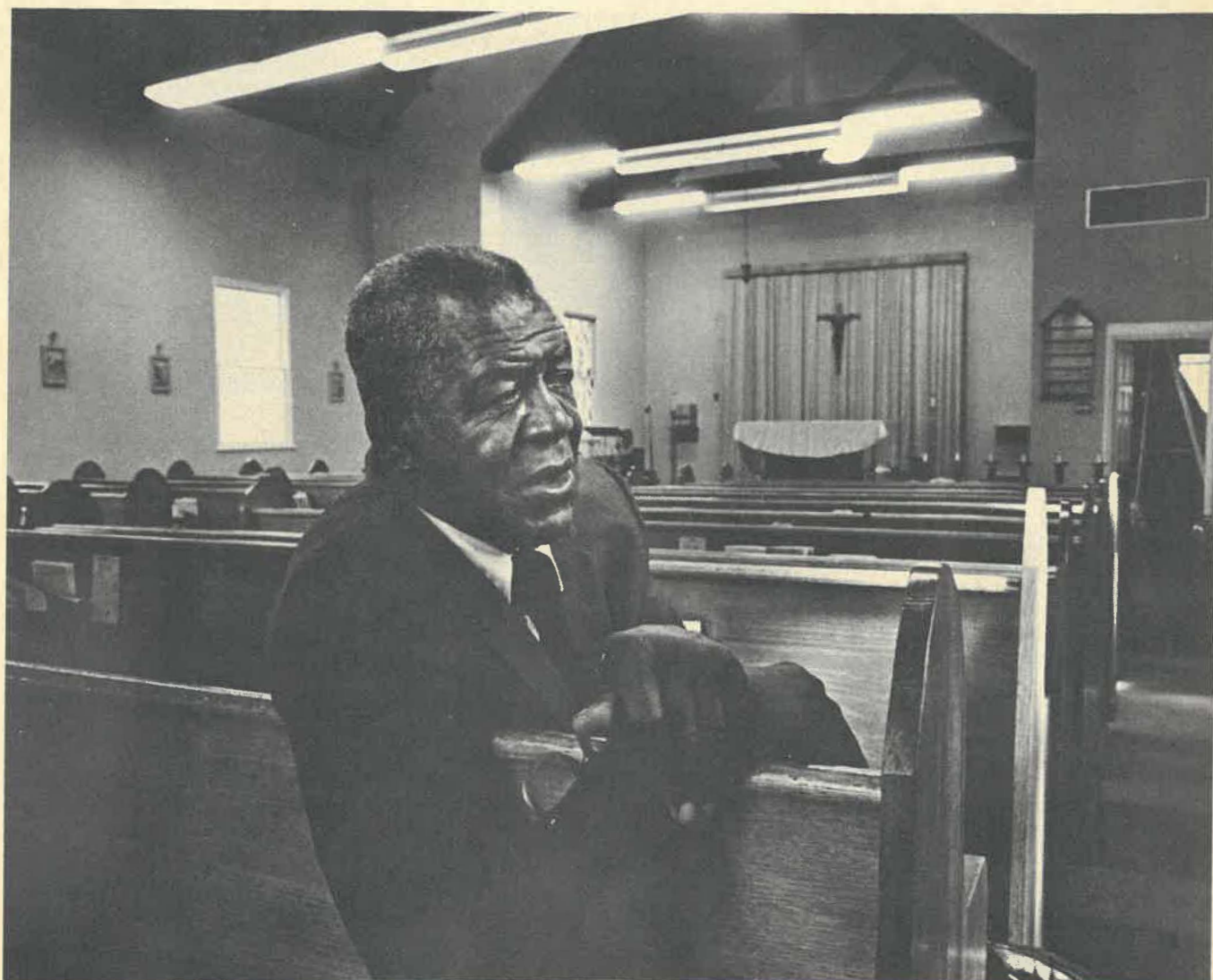


The Living CHURCH



The Rev. David Nathaniel Laramore, 84, deacon of the church [pg. 6].

The Right to Privacy • page 12

AROUND & ABOUT

With the Editor

A reader in Connecticut has heard more than one preacher say that it is every Christian's duty to be an agnostic, or words to that effect, and she wants to know what I think of this—to her—shocking proposition. To respond at all we must examine this statement made by other people altogether out of the context in which they made it—strictly as a general statement. If they are using the term in its original and authentic sense I think they are right.

The word "agnosticism" was coined a century ago by the English philosopher-scientist Thomas Henry Huxley. He explained: "I took thought and invented what I considered to be the appropriate title of 'Agnostic.' It came into my head as suggestively antithetic to the 'Gnostic' of church history who professed to know so much about the very things of which I was ignorant."

Huxley might have added that not only did the Christian gnostics of old profess to know much more about God and ultimate reality than Huxley knew; they professed to know more than did the orthodox Christians, the Apostles, the Scriptures, and actually the Lord himself in his incarnate life. Gnosticism, simply defined, is a claim to *know* some things about which others claim only to believe or to trust.

If a Christian says, "I don't know exactly how the bread and wine in the eucharist are made into the Body and Blood of Christ—I am only sure that they are" he is being agnostic about the Real Presence; but not unbelieving. And I believe that his agnosticism is the only defensible position for him to take. For if he claimed to know how God performs this wonder of his love he would be in fact correcting Christ's work (as did the Grand Inquisitor's church). Christ left with us many promises about what God would do if we simply obey the commands and believe the gospel he gave to us. The gnostic—ancient, medieval, or contemporary—is not content to believe, trust, and obey; he must have more—nothing less than an equal share in God's own knowledge of his mysteries.

So there is an agnosticism of faith, which says concerning many things: "I don't know—but the Lord knows, and I know what he asks of me here and now, and I am content to believe and do that."

Huxley was talking specifically about scientific and philosophical agnosticism,

but we must bear in mind that in his day many influential churchmen were opposing the new evolutionary geology and biology with Genesis as a divinely dictated treatise on geology and biology. They would say things like "We know that God created the heavens and the earth in six days—one day short of a calendar week; we know it because here it is in plain black and white in the Book." They were presuming, rather gnostically, I'm afraid we must say, to be working scientists in geology and biology: they made a claim to scientific knowledge about matters concerning which men like Huxley said, "I'm not so sure. On that point of the time required for the creation of the universe I must remain an agnostic at the present state of our knowledge—or ignorance."

Doesn't it seem to you that they had rather more Christian humility in the face of the *mysterium tremendum* than had the bibliolatrous gnosticizing divines?

When St. Paul said "I know whom I have believed!" he was not making a gnostic statement, because he wasn't claiming to know all about the Lord and the Lord's secret counsels. His statement was that of a personal lover of another person. And love does bring its own kind of knowledge. When David Livingstone said of his life-long friend and master, Jesus Christ, that he was a gentleman who would always keep his promise, he spoke out of that knowledge which is always given to those who love. But Paul and Livingstone and every true Christian who ever lived would say that in matters of head-knowledge as distinct from heart-knowledge of God and God's plans and purposes, works and ways, they are well content to be agnostic and to trust where they cannot see and know. Not only well content, but utterly delighted and vastly relieved not to have to carry the burden of such knowledge!

If ever Henry L. Mencken, normally a sceptic and scoffer, said anything that could well be quoted in a textbook of Christian apologetics, it would be this: "The difference between religions is a difference in their relative content of agnosticism. The most satisfying and ecstatic faith is almost purely agnostic. It trusts absolutely without professing to know it all."

That isn't the whole truth, and it's a bit hyperbolic; but it says something that needs to be said.

