

THE

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Witness

May 12, 1949



ARCHBISHOP CARRINGTON OF QUEBEC

With John S. Higgins and Oscar J. F. Seitz at Bexley Hall Conference

FIRST HAND REPORT FROM PEIPING

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, 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 Evening Prayer.
Open daily 7 a.m. to 6 p.m.

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Daily: Tues.-Thurs., Prayers—12:30.
Thurs., and Holy Days, H.C.—11:45
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Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

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a.m., Church School; 11 a.m., Morning
Service and Sermon; 4 p.m., Evening
Service and Sermon.
Wednesday 7:45 a. m. and Thursday
12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

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Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy
Communion.

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Evening Song and Sermon; Service of
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This Church is open all day and all night.

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Sundays: Holy Communion, 8; Church
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Sundays: 9 a. m., Holy Communion; 10:45
a.m., Sunday School; 11 a.m., Morning
Prayer and Sermon; 6 p.m., Young Peo-
ple's Meetings.

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For Christ and His Church

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SERVICES In Leading Churches

CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS
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Sunday: 8, 9:15, 11, 7:30.
Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

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School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

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Sunday: 7:30, 8:30, 9:30 and 11 — 4:30
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Weekdays: Holy Communion, Wednesday,
7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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munion; 9:30, Church School; 11 a.m.,
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat. 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH

CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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Tuesday through Friday, and Holy Days:
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The Cathedral is open daily

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Wednesdays: 10 a.m., Holy Communion;
10:45, Rector's Study Class.

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The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Com-
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Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and
11 a.m., Church School; 11 a.m., Morning
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ple's Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 10 a.m.

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ST. GEORGE
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Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

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Saturday and Holy Days, 10:30

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Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

—STORY OF THE WEEK—

Commission on Unity Issues Report to the Church

Will Urge Adoption of a Program of Study At General Convention in September

★ The commission on unity has released the report which will be submitted to General Convention. It states that Intercommunion between two Churches is understood as meaning that the members of either Church shall be permitted to receive the holy communion in the other, and that ministers of either Church shall be competent to celebrate holy communion in the other. Intercommunion now actually in effect between the Anglican and Old Catholic Churches in Europe and America is cited as an example. The Bonn Agreement which is the basis of this intercommunion, though not necessarily normative for all future agreements, reads: (1) Each Communion recognizes the catholicity and independence of the other, and maintains its own. (2) Each Communion agrees to admit members of the other Communion to participation in the sacraments. (3) Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practices characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

Organic Federation presupposes intercommunion. It may take such forms as (1) a federation, such as now exists among the Churches of the Anglican Communion, with a council

whose functions are purely advisory; (2) a federation which has an advisory council as in 1, and in addition merges administrative and missionary agencies, the autonomy of the constituent Churches not being affected; (3) a federation which merges administrative and missionary agencies as in 2, and in addition has an overall legislative body with limited delegated powers.

The statement of faith and order was approved by the Lambeth Conference of 1948 in Resolution 59 as follows: "The Conference agrees that the statement of faith and order prepared by the joint commission on approaches to unity of the Protestant Episcopal Church in the United States of America is in entire harmony with the Lambeth Quadilateral, and may be used in negotiations of the Protestant Episcopal Church with any interested Christian body."

During the triennium the commission reports contacts with leaders of the Methodist Church, with conversations that were generally exploratory, and concerned chiefly with similarities and differences between the customs and polity of the two Churches.

A letter was sent soon after the 1946 General Convention informing the Presbyterian Church of the Convention's action, and pointing out that the

1937 Declaration of Purpose has not been altered and still sets forth the goal of union between the two Churches. It expressed the hope that the Presbyterians would be willing to continue negotiations. The General Assembly of the Presbyterian Church later authorized continuance of discussions.

Program of Study

The Commission will urge adoption of a program of study of the whole matter of unity which will meet the specifications of the 1948 Lambeth Conference. It will propose also that every opportunity be seized to initiate common projects of study, conferences and other activities with members of the Presbyterian Church. To this end the commission will suggest the following: "That except when the holy communion is celebrated, congregations of the two Churches from time to time worship together; that Presbyterian and Episcopal Bible classes meet together from time to time; that young people's societies of the two Churches hold occasional joint meetings; that joint clerical associations be formed; that Presbyterian groups be urged to study the Presbyterian Book of Common Worship; that individuals, organizations and study classes in the two Churches exchange devotional, educational and missionary literature; that joint vacation Bible schools be undertaken; that summer conferences exchange leaders and faculty members; that the seminaries of the two Churches occasionally exchange members of their faculties; that student groups of both Churches in colleges and universities undertake joint study and activities."

(Continued on Page Seven)

EPISCOPAL CHURCH NEWS

CHURCH CONGRESS MEETS IN BOSTON

★ About 200 attended the Church Congress which met the last week in April at Trinity Church, Boston. Canon Bernard Iddings Bell of Chicago called for a restatement of basic beliefs and an end to "disunity" in the Episcopal Church before seeking unity with any other denomination. He said that the "danger" in the Episcopal Church "originates from those who wish immediately to associate with American Protestantism in ways which involve a surrender of the Anglican heritage and acceptance instead of a position incompatible with that which justifies our continued existence."

The Episcopal Church, he added, was divided by "apparent indifference on the part of many Episcopalians, some of them in high places, to the basic theology of historic Christendom, in-

deed, to all theology. Those who advocate thoughtless ecumenical love feasts simply do not know the creeds and the sacramental confusion of those with whom they would associate us. This small minority does a lot of harm. To promote inner unity we must stop courting other religious bodies until we can make up our minds what, if anything, we have to bring to them as a possible dowry. Let us stop all this talk of Church unity with Presbyterians and Methodists and the rest until we can get Church unity at home to avoid sounding ridiculous . . ." He called for a study of the basic books and beliefs of the Church and the cultivation of the life of the spirit.

