of the author were not beyond question.

In the wake of the 1966 Supreme Court decisions a survey of lawyers by the *New York Times* concluded that the new rulings would increase the confusion in the definition of obscenity and pornography; would increase the number of law suits; and would assist the pushers of hard-core pornography since most of the energy of law enforcement officials will be spent in prosecuting the borderline cases. The Supreme Court itself will probably be inundated with obscenity cases — a situation the nine justices do not relish.

Issues at Stake Behind Obscenity

SINCE THIS is the present state of events it is safe to predict that the question of obscenity will remain a source of confusion and dissension in American life for a long time to come. Christians should understand the underlying issues involved since they will be pulled in opposite directions by two opposing factions, both of

which will claim to be speaking the mind of Christ. What then are the issues at stake?

• What is obscenity?

The word "obscene" itself means no more and no less than disgusting. Obscenity is fundamentally a matter of taste: words or acts judged by some to be offensive because they are in bad taste. There is no objective way to evaluate obscenity; it is a wholly subjective matter.

In most people's minds, what is obscene is related to what is sexual. The overexposure of the human body, the so-called "four letter" words, and the description of sexual acts, are all generally considered obscene.

• Does obscene literature cause crime?

"Yes" say the proponents of suppression of obscene literature. They point to such statements as the following from the Chicago police department:

"Sexual arousals from obscene literature has been responsible for criminal behaviour from vicious assaults to homicide. In the case of sex murders, the killer is usually an avid reader of lewd books and magazines."

No proof is offered, however, to substantiate these and similar statements that obscene literature causes crime. On the other hand a study by the institute of sexual research at Indiana University did not discover any correlation between juvenile delinquency or sexual crimes and the reading of pornographic material.

A more positive statement on the absence of a relationship between obscene literature and crime was made by a psychiatrist who for four years was on the staff of the New Jersey diagnostic center in Menlo Park:

"I do not recall a single case examined by me or presented at staff conferences . . . in which sexually oriented publications, photographs, films or other materials played a discernible part in the development of the youngster's disorder."

New Jersey Survey

IN A SURVEY of psychiatrists and psychologists conducted by the New Jersey committee for the right to read, the question was asked whether in their own practice they ever had patients whose behaviour was otherwise within a normal range, who were provoked into anti-social behavior primarily as a result of ex-

posure to sexually oriented literature. Of the 174 replies, only ten of the psychiatrists and psychologists answered "yes". The other 164 answered "no".

Some psychiatrists in fact hold that reading obscene literature may in some cases act as a substitute and sedative for sexual drives which might otherwise manifest themselves in anti-social ways. Other medical men, commenting on this subject, think that even if a sexual offender is a habitual reader of pornography that may only show his parallel interest in sex, rather than prove that his reading of obscene literature has been a cause of his sex offenses.

Does obscene literature cause crime? The only honest answer at this time, lacking further proof, is that nobody knows for sure. But the bulk of the available evidence points to a minimum amount of causal relationship.

- Is there a way of preventing the spread of obscenity and still preserve the freedom of serious literature?

This is the nub of the problem. One cannot visit a newstand or a book store without wishing that the selection of books could be improved and some decency preserved. But the question is whether this can be done without jeopardizing the freedom of people to select what they want to read, and without restricting serious literature. This is the question the Supreme Court has wrestled with, thus far unsuccessfully.

The Big Question

MOST PEOPLE concerned about obscene literature are worried about the youth of our country under eighteen years of age. But there seems to be no way yet devised whereby we can restrict one group from buying certain books, without at the same time denying that right to the rest of the population. In other words must the adults forfeit their freedom to choose books, in order to protect the under eighteen year olds? And even if a system were devised it should be remembered that a banned book becomes immediately more desirable to a teen-ager than one readily available.

It is painfully obvious that there is no way to limit the purchase of books and magazines by teen-agers without extending the same limitation on adults. No matter how you slice it, this is a form of censorship. It is instructive to read what Justice Stewart, who is usually considered conservative, wrote in his dissenting opinion in the Ginzburg case:

"Censorship reflects a society's lack of confidence in itself. It is a hallmark of an authoritarian regime. Long ago those who wrote our First Amendment charted a different course. They believed a society can be truly strong only when it is truly free. In the realm of expression they put their faith, for better or for worse, in the enlightened choice of the people, free from the interference of a policeman's intrusive thumb or a judge's heavy hand. So it is that the Constitution protects coarse expression as well as refined, and vulgarity no less than elegance. A book worthless to me may convey something of value to my neighbor. In the free society to which our Constitution has committed us, it is for each to choose for himself."