The Living Church

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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

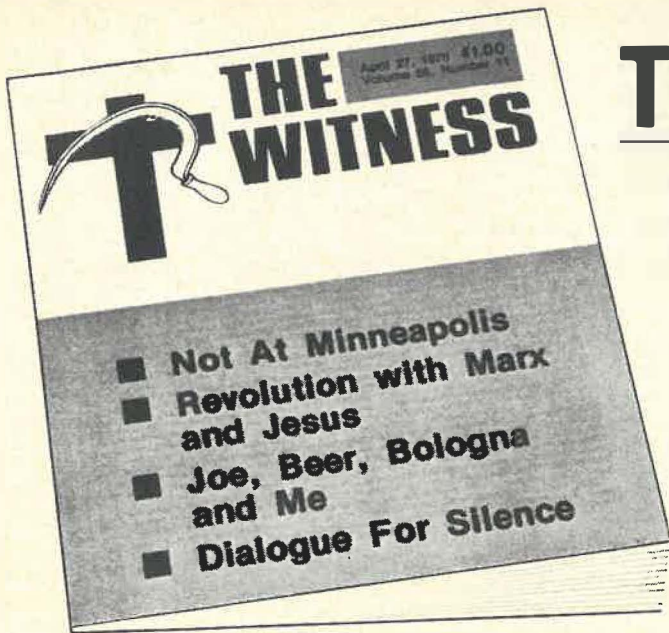
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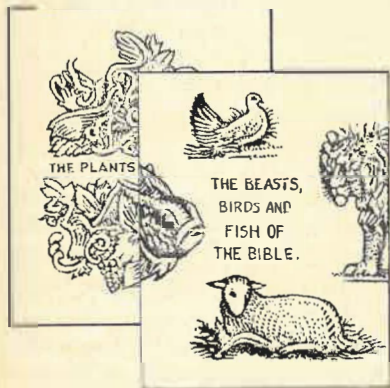


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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Explanation

I noted that I am quoted [TLC, Oct, 12] as being the lone negative vote in Jack Spong's resolution on sending greetings to the Jewish community on their High Holy Days. I think there is some need for clarification on my part.

In the preface to the resolution it states that anti-semitism is a great evil and that the Christian church has from time to time unconsciously promoted this. I share this horror of anti-semitism.

However, the resolution goes on to say: "We regret that in the past even Christian education materials produced by this church have fed this sickness [anti-semitism] unconsciously by claiming Jesus our Christ is a victim of 'the Jews.'" It is this statement with which I disagree and wish to disassociate myself. Our Christ was the victim of the Jewish nation—a historical fact. He was a victim of the Jews, which gives meaning to the cross in terms of the depth of man's sin and the height of God's love that being a victim of the Romans or the Greeks could not give—the difference between atonement and martyrdom.

I must confess that when I heard the statement I had the fleeting thought that there must be movement in St. Paul's grave.

(The Rt. Rev.) GRAY TEMPLE
Bishop of South Carolina
Charleston, S.C.

The Ground Hog Book

Our parish's worship committee was discussing the significance of Feb. 2 as the publication date for the Draft Proposed Prayer Book. It was the feast of the Presentation of our Lord Jesus Christ, in the temple of course. No doubt the SLC would feel proud of the publication to be presented to the waiting church, but perish the blasphemous thought of comparing any book to the Son of God.

Perhaps a reference to the collect was intended. The Presentation was in the temple of the old covenant. The Draft Proposed Book is to be presented for consideration at General Convention. For "old covenant" read BCP. General Convention, as Canon Guilbert recently reminded us, is the true custodian of the

BCP (as opposed to the *standard* Book of Common Prayer, the "master copy" of which he is custodian).

The feast is also called the Feast of the Purification of St. Mary the Virgin, some of us recalled. Was the SLC telling us that it was coming before General Convention "with pure and clean hearts"?

The Liturgical Commission is a *standing* commission, so they could hardly be telling us, like Simeon in the temple, that they were ready to "depart in peace." Perhaps no such symbolic intent affected the choice of publication date. Ah! Perhaps it was the mundane reason that Feb. 2, a Monday in 1976, is the first working day of the month — for practical reasons chosen by the printers and publishers as The Day.

Then a voice reminded us. After the Green Book, the Zebra Book, and Son of Zebra, we would need a nickname. Feb. 2 is Ground Hog Day, and so we would have — the Ground Hog Book!

I commend the name to you, sir. After all, when the book is revealed to the bright lights of our scrutiny, the shadow it casts over the land may betoken a long, hard winter. Many (this writer *not* among them) will undoubtedly seek to persuade the book to return to a lengthy hibernation.

NIGEL A. RENTON
Berkeley, Calif.

Temptation

I have been troubled over the years, as apparently many others have been about the Authorized Version "... and, lead us not into temptation," clause in the Lord's Prayer. It seems unorthodox theology either that the Father should be asked not to allow us to be tempted, if he wanted to prove us in that way, or that he would ever so lead us if he did not want so to improve our faith.

Likewise, the various revision proposals give me problems, such as "do not bring us to the test," which seems to have the same difficulty.

For me, the problem seems resolved in Adolph Tanquerey's *The Spiritual Life* (Tournai, 1930), p. 427, where, under the heading "The Providential Purposes of Temptation" he says, "God himself does not tempt us directly: 'Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man' (James 1:13). But he allows us to be tempted by our spiritual enemies, at the same time giving us graces necessary to resist. 'God is faithful, who will not suffer you to be tempted above that which you are able but will make also with temptation issue, that you may be able to bear it' (I Cor. 10:13). And this for excellent reasons of his own. He wants to *make us merit heaven.*"

In the light of this reasoning, a clause,

such as "give us grace in temptation" or "give us the grace we need to resist temptation" would ask the Father for what he promises to give if we would only ask.

I have not consulted the Greek on this, but I would like to have your and your readers' reactions to this as to its orthodoxy and as to its inclusion in the revised prayer book.

JOHN C. BRAINERD

Golden, Colo.

A Third Way

I am sorry that when you printed D.N. Brady's article, "What Will Happen in 1976?" [TLC, Sept. 21], in which he says that "there are only two ways General Convention can go on this issue [ordination of women]: in favor or opposed," you did not at the same time give us editorial guidance pointing out the third way. The question can, and should, be tabled until the Convention of 1979.

His warning of what may happen if the issue is decided either way is not exaggerated. It is indeed tragic. It is true that "the lines are drawn and everyone (or nearly everyone) has made up his mind." Many unfortunate things have been said on both sides; people's emotions are aroused. The statements made, pro and con, are self-assertive and passionate. Logic, consideration and love are in abeyance. The voice of the Holy Spirit cannot be heard amidst the shouting. Surely this is not the atmosphere in which to decide a question of such tremendous importance to the church.

The extreme proponents of the ordination of women will not like tabling the question, but we should not let their desires lead the convention into a vote which will be tragic whichever way it goes.

F. BRUCE GERHARD

Summit, N.J.

The Prayer Book

They say it is too late to protest revision of the Prayer Book, that everything is set for its approval by General Convention. Even if this is true, I want to voice my objection in the hope it may be of some effect in avoiding what I consider would be a tragic mistake. I am not a liturgical scholar, just an average priest who found his way into the Episcopal Church in mid-life led in part by the beauty of the Prayer Book.

It has been said often, and truly, that the three greatest glories of the English language are the King James Bible, Shakespeare and the Book of Common Prayer. One of the qualities of great writing is suggestibility — its power to stir the imagination and to evoke moods

and meanings beyond the actual words. How magnificently true this is of the Prayer Book; how it molds and inspires our worship and our lives, and how many of its sentences and phrases have entered into the common speech, even of many who are outside the church altogether.

On the other hand, the revised services, except where they paraphrase the Prayer Book, are lacking in this great quality. They could have been written by an advertising writer, or a journeyman newspaper reporter.

And I submit that the Prayer Book is not archaic. There are some words which have lost their meaning in modern speech. But they are few and can easily be corrected. There are, of course, a few acceptable changes in the proposed new services but these can be made without abandoning our priceless heritage in the Prayer Book. In spite of the push to get the revised services approved, I do not believe the mind of the church has been fully consulted on this matter. It is my hope and prayer that General Convention will reject these proposals, and order a more judicious and moderate revision which will preserve the values of the Prayer Book as so many of us know and love it.

(The Rev.) WAYNE PARKER
Fresno, Calif.

New Testament Criticism

A small footnote to the delightful article by Nashotah librarian James Dunkly, "Books on the Bible" [TLC, Oct. 12]. SPCK has just published in England a "strikingly competent and comprehensive handbook by an American expert, Professor Jack Finegan, on the complex business of the textual criticism of the New Testament" (*Church Times* review). The title: *Encountering New Testament Manuscripts*. I have a copy and it comes up to expectations and is fully worth the high price of £5.95.

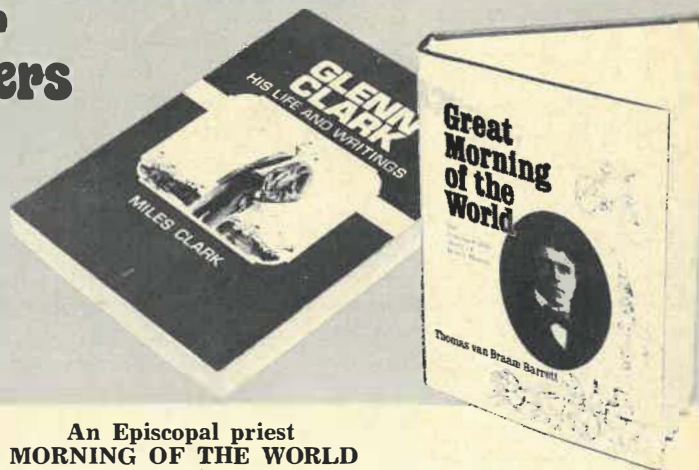
(The Rt. Rev.) EDWARD R. WELLES
Retired Bishop of West Missouri
Manset, Me.

