

THE

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Witness

January 27, 1949

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RELIGION AND CIVIL LIBERTY

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For Christ and His Church

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STORY OF THE WEEK

President T. C. Chao to Stay In Communist China

**One of the Presidents of World Council
Gives Reasons for His Decision**

By T. C. CHAO

President of Yenching School of Religion

★ I desire that you will understand why our School is firm in its decision and hope to continue here as a part of Yenching. Naturally there were differences of opinion in momentous matters. These difficulties are now no longer important, even gradually disappearing from our faculty.

Having expressed my own convictions which have grown in me for some time, to members of our faculty, I feel I ought now to state them clearly to you for your criticism. I believe that Communism in China is practically important, not theoretically dreadful. As a people we have never been philosophically inclined, caring very little for metaphysical doctrine. As Christians we have not even yet produced a Chinese theology. But we are always practical and tolerant, facing differences of opinion quietly, knowing that all things change and nothing, whether isms or institutions, can long continue without alteration and modification. Consequently Chinese intellectuals do not fear Communism in its phil-

osophical aspects, with its apocryphal views and its materialistic and deterministic tendencies. On the other hand, Chinese immanentism has a great deal in common with such ideas as historical urge and direction. I believe it is high time for us to understand Marxism and even to see affinities between Christianity and some of the Marxist ideas. The late Archbishop of Canterbury, William Temple, thought Communism was only a heresy while Nazism was paganism.

Our history has clearly taught us that any government that loses the support of the people, falls; any ruling majority that is corrupt and oppresses the people loses their support. But the feudal lords in our country have never learned that manifest lesson. Our history has also revealed to us that our people, being oppressed and down trodden, need a revolution in the Chinese sense (as taught, for instance, by Mencius). They have been for some time led in such a revolution which it seems to me cannot be averted by any external force. Agrarian reforms and the downfall of feudalism are necessary and must come before it is possible for the nation to enter into a real process of reconstruction. Just

now, we cannot think of anything else. We have indeed to endure and to suffer; but who in China today do not? Why should we be especially privileged and be exempt from suffering, when our fellow countrymen are facing dangers of every kind every minute? We shall painfully see many values that we hold dear, discarded; but I have the confidence to assure you that all real values, though discarded for a time, will be called back. The important thing is that we be not selfish, fearful, fixed in our prejudices and retreating before possible opportunities; that we bear our Christian witness faithfully and courageously; and that we see and know without a doubt what essentially Christianity stands for.

The strange thing is that what you consider "bad news" is taken here by nearly everybody as signs of hope. We are assured again and again, both by the authorities of the University and by our own convictions that Yenching will not make any compromise with what is and will be contrary to the principles upon which the institution is founded. We are also expectant, eagerly awaiting to see an experiment worked out wherein diverse ways of thinking may live together and prayerfully launching out upon a spiritual adventure which, if it turns out successfully, may even make a contribution to the present international deadlock. We may be defeated, but if we succeed, may we not think that the new era for the world, which so many hope to see dawning, can begin just here in our University? If our American supporters are farsighted,

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EDITOR'S NOTE: The author, a priest of the Anglican Church, is considered the leading theologian of China. Last summer he was elected one of the five Presidents of the World Council of Churches when it met at Amsterdam. He here presents his reasons for not fleeing, with the school he heads, from the Communist area of China.

EPISCOPAL CHURCH NEWS

HOWARD MELISH ASKED TO RESIGN

★ The Rev. J. Howard Melish, for 45 years the rector of Holy Trinity Church, Brooklyn, N. Y., was asked to resign by his vestry at a meeting on January 16th. For some months there has been controversy in the parish over the activities of the younger Melish, associate rector of the parish, because of his activities in trying to promote American-Soviet friendship. The vestry, composed of conservative business men for the most part, have not approved of this, nor have they liked the way the elder Melish maintained that his son was well within his rights if the traditions for freedom of the parish were to be maintained. Yet while the rector and his associate have been attacked by the vestry, a large percentage of the members of the parish have lined up with them on a free-pulpit issue. In fact close to 100 members of the parish went to the parish house while the three hour vestry meeting was in progress and sang hymns to signify their support of the Melishes.

J. Howard Melish is one of the most respected ministers of the Episcopal Church, for years being in the forefront in social and liberal reforms, with a reputation throughout the country as a friend of the laboring man. He has served on various boards and committees of the diocese of Long Island; was a member of the national commission of social service for many years; has been an officer of the Episcopal League for Social Action since that organization came into being in 1919 as the C. L. I. D.; has been deputy to several General Conventions.

It is understood that the vestry has taken action to dissolve the pastoral relationship through canonical action.

WELLESLEY CONFERENCE LISTS FACULTY

★ The Rev. Theodore Ferris, program chairman and chaplain for the Wellesley Conference, announces the following list of faculty for this year's conference to be held the week of June 26 to July 2.

The Rev. Clifford Stanley (Virginia Seminary) keynote lecturer; the Rev. James Pike (chaplain-elect of Columbia University; the Rev. Powell Dawley (General Theological Seminary); the Rev. Fleming James (dean emeritus of Sewanee); the Rev. Ivol Curtis (All Saints' Church, Pontiac, Mich.); the Rev. Rollin Fairbanks (chaplain of Mass. General Hospital); the Rev. Robert Curry (headmaster of Lenox School); the Rev. Meredith Wood (headmaster, Hoosac School); the Rev. David Hunter (dept. Christian Education, diocese of Massachusetts).

Mr. George Faxon, director of

the Music School, announces the following lecturers: Everett Titcomb (organist for Church of St. John the Evangelist); David McK. Williams (former organist for St. Bartholomew's Church, N. Y. C.); Francis W. Snow (organist for Trinity Church, Boston; Samuel Walter (organist for Trinity Church, Newton Center); Alfred Patterson (organist for Christ Church, Cambridge).

The Rev. A. Vincent Bennett is director of the Wellesley Conference, the oldest conference of the Protestant Episcopal Church for laymen. For further information and program write to Miss Ruth Sheyne, secretary for the conference, 233 Clarendon St., Boston 16, Mass.

ENGLISH BISHOP HERE ON TOUR

★ The Rt. Rev. Stephen C. Neill, assistant Bishop of Canterbury, England, and an associate general secretary of the



Thomas Barrett, formerly head of college work of the National Council, greets Almus Thorp, chaplain at Ohio State. Barrett will offer two articles presently in the Witness on American Education and its relation to the Church.

World Council of Churches, is here for a speaking tour in Canada and the United States. While in Canada, Bishop Neill will attend meetings of the Canadian Council of Churches. In New York he will confer with officials of the World Council of Churches and with missionary leaders. Bishop Neill was appointed head of the international evangelism program of the World Council of Churches at its first assembly in Amsterdam last summer. He figured prominently in negotiations which led to the establishment of the Church of South India.

CONNECTICUT AIDS IN DP PROGRAM

★ The department of Christian social relations of the diocese of Connecticut has given each parish and mission complete information on the program for displaced persons, seeking the active participation of Church people in aiding such persons to become established in homes in this country. In addition, Bishop Gray is serving on the state's committee on displaced persons.

ASSIGNED TO WORK IN LIBERIA

★ Anson B. Haughton, senior at the Episcopal Theological School, Cambridge, Mass., has been appointed for missionary service in Liberia. It is expected that he will be assigned to work as a member of the faculty of Cuttington College. Mr. Haughton is a member of St. Martin's parish, Radnor, Pa., a graduate of Haverford College. He enlisted in the Navy in World War II, and after a year of training as a radio technician he was sent to Pearl Harbor as an instructor. The destroyer to which he was assigned subsequently, fought through the South Pacific for 20 months, finally being hit at Okinawa by five Japanese suicide planes. While studying at the Episcopal Theological School, Mr. Haughton has served as student-as-

sistant at St. Chrysostom's Church, Wollaston, Mass. It is expected that Mr. Haughton will leave for Liberia during the coming summer.

NEW YORK CHURCH DEDICATES HALL

★ St. George's, Stuyvesant Square in New York City, recently dedicated the new Olmstead Hall in its four-story parish house. Four hundred people were present as the presentation of the auditorium was made on behalf of friends and business associates of William B. Olmstead, Jr. Mr. Olmstead had been a vestryman and active leader in the parish for many years. He died April 15, 1948. The hall was redecorated and a new stage, kitchen, lighting and ventilating systems installed. It will be used by parish groups for social, recreational and educational activities.

WORKERS SHARE IN DEDICATION

★ The architect, contractor and workmen participated in the service of dedication of the enlargement of St. Paul's Church in Delray Beach, Florida, on Sunday, January 2. "The steady growth of the community and the increasing activity of the parish together made it evident that enlarged facilities were necessary," said the Rev. C. O. Farrar, rector. Bishop Wing of South Florida was officiant for the dedication of the enlarged nave and transepts and other new memorials consisting of a pulpit, registry, alms receiving basin, lights and a commemorative plaque. In the procession entering the church after the crucifer and choir came the building committee, the architect, the contractor, the electricians, painters and other workmen. "The building committee wished this opportunity to pay tribute to those who made the expansion possible," Mr. Farrar commented in his sermon.