- Is the use of sex symbols justified when it is good for the economy?

Sex is not limited to pornography or "girlie" magazines. Sex can be found in every national magazine, where in any issue you will find an assortment of "thighs, ankles, calves, bosoms, eyes and hair, to draw the potential buyer's attention to lotions, tires, food, liquor, clothing, autos and even insurance policies", which as Justice Douglas pointed out is an "advertising technique as old as history".

But who inveighs against this exploitation of sex for profit? Who is to say that these pictures do not titillate the prurient interest of the immature as much as some "recognized" pornographic pictures? But apparently the end of selling the product justifies the means of advertising. What is immoral here, is not the pictures themselves, but their exploitation to make money out of sex.

Christian Definition of Obscenity

SO FAR we have dealt only with obscenity in its most widely accepted meaning as it deals with the sexual side of life. Christians have been embarrassed about sex ever since St. Paul, but the Old Testament is a good corrective to his influence. As Christians we should derive our definition of obscenity from the biblical perspective and this requires us to look at obscenity in a broader sense. Neither vulgar language, nor exposed parts of the body, not even sex itself, are the dominant and determinative ingredients of what is obscene.

The most obscene is that which seeks to degrade, debase and dehumanize people as being

fully persons. "The dirtiest word in the English language is the word 'Nigger' from the sneering lips of a Bull Connor. Obscenity ought to be much closer to the biblical definition of blasphemy against God and man." So writes Howard Moddy in *Christianity and Crisis*.

The really disgusting, or obscene, events in our society are those that debase people and destroy their full worth and dignity. This does not exclude sex, because when sex is misused it too debases and destroys. But this broader definition of obscenity would include such disgusting occurrences as killing, beating, theft, genocide, kidnapping, bombing, hating, and taking advantage of people. And interestingly all these obscene events are permitted by our society to be described and pictured in the most gruesome detail. There is no more disgusting or obscene picture than the dead victims in Vietnam on the front page of the daily paper, with its accompanying latest "body-count".

It is against this all pervasive understanding of obscenity that the resources of the Christian Church should be marshalled. A battle against everything that debases and dehumanizes people is worthy of the gospel of Christ. Not that sexual obscenity would be excluded, but the emphasis would be shifted from attacking only one symptom — sex — to dealing with the deeper spiritual malaise of our time in all its many facets.

How Should Obscenity be Dealt With?

IN THEIR CONCERN for safeguarding the morals of the young, some Christians have taken it upon themselves to try to enforce on the community their own standards of what is obscene by forming and joining Decent Literature Committees. These committees are a part of a national organization which issues lists of books it deems offensive. The local committees then try to purge the shelves of local dealers of all these publications. This often results in books and magazines being hidden under the counter and being available "on request only". Such extra-legal pressures are inconsistent with our democratic way of life and are an open form of censorship. They should be avoided by Christians at all costs.

Christians must be careful to differentiate between offensive books and ideas, and offensive acts and conduct. The law is concerned only with the latter. As Justice Black put it:

"I believe the federal government is without power whatever under the Constitution

to put any type of burden on speech and expression of ideas of any kind (as distinguished from conduct)."

In this secular age Christians must cease trying to dominate others by coercion and censorship. Such a position is wholly inappropriate for a Church that is here to serve, to love, and to witness to the truth. We must compete in the free market place of ideas. We must witness to what we believe are the real causes of obscenity — everything which exhibits a lack of love and justice. We must point to the true light. We must proclaim the real truth. But truth is not proclaimed by suppressing that which we believe to be wrong.

Such an attitude is for the Christian not simply adhering to the best democratic traditions of our country, or to the dictates of the gospel, it is also enlightened self-interest. Christianity needs freedom of expression to flourish. Faith, which is at the center of our religion, requires freedom of choice. The leap of faith needs to be free from all coercion: it must be each individual's free response to the love of God. But the freedom to accept faith is predicated on the freedom to reject it.