Correction

In "The Philadelphia Mystery," by H. N. Kelley [TLC, Oct. 5] Arthur Schlesinger is referred to as Secretary of Defense. This is incorrect. Arthur Schlesinger is a prominent historian who was associated with the Kennedy administration. The Secretary of Defense was James Schlesinger — no relation, to my knowledge.

(The Rt. Rev.) ROBERT M. HATCH
Ret. Bishop of Western Massachusetts
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The Living Church

November 9, 1975
Trinity 24 / Pentecost 25

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THE COVER

60 Years, a Long Time to Wait

Sixty years ago, David Nathaniel Laramore left Cat Cay in the Bahamas for the United States to become an Episcopal priest.

"I made a mistake when I came here. I didn't know there was so much prejudice," he told reporters recently.

Because there was a quota system which allowed only four "colored" students at an east coast seminary and 10 at a west coast seminary, there was no room for him, he said, adding that his classmates from the Bahamas who went to England to study were ordained to the priesthood, while he had to work as a farmer, a longshoreman, and a custodian.

Disappointed, but not bitter, Mr. Laramore continued to serve the Lord. For many years he traveled up and down the east coast of Florida conducting services for black people, wherever he could find them. He helped organize St. Christopher's Church in Fort Lauderdale. After the 1926 hurricane destroyed the house which was the first place of worship for the congregation, Mr. Laramore almost singlehandedly made the blocks and built the sanctuary that still stands. Over the years, he served the congregation as senior warden and lay reader.

On Oct. 18, Mr. Laramore was ordained a deacon by the Rt. Rev. James L. Duncan, of Southeast Florida, and pronounced it a "happy occasion."

Most Americans, the new deacon believes, now have "come to know the truth that all men are created equal and have fallen into line like Christians should."

Bishop Duncan calls Mr. Laramore one of the kindest, finest persons he knows — "a true saint of God."

ECUMENISM

Role of Papacy Studied

Four Christian theologians, presenting major papers on the Anglican, Roman Catholic, Lutheran, and Reformed views of the papacy, all spoke of the potential for Christian unity under a central leadership role — but they differed on how and in what degree it may come about.

The Rev. Arthur Gouthro, S.A., direc-

tor of Graymoor Ecumenical Institute in Garrison, N.Y., host for the occasion, said that the papacy is an issue which "has evoked fears and anxieties about the misuse of power, authority, and freedom of conscience."

He recalled the years of Pope John and how his pontificate demonstrated "the enormous potential the papacy has for promoting peace and concord in the worldwide Christian community and in the larger human community."

Some 60 priests, seminarians, ministers, and others attended the two-day meeting.

A Roman Catholic Assumptionist priest, who teaches in a Methodist seminary, noted that ecumenical dialogues are paying increasing attention to the papacy, along with papal infallibility, as one of the remaining major obstacles to Christian unity."

"History shows Rome... for the majority of Christians," said the Rev. Georges Tavard, A.A., as a symbol of "the continuity of the Christian faith."

Fr. Tavard noted that the pope should be seen as a "model of pastoral solicitude" which may include the "duty of magisterial teaching" to serve the church.

"Primacy and infallibility belong together, in that pastoral solicitude ought to educate the faithful in the proper use of discourse as the chief means of relating to the revelation of Jesus Christ," he added.

Dr. George Lindbeck, a member of the Lutheran-Catholic Dialogue in the USA, said that while many Lutherans view the pope as an "outdated" monarchy, the Lutherans are the only ones who "officially say that a reformed papacy could be acceptable."

He added that Lutherans are also the only ones with an "historic doctrinal basis for attempting rapprochement with Roman Catholics on the papacy."

"There must be an openness to, among other things, the possibility that the next age of the church may belong to a reformed and Gospel-centered papacy..."

Dr. Ross MacKenzie, a Presbyterian who teaches at Union Seminary in Richmond, Va., traced the rejection of papal claims by the Reformed traditions and observed that John Calvin could find no mention of the papacy in scripture.

Reformed churches will never seek unity with Rome, he said, "if they must abandon the liberties and rights of con-

science acquired through the Reformation..."

Dr. J. Robert Wright of General Seminary and a member of the Anglican — Roman Catholic Dialogue, suggested a "limited papal primacy" in which the pope would not have authority over Anglican bishops and laity but would have a "primacy of love, implying both honor and service."

He outlined several practical steps to consider or take before official agreements are recognized. Among them were that Anglicans pray for the pope as "chief pastor" of the Christian family; that Anglican bishops' names be added to the Vatican's mailing list to receive all non-confidential materials sent to its bishops; that a list of "paired bishops" — Anglican and Roman — who would share their experiences in a single area be prepared.

Asked if it is possible for Anglicans to reach "organic relationships in communion with the Pope of Rome," Dr. Wright answered: "I think so."

P.B.'s FUND

Rural Program Receives Help

Agricultural Missions' Rural Network Program, one of the projects supported by the Presiding Bishop's Fund for World Relief, is world-wide in its effort to combat hunger and poverty through rural people's organizations and by training rural leaders in a variety of skills.

The fund made a grant of \$43,000 for the work which also receives support through the National Council of Churches' Overseas Ministries.

Rural Network places a priority on the "small farmer."

J.B. Rhoades, executive secretary of Agricultural Missions, points out that the exact nature of the rural network differs markedly from one country or region to another. "Many people have been confused by a program without... many of the 'normal' marks of the missionary enterprise as we have known it," he said.

Operating on a \$160,000 budget for 1975, the program has provided help for numerous groups of people as well as individuals, such as Hispanic farm workers, Appalachian poor, and rural blacks in the south.

The program also provided consultant help in the planning and funding of an irrigated farming project of the Quechan Tribal Council of Yuma, Ariz., short nutrition courses for three members each of the Sioux and Yakima Nations, and a visit by a black South Carolina community educator to the People's Republic of China.

WN Also Helped

People in 28 nations of Africa, Asia, and Latin America are being helped through World Neighbors, an Oklahoma-based organization committed to assisting impoverished people help themselves through education, training, and loans of tools.

WN's resources come from civic, business, and church groups, as well as foundations. However, some 60% of its money comes from individuals.

The P.B.'s Fund for World Relief recently approved a grant of \$70,000 for WN, half of which had come from the Church of St. John the Divine in Houston [TLC, Aug. 31].

WN was founded, according to John L. Peters, president of the organization, "out of a belief that the only lasting way to help a person is encouraging him to help himself and then . . . to assist him to full self-reliance."

TORONTO

West's Collapse Compared to That of Roman Empire

Malcolm Muggeridge has compared the collapse of western civilization to that of the Roman Empire. He told a packed house at the University of Toronto that western institutions are not working, personal relationships are not working, "it's uncannily and obviously just like the collapse of the Roman Empire."

Rome did not collapse because of a lack of power or wealth, Mr. Muggeridge said, but because "the moral shape that lies behind all other shapes was breaking up. The truth is that unless men have a sense of moral order within themselves and in their universe, they will not be able to build any other kind of order, economic, political, or social."

The former editor of *Punch*, author, and TV personality is renowned as an articulate crusader against permissiveness, pornography, and general moral decay. He blamed the media, particularly TV, for most, if not all, of what he looks upon as a slide towards hell.

Mr. Muggeridge, 72, who shook the British public by becoming a Christian in the late 1960s, said parents would do well never to let their children watch TV.

"The corruption of our children is absolutely appalling," he declared. "On TV they see the family ridiculed, marital fidelity ridiculed, and a crass materialism constantly being preached."

Later, he told newsmen that he uses TV because "I'm a communicator; so I use what's there. It's like a piano player in a brothel, who from time to time is able to play 'Abide with Me' for the edification of the guests."

Asked by a student for his opinion of the World Council of Churches, Mr. Muggeridge said the attempt by the Christian churches to come together reminded him of watching the pubs close when he was a boy.

"The men would come out, all holding on to one another in order to keep from falling in the ditch," he said.

AUSTRALIA

Exorcism: Authority Must Come from Archbishop

Anglican priests in the Diocese of Sydney will not be allowed to practice exorcism without referring the case to their archbishop.

