

The **+** WITNESS

JANUARY 18, 1962

10¢



CHILDREN OF THE CARIBBEAN

SEMINARY OF THE CARIBBEAN, opened with formal ceremonies this month, means that children like these will be ministered to by clergy trained in the newest of the Episcopal Church seminaries.

See Story of the Week on Page Three

ANNOUNCING ISSUES IN DISPUTE

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)
WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)
HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

**GENERAL THEOLOGICAL
SEMINARY CHAPEL**
Chelsea Square, 9th Ave. & 20th St.
New York
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

**COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL**
New York
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS
5th Ave. & 53rd Street
New York City
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, David
Wayne, Philip Zabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
38) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday — Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness — Saturday
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer.
(8:00 in Advent and 6:15 in Lent)

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. David S. Gray,
Associate Rector
The Rev. Jack E. Schweizer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

**New Seminary of the Caribbean
Dedicated in Puerto Rico**

★ The New Year began with a significant event in Episcopal Church life, the dedication of the new Seminary of the Caribbean, preliminary to the Church's Theological Education Sunday of January 28.

Built during 1961 at Carolina, Puerto Rico, to serve all Episcopal districts of the Caribbean area, the Church's newest school of theology has been in operation since last September but was formally dedicated January 10-11.

Arrival of the Presiding Bishop, Arthur Lichtenberger, on January 10 concluded a two-day meeting of the seminary board of trustees, and he blessed the seminary on that date. Installation of the dean and faculty took place on January 11.

Fifteen students representing all lands of the Caribbean region are now enrolled in the theological school, which is planned to accommodate 75 to 100 students eventually. They come from the missionary districts of Central America, the Dominican Republic, Haiti, Panama, Puerto Rico, and the Virgin Islands. Within the Central American district are the countries of Costa Rica, El Salvador, Guatemala, Honduras, and Nicaragua.

Haitian students formerly studied theology at their own seminary, and those from other Caribbean countries came to

U.S. seminaries. Now they pursue their three-year course of training in an international community.

Tri-lingual in every aspect, the Seminary of the Caribbean is also El Seminario Episcopal del Caribe and Le Seminaire Episcopal des Caraibes. Chapel services are conducted on successive days in Spanish, French and English. The library is tri-lingual. Students become fluent in each other's native languages, but they are encouraged to use their own for their seminars, papers and sermons. Faculty members speak all three languages.

The 25-acre campus at Carolina is 15 minutes' drive from



DEAN JOHN BUTLER of the New York Cathedral is one of fifteen trustees of the Caribbean Seminary

the international airport of San Juan. Built so far, at a cost of \$500,000 are a dormitory, three faculty residences, a service building, and a nearly completed administration and classroom building with temporary chapel and library. The total program calls for a chapel, a library, other dormitories and classroom buildings.

Dean of the new seminary is Eugene E. Crommett, formerly on the staff of General Theological Seminary in New York. With him on the faculty, all Episcopal priests holding doctorates in theology or philosophy, are: the Rev. William P. Haugaard, the Rev. Billy W. Rodgers, the Rev. James Grif-fiss, Jr., and the Rev. Victor Burset.

Serving on the board of trustees ex officio are Bishop John Boyd Bentley, director of the overseas department; Bishop Swift of Puerto Rico; and Dean Crommett.

Elected trustees are four bishops, four clergy and four lay people: Bishop Gibson of Virginia; Bishop R. Heber Gooden of the Panama Canal Zone; Bishop David E. Richards of Central America; Bishop C. Alfred Voegeli of Haiti; Dean John V. Butler of the Cathedral of St. John the Divine, New York; Dean Gray M. Blandy of the Theological Seminary of the Southwest at Austin, Texas; Dean Lawrence Rose of General Theological Seminary; the Rev. Roger Desir of Haiti; Miss Carman St.

John Wolff, associate director of the Episcopal National Council's department of education, formerly in charge of overseas education and for nine years active in that field in South America; Lindley M. Franklin,

Jr., treasurer of the National Council; Robert Griggs of San Juan, Puerto Rico; and Richard G. Stone, president of St. Mary's Junior College at Raleigh, S. C. and a member of the National Council.

ward regaining its world-wide appeal and power by the right kind of evangelistic preaching," Chappell said.

EMANCIPATION DAY MARKED IN DETROIT

★ "The ghetto is the forecast in urban life . . . be prepared to smash it," the Rev. Malcolm Boyd declared in an address highlighting the first annual observance of emancipation day, on January 1 in Detroit's John Wesley A.M.E. Zion Church, sponsored by prominent civic officials and religious and educational leaders.

The event commemorated the signing by Abraham Lincoln of the Emancipation Proclamation on January 1, 1963. In conjunction with emancipation day there will be an annual award honoring the man of the year in human relations. The first award in this category was presented to William T. Patrick, Jr., a member of the city council.

"There is neither black nor white in Christ," Boyd said as he called for more "interracial efforts to improve racial problems." Boyd, Episcopal chaplain to Wayne State University, said that the accentuation of merely racial efforts in the area of racial problems would tend to develop "another, subtler form of segregation."

He pressed for the increased circulation among white neighborhoods and suburbs of open covenant cards which pledge the signers to oppose all forms of discriminatory housing practices.

"Be unpopular if need be,"

THAT MASTHEAD

"With the exception of one week in January" it says, and that week is next. So there will be no issue dated January 25.

Conference on Evangelism Told To Break Out of Old Ruts

★ A plea for churches to break out of their "traditional ruts" in the field of evangelism was made by speakers at the New England conference on evangelism.

George E. Sweazey, former chairman of the National Council of Churches' department of evangelism, urged a greater participation by the laity in evangelism. He warned that the church "will die when its evangelism efforts become the special work of special people at special times."

The Rev. Howard R. Keeley, executive secretary of the evangelistic association of New England which sponsored the three-day meeting, suggested that New England church people should be more aware of "non-traditional" methods of evangelism which are meeting with success in areas all across the country.

Sweazey, now a pastor in Webster Groves, Mo., declared that "lay evangelistic visiting is by far the most successful evangelistic method of our day."

He criticized churches where "the old members love each other so much they have no time for newcomers."

Sweazey emphasized that the "cozy old notion that 'heathen darkness' applies only to far-away places with strange-sounding names is neither tactful nor true."

"There are no Christian nations in the world today, and

there are no completely pagan ones," he declared. "In the so-called heathen lands you find groups of Christians hard pressed by a massive pagan culture, and in America you find groups of Christians hard pressed by the same massive pagan culture."

"Today in America," Sweazey continued, "every church is a mission outpost, thrust out on the frontier."

While calling for new approaches to evangelism, Keeley claimed that churches are neglecting some of the older methods that have been successful. He said that 64 per cent of the Methodist, Congregational, and Baptist churches in New England do not conduct summer Bible schools.

Keeley also stressed the need for an enlarged hospital chaplaincy program in New England. He said the evangelistic association now has seven full-time chaplains who serve 15 hospitals in the Greater Boston area.

Another speaker Clovis G. Chappell of Waverly, Tenn., warned that modern ministers are neglecting their main task of preaching.