ALMON PEPPER RETURNS TO COUNCIL POST

★ On leave of absence from the National Council, the Rev. Almon R. Pepper has returned from his service as administrative head of Church World Service. He is succeeded there by Fred W. Ramsey, former general secretary of the national council of the YMCA. In a report to the board of directors, Dr. Pepper disclosed that CWS had shipped \$12,280,000 worth of food, clothing and medical and religious supplies to forty countries in Europe, Asia and Africa in 1948. The shipments totalled 37,252,655 pounds.

PIKE IN CHAPLAINCY AT COLUMBIA

★ General Dwight D. Eisenhower announced recently the appointment of the Rev. James A. Pike, Poughkeepsie, N. Y., to become chaplain of Columbia September 1, 1949. Said Provost Albert C. Jacobs of Columbia, "in terms of personality, catholicity of interest, concern for youth, scholarly attainments and gifts of leadership, he is most outstanding."



This is a snap of Bishop Moody of Lexington, taken with Mrs. Moody and daughter, Cordie Lee, at the reception given at Lambeth last summer by the Archbishop of Canterbury.

PRESIDENT T. C. CHAO TO STAY IN COMMUNIST CHINA

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I am sure they will continue to do their part.

Christianity faces a crisis which, in itself, should be purifying. We ought to know what Christianity essentially is. To me it is God's giving himself in love to man through Jesus Christ the Word Incarnate, and therefore our giving ourselves in the spirit of Jesus to our fellow-beings. We need a re-orientation, in which we can turn all the outwardness of our religion into true inwardness and again turn this powerful inwardness into acts of service. We may not be allowed to preach by mouth (though by now I do not think there is such a danger); but if we should be silenced, we can yet speak by being ourselves and by action. Jesus is the Word of God, and we too are words. Christianity and the Christian community will continue and even grow as that which is corrective of errors and as that which is prophetic in the upbuilding of the spiritual life of our people. Christianity is also a personal relationship between man and Christ, and it is meant to become right personal relationships in society.

Our school of religion is definitely staying on and I believe will continue to function, with adjustments, venturing upon the task of witness-bearing in love in the midst of difficulties. There were suggestions that we move to some safer place. But I have steadily resisted the temptation and decided to stay on. Now that Dr. Philip de Vargas has left, we have no more suggestions to move away. In my opinion which amounts to me a vision, our moving away will be a blow to the Christian character of Yenching. Faculty and students who are Christians, may become entirely disillusioned by the flight of our school, al-

though our staying on may not be much visible help to them, I am ashamed to say. I am also convinced that a flight to other places will make the school permanently disconnected with Yenching. A fearful and backboneless school cannot be allowed to return to the fold of the University, just as collaborators in the Japanese scheme during the Japanese occupation of Peiping, were not re-admitted.

Just now other theological seminaries are in a state of consternation, ours should all the more stand firm. Students of Nanking Theological Seminary have left there, leaving a handful of them behind. It seems there is no strong Christian leadership in that prominent and rich institution. The Union Theological Seminary in Fukien is in financial difficulties, I have heard, almost having to close down, because the people there put too much trust in the gold yuan. The Peking Theological Seminary is on the verge of dispersion because the principal is more inclined to make money than "fishers of man." He is about to fly to Szechuan for safety. In such a state of affairs, if we keep firm, in determined adventure, what tremendous moral and spiritual influence we shall be able to exert upon the whole Christian movement in China. Ours is Christian leadership, and we cannot hide our heads in the sand. After the Amsterdam Conference, I was asked to say a few words on the radio, broadcasting to America. I said that it would be possible to bear Christian witness in Communist areas if we do not keep standing on the side of status quo. As you know I belong by ordination to St. John's Cathedral in Hongkong where I have a permanent place. I can go there at any time if I desire to escape from the North. I told Dean Rose why

I decided to stay on in Peiping whatever happens. Bishop Hall wrote me at Amsterdam that he would welcome me in Hongkong and give me congenial work to do, especially to write. I wrote back assuring him of my love, but declined his offer of assistance. The reasons are clear that our school and we must take our Christian stand with the Churches here which cannot move away and which we profess to serve. We have of course to take the consequences. If Christianity is that religion which cannot meet dangers and even persecution, what use is it for us to embrace it? This is not that we are specially heroic; we are just ordinary people, but we ought to know our resources in the power of love which is of God, as well as where our responsibilities lie.

DR. VAN WATERS BACKED BY CHURCHES

★ Dr. Miriam Van Waters, superintendent of the Reformatory for Women at Framingham, whose ouster is sought by various political groups, is being defended by the Massachusetts Council of Churches. Dr. Van Waters, a leading Episcopalian and considered to be one of the country's leading women's prison administrators, has been summoned before the state legislature to answer charges of maladministration. The charges deal specifically with her methods of reclaiming offenders. A statement issued by the Council of Churches' committee on institutional ministry expressed faith in Dr. Van Waters' "fundamental method and administrative policy dealing with individual offenders in terms of reclamation and rehabilitation rather than solely that of punishment." The committee urged "all who are in a position to do so, to do everything possible to maintain and extend this progressive policy for our correctional institutions."

ECUMENICAL NEWS

HOME MISSIONS COUNCIL IN ANNUAL MEETING

Merger with New Council is Favored

Representing 23 Protestant denominations, the Home Missions Council of North America met at Buck Hill Falls, Pa., last week and affirmed its plan to affiliate with the proposed National Council of the Churches of Christ in the U.S.A. It put itself on record as the third interdenomination agency favoring the National Council, originally planned to merge eight interdenominational bodies.

By Any Other Name

The Council also heard a proposal that Protestant denominations adopt an "inclusive name" such as United Protestant Church, with the denominational title in parentheses. The recommendation was made by Dr. Stanley U. North, Congregationalist, who said it would represent "a great victory for religion." Dr. North at the same time deplored the failure to properly enact comity agreements (cooperative missionary work between denominations) and characterized them as "comedy, save the results are so tragic." He denounced the situation in the rural field where so much of the effort of Protestant churches overlap.

Mediocrity

Dr. Truman B. Douglass, vice-president of the group, said Protestantism is in danger of being "killed by the blight of mediocrity." He suggested that the American people be more adequately informed of the value of home missions in the development of American life.

Mark Dawber

"Low-income families are left to stew in their own unchurched juice" because Protestantism

has turned its back on them. So said Mark Dawber, executive secretary of the Council. His warning came in an appeal to church planners to strike a balance between what he called "opportunity churches" designed to boost membership and raise funds, and "liability" churches aimed primarily at those with low incomes. Four of them—the Federal Council of Churches, International Council of Religious Education, United Council of Church Women and Missionary Education Movement—have not yet taken final action on the merger.

The Foreign Missions Conference of North America is the only agency that has definitely voted to stay out of the National Council.

Dr. Dawber, in his report as executive-secretary said the churches ought to be guided by the following principles in their approach to minority groups in this country: (1) protection of civil rights of all racial groups; (2) assimilation, wherever possible, of minorities in established churches; and (3) removal of causes—such as poverty—that keep minority groups dependent.

Back Court Ruling

Approval of the United States Supreme Court ruling against religious instruction in the public schools was contained in the report of the commission on "Home and Education." According to the report, school officials should avoid any cooperation with released-time programs of religious instruction, beyond the mere release of students and a check on their attendance. It also said that

"spiritual values" could be introduced into school schedules without any formal reference to religion. The ruling, of the court, it said "puts sectarian religious education squarely up to the church and the home."

RELIGIOUS COURSES FOR HIGHER EDUCATION

At the thirty-fifth annual conference of the Association of American Colleges, a plan to incorporate the basic principles of Christianity in college economics courses was introduced by Dwayne Orton, representative of the National Protestant Council on Higher Education. He told an Association sub-committee that the plan was being studied by economics teachers in colleges and universities throughout the country. He also said studies are being made to produce data for such courses in text-book form. He said, "We are vitally concerned with the development of economics teaching and the counteraction of Communist ideology. We feel that American economic enterprise has in it the content and attitudes which, if properly developed, could successfully combat Communism." To serve as a starting point for the study, the following six principles have been put forward as fundamental: (1) The Fatherhood of God; (2) The brotherhood of man; (3) The organismic nature and consequent interdependence of all life and the universe; (4) The oneness of the human family; (5) The supreme worth of human life; (6) The sacredness of the individual personality.