Stating that it was attempting to "tighten controls" over the practice of allegedly driving out evil spirits from people's bodies, the diocesan synod accepted a proposal that the church act more responsibly in dealing with the occult. The measure had been presented by the Rev. Lance Shilton, Dean of Sydney.

Ministers should not rush in and blame demon possession for what could be psychiatric disturbances, he emphasized.

The synod also accepted his recommendation that the occult be considered for inclusion in religious education programs in Anglican schools next year.

The action came in the wake of publicity given to a Sydney priest who was involved in an alleged case of demon possession and exorcism.

SOUTHWEST FLORIDA

Bishop Hargrave Dies

The first Bishop of Southwest Florida, the Rt. Rev. William L. Hargrave, 71, died suddenly Oct. 15, in his home in Cocoa, Fla. He had retired July 31 and planned to attend a diocesan dinner in his honor on Oct. 28.

In the course of his long ministry, he was canon to the ordinary, actuary, and executive secretary of the Diocese of South Florida. He was consecrated Suffragan Bishop of South Florida in 1961, and in 1969, he was elected Bishop of the new Diocese of Southwest Florida.

The bishop is survived by his widow, Minnie Whittington, three daughters, one son, and five grandchildren.

The burial office and requiem eucharist were held simultaneously in St. Peter's Cathedral, St. Petersburg, and St. Mark's Church, Cocoa, with interment at Courtenay cemetery, Merritt Island.

Memorials are suggested for Bishop Gray Inn, Davenport, Fla., or the Diocese of Southwest Florida.

MILWAUKEE

Bishop Rules on Washington, Philadelphia Women

The Rt. Rev. Charles T. Gaskell has declared that none of the women taking part in the Philadelphia 11 and Washington Four services or the officiating bishops will be given permission to function in the Diocese of Milwaukee.

Not one of them will be given a license or a permit to officiate in the diocese "in any capacity, including the use of church property as a forum for their views," he wrote in a letter to diocesan clergy.

Bishop Gaskell said obedience "to the Gospel of Christ involves us in obedience to his church and to this imperative our consciences are bound in the Holy Spirit."

His letter, he said, is not a "statement of protest." Rather, it is a "pastoral canonically inhibiting the 19 involved in the two invalid ordinations from any function in the diocese."

MISSIONS

SCMO '76 to Mindanao

The 1976 Church School Missionary Offering (CSMO) will be given to the Diocese of the Southern Philippines for an educational program to train unemployed youth to work in the hill country and urban barrios teaching Christian education, nutrition, family planning, hygiene, and improved agricultural methods.

The diocese covers the island of Mindanao, at the bottom of the Philippine archipelago, 600 miles south of Manila. Mindanao, itself, is populated by several primitive tribes who are losing their best agricultural land and forests to developers coming in from the north. The poorly educated youth are finding it difficult to compete for jobs in the changing economy.

CSMO materials are available through the Church Center in New York and may be used at any time through the fall of 1976.

Several years ago the Diocese of the Philippines was divided into three: Central, Northern, and Southern Philippines.

The Bishop of the Philippines, the Rt. Rev. Benito C. Cabanban became head of the Central Philippines, and his suffragans were named to head the other

divisions: the Rt. Rev. Edward G. Longid, Northern Philippines; and the Rt. Rev. Constancio B. Manguramas, Southern Philippines.

VATICAN

Pope Addresses Dachau Survivors

Pope Paul VI used the occasion of an audience with 200 Roman Catholic priests who were survivors of the Nazi death camp at Dachau, Poland, to make a new plea for peace, understanding, and forgiveness in the world.

"Your presence alone is sufficient to understand how important it is that real peace and fraternal harmony reign among men," he said.

The priests' visit coincided with the 30th anniversary of their liberation from the camp.

"Your spirits, as well as your bodies, still bear the painful vestiges of the inhuman bellicose calamity which shook the world," the pontiff said.

After asking them for their witness, fidelity, and love, the pope said that he had not forgotten their fellow priests who died in Dachau.

Meanwhile, in Munich, a former Nazi SS physician at the Dachau camp denied at his trial that he took part in the murder of 11 Roman Catholic priests in medical experiments conducted at the camp.

Dr. Heinrich Schuetz, now practicing in Essen, West Germany, admitted he was at Dachau in 1942 but denied taking part in the lethal experiments.

He is charged with murdering nine Poles, a Czech, and a Dutchman, all of whom were priests.

The indictment said the victims were among 40 priests who, under Dr. Schuetz's direction, were given injections of infected matter from wounds of others for experimental purposes.

The indictment also charged that the physician had been motivated by "ruthlessness and racial hatred" in carrying out the experiments.

MEDIA

Boys Lash BBC "Vulgarity"

A report on British television, prepared by 23 students of Scarisbrick Hall, a private school in Ormskirk, England, has been submitted to a British government committee on the future of broadcasting.

The survey team, made up of students from various racial and religious backgrounds was generally critical of drama and comedy programs, although sports and documentary shows came in for some commendation.

But a major criticism was that on one evening "the BBC broadcast a con-

tinuous stream of vulgarity, swearing, and blasphemy during peak viewing time from 8 p.m. until 20 minutes to 11." It added that programming on ITV (the independent network) on that same evening also featured objectionable programs, with the exception of a half-hour show on faith healing.

Responding to the argument that swearing is a part of everyday life, the students asked: "In how many families would you expect to hear 207 instances of swearing, 84 blasphemies, and 115 vulgarities in a normal week?"

The American programs were also considered. *Hawaii Five-o* was described as "first-rate," while *Cannon* was called "a very good story with a lot of shooting."

The team rejected criticisms of the use of "bad news" on television on the ground that most of the events of the world can be considered as bad news.

NEBRASKA

Pastor-at-Large Named

The Standing Committee of the Diocese of Nebraska has named the Very Rev. George H. Peek, to be pastor-at-large for the diocese. The appointment was made following the recent resignation of their bishop, the Rt. Rev. Robert Varley.

Fr. Peek, 68, was dean of St. Mark's Pro-Cathedral in Hastings from 1967 until his retirement in 1974. He now lives in Grand Island, where he is active in the ministry of St. Stephen's Church.

The Standing Committee, in making the announcement, said priests of the diocese "who wish to discuss problems or potential problems" with Fr. Peek "are assured anonymity as he is asked to report to the committee only in the most general terms."

Fr. Peek will also work closely with those congregations now without priests.

As pastor-at-large, he will receive only related expenses, no salary.

Omaha Group Receives Grant

A group in Omaha which assists minority business enterprises has been given a one-time grant as well as a 1-1 matching grant by the national church through the Executive Council.

Announcement of the grant to an Omaha Community Development Corporation was made by Howard Quander, senior officer of the council's Community Action and Human Development (CAHD) program.

Mr. Quander said the grant should be "recognized as a tangible expression of the church's commitment to Jesus' ministry to the poor, powerless, and oppressed."

Community Equity Corporation manager Herbert Patten said the non-profit venture capital corporation would

use the money to assist existing minority enterprises that are having severe financial problems.

Because of the needs of these businesses and the limited amount of money available, Mr. Patten indicated that a major portion of the grants "will be leveraged with additional financings from traditional lending sources."

SOUTH AFRICA

Parents Warned Against "Black Nursemaids"

A veteran marriage counselor for the Nederduitse Gereformeerde Kerk (NGK), a Dutch Reformed Church in South Africa, has warned white parents against relying too much on "black nursemaids," because their children might become "fond" of blacks and be led to break South Africa's law prohibiting sex between the races.

P.S. Oelich, the counselor, said his "experience has shown that a black nursemaid who feeds, cleans, and dresses a white child becomes a substitute mother-figure. The child develops a loyalty for the black nursemaid.

"It is very possible that such a child will also develop an affection for the black race in general and later overstep the line, contravening the Immorality Act."

The statute bans interracial sex under penalty of imprisonment.

NOBEL CONFERENCE

Scientist's Views on Race Draw No Support

William Shockley, the controversial scientist, failed twice to enlist Nobel laureates in investigating his contention that blacks are genetically inferior to whites.

Dr. Shockley, who won the Nobel physics prize in 1956 for his role in inventing the transistor, was greeted with silence from other Nobel Prize winners when he made his suggestion during two panel discussions at the Nobel Conference at Gustavus Adolphus College, St. Peter, Minn.

The retired Stanford University professor said that the decay of cities is hastened by falling educational standards, which he blamed on falling standards of man. This apparently was a reference to his contention that blacks with low IQs are out-breeding higher IQ blacks and whites.

