

THE Witness

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December 23, 1948

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ON EARTH, PEACE, GOODWILL
Americans of Six National Origins Proclaim the Message

ARTICLES BY G. P. SYMONS & H. E. FOSDICK

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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4:00, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (also at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5:00 Evening Prayer.
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For Christ and His Church

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SERVICES In Leading Churches

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Thursday: 9:30.

Holy Days: 9:30.

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SERVICES In Leading Churches

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Thursday, 7:30 a.m.

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Rev. A. I. Miller, Rector

Sunday: 8:00 and 11:00 a.m.

Holy Days, 9:30 a.m.

STORY OF THE WEEK

Churches Should Carry on In North China Area

*Friends Service Worker Reports Few Groups
of Christian Missionaries Remain*

BY

MARGARET STANLEY TESDELL

Of the Friends Service Committee

★ There are unused church buildings in North China today. Christian church buildings, Protestant and Catholic, built by Christian missionaries from western countries, are empty. Crosses silhouetted against the Hopeh skies are evidence of once active Christian missions in Chinese villages.

Where are the missionaries? Where are the Christians? Are the only evidences of the mission work, well-built steeped church buildings surrounded by fine houses, spacious compounds and thick walls?

We walked across northern Shansi, Hopeh and Shantung, and saw concrete evidence in the form of mission grounds, of a foreign religion imposed on Chinese culture. Sturdy, foreign looking buildings set down in the midst of flimsy Chinese dwellings. The big buildings seem to cast shadows upon the surrounding native dwelling-places — top-heavy, without roots in Chinese soil. Are thick-walled compounds the only remains of Christian mission work in North China today? The missionaries have left the area, except for a few groups who stayed on, and they have found work in calmer fields, in West and South China. But the turbulence of civil war,

the agonizing cries of humanity struggling, penetrates even there.

Chinese peasants, the agrarian natives of North China, have bowed, acquiescing for centuries, to masters who piled high the burdens of misery onto already calloused shoulders. Now they reach toward the light of progress. Now they beg for guidance. And they have found leadership in the Chinese Communist movement (an indigeous Chinese movement not to be confused with Russian Communism). The century-old struggle of the peasants has merged with the revolutionary movement of Chinese Communism, until it has become one mighty movement, half of China's population, pulling itself up from the level of serf and slave to the level of human being.

We evacuated, with International Peace Hospital No. 1, from Yen-an, then the Communist capital, to northern Shensi and across the Yellow River into Shansi in the face of Nationalist-Communist fighting. We lived in cave-villages; cared for patients in cave-wards; operated in cave-rooms; lived among the lao pai shing whose caves we occupied temporarily. Everywhere the spirit of dedi-

cation and optimism is indomitable. Why?

The lao pei shing, political workers, educators, hospital staffs, are struggling successfully to bring about a movement which will help the common people to help themselves. The land reform program assures the peasants that they will have food enough. Two good meals of millet and beans and pepper and pickled turnips each day, every day, is a great step forward from the poverty of serfdom. The land reform program assures agricultural progress. Planting of fruit trees is rewarded by freeing such land of taxes for a time, thereby helping to alleviate soil erosion which destroys the hills, and also producing fruit to supplement a too-simple diet. The adult education program assures heretofore illiterates that soon they may read the newspapers themselves. Political workers and educators living as the villagers live, primitively, prove by their works that the movement is striving toward democracy and equal rights. Medical help, slowly but surely, reaches out into the hills, immunizing against typhus fever and smallpox, treating relapsing fever; teaching mothers that fifty per cent of their babies do not need to die. The agrarian population, living primitively from hand to mouth, is aware of the world and its problems. With this progress, they identify themselves with people like themselves in other countries the world over.

The power behind the Chinese Communist movement is the strength of the common people, millions of them, reaching out for enough to eat and wear and a place they may live

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EPISCOPAL CHURCH NEWS

ST. GEORGE'S TO OPEN FOR CHRISTMAS

★ St. George's Episcopal Church, Stuyvesant Sq. in New York City, will reopen the main church building for the Christmas services, the Rev. Edward O. Miller, rector, announced recently. For the past six months, regular services have been held in the Centennial Chapel, which has been used while an \$185,000 reconstruction program has been progressing in the main edifice, first opened for worship Nov. 19, 1848. St. George's this year is observing its bicentennial as a congregation. It was founded in 1748 as a chapel of Trinity Church, Broadway and Wall Street. First important Christmas event is Church decoration night, Wednesday, Dec. 22 at 8 p. m., which in other years has attracted 1,000 to decorate the church for the festival services. To decorate the chancel and the balconies in the nave 500 yards of laurel roping and 1200 pounds of laurel greens and two 20-foot trees have been ordered. The combined choirs of 110 voices lead the congregation in carol singing. Archibald Dudgeon is chairman of the committee and Mrs. Henry Hill Pierce is secretary.

LIBERIAN CHRISTIANS SEND OFFERINGS

★ After hearing a sermon on "the evils of civilization and the bad habits of some Americans in their neglect of Christianity" the native congregation of the Holy Cross Mission (Episcopal), Kailahun, Sierra Leone, West Africa, have sent an offering of \$22.25 to Bishop Wallace E. Conkling of the Episcopal Diocese of Chicago. They asked that he use it to further the work being done by the Negro congregations of the Episcopal Church in Chicago. In the let-

ter which accompanied the check, the Rev. Ralph T. Muligan, O.H.C., says: "This represents the total of our Easter offering, saved through Lent, 1948, by the 300 Christians and Catechumens in Bolahun and the outstations. Through this offering we try to teach our people about their responsibility for missions of the Church throughout the world. Last year we sent it to the Philippines. We have a rule about offerings. Nothing is expected from the hearers, but the Catechumens (those receiving instruction in the doctrine of Christianity) are expected to give three cents a month, and the Christians five cents. Even this is hard for them as there is little money in this country. As in the early Church much of our Sunday offering is in kind and three or four cents a month from our people is equal to fifty cents or a dollar from someone at home." The mission at Kailahun is conducted by the Episcopal Order of the Holy Cross, a religious order for priests and laymen

devoted to the cultivation of the spiritual life of its members and the practice of good works. The work of the Order in West Africa includes three boys' schools, a seminary, more than 20 evangelistic centers and a hospital.

CEREBRAL PALSY SCHOOL IN PARISH HOUSE

★ In cooperation with the Cerebral Palsy Society of Georgia, St. Luke's Church opened the first Cerebral Palsy School in Georgia on December 7th, it was announced by the Rev. J. Milton Richardson, rector. This school, which is held in the recently rebuilt and remodeled parish house of St. Luke's Church, will enroll cerebral palsied boys and girls from four to eight years of age. The aim of this special school is to give children with cerebral palsy a chance at normal life. Pupils will be given eyesight, ear, speech coordination and mental tests as the basis for their training. There will be



The choir of Trinity, Iowa City, is ready for the great Christmas Festival. Rector Harold F. McGee, pictured with them, says this Junior Choir is the pride and joy of the parish.

conferences with the mothers of such handicapped children to give them an understanding of what the children need and of what they can do for them at home. Besides a teacher for the school furnished by the Atlanta board of education, there will be a medical director of the school furnished by the Aidmore Crippled Children's Hospital of Atlanta. Arrangements have been made also to have a physiotherapist visit the school daily to give each child the therapy prescribed by his personal physician.

★ STORY OF THE WEEK

(Continued from Page Three)

and work without being driven away by armies marching back and forth across their fields.

A tight blockade around Communist China, imposed by the Chinese Nationalist government, prevents medicines, mail, relief workers, books, exchange professors or students, from entering or leaving. Inside this blockade, with no chance of the broader outlook which such contacts would bring, the self-sufficient Communists become bitter against the "imperialistic capitalism" of the U.S.A. which continues to send military support to Nationalist China which makes the civil war possible. Both sides in the civil conflict use U.S.A. equipment. The Nationalists receive it directly; the Communists, indirectly. Patients in the operating room of IPH No. 1 were found to be wounded—some of them, both Nationalist and Communist—with ammunition made in the U.S.A. Without the military aid of the U.S.A. the civil war might have ended.

