

The **+** WITNESS

MAY 23, 1963

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THE ARCHBISHOP OF CANTERBURY

CHALLENGES some present day theologians in an address at a Roman Catholic University. His comments on the new book by the Bishop of Woolwich is on page three. An article about the controversial book is on page eight. Above picture was taken at Trinity Cathedral, Trenton, at the time of his recent visit.

HONEST TO GOD BY JOHN ROBINSON

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.

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Story of the Week

Archbishop of Canterbury Raps Book by Bishop of Woolwich

★ Archbishop Ramsey of Canterbury challenged the concepts of some present-day Protestant theologians in an address given at Louvain University, Belgium, which is one of the leading Roman Catholic institutions in Europe.

He did not mention names but it was generally thought that one of those he had in mind was Bishop John A. T. Robinson of Woolwich whose book, *Honest to God*, he criticized over tv at the time of its publication in England (*Witness*, 4/11).

The Archbishop repeated the criticism at the convocation of Canterbury, meeting in London the first week in May, when he said that the book "appears to reject the conception of a personal God as expressed in the Bible and the creed."

Bishop Robinson replied by saying; "I would insist that my argument does not lead to this conclusion. On the contrary, I affirm in my book, as strongly as I can, the utter personal character of God as the source and ground and goal of the entire universe."

In his Louvain address Archbishop Ramsey told a distinguished group of Roman Catholic ecumenists that some Protestant theologians are encouraging the idea of "a Christianity without religion." He added that "in some aspects, their

thoughts have relevance today," but that their concepts call for "a critical scrutiny."

"Religion," he said, "can mean our own pious self-consciousness and the devout atmosphere of words and thought which go therewith. Well is it that men should look for God not there, but in the midst of the world's agony. But when all the accretions of pietism have been pruned away, religion remains as a native elemental impulse of man, rooted in his relation to God as Creator."

He described as "strange" what he called "the widespread ideas that man is competent by his own powers to organize his own progress and happiness."

He said modern man tended to live in a whirl, with his mind overcrowded, and "hence the mind of man tends to lose its freedom and to be ruled by the flux of impressions and sensations."

"I sometimes think," he added, "that an important part of our Christian asceticism needs to be the discipline of the body."

The Archbishop had words of praise for frankness and openness about sex, but he stressed that obsession with sex denoted partly an escape from frustration.

"Is not the considerable overemphasis upon sex in some of our populations," he asked, "due less to any increase in the power of sexual impulses than

to an urge to escape frustration by the sense of achievement which sexual adventure can provide?"

"I agree with those who say that frankness and openness about sex is highly to be desired, as sex is, in part, a flight from frustration and in part a severance of the bond which unites sex and the other elements in personality which, all together, find fulfillment in marriage and the family."

Now Available Here

The book by Bishop Robinson is now available in the U.S., published by the Westminster Press as a paperback selling for \$1.65. An article about the book by Prof. A. C. Bouquet, retired lecturer on the philosophy of religion at Cambridge University, is featured in this number, and since we anticipate as much discussion of the bishop's views in this country as there has been in England, other articles are planned.

The bishop strikes out at the conventional thought patterns of the church. He believes that far more than a radical restatement of traditional orthodoxy in modern terms is needed to make the church relevant to today's world and in the future.

About God, he says, "There is no God, in the sense of a separate being who exists 'out there' in the ever-dwindling metaphysical gaps which secular knowledge leaves for him. This whole 'religious' picture is as outdated as the Old Man in the Sky of earlier Christian thought . . ."

What he has to say about

Christ, prayer, morals, and the church is equally emphatic, revolutionary, and he admits, possibly heretical, but, he writes, "All I can do is to try to be honest — honest to God and honest about God."

Some English critics have called for his defrockment, while others endorse him en-

tirely. Erik Routley, in the *British Weekly* wrote, "I cannot write objectively or dispassionately about this. I can only record that the reading of it gave me more comfort, more encouragement, and more sense that life is worth living and the ministry worth exercising, than any book I have read for years and years."

modern cultural milieu in theological perspective.

Johnson, a Methodist, said, "We are reminded constantly of the great religious paradox that, although the religious phenomenon occupies a prominent place in American life, there is little influence upon public and private behavior, except perhaps as religion becomes a leisure-time activity."

He pointed out that "there are many illustrations of the little relevancy the Christian faith has in the modern world," and illustrated his point by the silence of ministerial voices during any crisis period.

He contended that in this post-Christian era, Christianity has been displaced by religiosity and "no longer inspires contemporary culture."

"We can rightfully say that this age in which we live is no different from any other age in the sense that Christianity has had its crises before where widespread indifference and idolatry existed," he said.

"But, unlike the past, where there remained a substratum of theologically integrated assumptions, where idolatry and atheism was always in reference to these Christian assumptions, the world in which we live today has consciously rejected these assumptions," he added.

He warned that "to continue to promote a kerygma, preaching, evangelical appeals, etc., upon the basis of the language, symbols and the philosophical super-structure of a bygone era is to warrant justified religious suicide."

At a dinner meeting James G. Banks, assistant administrator for relocation for the urban renewal administration in Washington, D.C., urged churchmen to provide a direct line of concern and aid to the nation's poverty-stricken persons.

"Among the thousands of

Inner-City Planning Big Task Before Christian Community

★ A three-day conference on metropolitan planning, sponsored by the National Council of the Episcopal Church, opened May 15 in San Francisco.

The conference involves more than 100 persons from 13 dioceses, including Alaska, Hawaii, and Puerto Rico. Also included are representatives from Brazil and Japan. It is the third and last this year of three such meetings designed to involve Episcopalians on the regional and local levels in inner-city planning. The previous two were held in January in Chicago and New York.

The Rev. James P. Morton, chairman of the conferences, began the session by stating that the church must realize that the inner-city does not exist in isolation but influences, and is influenced by, the entire metropolitan area.

"Here in the inner-city is revealed the interdependent situation in which we all live and our failure or success here is an accurate prediction of our future," Morton said. He is associate secretary for urban work for the National Council.

A leading city planner, Calvin Hamilton of Pittsburgh, Pa., backed up Morton's statements by stressing that the churches, regardless of their denominational differences, must meet head-on the problems in urban culture.

He urged the church to take a leading part in awakening and stimulating the community's conscience towards "human problems that create the need for renewal and are caused as a result of urban renewal."

Hamilton added that "of all groups, it seems to me that the churches should be willing to get together to solve these mutual problems through a Christian fellowship, if nothing else, in commitment."

He pointed out that principal areas of concern in the metropolitan regions are social maladjustment, physical deterioration, economic adjustments brought about by automation, rapidly changing political frameworks and, in many cases, a lack of leadership.

He reminded his audience that federal government "is coming more and more to have a direct relationship to what happens in the city, because more and more, the states are unable to do an effective job."

