

The **+** WITNESS

SEPTEMBER 6, 1962

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THE WITNESSES

IT IS BY THE LOVE of Christ in this world that the power of death is exposed and broken in the name of God for the sake of men. Nothing else is saving. Nothing else is enough.

— Photo by Orlando V. Wootten of Salisbury, Maryland

-- ON MOURNING MARILYN MONROE --

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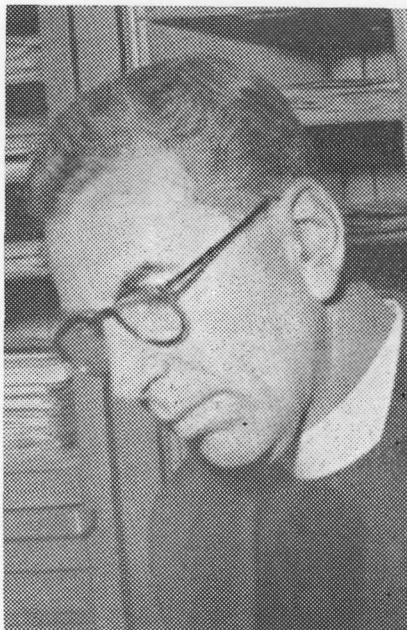
Story of the Week**Ghana Bishop Doubts Nkrumah Had Part in Expulsion**

★ Bishop Richard Roseveare, expelled from Ghana because of his criticism of the government-sponsored Young Pioneers (Witness 8/23) told newsmen when he arrived at Lagos, Nigeria, that his expulsion was probably ordered without the knowledge of President Kwame Nkrumah. He added that he may have been ousted from Ghana, where he has headed the Anglican diocese for six years, through strong pressure from the left-wing group in the People's Party of which President Nkrumah is the leader.

Vigorous protests to the Ghana government have been made by various Church bodies, including the central committee of the World Council of Churches which was meeting in Paris at the time of the expulsion. The committee, without a dissenting vote, declared that "It reaffirms the belief that the true well-being of a people requires liberty to call public attention to matters affecting the common good and especially that those who hold pastoral office in the Church have the right and the duty to express a responsible judgement in matters of religious faith affecting the life of society."

The belief that President Nkrumah may have had nothing to do with the expulsion is strengthened by the fact that

he has cooperated with Christian leaders in sponsoring peace conferences. This summer he and Canon John Collins of St. Paul's Cathedral, London, jointly sponsored such a conference in Accra which was largely financed by an appropriation of \$140,000 from the military budget of Ghana. It was attended by 126 delegates from 38 countries, with several from the U.S., including former UN ambassador and disarmament negotiator, James J. Wadsworth. All of the delegates, however,



CANON JOHN COLLINS was co-sponsor with President Nkrumah of peace conference in Accra, Ghana

attended as individuals, not as representatives of governments, parties or organizations.

President Nkrumah's high regard for the tenets of religion are revealed in his keynote address, excerpts of which follow:

"Quote"

You are meeting at a time when the UN committee of eighteen nations at Geneva is still engaged in its task of attempting to draw up a treaty for general and complete disarmament. A serious peril stares mankind in the face. Who can save us from this peril? A voice — a bold and courageous voice resounding across the world with man's yearning for peace and calling upon the nuclear powers to end forthwith the stock-piling of nuclear weapons for man's destruction.

Let us hope that yours will be that voice. A new approach to these problems and a new thinking on the issue of man's preservation is demanded. Out of this body of eminent thinkers who have actively concerned themselves with the welfare and progress of mankind must come a positive answer to that demand. It is my hope that by putting my point of view before you, I might be able, to some small extent, to assist in this fresh approach and new thinking.

What strikes me most forcibly is this: What the world today lacks is a code of international morality which measures up to

its technological progress. Tell the truth; love your neighbor as yourself; succor the poor and the needy; waste not the bounty which nature and science have provided; do no murder: these are the maxims of all religions and moralities and the principles which men try to apply in their private lives. Can one honestly say that the nations of today try to apply these principles to international life?

New Morality

About \$342 million is spent every day on the production of weapons of mass destruction. Surely, what we need is a new public morality, which will teach that what is wrong in private life is equally wrong in international relations . . .

World war is no longer a practical economic policy. Today, those who advocate disarmament, the abolition of the threat of nuclear conflict and the ending of the cold war are the realists, and history is on their side. Therefore, you not only can stir the conscience of the world, you can teach a new doctrine of hope organized and developed on the basis of hard practical argument and upon the teaching of a new international morality.

At the moment, in my view, the greatest danger to peace is apathy. By propaganda [people] have become indoctrinated with the idea that the greatest issue in the world today, the survival of the human race, is not a question upon which they can act, but is something which must be left to a small group of supposedly military experts to decide. Such a view is not only untrue; it is immoral . . .

Personal Role

The menace of nuclear warfare could be removed tomorrow if every individual in every country acted as though he had a personal duty to preserve mankind from nuclear war. The scientists, the leaders of reli-

gious faiths and the writers must work to influence public opinion and to arouse the conscience of mankind against nuclear war. Above all, the humble people who are to be found in every country upon earth and who believe in the dignity of the human race, and who realize that man was not created to destroy himself and that mass suicide is the most deadly of all sins, must join in this crusade . . .

I am particularly happy that this assembly contains a number of individuals skilled in economics and politics, and who have given detailed study to the technical problems of disarmament. It is by marrying their technical knowledge to the moral force of those who have protested against nuclear warfare that we shall find a solution . . .

Success or failure in your task will, I believe, depend on how realistically you tackle the root causes of the conflicts of interest in the world today. In my view, [they] can be divided into roughly four classes:

- The problems left over from world war two;
- The striving of the peoples of less developed parts of the world to better their future and to throw off the burdens of imperialism, colonialism and racial discrimination.
- The conflict of ideologies.
- The possession by some powers of the weapons of mass destruction . . .

Freedom Movement

The outcome of world war two was the direct opposite of anything intended by the aggressors or indeed by any of those who joined in the conflict against them. Its most important consequence was to set in motion . . . an irresistible movement for colonial freedom. This,

coupled with the establishment of socialist states in China and Eastern Europe, has profoundly affected the balance of power in the world in a way never contemplated in 1939.

In the postwar period, the great powers were confronted with problems for which they were unprepared . . . Foremost among these is the German question . . . which at the moment is highlighted in the Berlin problem. One of the tasks of this assembly might be to boldly suggest possible solutions other than those already advanced by either of the power blocs . . .

The Need

In the same way as one may argue interminably as to which came first, the chicken or the egg, so one can argue interminably which comes first in the control and inspection of disarmament. I believe that an impartial inspection team could be found that would reassure both the socialist states that it was not a spy organization and the western powers that the socialist countries were not in fact retaining more armaments than they said. One task of this assembly, it seems to me, is to make positive proposals as to how such an inspection team could be constituted . . .