There are a few groups of concerned Christians who are carrying on their work inside the blockade. LMS medical and evangelical workers, medical staff in Taiku, Friends Service Unit, and others.

In Communist China western Christians have been invited to

help fight against hunger, poverty, disease, illiteracy and fear. Wang Yin P'u, secretary-general of CLARA (Chinese Liberated Areas Relief Association) writes: "All international friends who come to liberated areas for the sincere purpose of helping the people—such as in the work of medical, agricultural, cooperatives and motor transport, and who would observe the laws and program of the democratic government, will be welcome. . . . We contend that all peoples have the freedom of religion, but they must follow the laws, program, of the democratic government, as

well as to respect the customs of the society and should not involve themselves in political activities."

Empty steeples against the North China skies? Rather, deep roots in the China soil. Love, at all costs, plants the seed of eternal truths. Love at all costs, nurtures the seed until it is a strong root.

Editor's Note: Miss Tesdell was a member of the Friends Service Unit in China from 1946 until this past summer. She was with this unit in the Communist area of North China from March, 1947, until April, 1948. The staff of her particular unit, known as International Peace Hospital Number One, consisted of seven people from New Zealand, Canada, England and the United States.



MADONNA OF THE SNOWS

The Della Robbia Plaque in the children's corner of the garden of the Epiphany, New York

CUTTINGTON COLLEGE TO OPEN SOON

★ Formal announcement of the reguiling plans for Cuttington College and Divinity School in Liberia has been sent to the National Council by Dr. Seth C. Edwards, principal. He writes: "We take pleasure in announcing that the Protestant Episcopal Church in the United States of America has made possible the rebuilding of Cuttington College and Divinity School, which was closed for nearly twenty years, on a new site near Suacoco, Liberian hinterland. The Liberian Government has made a grant of 1500 acres of land and we have been assured by the building contractor that sufficient number of buildings will be ready so that the Cuttington College and Divinity School may be opened on a limited scale for both men and women at the beginning of the next school year, February 15, 1949."

DIOCESAN HOUSE OPENED IN SOUTH CAROLINA

★ Several hundred persons from throughout the Diocese of South Carolina attended the dedication ceremony for the recently occupied Diocesan House, 138 Wentworth Street, Charleston, December 5. Bishop Carruthers and Bishop Thomas, retired bishop of the diocese, conducted the service of dedication which was followed by a social hour. The building was given by Miss Marguerite C. Miller of Charleston last year for a diocesan center. In addition to the gift of the building itself, Miss Miller has furnished one of the rooms as the bishop's chapel. One of the large rooms has been furnished as a diocesan library by Mrs. George L. Buist of Charleston in memory of her son, Reginald Hudson Bevell, Jr., who lost his life in World War II. Mrs. A. Kinloch McDowell, also of Charleston, has furnished the bishop's office in memory of her husband. A num-

ber of other memorials have been given and several hundred gifts of money have been received, enabling the diocese to renovate the entire building. The largest of these gifts was one for \$2,000 from Bishop and Mrs. Thomas. The building of Greek revival architecture was renovated by a committee headed by Mr. T. Wilbur Thornhill. There is a guest room for visiting clergy as well as offices for the secretary, the director of young people's work, and the registrar and historiographer of the diocese. The dedication ceremony was arranged by a committee headed by Mr. John P. Frost.

NEW YORK TO BEGIN \$150,000 DRIVE

★ The Diocese of New York will conduct a campaign for \$150,000 to enable it to build several new churches and a parish house in the diocesan missionary field. The campaign will be launched January 1st and it is hoped that the full goal will be reached before March 1st so that building operations can start as soon as the frost is out of the ground. No mission church has been built in the Diocese for nearly ten years and there are several churches which were started 12 to 25 years ago and never completed. In commenting on the campaign Bishop Gilbert said, "We must not let anything stand in the way of our obligation to perform this very fundamental missionary task to plant the Church in these growing communities in our own Diocese. I am certain we will have the full backing of all of our clergy and lay people."

R. W. F. ORGANIZED IN VIRGINIA

★ A conference for rural ministers in Virginia was held at Rosslyn, the conference center of the Diocese of Virginia, recently. The conference was

sponsored by the three dioceses in the state and there were 20 clergymen present. The Rev. G. William Beale of Rocky Mount presided at the meetings, and the speakers included Bishop Goodwin, Bishop Mason and the Rev. E. Dargan Butt, president of the Rural Workers Fellowship of the Episcopal Church and instructor in pastoral theology and rural work at Seabury-Western Theological Seminary and Church Divinity School of the Pacific. As a result of the conference a Rural Workers Fellowship of the Episcopal Church in Virginia has been formed and the following officers elected: president, the Rev. J. P. H. Mason; vice presidents, the Rev. Edgar Burnz and the Rev. Thomas L. Cox; secretary, the Rev. Harry Baldwin; treasurer, the Rev. Richard H. Lee. The fellowship is open to all interested Episcopalians in the state and the next meeting is to be held immediately after Easter.

T. Z. KOO PREACHES AT ST. JAMES

★ The noted preacher and secretary of the World Student Christian Federation was guest preacher at St. James Church, New York, early this month.



—Ade Bethune

ANOTHER LAYMAN HEADS SCHOOL

★ William W. Barber, Jr., teacher of Greek, has been made headmaster of St. Mark's School, Southboro, Mass., to succeed the Rev. William Brewer who resigned last June. Thus another long tradition has been broken since the school has always heretofore had a clergyman as headmaster. St. Paul's School, Concord, N. H., was the first to break this tradition when it elected a layman to succeed Norman B. Nash when he became bishop of Massachusetts.

DR. LEIPER SPEAKS TO WOMAN'S AUXILIARY

★ At the Advent meeting of the Woman's Auxiliary of the Diocese of New York, the Rev. Henry Smith Leiper and Bishop Oliver J. Hart of Pennsylvania were speakers. Speaking in his capacity of associate general secretary of the World Council of Churches Mr. Leiper urged an approach to problems of the World Council similar to that in family problems. "We have to develop a sense of caring about our brethren," he said, and predicted "a new era in the life of the church." He emphasized the need of conceding to other Christians the right to be different and urged "always being on the side of conciliation where there is friction."

The six hundred women who were present attended a holy communion service in the cathedral in the morning and contributed \$14,000 toward a United Thank Offering being raised for presentation at the triennial general convention of the Protestant Episcopal Church next September in San Francisco. Mrs. John H. Michaeli of St. James the Less Church, Scarsdale, treasurer of the diocesan women's thank offering, said the total before this meeting had reached \$63,444. The women pledged \$42,000 to the budget of the National Council

NOMINATIONS FOR HONOR ROLL

★ If you know of an Episcopalian who in your judgment should be on the Witness Honor Roll, please send the name, with citation, to the Witness, 135 Liberty Street, New York. Those nominated will be carefully considered by the editorial board. We want the names of those who have served the Church and Christianity in some outstanding way, conspicuously or otherwise, this year or in preceding years.

for 1949. Mrs. Eleanor S. McCulloh of Christ Church, Rye, president, said this was an increase of \$2,000. A pledge of \$3,000 to Christian Social Service on Ellis Island was also voted.

Bishop Hart said: "From grateful hearts you make this offering. So long as there are men and women in the world who will work and sacrifice in order that the Gospel may be proclaimed, a great hope will move over the earth."

ENGLISH BISHOP WARNS CANADIAN YOUTH

★ Christians "have a great deal to learn from the Communists," the Rt. Rev. Stephen C. Neill, assistant Bishop to the Archbishop of Canterbury, and associate secretary of the

World Council of Churches, told an inter-denominational youth rally held recently in Ottawa. The rally was held on the eve of the annual meeting of the Canadian Council of Churches. "I do not agree with the aims of the Marxists, but we have a great deal to learn from them," Bishop Neill declared. "It is no use running them down, for we must learn from them in order to beat them." He said that Christian young people must become imbued with the fervor shown by Communist youth, "who are absolutely convinced they've got the answer and are ready to sacrifice anything to put their doctrines into effect. They know what they are after, and they are convinced they are going to change the world in 15 years." Bishop Neill cautioned Christian youth "not for a minute to imagine that the Christian cause will advance automatically because it has 19 centuries of tradition behind it." Instead, he appealed to them to set objectives on the number of new recruits they can gain.