Risks Involved

CENSORSHIP, in whatever form, is a denial of the freedom to choose. It leaves no freedom to choose among all the alternatives. And if one day we are denied the right of what books to read, who can predict when the free response of faith may also be curtailed. Censorship is based on fear; and fear is the antithesis of faith and trust.

Freedom and faith involve many risks. The freedom to choose is the freedom to make a poor choice. Freedom in morals is the freedom to be immoral. Freedom in religion is the freedom to doubt, disbelieve and reject. There are risks in freedom, but without these risks there is no freedom, and without freedom we are not fully men. We must risk the consequences of poor choices. This is what we mean by faith.

Faith and freedom are inseparable, and that is what makes the question of obscenity so important. What hangs in the balance is the life-giving freedom to choose and believe, as opposed to the life-killing fear of censorship. The choice between them must be made over and over again in many particular cases, and if in choosing in specific situations we must err, let us as Christians, err on the side of freedom.

CHRISTIANITY: --- FOR WHITES ONLY?

By Benjamin Minifie

Rector of Grace Church, New York

RESIST THE RACISTS WHO WOULD SET PEOPLE AGAINST PEOPLE BE- CAUSE OF COLOR OR NATIONALITY

THE SCENE is Mar's hill in Athens. Paul is speaking to some so-called philosophers and others, and his theme is the one true God, the creator and sustainer of the world, the meaning and basis of all that is, the Father of all mankind.

Over against the gospel claim that the God made known to us in the Bible is the God of all nations and peoples, there is growing up today, especially among peoples of darker color, the insistence that Christianity is the religion of the white man. Recently the N. Y. Times reviewed a book by the late Malcolm X who became a Moslem, and spread across the top of the page in heavy letters was the caption, A Black Man's Quarrel with the Christian God.

We are told that in Africa the Moslem religion is growing faster than Christianity, that there have been many converts to Islam who were formerly Church members, and again on the grounds that Christianity is really a white man's religion while the other is more indigenous, more natural for the brown or black man.

In our own country we have heard of the Black Muslims with their anti-white, anti-Christian scorn and hatred. It is not really the Moslem faith in its true form, it is a sect where the emphasis is racism, it is a bitter revolt from the world of the white man and his long history of cruelty and oppression. And in this revolt Christianity is condemned and denounced as something exclusive and narrowly racial and purely white, a weapon used in the subjection and exploitation of other peoples.

Of course, there is nothing in the scriptures to warrant or justify any pride of race, any kind of black or white supremacy. Ignorant men have dug verses out of unlikely places to support their prejudices. For example, it is written in Genesis that one of the sons of Noah behaved contrarily and as punishment he and his descendants were forever to be servants of

the rest of mankind. This has been taken to refer to the Negro, but it no more applies to him than it does to any other. There is not a word about race or color in the passage. We have here some legendary matter which to make into a racial doctrine is absolutely false and deceitful.

Birth of Christianity

CHRISTIANITY actually arose in Asia, in Israel or Palestine, which was a kind of corridor between Africa and the empires of the Middle East. It arose among a persecuted people whose country was constantly being over-run. They were Semites, predominantly a black-haired, dark-eyed people. If they pictured God at all it would not be in Nordic terms, with blond hair and blue eyes. But, said the Times book reviewer, this is the way the Negro has been taught to think of God, and this has filled him with a sense of shame and worthlessness.

Quite inevitably we tend to think of God in our own likeness. We are not supposed to do this, indeed we are to avoid it if possible, for God is not, we would insist, merely a projection of our idealized values or images, as the unbeliever has said. God is spirit and reality, and if we call him father we are only trying to say, as best we can, that the God of all the ends of the earth and outer space actually cares about the likes of us. We can not help using human terms and figures even in describing him whom no eye can see, because we have no other terms and figures to use.

And so it has seemed proper, indeed entirely meet and right, if you are building a new church in Japan to picture Jesus and all the other subjects of the gospels in an Oriental way.

I must confess it bothered me one Sunday in a church in Harlem where I was preaching to have the sacred faces in the new mosaics and stained glass windows so pale and so Caucasian,

—why not African faces? And here in Grace Church and in the chantry someone has said that many of our windows are decidedly white, Anglo-Saxon in the kinds of faces and countenances represented.