This assembly may be able greatly to assist in arriving at possible solutions for one of the most difficult questions, namely, how to reconcile the maintenance of balance of power between the great powers with need for change in the African, Latin American and Asian continents.

Violent Change

Change cannot always, at every period of history, be brought about by non-violent action. It is no coincidence that every single one of the nations to whom permanent seats in the UN Security Council are allotted

have had their revolutions or rebellions, which they look back to with justifiable pride and upon which, indeed, their present constitutions are based . . .

It is utterly unreasonable for the Great Powers to say to the less developed countries:

"It is true that some of us executed our kings and emperors in the name of liberty, but this was a luxury to which we were entitled and to which you are not. You must bear all your present misfortunes because otherwise you will upset the balance of power on which we depend for our safety."

Such a policy is in fact impossible. We must accept change, even violent change in the less developed countries (of the 20th Century) . . . The forces which produce a revolution, a revolt against colonialism or a movement for national unification, can occur at any point of time in history.

Only Way

I should have thought that history had taught us the futility of ideological wars. The great conflict between Christianity and Islam deprived the Christian world of the benefit of Arab science and agricultural techniques and set back for perhaps 400 years the technological and industrial development of Europe. It imposed on the Arab world a militaristic pattern which in the end destroyed the splendid early flowering of Islamic science and culture.

Today the religious faiths, at least, have learned that coexistence is essential if any religion is to survive. In an age of nuclear warfare we must make the world realize that ideology can be imposed only by example and argument and not by force. To me at any rate, coexistence does not only mean that the two power blocs will agree to tolerate each other; it

also means that every nation both great and small shall be entitled to choose and follow the path best suited to itself.

Peace Threat

We wish to learn from the capitalist and socialist systems . . . adapt to our own circumstances what is best in both of them . . . live in friendship with all countries of the world irrespective of their political ideologies. All we ask in return for our friendship is that we are left alone to work out our own destiny.

At present there are crying evils calling out for remedy in Africa. Monstrous injustices, such as racial persecution, and in some colonial territories the virtual enslavement of a great part of the population, will not be forever endured. Unless they can be remedied peacefully, they will erupt into war . . . Even if the threat of the atom bomb were removed, peace would still be in jeopardy because world peace is intimately bound up with the liquidation of colonialism.

The colonial powers, while handing over independence, see to it that the substance of domination through economic power is maintained. This conduct is extremely dishonest and leads to unnecessary complications and crises.

The plans for a European Common Market, as at present formulated, contain proposals for perpetuating the old unnatural pattern of colonial trade by which commerce was not on an intercontinental African basis but was almost exclusively between the imperial power and the colony.

The colony produced the raw materials, the cash crops and the minerals, whose price was in effect determined by the importing monopolists. In return, the colony had to receive the manufactured goods of the im-

perial country, paying a price which in practice the commercial interest of the imperial power could dictate. The continuance of such a system is in itself a threat to world peace.

A Warning

If the European powers use their present economic strength to impose a similar system upon their excolonies, sooner or later the relationship will become intolerable, and there will be a people's revolt against the neo-colonialist regime. Since such regimes are backed by military pacts with the former imperial power, such a revolt would assume at once an international character . . .

In regard to Africa, I should like the continent to become not only a non-nuclear zone, but also a zone where no foreign military bases are allowed. I should like this to be paralleled with an ideological truce and an agreement not to try to convert Africa into an economic appendage of any other continent . . . Such a plan of disengagement would, of course, apply to many other parts of the world . . .

No matter how small some people think the world has become in this age of jet propulsion and astronauts, it is still big enough to contain us all happily and peacefully, communists and capitalists, Christians and Jews, black-skinned and white-skinned . . .

On the issue of disarmament or nuclear destruction, we cannot listen to politicians, to generals, to our leaders and our superiors; this is one time when the individuals, the ordinary men and women, must face the situation themselves and when they must have the supreme courage to do what they know is right. Let us have the courage of our convictions and let us act today.

"Unquote"

Revised Book of Common Prayer Endorsed by Canadians

★ The Anglican Church of Canada placed its final seal of approval on the revised Book of Common Prayer in a unanimous vote of the triennial general synod.

Endorsement of the work of 19 years came only one day before the 300th anniversary of the authorization of the Prayer Book of 1662. The 40 bishops and some 295 priests and laymen arose and sang the doxology.

Final draft of the revision of the 1918 version was approved three years ago. Under canon law, however, any major revisions in doctrine, worship or discipline must be approved by two successive general synods.

Archbishop Howard H. Clark, as primate of all Canada, now must select a date on which the book will go into official use in Canadian churches. At present, not enough copies are available for all Anglicans.

Only note of criticism came from a lay delegate, Dr. J. C. Flanagan of Montreal. While he did not vote against approval of the book, he complained that laymen had not had a large enough role in the revision.

Work on the revision was begun in 1943 by a carefully balanced committee of high and low churchmen. Their first draft in 1955 brought a storm from all sides and 1,200 letters of protest poured in from across the country.

Use of the revised version has been authorized on an experimental basis by many of the 28 diocesan bishops since the provisional approval three years ago. To date, more than 400,000 copies have been sold.

It is anticipated that Indians and Eskimos will have to wait a few years yet before revised

versions in their dialects are ready.

The synod also voted to establish full communion with the Independent Episcopal Church of the Philippines. It also endorsed continuing its talks with the United Church of Canada (in progress for nearly 20 years) and the Presbyterian Church in Canada (restarted two years ago, but originally begun in 1944).

A heated debate on a plan to streamline the administration of the Church caused Archbishop Clark to pound his gavel for order on several occasions. Once he urged members to be serious and not "silly" about procedure. Later he asked delegates to be "fair" to each other and said he was disturbed by suggestions that the committee on organization had not been straightforward.

That committee proposed to abolish the 136-member executive council and to give its work to a central committee of 34 members. It also proposed a reduction in the size of the lower house of general synod (priests and laymen) from 295 to 210 members. Another proposal would have the general synod meet every two years instead of three. After long debate, the motion was shelved until 1965.

Committee chairman Bishop Walter Bagnall of Niagara, in endorsing the plan, said: "We are living in the space age and must go forward."

Opponents of the plan feared that a reduction in the size of the executive council might mean domination of the smaller dioceses by the larger dioceses.

The vote to shelve was: Bishops, 18-17; Lower House, 154-101.

The synod approved a budget of \$90,000 for committees preparing for the Anglican Congress in Toronto next August. The Church is also raising \$150,000 to help bishops, priests and laymen from overseas with their travel expenses.

A gathering of some 1,200 bishops, priests and laymen from all Churches that make up the 40,000,000-member Anglican communion, the Congress will be held August 10-23, 1963. The last Congress was held at Minneapolis in 1954.