NEW PRESIDENT AT ST. AUGUSTINE'S

★ On the fourteenth of January, 1949, St. Augustine's College, Raleigh, North Carolina, will inaugurate a new president, Harold Leonard Trigg. The inauguration will be combined with a celebration of the school's eighty-first anniversary.



ECUMENICAL NEWS

FEDERAL COUNCIL TO ACT ON HOUSE COMMITTEE

A resolution condemning the House Committee on Un-American Activities and calling for its abolition was referred to the executive committee of the Federal Council of Churches for action at its January meeting by delegates at the Council's 40th anniversary convention at Cincinnati. The resolution, presented at the close of the convention, was referred to the executive committee on the suggestion of the business committee because of lack of time for thorough study. The delegates unanimously agreed to a statement stressing that there was no intention of sidetracking the proposal. The resolution, they said, must "receive the serious attention it deserves. As Christians and as citizens we are concerned for the safeguarding of our democracy and individual liberties inherent in it," the resolution declared. "From that standpoint," it added, "we have examined the record of the House Committee on Un-American Activities including its latest excursion into the field of religion. Individuals who should be assumed innocent until proven guilty have been labelled guilty without hearing or trial. In the interest of our democracy and peace we call for the Committee's abolition. We call for a new democratic Congressional Committee on Civil Liberties." (RNS)

ONLY FOUR ATHEISTS IN NEW ORLEANS

The Greater New Orleans area is 51.4 per cent Protestant, 47.3 per cent Roman Catholic, and 1.3 per cent Jewish, according to a report on the religious census taken there recently under the auspices of the local Council of Churches. Dr. Guy H. Black, who made

an analysis of the census, said the white population was 60 per cent Catholic or Catholic constituency, and 40 per cent Protestant or Protestant responsibility.

LEGISLATION DISCUSSED BY CHURCH GROUPS

A three-day seminar on the relation of the churches to political affairs was held in Chicago recently under the sponsorship of the Illinois Council of Churches, the Illinois Council of Church Women, the Church Federation of Greater Chicago and the Council of Church Women of Greater Chicago. Religious leaders attending the seminar approved a seven-point program of federal legislation, one of the most specific ever to be presented by an American church meeting.

The adopted program urged a strong fair employment practices commission; a new displaced persons bill admitting at least 500,000 DPs including non-Europeans and eliminating present discriminating provisions; and legislation to insure equality of naturalization and a modification of immigration laws. Also recommended was the enactment of appropriate legislation to eliminate discrimination and segregation in the nation's capital; and the termination, either by statutes or executive order, of existing discrimination in the armed forces.

The Protestant Church leaders called for discontinuance of the House Committee on Un-American Activities and "unfair procedures denying adequate protection to public employees charged with disloyalty." Turning their attention to conscientious objectors, the delegates urged provision of alternative service for COs and the restoration of citizenship rights to all those convicted for violating

the 1940 draft act on grounds of conscience. In addition to suggesting that churches back such national legislation, the delegates recommended five new state laws which would make discriminatory practices illegal.

CHURCH AND ECONOMIC LIFE WEEK SET

The Federal Council of Churches has designated the week of Jan. 16-22 as "Church and Economic Life Week." Object of the observance, which will become an annual event, is to develop an informed and active concern within the churches for Christian principles in economic life, according to the Rev. Cameron P. Hall, executive secretary of the council's department of the Church and Economic Life. Asserting that many church people were "confused and hesitant" about what was required of them as Christians in economic life, Mr. Hall added: "'Church and Economic Life Week' will provide an opportunity for church people to grow into and build upon their responsibility before God for what they do in economic life."

'CROP' CHRISTMAS TRAINS BEING ASSEMBLED

Twenty-four states are currently engaged in campaigns to assemble CROP Christmas trains, it was announced by officials of the Christian Rural Overseas Program. They estimated that the campaign would see farmers and others in the 24 states contribute enough produce to fill between 2,000 and 2,500 cars. All food will later be sent to needy persons in war-devastated areas. CROP is a joint project of Church World Service, Lutheran World Relief and the National Catholic Rural Life Conference.

NEWS OF OTHER CHURCHES

UN-AMERICAN COMMITTEE BLASTED BY BAPTISTS

Cleveland Baptists, through the board of their association, have blasted the House Un-American Activities Committee. The committee's charge that Communists have infiltrated into Protestant Churches, the churchmen stated to be "un-American, unfounded and false." The resolution also demanded that "every person or institution accused be given a trial by jury, the same as has been granted to J. Parnell Thomas, chairman of the committee, for his alleged wrong-doing."

COOPERATES WITH KLAN GROUP

Louie D. Newton, chairman of the civic committee of the Christian Council in Atlanta, has issued a statement deploring the attendance of robed and hooded Ku Klux Klansmen at a service in an Alabama church. "When the Church of the Lord Jesus Christ has to depend upon hooded men with fiery crosses to produce order and provide financial support, rather than upon the presence of the Holy Spirit for light and power and comfort, we have come upon a time of confusion."

CATHOLIC STATEMENT CRITICIZED

An attack on the recent statement of the Roman hierarchy which criticized the Supreme Court decision barring religious instruction in schools has been made by the Rev. Stanley I. Stuber, chairman of the Baptist's commission on religious freedom. He assailed the Catholic pronouncement as "biased and misleading," "a propaganda document of the worst kind" and as "a dangerous weapon used for extremely selfish ends." He declared that when

the bishops said the court had ruled in favor of "an omnipotent state" they followed a "dangerous procedure" that came "near to being subversive doctrine." Stuber charged that the Catholic statement, instead of building up a case against secularism as it purported to do, actually laid the ground "for public support" of the Roman Catholic school system. "They obviously want to use tax money to support sectarian religion."

METHODIST BISHOPS HIT COMMITTEE

Bishops of the Methodist Church, meeting in Cincinnati, issued a statement condemning the Committee on Un-American Activities for its recent statement charging that Communists have infiltrated Protestant Churches. "We who know the Church," the bishops said, "know these charges to be false we deplore any statement from any source which defames a great Christian communion representing millions of faithful Christians and loyal Americans." As an illustration of the trustworthiness of the Un-American Committee's report, the bishops point out that this recent blast at the Protestant Churches names the Epworth League as one of the Church groups being used by Communists. Pointing out that the Epworth League has not been in existence for nine years, the bishops state that "thus the nation is informed that an organization not in existence is being infiltrated today."

WARNS OF FASCISM IN AMERICA

Fear that Americans may go into a political "tailspin" which might emerge into a "type of American fascism" was expressed by President John A. Mackay of Princeton Seminary,

speaking at a dinner in Newark. If this develops, he declared, possibly from the military emergency, a "demand would go forth to all churches to give unqualified support to this new creed which would be called Christian." He said that Hitler, through the same tactics, was able to secure allegiance of many so-called Christians and Christian leaders.

ROMAN CHURCH HAS NEW THEATRE

The Roman Catholic Church has opened a theatre in Boston, and with three dramatic successes to its credit promised to become an outstanding local project. Both New York and Washington have similar theaters. New York's Blackfriars have achieved national fame and the Washington theater, operated by Georgetown University, is rated a financial and artistic success.

EVANGELISM DRIVE BY METHODISTS

Plans for adding 2,000,000 new members to the Methodist Church in the next four years were made at a meeting of the denomination's conference secretaries of evangelism. The secretaries proposed a three-fold program, including visitation, pulpit and public evangelism, aimed at acquiring 400,000 new members in 1949, 500,000 in each of 1950 and 1951, and 600,000 in 1952.

CLERGY PLACEMENT A PROBLEM

Presbyterians, like most Churches, have their difficulties in placing the right pastors in the right places. A layman with experience in personnel and public relations is to be made the head of a department to tackle the job.