● ADDRESS CHANGE

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THE WITNESS

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CHURCHES OVERSEAS

PROTESTANTS ISSUE STATEMENT

Leaders of five Protestant Churches in Hungary have issued a statement declaring that the arrest of Cardinal Mindszenty was "the outcome of a political effort disguised as a struggle for religious liberty, never menaced by the present regime" and declared that "the leaders and members of sister Protestant Churches abroad" would best serve the interests of Protestants in Hungary if they helped "to separate the cause of the Church from the case of Cardinal Mindszenty." It was signed by leaders of the Reformed, Free, Baptist, Methodist and Seventh-Day Adventist Churches. They declared that they "rejected most decidedly all attempts to restore the feudalistic Hapsburg regime, which persecuted the Evangelical faith most cruelly in the historic past."

At the same time Bishop Ladislav Banass, Roman Catholic Bishop of Veszprem, has issued a pastoral note urging the necessity of establishing "good relations" between the government of Hungary and the Roman Church.

CHURCH-STATE STRUGGLE IN POLAND

The appointment by the Pope of Bishop Stephan Wyszynski of Lublin to be Archbishop of Warsaw will undoubtedly intensify the struggle between the government and the Vatican in Poland. People in Warsaw regard him as a man with unswerving loyalty to the Pontiff who will strengthen the hierarchy in their opposition to the government. Already he has called a special emergency conference to be held in Cracow of all bishops and archbishops. Meanwhile the prime minister of the country delivered a vi-

olently anti-Church speech in parliament in which he charged that priests carried on "anti-state activity under the cloak of religion."

PROPAGANDA PRAYERS

Prayers were offered in the R.C. archdiocese of Milan on December 26 in response to what the Cardinal called "cries of distress" from Uniate Catholics in Romania and Romanists in Hungary. He added however that the prayer meetings had no political character. "What we are doing today for others," he said, "will perhaps be done tomorrow for us."

DUTCH CHURCH IS SORRY

Sorrow over the Dutch military campaign against the Republic of Indonesia was expressed by the official organ of the Netherlands Reformed Church. "We fervently hope," said the editorial, "that the time will soon come when the Netherlands government will be able to fulfill her often emphasized promise" to take up constitutional reforms leading to the establishment of "the independent and sovereign U. S. of Indonesia, within the union of the Netherlands on an equal footing."

VOLUNTEERS WANTED FOR EUROPE

A call for 100 young Christians to volunteer for reconstruction work in Europe next summer has come from the youth department of the World Council of Churches. Specific projects include rebuilding a youth center at Stuttgart, Germany, and continued construction of Agape, the "Village of Brotherly Love," in the Waldensian Valley, Italy.

WITH THE GREATEST OF EASE

Patriarch-elect Athenogoras, formerly Greek Orthodox Archbishop of New York, had no difficulty in reaching Istanbul for his enthronement. He flew there from New York with members of his ecclesiastical family in the Sacred Cow, the plane used formerly by President Roosevelt and President Truman, and later assigned to General Marshall.

MISSIONARIES CARRY ON

Nine missionaries, seven of whom are Americans, are carrying on their work in Communist-held Tsinan. The other two are English, one a Baptist and the other an Anglican. The report came from the Rev. Richard Bryant, American Presbyterian, who got permission to fly to Shanghai and who plans to return shortly to his post at Tsinan. He declared that the Communist authorities had not restricted the movements of the missionaries in the city, nor had they interfered with the work of the university, school or hospital.

UNITED CHURCH FRONT IN CHINA

The National Christian Council has taken steps to form an organization that will bind North China's Protestant Churches together. Its major aim will be to work out ways and means for Churches to keep in touch with one another and present a united front under any eventuality. It is stated that an outstanding Chinese pastor has agreed to head the group. One of the first moves will be to confer with Communist leaders to ask for freedom of religion in the Communist areas.

NEWS OF OTHER CHURCHES

CONTROVERSY OVER SEX MOVIE

Showing of a sex education film entitled "Mom 'n' Dad" in a theatre in Wilmington, Del., started a hot controversy. The theatre owner refused to ban the movie, which resulted in a one-year boycott of the theatre by the Roman Catholic diocese. The theatre defied the boycott but after seven weeks of sharply declining business, the owner agreed to show no more films not approved by the Catholic Legion of Decency. The boycott was then lifted.

The Journal-Evening News said that "Catholic organizations have given Wilmington a convincing demonstration of their power" which the paper said it could not view "without misgivings." It stated that the movie was a controversial one but was not shown to mixed audiences. It also said the film was partly clinical and documentary in nature, and it deplored the Roman Catholic boycott on the grounds that no organization should try to dictate the public taste in motion pictures. Whereupon the director of the local Legion of Decency, the Rev. J. Francis Tucker, declared that the editorial "maligned the Catholic Church."

The fact remains however that people living in Wilmington, at least as far as this one theatre is concerned, will apparently be allowed to see only pictures that the Legion of Decency—which in effect narrows down to Father Tucker—permits them to see.

LEGISLATIVE PROGRAM OF CATHOLICS

Roman Catholics, meeting in national convention in Cleveland under the auspices of the Catholic Economic Association, issued a legislative program

which calls for low cost housing; upward revision of the minimum wage; extension of social security; repeal of Taft-Hartley Act; establishment of a labor extension service.

SOUTHERN BAPTISTS REPORT GAINS

The 26,832 churches affiliated with the Southern Baptists reported 312,246 additions through baptism last year, largest in history. It pushes the membership to a new high of 6,491,981. The denomination does not accept infants for baptism or membership. The gain in Sunday School enrollment passed the 300,000 mark and brings the total to 4,308,374. Gifts for all causes from members affiliated with the denomination reached \$156,605,521, a gain of \$24,442,675 over 1947.

HAVE YOU MADE A DONATION?

A Presbyterian church in Philadelphia is collecting second-hand false teeth for distribution in the African mission field. They go to Dentist Theodore Shanks, missionary, who has a \$15,000 mobile dental chair unit which he drives through the Congo. He has told the folks back home that his greatest need is for full plates, dentures or any kind of artificial teeth which he can make over for his patients.

CONGREGATIONALISTS FAVOR MERGER

Congregational Christian churches have voted 72.2 per cent in favor of merger with the Evangelical and Reformed Church. The announcement stressed however that the votes are not all in and that there are organized groups opposing the merger.

COMEDY PROGRAMS APPROVED

Comedy programs on the air have attained approval for decency by the national federation of Catholic college students. Varying degrees of approval went to Life of Riley, Fred Allen, Jack Benny, Eddie Cantor, Red Skelton, Burns and Allen, Charlie McCarthy, Bob Hope, Phil Harris, Duffy's Tavern. Programs were audited over a period of a month by students of 63 colleges, with scoring based upon "good taste and all-around family acceptability."

METHODIST CAMPAIGN FOR SUNDAY SCHOOL

An evangelistic campaign in the Sunday Schools of the Methodist Church has been planned for the spring. It will include home visitation, training classes for church membership, and preparation of officers and teachers for bringing pupils into church membership. It is a part of a drive to win a million new members through the schools by 1952.

JEWS RAISE MILLIONS FOR RELIEF

The Jews of the U.S. put Christians to shame when it comes to relief. During 1948 the United Jewish Appeal for refugees, overseas needs and Palestine raised a record of \$150,000,000, with more than a million Jews contributing, as did also a few Christians.

RECORD MEMBERSHIP FOR METHODISTS

The Methodist Church now has a membership of 8,651,052 and expects to add 400,000 in the next five years as a result of the denomination's campaign launched last October. Sunday schools have an enrollment of 5,655,806.

EDITORIALS

The Basis for Action

WE are not living today in the ages of faith. Neither is today an age of reason. Neither faith nor reason has much to do with the determination of the present world's great events. The philosopher of today or the historian of tomorrow may, for all we can guess, call this period in which we live an age of feeling, the agnostic era—or what-have-you. But for those of us who comprehend the common slang of yesterday, today may not unaptly be called the Missouri age—the era in which the common man's motto is, "Ya gotta show me!" And by this he means, "If you would get my backing for any undertaking or policy in society, in business, in foreign affairs, you've got to make it appeal to one or more of my five senses—in terms of food, or clothing or houses or cash."

Whatever tag we may personally choose to pin on this era in which we are living, one thing is certain and obvious to all of us and that is that it is a mighty tough time for religion to make its appeal successfully to Tom, Dick and Harry. For religion, in all its varied forms, is a challenge to implicit belief in a reality beyond the senses. We Christians, for example, are betting our lives on the belief that the Creator of the universe has been made truly man and that he lives today personally in our human lives upon this tiny planet. Everything we do or say to justify our ways to mankind—all our missionary endeavor—is based squarely upon this one tremendous, ineffable fact. All kindly service to our brethren or to the community, all our brave fighting for social and economic causes we believe in is on the circumference of our lives and performs no really creative, permanent good unless or until it be focused on our life's center—belief in the personal presence of the Incarnate God, working out his will.