SHELTON BISHOP FOUND DEAD

★ The Rev. Shelton Hale Bishop was found dead on August 24 in the church in Hawaii where he had been vicar since 1957. In 1933 he became rector of St. Philip's, New York, where he served until he went to Hawaii. He had formerly been curate of the parish, serving under his father.

He was active in Church affairs on the diocesan and national levels and was particularly active in peace and social action groups.

INTERRACIAL PROCESSION IN WASHINGTON

★ Bishop Santos Molina of the Episcopal Reformed Church in Spain headed a international, interracial procession which wound through the streets around St. Stephen and the Incarnation, Washington. It marked the close of a summer program in which children of many races and nationalities were taught by clergy and lay persons, some of whom were from overseas.

Several hundred children, all wearing foreign costumes, were in the procession as were the teachers, led by the Rev. William A. Wendt, rector of the parish.

EDITORIALS

Suggestion About Seminaries

WHY DON'T MORE of our candidates for holy orders go to seminaries other than purely Episcopal ones? Some do, but their number is negligible. By far the large majority are enrolled in our own theological schools.

We raise this question because we believe in church unity! And we are persuaded it would be a broadening experience for more of our embryonic clergymen to have daily contact with their peers in the Lutheran, Presbyterian, United Church of Christ, and other churches in their seminary years. The ecumenical movement in this church might well come more alive at the parish level were more of its clergy's education shared with their contemporaries in the major Christian traditions.

At present we largely segregate postulants and candidates for holy orders in our own institutions, and there for three years they are taught the faith from the Anglican perspective. Could this be a partial explanation of why so many of them now-a-days seem to begin their ministries overly concerned about titles and robes? Anglicanism at its best, in representative figures like Hooker, Brooks, Gore, or Temple, is not primarily a matter of ceremonial, but for one reason or another, this would often appear to be the central interest of large numbers of the newly-ordained in our midst.

It will be said that the Episcopalian would miss the Prayer Book and its worship living in an academic community which was "non-denominational", and that surely a priest's preparation must include devotional as well as intellectual disciplines. But even here we would favor exposure to other traditions. Episcopalians don't have a monopoly on the means of grace. It would be a salutary thing for more of our young men to learn from the Friends and the Presbyterians, for example, something of the use of silence and of the art of preaching. And they need not depart altogether from Episcopal ways of worship:

there are always nearby parish churches with weekday and Sunday services. In one great inter-church seminary we know there are at present enough Episcopalians enrolled to have Prayer Book services included in the weekly chapel schedule.

Yes, we wish more of our bishops would encourage, even insist on, a few of their candidates training for at least one or two years in non-Episcopal seminaries of high standing. We like to think such an arrangement would foster a fuller sympathy with ways other than our own, a larger open-ness, and to some extent deliver us from the kind of narrow ecclesiasticism one encounters too often in this church, a serious blindness to the riches and treasures in other households of faith.

We recommend this too on grounds of learning and scholarship. For the fact of the matter is we have too many Episcopal theological seminaries and too few accredited ones. And, thanks to certain bishops, new ones and poorer scholastically are on the increase. We think of one large city among others where side by side with a seminary of our church with a mediocre faculty, there exists a great non-denominational seminary whose faculty is world renowned. The names of its professors are internationally famous . . . No, scholarship is not everything, but it is important and in the past it has rated highly among Anglicans. One shudders at the waste of money and precious human energy involved in perpetuating the dozen or more Episcopal seminaries when perhaps half of them should be closed or merged with their near neighbors.

And one regrets the indifferent training offered young men (and older ones too) in some of these institutions we persist in maintaining, when these same candidates for the sacred ministry might be receiving the stimulation and challenge of a truly thorough and inspired theological education in a place like Yale Divinity School or one of the Chicago seminaries, to mention but two. We would like to see it come to pass, that the number of Episcopal "theologs" in such seminaries increase!

ON MOURNING MARILYN MONROE

By William Stringfellow

Member of Witness Editorial Board

IT WOULD BE LIKE AN HALLUCINATION.

SHE'S NOT REALLY THERE ANYHOW.

Arthur Miller, explaining his
absence from the funeral

NO RECENT DEATH of a public figure — especially no intended and deliberate death—has moved or otherwise affected more people in a long time than the death of Marilyn Monroe.

No death in a long time — perhaps since the death of Franklin Roosevelt — has had such an immediately personal impact upon those who did not, as I did not, I am sorry to say, know the one who died.

The Vatican, the Kremlin, Madison Avenue, the President's relatives, Carl Sandburg, Hollywood and Broadway, every newspaper, legions of ordinary men and women, noted her death, discussed her death, debated her death, mourned her death. Some of the great powers and institutions — mass media, the arts, government, the movie industry — observed her death, as well as the most common folk — construction workers, servicemen, college students, secretaries, psychiatrists, photographers.

But it is not the notoriety of this death that makes it significant, but rather it is the consideration which this death evoked which has importance. On the day of this death, a baby died in a slum tenement from a rat bite, but nobody discusses that death, except the family and a few neighbors. On the day Marilyn Monroe died, there were God knows how many other deaths, anonymous, except to Him.

This death, however, caused people to question openly the meaning of death. This death called attention, too, to the reality and activity in this world of outlandish, unmentionable, mysterious powers and principalities and their relationship to human beings.

For a good part of the world, this was a traumatic death: posing, as it did, so many questions

that affect and secretly afflict so many people and, in fact, everybody, even those who have never had the pleasure of knowing about Marilyn Monroe.

Let it be said, parenthetically, here, that this death, however poignant, however famous, carries, in truth, no more significance than any other death.

This death was like any other death, save One death only.

All the issues, so to speak, embodied in the event of any death are the same in Marilyn Monroe's death as in the death of any poor slob. This death was like any other death, save One only, and its fame is not enough to make it significant. It is that this death provoked so many to consider the meaning of death that makes this death particular.

It is the identification with death which, evidently, so many people felt and expressed through this death that is important. It is, if you will, the concern which I myself have felt in and about this death which explains its exceptional attention among all those who die. This is a death about which I realize something in a somehow intimate way, though I never knew the one who died. This is a death which others know of and appreciate in a similar way. This is death, thus, which I am free to talk about with a stranger or with some casual acquaintance. This is a public death, and it makes public the contemplation and apprehension of death itself.

Marilyn Monroe is dead!

So what?

A Principality

THE FIRST ANSWER to that public question is that Marilyn Monroe is not dead. And much more than memories of her, either personal or public,

-
- The writer is an admirer of Marilyn Monroe as a woman, as an actress, and as a public philosopher.

survive her death. The name itself is not dead, and the name in fact attaches not to the body that was buried but to a reality which has been given new life by the death of the person of the same name. The image called Marilyn Monroe did not die in the death of the person named Marilyn Monroe. Marilyn Monroe is not dead because there were two lives which claimed and used that name: one a principality, the other a person, and only the latter died, the former is livelier than ever.