"The failure of so many of us to give primary attention to the primary task of preaching has helped to bring preaching into disrepute," he said.

"It is my conviction that the church of today can go far to-

Boyd told the New Year's audience attending the ceremony. "Sacrifice dollars, if necessary, for freedom. Don't give in to real estate hucksters or shysters who are fomenting racial segregation. Refuse to accept the ghetto. We must be prepared to jeopardize our comfort and prestige by testing such places as restaurants and barber shops which remain segregated."

Chaplain Boyd read to the assembly copies of several 'hate' letters which he has received as a result of his participation in the "Prayer Pilgrimage" freedom ride of 28 Episcopal clergymen last September from New Orleans through the deep south to the General Convention.

One letter had been signed simply by "White Citizens Council of Detroit." He read to the group how he had been addressed on the envelope of a letter by one 'hate' writer: The Rev. Malcolm Boyd, Episcopal Chaplain, Prominent Nigger-Lover, Wayne State University, Detroit, Mich. He said that the texts of these letters "reveal the seriousness of the racial problem in an eloquent and shocking way."

Boyd concluded with an emancipation day prayer which he had written:

Lord, emancipate our hearts from scalding pain.

Lord, emancipate our minds from the misery of ignorance.

Lord, emancipate our emotions from hate of each other.

Lord, emancipate our love from self-love.

Lord, emancipate our lips from carrying into another generation the lies we have told in this generation, and the lies which were told in generations before us.

Lord, emancipate our eyes from seeing the kind of differences in each other which you would not have us see, so that

we may see Christ in each other.

Boyd was introduced by Judge James H. Lincoln of the juvenile division of the probate court in Wayne County, Michigan. Making the man of the

year award was Judge Charles S. Farmer of the Common Pleas Court, Detroit. Chairman of the event was the Rev. Otis W. Saunders of the Trinity A.M.E. Zion Church in Detroit.

Effective World Government is Urged by World Leaders

★ Several prominent clergymen have joined with a group of international political leaders, Nobel Prize winning scientists, writers, and educators in issuing a call for a world constitutional convention to draft a plan for effective world government.

The clergymen signing the manifesto included Martin Niemöller, a president of the World Council of Churches, and president of the Evangelical Church of Hesse and Nassau in Germany.

Other signers included Dr. Martin Luther King Jr., of Atlanta, Ga., Baptist minister and Negro integration leader; Canon L. John Collins of St. Paul's

Cathedral, London; Sir George McLeod, former moderator of the Church of Scotland; and Arthur L. Miller of Denver, former moderator of the United Presbyterian Church in the U.S.A.

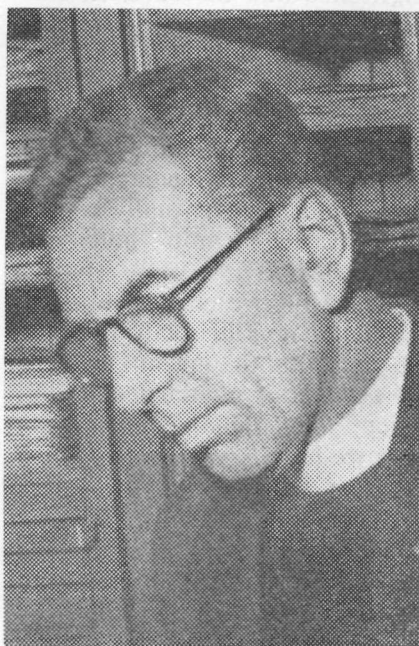
Also Donald Soper of London, a Methodist peace leader; Andre Trocme of Switzerland, former secretary of the International Fellowship of Reconciliation; the Rev. Michael Scott, British clergyman who speaks for African causes; and Mrs. Randall L. Thompson, president of the Alliance of Unitarian Women of the U.S.A.

Several Buddhist leaders were among religious figures signing the manifesto.

The appeal declared that "anarchy among nations, magnified by advent of techniques for mass annihilation, seems to have brought mankind close to the possibility of extinction."

"Without a base of commonly accepted world law, the existing organizations have failed to provide effective means for peaceful adjudication of international dissension," the statement said. "Deeply impressed with the exigencies of our times, we individual citizens of many countries take this extraordinary action in calling for the wisest minds of the world to join together in developing a legal instrument adequate to the task of establishing universal law and order."

They urged each nation to send three delegates and two



CANON JOHN COLLINS of St. Paul's Cathedral, London, is one of the worldwide leaders to urge conference to set-up world government

alternates to a conference at Geneva, not later than September 1, to "draft a constitution for a federal world government and to submit that document to all peoples and governments for ratification."

Among political leaders who signed the declaration were Lord Clement Attlee, former British prime minister; Queen Elizabeth of Belgium; Field Marshal Ayub Khan, president of Pakistan; Governor-General

Nnamdi Azikiwe of Nigeria; Mayor Shinzo Hamai of Hiroshima, Japan; former President Jose Figueres of Costa Rica; and many leaders from India, Japan, and other Asiatic countries.

The statement was released by Thane Read of Phoenix, Ariz., provisional secretary of the World Constitution coordinating committee, the group sponsoring the proposed Geneva conference.

People in Paranoiac State of Mind Greatest Danger Says Leader

★ A prominent Boston leader sounded a sharp warning here that an increasing number of Americans, seeking a scapegoat for international problems "are imagining conspiracies everywhere in government, churches and other groups."

Paul Lee Sturges said "this paranoiac state of mind suspects everyone and creates mistrust, doubt and disunity and is a greater threat to our country than any force without."

Sturges, former director of educational evangelism for the National Council of Churches, stressed that "no people in the world today are more apprehensive regarding the future than the American people and none live in more fear."

"The threat of the hydrogen bomb hangs over us as a threatening cloud and would drive us underground," he said. "For the first time in our history we find ourselves in a situation with which we cannot cope, without a sense of security."

Sturges continued: "The result is that we act as citizens without patience, hope and faith. We are unable to combat this lack of security, the less emotionally stable among us

seek a scapegoat, someone to blame.

"Some place the fault upon Russia. Others place the blame upon our leaders whose loyalty up until now has never been questioned."

These people, stated Sturges, have diseased minds. "They imagine there is a conspiracy everywhere. The consequences are that America is panicky, frightened and insecure. In this soil the evil seeds of suspicion, mistrust and division are taking root."

Sturges asserted this state of mind is the same as that which seized the Germans under Hitler and led eventually to the concentration camp and gas chamber.

"The hope which has its rootage in the Christian faith is the antidote to our anxiety, to the poisons of mistrust and suspicion," he added. "It is this hope we may have and this hope we must have if we are to meet the demands of the months ahead.

"This hope will keep us at the negotiating table, regardless of all rebuffs, until peaceful ways of settling international difficulties are found and accepted."

APPEAL OF CLERGYMEN REJECTED BY COURT

★ The Supreme Court refused to grant a hearing on an appeal of an Alabama court verdict which sentenced two Negro clergymen to jail terms for their part in opposing segregated bus seating in 1958.