An ecclesiastical court or a "council of advice on appeals" to review bishops' decisions in cases of remarriage after divorce was proposed by Bishop W. Appleton Lawrence of Western Massachusetts. He said that

Episcopal ministers now require a bishop's consent to officiate at the marriage of a divorced person whose partner is living. The bishop also advocated that couples desiring marriage by an Episcopal clergyman should be required to sign a statement showing they fully understand the obligations they are about to undertake.

The Rev. James M. Niblo, of Norristown, Pa., told the Congress "the Church must uphold the indissolubility of marriage or else it ceases to teach the principles of righteousness that Christ taught." He held that every deviation and exception from that stand was "double talking of the Christian language."

EVERGREEN CONFERENCE TO HEAR SHEPHERD

★ The Rev. Massey H. Shepherd, professor of Church History at Episcopal Theological School and contributing editor of *The Witness*, will be on the faculty of the Evergreen Conference for clergy of the diocese of Colorado. He will lecture on the Prayer Book and the Liturgical Movement. The conference will be held July 31-Aug. 20 at Evergreen, Colo. Dean of the conference will be the Rev. John H. Scambler of St. Peter's, Chicago, and the Rev. John Heuss of the National Council's department of Christian education will also be one of the leaders.

BISHOP LARNED STRESSES EUROPEAN NEEDS

★ Bishop Blair Larned, in charge of Episcopal Churches in Europe, stated last week at his headquarters in Geneva, Switzerland, that he plans to present the needs of these Churches to the General Convention in September.



Ecclesiastical bricklayers are hard at work laying a new brick patio at the entrance to St. John's in Lodi, California. From left to right: Leland F. Christesen, Ralph Mills, Donal J. F. Broesamle, William J. Lange, A. Freeman Mills (in the foreground), and the Rev. John T. Raymond, rector of St. John's. Donald Bailey, prominent Lodi photographer and choir member, snapped the picture of his fellow parishioners.

AUXILIARY PROGRAM PRESENTED

★ The program of the triennial meeting of the Auxiliary, which will be held at the time of General Convention in San Francisco Sept. 26-Oct. 7, will include worship and devotional periods, two major addresses, sectional meetings for the discussion of policies, workshops to provide practical helps in carrying out the program of the Church. There will also be legislative sessions for adoption of the United Thank Offering budget, election of new board members, nomination of four women to service on the National Council and for action on resolutions. The major addresses are to be on "Christian Advance in a Revolutionary World" and "Christian Advance in the American Community," with neither speaker yet announced.

The following is the schedule:

Monday, Sept. 26.—a.m. General Convention's opening service; p.m., triennial meeting opens, roll call, orientation; evening, reception.

Sept. 27.—a.m., joint session; p.m., the executive board reports to the triennial, three talks by missionaries, tea for delegates to meet board, personnel dinner.

Sept. 28.—a.m., Joint session; p.m., business; evening, mass meeting on 400th anniversary of Prayer Book.

Sept. 29.—a.m., United Thank Offering presentation service; p.m., business, policy and procedure sections.

Sept. 30.—a.m., business; p.m., major address; evening, mass meeting on World Council of Churches.

Oct. 1.—No session scheduled.

Oct. 2.—evening, mass meeting an world mission of the Church.

Oct. 3.—a.m., meditation, workshop; p.m., business, second major address.

Oct. 5.—a.m., meditation, workshop; p.m., business.

Oct. 6.—a.m., meditation

workshop; p.m., business, report from workshops.

Oct. 7.—a.m., business; p.m., installation of new executive board.

CANON BELL ACCUSED OF COMMUNISM

★ Canon Bernard Iddings Bell of the diocese of Chicago was one of a number of clergymen to denounce a state investigation of alleged subversive activities at the University of Chicago. The group consisted of five Protestants, one Roman Catholic and one Jewish rabbi. They have all now in turn been accused of having "communist records" by J. B. Matthews, who was at one time the chief investigator for the Congressional committee on un-American activities. He told members of the state's Broyles commission which is investigating alleged disloyalty, that if university authorities introduced the letters of these clergy into the record that he would introduce "the Communist records of the clergymen." Matthews was at one time a main cog in the League for Industrial Democracy which is headed by Norman Thomas, perennial candidate of the Socialist party for the presidency.

CANON WIESBAUER ISSUES WARNING

★ Ministers must turn an attentive ear to the "earthly and practical needs" of people or they will soon find themselves delivering their "polished sermons" to empty pews. That warning was sounded by Canon Henry H. Wiesbauer of St. John's Cathedral, Denver, in addressing the Wisconsin pastors' conference meeting April 27 in Madison.

He asserted that Protestant clergymen had confused "respectability and redemption" and as a result were losing contact with the troubles of their parishioners.

"'Sin' within Protestantism", he said, "has come to mean alcoholism, anything sexual, wife-

beating and bank robbery—period. But we blink at race prejudices, anti-Semitism, anti-labor attitudes and practices, slums, pitifully inadequate public assistance grants—and we underpay our lay workers in the Church."

To support his view that people don't take their troubles to ministers, Canon Wiesbauer cited a recent study of 62 families in a city block of New York. In connection with 57 specific emergencies in which members of these families sought advice, he said, relatives were consulted 36 times, the corner druggist 31 times, the local bartender 29 times, the Roman Catholic priest 12 times, the labor leader six times, the political leader four times, the policeman twice, and the Protestant clergymen in the neighborhood four times.

The Episcopal clergyman said "we are great believers in the separation of Church and state" but we have made this to mean that "our variety of religion is so 'spiritual' that it seldom touches the temporal at the local community level."



Archdeacon Benedict Hanson of Lexington has two fine acolytes in his stepsons, Curtin and Joe Winsor.

EPISCOPAL CHURCH NEWS

PENNSYLVANIA HOLDS CONVENTION

★ The convention of the diocese of Pennsylvania met in Philadelphia May 2-3. No further nominations were made for the office of suffragan bishop, though it was stated that additional nominations may be made after the first ballot on May 11 when the convention meets to elect. As previously reported here, those nominated by the committee are J. G. Armstrong, Nelson M. Burroughs, Thomas

H. Chappell, Charles H. Long and Charles S. Martin.

Minimum clergy salary was made \$2,700 for the first year after ordination and \$3,000 thereafter.