He attributed this lack of state aid to rural-dominated state legislatures which, he said, will only add to urban problems until reapportionment is adopted.

Another speaker at the morning session was William A. Johnson of the department of religion at Trinity College, Hartford, who spoke on the

underprivileged within our urban centers are the unloved who are seeking something with which to be identified, and certainly, if the church cannot provide that something, then I think it has little or no role to play in this problem," he said.

Banks, who is an active Episcopalian, stressed that "interdependence, rather than independence, is the key to survival."

"As interdependence has increased, our personal need to understand this phenomenon and to learn how to find ourselves within this complexity has also increased," he said.

He noted that while the ending of poverty has been an age-old goal, "in 1963 we still have no real answer to poverty. We find that we are facing problems of lack of opportunity, poor education, poor training, racial discrimination, the results of poor and abnormal family patterns, the results of crime and delinquency, unemployment, under-employment, ill health and all the other problems which we have associated with slums for so long."

There is no answer as yet to ending poverty, Banks said, because "we (the Christian community) have not faced as yet the moral issues involved. The problem means sacrifice and I am afraid we are not ready yet to make the sacrifice."

Bishop Daniel Corrigan, director of the home department, spoke on human problems of transition into a more and more complex society.

"It is not that the gospel is irrelevant. It is not that Christ is irrelevant. It is just that we are not relevant, and this is too bad," he said.

Bishop Corrigan pointed out that all over the world people are looking back instead of looking ahead, because an hon-

est look at the future creates more fear and anxiety in human beings than they are capable of handling.

"This we must change our minds about, our feelings about. We have to see that this is not just something new, but this is something that God has been doing to us from the very beginning of time. Any record that we have of the human race is a record of the God who drives us out of simple, uncomplicated situations where we

solve our problems by going along into more difficult complicated situations where we can only do better by being very much better than we have ever been before," he said.

He pleaded that, "as we go into the days ahead and are living in a church which is looking to the past, that instead of thinking of this with sadness and madness and badness, that we turn to the future, or if we would just turn to the present, it would be a help."

Washington Convention Praises Superintendent of Schools

★ All institutions associated with the diocese of Washington were warned that they must end all forms of racial discrimination within six months or face loss of "diocesan moral and financial support."

The diocese's stand was established at the annual convention as a resolution was adopted to "put teeth" into a 1960 statement which urged all churches and church institutions to serve all persons regardless of race.

One agency is threatened with loss of support unless it drops its traditional "white only policy." That is the House of Mercy, an 80-year-old Episcopal-sponsored home for unmarried mothers.

Bishop William F. Creighton of Washington, chairman of the home's board of trustees, said he hoped its policy of restriction could be changed before the cut-off date affecting church aid.

The Episcopal Church Home, a residence for elderly persons, only recently voted to admit non-whites.

Originally the convention was asked to "reaffirm" its stand of 1960. The resolution adopted, threatening loss of "moral and

financial support" by agencies that observe racial discrimination, was introduced by the Rev. Quinland R. Gordon, rector of the Church of the Atonement. Mr. Gordon was once jailed for participating in a civil rights demonstration.

He said that as a Negro in Washington he had the feeling of being "partially accepted and partially rejected" in the nation's capital.

His resolution carried by a 3 to 1 majority.

Delegates unanimously adopted a resolution praising Superintendent Carl F. Hansen of the District of Columbia school system for "wise and vigorous leadership."

Introduced by Canon Charles Martin, headmaster of St. Alban's School, the resolution follows:

— Quote —

On Thanksgiving Day at a football game for the city championship between a predominantly colored team of the public high school league and a predominantly white team of the parochial league, played before the largest crowd ever to view an athletic contest in Washington, all was normal for such an occasion save for a rest-

less uneasiness apparent only to the more observant. But at the end of the game, the uneasiness broke into a wild riot. It was more than a serious student disturbance precipitated by the passions of the game. It was an ugly, vicious race riot, reflecting the bitter passions beneath the relatively quiet surface of school life. Because Washington is on a hill high and lifted up, the riot revealed to the whole country and even to the world, the seething racial hatreds in the life of the capital of our nation.

The superintendent of the public schools appointed a citizens' committee to study and report on the causes of the trouble. After a three-month period a report was made, and the superintendent has taken vigorous and intelligent action on it. Among other things, he has made plain that society had placed on the public schools responsibilities which they are not and should not be prepared to bear.

In addition to the public schools, there are several groups that ought to have a special concern about these problems and that ought to be working at them. Chief among them is the community which seeks to live under the leadership and in the spirit of the **Teacher** who was consistently searching out the lost, the displaced, the troubled — the church. And the church in Washington has been singularly silent and passive in the face of all the worried concern that our community and even the nation has given to the problems revealed in the events of that Thanksgiving Day.

I don't believe that we of the church are uninterested; indeed, I am sure that many church people are actively at work through parent-teacher associations or similar groups, seeking to aid in the solution

of the problem. But this is not enough: the church of the diocese must itself act. Therefore, I propose that we of this convention:

- Request the secretary of the convention to write to the superintendent of schools of the District of Columbia, Dr. Carl Hansen, expressing the convention's appreciation for the understanding that he and his colleagues have brought not only to education but to the basic problems of the community that affect education and the general well-being of young people. Further, request the secretary to express the convention's appreciation for the wise and vigorous leadership that he is giving in attempting to solve these problems and in seeking to bring about standards of education in our schools.

- Request the secretary of the convention to write to the committees on the District of Columbia of the House of Representatives and of the Senate, asking their full and sympathetic support for the strong leadership that the superintendent of schools and the board of education of the District are giving the community in its efforts to meet the needs of the schools and of young people. Further, request the secretary to send to these committees of the Congress copies of the letter being sent to Dr. Hansen.

- Request the executive council of the diocese to consider the social and educational problems that afflict and degrade our city, to determine how the church may bear a most effective witness in meeting them.

— End Quote —

UNITED CHURCH WOMEN CONDEMN LOTTERY

★ Leaders of United Church Women adopted a resolution in Seattle expressing "grave concern" and strong disapproval of

New Hampshire's lottery law and alerting church women across the country to the "danger of similar action" by other states.

Approved by the board of managers at its annual meeting, the resolution commended religious groups who opposed the state-operated lottery and who emphasized the moral issue involved.

Other resolutions approved:

Urged the 2,300 state and local councils of church women to mark the 15th anniversary of the universal declaration of human rights;

Asked the women to study the UN convention on political rights of women and express their opinion to the U.S. Senate;

Reiterated the church women's stand for more assistance to people of underdeveloped countries;

Urged the U.S. to continue negotiating for supervised cessation of nuclear testing and controlled reduction of nuclear weapons, and to increase appropriations for the arms control and disarmament agency.