A brief order issued by the court merely stated that the justices would not hear the appeal of the Rev. F. L. Shuttlesworth, Baptist minister and head of the Alabama Christian Movement for Civil Rights, and the Rev. S. J. Phifer.

The two clergymen were sentenced in 1958, Mr. Phifer to 30 days and Mr. Shuttlesworth to 90 days. Each was fined \$100.

They were arrested and charged with disorderly conduct when Negroes in Birmingham demonstrated against a new bus seating law which permits bus drivers to assign seats to all passengers. The law does not mention race or segregation, but in practice drivers have assigned Negroes to rear seats.

Phifer was one of twelve demonstrators who were arrested for failure to obey a driver's order to sit in the rear of a bus. The other eleven were given suspended sentences.

Shuttlesworth did not participate in the demonstration, but was found guilty of inciting others to take part.

In asking a Supreme Court hearing, the ministers said they were convicted without evidence of guilt, "under a vague and indefinite" law enacted to enforce racial discrimination.

It was reported that the court's decision rejecting a hearing was unanimous.

PUERTO RICAN VISITS PENNSYLVANIA

★ The Rev. Victor Bursset of Puerto Rico is speaking at missionary mass meetings in the diocese of Pennsylvania, February 10-15.

EDITORIALS

Issues in Dispute

THE EDITORS introduced last week, and listed each issue on page two in case you missed the story, meet once a month in New York. We do two things primarily. First we discuss matters we think important and then produce one or more editorials which is the collective opinion of the group.

We also discuss subjects for articles and people we would like to have write them. Back in October we decided to have a series on "Issues in Dispute", with two points of view presented in the same number on a given subject.

We would hope that rectors, or others in parishes, might find it profitable to invite a few people to a round-table discussion and thus, perhaps, help get them out of the parish routine. To this end we will send a bundle of five or more copies while the series runs—merely send a postal to The Witness, Tunkhannock, Pa., saying: "Issues in Dispute — copies (the number desired)" and we'll start them on their way when the series is launched in two or three weeks. (The cost is 7¢ a copy — 35¢ a week for five, etc.) for which we will bill when the series ends. There is an order blank on this page if you prefer.

Here is the line-up and not necessarily in this order:

● What Unity Does the Episcopal Church Seek?, with the contributors the Rev. Arthur A. Vogel, professor of apologetics and dogmatic theology at Nashotah House, and the Rev. Charles D. Kean, rector of the Epiphany, Washington.

● What Should be the Chief Service? with the Rev. Leslie Lang, rector of St. Peter's, New York City, writing on Holy Communion, and the Rev. Randolph C. Miller, professor at Yale Divinity School, presenting Morning Prayer.

● Where Does the Episcopal Church Stand on Biblical Criticism? with contributions from the

Rev. Donald J. Parsons, professor of New Testament at Nashotah, and the Rev. Eugene Van N. Goetchius, assistant professor of New Testament at Episcopal Theological School.

● Is the Episcopal Church Doing a Good Job Overseas? The Rev. Rowland Cox, chaplain to Episcopal students at Princeton, has agreed to write one article. The other asked had to say no since he has just started a new job, so there will be a further announcement later.

● Is the Present Parish Set-up Adequate? The Rev. Hugh McCandless, rector of the Epiphany, New York City, develops the idea that "It is the Best Present Instrument" and the Rev. Hugh White, director of the Detroit Industrial Mission, thinks it "Needs Fundamental Reforms".

● What Should the Episcopal Church Teach about the Creeds? Here we will present the views of the Very Rev. Robert F. Capon, dean of Long Island's School of Theology, and the Rev. Frederick G. Shafer, professor at Bard College.

These Issues in Dispute will, we think, get us off to a lively start. The editors will certainly think of others — What is the Best Material to Use in Church School, for example, ought to make for some lively discussion.

But we want this paper to belong to its readers, so if you have a subject that fits into the scheme merely jot it down and send to the managing editor, Tunkhannock, Pa., who will present it at the next meeting of editors.

THE WITNESS TUNKHANNOCK, PA.

Send _____ copies each week during Issues in Dispute or until ordered discontinued. Bill at end of series.

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WHAT DID FREUD REALLY TEACH?

By the Rev. R. S. Lee

*Vicar of the University Church of
St. Mary the Virgin, Oxford*

SECOND OF SEVERAL ARTICLES ON
SOME MODERN 'ISMS. FREUD HIMSELF
HAD TO FACE THE MANY DISTORTIONS
OF HIS VIEWS ON THE PART BOTH OF
WOULD - BE DISCIPLES AND OF CRIT-
ICS. WHERE CHRISTIANS AND FREUDI-
ANS MISUNDERSTAND EACH OTHER
IS DEALT WITH IN THIS ARTICLE

THE MEANING OF THE TERM FREUDIANISM varies with each user's understanding or misunderstanding of Freud. Some refer to his doctrine of psychological causation or determinism; some to his theories of the all-pervading influence of the sexual instincts; some to his account of the harm done by "repression," some to his method of psycho-analysis.

In every case there is a distortion of Freud's teaching on the part both of those who use the appellation as a term of condemnation and of those who advocate the "-ism" which is criticized. It is remarkable how often the critics in particular have made little effort to understand Freud. On the other hand, the advocates of the various "Freudianisms" are so fascinated by one piece of truth that they are blinded to everything else.

The most basic Freudianism applies beyond Freud to the whole of psychology. Psychology sets out to find a "natural" explanation for all mental phenomena, including religious belief, sentiment and conduct. It tries to explain all behaviour in terms of antecedent mental processes. For instance, it interprets religious conversion as a change in the balance of forces in the mind.

It is loath to accept the view that there may be phenomena which cannot be accounted for as the outcome of "natural" processes but require the postulate of a "supernatural" cause; such as the direct action of God. Forgiveness, grace, prayer, healing, all come under natural law. Unless we assume so scientific psychology is impossible.

This assumption conflicts with what often passes for the orthodox religious belief about

God's dealings with the world. We speak of the grace of God almost as if it were a spiritual tonic conveyed without mediation and of God answering prayer as if he did so by overriding natural law. Hence the psychologist is tempted to assume that by finding an explanation in terms of natural processes he has done away with the need to introduce God as an explanation.

The Christian, knowing the reality of God, then assumes that psychology must be wrong since it has no need of the hypothesis of God's action.

Right and Wrong

BOTH ARE RIGHT and both are wrong. The psychologist is right in seeking a natural explanation of all mental phenomena but wrong in supposing this dispenses with the need to believe in God. The Christian is right in requiring belief in God but wrong in thinking that this rules out a psychological explanation.

The confusion results from ambiguity of language. "Explanation" to the psychologist means revealing the inter-relationships of mental events whereby later events may be seen to issue from earlier, according to regular modes of connection (scientific laws). To the Christian explanation in terms of God refers to the values and purposes of God and man, a quite different kind of explanation.

The two are complementary, not incompatible. Neither can be substituted for the other. The Christian is usually more at fault because he is prone to speak of God as if he were one cause among others, instead of as the supreme cause transcending and including them. Psychology is

necessary to a full Christian understanding of God's action.