NEWS OF CHURCHES OVERSEAS

HUNGARIAN PASTORS COOPERATE

The Rev. Alexander Kiss, a Protestant minister, was met by Father Andrew Szecsy, the local Roman Catholic pastor, when the latter arrived in Augyalfold, a labor district in the northern part of Hungary, to assume a new charge. Speaking for his parishioners, Father Szecsy said, "Though there may be things which separate our Churches, I rather seek the things which unite us. We both work for the cause of Christ among the working people."

NO INTERFERENCE IN CHINA

Lewis Hoskins, just returned from Communist China where he has been with the Quakers for the past three years, reports that their project in Honan province has been successfully operated in spite of four changes of command of that territory between Communist and Nationalist armies. Both sides have recognized the work of the Quakers as a project for the people, without regard for race or politics. He illustrated their attitude by telling of a large stock of gasoline and trucks which the Friends owned which would be invaluable for military purposes. The armies, both Nationalist and Communist, were told that the supplies were essential for the work so instead of confiscating it, as they might easily have done, they stationed guards to protect it for the Quaker unit.

CHRISTMAS IN JERUSALEM

Rabbi Jacob Herzog, director of the Christian affairs department of the Israeli ministry of religion, recently flew to Rome where he discussed with Vatican officials arrangements for

Christians to celebrate Christmas in the holy land. Previously Anglican Bishop, Weston Stewart, called upon Rabbi Judah Leib Fishman, Israeli minister of religion, but the nature of their conversation was not disclosed. However it has been announced by Israeli officials that Christians in the Jewish section of Jerusalem would receive "all facilities" for celebrating Christmas in the traditional manner.

HUNGARIAN LUTHERANS APPROVE PACT

Hungarian Lutherans are to sign an agreement with the government. Approval of the pact came after lengthy debate during which the government came in for vigorous criticism because it nationalized Church schools despite the opposition of Lutherans and other Church leaders. The agreement stipulates that the Lutheran Church will be permitted to enjoy "the fullest religious liberty" and that the state will continue to make grants for its upkeep.

SWEDISH CHURCH HAS UNITY COMMISSION

A special commission to handle international relations has been approved by the general synod of the Lutheran Church, state Church of Sweden. It will support the ecumenical movement and will also enlarge contacts and fellowship between the Swedish Church and Protestants throughout the world.

DEFENSE GROUP IN MEXICO

The national committee for Evangelical Defense, agency to protect Protestants from persecution, has been reorganized in Mexico. The aims of the com-

mittee are to procure and document facts, from witnesses, of each incident of discrimination and harassment; to present each case to government officials; to publicize such incidents in the local and foreign press. The chairman of the committee stated that only in rare instances have R.C. priests been involved in the persecution of Protestants, adding that most attacks upon Protestants were made by irresponsible groups.

R.C. PRIEST VISITS HUNGARY

Abbe Jean Boulrier, leader of the Progressive Christian movement in France, has been invited to lecture in Hungary. He is the head of a considerable group of Roman Catholics in France who believe that Communism and Christianity are not incompatible. He recently shared the platform at a Communist-sponsored workers' meeting in Paris with Maurice Thorez, leader of the French Communists. His attendance reportedly caused concern to French ecclesiastical authorities.

ROMANIA DISSOLVES GREEK CHURCH

The Greek Catholic Church in Romania has been declared no longer in existence and all of its properties have been ordered—by government decree—turned over to the state. This follows an announcement in October that the 250-year-old Church had been re-accepted into the Orthodox Church of Romania by Patriarch Justinian. The Greek Catholic Church in the country has about 1,300,000 members, under the jurisdiction of a metropolitan and four bishops. It has 1,700 churches, monasteries and other buildings.

EDITORIALS

December Moods

THERE'S a marked contrast these December days in our preparation for Christmas. Department store windows are decked with tinsel and expensive toys for young and old. Rotund and bewhiskered Santa Clauses ring their bells on street corners and welcome children to their North Pole workshops. Crowds push through store aisles laden down with bright packages looking for something for grandmother or Uncle Fred. On the streets of every city are all the evidences of the Christmas rush: colored lights, evergreen trees, the sound of carols played over loudspeakers, people getting ready for the holiday — shopping and hurrying about — everybody in the lighter mood that characterizes this season even though there is apprehension in many hearts over the future and over the peace.

Every Sunday we step out of this world into the church which is also preparing for Christmas. And here the mood is so different. Here are no bright colors but the somber color of Advent, the purple of penitence. Here are no chimes pealing out the joyous carols, not yet! Here instead are hymns and lessons and prayers of a more solemn judgment. Advent speaks of last things. Advent bids us prepare for one who is either received as our saviour or comes as our judge. Advent sounds the ancient cry, Repent ye, for the Kingdom of God is at hand.

Have we ever questioned, have we pondered at all this difference of preparation for the blessed feast of Christmas? The gaiety and feverish busy-ness of the world over against the relatively serious accent of the Church? Of course, all too often the world (and many of us, too) is getting ready only to celebrate family reunions or at best a lovely story of a baby born in a manger while heavenly choirs sang and shepherds watched in their fields by night.

If this is all Christmas means, then the world

is consistent in its preparation. But if Christmas celebrates the nativity of one who divides all history and in whom is revealed the heart of the universe, if this Christ is the very perfection of our manhood and the end of all human aspiration, the saviour of the world and our supreme hope, then how true is the Church in its Advent emphasis. How right that we should be profoundly penitent. For we must confess in all humility that we have never really received him as our only lord and saviour. He came unto his own and his own received him not, and this is still our tragic story. We receive him not. We call him, Lord, Lord, and do not the things which he says.

If we would know the great joy of Christmas, Christ come for us, Christ come for you and for me, then we must have such preparation as the Church in her wisdom decrees; making ready in heart and mind; penitence for our forgetful, negligent, selfish ways which leave no room for Christ; affirming anew our devotion to him who is the fountainhead of all our faith in life's holy meaning and God's reality. Repent ye, for the Kingdom of heaven is at hand!

"QUOTES"

THE birth of a baby in Bethlehem seemed of small significance to the rulers and the peoples of the ancient world. Yet almost two thousand years later, their empire has long since fallen into ruin while Christ lives as a vital power in the hearts and minds of millions of men and women of every race and clime. Here more than a parable is an historic fact to guide us through the perplexities of today. Truth, goodness, love, these are eternal realities because they are of God. Our generation can only be led into the paths of peace as we as individuals kneel at the manger and thus find the secret of the good tidings of great joy which shall be to all men.

—HENRY K. SHERRILL,
Presiding Bishop.

Peace of Christmas

THE church is filled with people. It is the midnight service on Christmas

Eve. The candlelight procession is over. Carols have been sung. The crowd stands as the gospel is read. The phrases build one upon another, and then is heard, "The Word was made flesh and dwelt among us." There is a pause. Not a sound interrupts the moment. The organ and the voices are stilled. In the silence there is peace. What has made it? Perhaps it comes from the consciousness that the author of this passage had made sense out of his experience of life. There were for him no more fundamental questionings. He knew God's ordering of life, and he knew the order, the peace, that came into his own life when he had committed himself

to discipline in that order. In the beginning God had purposed the creation that man might live with him in a father-son relationship. He came into the world, and to those who received him there was given power to achieve sonship. He was convinced that there was no other reason for his existence than that of becoming a son of God. Peace was for him because there was perfect harmony, complete integration, of his life. His motive was single. His will was set solely on attainment of being a son.

But the peace did not bring to that writer a cessation of all striving. Far from it! Since God had humbled himself to dwell in a fleshly body on his earth, he looked on the world and its

life with different vision. God gave himself that the world and human life might be reconciled to him. The task was set, the redemption of the world that would establish a family relationship of brothers under God. Discipleship which gave the ordered peace made him confront all those things which were obstacles to achievement of sonship and a broadening brotherhood, and seek their removal or overthrow. He knew peace, but he also knew it as "striving, closed in the sod." Our prayer should be that we too may have the peace of Christmas that was his, a purity and singleness of heart — and mind — and will — for God's purposings for his creation.

To Brethren Far Away

BY
GILBERT P. SYMONS

SOMEWHERE in the Holy Book, I remember, a man of God asks, "Where is the scribe?" Well, for once, may not I be the scribe, writing upon a tablet not just for my poor self but also for others of like mind? And because it is Christmastime I trust the good God will let my message fly up and go all ways. Where it cannot meet the eye, some good angel, translating it into your strange speech, may whisper it to your heart like the conveyance of a prayer.