Whoever Marilyn Monroe was as a person, publicly, Marilyn Monroe was and is a principality, albeit a minor and primitive one compared to great principalities like Patriotism or Marxism or United States Steel or Sports, in the New Testament sense of the term. All the talk of Marilyn Monroe as the great American "sex goddess," or as the symbol of youth is not just the prose of Hollywood journalists, whether the gossip columnists realize it themselves or not. Marilyn Monroe, whoever she was as a person, was and is a genuine idol, an entity, bearing the same name as the person, with an existence, character and power quite distinguishable from the person whose burden was to have this same name. Marilyn Monroe the person is dead, but Marilyn Monroe the demon still lives.

This is a very common variety of demonic power, and, often, but not always, of much less dignity and influence in the world than other kinds of demonic power. Every person in public life is accompanied, often destroyed or controlled, and invariably survived by such a demon. It was and is so in the case of James Dean. It is and will be the case with Richard Nixon. And, once in awhile, of course, the demon which is the public image of a person becomes more than just an idol, but becomes a power with influence and destiny comparable to that of demons which are institutions or nations or ideologies. Adolf Hitler — whoever the person by that name—became and survives in this day as such a power. Joseph Stalin, too, obviously, although the image of Stalin seems now to have been defeated, if not destroyed, in conflict with the institutional and ideological principalities which have gained power in the Soviet society. In any case, the form of demonic power identifiable with a public image or idol bearing the same name as a person is that which the person named Marilyn Monroe had, in the years of her professional career as an actress, to live with and contend with.

Power Outside Herself

THERE IS SOME EVIDENCE that she knew this, that she realized that some power, outside herself, distinguished from her person, beyond her control, tyrannized her own life, and demanded a recognition and adulation as an idol from movie fans and even a more general public, but also demanded that Marilyn Monroe surrender her own life as a person to the service of this power.

For instance, she seems to have been aware that there were two Marilyn Monroes — a principality and a person. She said, as far back as 1953, "Everything's so wonderful — people are so kind — but I feel as though it's all happening to someone right next to me. I'm close — I can feel it — I can hear it — but it isn't really me."

She recognized, too, that the symbol which bore her name was not the truth about her own life, that her name was somehow being used to represent something other than that which she was herself conscious of being: "Youth is one of the things I symbolize to others, I suppose, but I need a rest, a long rest because I'm tired, very tired . . . I'm a human being like everyone else."

And she was sensitive to the discrepancies between the image of Marilyn Monroe and herself: "I keep trying not to be afraid . . . and sometimes it's all a dream, that none of these things have really happened to me."

She was aware, it appears, to some extent, of a conflict between the principality and the person of the same name.

That means, for one thing, that it is just too simple to blame this death upon Hollywood. Hollywood is, manifestly, a principality itself, and it is probably, almost certainly, not innocent of this death, but the conflict in which this death took place is more specific and immediate than Hollywood's responsibility. The particular conflict was between the two Monroes, the image and the person.

The demand which is made in such conflict, between the principality and the personality, is that the whole life of the person be surrendered to the principality, be given over to the service—literally, the worship — of the image.

Marilyn Monroe sought, from all reports, refuge and safety from this threat to her person in human love, and in the aspiration for love:

"I expected to find love, warmth, affection and understanding in my marriage (to Joe DiMaggio). Instead I found complete indifference and coldness."

And if she did not find love in the offering of it to her by another, then it might be sought in loving others:

"Someday I want to have children and give them all the love I never had . . . I'm going to keep trying."

But it was vain to suppose that human love is more powerful and effective than the demands of a principality or enough to escape, for more than a moment, the fearful tension between the image and the person of the same name. Such a principality requires, above all, if it is to receive the idolatry of others, the homage of the life and personality and will of the one whose name it takes and bears. Marilyn Monroe, whatever she did privately, persisted in her public remarks to candidly assert her hostility — sometimes as fear, sometimes as hope, sometimes as humor — to this sort of subjection of herself to an idol which claimed her own name. The principality, the idol, in such circumstances, is driven, for the sake of its own survival, existence and power, to destroy the recalcitrant personality in one way or another — by finally enticing or subduing the victim into slavery or compelling the victim to insanity or, as in this instance, tempting the victim into suicide.

The Only Love

MARILYN MONROE, from what evidence is available, at least to an observer like myself, sought, at times frantically, solace and even rescue in human love. But human love is no answer to demonic power. Human love, between a man and a woman, or a parent and a child, or among friends, such specific human love, for whatever comfort it may be now and then, has no capacity to prevail decisively against the relentless power possessed and exercised by such principalities.

Mere human love cannot prevail against death — nor can it, therefore, prevail against these principalities which are in this world the ministers of death. Not even in their best affections for each other do men save themselves from the powers of death.

That salvation is not found in human love, however grandiose the intuitions and promises of human love may be.

That salvation is found in the love which is Christ.

That salvation — from death itself and from the emissaries of death visited upon men, at every hand, as images or as institutional powers

or as ideologies — is the work and vocation of Christ. It is in the love of Christ for the world that the triumph over all principalities is accomplished for the sake of men. It is by the love of Christ in this world, that is, concretely, by the very passion of Christ, that the power of death is exposed and broken in the name of God, for the sake of men. Nothing else may take this place. Nothing else is saving. Nothing else is enough. This is the only love anyone need know, even — in a way, now, especially — Marilyn Monroe.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

MODERN BOOKS almost always have title pages naming the author and publisher. They are generally well-printed and well-arranged, and they may have a preface or introduction and sometimes an index. The punctuation is excellent and often there is careful reference to sources. Footnotes, too, can find a place.

How different it was with the books of the New Testament! Written by hand, most likely on papyrus, in capitals, without spacing or punctuation save for occasional paragraph marks, copied by hand, sources not given, reasons for the selection of material undreamed of, it is astonishing that they have been preserved so well, and that they say so much.

The Christian has found strength and comfort in all the books of the Bible, but the critic has found much to puzzle over. Who wrote the gospels, for example, and when? Was the disciple whom Jesus loved the author of the gospel of John? Or were two documents conflated by a redactor who added somewhat to them? Why does Acts seem quite unaware of the Pauline epistles? What epistles did Paul really write? There are many questions, and it is not likely that there will ever be definitive answers.

Does it matter? Today we measure time so accurately but we really measure it by space and space we measure by time; for example, light years. We use a phrase like "realized eschatology" to denote the present realization of what is future. Origen could speak of eternal generation. For us, time's quality is its divisiveness

but for the prophets time was foreshortened, and for Jesus the Kingdom of Heaven was "at hand."