A prevalent instance of psychologism in which we come more closely to Freudianism is the assumption on the part of many Freudians (Freud himself gave contradictory teaching on this point) that in finding a psychological explanation of the genesis of the idea of God in the individual from the infantile parent images they have proved his non-existence. What they have shown is that our knowledge of God is mediated by natural processes, and this is the teaching of Christianity also.

A further instance is to be seen in the way psychotherapy is sometimes interpreted (by adherents and opponents) as a substitute for pastoral care. These adherents of psychotherapy try to interpret religion as a flight into fantasy to evade the hardship imposed by reality and the effort required to deal with it successfully. They see in psychotherapy a means by which inner conflicts and unconscious complexes which have been preventing social adjustment can be overcome and the individual set free to deal with life in a healthy way.

The religious devotee, on the other hand, frequently thinks that this is a denial of the efficacy of prayer. He identifies moral sickness with sin and refuses to face the implications of what has been discovered about the unconscious mind and its profound influence on the personality. Hence both the theologian and the psychologist and their respective followers fall into serious confusion of thought.

Repression

THE GRAVEST FORM of "Freudianism" is one which arises from a misunderstanding of Freud's term "repression." It applies in two ways. First of all "repression" is taken to mean what would better be described as control or inhibition, as for instance when we control angry feelings which if uncontrolled would lead to acts of violence.

This is not what repression means. Repression is a technical term denoting a process which goes on unconsciously, by which some ideas, wishes, feelings, memories, are put out of reach of the conscious mind and cannot therefore be deliberately controlled.

Because of this serious misunderstanding of what repression means parents sometimes think that they must allow completely uninhibited conduct in their young children without discipline

of any kind, lest they do them harm by "repressing" them.

This belief, which passes as Freudianism in some circles, is quite contrary to Freud's own teaching and it is more likely than not to result in real repressions with consequent damage to the growing child.

When the misunderstanding of "repression" is associated with Freud's theories of the sexual instincts we get another form of Freudianism. Freud declared that behind all cases of psycho-neurosis he found some repression of the sexual instincts. His theory of the sexual instincts is a very complicated one and a great deal of what he includes under sex, such as curiosity, exhibitionism, affection, is scarcely associated with sex in the common use of the word. Instead sex denotes the adult reproductive instinct, which is to Freud only one of the developed forms of sex.

The double misunderstanding leads people to suppose that when Freud spoke of the harm done by repression of the sexual instincts he was advocating sexual libertinism as the road to health. Unfortunately some countenance has been given to this interpretation by occasional psychoanalysts who have advised some of their patients as part of their treatment to indulge freely (or to attempt to indulge) their sexual impulses irrespective of the general moral considerations.

I am not competent to say whether in these cases such advice was sound, but it is certainly not true to suppose that Freud underestimated the need for a moral ordering of human behaviour. Indeed, it is a great libel on him to declare otherwise. If anything he was a stern moralist. Admittedly he did not derive his moral standards from religion, but his personal life shows him a model of rectitude, conscientious and sternly self-disciplined, a devoted husband and father. There is no trace of the moral libertine in him.

More to be Said

FREUD HIMSELF rapidly had to face the many distortions of his views which pass as Freudianism, on the part both of would-be disciples and of critics. He himself failed to get outside his psycho-analysis and see its broader implications, so preoccupied was he with the task of unravelling the complications of the unconscious mind. In practice he fell into the psychologism mentioned earlier in this article but in theory he was aware that there was more to be said, as he makes plain in his essay *The Future of an Illusion*.

But he was not guilty of Freudianism in the narrower senses in which the term is commonly used. It would be a serious matter if these misinterpretations were to divert us from understanding his great contribution to knowledge about the human mind. Theology as well as psychology would suffer an irreparable loss.

Talking It Over

By W. B. Spofford Sr.

THE NUMBER ONE ISSUE IN DISPUTE, I'd say, is whether we should start a nuclear war now or wait. Most people I run into take one or the other view. Also I know at least some who think it would be better not to have a war at all. Communists, for example, being materialists, should not want to vaporize this planet, which is the only thing they have got. Christians on the other hand, believing they have another place to go to if this planet is blown up, might believe that a nuclear war is a quick way to get to their heavenly home. Me, I want to stick around here as long as I can — and taking a look at our hospitals, doctors with knives and drug stores full of pills, I think other people do too — heavenly home or not. So on this Issue in Dispute, I'm for picket lines, letters, etc. telling our Big Men on both sides to cut out the nonsense and get into a huddle for peace.

But if this is too hot to discuss I can think of other Issues in Dispute which would serve the dubious purpose of making us forget my Issue Number One.

Call me Father, Mister, John — now there is a hot issue in a lot of parishes, and I know clergymen who feel so strongly about it that they nearly come to blows. I talked to one of them just the other day — a genial fellow who thinks that he cannot do an adequate job in his parish unless everybody addresses him as "Father". Others seem to be doing all right with practically everybody calling them by their first name. Where I live it is generally "Bill" with an occasional "Reverend"—either being OK with me.

Then there is the important matter of whether children, un-confirmed, should come to the altar rail for a blessing at Holy Communion. I've been reading quite a debate on this in the weekly bulletin of a large parish. The rector first frowned on this increasing parish custom on the ground that it is sentimental. Then he read a piece

lauding the practice by a nearby bishop so he relented to the extent of allowing children to come to the rail with their parents, where he would place his hand on the child's head, but without pronouncing any blessing. But a curate in the parish objected to the "with their parents" business, pointing out that some children came to church in spite of their parents and "they feel left out unless we accept them wholly." I have to wait for future parish bulletins to find out how the matter was resolved.

Anyhow it makes for lively discussion and I would suppose gets people away, for a time at least, from war, the military-industrial take-over that Dwight Eisenhower has been talking about, and whether things are conveniently arranged, under the McCarran Internal Security Act, for Senator Barry Goldwater and/or General Edwin A. Walker to move us into Fascism without most of us even knowing what has happened. This I think is Issue Number Two and is closely related to Issue Number One.

There is this Inter-communion business too—what is to be done about it at the grass roots. But more about that later.

- POINTERS For PARSONS -

By Robert Miller

IT WOULD NEVER DO for preaching to deal only with this present world but it is natural and right that it should set this present world in the context of eternity, and if a perplexed and busy parson wonders how he is to do that he must reflect that the answer to the problem lies in the imitation of Christ. But how is the rector of a parish to imitate Christ?

He can struggle with himself so that he casts aside every weight. One would think this would be easy. Who would want to drag weights about? The answer for most of us is, "We would," because weights are things like pride and vanity. Dead sea fruit, they seem delectable, but are not. They turn to ashes. The parson can make up his mind to love the thorniest of his parishioners and not dislike them. Is disliking a troublesome parishioner a weight? Oh yes. It's a heavy weight that grows heavier. He can sacrifice his impatience. Impatience is a weight.

Casting aside the weights, however, is not the

whole story. It is just one way of saying we should strip for action. A better way of stating what we ought to do is to say we should rejoice. We should rejoice in God and in his gift of life. Joy and laughter, pain and sorrow, all alike belong to life and are ground for rejoicing.