Now, human belief has been and can be a

dynamic and creative thing; when it represents a genuine fact, it always is. In the Christian age of faith, when belief in the fact of the Holy Trinity was formulated and then vigorously fought for, the thing that was created in the outer world of men was what we today know as democracy. Because the human Jesus was truly one with the Creator and Lord of life, the rank and file of mankind, given a new quality of life in his glorious manhood, was seen to be mightier than the dominant Roman Empire typified in its deified Caesars. This is where and how the fact of democracy had its

birth; and it grew mightily in the following centuries. The invading hordes of barbarians were conquered as the Catholic Church took over the reins of power from the dissolving empire of Rome. The later incursions of Islam—with its slogan—"Far be it from God that he should have a son"—were turned back by the same principle of an Incarnate God living in and redeeming the least of his children. It is well for us to be vividly aware of this spiritual origin and nature of democracy when we are tempted to limit the idea to particular forms of political association.

But this mysterious, creative power of belief is no monopoly of Christians. The supreme contemporary evidence of it is, of course, the life and work of Mohandas

Ghandi. His indomitable faith that peace and non-violence was mightier than material force, he demonstrated perfectly in his quarter-of-a-century's struggle with the world's greatest empire. India's freedom and independence was won by the irresistible power of an idea.

The world at large today is worshipping material force. War is tacitly admitted to be the final arbiter of men's destinies. Some high-sounding talk there is, of course, of principles and ideals. America speaks loudly of free enterprise, of civil rights for all, of the blessings of freely-held elections and of her duty to see that all such good things may be made to spread

"QUOTES"

DOWN in the human heart the war-seeds—hate, pride, greed, fear—are growing again. They sprout in the red soil of the heart and grow into steel and death. In the day of their red flowering, culture, civilization, mercy, humanity, faith in God, are cast out, like unwanted idols to the moles and the bats. In our sophisticated society sin is a light thing. Already we have forgotten that hate, greed, fear and pride are the seeds of death. They transform themselves, swiftly, horribly, into bullets and bombs. We have forgotten: "Blessed is the people who have the Lord for their God."

—FORWARD, Day by Day
Youth Edition

throughout the world. Russia trumpets eloquently of the "new democracies" where education and science and industry all minister harmoniously to the well-being of the common man. But for America and Russia alike and for the rest of the world that follows in the train of one or the other, naked brute force is what they actually rely on to assure themselves of the ultimate dominance of their chosen ways of life. And Ghandi is dead—with no successor yet anywhere in evidence.

Why must the Christian Church—or to be quite specific, our own little P. E. segment of the Church Catholic—any longer be dragged at the chariot-wheels of nations that are still trusting in hot and cold wars, long after it has been demonstrated that they get the world nowhere but deeper into the mire of hatred, tyranny and bankruptcy? It is quite conceivable for us to be a modern Athanasius contra mundum, a little Christian fellowship that actually believes in the Incarnate God now present in his battered little world, entering into the souls of common people to reveal his will and to vitalize them to get it done. It is the same common people everywhere who are now demanding peace, at whatever price proves necessary to effect it. The military and economic leaders of all countries are timid souls indeed, the Casper Milquetoasts, par excellence, of our generation. They dare not venture forth anywhere without the protection of guns and overwhelming material resources. We wonder when little Gideon's band of Christians will dare go forth, armed only with the profound belief in the Incarnate God living in us to create a new fellowship among men, as he has done before. It might even be the Protestant Episcopal Church in the U. S. A. The present age has been an age of force and cynicism, as was the age of the fourth century A. D. Out of its bankruptcy may and can come a generation of new democratic fellowship, as it did before, when dynamic belief in the common man, made invincible by the indwelling of the Lord Christ, created a new world out of the ruins of the old.

All this, Right Reverend and Reverend Fathers in God, we submit ought to be the burden of your preaching.

New China Policy

IN recent weeks the mission boards and many among their leading personnel are clearly changing to a new line on China. They are no longer describing the Christian conviction and virtue of Chiang Kai-shek and Madame Chiang. They are no longer dwelling upon the "ruthless-

ness" of the Chinese Communists, their atrocious behaviours towards Christians and missionaries, their destruction of churches and church properties and the utter impossibility of carrying on any Christian work in the Chinese Communist areas. They are no longer urging the increase of U.S. military aid to Chiang Kai-shek in order to suppress the Communists. Today, we are being told a different story. The religiosity of the Chiangs has to be put into the back file as it brings upon the Church more disgrace than honor. The Chinese Communists are after all recognized to be not so bad. They permit religious freedom and two Christian universities, among other Christian institutions, are already functioning in the Communist areas without any change of personnel or policy. Instead of withdrawing the missionaries from areas threatened by Communist occupation, the general policy is for as many missionaries as possible to stay where they are, even after Communist occupation. Indeed some boards, notably Yale in China, are increasing the number of their missionaries in the Communist areas.

This, of course, is a welcome change. The Witness welcomes it because, almost in every issue of our magazine, we have been emphasizing that the prophetic Church must not identify itself with the Kuomintang and that Christian work in China has been shown by facts to be possible unless we ourselves close the missionary door by our anti-communistic prejudice. The American rank-and-file Christians who have supported missionary work in China with money and prayers will surely also welcome this change because they cannot have any hatred for the Chinese people in their struggle for a more livable life. They do not like to see the Chinese people denied the gospel as a result of our national strategic considerations.

At this moment in the history of the American missionary enterprise in China while we enter into a new stage of work, we think it important to bring up the following points:

First, recent events compel us to recognize the complete bankruptcy of our understanding of China. Our "old-China-hands" have failed us in a most disappointing way. The history of China apparently has a course of its own which defies the fantastic interpretations and wishful thinkings given us by many of our missionaries. They missed most miserably the key to the situation. How could any policy constructed on the basis of misinterpretation and groundless supposition be sound? May we again remember what our Chinese brethren sanely requested of us in a recent open letter from them: "We ask for a

more vigorous application of Christian restraint in making judgments based on facts that are not sufficiently reliable. While we must not for one moment neglect the prophetic mission of the Church in the world, let us remind ourselves that we have to be fair, precise, detached and motivated by goodwill." In this connection we venture to suggest to the Missionary Education Movement that there be no further dissemination of the false political content of the 1948-49 China study campaign. That content is especially prominent in the textbook written by Frank Price: "China—Twilight or Dawn." (See Witness, Oct. 14)

Second, now that most missionaries are to remain, what are they to do? Well, we do well to constantly keep in mind that a missionary has no business in China unless he is there to serve the Chinese people; to meet their physical, moral and spiritual needs; to lend a hand in all their positive social and cultural reconstruction. They will be doing a great dis-service to China, and to the Christian enterprise generally, if, consciously or unconsciously, they allow themselves to be "representatives of the American century" or "spearheads of American world politics." We American Christians need more humility and

objectivity in our attitude toward the China policy of our government. We should not only disassociate ourselves from that policy but also show by our deeds that our missionary activities are not geared to it.

Third, it is not enough to decide to stay. The presence of U.S. military forces in China and the persistent political intervention of our government in the internal affairs of China are creating wide distrust of America and of Christianity. The Chinese have always regarded America as a Christian nation. Increasing numbers of them also regard our country as largely responsible for the civil war. Their suspicion of America is inevitably a suspicion of Christianity. This hostility to the U.S. creates an embarrassing situation for our fellow Christians in China. We can hardly expect the Chinese people to know that the vast majority of American Christians are peace-loving rather than followers of Congressman Walter Judd, former missionary, and William Bullitt, who, even today, are calling for military intervention in China.

As Christians we must not merely accept what is developing in China, but we must also help make articulate the voice of the Chinese people—Hands Off China.

Religion and Civil Liberty

BY

JOSEPH FLETCHER

Professor at Episcopal Theological School

SINCE the broad question of religious faith and civil liberties covers so wide an area in our one world and has so many complications, we might profit by looking at only one of its aspects, the Church and state problem. I propose that we go a step further by lowering our sights to focus upon the views and policies of the Roman Catholic Church, not to make it a whipping-boy but to benefit from its clear-cut position and perhaps thereby gain a sharper definition of our own views.



We settle differences between us by defining them, not by smoothing over them. President Truman spoke recently to the food and agricul-

tural organization of the U.N. on the need of working out a joint grain-distribution plan for the producer nations, arguing that if we could work that much out with the Soviet Union other differences would work out, too. "The Thanksgiving tradition of this country," he said, "is the forgetting of differences, so that enemies become friends." Surely this kind of thinking is naive and even dangerous. If we forget our differences with others they will rise up at the wrong moment to undo whatever cooperation we may have achieved. Differences are not abolished by forgetting them. Any such method is a neurotic device called "repression" and it only bring a delayed reaction, more destructive because it is delayed. No; the thing to do is to define the differences, so that everybody knows where the other fellow stands. Then we can cooperate, realistically agreeing to disagree where necessary. Then we can know how far our co-

From an Address to the United Ministries of Harvard.

operation goes. For this very reason, incidentally, the veto in the Security Council of the U. N. is of fundamental importance.