These were the thoughts of a paper read at the deanery meeting, and it should perhaps have been two papers. One might have been called "Critical Questions of the New Testament" and the other "Bible Ideas about Time." The result of the two themes was a discussion about neither. Fr. Buffers wanted to defend the idea that we were "asleep in Jesus" until the day of resurrection and Mr. Stoddard said this was nonsense for we passed immediately into the life of perfect service.

"Good and bad alike?" asked Gilbert.

"I don't know what can be done with bad people," said Stoddard.

"We shall all have to suffer the judgment," declared Buffers.

"Yes, but when?" asked Stoddard.

"I told you," said Buffers. "On the day of Resurrection."

The two of them got into a dreadful tangle, and took to hurling proof texts, a most unusual course today. Buffers insisted on a day of Resurrection and Stoddard did everything he could to minimize it without denying it. He maintained that our "stream of consciousness was not broken by death". He quoted St. Paul's longing to "depart and be with Christ," and Buffers quoted Thessalonians and Corinthians. One insisted that time was real and the other said it was not for it was merely man's way of thinking, a postulate of his thought, so to speak.

It was the Dean who moderated the argument. "We see through a glass darkly," he reminded us. "It doth not yet appear what we shall be."

OCCUPATIONAL DISORDERS

By Frank P. Foote

Director of Vocations, Diocese of California

PAINTER'S COLIC, STONE-CUTTER'S SILICOSIS, HOUSEMAID'S KNEE — WE ARE FAMILIAR WITH THESE AND OTHER OCCUPATIONAL HAZARDS. SET FORTH HERE ARE SOME OF THE MORE COMMON HAZARDS OF THE CLERGY

WE ARE ALL FAMILIAR with such terms as painter's colic, stone-cutter's silicosis, or housemaid's knee. These are diseases or hazards peculiar to certain kinds of work. There are different diseases occurring in other professions and trades; the ulcers of the man in finance or advertising; the nerves of teachers, lawyers, or generals. These maladies are found also among the clergy, as being common to all men in this hectic age of glamour, television, and overcrowding. But there are other disorders which are the special hazards, or failings, or more accurately from the standpoint of Christian ethics, the sins of the clergy.

Some of these sins are familiar to many of us, and are sometimes covered in discussions of clerical ethics. Such are: the problem of "sheep-

stealing" (or calling and propagandizing in the wrong places); the question of how much of a "good fellow" the parson should be (in order, of course, to win friends and influence laymen!); what to do about fees and gifts, whether to keep them or regard them as gifts to the church; and if they are kept whether to report them as taxable income. But these are not our topics this time. There are more subtle microbes, and by that fact of subtlety they are the more apt to grow into horned imps. I want to name several.

I do so as an Elder, literally a Presbuteros, after thirty years in the priesthood, which makes me feel at times very elder-ish, if not elder-ly! Some of these are my favorite disorders, but I shall not so identify them. If I should do so, then when I mention others, with a glad and pious air

of innocence, I would be regarded as accusing my brethren with a tone of "holier than thou", and with the prayer of the Pharisee. So perhaps these are all sins which belong to me, or perhaps they all belong to him who reads. Or maybe he who reads is free of them all. May it be so!

High - Speed Duties

FOR ONE FAILING, we have the Too-Busy Parson. He is the Marathon priest who tells all and sundry how much he has to do, or has done, that day. Ask to see him and you get a rapid recital of the funerals he has to take, or the calls he is just on the way to make (or has just made), and the fact that he is just too tired to do one more thing.

This free information on parish duties may have served a good purpose, when spoken to those non-church folk who picture us as having a soft life of loafing between Sunday sermons. Secretaries who come into parish office work have told me how little they knew of the scramble which is often the inner life of rector's offices and rectories. But some of us keep this up before our own people, vestrymen, canvass workers, and women of the altar guild. In doing so, perhaps we are fighting against an illusion we think they hold regarding our schedules. So the impression soon gets about that we are too busy to be bothered with their worries. They hardly dare ask for an appointment, for "the rector is too busy!"

How would we like it if every merchant we telephoned told us first the great number of more important orders he had to take care of; or if the family doctor, or family lawyer, gave us a few grudging minutes? Well, they often do that; garages put us off, and repairmen are harder to corral than the will-o-the-wisp. But the shepherds of God's flock ought to be more willing than other men, more kindly, more able to give the impression of unhurried concern for the least of those, Christ's brethren. An interview, a call, a hospital visit, can be brief and yet with a complete air of naturalness, even leisureliness, and above all with a manifest interest in the words and fears and hopes of the one being visited.

The clergyman must beware of adding to another's tensions by his own vocal expressions of his high-speed duties.

Seeking the Limelight

THERE IS THE EGO-INFLATION which comes from standing week after week, and day after day, in prominent places. The lights that shine upon our pulpits are apt to take permanent effect! We may come to demand that we be in the limelight at all times. Here is a free suggestion for a doctoral thesis; a study of the effectiveness of a man's ministry as related to the degree of theatrics in which he engages. Theatrics are of many kinds; do they add to or detract from a parson's spiritual impact on his parish? This is a term that covers a wide variety of actions, from the minister of my acquaintance (whose denomination shall be here un-named) who used to run his own picture fifty-two times a year in the local papers, to the priest of our Church whose glory is in his churchly raiment. This latter may demand and secure, from his altar guild, more and more glamour in the way of brocades, satins and other finery.

Tell us, you potential Ph.D., when does advertising with pictures become self-glorification? When does the use of elaborate vestments become frippery and indecency? (Under this general heading there is one sub-division which afflicts only the higher orders of the Church, and is known as "ingrown miter", or brain purple!) The clergy sometimes laugh at their laymen who parade resplendantly in lodge regalia and robes. These same laymen ought to laugh in turn at some of the things done by the Lord's ordained servants, in his name and before his altar. We would be scandalized to state in the Saturday press, as did one distinguished preacher a number of years ago, that after the ordinance of baptism (by immersion) he would appear for the sermon wearing his Ice Cream Suit, (which turned out to be simply a white Palm Beach suit.) But we do not mind standing before our congregations in raiment which puts the Ice Cream suit into outer darkness!

We know that the desire for a place in human esteem is a constantly working gremlin that gives a man no peace. We justify this gremlin's attack by saying that glorious raiment magnifies the office, and not the man; and that the worship of God deserves the best that all the skills and arts can offer. However, it does seem that the offerings of architect and stone-mason, of musician and worker in stained glass, are altogether more, in the way of true worship and honest offering, than the grandeur of the tailor and decorator of the priestly frame!

Being Too Touchy

AKIN TO THIS TENDENCY to magnify the office by magnifying the man who holds it, is Touchiness. How can we rightly say just what is meant here? Sensitive the priest must be; sensitive to the needs of his people; sensitive to standards of ethics which are often battered and overlooked; sensitive to the fine shadings of personality as he faces people with problems which may be new to him, or which may be commonplace and trite to him.