Pain a ground for rejoicing? Is the man crazy? No, I don't believe that I am. I do not like pain; I hope I shall be spared pain, but I am sure it can be a highway to our God.

There is no waste in the economy of God.

Parish Calling

By Paul J. Davis

Rector of Calvary, Sioux City, Iowa

PARISH CALLING is one of the most important parts of the pastoral ministry. Yet it brings constant problems for both the lay people and the parish priest. I would like to describe two such problems, and then tell something that may be done about each of them.

The first problem is caused when the priest calls upon a family and the family is caught off-guard, or perhaps with part of the family (or no one) at home. If the priest is not expected when he calls, he may find the family just preparing to leave the house, or find that the family has company, or find that the family is busy with some cleaning project, or find some other situation that makes a parish call awkward at that particular time.

The priest may just go on his way, saying he will return at another time or he may make a brief visit anyway. In either case there is embarrassment. The priest is put on the defensive, and the family may be politely irritated. This kind of result is unnecessary.

Many of the clergy notify the lay people as to what homes or persons they will be calling on during a given day. This is a good practice, but why not be even more specific? It helps those being called upon.

Why not send postcards a week in advance, telling those upon whom the calls are to be made the exact day and hour of the proposed call? And, add a note saying that if that time is not suitable, the priest should be contacted and another time arranged. Then when the call is made, the priest is expected and the call can be made with everyone feeling happy about the call — and relaxed.

This will increase the possibility of a good parish call.

And too, these calls should be arranged according to the working schedule of the family, together with that of the priest, so that the entire family may be present for the call. Some families — or individuals — are better called on in the morning, some in the afternoon, some in the evening.

Help Needed

THE SECOND PROBLEM has to do with the clergyman making all the parish calls he should. No matter how many calls he makes, some people will think he should make more.

However, by the time the priest has made sick calls, calls on shut-ins, calls where there are special problems, calls on newcomers, and calls on new church prospects, he cannot begin to make all the routine parish calls he would like to make — plus doing all the other countless tasks which are expected of him.

Yet, calls at the homes of church people are most important, and the lay people want these calls made. But, to have an effective program of calling, the priest must have help. This help must come from the lay people themselves.

Several pairs of lay persons — most of these may be married couples — should be secured who will agree to make two calls per month for one year. The next year these teams of callers would be replaced by other teams.

The priest assigns all calls, and notifies both the callers and those being called upon just who is calling on whom, and the exact date and time of the call. If this assigned time is not agreeable to both the callers and those being called upon, it is their responsibility to contact each other and set another time that same month.

A team of callers may have certain evenings in the week which are better for them than other evenings. They should let their priest know this. Calls should be assigned at least a week ahead of the time assigned for the call to be made.

The priest should brief each team of callers about those being called upon. And, the callers should report to the priest following each call, telling him about the call.

Lay people enjoy having other lay people call on them in the name of the church. And they especially appreciate it at a time when money is not being asked for.

This plan in no way relieves the priest of his regular parish calling duties. This is an addition

to the regular program of clergy calling, an addition which will help strengthen a parish family.

Also this plan is no cure-all for parish problems, nor even a cure-all for parish calling prob-

lems. In some parishes these suggestions may not help at all. But in others they may have real value. It is with this in mind that these suggestions are made.

TAKING STOCK OF OUR HERITAGE

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, N. J.

IN DISCUSSIONS ON UNITY WE SHOULD
KEEP IN MIND WHAT CHURCHES
SHARE IN COMMON; WHERE THERE
CAN BE NO COMPROMISE; THE RELATIVELY
UNIMPORTANT THINGS THAT
NEED NOT BE PRESERVED

SOME YEARS AGO I had occasion to visit an old man who was the proud owner of the most amazing collection of curios and objects of art. It began in his yard, where several large cast-iron dogs were standing. Inside the little house it continued in seemingly endless profusion, in kitchen, sitting room, and bed-room alike — pictures, statues, and every other conceivable kind of ornament and antique. Apparently for many years he had made it his practice to attend sales in large houses, buying up odd lots which took his fancy. Some of his pieces were probably of considerable value, while others were neither more nor less than junk — items which doubtless had been useful once, but which in this modern age were fit only for the scrap heap. The trouble was that their owner did not seem to know the difference. No; that is not quite true. Deep down within himself I am sure that he did. But he had kept them in his possession so long, both good and bad, that he had come to love them all alike.

How true that is of our Anglican communion, and of every other branch of the Christian family! In the course of history we have acquired a great heritage. Some of that heritage is of priceless value. Some, on the other hand, is little better than junk. The trouble is that we are not by any means always clear enough in our own minds as to the distinction between the two. We are not always able to separate the priceless

from the trivial, the significant from the irrelevant, because through use and wont we have become attached to both alike. Deep down within us there may be some uneasiness, but all too frequently we suppress such feelings as disloyal. As a result in our relationship with other denominations we sometimes find ourselves standing for things which are of little consequence, while the things that do matter fall into the background. In this, I hasten to add, we are not greatly different from our fellow-Christians of other communions, for all alike suffer from the same human failing.

In considerable measure this could be said of Dr. Eugene Carson Blake, prominent Presbyterian, in his sermon in Grace Cathedral, San Francisco, a year ago in which he pleaded for immediate steps towards Church union. Speaking in Trinity Church, New York, soon after, Dr. John Heuss rightly suggested — in the most courteous manner possible — that Dr. Blake had been treating a serious issue in a trivial way. One indication of this was Dr. Blake's quite extraordinary concern regarding ecclesiastical dress and titles — which, however understandable, seemed incongruously out of place at that juncture—and his apparent failure to grasp the deeper issues. Although well-intentioned, an approach on this level is not likely to lead to any conclusive results. Once we start laying stress on matters of that kind, we all have an equal

right to insist on being permitted to ride our own particular hobby horse! As Bishop Lichtenberger has put it, we tend to have such great convictions about such very little things.

We must dig deeper and evaluate our heritage anew. Could there be any better time for this than the forthcoming week of prayer for Christian unity (January 18-25)? As we pray that we may be made one with our fellow-Christians now separated from us, let us reconsider honestly and openly where we stand ourselves. Looking over the things which we have inherited from the past, I believe that generally speaking we shall find that they fall into three categories — and it is vitally important that we should sharply distinguish the one from the other.

Share In Common

THERE ARE THOSE THINGS which we share in common with the vast majority of our fellow-Christians throughout the world, and which unite us with them. The very Bible itself, the rite of baptism, the use of the cross as the symbol of our faith, the historic creeds, the Christian year at least in part, and the great prayers and hymns of Christendom.

I was reminded of this recently when very familiar Christmas music issued forth from the tower of the local Roman Catholic Church. I have been reminded of it frequently when I have heard Presbyterian ministers use collects which might have been taken straight from our Book of Common Prayer — as indeed they probably were! These things belong to the Church universal, though they have come down to us through the medium of our particular heritage, and our use of them holds us in unity with our fellow-Christians everywhere. In a measure the same thing could be said of the second sacrament ordained by our Lord, but unfortunately it is here — of course — where our troubles begin as from the same starting point we find ourselves led to different conclusions.