Some of your streets I know, for when I was young and strong I walked in them with delight. Your children babbled to me in their mother tongue and I stammered my replies. Once, soldiers clanking by stopped the innocent chatter of babes. They gaped at helmeted men and I shivered as if a cloud had shut out the sun. Now those streets lie waste; only ghosts of houses haunted by ghosts of once bonny girls and boys with here and there, scraping among the ruins, a broken creature—man or woman, I cannot tell.

Some of your streets—you of the Far East—I never saw. They were too far away. But fancy has bright eyes. Like a harmless spirit I have looked into your little houses of paper and wood, or bamboo and straw, or mud brick and tile, and watched the mother sewing in safety near the ancestral tablet or the sacred scroll. I have stepped delicately about in your tiny gardens where the plum tree, or the cherry, or the dwarf deodar grows. The children looked up at my blonde head without alarm and smiled. And we

both thought we heard little temple bells, or was it a bulbul singing?



A GERMAN WORKER & FAMILY

Your streets are desolate now there in the Far East. Appollyon spread out his black wings and rained down fire. The earth shook, a great wind blew and then came more fire. But after, in the calm a little sound arises. Children are singing, new children, not the ones I knew. Often they are hungry, their little garments are tattered and their sandals worn through. But still they sing, for the snow-capped mountain is still there and Spring will come, and the rice will sprout again.

This age of iron vexes my heart and causes me to rebel. The iron enters into my soul. Why should armies tick as grasshoppers march about and eat up the children's bread? Why cannot you all come and share with us who have bread enough and to spare? For we have peace. No. It is a vain wish. You have your own land and we ours. Each must stay where he belongs. Rebel as I may against that stern rule, only by the spirit wings of love and prayer can I cross the great gulf that parts me from you.

You are good to say that we have sent you more than words. Many a parcel of our good things have we packed and sent you—as much to still our own disquiet as to relieve your need. And our rulers have ordered ships of grain and other things you lack. But however much we send, it is not enough. They are only tokens. Soon you could win your own from the good earth if only we had peace.

Peace from fear! If the world's wise men

plucking at their chins cannot agree how to come at peace, what can I do? And then in my frustration I see light. It is only a little glow from a Baby's head, perhaps the sheen of his hair, or the glint of his eyes, or even a halo from heaven. The man of God said of him long ago, "Of the increase of his peace there shall be no end." And he said true.

Ah, this little Prince of Peace! Before his kingdom comes, what tears and blood must be shed, by him and by all who toil after him. When Mary first held him to her heart, want and fear stalked the earth, and cruel men lay in wait. But he brought her peace, that helpless little child—peace in Bethlehem, peace while they were refugees, peace even though a sword should pierce her heart. She clasped to her the living, breathing little Prince of Peace though all about her was the frightful dark.

At this Christmastime see blessed Mary in the stable. She says to you and me, "Neither do I know what Herod and Caesar next will do." And then she holds out her little Son to us and says, "Here, take him! Hold him warm and tight, and let him give you what he gives to me."

So, whatever our woes, tonight you have this Babe in your arms and I have him in mine. If not, I could not send you this message nor could you hear. But you have him and we have him and that makes us one. He is our good cheer.

So may God's peace and love be with you and your children at this Christmas time.

The Dreamer of Nazareth

BY

HARRY EMERSON FOSDICK

CHRISTMAS dramatically brings out the contrast between vitality and size. Our poetry has dressed up that first Christmas Day as though the very stars in heaven showed their concern, but, as for the realistic fact, how irrelevant to the vast affairs of the Roman World seemed the birth of that baby in a manger! Yet, now, in retrospect the things that then had bulk and size in the world's opinion have dwindled, and that vitality, so very small, has proved more important than them all.

Today the big things in our world are discouraging, but what if the Christmas message is true—that it is not the big things which win but vitality, not the lump but the leaven! A very

little bit of leaven, that babe of Bethlehem, was thrust by the mercy of God into the lump of this world, with the question rising now for each of us to face: Which do we think in the end will win? Is it everlastingly true that vitality is mightier than size?

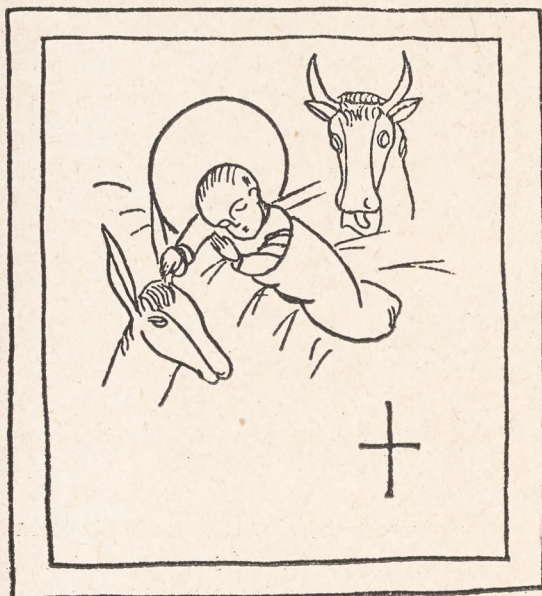
Christmas reminds us of that truth, illustrated in personality. The story of mankind is so much the story of a lump of dough, into which the leaven of a person is introduced with consequences no one can foresee. I sat the other evening in a group of medical research scientists. They were talking about one of their comrades who recently had died. They spoke of what they called his apostolic zeal for the truth, of the

opposition and incredulity he had met, and of his courage and persistence in facing it. Then one of the group said this: "He was wrong for so long and then he turned out to be right."

The Vital Question

This Christmas my faith in Christ takes that form. Men still say that he was a dreamer, that his ideas may be beautiful but will never work, that he was sentimental and utopian, and that what he taught is not realistically true and never can be. Look at this lump of the world! they say; his way of life can never be introduced into it. And now Christmas comes again, raising a question intensely real and practical: Which are we going to believe in, the world's discouraging bulk and bigness, or his vitality, the lump or the leaven? I am not much on creeds, but this Christmas I have one. I believe it with desperate need and deep conviction. Some day men will be saying about Christ, "He was wrong for so long and then he turned out to be right."

Indeed, many from whom one would not expect it are beginning to say that now. We have tried antichrist for a long while, have thought



antichrist practical. See where that has landed us! It is not a preacher, but a professor of sociology at Harvard who writes: "There must be a change of the whole mentality and attitudes of our day, in the direction of the norm prescribed in the Sermon on the Mount." So, the leaven is mightier than the lump!

This truth holds good not simply with regard to persons, but with regard to ideas. I never read the Declaration of Independence without marveling at one word in it: "We hold these

truths to be self-evident." Self-evident! Then the Declaration goes on to rehearse the ideas that are self-evident, idea that for centuries had been denied, scorned, laughed at, derided by all the big forces of the world—that all men are created equal, that they are endowed by their Creator with certain inalienable rights, and so on. Was there ever a set of ideas that for so long were only the tiniest of leaven, the most infinitesimal of seed? Then the hour struck when a newborn nation could set them forth for all the world to hear—"We hold these truths to be self-evident."

Faith in Christ

Such is my faith in Christ's ideas. They are only leaven now, most of the lump not yet transformed by them, but the leaven is what counts in the end. "All they that take the sword shall perish with the sword," he said. Well, is he right or wrong? Mankind for so long has taken war for granted, regarded it as inevitable, even glorified it. Shakespeare's Othello talked about the "pride, pomp and circumstance of glorious war!" Try saying that to some G.I. who went through the hell of this last war, and see if his remarks are printable in the Ladies' Home Journal!

Ah, Christ of God, Prince of Peace, you have been wrong for so long, but now you turn out to be right!

This truth holds good not only about persons and ideas but about small groups. Around Jesus a little group gathered, and what an insignificant company it was! All the miracle stories ever told by man's excited and superstitious imagination do not equal this real miracle of history: the incredible thing that came of the tiny seed which Jesus planted in that little group.