But he must not be over-sensitive, or touchy, regarding his own person. If another man dislikes our personal habits, or our ceremonial acts, it is easy to blow up, and condemn the other as an upstart, or ignoramus, or busy-body. Are we responsive to criticism that may be a "thus-saith-the Lord" for our soul's good? Is the patience of a parson as great as the patience of his devoted lay people?

Ecclesiastical Snob

ANOTHER PREVALENT and serious malady is Snobbery. We all condemn the social snob, the climber who turns a glassy eye on the ones just below him on the country club ladder, or across the freeway. It is easy for a churchman to be an ecclesiastical snob, either with an air of "those poor benighted Protestants", or with an active dislike of any custom other than his own. Many of us stay haughtily aloof from the local ministers association, or church council; we don't care for that sort of thing! Happily, this attitude among Episcopalians is far less common than it was a few years ago, for our own highest authorities, from Canterbury to 281 Park Avenue South to many diocesan headquarters, have set the example of cooperation at upper levels. Let us hope that the grass roots cannot always linger in their isolation.

There is a critical attitude which is nothing less than Aesthetic Snobbishness. We all feel this in one way or another, I believe: — the priest who watches how another celebrates the Holy Communion, the expert layman who studies the maneuvers of acolytes and ushers and choirs, in a parish other than his own. These make quick and strong impressions on our minds, which have been set in one pattern, until, we feel that some variation in movement or voice "spoils the service" for us. This brings a consequent loss of the attitude of worship, and a missing of the impact of a new spiritual experience.

And in music, how we love our ways there!

The Church, with its hymnal and the fine influence of a few really great musicians, has made great strides in raising the level of choral and congregational singing. For this we can be thankful, and the clergy should use the privilege given by canon to keep church music on a worthy plane. But how easily we grow proud of our tastes, forgetting that good taste presupposes basic good manners.

When a stranger comes with an outlandish request for music, for a wedding or a funeral, do we show that we know he is outlandish, and hoot a quick negative? Or do we suggest something better? Do we use these cries in the lives of parishioners, and outsiders too, to show our superior attainments and our authority, and so perhaps estrange them from the Church permanently? Or do we use the occasion to show our concern for them and their needs as persons?

Being Mechanical

FINALLY, one of the serious maladies of our Church is the mechanical handling of the Prayer Book. We have all heard services which helped us to understand why earlier and more pugnacious Christians fought against any "form of prayer read out of a book". Have you ever wanted to throw a chair at a mumbling or mechanized parson?

Here is a common and easily-acquired defect; it is hard for many of us to make well-worn prayers sound real. They ought to be natural and familiar, not automatic; clear and forceful, but not overly dramatic. There is no greater treasure in Christendom than the choice devotions of the saints who have gone before us; this treasure can be ours to enjoy and to love. It can become part of our very soul's treasure; so let it not be slighted or misused.

Some of the troubles here listed may not strike everyone alike as serious or real. Others, entirely omitted, may be more momentous. The point is that the calling of the ministry is peculiarly liable to failings, sins, and diseases, which are distinctly its own. Our ordination vows bring a man up sharply to standards which are hard and severe.

The clergyman, be he deacon, priest, or bishop, must meet these standards to the utmost of his powers, treating himself with austerity and rigor.

He must, by contrast, treat his people with gentleness and patience, which are graces not of his own making, but which can come only from him who loved and forgave, even on his cross.

Young Man in a Hungry Hurry

By Malcolm Boyd

Chaplain at Wayne University

THE IDEA of making the motion picture *Adventures of a Young Man*, based on Ernest Hemingway stories, was surely one of the most promising and exciting Hollywood ideas in a long time.

How sad that it didn't pan out.

No craftsman working on the screenplay apparently was able to catch a sense of unity about the whole thing. The direction is labored, heavy, enept, and there's no excuse for it. The acting—perhaps somewhat logically, in the absence of script or directorial vitality—is actually outrageously off-base; it fluctuates wildly between performances of literal wooden quality, on the one hand, and old-fashioned overacting, on the other.

Why? Why was this project of exceptional artistic promise grounded so ignominiously? The idea is always lurking beneath the surface of banality, trying to break through—and, of course, it gets through in isolated moments but is then immediately obscured once again by one absurd mediocrity or another.

The young man, played with fitful grace by Richard Beymer, resides with his family in a small Michigan town. His mother is a cross between a fundamentalist Bible-spouting pietist and a black cavern of demonically unloving spirits. In fact, she is so bad underneath that good veneer that ultimately she drives her husband to take his own life. Her husband, and the young man's father, is a doctor in the small town, a guy who has let himself be henpecked too darned long for his good or anybody else's; but underneath the awful surface tension of futility in his life is a hard core of integrity.

Breaking off a childish dishonest teen-age romance and running away from home to the big city, the young man is hungrily trying to sink his teeth into a great big chunk of honest-to-goodness life. He discovers that underneath his various life-projections of pure fantasy there looms a solid brick wall called reality. He bumps his head against it, draws blood and, having marshalled his forces once again, prepares anew to look for that chunk of life.

His adventures take him to Italy to drive an ambulance in the war. He finds a gentle stirring

of heroism within himself, quite by accident and without premeditating a role. Too, he learns how immersed he is in a terrible cocoon of self-pity. Wounded in an explosion, he is slowly nursed back to health.

He falls in love. She is a young Italian woman, a nurse in the military hospital where he is a patient. He asks her to marry him. They have made and agreed upon the plan of their life together when she is killed by enemy bombers. Suddenly, his life is all in pieces. He doesn't know very much of anything, now, and he returns in his lostness and loneliness to his small hometown. He hadn't been told of his father's recent suicide and he confronts, in a naked kind of pain of the soul, the hard alternatives which simply cannot be softened.

The conclusion of the film is just right. The young man—determined now to become a writer—leaves the town again for the big city. This time there is a mighty difference in the motivation of his going away. He has learned it is futile to run away. This time he is moving toward his goal. He has travelled half-way around the world and never gotten away from or outside his own self. So, finally accepting himself and, therefore, a lot of other things, he is on the way to living more maturely with both himself and a lot of other things.

As the young man, Beymer is intuitively fairly good albeit untrained and disconcertingly dependent upon the most rudimentary facial expressions and physical movements to portray inner conflicts and feelings. Susan Strasberg seems oddly miscast as the young Italian nurse. Is part of the trouble that phony Italian accent? It's reminiscent of Natalie Wood's trumped-up Puerto Rican accent in *West Side Story*.

Arthur Kennedy as the honest and tragic father is superb. In a key scene, he achieves the film's finest acting when the father tells his son to nurture his visions and act upon them, because he is still young and does not have to be content only with dreaming dreams. Jessica Tandy, one of our finest actresses, overacts the role of the superficial clubwoman, nominal Christian, grotesquely status quo and sexually frigid mother of the young man. Her final scene, when she kneels to pray—but, really, she delivers a performance in false piety—is enough to chill the blood.