So far as the non-Roman Churches are concerned, we may well be proud that in the Western world the Anglican communion has done more than any other to keep these ancient treasures from being lost in the mists of history. If other Christians are sharing them with us now in ever increasing measure, not always remembering to give credit to our ancestors for having preserved them at a time when their ancestors had other views, that is not a matter which need cause us undue concern. What is important is that we

should be continuously asking ourselves whether they in turn have anything to share with us, whether they are bearing witness to any aspect of our common faith which for some reason has fallen into the background of our thinking. If there is, I suggest that it will have to do with the place which the laity ought to occupy in the life of the Church. In that regard I suspect that we have a very great deal to learn from our more Protestant brethren—at least from their theory, although more rarely from their practice!

Historic Episcopate

IN THE SECOND PLACE there are certain things in our heritage which distinguish us from our fellow-Christians but which are so important to us that we cannot compromise regarding them. We regret — as we must regret — that they should separate us from other followers of the same Master who can neither share nor understand them, but to us they represent insights into the truth of God which we have received from our forefathers and which we must pass intact to our children. Chief among these is the historic episcopate, standing for the fact that the Christian faith is to be received on authority and is not subject to the changing whims of successive generations. Strangely enough, I find the clearest statement of my own personal feeling about this in the words of a distinguished English Congregationalist theologian of past years, Dr. P. T. Forsyth: —

“Despotism, monarchy, aristocracy, plutocracy, and so forth—they have all had their hour. And the Church has had to resist every one of them, though it has also, more or less, succumbed to every one. Is it democracy alone that the Church is never to resist in the name of its King? Sooner or later a great struggle will come between the Church and the natural democracy; then those Churches, which, being supernatural in principle, have yet in practice become dependant on that democracy, will find themselves stripped of that support, torn asunder, and distressed beyond measure.”¹

Of course this is only one aspect of the truth. Where the fundamentals of the faith are not involved the Church is the most democratic body on God's earth, and our recognition of this fact — however imperfect — distinguishes us from our brethren of the Roman communion. None

1. *CHURCH AND SACRAMENTS* by P. T. Forsyth.

the less it is the less popular aspect of the truth which it is our solemn duty to emphasize in our dealings with our fellow-Christians on the opposite side to us from Rome. We have to remind them of a fact which they are continually apt to forget — that, in Dean Inge's expressive phrase, he who weds the spirit of the hour will soon find himself a widower. The task is no easy one, but must be undertaken in something of the spirit of the late Lord Eustace Percy, a devout Anglican of the opening years of the present century, who has been described as "a humble but defiant man of God who perversely chose the moment when democracy was regarded by Christians as almost part of the gospel to declare loudly, and on the authority of the gospel, that it was just an idol." 2.

I refer to the sphere of religion, of course, and not of politics.

While this is far from offering an over-all blanket for conservatism, it does mean that in the fundamentals we stick to scripture and tradition. In the administration of Holy Communion, for example, we have no place for modern innovations such as the use of 'unfermented wine' or 'individual communion cups' — the last, strangely enough, being oddly reminiscent of the Roman denial of the chalice to the laity. I may be forgiven for referring to such things specifically, since in the last resort it was the growing adoption of such unauthorized practices which finally compelled me to realize that my position in the Presbyterian Church was impossible.

As a former minister of that body, I can never forget that in Scotland — the traditional home of Presbyterianism — there are not a few members of that Church who respect and admire the Anglican communion for its firm stand on such issues. Driven to compromise themselves, by force of popular opinion and against their better judgement, they would feel betrayed and disappointed if we were to follow their example — which God forbid! Their attitude may be illogical, but it is not one which we can ignore. In these matters, as in others of the same kind, our heritage is indeed a sacred trust in whose preservation more than we ourselves are involved.

Incidentally these Scottish fellow-travellers, in the name of Holy Scripture, would query our use of the individual wafer rather than the common loaf, our apparently increasingly indis-

criminate use of intinction rather than the sharing of a common chalice, and what they consider our excessively individualistic attitude towards the sacrament of Holy Communion. On these highly controversial matters space — and discretion — forbid further comment.

Unimportant Matters

IN THE THIRD PLACE there are things in our heritage which distinguish us from our fellow-Christians but which are of no particular importance. Some of them did have meaning centuries ago, but have lost all such meaning today. Others never had any real meaning at all, but crept in by accidents of history. We may have come to think of them as distinctively Episcopalian, but they form no part of the historic faith. While often harmless, if they present obstacles to unity they are not sufficiently significant to justify our fighting for their preservation.

What in our Church life fits into that last category? Unfortunately that is not a question which it would be either wise or even possible to attempt to answer briefly. If I were to shoot out any ideas in a few paragraphs, they would be acceptable only to those who had already reached similar conclusions — and I would not expect it otherwise. Too many deep emotional roots are involved, and every man must think his own way through them slowly and prayerfully. All I can profitably stress is that the time has come to take stock of our heritage. Where we are separated from our fellow-Christians, either in belief or practice, let us be sure that it is because points of fundamental principle are involved. In making our contribution to the Church universal — and we have much to contribute — let us remember that the one all-important thing is that we should bring with us those parts of our heritage which are of priceless value.

Above all, while standing frankly but humbly for the truth as we believe it to have been made known to us, we must cultivate the spirit of Christian tolerance and love. During the invasion of Mexico and Peru, when the Spaniards were trying to convert the natives to Christianity under threat of torture and death, one of the Incas is said to have replied proudly: "I would rather go to hell with my friends than to heaven with people like you."

Although the fault is not always on our side, by our detached and un-cooperative aloofness I

2. From a review of *SOME MEMORIES*. *Church Times*. August 15th, 1958.

have an uneasy suspicion that some of us Episcopalians at times cause our fellow-Christians to react in a not dissimilar fashion. If there is little else we can do as individuals, clergy and laity alike can take steps to ensure that there is no justification for any such impression.

Much the best attitude is that pictured by Bishop Angus Dun some years ago: —

"If you are like me, you will find, as you meet your brothers and sisters coming out of their particular households of faith, that you cannot think lightly or contemptuously of what has nurtured them, even though you would not feel at

home where they are at home and you will experience afresh the sorrow of realizing that they go back and you go back into households and structures of faith and prayer and allegiance that in many ways separate you from them and fail grievously to make manifest our unity in Christ. This sorrow can turn you into a patient seeker for the household in which we could all be at home." 3.

3. Quoted in *MANSE MAIL*, a magazine for (Presbyterian) Church of Scotland ministers. February 1958.

THE NEW BOOKS

The Old Testament: Its Formation and Development by Artur Weiser. Association Press. \$5.95

Professor Weiser of Tuebingen first published his Introduction to the Old Testament in 1939. It was "rigged in the eclipse", for the war was just beginning. In spite of adverse times, the book has gone through four revised editions and has now been again revised for this English translation. There is no better brief Introduction to the Old Testament in any language. It not only introduces the various books but recounts the growth of the Old Testament literature. It has chapters on the Canon and the Text of the Old Testament, and also on the Apocrypha and Pseudepigrapha, and even the Qumran documents. Above all, it is sound and balanced in its judgments, and often outlines divergent views — before stating the author's own. As a textbook the work has already proved its value and usefulness, not only in Germany since 1939 but everywhere else. The good translation now before us (so much better than several recent translations of German works) will be a great boon to students.