Perhaps it would be better in ecclesiastical art, particularly when the attempt is made to visualize the Christ or the divine in human likeness, to be more abstract, not to be too photographic, perhaps to tend more toward the Byzantine, which, as I understand it, gets an other-worldly effect partially through distortion, certainly not through exact imitation of the human features.

The point is that we need to get away from giving the impression that God is white or brown or yellow or any other color, or that he is a racial deity. He is the God who has made of one blood all men for to dwell on the face of the whole earth.

An Indictment

HAVING SAID all this, let me read what the reviewer in the Sunday Times wrote for tens of thousands of readers — “The Muslim indictment of historic Christianity might be summarized as follows: The Christian religion is the tribal religion of white Europe. Since the time of the Crusaders, the Christian Church has instigated, championed, and proclaimed as holy the white man’s depredations into Africa. Throughout the centuries, and in every corner of the globe, the Church has been the willing instrument of white supremacy . . . justifying in the name of God slavery and segregation.”

You may react with shame and guilt to that charge, or it may have made you angry if you read it and wishing you might rebut it, or you may want to dismiss it as so distorted and exaggerated as to be false. But apparently there’s no denying it’s the way it seems to many of our Negro citizens who have been insulted and humiliated in too many encounters with their so-called Christian neighbors.

In defense of Christianity, I might want to say that while I cannot and shall not try to defend the Crusades of the Middle Ages — to my best knowledge they were not racial wars. As I understand it, they were mostly religious in that the central motivation, certainly the one proclaimed, was to set the Holy Land free, the land where Christianity was born, free from the Moslems. The Crusades were an expression of

religious zeal and fervor, misguided as it was and disgraceful as was the behaviour of some of the crusaders.

I might also want to say that slavery has not been just an African matter. The Jews themselves were enslaved in ancient Egypt. And in the days of the greatness of Rome slaves of pale complexion thronged the city streets and did most of the work. In Africa, many of the native peoples were seized and sold into slavery by their own kind, and if Churches and Christians were woefully guilty of condoning and sanctioning the dreadful evil of it there were other Christians and Churches too who waged war upon slavery and looked upon it as an abomination in the sight of God and man.

Read the journal of John Woolman who sought to change the hearts of slave owners, or read the speeches of Abraham Lincoln who abhorred the peculiar institution as it was called, and forget not that the Civil War with its 500,000 young men slaughtered was fought at least in part that slavery should not be extended on this continent.

Mass Prejudice

THE TROUBLE with the Muslim indictment of Christianity is that it is too general. It’s easy to lay down a blanket accusation against a race or a nation or a creed. Unfortunately we all do it from time to time. It’s simpler to issue a wholesale condemnation of a people or a nation, much simpler than discerning and discriminating individually. The latter takes some time and effort, but it’s the only fair and accurate way to deal with our neighbors whatever their color or religion. If the Black Muslims are guilty here of racism, unfortunately they have only imitated their white neighbors, too many of whom are guilty of the same kind of mass prejudice and judgment.

As I read the stories of men like Malcolm X whose life was warped and twisted by the tragedy of racial prejudice, I cannot but feel that the basic and fundamental problem is not that of color, but of the sinfulness of man, our resistance to and fear of those who are different from ourselves, our pride, our greed, and again our fear: these have brought us where we are. Even Malcolm X himself learned that it was stupid and foolish to hate all white men. He came to realize that many, many are sincere in their brotherly feelings toward peoples of

other races. In the end his own life was destroyed not by white men but by fanatical Black Muslims.

It is not that any one people is inherently more wicked and intolerant than another. It is that all men, regardless of race and color, are sinners standing in need of the grace of God, yes, in need of the transformation and salvation which are possible under God.

All of this is to say that if some of the more disturbed Negroes in our national community reject Christianity we must be very understanding. It is not Christianity which is lacking or at fault, it is the way we have represented it. It is our fault and failure in the practice of our religion. The white man has not left a very good impression in Africa and Asia. Too often he has been arrogant and exploitive. And yet even here we would beg our neighbors of other colors not to judge us wholesaley, in the mass. There have been many noteworthy exceptions. David Livingstone and the youthful Albert Schweitzer are but two of a thousand and two white men of good will.