Called on church women to study and support legislation to assist migratory workers and to make known to Congress their position on issues pertaining to migrant workers.

A progress report on the anti-discrimination project, "Assignment: Race 1961-64," said that leaders of denominational women's groups were indicating increased action in all areas to promote racial justice and equality of opportunity.

WESTERN NEW YORK CELEBRATES

★ About 10,000 persons filled an auditorium in Buffalo to celebrate the 125th anniversary of the diocese of Western New York.

Presiding Bishop Arthur Lichtenberger presided and the address was given by Archbishop Clark of Canada.

EDITORIALS

Does the Good Life Get Crowded Out?

ONE OF THE FEATURES of the Manchester Guardian Weekly is a religious column. Recently it discussed the "parson's reading," giving much excellent advice on this exceedingly important subject. But at the end came this recommendation — study dogmatics first, church history next, then ethics, psychology, ecclesiology, comparative religion. The omission of the Bible was surprising. But it was less surprising that the columnist should omit the Prayer Book, for few churchmen either in England or America seem to think liturgiology a subject of any urgent importance.

What the parson should read raises the whole question of the education of the clergy. One would suppose it was obvious that all education had the good life as its end and aim. But the college professors have, as usual, confused our thinking, and have in fact buried the fundamental issue out of sight. They exalt theoretical knowledge, loading their teaching with formulas, arguments, facts, and graphs. But about the good life they have little or nothing to say. To mention it in the classroom would be unscientific, almost unethical. And many of our clergy and laity having become pessimistic about the church, seem to think that everything would improve if these principles could be applied to theological education.

The idea seems to be that when a young man has acquired the requisite number of college credits so that he can annex the mystic letters B.A. (not to his sweater but to his name), and then by means of other credits, acquired in a theological seminary, can put B.D. after B.A., he has become equipped to assume the cure of immortal souls in the church of God.

The only question is about the right curriculum, which in accordance with the spirit of the age must be replete with practical courses. Thus spake the commission of eminent bishops, presbyters, and laymen in their report on theological seminaries to General Convention, which report, so far as we can recall, hardly mentioned the good life or the way by which the candidate for the ministry was to attain it.

Of course so long as we think of preparation for holy orders in those professorial terms, the good life does get crowded out. For it cannot be engendered by any juggling of curricula or marks or diplomas. It has to be won if at all by rigid self-discipline in a community which is permeated with the spirit of the Christian religion. The good life for the theological student involves an adequate training in Bible, dogmatics, and the rest of the columnist's list.

But such studies if they are to be good must be approached from the vantage ground of a living faith. St. Thomas Aquinas on his knees found out the truth about God, and it is still the best way. Theological learning must begin, so to speak, at the altar. Personal devotion is all-important, but it is not to be transmitted by classroom processes. What can be taught is the history and contents of the Prayer Book, reverent reading and singing, the art of corporate worship, liturgical instinct.

In short, liturgiology, far from being a sort of extra or specialty, is at the very heart of the theological curriculum, and is an essential subject of study for parsons as for seminarians. And it is largely because this fact has been ignored that our Anglican standards of worship remain so low, and that in both America and England the well-informed layman as well as the man in the street so often observes Sunday in some other way than by going to church.

THE GROUND OF OUR BEING

By A. C. Bouquet

Former Lecturer at Cambridge University

HONEST TO GOD BY THE BISHOP OF WOOLWICH RAISES IMPORTANT ISSUES THAT ARE EXAMINED BY AN AUTHORITY ON THE PHILOSOPHY OF RELIGION

ONE IS OFTEN LED to wonder what Mr. Khrushchev and his son-in-law, Mr. Adzhubei, mean when they tell the Pope that they are atheists. It is most unlikely that they themselves know any philosophical theology; so they may mean all or one of three things: —

- That the spectacle of an unworthy form of Christianity has provoked them into a rebellion against all religion, since its fruits seem to be so much devoid of charity towards the so-called “unprivileged” that they feel it must be false.

- That they have accepted indoctrination with the tenets of dialectical materialism, without possessing the capacity to judge whether or not it gives a correct account of the universe.

- That the idea of a spatially transcendent God “up there” or “out there” seems to them incredible and foolish.

Now it is fair to say in regard to the first item that if the Christian faith is represented as content to do ambulance work among the so-called “under-privileged,” while tolerating or acquiescing in an unjust structure of society, then it must stand condemned.

But of course this is a misrepresentation. Christ’s teachings about the stewardship of possessions and the equal worth of each individual soul, if consistently followed, are bound to involve a continual urge to successive reconstructions of society in which there shall be, to an increasing extent, justice and true fellowship and the exclusion of privilege, exploitation, or parasitism.

Humpty Dumpty

IN REGARD to the second item: it collapses in the face of logic, and it is remarkable how widely it has come to be the target of metaphysicians and economists who have no interest in maintaining the status quo. In any case its anti-religious

pre-supposition is false, since you cannot get mind or spirit out of “primordial matter” unless the latter is potentially capable of producing such an emergent, in which case it is “matter” only in a Humpty Dumpty sense.

The third item, however, looks and is more formidable. It is by no means the preserve of Marxists; and when a teenager is heard asking a Christian theologian: “Do you think space exploration is going to make it any harder to believe in God?” one is compelled to realize that a very large part of the world’s population may well be still basing its conception of deity upon the symbol of “someone up there” or “someone out there,” and still thinking of “heaven” as a place, and not as a state, condition, or dimension of being. As a rhyme for youngsters puts it:

There’s a Saviour up above
Who is looking down in love,
So be careful, little hands, what you do.

The Bishop of Woolwich, in a recent publication has made a great deal of this, suggesting that teachers of divinity have yielded too readily for centuries to the notion of spatial transcendence. He is no doubt stimulated by a laudable zeal for the pastoral care of multitudes in that part of a great city where his work lies, but I think that he may have pressed his point too far, and may have overstated his case. Anyway, matters are not quite as he seems to think.

To begin with, transcendence to a large number of Christian philosophical theologians has shown itself as a far grander concept than a mere refinement of the idea of “Daddy up in the sky,” and cannot quite so easily be dismissed, even by a slick appeal to Feuerbach or Freud.

Immanence on the other hand has been pondered upon for many centuries before the bishop was born, and in the last 70 years has had many exponents. About 1905 there was circulat-

ing in a sixpenny paperback edition a book on the subject by J. R. Illingworth, a well-known member of the Lux Mundi group of theologians, which as an under-graduate I was given to read; and about the same time the then minister of the City Temple, R. J. Campbell, published a book entitled *The New Theology*, in which he claimed to re-write the Christian message in terms of immanence.