The big affairs of the world today are, indeed, discouraging. That, however, makes all the more important the small groups where the leaven of decency and kindness, goodwill and love, has got its start. Small they are, but they are like hothouses where slender growths begin that later can be transplanted to the wider field. They are vitally important. If we are ever tempted to belittle them, let us say to ourselves that this lump of the world is evil enough, even with the leaven in it, but what would it be without the leaven?

We are betting our lives on the leaven against the lump. And Christmastime is the festival celebration of that amazing miracle, which yet shall create a warless world—the triumph of vital persons, ideas and groups over size.

General Education--Ally of Religion

BY

GEORGE W. EDWARDS

Episcopal Clergyman and Professor at College of
the City of New York

ONE of the most significant movements in American college life is the sweep of general education. Recognizing the failings of the curriculum to meet the needs of this critical hour, forward-looking college administrators have reexamined their educational philosophy and, as a result, have drastically reformulated their courses of study. This reformation in our colleges has followed a pattern which has become known as general education.

The true nature of this movement has been completely misunderstood by the Church press. One writer declared that, because of its report on general education, Harvard was against Christianity, and that the philosophy of the committee making the report was not Christian. Those interested in the cause of Christian education were urged to rally against such trends.

Actually general education may well prove a powerful ally to the Church. The new movement is fighting the very forces against which the Church for years has battled in vain. General education is highly critical of a curriculum which is concerned only with the intellectual development of the student. Mere adaptations to environment is regarded as too narrow a goal for any educational institution. The relativeness of the content of college courses and the refusal to recognize that there are absolutes and eternal truths has been bitterly scored. General education also believes that the function of the teacher is not performed by merely maintaining an objective neutrality toward individual and social problems. General education stands for the development of the total personality of the student: not only his mind, but also his spirit must grow. Progressive teachers now realize that the unification of personality is more than developing the student's mind, more than attaining emotional maturity, but it also means elevating the spiritual qualities of the individual. The college today has come to recognize that its function is to improve that vague thing known as the "soul" of its students. Education is no longer satisfied to help the student in his adaptation to his environment but, what is more important in these days, adaptation to himself. The college man and college woman are regarded as individuals with personal problems which can be solved only as he develops

a working philosophy of life. General education is based squarely on the firm faith that there are absolutes, there are eternal truths, there exist standards for measuring the conduct of individuals and of social groups. Once more in college classrooms, there is the search for values and the expression of ethical judgments.

Success Still in Doubt

The success or failure of general education is still in doubt. On many a college campus the battle has been joined. Faculty meetings today are the scenes of bitter controversy, when innovators seek to present the proposals of general education. Entrenched interests and privileged groups which will fight progress can be found not only in our economic, political and even ecclesiastical life, but also our educational life. Within these college ranks may be found many tired liberals, products of the cynical twenties and the disillusionized thirties, who oppose the trend of general education. These critics within the college halls label supporters of general education as mystics and medievalists, while outside the campus they are characterized as humanists and diests by churchmen.

General education needs a unifying principle—a core around which the college curriculum can be synthesized. This integrating power can be found only in religion. It alone can supply the foundation for developing an all rounded personality; it alone can provide a workable life philosophy for these times; it alone can furnish the standards for judging individual and social values; it alone can point the way to the eternal verities. The alliance of religion and general education could completely transform our college life.

The Role of the Church

FROM a reading of some denominational papers and of pulpit utterances one could conclude that the Church is engaged in a holy war against higher education. One derives the impression that these Church critics and preachers believe that underneath most caps and gowns in the academic profession of an educational institution are concealed communists and atheists. It has become a favorite theme for a Sunday sermon

to denounce the irreligion of the campus and the wickedness of faculty members in undermining the faith of the students.

From my own observations this attitude is plain bunk. An impartial study of the religious attitudes of college administrators and teachers would disclose very little anti-religious bias. True, there are in every college faculty some smart aleck nihilists who think it is their mission to apply what they consider withering satire to any subject—sacred or profane. But we find this type in our theological faculties as well. For the greater part, the members of a college faculty are today indifferent to religion.

On the campus, throughout our land, there are also men in both the physical and social sciences who will have nothing to do with the institutional Church, but have sound ethical foundations and deep spiritual yearnings.

What should be the strategy of the Church to higher education? The Church should seek to win college faculties over to its cause, not by petulant charges and negative criticism but by a positive and constructive attitude toward college faculties. The loyal Church members on the campus can be made the shock troops for this strategy. Men of good will on college faculties, even though they do not accept the doctrine and creed of the church, should be won over as allies and not condemned as enemies.

“... For Us the Living”

BY DOUGLAS SIMPSON

THE second phase of the War of the Twentieth Century is now some three or four years behind us. The pounding of its drums and the hysterical caterwauling of its patriotic slogans still echo in the distant corners of the world but, to all intents and purposes, we are through with phase two.

It is, perhaps, too soon for the historians to get to work on this era. The molds have been set and the cement poured but the dream mansion of tomorrow has not begun to take shape. Actually, there is little that the historians can work on save to reiterate much that was said, honestly and truly, during the twenties and thirties.

The novelists, however, aren't slowed down by creeping time. They can, in their mind's eye, write history even before the calendar leaves fall. And, as is to be expected, they have concerned themselves with the major theme of this era—wars and their aftermaths.

Phase Two, like Phase One, has produced its own crop of young war novelists. Today, the Dos Passos-Hemingway-Farrell-Faulkner-Fitzgerald School is peopled by successful cadavers who, while still being technically proficient with the language, have nothing to say. Their places have been taken by younger men in their twenties, James Michener, Guiseppe Berto, Alfred Hayes and Norman Mailer, to name a few. They, for the most part, show that they were raised in U.S.A. with “Studs Lonigan” during the period of “The Great Gatsby.”

Like their forebears, the junior set scorns war, although they seem to have known what it was about much more readily than their tutors. They, too, blame a decrepit and immoral social order for casting them adrift in the South Pacific or on the Anzio Beachhead but they aren't so pat with the answers of what to do about it. They aren't cynics — save about such cynical subjects as false patriotism, the military caste or war and peace profiteers. Rather they give the impression of having a cold, confident faith in the future combined with a recognition that the future may trap them in new concentration camps, new wars and atomic armageddons. In their writings, one feels that they believe that the power of good, which they never, never equate with Christianity or religion, ultimately always out-weighs the power of evil.

As suggested above, the new war novels are not products of that largely fictional group of men who were the “non-atheists in the fox-holes.” These writers are products of their times. They aren't anti-religious. Instead, for them, religion is of no importance. They ignore it completely and insist that it has nothing to do with modern life. These men have dreams and ethics and, for the most part, they are fine dreams and, at least, functional ethics given a rotten world. But neither the dreams or the ethics are religious.

These well-written books should be read by church people, I believe, because they tell us what we have just been through, they were written by the men who went through it and because, for them, we don't exist. The reasons for our non-existence in their eyes might be the fruit of our meditations following this reading.

* * James Michener: *Tales of the South Pacific*. Macmillan. 1947.

* * Norman Mailer: *The Naked and the Dead*. Rinehart and Co. 1948.

* * Guiseppe Berto: *The Sky Is Red*. New Directions. 1948.

* * Alfred Hayes: *All Thy Conquests*. Howell, Soskin. 1946.

YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

FOUR hundred Harvard students and one hundred Radcliff students were the "guinea pigs" for a questionnaire to discover how much religion was left in colleges after the war. Prof. Gordon W. Allport, chairman of the department of psychology at Harvard concluded that two-thirds were basically "religious in their inclinations," and one-third "definitely irreligious."

Aside from questions on theology, which naturally revealed but a small orthodox percentage, such little matters like praying daily were shunned by all but twenty-five per cent. The important question seemed to be, "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" Eighty-two per cent of the men and sixty-eight per cent of the women answered "yes"; about ten per cent were doubtful, and the balance said that religion in any form whatsoever is not necessary for them. Many endorsed the idea of an "ethical but not theological" Christianity.

This vagueness was explained away in the usual fashion by pointing out that it was the recurrent rejection of the older views by a younger generation, and that many dissenters will return to the parental position—especially after having children of their own. The recommendation seemed to suggest having more courses in comparative religion, philosophy of religion, and theology.