The budget for 1950 provides \$225,000 to the National Council and \$367,000 for the diocese, an increase in both items.

General Convention deputies: clergy: J. G. Armstrong, N. B. Groton, J. M. Niblo, E. F. Salmon. Lay: Spencer Ervin, S. F. Houston, R. T. McCracken, T. B. K. Ringe.

THE PROPOSED BUDGET

★ A budget of \$5,552,095, as against the 1949 budget of \$3,650,000, will be presented at the General Convention in September by the National Council. Presiding Bishop Henry K. Sherrill told members of the Council that he considers this budget a feasible one, pointing out that last year, in round figures, the Church gave for budget, \$2,900,000 and for world relief, \$1,400,000.

	7949	Increase	1950
Home Dpt. Inc. Armed F're's Div. \$	766,279	\$ 208,000	\$ 974,279
Institute for Negroes	161,000	20,000	181,000
Overseas Dept.	1,688,874	420,985	2,109,859
Education	124,352	217,148	341,500
Social Relations	32,900	36,500	69,400
Promotion	191,525	115,400	306,925
Finance	79,700	22,800	102,500
College Work	53,380	25,000	78,380
Woman's Auxiliary	56,255	10,000	66,255
Laymen's Work	23,888	5,062	28,950
Administration	38,870	15,500	54,370
Equipment and Maintenance	62,500	20,500	83,000
Staff Insurance	33,500	6,000	39,500
Other Accounts	30,900	4,600	35,500
Supt's. Division	50,500	17,600	68,100
Shipping	24,650	2,600	27,250
Book Store	17,700	4,400	22,100
Library	3,080	3,500	6,580
Add. UTO for Women	14,667	3,500	18,167
Interden. Agencies	54,885	10,000	64,885
Contingent Fund	15,682	25,000	40,682
Retired Workers—Pensions	17,851		17,851
Ecclesiastical Relations	2,100		2,100
Training Centers	27,620	10,500	38,120
Training from UTO	11,666		11,666
Churches in Europe	7,500		7,500
Cooperating Agencies	28,800	5,000	33,800
Staff Salary Bonuses	29,376	2,500	31,876
Pension Premium Increase		60,000	60,000
Social Security—new		30,000	30,000
World Relief		500,000	500,000
2% for Raising Program		100,000	100,000
	\$3,650,000	\$1,902,095	\$5,552,095

DALLAS BISHOP VISITS NEBRASKA COUNCIL

★ Bishop Charles Avery Mason, diocese of Dallas, was the featured speaker at the 82nd annual council of the diocese of Nebraska. The meeting convened in Grand Island, Neb., on May 4th and 5th. Bishop Mason heads one of the fastest growing dioceses in the United States. Since his becoming bishop some thirty new churches have been opened in that diocese and a new cathedral school for boys has been established with over one hundred enrolled. He was elected bishop coadjutor in 1945 and in 1946 succeeded Bishop Moore as diocesan.

CLERGY ISSUES RULES FOR FUNERALS

★ The office of Bishop Keeler of Minnesota has released rules for funerals, arrived at through conferences with the clergy of Minneapolis and St. Paul. Clergy are to be notified at once in case of death and no arrangements are to be made until they have been consulted. Funerals of parishioners should normally be in church. The casket is to be closed at all times during and after the service, not only in church but also in funeral chapels or homes.

A pall to cover the casket is urged as "a laudable practice of Christian democracy." There are to be no flowers except in vases on the altar, with persons encouraged to give instead to special church funds or a charity. Fees to the clergy are not to be a part of the undertaker's bill, and fees are not required from contributing members of a parish. Clergy consent is required for the use of any music. Sunday funerals are discouraged. The use of any service in the church other than the Prayer Book service is prohibited.

HEALING MISSION IN DETROIT

★ During a recent week the Rev. John Gayner Banks, director of the Fellowship of St. Luke, conducted a healing mission in St. Paul's Cathedral, Detroit. The Fellowship of the Concerned, a group of Cathedral clergy and lay people interested in the matter of healing



JOHN GAYNER BANKS

through intercessory prayer, had its weekly meeting with Mr. Banks. Services of the Holy Communion were held each morning followed by classes. On the same evenings, Dr. Banks preached at services in the Cathedral, with the Wednesday evening service preceded by a fellowship dinner and forum on the ministry of healing.

The mission met with a good response and was well attended. Comments by a layman who attended were as follows:

What did the healing mission accomplish?

The ministry of healing, the unction of the sick, through anointing and laying on of hands, was restored to the orthodox Church in public service. The invitation was issued to come forward to the altar for the laying on of hands for healing in the same manner as

Christians come forward to partake of the Lord's Supper.

Because of the interest in the healing mission as evidenced by the attendance, it confirmed the whole-hearted belief of the clergy and many of the laity that the need for such a ministry within the Church exists, that the people want it, that it will keep many from turning to other unorthodox healing practices outside the Church, and will bring many who have left, back into the Church.

The fine response to the laying on of hands at the altar was truly a visible sign and expression of the faith that Christians have that God can and will heal those who are sick in mind, body and soul.

The mission was not only a turning point for some in renewed health, but also was effective in causing many to turn to Christ and to lead new lives. There was evangelism, revival and rebirth here as well as healing.

The support of clergy from other parishes, as well as the support of the clergy of other denominations was most gratifying. Some sent members of their own congregations to the mission and to regular weekly Sunday services of the Fellowship of the Concerned, where intercessory prayers are offered for those who are sick.

Other churches of many denominations have asked St. Paul's Cathedral to continue the work started by the mission, to give moral support and endorsement to similar work which they will start in their own churches.

The service of the laying on of hands at the altar was continued at the weekly meeting of the Fellowship of the Concerned on the Sunday following the mission, and the response again was most gratifying.

The mission served as an incentive to expand further the Christian ministry of healing at St. Paul's Cathedral.