I think too that we of the 1960s must be very patient and forbearing for some years to come. The relations between the races have been so long neurotic and abnormal, the memory of wrong-doing is so deep-seated, we can not expect that all-of-a-sudden everything is going to have a happy ending. People have been grievously hurt, they are naturally touchy and sensitive, they still live with injustice and violence, and we can hardly expect them always to be even-tempered and calmly rational and of good will towards us.

Meanwhile we call to remembrance again the words of scripture, God has made of one blood all nations of men for to dwell on all the face of the earth.

We are bidden here to resist the arguments of racists who would set people against people because of color or nationality.

We are bidden to witness and work for an open society where none shall be deprived of equal opportunity because of the accidents of his birth.

We are bidden to root out of ourselves the fears and prejudices which linger on and crop out toward people different from us.

We are bidden to be good neighbors toward all our fellowmen.

To Our Lord Jesus

Dear Lord:

We have just had the terrible news about your Father. Is it really true that He is dead? This comes as a great shock, because we didn't even know that He was sick.

But this raises a number of very delicate but important questions for us and for all mankind. First of all, are you now, as His only Son, His actual heir; are you now the Father Almighty? And if so, will we have another Son to take your place?

And what about the Holy Ghost? We have had no news from Him for a long time. Of course we have never known much about Him directly, but if anything happened to Him that would leave you with a terrific job.

I can imagine us ending Morning Prayer with words like these: "The Grace of our Lord Jesus Christ, and the love of the Lord Jesus Christ, and the fellowship of the Lord Jesus Christ, be with you all evermore." Do you really think you could manage all that by yourself?

I write on behalf of my colleagues here at Episcopal Theological School. You know all about us, I am sure. We do not want to press you now that you may have so much more to look after, but we would appreciate a word or two from you. If your — and our — Father is still alive, as we all believe He is, please give Him our very best and tell Him that we hope He lives a long life, in fact we hope He lives for ever.

With devotion,
— Arthur Lichtenberger

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CALIFORNIA TO HAVE CENTER AT BERKELEY

★ A new institution in Berkeley, designed to bring about a closer working relationship among Northern California churches, seminaries and the University of California, has been announced.

To be known as the Berkeley Center for Human Interaction, it will take over the buildings and grounds of St. Margaret's House, which until recently had served as a west coast training center for women workers of the Episcopal Church.

Heading the new institution will be Canon Trevor A. Hoy, as its first director, according to the announcement of the board of directors, headed by Bishop Richard Millard, suffragan of California.

Hoy was for six years director of education for the diocese and its program administrator, and more recently served the Glide Foundation and Urban Center, a Methodist enterprise, in San Francisco. Four months ago he went to Africa as a volunteer consultant-trainer in the Anglican Communion's world-wide program of MRI, under which the diocese of California is linked with the Rhodesian diocese of Matabeleland.

Although Canon Hoy was deported from Rhodesia by the Ian Smith regime as a "prohibited immigrant" when he arrived there, he conducted training programs in Zambia, Nigeria and Tanzania before returning to the bay area to assume his new post at Berkeley.

Decision to launch the center, said Bishop Millard, came after "a long study to determine the most appropriate new form of ministry and community service that might be undertaken in this strategic location."

The center, he continued, will function as a joint venture

among the Graduate Theological Union of Berkeley, the University of California and the Church.

"It is intended," he declared, "to serve both as a conference center, where clergy and other leaders may bring groups of not more than 25 persons under specialized leadership and as a gathering place where programs can be custom-designed to meet specific needs of community groups, churches and educational and other institutions as a basis to stimulate interaction essential to human growth and outreach."

Initial programs of the center will be supported by a grant from the Episcopal Churchwomen during 1966 and 1967.

LONDON VICAR IS ELECTED BISHOP OF HONG KONG

★ The Rev. Gilbert Baker, former vicar of Saint Nicholas Cole Abbey in London, was elected as Anglican Bishop of Hong Kong and Macao.

Already in Hong Kong, where he arrived a few months ago to head a Christian studies center at Shatin, Bishop-elect Baker, 56, will succeed Dr. Ronald O. Hall, who resigned the bishopric last June shortly before his 71st

birthday. He was elected by an assembly composed of both clergy and lay delegates.