Investigation of his premise, he suggested, could be an outstanding contribution of the Nobel Conference. But four other Nobel laureates and a theologian making up the panel ignored Dr. Shockley's suggestion—in both morning and afternoon sessions.

Later, Dr. Shockley appeared to clash

with Dr. Glenn Seaborg, a 1951 Nobel prize winner in chemistry, about scientific research involving human fetuses and genetic engineering.

Dr. Seaborg said those areas are "at least debatable," noting that scientists are beginning to probe areas not open to them before.

Dr. Shockley disagreed and recalled that at the 1965 Nobel Conference, he had "shocked many people" by advocating complete liberalization of abortion laws.

In a major conference lecture, Sir John Eccles, a 1963 prize winner in physiology and medicine, discussed brain-mind research as one of the most important internal frontiers of science.

Considered the world's leading authority on nerve impulse transmission, he said "the ultimate problem relates to the origin of self, how each of us as a self-conscious being comes to exist as a unique self associated with a brain."

"This is the mystery of human existence," he said.

Sir John noted that he has argued that "the uniqueness that each of us experiences can be sufficiently explained only by recourse to some supernatural origin . . ."

The question of what happens to conscious self at death and whether it is self-renewed in some other guise and existence was "a problem beyond science and scientists should refrain from giving definitive negative answers," he declared.

LOUISIANA

Convention Fails to Elect Bishop

At a special convention held in New Orleans, delegates failed to elect a successor to the late Rt. Rev. Iveson B. Noland.

The Rev. Thomas Carson, Jr., rector of Christ Church, Greenville, S.C., received enough lay votes for election.

However, the Ven. James Brown, archdeacon of Louisiana, was the favorite in the clerical voting.

Two-thirds of each order is necessary to elect a Bishop of Louisiana.

After twelve ballots, convention was adjourned, with another one scheduled for Nov. 21.

The committee on election of a bishop had received a total of 93 names to be considered for an official slate [TLC, Sept. 28].

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$35,107.06
Receipts Nos. 16, 983-16, 999,
Oct. 16-30 381.00
\$35,107.06

BRIEFLY . . .

Toronto's board of control has insisted that the Greek Community of Metropolitan Toronto, Inc., contribute \$9,000 to the parks system because it is taking tax-producing industrial land off the market to build a church. The group paid \$175,000 for the site. "There must have been other sites in the borough where the church could have built, land that was properly zoned for churches," said Controller Brian Harrison.

The Dallas Baptist Association has voted to oust two congregations from its membership for their involvement in charismatic practices. The Rev. C. E. Colton said he had introduced the motion because he felt the two churches have "radically departed from historical Baptist practices," citing such charismatic practices as speaking in tongues and faith healing as examples.

The Draft Proposed Book of Common Prayer, now in the process of being printed, will cost \$3.50 and may be ordered from the Church Hymnal Corporation.

Individual Liberians and their government have pledged a total of \$464,920 toward the \$3.1 million campaign drive for Cuttington College in Suacoco. Campaign leaders in Liberia include President William R. Tolbert, Vice-President James E. Greene, Chief Justice A.A. Pierce, U.N. Ambassador Emmet Harmon, Bishop George D. Browne, and Canon Emmanuel Johnson, who is Cuttington's president. The U.S. phase of the campaign opened with a service at St. James' Church, New York City. Presiding Bishop John Allin and Mrs. Margaret Bush Wilson, chairman of the NAACP, are honorary campaign chairmen along with President Tolbert.

Hillsides, the Episcopal Home for Children in Pasadena, Calif., sponsored their third annual Color-Me-Christmas children's art contest. The winning entry of original artwork is featured on the agency's Christmas cards sold each year to support the Home's emotionally hurt children. Last year's winning artwork appears, in color, on the agency's 1975 cards.

The Presbyterian Church in the U.S. (Southern) has saluted Mrs. Patsy Turner of Canoe, Ky., a home missionary who has taught and preached

in eastern Kentucky for six decades, "an accomplishment rarely if ever paralleled in our church's history," the tribute said. Miss Patsy, who will be 100 years old Nov. 12, still teaches each Sunday at three Presbyterian churches and visits people who live up the creeks and hollows.

Ecumenical Patriarch Demetrios I, spiritual leader of the world's Eastern Orthodox Christians, has reaffirmed his hope for eventual agreement on a common celebration of Easter Sunday in Christendom, while asking that the subject not be discussed at the forthcoming Assembly of the World Council of Churches. Such decision, from the Orthodox point of view he said, must be taken only after a resolution would be taken by all the Orthodox Churches in a Pan-Orthodox Council.

A special issue of the *Historical Magazine of the Protestant Episcopal Church* will be published by the Historical Society of the Episcopal Church in December. It will present an overall picture of the complexities and struggles of the clergy and laity of the Episcopal Church before, during, and immediately after the War of Independence. This special issue is made possible through the combined efforts of the editorial staff and the Bicentennial Committee of the Executive Council.

A goal of 500 alumni donors has been set for the 1975 Annual Alumni Fund for General Theological Seminary. Almost 400 alumni contributed over \$31,000 to the 1974 fund. Bishop William G. Weinbauer of Western North Carolina is chairman of the drive.

Roman Catholic Auxiliary Bishop Thomas J. Riley of Boston, writing in an October issue of *The Pilot*, archdiocesan weekly, asserted that the exclusion of women from the priesthood seems to be attributable to "the command" of Christ himself. "If this is true," he continued, "we are compelled to draw the further conclusion that the exclusion of women from sacramental ordination . . . is not subject to modification by church law."

Bishop Granville G. Bennett, 92, died Oct. 3, at his home in Barrington, R.I. A member of the Class of '07 of Seabury Divinity School, he was consecrated in 1920 and served as Bishop Coadjutor of Duluth, then as diocesan from 1922-33. In 1935, he was named assistant bishop in Rhode Island, suffragan in 1939, and diocesan in 1946. He retired in 1955.

RADICAL CHRISTIANITY

By PHILIP EDGCUMBE HUGHES

Radical Christianity is Christianity with roots. Christianity without roots is a mirage and a deception. The soil in which the authentic Christian faith is rooted is the teaching of Christ and his apostles — the teaching, that is, of the New Testament. A tall tree needs deep roots if it is to remain strong and upright in the face of wind and storm. The Christian church, like a great tree, is deep-rooted in the ground of salvation history. Like the roots of a tree, the great historical realities of the Christian faith are unseen, yet they are none the less essential for the survival and well-being of the church, for they convey the vital sap of the church's life.

We live in a day, however, which is marked by a blithe unconcern about roots. "History," one pioneer of mechanical progress is reputed to have said, "is bunk!" And this unprofound philosophy of the past could well serve as a caption for the existentialist temper of our age, which is so preoccupied with the present moment that it dismisses what has moved into history as irrelevant.

Our society is increasingly becoming a rootless society: is it any wonder that so many of our young people are growing up confused and bewildered? — and unstable? — and that even the church itself is tottering and insecure? On all sides we are confronted with the cult of novelty, and not least in the church where there

seems to be an almost pathological impatience with the historic faith, the historic worship, and the historic ministry, and, like the Athens of St. Paul's day, a frenetic urge to hear and try anything so long as it is new.

Of course, to cut ourselves off from our roots is sheer lunacy, for it means certain disaster: the downfall of the great tree of the church. If ever there was a time when our ecclesiastical roots needed strengthening it is now. The theological confusion which prevails is very largely due to the encouragement of doctrinal innovation and liturgical improvisation by some who have solemnly promised that "with all faithful diligence" they will "banish and drive away from the church all erroneous and strange doctrine contrary to God's Word" and that they will "maintain and set forward quietness, love, and peace among all men." They have persuaded themselves, it seems, that drastic change will cure the church's ills and that imitation of the secularist temper of this passing generation will recover the lost relevance of the church. Such an outlook is self-stultifying, if only because the present is the moment without dimension at which the future moves into the past. Today is tomorrow's yesterday, and inevitably, in the secular affairs of mankind, today's fashion is destined to be tomorrow's museum piece.

Changes from time to time are, indeed, only to be expected, and it is a time-honored Anglican practice, as the preface to the Book of Common Prayer reminds us, to seek "to keep the happy mean between too much stiffness in refusing and too much easiness in admitting variations in things," while at the same time acting in such a way as will "most tend to the preservation of

peace and unity in the church, the procuring of reverence, and the exciting of piety and devotion in the worship of God, and, finally, the cutting off of occasion, from them that seek occasion, of cavil or quarrel against her liturgy"; and always there is the proviso that no alteration should be proposed, or imposed, which is in any way "contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible."