STORY OF THE WEEK

(Continued from Page Three)

The commission emphasizes that we can expect little success in our efforts to play a part in the healing of the deep divisions within the Christian Church unless among ourselves there is mutual understanding and charity. "There should be no room among us for distrust or suspicion toward those who, no less than we, hold the faith with firmness, yet with differences of emphasis or expression. As we strive for the unity of the whole Church we must demonstrate unity among ourselves, remembering always that absolute uniformity is not a requirement in a living, loving fellowship."

EASTERN OREGON CONVOCATION

★ St. Mark's, Hood River, was fittingly the scene of the convocation of the district of Eastern Oregon, since Bishop Lane Barton was able to announce at the opening service that the congregation had attained parish status. In his address Bishop Barton stressed the observance of the Prayer Book anniversary, emphasizing the adaptability of its services to meet the needs of various occasions of public worship. One of the features of the convocation was the presentation of a modern miracle play, "If the Light be Darkness", by the community church of the city.

General Convention deputies: clerical, Ernest E. Tayler of The Dalles; alternate, R. E. Gayle of Milton; lay, Jack Daly of Baker; alternate, L. C. Kimsey of Hermiston.

UTO HAS LARGE INCREASE

★ Contributions to the United Thank Offering as of April 27 were \$1,433,277. At the same date in the previous triennium the amount was \$1,136,699, a gain of \$296,578.

ECUMENICAL NEWS

DISCUSS CHURCH'S TALK IN WORLD AFFAIRS

The Christian Church can best assist the United Nations by promoting a world-wide sense of right and wrong and by applying moral judgments to the conduct of nations. So said John Foster Dulles in a symposium on Christian responsibility in world affairs sponsored jointly by the World Council of Churches and the International Missionary Council. The symposium, conducted in New York, was also shared in by Dr. W. A. Visser 't Hooft, World Council general secretary; Arnold J. Toynbee, eminent historian; the Rev. Charles W. Ranson, International Missionary Council secretary; Dr. Charles H. Malik, former president of the UN's economic and social council; and Dr. O. Fredrick Nolde.

Warning the churches against linking their faith "to specific political results," Mr. Dulles said "the churches, as such, have no distinctive competence in political matters, and we have no desire to intermingle church and state. The churches' procedure will be to seek to bring to individual Christians a greater awareness of the moral principles that are relevant to their life as citizens." He suggested that the churches concentrate on teaching a "higher loyalty" than loyalty to the state as a means of overcoming "the divisive effect of extreme nationalism and enabling political institutions to grow in vigor and to bear the desired fruit—justice, liberty, and peace."

Dr. Visser 't Hooft urged the Church to guard against serving as a spokesman for political interests, classes, or parties. He charged that churchmen in both the East and West had been guilty of that practice.

Speaking on "Christian Mis-

sions and World Order," Mr. Ranson said that missions did not represent a "quixotic enterprise," but an important factor in world affairs because they have resulted in a Christianity "universal not merely in principle but in fact."

CHURCH MEMBERSHIP UP IN UNITED STATES

Church membership in the United States has passed the 80,000,000 mark and now constitutes 54.9 per cent of the total population, according to a new census of religious bodies published in the 1949 Southern Baptist Handbook. It was also reported that church membership showed a gain of 3.1 per cent during 1948, compared with 2.3 per cent for 1947. Forty-eight Protestant groups, with a membership of more than 50,000 each, report a total membership of 46,665,747, compared with 45,031,194 in 1948. The Roman Catholic Church reported 26,075,697, compared with 25,268,173 in 1948. Jewish congregations and the smaller groups make the total church membership reported 80,246,124.

CLERGYMEN DEFEND UNIVERSITY

Five clergymen associated with the University of Chicago have entered protests against charges that the university is Communist-dominated. Charges of "subversive" activities have resulted in an investigation of the university ordered by the Illinois state legislature. The Rev. Joseph D. Connerton, Roman Catholic chaplain, declared that "the accusation or impression that the university is a communistic institution or teaches Communism is an extremely false one". Canon Bernard Iddings Bell, Episcopal chaplain, called the state inves-

tigation "too absurd for words", and the Rev. Russell Becker, Baptist adviser, declared that he had met "only one pro-Communist student". Rabbi Maurice B. Pekarsky of the Hillel Foundation labelled the "communist" charges as "absurd".

Investigation of the university would leave open to legislative probing one of the largest theological faculties in the world. The university's Federated Theological Faculty includes Meadville Theological Seminary (Unitarian), the Disciples of Christ Divinity House, the Baptist Divinity House and the Chicago Theological Seminary (Congregational).

BAPTISTS, DISCIPLES PLAN MERGER VOTE

Leaders of the Northern Baptist Convention and Disciples, in session in Cleveland, agreed to hold simultaneous conventions in 1952 preliminary to a merger vote probably the following year. At the conventions it is planned to have several joint meetings of the delegates so that each group may become better acquainted with the activities of the other. Also, it is planned to have an informal meeting of Disciples and Baptists in Green Lake, Wis., in 1950.

SCORE FURTHER AID TO CHINA

Missionaries last week hit at further military aid to China through letters to the foreign relations committee of the Senate and House. They were sent at the request of the China committee of the Foreign Missions Conference, representing 26 Protestant Churches.

The missionaries stated that military aid to the Kuomintang government would arouse the antagonism of the vast majority of the Chinese people.

EDITORIALS

Visible and Invisible

IN the house organ of a large industrial concern there was a letter the other day, supposedly from a clergyman. It was written to one of his young men. The young man was in college, and must have come under the influence of an economics professor who had caused him to think a bit. The clergyman was endeavoring to set the whole matter straight. He wrote that it was not necessary to become upset by the moral implications of "profits", because there were none. Religion did not enter into that phase of life, because religion was a thing of the spirit. This letter was published to show how the Christian ministry should preach and teach.