The author recognizes the place of origin and the reasons for survival and perpetuation of the biblical books: the Old Testament is the lectionary of the ancient synagogue. This conditions all its features — text, canon, interpretation as well as initial selection. This principle is gradually coming into recognition today, and may well revolutionize both Old Testament studies and New.

It is a pity the publishers chose to

By Kenneth R. Forbes

change the title (a bad habit among New York publishers!). How do they think "formation" and "development" differ? And of what value is the change of name? Moreover the jacket is almost opaque. One wonders if the writer of the Madison Avenue blurb ever read the book — or understood it.

— Frederick C. Grant

Burning Coals of Fire by Violet Welton. Seabury Press. \$1.25

Ara Coeli by Arthur Chandler. Seabury Press. \$1.75

Readers of religious and philosophical books are probably unaware of the debt we all owe to English authors and publishers who send their books to America for distribution by our publishers. These two volumes are fair samples of a recent large shipment received by the Seabury Press.

Burning Coals of Fire is a really thrilling story by a veteran sociologist and worker with delinquent youth of the state of things in Great Britain and what is being done to help them. It reminds one of Kilmers' *Light the Dark Streets*, which tells the same story of New York youth.

Ara Coeli, by the late Bishop Chandler, is a complete contrast, being a thorough, but greatly condensed, instruction on mysticism as applied to the individual life of any Christian. It is admirably suited for those who have hitherto known mysticism only as a mysterious word.

Between these two extremes there

are a number of worthwhile books, such as a large volume devoted to *Muslim Devotions*, studied by an expert, Constance E. Padwick, and a delightful symposium of old-time parish clergy in Britain, entitled *Five Pastorals*, of whom George Herbert was specially delightful.

Perspective on Man by Roland M. Frye. Westminster Press. \$4.50

This is a fascinating book, which no one would guess at from the title. The real text and motif of the book is this quotation from Martin Luther: "I am persuaded that without knowledge of literature, pure theology cannot at all endure, just as, heretofore, when letters have declined, and lain prostrate, theology too has wretchedly fallen and lain prostrate; nay, I see that there has never been a great revelation of the Word of God unless He has first prepared the way by the rise and prosperity of languages and letters, as though they were John the Baptists."

Now, if we listen to Luther, the sub-title *Literature and the Christian Tradition* gives us the clue as to what the author is setting out to do, which he proceeds at once to make crystal-clear in his introduction, where he shows the reader that literature is related to Christian faith in the use of symbol, metaphor, etc. which can be equally effective in proclaiming the gospel. This intimate relationship is also shown in the necessity of describing and interpreting the basic and universal dilemmas of humanity and finally, the classic masters of literature — ancient and modern — express their visions of life in its tragedies and

triumphs with clear reference to some of the controlling certainties of the Christian gospel.

The author has a vast acquaintance — even an intimate knowledge — with the ancient classics which he cites and quotes freely with good effect. In Shakespeare it is King Lear which he finds interpreting the universal dilemmas of mankind. And so on — a long list of the masters of literature who describe with skill and magic the problems and tragedies of humanity, of whom are Dante, Milton, Calvin, Shaw, Eliot, Faulkner, etc., but who fail to heal the wounds of the spirit. The author's climax is, of course, the living Christ and his Church in all ages. His own words are worth quoting, for their convincing clarity:

"In literature, as nowhere else, the human condition is laid bare, that man is made known to himself in all his greatness and in all his misery. — And nowhere do we so graphically encounter the limits of man, as his

powers exhaust themselves and he stands perplexed and helpless before the ultimate problems of death, identity and guilt." Thus "Man comes to Christianity out of human experience — and answers to his basic human need. Where Gilgamesh, Oedipus and Lear fail, Christ succeeds and the Christian succeeds with him as he recognizes that his human impasse as symbolized in Gilgamesh, Oedipus and Lear is overcome by the love of God as incarnate in Christ."

A really notable book which will intrigue the lovers of classic literature and the Christian disciples of the Master who wields the power of spiritual transformation. So far as this reviewer knows, there has been no book published in these days with a similar thesis except for Dillstone's *The Novelist and the Passion Story* which is strikingly similar in purpose, but on a much smaller scale. One would be wise to read both these essays together; each throws light on the other.

National Council of Churches Sets-Up Peace Corp Office

★ A new peace corps office has been set up by the National Council of Churches to meet a rising interest in and increasing demand for information from America's Protestant denominations.

R. H. Edwin Espy, associate general secretary of the Council, announced that the Rev. C. Frederick Stoerker will head the newly established office "to fulfill a liaison and educational function between the Churches and the peace corps."

On making the announcement Espy said, "It must be clearly understood that the National Council of Churches does not consider itself an organization which should negotiate for peace corps grants or contracts."

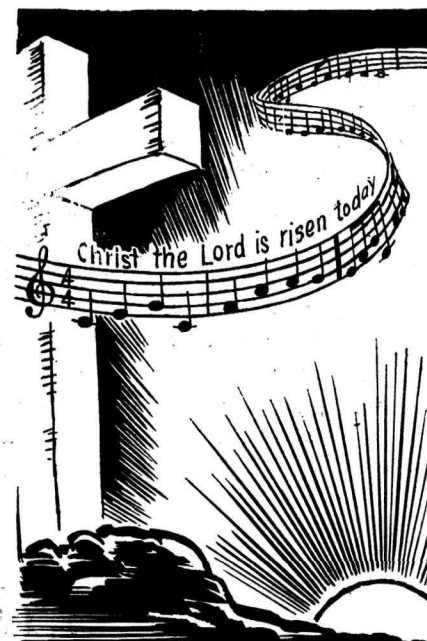
Stoerker described the office as having three main functions: "We will be a service desk to the Churches, supplying information and serving as liaison with the peace corps office. The

Churches need to be kept abreast of where the corps is working; the effect which this work might have on already established denominational and interdenominational programs.

"At the same time we will share information with the peace corps about the work of the Churches," he said. "Very often the people in Washington do not have information on what the Churches are doing in particular areas; denominational policies on working with such a government agency; and the attitude of Christian young people towards serving in the corps."

"In addition we will deal directly with Church young people interested in service in the peace corps who view this as an opportunity to express Christian vocation."

Stoerker will take over direction of the Peace Corps Office in addition to his duties as head of the commission on ecumenical



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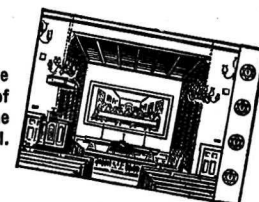
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voluntary service projects of the Council's National Student Christian Federation.