These wise and Christian guidelines seem, however, to be little regarded today. Take, for example, the "pastoral word" which emanated from the House of Bishops in November 1972, following their meeting in New Orleans. No clairvoyant powers were needed to presage that the changes advocated by this document would lead, not to peace and unity, but to further strife in the church and to the alienation of godly persons. The platitudes with which it was sugar-coated failed to disguise the fact that the changes proposed were *radical* changes. The "dismay over disappearing landmarks" to which it casually referred would have been better described as dismay over the severing of roots, for it was admitted that "two of our most sacred traditions," namely, liturgy and holy orders, were involved. Apart from the intention to jettison the historic Book of Common Prayer, which is the cause of widespread unrest and distress among churchpeople, in important respects the liturgical reformulation now taking place seems to be defensible in terms neither of the New Testament nor of classical Anglicanism (which in any case should be coterminous). At the very least it would be sensible to follow the wisdom of the Church of England,

The Rev. Philip Edgcumbe Hughes is visiting professor at Westminster Theological Seminary, Philadelphia, and associate rector of St. John's Church, Huntingdon Valley, Pa.

whose members have been given a guarantee that the authorization of a new book of worship will not mean the end of the old (1662) book as a genuine and legal option for use in those parishes that desire to retain it.

The common worship of the Prayer Book used to be praised as the heritage of world-wide Anglicanism and the focus of its unity; but it now seems that the day will soon be past when it can be said, as Bishop Stephen Neill wrote not many years ago, that "in any part of the world the traveling Anglican will find services that are familiar to him." It can hardly now be hoped that the Lambeth Conference of 1978 will reaffirm the resolution passed in 1948, "that the Book of Common Prayer has been, and is, so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to assure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion"; or even that it will repeat the compassionate though less positive observation of the 1958 Conference that "it is hard on the people of the church in that they are sometimes bewildered by the variety of use and custom they find," and that "this variety, if it is not carefully watched, may make more difficult that unity in worship and in faith which we are all determined to preserve"; or again that Lambeth 1978 will find it honestly possible to declare, as did Lambeth 1958, that the Prayer Book is "the most powerful symbol" of "a unity based on the consciousness of having a common history and deriving from a common root."

As for holy orders, the "pastoral word" of the American bishops endorsed "the rightness of no longer excluding women from any of the orders of the ministry," although no proof is required to show that this is both theologically and historically a radical change. Also remarkable is the admission of the bishops that they were "far from being of one mind." Of the 154 members of the House of Bishops 74, which is less than half, voted in favor and 61 voted against the admission of women to all orders of the ministry, while 5 abstained and 14 were absent. It was, then, a simple majority vote of those present. It is, however, a most dangerous fallacy to equate the decision of the majority, otherwise known as the "democratic process," with the mind and guidance of the Holy Spirit as, apparently, this "pastoral word" did. To be sure, the members of the first General Convention of the apostolic church affirmed in their "pastoral word": "It has seemed good to the Holy Spirit and to us . . ."; but it should be observed that they did so only after they had been led to a unanimous decision (Acts 15:28).

The history of the church demon-

strates plainly enough that it is unwarranted assumption to conclude that the mind of the Holy Spirit coincides with the mind of the majority. Indeed, if we are prepared to learn from history, it would be safer to remember that it is by small and despised minorities, by "Athanasius against the world," that the flame of the Gospel has frequently been kept burning. If the Holy Spirit was saying anything through this vote of the House of Bishops it was, "Use your common sense!" An issue which, as the voting shows, has split the bishops down the middle, and which continues to split

Christianity without roots is a mirage and a deception.

diocesan conventions and other ecclesiastical assemblies down the middle, cannot be expected to "tend to the preservation of peace and unity in the church." In any case, to say that a narrow majority vote of those present has "endorsed the rightness" of a policy is, to say the least, short-sighted and unrealistic.

Today, once again, the church must be challenged to give attention to its roots. There is, first of all, the root of the Gospel which, by the power of the Holy Spirit, transforms lives and reshapes society and brings us into a dynamic personal relationship with Jesus Christ as our Savior and Lord. The experience of this "power of God unto salvation" is the proof that the Christian message is a *dynamic* message. Our earnest desire should be to see many uncontested evidences of the dynamism of the Gospel of Jesus Christ in the church and through the church in our generation.

There is the root of the church's theology. The doctrine of the church must never cease to be grounded in the teaching of the New Testament; for as we study the teaching of the New Testament we sit as learners at the feet of the apostles themselves, and the instruction we receive from their writings is none other than the instruction they had first received from the Lord himself, who is the infallible fount of all truth and the sole head of the church. Hence the recognition by the church from the earliest times of the *canonicity* of the New Testament writings, which means just one thing, that these are the norm or standard to which we must conform our doctrine and practice.

Our liturgical roots go back to Archbishop Thomas Cranmer whose genius in the realm of liturgy and devotion needs no advocacy. But they go back beyond Cranmer, for the Book of Common Prayer which he bequeathed to us is a devotional treasury, steeped in the language and thought of Scripture, that, far from being narrowly sectarian, brings together the best and most beautiful elements of the church's worship through the centuries. The lasting worth of his labors is attested by the fact that the Prayer Book is still beloved by the multitudes who use it, more than 400 years after his day. Certainly, the last liturgical word does not belong with Cranmer; but it would be tragic, and also irresponsible and disruptive, to cast away such riches in favor of the impoverished and inharmonious formulations by which our sensitivities are presently assailed. The time may yet come when there is a reflowering of the English language which is matched by the appearance of another Thomas Cranmer. Meanwhile we would be well advised to cherish the heritage that has come down to us, or, if there must be change, to be content with a linguistic updating of the Book of Common Prayer such as the scholars of Latimer House, Oxford have introduced.

The need for adaptability in the ministry of the church in the face of changing circumstances and patterns of society is not open to dispute. The evangelical, pastoral, and compassionate heart of the ministry, however, does not change. The ministry of preaching and sacraments which together form the one ministry of the Word — the audible word and the visible word of the Gospel — must ever be combined with the ministry of shepherding the flock of Christ and reaching forth in love and witness to those who are outside the fold. A ministry whose roots do not reach down to derive strength from the example and teaching of the apostles cannot properly be described as a genuinely *apostolic* ministry. History, once again, makes it painfully plain that there can be such a thing as "apostolic" succession in the line of Judas Iscariot. None of us wishes to be a betrayer of our Lord and of the faith once for all entrusted to us by him; but we should not be so unwise as to disregard the warning of the parable of the sower, lest we should be like those who, having no root in themselves, endure for a while and then fall away from the truth (Matt. 13:21).

The pulling up of these roots would be nothing less than ecclesiastical suicide, for it is from her roots, which penetrate into the sacred soil of the life and words of our Lord, that the church derives not only her strength and stability but also her very life. From such uprootedness, good Lord, deliver us!

EDITORIALS

The Right To Be Let Alone

More than 20 years ago, Supreme Court Justice William O. Douglas said: "The right to be let alone is indeed the beginning of all freedom." Concern over this right is reflected in a new federal law which took effect last September 27th, known as the Privacy Act of 1974.

The law is aimed primarily at curbing governmental invasions of privacy by restricting the collection and use of official government files on individuals, and also by giving citizens the right to inspect and correct those files.

This modern concern in our country is directed not only toward governmental invasions of privacy but also journalistic, and all other, such invasions. We hasten to say before proceeding that we share this concern most earnestly. It was high time that the legislative branch of the national government take some step toward curbing the flagrant abuses that have been committed by government itself and by people with improper connections with government, in recent years. Now that we have such a federal law we can only hope that it will be effectively enforced.

But our concern is not just that of the individual citizen, it is also that of a magazine engaged in church journalism. Do you imagine that because we have such a nice genteel clientele we hear no evil, see no evil, and therefore have no problem about whether or not to report bad news? If so, you've never been in the business. What saith the poet?

To live with the saints in heaven

Is bliss and glory.

To live with the saints on earth

Is sometimes another story.

THE LIVING CHURCH, no less than any secular news journal, lives in the constant dilemma that arises from the old *cui bono* question: Who, if anybody, will benefit from our publishing this bit of bad news for somebody?

There are scandals, even in the church, even in PECUSA. But scandals in the usual sense of that word are not our primary problem. Rather, it's the bad news that comes to us about this thing or that thing in church life. Suppose that we publish the news about a sharp decline in church attendance or church giving, or about the failure of a diocese to meet its national church apportionment. The effect of this may be to encourage slack-off among our readers, who include very many of the most caring people, the most humanly indispensable people, in the church.