The first amendment to the U. S. Constitution says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." What does this mean? On the face of it, at least two things: (1) there shall be no established or state Church, and (2) there shall be no discrimination or partiality by the state as between various religions. Our founding fathers held to the laissez-faire philosophy of political liberalism, and that meant a hands-off attitude in Church-state relations. Sectarian Christianity (Baptists, Methodists, Congregationalists, and the like) have always proceeded on this liberal viewpoint, insisting on separation of Church and state. Roman Catholicism and the Church type of Protestants (Episcopalians, Lutherans, Presbyterians), like the Eastern Orthodox communions, have in the past been opposed to the liberal position. Roman Catholics still oppose it. Since the Reformation, however, the "orthodox" Protestants have become more liberal in their attitude, so that now in America most Calvinists, Lutherans and Anglicans believe (with "liberal" Protestants) in separation. Not all, but most. By this date Protestantism in America is pretty well united on the principle of separation of Church and state.

Roman Catholic Position

BUT not so with the Roman Catholics. This is a basic point about which we need to be quite clear. Roman theologians still insist on the line of St. Augustine (still followed by European Anglicans and Lutherans) that the state is ordained of God, a divine institution, just as the Church is. They say it is an "order" of creation, a temporal instrument of God's will, as the Church is the spiritual instrument of God's will. In short, they still hold to the ancient doctrine of Church and state as the two swords of God's lordship over men and society. On their view, the state has a duty to assist the Church and to advance its work of religious nurture, to protect and strengthen the interests of religion.

A wide gulf stands between our American political liberalism and Roman Catholic opinion. For this reason Roman moral theologians say that it is the bounden duty of Roman Catholics everywhere, when they have a majority or sufficient power, to abolish any separation of Church and state. Hence Pope Pius XI in his "Syllabus of Errors" condemned the liberal states because they deny the right of establishing the one true religion or of favoring one rather than another.

Their position is: We will accept separation in liberal countries as long as we have to, but we will seek power or a majority as fast as we can, and then kill religious toleration and equal treatment. One way to reach their goal is to have large families. (I am told that in New Haven only 38 per cent of the families are Roman Catholic but 78 per cent of the school children are! Their war on family limitation bears fruit.) There is a world of difference between the Roman Catholic outlook and the liberal political philosophy's. Just compare it to the views of a William Penn or a Roger Williams, or to such classics as Thucydides' "History of the Peloponnesian Wars" or John Stuart Mill's essay "On Liberty."

If we stop to think we will see two questions here calling for an answer: (1) Should the state give support to religious faith and worship, or be completely hands-off in its attitude? And (2), should the state give its support to any one particular religion?

Roman Catholicism says "yes" to both questions. It answers the first one by saying that God ordained the state to help religion. To the second question it replies that "only the true religion has a right" to the state's protection, that the truth "enjoys right which error may not claim." The Roman Church with its infallible Book, the Bible, and its infallible authority to interpret that Book, the Church, is the true religion. All others are false. Therefore, the state must recognize the true religion, Roman Catholicism.

Protestant Position

WHAT does "sectarian" or liberal Protestantism say, Congregationalists, Baptists, Methodists, Quakers and so on? They say "no" to both questions. They are exactly opposed to the Roman position. They oppose any Church-state partnership. This school of thought seems to fall into three classes or groups:

First: Those who hold that the truth will by its own power overcome error. Therefore, let the state be neutral, keep hands off, remain impartial.

Second: Those who hold that all forms of religion are equally true and good. Therefore, let the state be neutral.

Third: Those who hold that it is impossible to know which is the true religion. Therefore, let the state be neutral, keep its hands off.

Now then, there is a third position possible, a kind of uneasy and shifting ground between these two positions. This third view is taken by some Protestants of the "orthodox" variety: some Episcopalians, some Presbyterians, some Lutherans. They say "Yes" to the first question;

"No" to the second. They say: let the state support and strengthen religion rather than be laissez-faire and hands-off, but the state must not be partial or partisan in the interest of any one religious faith. They appear to feel that the state is somehow divinely ordered, an instrument of God's creation rather than of man's choosing, and that religion needs the state's help. Their view seems to entail an assumption that "secularism" or lack of faith and religious constancy will prevail against the Churches if the Churches have to defend religion by their own powers alone. They believe in neutrality as between one religion and another, but they don't believe in neutrality as between those who subscribe to a religious creed and those who don't subscribe to any.

Thus we see there are three viewpoints on Church and state. (1) The Roman Catholic view that the state should support the one true Church; (2) the liberal Protestant view that the Church should be separate from the state, and (3) the view of some Protestants (mainly Lutheran, Anglican and Calvinist in their tradition) that the state should support religion in general but no one faith in particular. Recently at a meeting of the U.N. commission to draft a bill of human rights the Roman Catholic countries tried to include a statement that all human rights come from God, but the majority (some papers hinted it was a Communist plot!) voted it out on the ground that it might be true but was outside the proper scope of a political agreement. For the same reason the U.S. constitution omits any appeal to religious doctrine. Unlike the Declaration of Independence, it does not even mention God.

A short while ago the Atheist's Society asked for time on the radio to answer the propaganda of various religious hours, Catholic, Lutheran and Episcopalian. A spokesman for the F.C.C. said it was their "unquestioned right" to hire time for atheist propaganda because our American culture is based on freedom of thought and discussion. Roman Catholics, consistently, will oppose the atheists' request; the liberal Protestants will support it, on the old basis of "I disagree with what you say but will fight to the death for your right to say it." How will the orthodox Protestants feel about it (those who look back to their "territorial" or established beginnings in the Reformation)? Should the state, by its control of radio, allow non-believers to spread their secular philosophy on the air waves, as well as in the classrooms? In the past the Supreme Court has once or twice said that this is a "Christian country." Does

that mean that Jews, atheists, Mohammedans and agnostics (like communists and logical positivists) should be discriminated against in favor of Christians in general? Or only that agnostics, atheists, humanists and the like should be discriminated against, in favor of religious believers of any kind whatsoever?

The Roman Catholic Church, temporarily, will cooperate and join forces with the "orthodox" Protestants, as against the liberal Protestant position. The Jesuit magazine *America* joyfully welcomes the religion-state (as distinct from the Church-state) position advocated by the Rev. Reinhold Niebuhr in "Christianity and Crisis." The Catholics will cooperate with such Protestants as long as they have to, until they can make Catholicism the established religion and proscribe all others. Meanwhile, they will continue to do all they can to "implicate" the state with organized religion, and especially their own Church.

Several Test Cases

TWO test cases have occurred in the last couple of years. The Everson case in New Jersey resulted in a 5-4 decision of the Supreme Court that a school board was legally justified in providing free transportation to parochial schools. But in that decision the Court asserted a hands-off doctrine of Church and state. Then in the *McCullum* case in Illinois the Court ruled against giving religious instruction in public schools, even when supplied by released-time workers, and again said in so many words that there is "a wall of separation between Church and state." Now the Roman Catholic hierarchy has issued an official criticism of the Supreme Court for this "ideological interpretation" of the constitution, arguing (quite correctly) that "it would bar any cooperation between government and organized religion which would aid religion, even where no discrimination between religious bodies would be in question." The Court is thinking in terms of the liberal tradition, it stands with the liberal Protestants. The Roman Catholics know where they stand, in opposition. The "orthodox" Protestants are not at all clear where they stand, but they had better begin to find out.

Protestants like to quote the Bible and say that the truth will make us free. Modern democracy faces them with a dialectical question: Do they also believe that freedom will make for truth? Some would say "Yes," some would say "No," some don't know what to say. A few think we ought to go along with the Roman Catholics in the drive for government support of religion. In domestic affairs this means co-

operating with a Church that is committed to the goal of a religious monopoly. In foreign affairs it means going along with religious sanctions for power politics (if this is a "Christian" government), and most probably a crusade against communism or communist countries. The Roman Catholics' Holy Name societies a short time ago held a mass meeting of 50,000 people with lighted candles in their hands, in the Polo Grounds in New York, all praying for the unity of the world through the conversion of Russia. Students of history don't have to be told what that is leading up to! In any case, Catholics have never believed that freedom is the road to truth, nor have they ever had faith that Christian belief can survive or justify itself without political power.

Let me end with two points. First, Protestantism is not a mere negation of Romanism. Fundamentally it is positive, affirmative. It means pro-testare, to witness to. Surely it should witness to the faith that truth comes through liberty and (on the negative side) that it does not come through political power. The second point is that democracy is not a system of government but a set of dynamic principles in which civil liberties are fundamental. Of special importance among these liberties are freedom of thought and discussion, intellectual hospitality. Democracy is a method as well as an ideal, a means as well as an end. We can't keep or increase democracy by anything but democratic methods.