In operation since 1947, the commission serves as a kind of Church peace corps. In 1961 it sent 250 American young people to 37 countries to participate in work projects ranging from rehabilitating slums to building churches.

Stoerker explained that his new responsibility, which has been set up temporarily on an emergency seven months basis, is an outgrowth of a study of overseas service for youth initiated by a committee of the department of international affairs of the Council.

"This study revealed what the Churches have been doing with youth overseas, and gave ideas on what should be done in the future."

"The committee began work in October 1960, before the peace corps idea had been made public," Stoerker said. "After the peace corps had been established, the committee shared with it the information it had."

"The American concept of separation of Church and state seems to preclude any denomination entering directly in a peace corps contract," he said. "Most denominations have already expressed this view."

"However there are service agencies related less officially to the denominations which might qualify for a contract under certain conditions."

"Overseas, other situations are found. The relationship of governments to the Churches does not necessarily follow the American pattern, and programs being run by American mission

boards or the national Churches might find themselves involved."

"We cannot offer a solution to these problems," Stoerker said, "but we intend to serve as a channel through which a solution might be found."

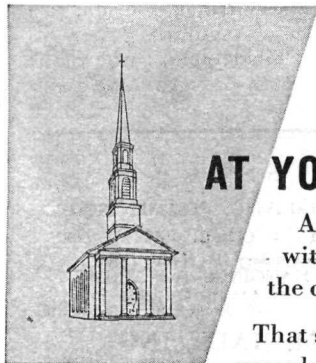
"The National Council cannot set a policy to govern the relationship of the member Churches to the peace corps," Stoerker declared. "The NCC is an instrument of cooperation, not a legislative body, and the peace corps office is another illustration of cooperation in action."

NASHOTAH REPORTS PROGRESS

★ The daily bread fund and the theological education offering at Nashotah House both showed substantial increases for the year 1961. The decade of development fund, the object of which is to provide new buildings and endowment for the seminary, is now well under way and has passed the half million dollar mark.

Among the visitors at Nashotah in January are Bishop Daniel Corrigan, director of the home department of the National Council, and Bishop Stephen C. Neill of England.

On January 4th the wives of the faculty and the wives of the married students entertained at dinner in the refectory. On January 6th there was an Epiphany party for the children of the community who now number 57.



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BISHOP EMRICH HAD SABBATICAL

★ Bishop Emrich of Michigan left January 11 for an eight-month leave of absence, accompanied by Mrs. Emrich.

"The first part of our European stay", comments the bishop, "will be spent visiting and working in U.S. army installations and American Churches in Europe." In March and April Bishop Emrich will be working at two conferences in the Bavarian city of Berchtesgaden. The first conference is for all Protestant, Episcopal and Orthodox chaplains and lay leaders in the armed forces in Europe and numbers about 700 men. The second conference is for Anglican clergy and lay leaders.

JAZZ CHURCH SERVICE IN WEST GERMANY

★ The first jazz service ever held in a West German church attracted standing-room-only crowds in Hamburg and had to be repeated a second time for young people who had been waiting outside.

About 250 youths packed the Protestant parish hall where a five-piece jazz band played hymns with calypso and blues rhythms.

The service was such a suc-

cess that it will be repeated and may become a permanent feature at the church.

WILLIAMS SPEAKS IN PITTSBURGH

★ The Rev. Benedict Williams, rector of St. Stephen's, Sewickley, Pa., was the speaker at the semi-annual meeting of the women of the diocese, held January 4th at Trinity Cathedral, Pittsburgh.

HEALING SERVICES IN FLORIDA

★ The Rev. John Ellis Large, now rector of St. Boniface, Sarasota, Florida, is to lead a conference on spiritual healing

for the laymen of South Florida. It will be held at the diocesan camp, February 9-10.

The Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia, conducted healing services at Christ Church, Bradenton, Florida, January 14-16.



ALFRED W. PRICE, who has just held healing services in Florida, has such services regularly at St. Stephen's, Philadelphia, where he has been rector for twenty years

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ST. PAUL'S CHAPEL

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Sun. HC 8:30, MP HC Ser 10; Week-days: HC 8 (Thurs. also at 7:30) 12:05 ex Sat.; Int & Bible Study 1:05 ex Sat.; EP 3; C Fri. 3:30-5:30 & by appt; Organ Recital Wednesday 12:30.

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ST. LUKE'S CHAPEL

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Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9, & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, Vicar
Rev. Thomas P. Logan, (Prest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn High Mass, 10:30 a.m. Low Mass in Spanish, 5 p.m. Evening Prayer; Week-days: 7:15 a.m. Morning Prayer, 7:30 a.m. Low Mass, 5 p.m. Evening Prayer.

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Rev. William D. Dwyer (Priest-in-charge)
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- BACKFIRE -

Charles Garside

Layman of New York City

*A letter from a father to his son
on turning the lights off.*

My dear son:

Your most welcome letter has reached me and I shall endeavor to answer the very interesting question you ask concerning the practice of turning off the lights in our church, during the sermon. As a young man who has just been confirmed in the Episcopal Church, you reveal a commendable curiosity in raising the question. It has puzzled me for years. I have asked any number of clergymen for an explanation, but even the most intelligent have been unable to assign any reason or purpose for the practice.

My own researches have taken me back to world war one. At that time the conservation of coal was thought to be imperative. In consequence, we had what were then called "brown-outs". We did not attempt to live in total darkness as our Anglican brethren did in world war two, but we were asked to save on electricity in every way possible, because the principal source of electric power was coal.

Church sextons were accordingly instructed to save fuel by turning off the lights during the period of the sermon. As new sextons were employed they were trained by their predecessors and generation after generation was instructed to turn off the lights. It never occurred to anyone to inquire why the lights were turned off. This is your father's best explanation of the astounding phenomenon of preaching in the darkness in the Episcopal Church.

Thus, for over forty years, I

have been required to sit in the darkness, and peer out at what looks like a small, dull mass of putty in the pulpit, and strain my hearing to listen to the interpretation of the gospel. You are beginning to be something of a historian and student of politics. Can you imagine the lights being turned off at Cooper Union when Lincoln delivered his great address there in 1860 — an address which moved the entire north to support him? Can you imagine the lights being turned off at the Democratic national convention in 1896 when Bryan delivered his Cross of Gold speech, and moved a vast audience into nominating him for the presidency.

Why do you suppose there has been a deterioration in church preaching? How can a man move an audience when his eyes, his features, his expression cannot be seen? Moreover, isn't it obvious that darkness invites sleep? And isn't it a fact that half the congregation is either asleep or in a comatose state?

You are young and have all of your faculties, but it is well known that over half the people of middle age have defective vision and hearing. This makes

it all the more difficult to follow a sermon preached in the darkness.

The amount of money saved in a year by turning off the lights could be recouped by one good sermon preached in the "light of day." In truth we might balance some of our church budgets by following the simple injunction, "Let there be Light."

You were quite right to raise the question, son. Don't ever be afraid to ask questions. Most people are, and that is one of the tragedies of this world. It may be that some obscure clergyman will ask the same question and out of the darkness there will come light.

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