Well, it was a great idea on paper, this movie called *Adventures of a Young Man*. Darn it, why did Hollywood have to corrupt it, suck out its blood and kill it with an overburden of wood?

THE NEW BOOKS

John Wesley: Spiritual Witness by
Paul Lambourne Higgins. T. S.
Denison Co. \$3.00

There must have been many long biographies of John Wesley published here and elsewhere since his death in 1791, but this modest little volume does not attempt to compete with them. It performs the much more useful service of condensing just enough of the contents of the vast material contained in Wesley's journal and letters to illuminate the high spots of his amazing religious career. The old Epworth rectory where Wesley was born became famous as a "haunted house" and "Old Jeffery", the ghost, became accepted as genuine by all the family. But with John, these phenomena led him to a mature interest in psychic happenings wherever brought to his attention. Had he been born a hundred years later he would have been one of the scientific leaders in Britain's "Society For Psychic Research".

Reference is made to the unsuccessful missionary venture in America at the beginning of Wesley's active life, the enormous mileage made in his long itinerant preachings and the variety of adventures that resulted.

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By Kenneth R. Forbes
Book Editor

Wesley's work as a healer of physical disease is wisely stressed, as it seems to be forgotten in later times. The author gives emphasis to the important fact that Wesley was a priest of the Church of England and did his remarkable work as such. He repeatedly refused to let his immense flock in England, Scotland, Ireland, and even in America, set up as independent churches and one of his last requests was to remember this wish after he died.

Any interested reader could read this little book through in a few hours and it would be a wholesome and, in spots, an exciting experience.

Come Out The Wilderness by Bruce
Kenrick. Harper & Row. \$3.95

This is a true story more fascinating than most novels of the beginning and precarious life of the first 14 years of the East Harlem Protestant Parish. A group of 3 young and inexperienced clergy sought to identify themselves with and establish a Christian Church in that part of New York which the U. S. public health service had called the "hell of Manhattan", a mile-square neighborhood between upper Fifth Avenue and the East River, so congested that if all the inhabitants of the U. S. lived as close together, they could all be housed in an area one-half the area of New York City! Negroes, Porto Ricans and Italians, mostly, and who felt that they were condemned to live in this wilderness "where the lonely crowd jostle each other unknowingly".

The clergy and their families, with such support of their own denominations as they could secure, went to live among these people, to

demonstrate by their lives how the Christian gospel of the Incarnation could speak to and help them in the appalling conditions of their lives. Others joined them, through these early years, and together with the help of the lay people who more and more learned to take responsibility for their own welfare, under the God whom they learned to know from Bible study, worship and Christian action, the Church (rather several Churches) came into being which has begun to guide them out of their wilderness by making them aware of their mutual need of each other.

This is the story, too, of the growth of these men who have committed their lives to this saving work, and who have found themselves as they learned more and more to trust control and decision-making to those they seek to help. Cruel disappointment sometimes seems to crowd meager accomplishment right off the record, which none-the-less reveals that God is very much at work in East Harlem Parish through those who must live there and those who have chosen to make it their home.

Mr. Bruce Kenrick has told the story well; he should reach a wide audience of clergy and laymen alike.

Roscoe T. Foust

Common Sense About Sexual Ethics
by Sherwin Bailey. The Macmillan Company. \$2.95

This is one of a long list of titles constituting the publisher's Common Sense Series. The authors have been asked to "assume no special knowledge of the subjects on the part of their readers"; to write so that any literate person, young or old, with average education, will readily understand such language. This impressive caveat by the publisher will be honored in the dozen small books planned — some of them already in print — if the series is to be valuable and wholesome.

The present volume on the subject of "Sexual Ethics" is a thoroughgoing treatment of the subject. Part one giving the historical background; part two dealing with the details of sexual activities and part three being a study of three problems; chastity, contraception, divorce and remarriage.

Dr. Bailey is so imbued with his subject that it is questionable whether his vocabulary in parts of his book is not somewhat beyond the average reader. But it is a sane and sometimes eloquent treatment and grown-ups may be well advised to read it with care and at a slow pace.

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State of World Affairs Outlined By Supreme Court Justices

★ A gathering of 2,000 Quakers at the biennial Friends general conference heard a Supreme Court justice indict the U.S. foreign aid program for weakening rather than strengthening this country's position abroad.

Justice William O. Douglas in a talk entitled "America — At Home and Abroad," said of U.S. aid: "It has not built schools or hospitals, but only military strength, army barracks, and possible some factories. It has shored up feudal societies, stifled rather than aided democratic reform.

"It has accentuated the gulf between rich and poor in some nations and made more inviting the vacuum into which Communists like to move."

The result, concluded Justice Douglas, "is lost ground for the U.S."

He suggested that every American college have a foreign affiliate, and send professors trained in the native language abroad "to teach the lessons of freedom that a free society offers." Law professors, he added, should be induced to go abroad to help new nations build their countries on the principles of free society.

Douglas V. Steere, professor of philosophy at Haverford College, and a leading Quaker theologian, criticized American youth for being security-conscious.

"The passion for security is so great that it has produced a breed of youth who desire only smug lives in the suburbs for themselves and family, and who have almost no interest in serving the community or the state," he said.

The conference is an association of the yearly meetings of

Philadelphia, Baltimore, Canada, Illinois, Indiana, New York and New England.

Chief Justice Speaks

U.S. Supreme Court Chief Justice Earl Warren called for the establishment of a "School of Wisdom" where students might be inspired from diverse intellectual heritages through a free exchange of ideas.

Goal of such a school should be to create a world culture, but not a world religion, Justice Warren said in a speech at the Schocken Institute for Jewish Research which is conducted by the Jewish Theological Seminary of America, New York, training ground of Conservative rabbis.

A common religion for mankind, he asserted, would not be feasible because religion is too personal. Instead, he said, the institution he proposed should seek to create an atmosphere of "mutual compassion, understanding and respect for the complexity and diversity of basically one humanity."

The Chief Justice, accom-

panied by Mrs. Warren, was making a week-long tour of Israel under the auspices of the New York seminary. He spoke at a reception in his honor at the Institute in Jerusalem.

Explaining his proposal further, Mr. Warren said a "School of Wisdom" could help turn the world's "various traditions, no longer seen as rivals and competitors disdaining the wisdom inherent in one another," into mutually complementary systems of life and thought.

The Chief Justice was particularly critical of Western civilization for regarding itself "solely as teacher and the rest of mankind as disciples."

Commenting on his visit, Justice Warren said it marked the fulfillment of a lifelong desire to journey to that part of the world which is the "cradle of three world-wide religions preaching belief in one God."