Bishop-elect Baker was ordained in Canton, China, by Bishop Hall 30 years ago. He is scheduled to be consecrated on Nov. 30.

There are about 10,000 European and 20,000 Chinese Anglicans in the Hong Kong diocese. It is one of the most densely congested areas of the world due in large measure to refugee movements from Communist China.

CHURCH MUST WORK IN TOUGH SPOTS

★ Not cleanliness, but dirt, pain and sorrow are next to godliness, the president of Andover Newton Theological School told the seminary's opening convocation.

In discussing the mission of the Church, President Roy Pearson pointed out that the Church, like the chimney sweep, "cannot do its job in comfortable surroundings or with clean hands. In this sense, cleanliness is not next to godliness: dirt is — dirt, pain, sorrow, prejudice, injustice, treachery."

The Church must do its work

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amid ugly surroundings, he said, not because God likes them but because "he so loves the human beings who are enmeshed in them that he could not be God and not be next to them, not be God and stay in heaven, not be God and not spend most of his time in hell."

With the problems of "Watts and Harlem and Roxbury; with Vietnam and China and Berlin; with alcoholism and drug addiction and gambling; with unemployment and poverty and slum housing; with sexual perversion and unwed mothers and broken homes; with world famine and bad schools and minimum wages and old age pensions—the Christian Church is justifiably concerned or the Christian Church is unjustifiable; it is responsibly engaged with them or it is not responsibly engaged with God."

BISHOP OF LONDON VISITS U.S.

★ Bishop Robert W. Stopford of London began a visit to the United States with two preaching appearances in New York, Oct. 2.

He preached at the Cathedral of St. John the Divine, and St. John's Church, Yonkers, N. Y., that day. The next day he addressed the clergy conference at the Hotel Thayer, West Point, N. Y.

A major object of the visit is to dedicate the cornerstone of the 300-year-old St. Mary Aldermanbury church on the campus of Westminster College campus, where on Mar. 5, 1964, Winston Churchill made his famed "Iron Curtain" speech. The Christopher Wren church was dismantled in London and has been restored.

VOTERS PEACE PLEDGES SENT TO CANDIDATES

★ A group opposed to the war in Vietnam has sent "voters peace pledges" to Minnesota residents and to candidates running for U.S. senator, U.S. representative, governor and lieutenant governor.

Called the Vietnam voters pledge committee of Minnesota, the group is headed by Henry E. Allen, coordinator of student religious activities at the University of Minnesota.

The Rev. Willis J. Merriman, associate director of the Minnesota Council of Churches, is secretary. Arthur Sternberg, active in the Fellowship of Reconciliation, is treasurer.

Allen said the committee "seeks to strengthen the backbone of candidates who have the courage to resist pressure from the White House and the Pentagon to give assent to vindictive and provocative military acts in Vietnam which can only culminate in world war three."

WEDDING SERVICE NOW A COLLECTOR'S ITEM

★ The first edition of 3,000 of the new revised Anglican Prayer Book almost sold out on its first day of publication because an omission from the marriage service had turned it into a collector's item.

The sections omitted were: "The priest, joining the right hands together, shall say: 'Those whom God hath joined together let no man put asunder.'"

"Then shall the minister speak to the people: 'Forasmuch

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as N and N have consented together in holy wedlock and have witnessed the same before God and this company, and thereto have given and pledged their troth either to the other, and have declared the same by giving and receiving of a ring and by joining of hands: I pronounce that they be man and wife together.'"

Canon D.W.B. Robinson, a member of the Anglican revision commission, was reported as declaring, "It was all a terrible mistake. The omission was due completely to a typist's error, and although I went through the galley proofs several times, I didn't pick it up."

Canon Robinson said an errata slip giving the missing section was being printed and would be sold with the prayer books. He stated that the omission of this section at a wedding ceremony would not invalidate the marriage.

BISHOP HUBBARD RESIGNS

★ Bishop Russell S. Hubbard of Spokane has resigned for reasons of health.

The resignation would be effective on April 30, 1967, subject to the consent of the bishops.

During the past two years he has undergone major surgery twice. Although fully recovered, he states in his resignation that he does not believe he can presently do full justice to the duties of his office.

Bishop Hubbard has been missionary bishop of Spokane since 1953. Before his election, he was suffragan bishop of Michigan.