We certainly need more intelligent courses in religion, taught by professors who have more than "scientific" objectivity in their souls. I do not know any one, however, who has had his spirit set on fire by a course in comparative religion. Nothing could be more impersonal, more passive, than to have religions pass by in review without having to choose one.

Sometimes too, the reports of Canterbury clubs sound like a smorgasbord of religious ideas which philosophically bent gourmets enjoy. They can pick here and there and taste what appears attractive. If it is not palatable, they will not have any more of that idea.

We ought to make up our minds about this matter of inculcating a faith that can be called Christian. To continue a haphazard, glorified "youth fellowship" approach with the hope that college students will be "basically religious in their inclinations" is far wide of the calling of any Christian mission.

Even the most diluted religious orientation must involve some common commitment, common discipline, and common action. There is needed somewhat of a trend away from the average parental position of simple respectability. If college students really are as adventurous as they are cracked-up to be, they deserve more than traditional lecture courses, and social club teas.

Now appearing on several campuses is a pattern of Christian reclamation which makes some sense. The design is old, but ever new. Young people are getting together in fellowship cells. In these cells there is a disciplinary sharing in brotherhood, worship, study and action. These young people are learning what the power of the Holy Spirit is. The evidence indicates that we ought to strongly encourage the natural development of such cells among our Church youth on every campus.

There are two tools to be recom-

mended for the basis of such cells. One is the "Rule of Life" of our United Movement of the Churches Youth (the four points of the rule to be used as the center of the common life of the cell). The other tool is a booklet "Spiritual Power through Fellowship Cells," which can be procured for twenty cents from the United Christian Youth Movement, 203 North Wabash Ave., Chicago, Ill.

The laity of the campuses have a power available which can shake the dust off said professional religious philosophy, and certainly even outdo the recent commendable action of one Amherst fraternity.

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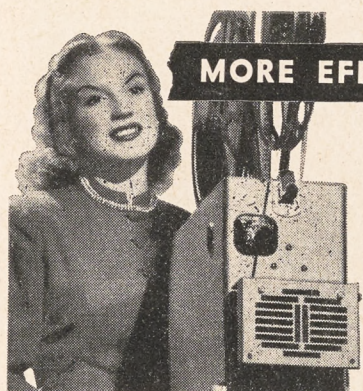
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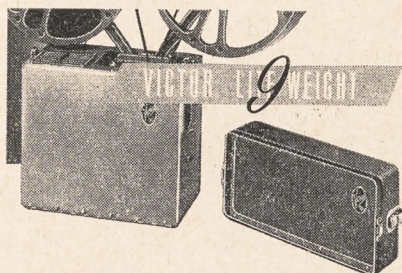
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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

* * **Essays on Freedom and Power.** By Lord Acton. Int. by G. Himmelfarb. Pref. by Herman Finer. Beacon Press. \$5.00.

Lord Acton was one of the greatest of modern historians. He wrote as a Christian as well as a historian, for he was a devout Roman Catholic. His chief interest was in the history of human freedom—which some historians seem to believe another tale than the history of religion. A thousand years hence, if history is still studied and if man the political animal still survives, his famous saying will be quoted: "Power tends to corrupt, and absolute power corrupts absolutely." It is a healthy sign of contemporary intellectual interests that this fine volume of selected essays has been published, including his famous Inaugural Lecture on the Study of History, an essay on The Vatican Council and eight others.

—F. C. G.

* * **A Treasury of Russian Spirituality.** Edited by G. P. Fedotov. Sheed and Ward. \$6.50.

This anthology of biographies, autobiographies, anecdotes and stories will do more to explain the Russian Church and the religion of the Russian people than a dozen books of plain description. It will even help to explain the revolt of the Bolsheviks. The great figures presented include St. Theodosius, St. Sergius, Avvakum, St. Seraphim, Father John of Cronstadt and others. Each is given a special introduction, in addition to the general introduction sketching in outline the whole history of the Russian Church—on this vital side of its total life. Dr. Fedotov is now in this

country, and teaches Church history at St. Vladimir's Seminary (now located at Union Theological Seminary in New York). The book is excellently illustrated.

—F. C. G.

* * **Psychiatry and Religion.** Edited by J. L. Liebman. Beacon Press. \$3.

The late Rabbi Liebman, author of the best seller, "Peace of Mind," organized in 1947 a symposium under the title of the present book. To it were invited leading representatives of both religion and psychiatry. Though religion is often misrepresented, and although psychiatry is often misapplied, and although salvation certainly does not depend upon psychoanalysis, here is nevertheless an important field for the pas-

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tor—at least for cooperation with the mental expert. Human life could be so much richer, fairer, happier than it is! Perhaps the readers of this volume will become more sympathetic with the cooperative undertaking, and perhaps more symposia of this kind will be arranged.

—F. C. G.

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Lambeth Resolutions

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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OUR REVOLUTIONARY CHURCH:

When Rousseau set the tone for the liberal era he started with the proclamation, "Man is born free; and everywhere he is in chains." Marx and Engels concluded the Communist Manifesto with the exhortation: "Let the ruling classes tremble at a Communist revolution. . . . Working men of all countries, unite!" The manifesto of the Lambeth Conference emits no such high-pitched cry. Instead it offers a pledge. "We pledge ourselves to work for the removal of injustice and oppression, and in particular, to stand by those whose right to religious liberty is threatened." Undoubtedly there are some who looked for the lightning phrase or for the clarion call that would go echoing down the decade. They will be disappointed by its absence. Any document, however able, is improved by a touch of the dramatic or a flash of unusual brilliance. This has already, in its social aspects, been hailed as a classic of its kind. This is too early, however. The trouble with the Lambeth report is that it is already a classic. When the official Church would have incurred odium and hostility in high places by lifting up its voice, it was silent. When it will gain applause it speaks. What a revolutionary, dangerously living Church! If ever it dies it will die of safety.—Record (C. of E.)

RATE OF INTEREST: At heart we aren't really selfish,—at least most of us aren't: it's just that we have never been taught certain facts. Religion is not free; your Church should mean more to you than some loose change per week. Our Lord's sacrifice on the cross should go down deeper into our resources than the mere surface. God loaned you all you have; what rate of interest are you paying for the loan of your life, your job, your home, your loved ones, your religion?—Pastoral Staff (diocese of Erie).

IN THE FACE OF THIS: Certainly we hold no brief for Communism. Its only strength is in the weakness of democracy. What does concern us is the smugness of those who re-ent any adverse criticism of our political or economic philosophy. When we view both our national and international situation, how can anyone be complacent about our way of life? We have developed a world order in which we have shed more human blood by means of war since 1900 than was shed in all history prior to that time.

Millions of people killed in battle, billions of dollars blown up in smoke, natural resources seriously drained for purposes of war, economic depressions that have brought woe to young and old alike, and now a present world outlook that is more ominous than anything we have ever known in the annals of history—and in the face of this there are those who object to any questioning about our way of doing things.—Presbyterian Tribune.

"WAR IS INEVITABLE": It is too simple an analysis of the present "Time of Troubles" to say, as our newspapers are saying, that "Earth might be fair, and all men glad and

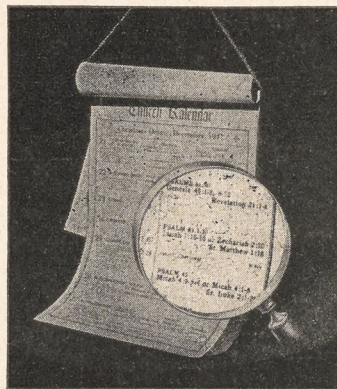
wise" if only Russia would cease from troubling us. Earth will not be fair again until the underlying causes of the last two wars, which may be briefly stated as a failure to put men's needs above "economics," are faced and resolved. If this were done, there need be no fear of Communism since it is upon a deteriorating social system, of which inflation is the most obvious symptom at the present time, that Communism thrives. Unless we on the American continent recognize, as Amsterdam has said, that Capitalism is an ideology that has been proved false, war is inevitable for exactly the same reason that war was inevitable in 1914 and in 1939.—Anglican Outlook (C. E. in Canada).