BISHOP MOULTON OF UTAH

★ Bishop Arthur W. Moulton, retired of Utah, died at the age of 89 on August 17. He went to Utah in 1920 and retired as diocesan in 1946.

Throughout his long ministry he was, as the Salt Lake Tribune said of him editorially, a

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"citizen of the world". He was an ardent supporter of the UN, and was a member of the board of directors of both the Committee to Aid the Foreign Born and the National Council of American-Soviet Friendship.

His work for world peace won for him the Stalin peace prize some years ago — a gold medal and \$50,000. New York papers, at the time of his death, headlined that he had declined the award. The fact is that he accepted the medal but declined to accept the money.

At the time he was elected bishop he was rector of St. Stephen's, Lynn, Mass., and was known throughout the Church as an outstanding pastor and administrator.

FROM OX-CART TO JEEP

★ The Rev. G. S. Luke, a priest of the Church of South India (diocese of Dornakal), has a charge which includes thirty-five village congregations. In the past, he has maintained the ministry with ox-cart and Shanks'-mare. Mr. Luke has been a student at the training program of the Northwest Parish Training Program this summer, under the direction of the Rev. Wesley Frensdorff, dean-elect of St. Mark's Cathedral, Salt Lake City. The students of the program, at the preliminary session held in Bend, Oregon, decided that they would try to get Mr. Luke a jeep or land-rover to take to India with him.

Thus, in their field work assignments, throughout the Pacific northwest, and western Canada, the "Retire the Ox-Cart" project was underway. By the time the summer was over, the students and staff had accumulated over \$2,000. Mr. Luke did his field work in the Cascade Mission (Darrington-Concrete-Newhalem) in the di-

ocese of Olympia, and this three-point station contributed close to \$700.

Treasurer of the fund is the Very Rev. Wm. B. Spofford, Jr., dean of St. Michael's Cathedral, Boise, Idaho. Checks may be made out to "The Luke Fund". The vehicle will be equipped with a motion picture projector, a loud-speaker system and a tape-recorder.

AREAS OF AGREEMENT ARE FOUND

★ A common area of agreement was found by Protestant, Anglican, Roman Catholic and Orthodox theologians who met for a conference on eastern and western spirituality at the World Council of Churches' ecumenical institute in Bossey, Switzerland.

"We started a long way from

each other but quickly found ourselves coming closer to our common center," the 50 churchmen said in a closing statement.

The statement said the conference dealt with "things by which Christians actually live in different situations in daily life — that is to say with the resources and methods of Christian living."

"We believe that our meeting shows one of the ways in which many Christian confessions are overcoming the differences between peoples as well as differences between various Christian traditions," the statement continued. "We urge that similar meetings be held by regional groups in many countries."

The statement also noted that this was the first conference of its kind in which eastern Churches were present in numbers equal with the western



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Churches, and it praised the "welcome and highly significant contribution" of the Roman Catholic participants.

In a concluding speech, Nicos A. Nissiotis, Greek Orthodox lay theologian and assistant director of the Ecumenical Institute, said that it is in the "realm of spirituality that Churches must grow together if they are to overcome their division."

"East and West are political, not biblical terms, and among Christians the distinction is not valid," Nissiotis said.

CAPETOWN LACKS MEN AND MONEY

★ Congregations without priests and church hospitals without properly trained staffs are some of the problems resulting from a critical shortage of Anglican clergymen and funds in the Capetown diocese, Archbishop Joost de Blank declared.

He said much of the blame for the situation of the congregations could be traced to the group areas act establishing separate white and non-white communities, and the isolation of the South African Church from the Church in other parts of Africa and overseas because of the official "color curtain."

Dr. de Blank spoke on the eve of a week-long rally at which united efforts were to be made to stem the drain on the Church's resources. Ten South African bishops and representatives of many parishes attended.

Noting that the rally would coincide with the tenth anniversary of his episcopal consecration, he said he remained confident about the future, due par-

ticularly to the increasing number of inquiries from clergymen abroad, including the United States, who wanted to work in South Africa, and the increase in South African candidates for ordination to the Anglican priesthood.

"Our ultimate aim," he said, "is to have an all-South African clergy. At present about half the South African clergy are British."

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- BACKFIRE -

Richard D. Hitt

Minister of the United Presbyterian Church, Las Cruces, N. M.

I don't always agree with everything you put in the Witness, but I admire so very much your courage in printing many controversial items which are seldom seen in regular church publications. I'd like to see more on the deeper questions involved in merger negotiations. I'm glad to see so much cover-

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age of ecumenical and other denominations' activities.

Could we have more from Orthodox circles, especially contributions? Possibly, too, an expression from both clergy and laity of the denominations involved in merger talks.

It is so wonderful to have the Witness! What would I do without it! It makes me almost want to be an Episcopalian, and always it prods me to be a deeper-thinking and more active Christian.

Keep up this Kingdom work!

Gordon S. Price

Rector of Christ Church, Dayton

Many thanks for your article "Cuckoos and People" by Bishop Barton. He is not alone in his concern about the pontifice complex taking root in our Church. I find it very difficult to correlate the attitude, mission, and meaning of the One who walked the dusty roads with broken sandals and had no place to lay his head with the ornate display of ecclesiastical millinery which is becoming the accepted practice in our Church. If ever there was an outward and visible sign of the Church's retreat from reality, this is it!

I am reminded of the comments of a former senior warden of Trinity Church, Columbus, Ohio, who made an exhaustive study of the missionary outreach and concern of the various dioceses of the PECUSA. He summed up his findings by paraphrasing a Knute Rockneism. The great coach of Notre Dame is supposed to have said, "The quality of a football team varies inversely with the number of coonskin coats and hip flasks on a campus" . . . and my senior warden friend added, "The missionary giving of a parish or diocese varies inversely with the copes and mitres and yards of priestly lace that hangs in the sacristy".

Roy Pfautch

*Assistant to the President
of Princeton Seminary*

The story on Dr. Barth by Frederick Sontag was a sensitive treatment. I have forwarded the issue of June 28 to Dr. McCord for his perusal.

Ralph A. Bell

Layman of Hartford, Conn.

The Biblical injunction, "Love thy Neighbor as Thyself", is especially applicable on the international scene today. The news is filled with wars and rumors of wars. There seems to be little of friendliness between nations. This attitude must be improved if mankind is to survive. For with the recent improvements in guided weapons and nuclear missiles a world war would probably result in total destruction for all nations concerned.

To eliminate such a possibility we must strengthen the United Nations in every way possible. Then we must be willing to attend conferences with our opponents and discuss our differences with a view to settlement. We must not take the attitude that they are not sincere in seeking such an agreement. In this way peace can be preserved and human life on earth will be extended for many years. This is an aim for which we should devotedly work. In this way we shall not only aid our neighbors but also ourselves. We shall also be carrying out the Biblical injunction.

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