RELIGIOUS EDUCATION REFORM ASKED

★ The Anglican Diocese of Toronto wants radical reform in Ontario's present system of two half-hours a week of reli-

gious education in public elementary schools.

A brief sent to the province's special committee on religious education, signed by Bishop G. B. Snell, said the periods should include a study of Judaism, Buddhism, Islam and Confucianism, as well as Christianity.

Critics of the present system — and Christian churchmen — admit that what is called religious education is really "Protestant indoctrination."

The brief said the religious education regulations, first introduced in 1944, are in need of immediate revision.



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"Radical reform in the teaching of other subjects has been adopted in our schools and we should be ready for religious instruction to undergo constructive changes also," it said. "We do not desire to see schools used for the purpose of persuading students to accept a faith they otherwise would not embrace."

In presenting the brief, Bishop H. R. Hunt, suffragan, said that in a public school system, "it is not incumbent on the state to direct its teachers to deliberately indoctrinate their children to a particular faith. This would be an abuse — that is not proper."

ANGLICANS BUILD NEW CHURCH

★ A new Anglican church is to be consecrated next Sunday at Palma, on the Spanish "tourist island" of Majorca, where an American priest is the chaplain's assistant and half the regular congregation is American.

St. Philip and St. James church will be consecrated by Bishop Stanley Eley of Gibraltar. It will replace a church which was established in a converted soda water factory in 1934 and is now to be closed.

The chaplain at Palma is the

Rev. E.M.H. Capper. His assistant is the Rev. Glen Edward Riley, Jr., from the diocese of Chicago. Not only is half the regular congregation American, but Riley does special work among sailors from the U.S. sixth fleet.

Riley and Capper also visit the other Balearic islands of Ibiza and Monorca, where congregations are being built up among the residents, and minister to the religious needs of all English-speaking Christians, apart from Roman Catholics, in the three islands.

The new church is made of local stone and concrete in modern style, and externally has a strong fortress-like appearance with a copper cross of modern design on a plinth near the main door. It will hold about 250 people and has cost \$70,000 to build. Official permission to build the new church had to be obtained first from the Spanish government.

URBAN PROBLEMS STRESSED AT SYNOD

★ Church and the Revolutionary Sixties is the theme of the synod program of the midwest province to be held in Chicago, October 11-13, 1966.

The program includes a panel presentation by speakers who are well acquainted with urban problems concerning education, employment, housing, and city planning. The Rev. James Morton, Episcopalian who is the director of urban training center in Chicago, will act as chairman for this panel.

An all day bus tour through urban renewal and public housing areas in the city will be made, followed by a banquet with Paul Ylvisaker of the Ford foundation, a well known expert on urban affairs, as keynote speaker.

LOOKING AFTER OLDSTERS IN RHODE ISLAND

★ Construction of a 51-bed, \$871,000 nursing home as an agency of the Episcopal charities fund was approved by the Rhode Island convention.

The facility will be built with a matching \$435,500 federal grant under the Hill-Burton act on property within the block known as the cathedral close.

Meeting in special session, the convention authorized the diocesan council to borrow from diocesan trust funds, at interest rates to be determined by the board of general trustees, to finance the diocese's share of construction costs.

The proposal, on which diocesan officials have worked for two years, calls for remodeling and restoring a brick structure known as the Bishop McVicar house which is to be incorporated into the new facility. Bishop McVicar house has been used for many years as a home for retired, elderly clergy of the diocese and their wives or widows.

Bishop John Higgins described the nursing home proposal as "a venture in faith" and a fitting step forward in diocesan care for the elderly.

Under a program launched in 1958, the diocese purchased five dwellings on land adjacent to the Cathedral of St. John. Four were restored to provide apartments for the elderly.

Bishop Higgins said that these apartments, now housing 24 elderly person, have proved to be a wise and financially sound undertaking.

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NEW BOOKS

E. John Mohr
Book Editor

HISTORY AND THEOLOGY IN SECOND ISAIAH: A COMMENTARY ON ISAIAH 35, 40-66, by James D. Smart. Westminster. \$6.50

This book is notable in two respects. First, it proceeds from Smart's long-standing concern to speak of the Bible to laymen in language the layman can understand (cf. his *The Interpretation of Scripture*, 1961; and *The Old Testament in Dialogue with Modern Man*, 1964). Second, it is a vigorous attack on previous critical approaches to II Isaiah, having much in common with that of C. C. Torrey of some forty years ago. Smart sees Isaiah 40-66 and 35 as a unity, and holds that the advent of Cyrus and the collapse of Babylon are not the basis of the prophet's eschatological hope but subsequent interpretations of what the prophet was saying rooted in the fact that the prophet spoke as Babylon fell.