It would be interesting to know what this particular cleric thinks about the doctrine of creation. The Holy Catholic Church had to fight for its faith in one God, who was the Almighty Creator of heaven and earth, and of all things visible and invisible, and that fight was against the polytheism of the Roman Empire. Jupiter was a kind of head of all gods, but when you went to war it was better to propitiate Mars, or when you planted to bless Ceres, or to supplicate Minerva if you were seeking an education. The boys and girls of the Roman divinity never got along too well, what with jealousy and such, so power over different sectors of life was attributed to the single deity in whose hegemony it fell.

For the Jews, such a religion was false. The Book of Genesis, and their whole history, pointed to one God, over all and in all. The gospel of the Christian Church was God become man, the Incarnation. God was in Christ reconciling all things to himself. And all things being created by him, there is nothing, spiritual or material, which is not under the power of the Creator. The faith proclaimed that God dealt with his creation either in mercy or in judgment, and no thing or person is outside his providence.

Civilizations and cultures have flourished and died because they have not heeded or known this truth. They have said "Tush! He that made the eye, he shall not see." Or they have gone blithely along saying "Business is business." This generation must recognize that every part of its life is subject to the mercy and judgment of God. Our economics are not something which have no relation to him. They stand under his judgment, and what is evil will be destroyed, and what is good will be refined in his mercy that it be more perfect.

It is sad when those who call themselves

Christians forsake the fundamentals of our belief. Yet it is heard on all sides that the priests should stay at their altars and not be bothering with the affairs of the world. But the ambassadors of God cannot fulfill their mission unless they are representing him in his every concern. The Creator of all things visible and invisible has nothing heavenly or earthly that is not to be subject to him. In every sector, then, his ministers must be pointing out the relationship that exists between it and God.

★ "QUOTES"

IT is no wonder that the behaviour of men who are nominally Christians—Christians in profession if not in practice—has checked and still checks the progress of Christianity. The missionary comes preaching the gospel of peace and love, but when the natives see the rapacity and injustice of men professing the religion which the missionary preaches, the preachings lose their power.

—LORD BRYCE

★ Why Get Upset?

THERE are many things to back those who say that we are constantly progressing in social relations. People who want to quell the activist im-

pulses of others often do so with the patronizing statement "Why get upset? We are gradually growing better in our treatment of one another." But after reading a document called "Segregation in Washington: A report of the national committee on segregation in the national capital," we wonder if they are right.

This report comes from a group headed by President George Shuster of Hunter College, New York. What the report says is not exactly news, but it does gather into one report the many types of segregation, hidden and open, which everyone knows exist in our capital city. The disturbing part of it is to discover that things have gotten

worse in the last forty years, instead of better. In 1904, the New York Times said, "In Washington the Negro has greater advantages than elsewhere in the Union. The law requires that he shall be permitted, if he can afford to do so, to eat in the best restaurants, sleep in the best hotels, and be admitted to the best theatres patronized by whites." In 1889 there were eleven hospitals in Washington, and all admitted Negroes. Today, the National Theatre has closed because Actors' Equity refused to have its members perform where Negroes were not admitted. Today, three of the twelve hospitals refuse Negroes, and the others have a limited number of beds in segregated wards. As for restaurants and hotels today, no comment is needed.

A quotation from the Washington real estate board's so-called code of ethics in 1948 is enlight-

ening: "No property in a white section should ever be sold, rented, advertised, or offered to colored people." Yet in the latter part of the last century it was possible for well-to-do Negroes to own houses in the Georgetown section of the city.

Washington cannot claim that its present policies are out of ancient custom. In fact, up until the Wilson administration civil service was practically free of segregation and discrimination. Southern democrats in that era had much to do with the setting of the pattern which still exists and does not appear to be improving. This report does not give much support to the idea that we gradually get better. It definitely proves that social relations can go backward as well as forward, and Christian people will have to continue to fight the good fight.

First Hand Report from Peiping

BY

CHAO FU SAN

A Chinese YMCA Secretary

CURFEW was lifted the second day after Peiping was liberated. Street lamps, which were not lighted for so long, are once again luminously shining at night. My wife and I went to see the stage performance of "Farmer's Dance" the other evening put on by the People's Art Group. There we saw something new and healthy in art.

The day when the People's Liberation Army entered the city, more than two hundred thousand citizens jammed the streets to welcome the march in spite of the fact that we had a sand-storm that day. People waved their hands to greet the soldiers riding on trucks, armored cars, tanks, etc., and children even climbed up to ride on the great guns. The army is well disciplined. Several of them lived in the home of one of our board members. Every morning they helped in doing the household duties. When they were free, they would have discussion and reading parties. We learned that both the officers and men are receiving 6 catties of millet as monthly salary. But as the Liberated Army took over the Sih-Ching-San power plant, the engineers and workers there were given the best treatments and their original salary standards were maintained. Such an act moved the staff there to such an extent that they

wanted to lower their pay after knowing what the government had given them and to the men of the Liberation Army. The son of one of our secretaries is also working in the power plant. Now the youngster is so excited that he urges his father every day to "learn more." His father was apparently influenced and went the other day to the New China Bookshop pushing for hours among book hunters in order to buy himself several new books.

Most of the former Kuomintang government agencies and schools were taken over. Generally speaking, staffs in these agencies had maintained their original positions with original pay. Only offices were closed at 4 p.m. instead of 5. After office, people usually gather together to study. Technical personnels were greatly respected. Public schools were all taken over and classes are going on. The question of fees in private schools was left to the school authorities together with students and staff. It was decided that for senior middle school, the fee would be two and half bags of flour per head and for junior middle school, two bags per head. What outside people said about private schools not allowing fees was but rumor. As to school curriculum, only civics and military training were replaced by current event discussions.

You must want to know how our economic situation is. Since the abolition of Gold Yuen (the

This communication reached The Witness through friends in Shanghai since there is no direct postal service between North China and abroad. It was translated by a Chinese Christian student in New York. It was dated, Peiping, March 10, 1949.

rate is 10 Gold Yuen for one Jenming note, the North China currency; for students, teachers, clerks and workers, the exchange rate is 3 to one); prices have remained quite stable. The reason was that great amount of food stuff, coal and other daily necessities were put in the market by the Peiping Trading Company established by the new government. A friend of ours met one of the officers of the Liberation Army. He said, before they took Peiping and Tientsin, several million tons of food were prepared. "When we take the city," he said, "we must be responsible for running that city."