Storm

THE LATTER WORK provoked quite a storm in religious circles, and was eventually seen to be somewhat superficial: but it certainly pointed in the right direction. Its author afterwards reached a more balanced theological position and ended up as an Anglican, and chancellor of one of our old cathedrals. Nevertheless his influence endured, and in student days I remember hearing a leading Baptist minister say publicly that prayer to "one's Father who sees in secret" meant prayer to him in the depths of one's soul (in "the secret places of the heart,") which curiously enough was actually said centuries ago by no less a person than St. Ambrose of Milan, commenting upon "enter into thy chamber" — "Thy mind," he said, "is thy chamber."

Plenty of Christian mystics have spoken of the indwelling of God in the soul, let alone the Quakers. So I don't think the belief in a God "up there" or "out there" has always been unduly stressed to the exclusion of "God within us."

I note, however, that about the same time as Campbell's book there must have been others of the same sort on the Continent, since a condemnation of "immanentism" was issued from the Vatican, warning the faithful against the danger of slipping into pantheism.

Yet the bishop, I am sure, is right in drawing attention to the problem facing the popular mind on the threshold of the "space age." I am surprised however that he does not make any mention of the answer which was worked out in his own university a generation and a half ago, under the leadership of Professors Nairne and Bethune-Baker. It looks as though the incidence of the second world war has involved a break in transmission.

Intensities

ABOUT 1924 A GROUP of us were studying afresh the formularies of the Church of England in the light of modern knowledge, and especially the problem of divine transcendence; and we

came to certain conclusions. We found ourselves recognizing that to the scientists the universe seemed a vast area of unbroken continuity, a single world within which nevertheless there was in human experience a whole series of discontinuities or glowing intensities. We could say with the Japanese Christian, Kagawa, "The entire universe is God's word," so that we did not find him only in "the gaps"; and yet we were aware of glowing intensities of divine activity within it, which might be described as "moments of special revelation."

But we did not find that these could properly be described as "breakings-in" or "intrusions from outside," since there was no "outside" from which they could come. They were merely intensifications in the activity of a presence that was there all the time.

And so, starting from Paul's famous statement: "He is not far from us, for in him we live and move and have our being," and Christ's own logion, "Say not 'lo there,' for the rule of God is within you, or in your midst," we concluded that Christians were not committed to the image of a God "up there," or "out there," but to belief in an inter-penetrating spirit, omni-present, delegating to the creaturely varying grades of spontaneity, and yet presiding over the whole cosmos, directing it, if you like, from inside: and we coined a phrase to express this: "transcendent within the immanence." (The present master of St. John's College wrote a most valuable paper about this, which was afterwards published, but I fear is now out of print).

About the same time a work appeared on the Continent, written by a Czech Roman Catholic at Munich, which I had the honor of translating for the Oxford University Press, and which affirmed that human experience of this spirit could be seen proceeding along three lines, which he denominated:

- Ultimacy, transcendence, or majesty.
- Depths of the ego, or self-containedness.
- Stream of activity, or becoming-actuality.

Yet all of them focussing upon the one deity. He went on to give a wealth of instances of each of the three, drawn from divers religions and from all parts of the world, in order to show how universal these experiences were; and he then proceeded to show that outside or apart from Catholic Christianity (which he maintained held all three types of experiences in a balanced ten-

sion) there was a tendency to unstable equilibrium, so that experience actually oscillated from one type to another, creating in the process a number of sub-types.

Oscillation

ONE CANNOT HELP feeling that there is nothing specifically "Roman Catholic" about such a Christian philosophical theology, and that if it were more widely known and taught, the difficulty felt about "spatial transcendence" would disappear.

Again, in the precincts of the University of Oxford, that very interesting "Cumnor group" of theologians issued early in the armistice period a series of essays which were characterized by Bishop Headlam as "wise, reverent, and thoughtful theology," in one volume of which, entitled "The Spirit," the subject of divine immanence was fully dealt with.

It surprises me somewhat that the Bishop of Woolwich does not show any awareness that all this has been put forth, and that, in quite recent years. He seems himself to be in the midst of an oscillation towards immanentism, and I am not convinced of his wisdom in depending so much upon Bonhoeffer and Tillich, who after all stand in the Lutheran and not Anglican tradition.

No one would wish to belittle the steadfast bravery of Bonhoeffer as a Christian martyr, but I have read passages in his prison utterances which seem to indicate that his sufferings, like those of Ignatius of Antioch centuries ago, may have warped his judgment.

As for Tillich, he exhibits marked originality of thought, and I know has a high reputation among Americans. But the passage about estrangement which the bishop quotes shows a strong "twice-born" Lutheran bias, and I doubt whether many of his flock in South London would really endorse it. I think he unnecessarily confuses his readers by appearing to attack what he calls "traditional supranaturalism," since the immanent deity he describes as "the ground of our being" is equally and inevitably supranatural, unless we are going to sink into pantheism with all its dangers, and whelm the ground and the beings originating from it into one. (There is obviously the risk that the term itself may look like a de-personalization of deity to the level of a force.)

Religionless Christianity

I REGRET ALSO that so much is being made of this talk about "giving up" or "out-growing"

religion, and about a "religionless Christianity." It looks like a misuse of terms, and it is very confusing to the public, and I think unnecessarily so in episcopal hands. It began of course with Karl Barth in his earlier phase, when he rejected all natural religion in favor of "vertical revelation," and described the various religious phenomena outside Christianity as "a human disaster."

The essence of religion is a two-term relationship between the self-existent (which the bishop rightly says everybody is bound to accept), and the finite, creaturely or contingent; or as Buber has put it, between an Ich and a Du. This relationship is basic, even though it may take a variety of forms (e.g. the relationship between Comrade Khrushchev and the dialectic process is one; the "Unitive Life" of the Christian mystics is another, that between a polytheist and a plurality of divine beings is a third) and it can't be got rid of, even in Christianity, except by distorting the latter into a mere picturesque variety of humanism.

But as the bishop rightly says, it is not the existence of the ground of being that is called in question, but in what way that ground is to be conceived. As an impersonal force? Or as fundamentally personal (say super-personal if you like) and to be symbolized in terms of holy and self-giving love?

If instead of priding themselves upon an ignorance of non-Christian faiths, some theologians would take the trouble to study them more closely, and with imagination and sympathy, they would find on the one hand that in some of these transcendence meant much more than the projection of a father-image, while others were even closer than some Christians to accepting the idea of deity set forth by the bishop as "the ground of our being" in the depths of the human ego.

Too Much Stress

THUS IN INDIA there has been almost too much stress upon immanence. Indeed Bishop Mylne of Bombay nearly 60 years ago stated that he thought the contribution of India to Christian theology might be the restoration of a proper respect for the element of immanence in its expression. Mohammed, although generally thought of as the apostle of white-hot transcendence, said that Allah was 'closer to every man than his jugular vein' — while Professor Valiuddin of Hyderabad affirms that the interior mysticism

of the Sufis is quite a fair deduction from teachings contained within the Qur'an.