Quite often we are criticized for what our critics often call a "negative" slant or bias in our news reportage. We have learned from our life and times in a nation of positive-thinkers what that word "negative" really means as most Americans use it: not "false" but simply unwelcome, bad news that discourages and depresses all good souls who want

to see everything go right. And very often we find ourselves in complete sympathy with our critics, even against our own selves. More than once we have regretted having published something that was too "negative" even for us, once we saw it in cold print in our favorite magazine.

But always we come back to the general principle involved here, and the ubiquitous and constant problem of choice. All conscientious editors of all sorts and conditions of journals seek vainly for some rule-of-thumb by which to determine what news is fit to print and what is not fit to print.

"The right to be let alone is indeed the beginning of all freedom," said Justice Douglas. If we could change one of his words from "the" to "a" we could buy it completely: The right to be let alone is a beginning, one of the beginnings, of all freedom. But is it the only one? What of something that journalists call "the right of the public to know" -- isn't that, too, one of the beginnings of all freedom? We may have a professional prejudice in the matter, but we think that is true.

Sometimes somebody appeals to us not to report some item of news which, we are told, would badly hurt some individual or church institution or program to no possible good purpose. And sometimes, when the facts of such a case are laid before us, we decide that this particular item is not fit to print. Seldom if ever do we make that decision with an entirely clear editorial conscience. People subscribe to this magazine because they want to know what is happening around and about in the church. They expect us to cover that beat for them as well as we can and report it as accurately as we can - letting them be the judges of whether the news is good or bad.

Well, friends, you can't help us very much with this one. You've got problems of your own, no doubt. But if you have any ideas as to how somebody with our job to do can do these two things together -- to encourage Episcopalians to try harder to be good ones, and also to "tell it like it is" -- paint it for you "warts and all" -- we'll be waiting to hear from you.

Until somebody does come up with that magic formula (and if we get it first we'll copyright it and sell it to *The New York Times* and other papers and make such a fortune that we can give free subscriptions to TLC to everybody) we'll have to go on doing it the way we've been doing it in the past: and that is to weigh each case between two principles, the one being the right to be let alone and the other the right of the public to know. If you feel that we have a prevailing tendency to tilt in favor of the latter you're probably right, and in that case we hope our tilt is right.

Nonetheless we are grateful to Congress for that new law, and we gladly rededicate ourselves to the precious principle it is intended to strengthen and preserve.

OUR READERS ASK

There is a phrase in one of the intercessory prayers in the trial rites that puzzles and troubles me: "I ask your prayers for all who seek God, or a deeper knowledge of him. Pray, brothers, that they may find and be found of him." My question is this: How can someone be found of or by God, since he has already created us and "found" us, as it were? I was of the impression that God extends his grace to us and that we must respond to this gracious and loving act. C.H.F.

You are certainly of the right impression. The phrase "find and be found of him" is an echo, though not an exact one, of some words of St. Paul to the Athenians (Acts 17:26-27) to the effect that God has made all men and nations and has appointed their times and places "that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." The prayer that people may "find and be found of" God is a prayer that God will reward their "feeling after him" with the discovery of himself, and also that they will be given to know that through all their searching and feeling after God they were his beloved creatures all along though they knew it not. Somewhere Pascal says that we would not look for God if we had not already been found by him. For myself, I welcome this prayer and I think I understand the intent behind it, which is to pray that those who seek God will be given the divine comfort of knowing that he whom they seek has already "found" them from the moment he created them in his love. There is a recognition here of a truth we all need to get and to keep hold of, namely, that what we think of God is not nearly so important as what he thinks of us.

I suggest that you try to understand this particular intercession not too literally but with a "feeling after" its sense.

I gather that you believe in the possibility of demon-possession of people. How about lower animals. and inanimate things? O.L.B

Let's look at the facts. Our neighbors have a stupid poodle that charges me in my own yard, totally disregarding my property rights. Demon-possession, obviously. Fortunately for me my highly competent guardian angel, old Fidus Achates, has injected the beast with a fetichistic attachment to an old tennis ball. When he charges me he has the ball

in his mouth. His effort to indulge his neurosis and also to bite me, all in a single operation, has been unsuccessful thus far.

My power-mower provides evidence enough of demon-possession of inanimate objects. It goes clunk on me and stops; I persuade somebody to come to fix it; he pulls the cord and it spins sweetly away. I'm getting so that I can hear the mocking demonic laughter.

?

Recently I heard a clergyman say: "Ever since the publication of Vance Packard's *Status Seekers*, in which he maintains that most of America's upper-class people are Episcopalians, I have received numerous persons into the church who proved to be just social climbers." It is my belief that it is this element throughout the church who are comfortable neither with the Book of Common Prayer nor the disciplines of the church. My question is: Do you have statistics as to the number of adults who have come into the Episcopal Church, as clergy or laity, during the past 25 years and from what other churches they came? Mrs. T.S.C.

To answer the question first: No, we have no such statistics. We know only from observation that the influx of adults from other churches has been enough to keep the Episcopal Church at least holding its own in membership. It has had to be considerable because while so many have been coming in from the outside so many others have been leaving the inside for the outside, for one reason or another.

The clergyman you quote presumably knows his own people and so whereof he speaks. I can't take issue with his observation. I would point out, however, that if those he's talking about are like all other human beings they do what they do usually from mixed motives. I can readily understand somebody becoming an Episcopalian partly because he's a social climber and also partly because he falls in love with this church for "her sweet communion, solemn vows, her hymns of love and praise."

Your belief that these "social climbers" in the church are the ones who are uncomfortable with the BCP and the church's disciplines is — well, your belief. Undoubtedly it is true of some, perhaps of many. But I do know many life-long, non-social-climbing Episcopalians who are uncomfortable with the things you mention. (Alas.) I just don't find myself with much of a positive belief on that point, one way or the other.

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BOOKS

A Bishop's Boyhood

WILLIAM ROBERT YOU COME RIGHT HERE: The Story of a Mississippi Childhood. By William Moody. Faith House, Lexington, Ky. Pp. 141. \$4.95

Anyone who has ever enjoyed listening to a parent's or grandparent's anecdotes about a past in which the hearer had no part will appreciate William Moody's recollections of his childhood in *William Robert You Come Right Here*.

Though tragedy touched young William's life at age three when he lost his mother, and later when his father and the grandmother who cared for him and his younger brother died, the grown man has enough warm and happy memories to compose an account which

is oftentimes amusing and frequently poignant and touching.

Born in 1900, the man who eventually became Bishop of Lexington gives insights into the customs and circumstances in Mississippi during the early years of the 20th century. His reminiscences provide the reader with a glimpse of the South in the aftermath of the Civil War which had ravaged the properties of once wealthy plantation owners.

Most of the book, however, is a simple rambling report of "how the world felt, and tasted, to a small child, growing up in a small city, and on a plantation, in the Deep South, when the twentieth century came in."

Those who have known Bishop Moody through the years and those who are searching to add another dimension to their knowledge of the historical period he covers in this book will find *Recollections of a Mississippi Childhood* especially interesting.

RITA BURFEIND
Grafton, Wis.

Thoughtful Assessment

WILLIAM BARCLAY, A SPIRITUAL AUTOBIOGRAPHY. By William Barclay. Eerdmans. Pp. 122. \$5.95.

William Barclay's long career as a member of the Divinity Faculty at the University of Glasgow has come to an end. This internationally known theologian, author, teacher and pastor has influenced literally thousands of seminarians as well as people around the globe. One of his many books alone has sold more than a million copies.

Now Barclay has written a thoughtful new book in which he assesses those people, events and beliefs that have shaped his life. He is not arrogant or puffed up: "It is the simple truth that I never had an original idea in my life." It is also true that he had a phenomenal memory and curiosity enabling him to expound other men's ideas.

Another delightful aspect of this book is that it was not written by an old man who believes the best is over. It was written by a great old man who lives by a lively, always modern Gospel.

"There is a relevance of language and of expression. It may be that nothing has done religion more harm than the fact that it was — and often still is — wrapped up in Elizabethan language. It is worthwhile remembering that the New Testament is written in colloquial Greek; it is written in the kind of Greek the man in the street wrote and spoke in the first century. Anything less

archaic than the New Testament when it was first written would be impossible to imagine... Anything which makes the New Testament sound other than contemporary mistranslates it."