Challenge to Churches

AS to the conditions of the Churches, everything goes on as usual. Dr. T. C. Chao had discussed with the officers about the question of religious freedom. They said there is no question about the freedom of religion. But while people are free to believe in religion, they are also free not to believe in any. The ministers here had a three days conference discussing the future of the Churches. Dr. Chao said that if the Churches should continue to do nothing but preach sermons irrelevant to daily life, it certainly would meet its doom in failure and destruction.

The Student Christian Movement is facing an immediate challenge. A student of Yenching University planned to be baptised this Easter. Yet after visiting Tientsin after its liberation, she came back holding a different view. She said, "I thought we could only change evil to good by the power of God. But the Eighth Route Army has done all that Christianity has promised to do and yet never got done. Beside that it is good. Is it not true that Communism is something more wonderful than Christianity?" Another student, a fundamentalist, who believed only in individual salvation, has joined the Liberation Army's working group. Also another, who thought his faith had scientific basis, declares now that he no longer believes in God. I could tell you a dozen more similar cases. Truly, the SCM is now facing a serious challenge, and our problem is, how are we going to answer it.

Our student relief work is still going on, though medical relief is not continued because of shortage of funds from outside. Vitamin pills supply is still one of our important works. Bean curd station produces an average of one thousand pieces every day as usual while our circulating library has expanded. The Y.M.C.A. is establishing a day nursery and met enthusiastic support. Help and aid from people abroad are welcome yet the attitude of the helper is important. The chairman of the International Relief Com-

mittee in Tientsin has met a rebuff. People said, "The Chinese people do not need your pity!" Yes, the liberated people need no one's pity though they welcome sincere help.

New Peiping

IF you asked me what new Peiping is like, the only thing I can say is, the whole city is in a heated enthusiasm of peace time reconstruction. The urging desire to build a new city is at its highest. Peiping was formerly considered to be a consuming and non-productive "cultural city." But new Peiping is going to be a productive and industrialized one. The Workers' Conference of different plants and factories pointed the direction where new Peiping would go.

Besides, Peiping is going to be an important center on a national level in the near future. The national student conference, the national women's conference, the national youth conference to commemorate the May 4th movement and probably the new Political Consultative Conference, will all have their site there.

A new China is born and is growing fast. We are to learn, continuously and untiringly, "Come, and let us build!"



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Atomic Energy Today

BY

DAVID E. LILIENTHAL

Chairman, U. S. Atomic Energy Commission

WHAT is the importance of atomic discoveries? What do they mean to our everyday lives today and tomorrow? Where are we in the process of development? What is the purpose of the atomic energy program? What is the job of the Atomic Energy Commission?

In the first months immediately after Hiroshima the answer to questions as to the significance of atomic energy was an extreme—extreme in view and extreme in emotion. We were told by some that we were suddenly faced with world catastrophe, that modern man was obsolete, that a few of these weapons would make most of the world permanently uninhabitable.

There arose a kind of cult of doom, a prediction of terrible things to come, and a feeling that intense and utter fear would somehow solve the grave difficulties which it was asserted—and correctly so—that these discoveries produced. We were told that an atomic attack meant a one night war and the possibility of extermination virtually overnight.

There are still people who take this view. But today the pendulum has swung or is being swung to another extreme. That extreme, as asserted by some scientists and some military men publicly and privately is that these majestic discoveries amount to nothing more than this: atomic energy is just another bomb.

In addition, it has become the fashion in some quarters to deprecate the effectiveness of atomic weapons. "There, there," we are told, "don't get yourself upset." A great many people have come away from the reading of a new book by a notable British scientist, Dr. Blackett, with this same impression. From this waving away of the atom bomb Dr. Blackett and others argue that the Russian position on international control is right and the American proposals—the Baruch plan—are wrong.

The implications of the deliberately downgrading these great discoveries in atomic energy as just another weapon, and not such a remarkable one at that, are grave and far-reaching. If the view at this extreme turned out to be the correct view, it would mean a basic change in our whole treatment and development of atomic energy. It would mean that the hopeful, creative realities and potentialities would soon atrophy,

and one of the greatest of all advances in human knowledge would be buried in an arsenal as a weapon and nothing but a weapon.

A further consequence of such a misapprehension would be to treat the Atomic Energy Commission of the United States as a munitions maker, to regard the civilian group at the head of the atomic energy enterprise as a kind of front for the military. It would mean that the national laboratories with their large and expensive equipment, the basic research program, the biological and medical studies, are really only trimming designed to disguise weaponizing and make it palatable to scientists who would not remain in an armaments program.

This is not the view held by the civilians, the scientists, technicians, and workers in today's atomic energy program. Should such a view be pressed upon them, I can assure you there would be immediate and drastic change in the personnel and character of our atomic energy enterprise.

This has not been the view of the American government. We have rather clearly demonstrated this, I believe, both at home and abroad. The Atomic Energy Act itself in the declaration of policy of that act, has rejected both these extremes. That act begins with the words that "It is hereby declared to be the policy of the people of the United States that, subject at all times to the paramount objective of assuring the common defense and security, the development and utilization of atomic energy shall, so far as practicable be directed toward improving the public welfare, increasing the standard of living, strengthening free competition in private enterprise, and promoting world peace."

It seems to me that neither extreme is correct. In fact, it is implied from the fact that I designate them as extremes. I think they both show a lack of perspective as to these discoveries and as to their significance in the life of man.

A Great New Era

THE first application of this energy was in the form of a weapon, quite a weapon. It destroyed a city in a single blast, and it takes quite a lot of mathematics to change that. It is natural that we should think these discoveries are weapons. It is natural, but it is wrong. It is wrong to

mistake the first application of energy for the thing itself.