Again, in China the early Taoists and later on the neo-Confucians have stressed the existence of an indwelling "Power not ourselves making for righteousness," and in spite of their apparent depersonalization of such a being, have invested that power with qualities which can only be described as personal (which is not the same as anthropomorphic!)

I think that Roman Catholic theologians, whatever their limitations and aberrations, are in general much more fair to non-Christian religious experience than those of the neo-Protestant school of thought. I recall attending an All-India philosophy congress in Andhra University in 1961, at which I was somewhat chagrined to find that whereas there was quite a large contingent of Roman Catholic theologians—Jesuits, Dominicans, and at least one Franciscan, there were only two other Christians, a Presbyterian and myself, an Anglican, among a concourse of over 200 Hindus, presided over by a liberal Muslim, Kabir (Lord Hailsham's opposite number in the federal government of New Delhi).

I felt a great respect for these earnest thinkers, yet I do not think they in any way influenced me to waver in my belief that the supreme conception of the self-existent ground of our being was that of the Christians, i.e. holy and self-giving love, as against the monistic pantheism of the Advaita, with its Brahma "beyond good and evil" — no better than "Allah, who is not to be inquired as to what he does." Both of these err on the side of excess, yet both bear witness to a real intensity of experience of the Numinous which makes Freudians look rather shallow.

Broader Basis

NO. I DON'T THINK I should wish to use the phrase "getting rid of religion." What I should like to do would be to see Christianity set pastorally and liturgically upon a broader basis. For example: even though it is clearly right for Christians to meet together at intervals for communal prayer and meditation, they ought to be helped much more than they are to engage in the right sort of meditation and recollectedness outside church, more even than they were in the Roman Communion by Ignatius Loyola and others in the course of the Counter-Reformation.

Quite a long time ago I recall contributing an article to a church newspaper in which I pleaded for a new sort of Quaker movement, this time inside and not outside the Anglican Church. I think also that Christians could learn at least this much from the Zen of the Japanese Buddhists, when, in answer to the question: "What is the way?" they are told, "Ordinary life is the way." Which is very much like the saying in Ecclesiasticus quoted by the bishop: "In the handicraft of their work is their prayer."

This, of course, finds its counterpart in one of the non-New Testament (but otherwise entirely orthodox) Oxyrhynchus Logia, where Jesus says to a man: "Raise the stone and thou shalt find me. cleave the wood, and there am I."

In a very real sense "All the world is church," and everyday life could or should be one continuous prayer. I don't think we need to get away from religion but towards a new and better expression of religion, and by that I mean a more generous and deeply penetrating form of Christianity. (Should we (e.g.) adapt and improve upon the Muslim practice of prayer five times a day wherever we happen to be?)

And here I find myself almost wholly in agreement with the bishop. It seems to me that the implication of all the thoughts about divine immanence which I have tried to describe have not been faced pastorally. There has been little real effort made at translating them into the language or scheme of devotional exercises, or at popularizing the thought itself in the pulpit. Doubtless this has been partly due to inertia, partly to the fear of being one-sided in teaching. There was in any case a slight oscillation in the twenties back in the direction of emphasis upon divine transcendence (perhaps a reaction against H. G. Wells and Studdert Kennedy).

We can, it is true, still make use of the category of transcendence, so long as we keep in mind that it is a qualitative rather than a geographical one. But space exploration and the new astronomy (let alone other branches of natural science) compel us, if not to a revolution, at any rate to a considerable readjustment in the balance of Christian belief and practice; though I feel that if we take a sufficiently wide view of what religion means and involves it need not be as uncomfortable a readjustment as the bishop seems to forecast, but if anything, an enrichment.

THE NON-PEOPLE

By Francis P. Foote

Director of Vocations, Diocese of California

HOW TO FAIL IN CITIZENSHIP WITHOUT REALLY TRYING IS ANOTHER TITLE THAT COULD BE GIVEN TO THIS ARTI- CLE THAT HAS A SERIOUS LIGHT TOUCH

ONCE UPON A TIME, which probably was the Present Time, there was a young citizen of the United States who was puzzled. His age is not important, but he was called young because he had become a citizen only recently. In fact he was a Newly Naturalized Citizen.

The reason for this Citizen's puzzlement was that he met some older citizens who said things he could not understand. They were perhaps not any older in age than he was, but they were senior to him in citizenship. Here is an account of the new Citizen's questions, and the answers he received from Citizens A., B., X., and Y.

Newly Naturalized Citizen: Pardon me sir, but I must ask you an important question. Do you believe in Freedom?

Citizen A: Why, of course! I'm a good American.

Q. — Do you believe in all the Rights and Freedoms mentioned in our nation's Constitution?

A. — Certainly. Didn't I tell you that I was a good American?

Q. — Well, the first Freedom named in the Bill of Rights is Freedom of Religion. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Do you believe in this?

A. — Indeed I do! I am so strong for this that I believe in Freedom from Religion.

Q. — Please tell me what you mean by that.

A. — It means that Congress cannot tell me whom to worship, or how to worship, or when to worship. In fact, no government can tell me that I have to worship at all.

Q. — I suppose that all Freedoms are "open end". We have the freedom to worship in any way we choose, to belong to any religious body, or for that matter to none at all.

A. — And that is what I call free freedom; Freedom not to! It is my sacred right to be an atheist.

Q. — Pardon me, but what was that adjective you used?

A. — Never mind that. It is my right not to worship God or Anything. We non-worshippers have our rights!

Q. — Do I hear that you are even going to court to establish or protect those rights?

A. — You bet we are! We are going to fight for our idea of Freedom, so that our children can follow our way of life.

* * *

Puzzle: — How could Newly Naturalized Citizen distinguish between a "philosophy of life" and apathy? Then he thought of a research method: he would try out this principle as it might be applied to other Rights. Just then he met Citizen B.

* * *

Newly Naturalized Citizen: Pardon me sir, are you an American? Citizen B.: Yes, and a good one too! I believe in Freedom.

Q. — How about Freedom of the Ballot? — "The right of citizens of the United States to vote shall not be denied or abridged . . . on account of race, color, . . . or sex."

B: — Indeed, I'm all for that. I believe in it so much that I practice Freedom from the Ballot.

Q. — Please explain that.

B. — Why, nobody can tell me how to vote, or whom to vote for. In fact, nobody can tell me that I have to vote at all.

Q. — Yes, but what if everybody followed your example?

B. — Can I help it what other people do? We non-voters have our rights, and I get really mad at being a captive audience.

Q. — Captive audience?

B. — Certainly! When I turn on the tv I have to hear all this stuff cluttering up the air, telling me how to vote. I don't want to listen to all

those speeches about elections, as if I had to vote. We may be in a minority, but we have our rights.