One cannot but commend the concern behind the book. No amount of such concern, however, can dispel the complexity of the issues confronting the contemporary interpreter of the Bible. The premise involved in a statement such as the following is faulty: "Need any apology be offered to the scholar for asking him to interest himself in an experiment in hermeneutics that proceeds on the principle that we have no access to the theological content of a Biblical text except through the present meaning of that text for living persons?"

The fact of the matter is that the result of the scholarship of the last four decades, as that scholarship has moved beyond sheer literary analysis, provides abundant access to the theological content of the Bible. Indeed, our present knowledge of the world of the Bible makes it unavoidably clear that the intellectual and cultural and religious background of a Second Isaiah is vastly different from the intellectual and cultural and religious background of modern readers. Much earlier scholarship can surely be faulted, but it must be faulted precisely for overlooking this fact — if in a more aridly "critical" and less "existential" way than Smart.

The critical questions with which previous commentators concerned themselves — i.e. commentators of the long gone era of Duhm — indeed obscured the central question of the prophet's theology. When, however,

that question is raised on the basis of the results of such more mature scholarly techniques as form criticism and the historical analysis of tradition and the study of extra-biblical literatures, the "hermeneutical problem" assumes proportions in the face of which "the present meaning of that text for living persons" is a naive phrase indeed.

It is precisely this naivete, one cannot help but feel, that results in Smart's "spiritualizing" of the eschatology of II Isaiah so that the concrete historical events of which that eschatology was an affirmation — Cyrus and the collapse of Babylon — are removed from the text. Of Isaiah 45 Smart says, "Interpreters who retain Cyrus in v. 1 must, unless they evade the plain meaning of the text, claim that Second Isaiah expected Cyrus' conquests to prove to all men that Yahweh was the only true God (v. 6), a strange expectation for a prophet of Israel." Even if on grounds of rigorous textual analysis — not really indulged in by Smart — Cyrus is removed, the enormity remains that prophets of Israel — right down to Jesus of Nazareth — did hold precisely such strange expectations. Interpretation has to begin with such strange facts, not finesse them, and interpretation that does may just possibly come up with something more relevant to modern, secular man than a spiritualized version of prophetic eschatology.

One could be critical of much more along the same lines. Argument, however, is only carried on with books worth argument. This book is healthily provocative. No student of the Bible will put it down bored. It is well worth reading.

— HARVEY H. GUTHRIE JR.

Dr. Guthrie is professor of Old Testament, Episcopal Theological School, Cambridge, Mass.

ON THE BOUNDARY: AN AUTOBIOGRAPHICAL SKETCH, by Paul Tillich. Scribner's. \$3.95

The first acquaintance many of us had with Tillich was a volume called *The Interpretation of History*, published thirty years ago, and consisting of a translation of various essays published in Germany from 1923 to 1933 and with an introductory section giving the biographical genesis of his thought. The introductory section, "On the Boundary", in much more felicitous English, has been republished.

It is delightful to read of this great man and the persons and experiences that were formative in his early life.

— LEE A. BELFORD

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

COMMENTARY ON THE PROPHETS (Vol. I, Isaiah-Ezekiel; Vol. II, Daniel-Malachi), by Emil Kraeling. Nelson. \$7.50 per volume.

The bulk of these two volumes consists of the Revised Standard Version's translation of the "latter prophets" of the Old Testament. The text is printed right across the page, instead of in double columns, making it easy to see the lines of poetry. The commentary is very brief, practically never occupying more than a third of the page, and is concerned only to illuminate the meaning of the text itself. A general introduction, introductions to each book, and selected bibliographies concisely provide much sound information. The volumes should be useful to the reader whose aim is to read the Bible itself.

— HARVEY H. GUTHRIE JR.

Dr. Guthrie is professor of Old Testament, Episcopal Theological School, Cambridge, Mass.

A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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