Let me illustrate why it is a misconception to think of atomic energy as a weapon rather than what it is: a great new era of knowledge. For about fifty years prior to the last war, that is to say, more or less since the beginning of the century, there has been a rather intensive development in the field of high explosives, using chemical reactions, such as TNT. During that period of fifty years, with intensive development, the effectiveness of chemical explosives has doubled, which is quite an accomplishment.

During roughly that same period, that is to say, from the days of the Wright brothers at Kitty Hawk, which was 1906, to the present time, there has been intensive development of the airplane. The first flight at Kitty Hawk was at the rate of 30 miles an hour; today there are planes that can fly as fast as sound—or an improvement of say roughly 30 times in that period of time. The first flight was about a half mile and now it is, say roughly 15 to 20,000 times as far. Doubled, 30 times and 20,000 times—these are about the factors of multiplication in a period of roughly half a century.

But compare the case of the first nuclear explosion, which came virtually overnight. The first release, clumsy and inefficient as it was, was a multiplication over the high explosives then in existence not of 20,000 times, but many millions of times.

Take another way of indicating the fallacy of regarding atomic discoveries as just another bomb.

This black cylinder I hold in my hand is made of pure uranium. It weighs not quite four pounds. The splitting of all the atoms contained in this handful of uranium would provide more energy than is needed to supply the electrical requirements of all the peoples and industries of Seattle for more than a week.

I submit, in short, that what we are dealing with is not another weapon but with fundamental forces at the foundation of all life and all matter.

What then is the function of the Atomic Energy Commission as we see it today?

To make weapons and improve them? It certainly is, and this is being done and done rather well in terms of progress. But the real function is much broader than that, and it is this: to foster knowledge.

Just how that knowledge will be applied only a fool would be too sure about. How new knowledge, as broad and fundamental as this, will be applied in detail is impossible to predict. We can

say, however, with assurance that it will affect the whole complex of life, agriculture, nutrition, education, international relations, industry, peace and war. That much seems clear.

How are we going about developing this knowledge? How is the Atomic Energy Commission to foster knowledge and develop it? The United States today has a very extensive undertaking to pursue this purpose. It is to be found pretty much all over the world, from the heart of the Belgian Congo on across the continental United States, to Eniwetok Atoll in the Marshall Islands. It involves universities, hospitals, a fantastic exploration for ore the world over, industrial development on a large scale, industrial production, medicine and a great many other fields.

Myth of the Bomb

TO repeat and summarize: let me warn you against the myth of the atom bomb. That myth—and it is widely believed—is this: that atomic energy is useful only in a bomb, a weapon—and nothing else; that only in a military weapon does atomic energy have any real importance; that talk about peaceful uses is nonsense.

Nothing could be farther from the truth.

Atomic science—or more exactly nuclear science, that is, the science of the nucleus or heart of the atom—opens a new world of knowledge. This new realm of knowledge deals with the forces contained within every particle on the earth and in the sea and in the very air we breathe. We are not dealing here merely with a new explosive, with “just another bomb,” however successful. You and I are witnesses, here in our time, of the unfolding of new knowledge that goes to the very heart of all things physical.

The first large-scale demonstration of this energy was the detonation of a bomb, a weapon that in a single blast opened a door to a whole new world, the land of the nucleus. If this myth that atomic energy is simply a military weapon becomes a fixed thing in peoples’ minds, if we accept the error that it can never be anything else, then certain most unhappy consequences will follow. For we will become wholly preoccupied with only its destructive uses, we will wear blinders that shut out its full importance. And we will therefore never make it anything but a weapon.

An even more baleful consequence will ensue if we persist in this myth. We will drift into the belief—some people already have such a belief—that we Americans are safe in the world, safe and secure, because we have this devastating weapon—this and nothing more. We will tend then to relax, when we need to be eternally vigi-

lant, constantly alert. We will come to believe that for our nation to be secure in a troubled world all we need is this powerful weapon.

The myth will cause us to fall into an even deeper pit of error. We will grow forgetful of the true sources of America's strength. We will be misled into believing that America is strong because of military force alone, when in truth the foundation of our strength and amazing vitality is not in material things but rather in the spirit of this nation, in the faiths we cherish.

We are a people with a faith in each other—and when we lose that faith we are weak, however heavily armed. We are people with a faith in reason, and the unending pursuit of new knowledge; and if we lose that faith we are insecure, however heavily armed. We are a people with a faith in God, with a deep sense of stewardship to our Creator, the Father of us all; and when that is no longer strong within us we are weak and we are lost, however heavily armed with weapons—even with atomic weapons—we may be.

The Church's Triple Need

BY

FREDERICK W. KATES

Rector, Christ Church, Oswego, N. Y.

THE Christian Church today, for all its limitations and seeming ineffectiveness, is not so weak as its enemies claim. Indeed, the measure of its strength is indicated by the virulence and persistence with which its enemies assail it.

And the Church today is not so powerless as some of its own members seem willing to concede. Those who discount its influence or estimate lightly its effectiveness in the moral and social life of our times are sadly mistaken. No institution in the world is doing as much as the Church to uphold the standards of justice and righteousness, mercy and peace, compassion and love, in our generation.

Nevertheless, it is true that the present-day Church is failing to do all it might do for humanity; is not living up to the fulness of its potentiality. Many of the things its critics say about it are correct, but these same critics will perform a more constructive function if they succeed in bringing to the Church a vivid realization of its threefold need which must be fulfilled if the Church is to measure up to its contemporary opportunities and be powerful, vigorous, and dynamically effective in directing the course of today and shaping the mold of tomorrow.

The voice of the Church, save in exceptional and rare instances, has been anything but bold these recent years. Now and then some fearless leader speaks out, people turn and listen and hope is kindled that once again the Church is going to witness with its pristine boldness; but soon the people turn away again for their expectation is not fulfilled.

In all truth, the voice of the Church has been so soothing in recent years that it has well nigh put its members to sleep. Far too generally its

attitude has been that of expediency, trimming, hedging, compromise, respectability at all costs. It has been afraid of controversy or manfully standing up against its enemies. In the face of modern science, which is arrogantly bold in its claims and assertions, it has developed an inferiority complex. In a world grievously wounded, sorely suffering, and sick unto death, it has become a victim of hypochondria, impotent to help the world and unable even to help itself. No one will deny that the Church has not of later years been speaking out with "the boldness of Peter and John."