* * *

Puzzled still, the New Citizen wanted to know how to find the line that separates "freedom" from "indifference".

* * *

Newly Naturalized Citizen: — Hello, Friend. Do you believe in all the Freedoms?

Citizen X.: Yes sir, I am a good American. Try me and see!

Q. — Do you believe in the thing called Freedom of Speech?

X. — Yeah, but I don't have to talk if I don't want to.

Q. — (This is probably known as "reductio ad absurdum", but we will proceed anyway.) I think I understand you. You mean that you believe in Freedom from Speech.

X. — That is right! It means that I do not have to listen to anybody else speak, either.

Q. — You are really standing up for your rights, aren't you?

X. — Yes, sir. I just don't have any opinions, so nobody can make me say a word about anything. I'm what is called a non-speaker!

* * *

Puzzle: when does "freedom" merge into "laziness"?

* * *

Newly Naturalized Citizen: — Well now, who is this?

Citizen Y.: I'm another good American citizen, and I believe in Freedom!

Q. — How about Freedom of the Press?

Y. — That is a Freedom for the man who writes. But I do not want to write, and I do not have to read what the other fellow writes. So for me, this means Freedom from the Press.

Q. — What do you do about all the books, papers, and magazines that you see on the news stands?

Y. — Why, I ignore them all! Nobody can tell me what I have to read, or when to read. So that means that they can't tell me that I have to read at all. Non-readers have rights, don't they?

Q. — Yes, I understand that we all have these rights, whether we use them or not.

Y. — Why, I use my rights! I have the same right not to do a thing that you have to do it. I just don't like to be trapped into being a reader of this "free press".

More puzzling: what good is a Bill of Rights to one who does not know he is ignorant?

* * *

Epilogue: That night NNC lay awake, worrying and thinking. What, he wondered, would the Founding Fathers think about the principle of "Non"? He had heard about things that were non-U; some painting that was non-Art, and writings that were non-Books. Now he had come along into the age of non-Persons! (They have neither prayers nor choices, neither eyes nor voices, he said aloud!)

Citizens thought once that he saw the figures of the Fathers, and heard them talking about the Bill of Rights. He listened carefully, but did not hear them say which, if any, of these Rights could safely be ignored by the people of the young nation. They evidently had not expected the "non-People" who were to come after them. The Fathers did indicate, as our Citizen heard them, that the law could not compel any particular attitude toward these basic Rights. The law could neither forbid their exercise, nor require it. To that extent it did seem that the four citizens who defined their Rights as "freedom from" were presenting a valid case.

This is like love, thought New Citizen, for it is neither possible nor desirable to force love, to require anyone to love anybody (individual, race, or nation). But without love the world literally dies. So from the standpoint of the law these Rights are electives. Strong safeguards are they, of course, to protect men from tyrants; but deeper than this, they are values which would be internal safeguards too, lying deep within a man's conscience, a people's conscience, with their effect on each individual's life determined by that person's attitude toward the whole of life.

Yes, said Citizen aloud, this is it. These Freedoms cannot ever be forced. Yet surely without the responsible exercise of these Rights, all of them, this people would be no people, literally a "non-Nation".

- POINTERS For PARSONS -

By Robert Miller

MANY CHRISTIAN PEOPLE today have quietly stopped believing that there is a devil. All they will admit is that evil exists, but it is difficult to argue that evil can be impersonal. No one can say that volcano and earthquake are in them-

selves evil or that h-bombs are immoral. Good or evil simply cannot be predicted of what is impersonal.

It might be said that a belief in Satan is a belief in dualism, but if Satan is a rebellious creature this view can hardly be maintained.

When we turn to the gospels we find that Jesus himself had no doubts about Satan. It was Satan who tempted him in the wilderness, and it is not likely that he thought of Satan as a projection of his sub-conscious mind. When he healed the woman with the long infirmity he spoke of her as one whom Satan had bound. When some Greeks wished to see him he said that he beheld Satan fall as lightning from heaven. He believed that his work was to overthrow the kingdom of Satan, and when he cast out demons this is what he was doing.

St. Paul also has no doubt about Satan. He writes that our warfare is not against flesh and blood, but against principalities and powers. We, who accept unquestioningly electrons and neutrons and mesons, and we, who are sure of some sort of evolutionary process, often talk as though it stopped short with man, the "crown of creation." From the amoeba to man there are many forms and stages. Are there none intermediate between man and God?

Could we really believe that any such being could fail to be self-conscious, aware of himself? In a word, personal.

We know very well that Jesus and his disciples spoke in the fashion of their time, that a phrase like "a light year" would not mean anything to them, that they attributed to demons many things that we would attribute to germs or viruses, that their idea of natural laws lacked the precision of ours, but for all that, are their spiritual insights less true and penetrating? If a man thinks that the sun goes round the earth or that heaven is above the bright, blue sky does it make him less able to see that the pure in heart shall see God or that those that mourn shall be comforted. We may find it difficult to believe that Jesus rose from the dead and ascended into heaven. It is difficult, but that is partly because such events are unique, and partly because our idea of the universe and its laws are so different.

Of course it is tempting to try and rid ourselves of the difficulty by "demythologising" the gospel story. That is, we retell the story in our terms and conceptions. We would break the mold that we might more clearly discern what

it holds. We shall likely find that we have rationalized away the truth it holds for the fact is that the incarnation transcends our human thought. We cannot make it "rational". Indeed, in the human sense there is nothing rational about it. Our faith is not a matter of ethical culture but a divine gift that reveals to us a God that so loved the world that he gave his only-begotten son. Reason falls back before the reality which transcends it.

So we believe, and the world thinks faith is "the art of believing what we know to be untrue" whereas we to whom it has been given think it is "the substance of things hoped for, the assurance of things unseen."

One Woman's View

By Barbara St. Claire

The Rector at Bemerton: Part 1

ON APRIL 26TH, 1630, when he was thirty-six years old, George Herbert was "inducted into the good, and more pleasant than healthful, Parsonage of Bemerton; which is a mile from Salisbury." The quote is from Izaak Walton's short biography of Herbert, published in England in 1670. Walton was no Boswell; three dimensional biography had yet to wait a century; he was, however, so highly skilled an artist as to conceal all evidence of it. We feel he is writing off the cuff, pouring out almost conversationally an account of the life of someone he never knew personally, but felt as though he knew because of mutual friends, one of whom was John Donne.

Walton looked at his man from the outside; his delight was in summation; black and white were true for him, but not much in between; this — in spite of his gray days by England's trout streams.