Talking It Over

BY
W. B. SPOFFORD

NEWs reached us from two sources last week to indicate that the circle has been closed and we are now living in a completely mechanical age. First, one of our mass circulation magazines informs us, with illustrations, that men may travel to the moon within twenty-five years—"not only a possibility but a probability." This rocket, developed by the U. S. government, will travel at about 25,000 miles per hour, and we are told that it is important that we reach the moon since "forward-looking military leaders are considering it as a base from which rockets could be launched to control the world."



There may be some difficulties at there on one hop, but that can be I. tifically by hanging synthetic man-made in the sky at proper distances which will serve as refueling bases. Cost: well, billions. But what difference does the cost make if the U.S. can control the world.

Meanwhile, there are milk bottles scattered about the land at the moment in which the citizenry may deposit their dimes to fight polio; or if research into the causes of death by heart attacks or cancer concerns you, there are agencies picking up coins for that purpose also. Then it is hoped that charitably inclined individuals will kick in with cash to save the Natural History Museum in New York where a person with average intelligence can spend a few hours gazing at exhibits that will knock his prejudices about the Races of Mankind into a cocked hat. But government funds are not available for any of these life-saving projects since its billions of tax-payers' money has to be used for rockets to the moon and other devices to enable our country to control the world.

THE other bit of news is trivial by comparison but, I think, of equal significance. The Holstein Co. of Hartford, Conn., last week sent a circular to the clergy which takes the discomfort out of prayer—also replete with illustrations. It is the Kneel-O-Matic which may be installed in pews so that worshippers of Almighty God won't have to upset their calciumized joints when at prayer. You just deposit your frame on the Kneel-O-Matic "and it's down"; then with the final Amen you merely rise "and it's up." "Automatically, noiselessly, the use of Kneel-O-Matic is just that simple," the circular informs us. Not only that but the prayer gadget is "easily adjusted to ascend at varying speeds" so that the more elderly with kinks in their backs can be deposited in their pews ever so gently, whereas teen-agers, who are demanding more pep in our services, can put their Kneel-O-Matic in high and really have a lot of fun bobbing up and down a half dozen times while Papa and Mama are getting set for the next order of service, preferably a canned sermon with television. The circular does not say whether or not there are automatic shut-offs. I should think though that there ought to be for it would rather make for confusion—in any case upset the quiet dignity of our Episcopal service—if the blooming things got out of hand and began bobbing people up and down at a terrific rate, or even tossing them into other people's laps. But such is our skill in this mechanical age that I am sure the Hol-

...ers have provided for that event-
we are at this job of modernizing our world, including our worship, it would be well perhaps to go in for mechanical prayer. As a matter of fact this has already been done by one cynical materialist of Denver. When the General Convention met in Denver a man who called himself "Bishop" Blake was arrested for heckling Capt. Montford of the Church Army at a street meeting. The Captain felt badly about it and so went to the police to have the "bishop" released. Being grateful, he asked Montford to attend a "service" in an upper room in one of Denver's side streets. I went along and we found Blake with a dozen or so followers singing the more lively hymn tunes—like "What a Friend we have a Jesus"—with great gusto. Blake explained that they sang them because they liked the tunes and also because it gave him an opportunity to tell his congregation how stupid and ridiculous the words were. He was a sincere and honest atheist which he was preaching with great energy and at considerable cost to himself, since he often had run-ins with the cops.

Captain Montford was, naturally, shocked at such goings-on—ridiculing our hymns, by singing them well but insincerely. He therefore asked permission to pray. No sooner had he finished than "Bishop" Blake was on his feet with "Oh, we pray too, only we do it scientifically," whereupon he wheeled an old broken-down adding machine out of a closet and began pounding out numbers, saying nothing.

Obviously, a man ahead of his time, now that we are about to wing off to the moon at 25,000 miles an hour in rockets so we may control the world, and with an enterprising manufacturer putting on the market a gadget which will enable us to pray to Almighty God "automatically, noiselessly" and "at varying speeds."

Need for Awakening

BY MRS. LOUISE M. PAULSON
Churchwoman of Los Angeles

DURING the past two years our family's experience has taken place in the foreign and home missionary fields. The two phases of this era in our life thus far which stand out in bold face to me are: first, the physical needs of the missionaries and their families, such as food, clothing and housing; and second, a need among all clergy and laity alike of a spiritual reawakening to the needs both physical and spiritual of one another.

Perhaps it is being a fragment of the whirling technological atmosphere that has left the spiritual life in the far background that makes us, in part, so materially minded. Yet, when morally we don't care, when mentally we have only time to think of our selves, when physically what dons our back is more important than the cloak to be given to a needy neighbor, we utterly fail to be our brother's keeper.

It is not that from down deep in our hearts we fail to show interest in our neighbor's trials, but that we don't take the time to put ourselves into the shoes of those who daily work with us.

I feel these thoughts so deeply; and I am so concerned, not just for my children's physical welfare, but for the motive which makes for the end result—of the need for physical well-being. We must have a spiritual awakening—if the Church is to be a living and vital part of our lives. That the clergy and laity together forget selfish ambitions and the self-glory temptations that often show themselves in church building. That pettiness, small offenses and slight jealousies be cast aside to exchange for Christ's great love and understanding.

A reawakening among our clergy and laity is essential now, if the Church is to be a vital and growing experience in our lives.

A Word With You

By HUGH D. McCANDLESS
Rector of the Epiphany, New York

A LEXICON

THE following definitions have cropped up in recent conferences I have had with some of the more interesting minds of our day:

"Bureaucrat"—a Democrat who holds a job a Republican wants.

"Children"—the grandparents' revenge.

"Dominican"—a monk who asks his superior, "May I smoke while I meditate?"

"Jesuit"—a monk who asks his superior, "May I meditate while I smoke?"

"Laissez Faire Capitalist"—one who says, "Every man for himself, and devil take the hindmost," as the Elephant said when he danced with the Chickens.

"Reactionary"—a Republican who wants a Democrat's job.

"Socialist"—a man who has nothing, which he is willing to share (with the wealthy, on reciprocal terms).

"Tory"—a man who has nothing he is willing to share.

True Happiness

BY LAURISTON L. SCAIFE
The Bishop of Western New York

LIFE means more than having fun. It means so much more that if you look for happiness through pleasure alone you will never find it. So strange a thing it is and so elusive, that happiness only catches the eye of those who are looking for something else. What is that something else? It would take me a long time to describe that, but it seems to me that there is nothing bigger or better that any man can desire of life than that he himself should be the best that he can for as long as he can and for as many as he can, and all for the glory of God who made us. That's the way that happiness lies.

Now if that is true, there is a challenge in it. There is such a lot to be done in this world of ours, to make it a better world than it is, a cleaner world, a fairer world, a safer world, and therefore a happier world, not only for ourselves but for all those who come after us. But that work will never get done unless we are willing to forget for a bit our own concerns and our own interests, and to give ourselves with a ready will to the service of others.

You may say, possibly, that you in your case have no time for that. You have your own work, rather dull and monotonous it may be, but it is your bread and butter, and you have no chance for anything else. If you do feel like that about your work, let me say this. What counts in life is not what a man does but the spirit that he puts into it.

If you yourself are at your best and you put that best self into your work, then there is something fine in it, something almost sacramental, something much nobler than you know; because, whatever your job may be, it brings you minute by minute into touch with people, and it is that personal touch of life upon life that more than anything else can change the world. Therein lies happiness.

Those of you who have the time and the means to lend a hand to others who are finding life pretty hard, can never be at your best unless you do it. In the humble ministry of human need there are duties obvious enough, but near these duties are often strange joys that too many of us miss. So, although I can't tell you where to find happiness, I can tell you that happiness lies that way. And along that same way of unselfish sympathy and mutual service lies the peace of the world.

This Way Can Bring Suffering

Having said that, I must go on to say that this desire that a man should be at his best may bring him not only work but suffering. It was so with Christ himself: it may be so with some of us. We all like our share of sunshine, and without it we become rather colorless. But it is the storms of life after all that bring out of us the loveliest of the virtues, nobilities of soul that seem unable otherwise to push their way through the hard selfish crust of our human nature.

There are numbers of people musing over the fire in a melancholy way and counting themselves as failures. They have lived another year, they say, one more out of many years, and what is there to show for it? I wonder what they would like to show for it, a house of their own, perhaps, a car, a garden, a substantial balance at the bank?

Things like these, of course, are good in their own way, but has he less to show for life who in the dark days and amidst very difficult circumstances has kept his head up with a high courage, gone on and on with a dogged patience, hoped against hoping, smiled against weeping, and still at this minute is looking at life straight and unafraid? I think not. His very adversity has brought out of him the best. I pray that, should a rainy day come, it may be the same with you. Pray that God himself may guide us and guard us, lead us out of darkness into his light, out of the sins and shortcomings of all our yesterdays into the best that is yet to be. Today is done; with God be tomorrow.

Old Parsons

A DOCTOR, like wine, is the better for age.
A preacher, like bread, must be new.
A welcome is given to the medical sage,
The clerical gets the adieu.