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PEOPLE

CLERGY CHANGES:

Everett Carr, rector of Emmanuel, LaGrange, Illinois, has accepted the rectorship of Calvary, Memphis, Tenn., effective January 1.

Alvin S. Bullen, formerly of Fort Walton, Fla., is now rector of All Saints', Jacksonville.

Charles F. Schilling, formerly rector of Trinity, St. Augustine, Fla., is now rector of St. Paul's, Augusta, Ga.

Frederick C. Hammond, formerly Curate at St. Alban's, Los Angeles, is now general missionary in the convocation of San Diego, Cal.

Lee W. Heaton, formerly rector of Trinity, Hannibal, Mo., is now rector of St. Paul's, Evanston, Wyoming.

Clark W. McElmury was recently instituted as rector of St. Simon's, Buffalo, N. Y., by Bishop Scaife.

Reginald C. Goff was recently instituted as rector of St. Paul's, Mayville, N. Y., by Bishop Scaife.

M. Baur, deacon, formerly of the diocese of Erie, is now curate at Christ Church, Philadelphia.

Augustine McCormick has resigned as rector of St. Paul's, Natick, Mass., because of ill health.

Howard Dunbar, rector of All Saints', Bayside, Long Island, becomes rector of Trinity, Newton Centre, Mass., January 1.

John H. Philbrick, formerly rector of St. John's, Duxbury, Mass., is now rector of the Church of the Holy Spirit, Orleans, Mass.

G. Rowell Crocker, formerly in charge of Grace Church, Norwood, Mass., is now rector of St. Martin's, New Bedford, Mass.

Paul R. Savanack, rector of the Incarnation, Cleveland, O., has resigned effective January 15 and is to go to Kauai, Honolulu, as a missionary.

Leslie Dunton, assistant at the Epiphany, Seattle, Washington, is now rector of St. Luke's, Grants Pass, Oregon.

Harold E. Kocher, formerly rector of the Good Shepherd, Dedham, Mass., is now rector of St. James, Keene, N. H.

William Baker, retired priest of Colorado, is now living at Roscoe, Missouri.

MARRIAGES:

George E. Nichols, archdeacon of the diocese of Erie, was married Nov. 20 to **Dorle Adler** of New York. The service was performed by Rector **Henry Darlington** at the Church of the Heavenly Rest.

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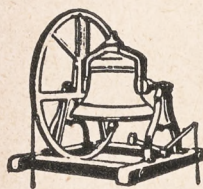
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PEOPLE

ORDINATIONS:

Ned Cole, Jr., was ordained priest
 December 5 by Bishop Scarlett at
 Calvary, Columbus, Mo., where he is
 curate for Rector Roger ("Peaches")
 Blanchard.

Emmett Waits was ordained deacon
 on Dec. 21 by Bishop Moody at St.
 John's, Corbin, Ky. He is a student
 at Sewanee. At the same service
 Robert E. Bateman, in charge of
 St. John's, was ordained priest.

ANNIVERSARIES:

Henry ("Red Sox") Ogilby was re-
 cently surprised at a party given
 by the people of the Church of Our
 Saviour, Brookline, Mass., which
 marked the 25th anniversary of his
 rectorship.

Osmond H. Brown was honored at
 a community thanksgiving service re-
 cently to mark the 25th anniversary
 of his rectorship of St. Philip's,
 Buffalo.

Edgar L. Tiffany recently observed
 the 20th anniversary of his rector-
 ship of the Transfiguration, Buffalo.

HONOR:

James E. Whitney, assistant treas-
 urer of the National Council, has
 been elected vice-president of the
 United Stewardship Council, which is
 composed of 28 denominations in the
 U. S. and Canada.

Robert H. Whitaker recently received
 the degree of doctor of philosophy
 from the University of Edinburgh,
 Scotland. It was conferred in absentia
 since Mr. Whitaker was on his way
 to the Philippines where he has joined
 the staff of St. Andrew's Seminary.

Bill Stringfellow, student at Bates
 College, an Episcopalian, has been
 elected chairman of the United Stu-
 dent Christian Council.

Edward Waldeck, vestryman of St.
 Thomas', Lyndhurst, N. J., was
 honored December 5 when he was
 presented with a Bible in recognition
 of 50 years as a committeeman in a
 mission or vestryman in a parish.
 Prior to coming to St. Thomas', where
 he has been for 23 years, he was an
 official of Grace Church, Jersey City.

ENGAGEMENTS:

Mary Collett and the Rev. Packard
 L. Okie, both missionaries in Li-
 beria, have announced their engage-
 ment. Miss Collett is the daughter of
 Mrs. Charles Collett and the late
 Rev. Charles Henry Collett, who was
 an executive of the National Council
 and later rector of Christ and St.
 Michael's, Philadelphia.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

FREDERIC D. EVENSON
Rector at Gilbertsville, N. Y.

Your news that the Russian Orthodox Seminary in New York is the first to be established in the U. S. is not correct. The Holy Trinity Orthodox Seminary at Jordanville, N. Y., was founded in 1930. It is under the direct supervision of Archbishop Vitaly Maximenko, who is the ruling head of the Russian Orthodox Church in the U. S. and Canada, which does not recognize the Soviet Patriarch as the head of the Church in the U.S. A remarkable 12th century Russian Church gold leaf ("onion") and all, is located on a hill from where it can be seen for miles. Thirty monks live there and they have done all the work of construction. Dr. Nicholas Alexander, the only one who speaks English, said they were deluged with applications from Europe.

BEN DAWSON
Layman of Berkeley, Cal.

The Rev. Santos M. Molina, Rector, 39, Sevilla, Spain, pastor of the San Basilio congregation of the Spanish Reformed Church, has written me that his new chapel was occupied in August and that about \$400 is needed to complete payment. Some readers of The Witness may care to send him a few dollars. The Spanish Reformed Church is Anglican and looks to the Archbishop of Armagh for episcopal ministrations, although he has not been able to visit it since 1935.

KIMBER DEN
Priest of Nanchang, China

What a troubled world in which to write a short note to all my good Christian friends in America for the Christmas season. All of you are in the same situation, however, and it was to such a troubled world that the Christ Child came 1900 years ago and he has the same panacea for the ills of today as he did then.

We are again in the midst of war sufferings. Everything looks dark and makes me broken-hearted. However, we still hold fast in our faith in the eternal mercy and love of our living God who has been so merciful to my country through all the generations for the last 4,000 years. We are now right in the midst of a dark storm, but I believe the dawning of tomorrow will be upon us ere long.

I am so sorry that I don't find time to write to each one of my good

Christian friends in America at this holy season. However, I must confess that I have never forgotten any one of them, both in my prayers and happy memories. I will be very much obliged if you will be kind enough to convey this short message of my most cordial and hearty greetings to all of them through The Witness.

VERNON McMASTER
Archdeacon of Montgomery, Ala.

The issue of The Witness for December 2 dealing with the rural work of the Church was very informative. I am writing, however, to take issue with the statement under Dorgan Butt's picture that his is the feature article. After reading everything appertaining to rural work in this issue I am convinced that Waiting Upon God by Phil Steinmetz merits the designation as the feature article. Writing from a long experience to which he has given deep thought, he has correctly estimated the real needs of the rural field as I have come to find them in my short experience. His brief article has more basic value for rural work than all the others put together. I wish that all rural workers shared his views and were acting accordingly.

JOHN W. ARRINGTON, JR.
Layman of Greenville, S. C.

I note in your November 25 issue you carry an item stating that South Carolina has lost its unique position in that the divorce law has been changed. I believe if you will look into this a little further you will find this is not actually the case. It is true that in a referendum of the voters of this state a majority voted in favor of a change in the law. As I understand it, however, before it becomes effective an act of the legislature is necessary. What the legislature will do about it remains to be seen.

STANLEY L. WELSH
Clergyman of Anaconda, Montana

I am enjoying the "new" Witness. I especially liked your informative number on the work of the Church Army.

MRS. A. H. BRACKING
Churchwoman of New York.

I enjoy The Witness very much and always feel that you are trying to make it of tangible service.

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