April 26 was no easy day for Herbert; it is not simple for most of us to change; there is always a struggle beforehand. Like most of us too, conflict and tension remained with him a lifetime thing. Three years after this day he was dead, but this April death must have seemed remote as he walked toward Bemerton church perhaps crossing to it from the rectory which lies so close to the river that one can agree with Walton that its damp, heavily shaded banks were

more pleasant than healthful. Friends were with him, but as the law required, he went into the church alone to toll the bell. He stayed inside for such a long time that one of his friends worried, and looking in the window, saw him prostrate on the ground before the altar.

Why? Herbert was no mystic; the poems in *The Temple*, published after his death, show none of the serenity, assurance, and acceptance of the mystic. Instead they are so intimate and personal an account of his spiritual conflicts that they must have seemed strange to readers accustomed to Elizabethan expansiveness. Walton tells us (as usual his evidence is hearsay and long after the fact) that he spent the time setting "some rules to himself, for the future manage of his life; and then and there made a vow to labour to keep them." Perhaps, but in the light of his poems, we are not so sure.

Herbert was a sophisticated and complex man. His family was accustomed to moving in the highest social and court circles. He had been public orator of Cambridge University — a

position that brought him the admiration and friendship of King James. James was dead now, Herbert was out of favor with the court, times had changed. But it would be an oversimplification to say that he entered the ministry because he had nothing better to do. He had always been preoccupied with God, had early determined to celebrate him in verse instead of the traditional lady. It was no sudden change, no hypocrisy, that brought him to Bemerton on this April day, to his first sole charge as a priest of the Church of England.

It is idle to speculate about his thoughts in front of the altar before he came out of the church as its official rector. It is an oversimplification too, to attribute, as Walton does, Herbert's many conflicts to the struggle within him between the call of the world and the call of the church. It is not for this reason that his book has been read since publication, and is still read. The book is timeless; Herbert's conflicts are humanity's. *The Temple* bears on the twentieth century as accurately as on the seventeenth.

Bishops Kellogg and Pike Issue Warning Against Glossolalia

★ The bishops of Minnesota and California issued warnings last week against dangers in movements that practice "speaking in tongues."

Speaking before the Minnesota convention, Bishop Hamilton H. Kellogg stated that such movements sometimes lead to divisiveness, exaggeration and self-righteousness.

He said he could not agree "with our Pentecostal friends" that "speaking in tongues" is a necessary evidence of the gift of the holy spirit.

"Speaking in tongues," a common practice among Pentecostal Christians, recently received considerable attention in mid-west Episcopal and Lutheran churches.

Bishop Kellogg said he agreed with a report of a commission of the Chicago diocese that per-

sons who experience the "gift" of "speaking" should consult regularly with their pastors and their pastors report to their bishop.

Bishop James A. Pike of California issued a pastoral letter warning that the practice of "speaking in tongues" has reached a point "where it is dangerous to the peace and unity of the church."

The phenomenon is a "threat to sound doctrine and polity," he stressed in the letter read in 740 churches of the diocese.

He said that a number of Episcopal clergymen and hundreds of Episcopal laymen have reported experiencing "speaking in tongues." Consequently, he said, he could no longer permit clergymen of other dioceses "to come here to preach and speak in propagation of this movement."

The bishop suggested that diocesan clergymen refrain from leading or taking part in gatherings designed to promote the phenomenon.

"Speaking in tongues," or glossolalia, in the last three years has been spreading among other church groups in various parts of the country, particularly in California and the mid-west.

The manifestation also has been reported among pastors and members of Lutheran, Presbyterian, Baptist and Methodist bodies. Recently about 20 young men at Yale University said they experienced "speaking in tongues" at the campus.

Bishop Pike stated in his pastoral that "speaking in tongues" is an experience in which "the subject regards the Holy Spirit as speaking through him words of praise and prayer as he utters expressions in an unknown tongue or in a known language which the subject has not learned."

He noted that there have

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been reports, following the manifestations, of "such beneficial results as physical cures, personal integration, marital reconciliation, the elimination of alcoholic addiction and greater devotion to the work of Christ in the world."

Glossolalia is a "psychological phenomenon which has been known over many, many centuries quite apart from any particular religious orientation," Bishop Pike said, adding that in "more extreme forms it is associated with schizophrenia."

He pointed out that his diocese has been studying "speaking in tongues" and that a "most thorough objective report on this subject yet to be issued in the Anglican communion had been completed and would soon be ready for distribution."

Bishop Pike expressed gratification at the immediate response received by his pastoral letter from clergymen and laymen. Some of the responses, he said, came from persons who had reported experiencing the phenomenon.

EXPANSION CAMPAIGN IN MASSACHUSETTS

★ Delegates to the convention of the diocese of Massachusetts voted to approve a \$4,010,000 fund-raising drive for a 10-year expansion program in the diocese.

Bishop Anson Phelps Stokes outlined needs for the program.

He said the drive, to be instituted in 1964, should cover \$250,000 for new sites, \$1,000,000 for new buildings, \$950,000 for inner city church renewal, \$275,000 for diocesan institutions for the aged and sick, and \$100,000 for diocesan camps and conference centers.

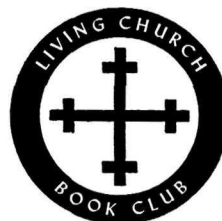
Other expenses outlined by the bishop included college chaplain expansion and funds for overseas missions.

The delegates also adopted a

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resolution recommending that the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church be admitted to full participation in national exploratory talks on union by the Methodist, United Presbyterian and Protestant Episcopal Churches and the United Church of Christ.

Another resolution adopted by the delegates stressed cooperation with Roman Catholics and extended "appreciative and fraternal greetings" to Richard Cardinal Cushing, Archbishop of Boston, citing the "spirit of charity and cooperation" manifested in the archdiocese.

It urged Massachusetts Episcopalians to participate "with our Roman Catholic brethren as well as our brethren of all other communions in meetings and cooperative efforts wherever there is opportunity."

CAMPAIGN PLANNED FOR DALLAS

★ Delegates to the convention of Dallas adopted a resolution asserting that the Biblical tithe is the "reasonable standard for thoughtful Christian giving."

The resolution also declared that each parish and diocese ought to give as much to the national work of the Church as is spent within each parish or diocese.

Most of the resolution was contained in a report presented earlier which pointed out that next year the diocese will shift to a "voluntary" plan for financing its cooperative work. Heretofore parishes and mis-

sions have been assigned specific financial goals as their share.

To assure success of the voluntary plan the report suggested:

"The wider acceptance of the philosophy that all phases of a Christian's life and work of the church are expressions of the stewardship principle.

"Continued teaching of the Biblical tithe as a reasonable standard for thoughtful Christian giving to Christ through his church.

"The substantial acceptance by parish and mission vestries of the goal of giving to the work of the church outside the parish an amount equal to that spent in the parish."

In another resolution delegates approved a proposal by Bishop C. Avery Mason that the diocese launch in 1965 a

unified financial campaign involving "millions" of dollars to strengthen the church's work.