How strange that the Doc of physical ills
Requires the ripeness of years;
While sickness of spirit is hopeless until
A youth in the pulpit appears.

Physicians work to the end of their days,
But clergymen sooner retire.
The salary wanes as the preacher decays;
The fees of the doctor go higher.

No wonder the ranks of the healers are full;
No wonder young parsons diminish;
'Tis money that gives one profession its pull,
While want gives the other its finish.

Inauguration Prayer

Offered by Bishop Dun, Diocese of Washington,
on the Episcopal Radio Hour, WINX, Jan. 16th.

"Almighty God, Lord of the nations, the Giver of all wisdom and all power, we offer unto Thee our prayer for Thy servant to whom we are soon to entrust anew the high powers of government. Strengthen his human weakness with thy power. Illumine his understanding with Thy far-seeing wisdom. Inform his will with Thy purpose for this Thy people. As we by our free choice commit to his guidance our good inheritance, our common cause and common wealth, enable us to dedicate him and to rededicate ourselves to the service of Thy holy will. Amid the fears and enmities of our time enable him and us to find the way to peace. For Thine honor's sake and for the sake of all Thy people deliver him and us alike from timid compromise and self-righteous stubbornness. As Thou dost will for all Thy people the dignity of freedom and the community of brotherhood, help him and us to walk in the way of that freedom which can be found alone in a more just and unimpelled sharing of the goods and burdens of our common life. Make Thy servant and the servant of this whole people resolute in the maintenance of responsible liberty for all and of equal justice under law. Enlarge his sympathies and ours that he and we together may see clearly and feel truly the lot of those who labor for us in field and factory, in the depths of the earth and on the sea, in office and shop and home and school that he and we together may know our debt to those charged with the perplexities of management, to doctors and nurses, to priests and pastors, to scientists and writers, and to those who bear the difficult burdens of government.

"O God, who art high and lifted up, and under whose judgment and mercy we all stand at last, lift him who is to bear rule among us above the claims of class, the prejudice of race, the seeking of narrow partisan advantage, that he may be indeed the servant of the common good. And thine be the Kingdom, the power and the glory, forever and ever. Amen."

THE PRESS

PREREQUISITE TO PEACE: History seems to be closing in on man, imposing limits to the time allowed him to put his affairs in order. The big issues of our day are both urgent and fateful. They press for early decision. Careful definition of the problems and dispassionate discussion of dilemmas, while essential, are not enough. Commitments must be made and action taken. It is as if God were saying to us, "My law is to be studied and understood: but it is to be obeyed, else man perishes."

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In the contemporary conflict between different interpretations of man and history, and between ways of life,

those who accept God's sovereignty in principle must live accordingly. This means that those who regard man as a child of God, with dignity and freedom and responsibility under him, must live out their faith. That is the prerequisite to peace.—Federal Council Bulletin

THE KEY PROBLEM: The better use of the ministry is the key problem of the Church. Even the episcopate represents simply another phase of this situation. Lulled by prestige and by security of office, a Bishop may well become the chief problem of a diocese even as a priest is of a parish. Bishops and parsons without vision block the ongoing life of the Church. Parishes and dioceses drone along without vitality because clergy drift ineffectually. Whether we like it or not, the greatest problem of the Church, as paradoxically it is also the greatest asset, is the clergy!—Southern Churchman (P. E.)

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Bhagavadgita. By S. Radhakrishnan. Harper. \$3.50.

The Bhagavadgita has sometimes been called the "New Testament of India." It is stretching language a good deal to describe it in such terms. Nevertheless, one cannot overestimate the influence this book of religious philosophy has had through the centuries. Dr. Radhakrishnan, like most other Indian writers interpreting Hindu philosophy to Westerners, stresses the likenesses of the religion of the Gita to Christianity. The reader must realize that the presentation is somewhat apologetic. Nevertheless, for a thorough study of the Gita, this book is most valuable, as it contains not only an introductory essay, but also the Sanskrit text (transliterated), an English translation, and notes.

Power for Action. By William A. Spurrer. Scribner. \$2.50.

An interesting introduction to Christian ethics by a teacher who has had success in such teaching at Amherst and Wesleyan. The book is divided

into four parts: the New Testament basis; Christian ethics in action (war, economics, politics and social problems); personal ethics; power for action. The book is not limited in its range of appeal to college students. There are a great many persons today, not only in the pulpit but in the pews, who would find this book interesting and relevant. It is solid, not preachy, and yet interesting.

Hooker's Polity in Modern English.

By John S. Marshall. University of the South, Sewanee, Tenn.

This is an abridgement of Hooker's famous "Ecclesiastical Polity," abridged and paraphrased in modern English. Dr. Marshall is one of our best experts in the study of Hooker, and his abridgement is certain to be accurately done. The text is based on Keble's edition. In some of our seminaries, Hooker remained the text book in Doctrine until very recently. Perhaps Dr. Marshall's edition will lead to more attention being given to Hooker than is common at the present day.

Theological Studies and Examinations: a Syllabus. (Obtainable at "281.") \$.25.

The new Syllabus with Guide to the Canons on the Ministry is the best edition thus far prepared by the Joint Commission on Theological Education. Instead of a bare list of objectives, the goals are stated in terms of what the candidate should know. Every student for the ministry should have a copy of this booklet. Also every clergyman, every vestryman, and everyone interested in theological education in the Episcopal Church.

Keeping Men on Their Feet. By Frederick K. Stamm. Harper. \$2.

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The Questing Spirit. Sel. and ed. by Halford E. Luccock and Frances Brentano. Coward-McCann. \$5.00.

Over 700 pages of samples—prose and poetry, lyric, drama, story and homily (but no sermons)—to show what religion is, in the literature of our time. These are good selections, and among them are many of the best. The title is correct: ours is a questing age. We haven't yet got over the riotous devil-may-care spirit of the twenties, nor outgrown the dark age of secularism that fell over the world between 1850 and 1900. But there are signs that we are coming out of it, like a polar night yielding to the spring. The writers chosen are often timorous, hesitant, but their faces are toward the light.—F. C. G.

The Lord's Supper: Seven Meanings. By Harold E. Fey. Harpers. \$1.50.

What does it mean to speak of "that deathless evening in the upper room" or to say that in knowing Jesus Christ "we find in the Lord's Supper a monitor of immortality." To gain some conception of the vital significance of the Lord's Supper for the Church today one could do no better than to read this admirable little book, in which the author skillfully unfolds the sevenfold meaning of "this great classic of the language of the soul": namely, memorial, thanksgiving, covenant, affirmation, spiritual strength, atonement, immortality. No matter what one's personal views may be, one cannot help but commend the author for the splendid way in which he expounds and defends his position.—B. G. L.

Behind That Wall. By E. Allison Peers. Morehouse-Gorham. \$2.50.

Dr. Peers is one of our best students of mysticism, and a good biographer of the saints. This is a study (based upon broadcasts) of fourteen great saints and their great books, all the way from St. Augustine's "City of God," to Thomas Traherne's poems. A good book to introduce the ordinary person to the saints and devotional literature.

Stranger in the Earth. By Thomas Sugrue. Holt. \$4.00.

This is an autobiography of a man who overcame not only the fear of death but also the fear of life, and who now wishes to pass on the secret to others.



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Conscious Clay. By William A. Shimer. Scribner. \$2.50.

An attempt to effect a synthesis of science, philosophy and religion. The book has evidently grown out of "bull sessions," and its level of appeal is that of the undergraduate; but it certainly deals with the great fundamental questions—for example, Jesus of Nazareth, the great religions, will the church survive? how can we live creatively? how can we recognize and love, how can we recognize progress? These are all "live" subjects for discussion, and the author makes a real contribution.

Saint Paul: Envoy of Grace. By Robert Sencourt. Sheed and Ward. \$3.50.

A superbly illustrated life of Saint Paul—the pictures are worth the price of the book. Unfortunately, there are a number of inaccuracies which the publisher's reader should have caught. These mar the beauty of the presentation, and lead the reader to question the whole. A historical writing which deals with the ancient world must, of course, rely to some extent upon imagination. But the imagination of the historian must be checked at every possible point by the literary and archaeological evidence.

Life Victorious. By Joseph Fort Newton. Revell. \$1.25.

Those who read "River of Years," Dr. Newton's autobiography, will eagerly turn to the present book,

which is his "Testament of Faith." It is a re-writing of his earlier book, "What Have the Saints to Teach Us?" (1914). Joseph Fort Newton has a beautiful and attractive religion. That is to say, his understanding of the Christian religion is like that. It is a book worth reading and then circulating as widely as possible.

The Ethics of Israel. By Israel H. Weisfeld. Bloch. \$2.75.

One more anthology covering fairly well the ethical teaching of the ancient sages and their successors down across the ages. The book would be far more useful if each selection were followed by a reference to the source.

Capsules of Wisdom. By Max L. Forman. Bloch. \$2.50.