William Barclay fans around the world will treasure this book in which a great Christian personage imparts a large measure of grace, warmth and love for his fellow man and God.

(The Rev.) ROBERT L. HOWELL
St. Chrysostom's Church
Chicago, Ill.

Tense Drama

THE NIGHT OF THE SILENT DRUMS. By John L. Anderson. Scribner's. Pp. 406. \$9.95.

My overall impression of this novel is that it is extremely well researched. The author evidently delved into geography, climatology, politics, flora, fauna, et al., to such an extent that the island setting of *The Night of the Silent Drums* comes across as at least as fascinating as the events in the narrative.

The story is of a slave rebellion which took place on the island of St. John (formerly St. Jan) in the Virgin Islands in 1733. Such a tale lends itself easily enough to stereotypes, but Anderson avoids these traps, for the most part, and gives us a tense drama.

The characters are more than one dimensional, and neither blacks nor whites appear wholly noble or base. The author takes some pains to point out the emotional, as well as the obviously physical, symbiosis that existed between these unfortunate classes. In spite of the mass of descriptive detail, the book moves at a reasonable pace and rewards the reader with an exciting, suspenseful, if tragic, narrative.

(The Rev.) JAMES H. HALL
St. Michael and All Angels
Tallahassee, Fla.

Books Received

TO HUMANITY, WITH LOVE, J. Sig Paulson. Poetry about people. Hawthorn. Pp. 115. \$4.95.

VIEW THROUGH YOUR PICTURE WINDOW, Charlotte Edwards. Daily meditations. Hawthorn. Pp. 124. \$5.95.

WHAT THE SPIRIT IS SAYING TO THE CHURCHES, ed. by Theodore Runyon. Essays by Krister Stendahl, Oral Roberts, Wayne Oates, David du Plessis, Theodore Runyon, James Mathews. Hawthorn. Pp. 142. \$3.95 paper.

SOULS IN PRISON, Manford George Gutzke. "When God's People Neglect Him." Thomas Nelson Inc. Pp. 157. \$2.95 paper.

MAKE TODAY COUNT, Orville Kelly. Inspirational reading by a man terminally ill. Delacorte Press. Pp. 203. \$7.95

LIVING BY GRACE, William Hordern. "An essay in practical theology." Westminster. Pp. 208. \$3.95 paper.

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PEOPLE and Places

Positions Accepted

The Rev. James Arnold is assistant to the rector of St. Chrysostom's, 1424 N. Dearborn Pkwy., Chicago, IL 60610.

The Rev. Richard H. Ash is vicar of St. Matthew's, Mexico, and St. Barbara's, Moberly, MO. Address: 1212 Ringo, Mexico, MO 65265.

The Rev. Howard G. Backus is assistant to the rector of Holy Trinity, Clemson, SC. Address: Box 108, Clemson (29631).

The Rev. Donald Barrington Baltus is curate, St. Andrew's, Oceanside, NY. Address: 50 Anchor Ave., Oceanside (11572).

The Rev. Charles L. Beem is a graduate student at the University of Missouri, Columbia, and vicar of St. Alban's, Fulton, MO. Address: 716 St. Eunice Rd., Fulton (65251).

The Rev. Robert H. Betts is associate rector of St. Timothy's, Creve Coeur, MO. Address: Box 12508, St. Louis (63141).

The Rev. Jim Vincent Bills is on the staff of Trinity, Columbus, OH, as "downtown" minister.

The Rev. A. Thomas Blackmon is curate of Holy Trinity, West Palm Beach, FL.

The Rev. Paul B. Bresnahan is rector of Christ Church, 1220 River St., Hyde Park, MA 02136.

The Rev. David Breuer is curate of St. Michael and All Angels, 500 N. Wilmot, Tucson, AZ.

The Rev. William F. Carr is rector of St. John's, Huntington, WV. Address: 3000 Washington Blvd., Huntington (25705).

The Rev. William P. Chilton is on special assignment on Corn Island off the coast of Nicaragua.

The Rev. J. Finley Cooper is rector of Emmanuel, 4114 Boulevard Pl., Mercer Island, WA (98040).

The Rev. John D. Crandall is a canon at the

Cathedral of the Nativity, Bethlehem, PA. Address: 921 Beverly Ave., Bethlehem, PA.

The Rev. Edwin H. Cromeey is headmaster of St. John Baptist School, Mendham, NJ.

The Rev. Tom Turney Edwards is rector of Ascension, Clearwater, FL. Address: 700 Bay Ave., Clearwater (33516).

The Rev. Christopher Epting is director of the Institute for Christian Studies, Diocese of Central Florida. Address: St. Luke's Cathedral, Orlando.

The Rev. Samuel K. Frazier, Jr. is vicar of St. Philip's, 413 S. Lawrence St., Charles Town, WV.

The Rev. J. Gary Fulton is curate of Nativity, Huntsville, AL.

The Rev. Edward F. Glusman, Jr. is rector of Grace Memorial, Hammond, LA.

The Rev. H. Camp Gordinier is assistant to the rector of St. Mark's, Riverside, RI 02915.

The Rev. David M. Gracie, graduate student at Lutheran Seminary, Mt. Airy, PA, continues as part-time vicar of the Free Church of St. John, Kensington, PA.

The Rev. Van S. Bird has joined Bishop Ogilby's staff for community concerns and continues teaching at LaSalle College, Philadelphia, PA.

The Rev. Stephen R. Haptonstahl is rector of St. Thomas, 214 E. 2nd St., Port Clinton, OH 43452.

The Rev. Robert F. Haskell is rector of St. Andrew's, 5013 S. Salina St., Syracuse, NY 13205.

The Rev. Steven Head is vicar of Trinity, Cochran, GA.

The Rev. John S. Hedger is a part-time counselor and teacher at Mt. St. Clare College. Address: Box 3052, Clinton, IA.

The Rev. G. Kenneth G. Henry is rector of Trinity, Statesville, NC.

The Rev. Robert T. Herkner, Jr. is rector of Calvary, First and Meigs St., Sandusky, OH 44870.

The Rev. Herman Huff is on the staff of Chatham Clinic for Alcoholism, Savannah, and supplies for St. Mark's, Woodbine, GA.

The Rev. Charles K. Horn is a graduate student at Samford University, Baptist Medical Center, Montclair, Birmingham, AL.

The Rev. Holt M. Jenkins is rector of St. James', York Rd., Parkton, MD 21120.

The Rev. Sherman E. Johnson is the interim priest at St. Michael's, 4717 Brittany Road, Toledo, OH 43615.

The Rev. John D. Lane is rector of Holy Comforter, New Orleans, LA.

The Rev. Richard Unsworth Larom, Jr. is rector of St. George's, Astoria, Long Island, NY.

The Rev. William B. Lawson is rector of St. Stephen's, 74 S. Common St., Lynn, MA 01902.

The Rev. Edwin M. Leidel is rector of St. Timothy's, 2601 E. Thompson Rd., Indianapolis, IN.

Deaths

The Rev. James O'Connell, former rector of Holy Cross, Paris, TX, and former editor of The Episcopal Churchman, died July 30.

The Rev. Manuel Alban Fowler, 57, former rector of St. Thomas', Croom, MD, died Aug. 2.

The Rev. William Clinton Seitz, 79, STD, communicant of St. Matthias', Clermont, FL, father of the Rev. William C. Seitz, Jr., and the Rev. Thomas C. Seitz, died Aug. 30, in Clermont, where he had lived for several years. He held five earned degrees from Kenyon College.

The Rev. Paul Sutton, 61, rector of St. John's, 41 Delaware Ave., Sandusky, MI, died Aug. 28.

The Rev. Robert Wheeler Tucker, 63, formerly serving St. Matthew's, Albuquerque, NM, died recently.

Eloise Costain, wife of the Rev. Herbert S. Costain, rector of St. James', Indian Head, MD, died July 1.

Florence Brush Hay, 54, wife of the Rev. A. Rees Hay, Trinity School, Orlando, FL, died Sept. 2.

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PRIEST, seeking curacy in education, adult and children's work, worship, spiritual life, small groups. Reply Box P-232*.

PUBLICATIONS

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

INTEGRITY: Organization of Gay Episcopalians and Our Friends. Local chapters. FORUM/10 issues with membership, \$10. 701 Orange, Ft. Valley, GA. 31030.

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Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9 C Sat 9:45;
LOH 1st Sat 9

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ST. AUGUSTINE'S 333 Madison St.
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The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat
HC 7:30, Thurs HC 8:45, 6:15. HS 12; EP 6

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKES' Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.