GUANTANAMO WALK SPONSORED BY F.O.R.

★ A Quebec-Washington-Guantanamo peace walk will begin in Quebec May 26. The 3,300 mile trek from the Canadian city to the United States naval base in Cuba is being sponsored by the Fellowship of Reconciliation.

Bradford Lyttle, coordinator of the walk, announced plans for the march at the annual dinner of the New York area Fellowship.

Mr. Lyttle said the purpose of the walk is to "offset the voices for military action against Cuba." He stated that the marchers, if allowed in the country, would "extend a hand

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of friendship" to the Cuban people.

The walk will be the first of its kind in the southern states, according to Mr. Lyttle. Hopes are that it will be integrated, he said.

Demonstrations are to take place at Cape Canaveral and at military bases, as well as in Washington, he added.

A Delhi to Peking peace march was also reported at the meeting. This extensive hike in the Far East began March 1.

In the main address to the Fellowship, Dr. Harold A. Bosley, minister of Christ church (Methodist), New York, said that the fundamental answer to the world situation is love.

Dr. Bosley compared the "power politics" of Washington and Moscow to a game he once observed. The game involved two youths in motor boats, bent on a collision course. The object was to see who could "keep his nerve" the longest, he said.

CONTEMPORARY LIFE CHURCH'S CONCERN

★ Churches must give greater attention than ever before to race, labor and management relations and everything else making up contemporary materialistic everyday life if they are to deal effectively with today's world, Bishop Warnecke of Bethlehem said in Rochester, N. Y.

"God did not come as a spiritual being; he came as flesh and blood," he said, addressing clergy and laymen from this country and Canada at the annual Churchmen's international consultation.

Bishop Warnecke observed that he often has been asked by church members to speak more of the Bible and less of "non-religious" subjects.

"But," he said, "what are non-religious subjects if God created all life? For if he created all life, he must, therefore, be interested in all life."

While agreeing with those who want more attention paid to the Bible, the bishop pointed to the third book of Moses, Leviticus, which deals with a detailed system of social conduct.

NEW DEAN OF CANTERBURY

★ Archdeacon Ian Hugh White-Thomson of Northumberland has been named to succeed Dr. Hewlett Johnson as dean of Canterbury.

Dean Johnson retires from the post at the end of May.

The new dean, 58, is the son of a former bishop of Ely and was educated at Harrow and Oxford University. Before appointment as archdeacon of Northumberland in 1955, he had been successively vicar of Folkestone and resident chap-

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HARVARD APPOINTS PROF. PRICE

★ The Rev. Charles B. Price, professor at Virginia Seminary, has been named preacher at Harvard. President Pusey, Episcopalian, announced that Price will serve as resident minister and direct non-denominational services.

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--- --- **- NEW BOOKS -** --- ---

Kenneth R. Forbes
Book Editor

The Miracle of Dialogue by Reuel Howe. Seabury Press. \$3.50

Dialogue is a term heard in many circles today. Americans seek to enter into dialogue with the Russians. Protestants are in dialogue with Roman Catholics now that the "climate" for such conversation has been made warm and friendly. But dialogue implies more than one would guess from its popular use. Reuel Howe states in his study of the dynamics of communication that dialogue is "the serious address and response between two or more persons in which the being and truth of each is confronted by the being and truth of the other."

Dialogue is no less than miraculous in its power to bring depth and meaning to personal relationships. Dialogue is a husband and wife seeking to know each other in unselfish, understanding love; it is industry treating workers as human beings instead of cogs in a machine; it is the church proclaiming the word of God in such a way that the world will see its relevance and be able to make a proper response to it.

Howe makes a vivid contrast between the dialogical principle (which is not a method) and the alternative principle of monologue. The fault with monologue is its blindness and deafness to the hearer. It answers unasked questions or tells unwanted "truth". Monologue is wasteful and unproductive; it is as fruitful as sowing seed on stony, unprepared ground. Dialogue, however, is relevant and fruitful because its participants share and understand the opinions of others. They experience the other side and keep an open mind.

The value of this forceful study in effective communication lies in its striking challenge for the parent and child, husband and wife, teacher and student, or layman and minister. Whatever the role in which we find ourselves we need to improve our ability to understand each other.

The challenge to the church is clear. If anyone is to come to Christ he must hear a gospel which has meaning for his life. This is not a new principle but one which no one dare forget if his faith is to be relevant to his world.

— **Albert S. Lawrence Jr.**

Fulbright of Arkansas; Public Positions of a Private Thinker by Karl E. Meyer, Editor. Robert B. Luce. \$5.50

Here is an unusual type of book which can be exceedingly valuable as a reference book of men and women in public life, and particularly for those who themselves — like Senator Fulbright — hold responsible positions in Congress. The book begins with a foreword by Walter Lippman who says "The nation is greatly in his debt. The role he plays in Congress is an indispensable role. There is no one else who is so powerful, and also so wise, and if there were any question of removing him from public life, it would be a national calamity."

The contents of the book is very largely of speeches and letters and sections of interpreting them by the editor. One speech, early in 1945, tells us emphatically what he thinks of the atomic bomb and Hiroshima. "What a curious picture it is to find man, *homo sapiens*, of divine origin, we are told, seriously considering going underground to escape the consequence of his own folly".

Probably Fulbright's name has been known widely by the Fulbright Scholarships which were initiated in a modest resolution by Fulbright to Congress, as follows: "I ask unanimous consent to introduce a bill — authorizing the use of credits established abroad for the promotion of international good will through the exchange of students in the fields of education, culture and science". The bill was passed and its first results were the launching of 1,000 scholarships at once, which rose to forty-five thousand, as of the year 1962.

Institutionalism and Church Unity. Nils Ehrenstrom & Walter G. Muela, editors. Association Press. \$6.50

This exceedingly important book is in the form of a symposium under the auspices of the international representative World Conference of Churches. The actual work has been done by a study commission on faith and order which now appears in this book.

Part I, described as Foundations, leads on to what is really the meat of the symposium's product, ten careful case studies of the labors of outstanding Protestant churches to effect a living and permanent union with the same clergy, the same sacraments, the same influence for good in each community.

By 1925 the Canadian church union went into effect in Canada, the

church of South India has begun its united life since 1947 when V. S. Azariah became the bishop of a large majority of the Indian Christians, and steadily since that date a successful overcoming the many unique difficulties due to race, caste and former colonial influence of English personnel.

Methodists in England and in the United States are actively negotiating for union as the Anglican Church, Presbyterian and Episcopal committees negotiated for 9 years (1937-1946) studying the possibilities of a union and concluded that it was not feasible. Baptists and Disciples have negotiated with some success and are continuing.

An important conference of the faith and order committee will gather in Canada during July next.

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