This book is sub-titled "Punch Lines to Put Across a Message"—useful quotations for sermons, addresses and for ethical teaching in the synagogue. Some of the sayings are superb. Others are quite pedestrian. But there are 2,500 of them, so you can take your choice.

The Audacity of Faith. By Alan A. Hunter. Harper. \$1.75.

Up-to-the-minute addresses on religion, and yet dealing with the things eternal. Most of us, he thinks, live on one of two levels, the picnic ground, or the psychopathic ward—but there is a third level, that of the athletes of the spirit. Good popular apologetics.

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PEOPLE

CLERGY CHANGES:

John W. Hardy, formerly rector of the Advent, Williamston, S. C., is now rector of St. John's, Wilmington, N. C.

Robert E. Gribbin, formerly bishop of Western North Carolina, who has been serving in various capacities in the diocese of California, is now residing in Florida where he is also carrying on clerical duties.

Karl Margraf, formerly rector of Holy Trinity, Richmond, Calif., is now in charge of St. Luke's and the Redeemer, two parishes in Seattle, Washington, that are carrying on extensive building programs.

William F. Corker, formerly of Scranton, Pa., was installed as rector of St. Michael's, New York, by Bishop Gilbert on January 16th.

Basil Law is now the rector of St. Margaret's, Staatsburgh, N. Y.

V. C. Flemmings and **Ernest Davies** are now to be addressed at 230 Lenox Avenue, New York 27, N. Y., and **C. S. Lauder** is now to be addressed at 435 West 141st Street, New York. All have been licensed to officiate in the diocese of New York.

Edward N. Maxwell will no longer be on the staff of Calvary Church, New York, after this month.

Matthew H. Imrie, army chaplain, is now in the office of the chief of chaplains, Washington, D. C.

Walter Welsh, rector of the Annunciation, Oradell, N. J., and a member of the Witness editorial board, has accepted a call to Syracuse, N. Y., where he is to be chaplain of Episcopal students at the University of Syracuse.

George Entwisle, formerly rector at Watrous, Canada, is now rector of Grace Church, Baldwinsville, N. Y., and in charge of St. John's, Phoenix.

ORDINATIONS:

Addison Hosea, student at the Seminary, University of the South, was ordained deacon at Pikeville, N. C., on Dec. 21 by Bishop Thomas H. Wright.

Charles W. Woodhams was ordained priest on January 6 by Bishop Block at St. Luke's, San Francisco, where he is assistant to the Rev. John C. Leffler.

Gardner Smith was ordained deacon by Bishop Peabody on January 6 at St. Peter's, Cazenovia, N. Y. He is in charge of churches at Marathon (residence) and Whitney Point.

Harold S. Knight was ordained deacon on January 6 at St. Mark's, Clark Mills, N. Y., by Bishop Higley. He

Timely Tracts

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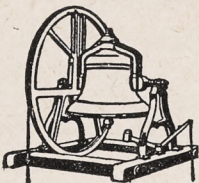
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PEOPLE

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BIRTHS:

William Haden Minifie was born on January 10th, the son of the Rev. and Mrs. Benjamin Minifie of Grace Church, Orange, N. J. William has three brothers and a sister.

Christopher Walker Trelease was born December 23 in Honolulu, where he resides with his parents, the Rev. and Mrs. Richard M. Trelease, Jr. Papa Trelease is in charge of St. Christopher's, Kailua, and Grandpa Trelease is the rector of St. Paul's, Kansas City.

VISITOR:

Paul Tong, priest of the diocese of Yunkwei, China, is a featured speaker at the convention of the diocese of Arkansas, being held this week at Pine Bluff. This is his first visit to the U.S. He is here for further training for teaching work, and also for speaking engagements in various parts of the country on the situation in China.

LAY WORKERS:

Charles H. Heimsath, professor at Trinity University, San Antonio, Texas, and a Baptist minister, has been confirmed by Bishop Everett Jones and is now studying for Episcopal orders.

Elizabeth Allen, assistant secretary of the publicity department of the diocese of Massachusetts, has been appointed secretary to Bishop Stephen Tsang of the diocese of O-Hsiang, China. The date of her sailing is uncertain because of conditions in China.

SENIOR WARDEN:

Alexander Whiteside, recently resigned as senior warden of Trinity Church, Boston, a position which he has filled for eight years. He has been on the vestry for thirty-two years. Mr. Whiteside, an attorney, has long been active in civic as well as Church affairs in Massachusetts, and has been a member of the National Council of the Church for the past six years.

CLERGY CHANGES:

Frank M. Brunton, because of illness, has resigned as priest in charge of Trinity, Daytona Beach, to retire from the active ministry.

Ronald S. Lindsay, formerly in charge of St. Joseph's, Mullen, Nebr., is now in charge of the Good Shepherd, Bridgeport, Nebr.

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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.

IRA CHARLES SWANMAN
Rector at Glenn Springs, S. C.

The magnificent treatment accorded rural Church work in a recent issue of *The Witness* encourages me to suggest that you give a measure of recognition to another "minority group," namely, the clerical craftsmen, or, because the dear Lord was a worker in wood, we might call ourselves the Brotherhood of the Carpenter.

We feel that, as a symbol of ecclesiastical authority, the blessed Saviour would much prefer the carpenter's square to a crook, but, when one reads Lambeth Resolution No. 10 ("War the lesser of two evils"), the "crook" may not be, at this time, entirely without significance!

A step in the direction of "clerical carpentry" has already been taken by *The Witness* in publishing the story of the almost miraculous "conversion" of the old mill by the Bishop of New York. In case you decide to print more along this line we propose, as Project No. 1 for the Brotherhood, the restoration of a piece of ecclesiastical furniture frequently mentioned but seldom seen, to-wit, The Lord's Table, or The Holy Table of the Lord's Supper. One of the rubrics reads, "Then shall the Priest turn to the Holy Table." By definition, a table has, if you will pardon the expression—legs. Therefore, in the average church, the Priest does not "turn to the Holy Table" but to a hybrid hodge-podge, a cross between a kitchen cabinet and a side-board, commonly called an "altar," though this word is nowhere found in the Communion Service.

To stir clerical craftsmen to action in this matter a small prize, say a 4H drawing pencil, might be offered to the brother sending in the best design for a Holy Table—with legs! And, in all seriousness, we really believe that a column on clerical carpentry would be of great interest and value.

THE REV. ROBERT MILLER
Rector at Campton, N. H.

The warmhearted Bill Spofford quotes Dean Johnson of Canterbury (Dec. 30) as saying: "We cannot compel the Soviet Union and other countries to change their form of society." Does the Dean imply that we want to? And would he (or Mr. Spofford) say that the Soviet Union has no wish to change ours? For it seems to me that the Communist Party of the U. S. S. R. wants just

that. So Dean Johnson's addresses, like the columns of the *Witness*, are evidence of our love of free speech rather than of our agreement with their ideas about Russia and the Communist Party.

Answer: We merely have pointed out that there is an unresolved ideological conflict going on throughout the world, and that we do well to understand all phases of it. Dean Johnson has traveled widely in Russia and the countries of the East and has, we believe, something to contribute to our knowledge. The same mail brought a letter from a Bishop of our Church who writes: "Let me congratulate you on the article about Dean Johnson. It quite set me up in the world. I am sure that the few Bishops who said things publicly against the clergy recommending him were really very much confused. Only Americans of the un-American activities type think that guilt by association is constitutional. What would happen if in the Church we shut our eyes and ears to anything with which we did not agree?"

SAMUEL M. DORRANCE
Retired priest, Noroton, Conn.

Under the caption "Another Layman Heads School" (Dec. 23) you announce the election of William W. Baxter, Jr., to be headmaster of St. Mark's School, and then say "Thus another long tradition has been broken since the school has always heretofore had a clergyman as headmaster." Permit me to correct you. St. Mark's has had two distinguished lay headmasters in the past: William E. Peck from 1883 to 1894, when he resigned and founded Pomfret School. Dr. Francis Parkman succeeded the Rev. William G. Thayer and served from the autumn of 1930 until the end of the academic year in June, 1942, when he resigned to serve his country as an officer in the army. To assure you that I know whereof I write I may mention that I have been a trustee of St. Mark's since 1916.

MRS. H. F. RAMACIOTTI
Churchwoman of Palo Alto, Calif.

It is with joy and cheer that I read the fine liberal Christian articles in the *Witness*. From our press I thought that all had forsaken them. With John Foster Dulles praying but backing militarism, somehow the world has become very distorted. But now my faith has been returned since I now have my own Church paper to back my thoughts and opinions, let alone the teachings of Jesus Christ.

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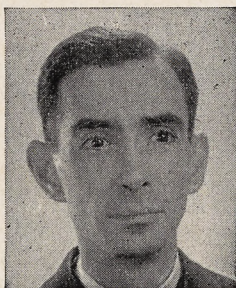
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