But the very boldness of the Church in its earliest years accounted for its marvelous growth in size and influence. It challenged first the contempt, then the admiration, and finally the acceptance, of the Roman world. The early Christian Church was certainly not marked by any timid, half-hearted, compromising attitude either in teaching or preaching or action. No half-hearted, limp, hesitating advocacy and no compromising with paganism could have won for it the victory over the anti-Christian and un-Christian civilization of the first centuries. Boldly, bravely, dauntlessly, Peter and John and early Christian leaders proclaimed the good news of God in Christ and "that God hath made that same Jesus, whom ye crucified, both Lord and Christ."

The unflinching audacity of the early Christians is illustrated in Acts, chapter 4. There we are taken back 1900 years to Jerusalem where Peter and John were hailed before the high council of the Jewish Church for working a miracle in healing a crippled man and for boldly preaching "through Jesus resurrection from the dead" and salvation in and through his name. The re-

action of the high priests and officials was "Now when they saw the boldness of Peter and John, and perceived that they were unlearned men, they marvelled; and they took knowledge of them, that they had been with Jesus." And later the same day we note Peter and John praying to God that he might grant to them, his servants, "that with all boldness they may speak thy word."

The Church in our day must remember that truth may be advanced in either of two ways. It may go forward with boldness that runs roughshod over all opposition, or it may slip forward with timidity and deceit that escapes detection. So error advances, but truth advances only with boldness. When truth becomes fearful, its forward progress is checked immediately. Columbus gained no converts to his geographical theories until he boldly demonstrated the truth of them.

The Church of our day, if it is to preserve and advance its truth, must boldly proclaim its message by every means at its command. Fearless preaching, daring action, and brave witnessing will win for Christianity a hearing in our contemporary world, and more than just a hearing, for such a Church will be the authentic Christian Church again and such a Church has always commanded honor and respect.

The Second Need

IF boldness in word and deed is the Church's first need, the second great need of the Church is that it exhibit in tangible form a truly Christlike compassion for the lost and hungry, the uprooted and distressed, the homeless and weary ones, of the world.

In a sense, here was the very genesis of the Christian religion: in Christ's compassion. He came among men doing good and preaching the good news of God's forgiveness and love. He came among men with tender hands that helped and healed. To the broken in heart and mind and body and soul, he came as a beloved physician with healing in his touch. Not any theology he had to expound won hearts to him and to his kingdom as much as the warm and sincere compassion that flowed from his heart to all men.

And it was this Christlike compassion of the early Church that enabled it to gain a foothold in the world, to advance its cause, and ultimately to triumph over the rival religions of the pagan world—religions which offered no surcease for sorrow, no release from the captivity of sin, no salvation for the lost. Since the beginning years, whenever and wherever Christianity has ministered faithfully to human need, both physical and spiritual, it has flourished. But whenever

and wherever it has offered nothing but opiate to dull pain or has forgotten and neglected the people for whom Christ died, it has forfeited influence, lost power, and, like the Christianity of Czarist Russia during our own lifetime, has been swept into the discard.

I'm sure you rejoiced with me when the news came out recently that the American Friends' Service Committee was awarded the Nobel peace prize. Without any doubt the Quakers merited this recognition of their faithful stewardship of Christ's divine compassion toward men. Their quiet, modest, unspectacular relief work among war prisoners, displaced persons, and refugees is an example for the whole Church of Christ to emulate. More of this Good Samaritan compassion is what the Church needs, if it is to be the authentic Christian Church again and in our day and age command and hold the respect and admiration and loyalty of man.

Boldness for God, compassion for suffering mankind, and, finally, enthusiasm for our cause—is not this the triple need of the Church today?

Enthusiasm Needed

THE evidence of the present lack of enthusiasm in the Church is manifest in many ways—meager congregations; insipid, listless congregational singing; uninspiring and uninspired preaching; frantic promotional schemes designed to drum up lagging interest in Church activities; widespread indifference and lack of concern regarding the Church and its program and aspirations. The lack of enthusiasm makes those who love the Church and its objective, the Kingdom of God, sad in heart, but always it has not been so. The early Christians were characterized by an enthusiasm for Christ and his cause and his good news that defied gladly persecution and death. And if we Christians of today but realized it, had eyes to see it, and minds to understand it, we have a cause that merits maximum enthusiasm. The paradise that Stalinism is striving for is a dreary, cold wasteland in comparison with the kingdom of God. Why don't we know it, believe it, and act accordingly? "Let those refuse to sing who never knew our God, but children of the heavenly king may shout their joys abroad."

Enthusiasm will come when the Church gets on its knees, and not until then. All the most skillful plans designed by advertising experts and promotional wizards are doomed to fail, we believe, unless the one thing happens which alone can and will fill the Church again with enthusiasm, with joy of God, with happiness and delight in being God's chosen men to work out here and now his good purpose for mankind. A return to

prayer—this is what we appeal for, and only this, in our judgment, can fill the Church again with the power of God to work for and to achieve the peace he covets for all men.

More desperate grows the world situation every day and more remote seem our chances of true peace. But the Church isn't yet employing its principal weapon to combat the mistrust and fear that enmingle mankind. Our present-day evils will be overcome by the one power that is far greater than atomic energy—prayer, fervent prayer, prayer in faith and love and hope. If the atom's secrets seem destined to work for the destruction of mankind, we have in prayer the means to achieve salvation unto the ends of the earth. So let us use the weapon we possess to overcome the evil forces at large among men and let us use it with faithfulness and urgency, not doubting the power of God nor of our privilege to become his instruments through availing ourselves of the means to fill our lives with it—prayer.

Our cause—it is nothing less than God's reign among men, his will sovereign among all mankind, his love and his justice and his mercy mantling the face of the globe. Doesn't the vision of it strike fire in our hearts and drive us to our knees to ask of God the power and the grace to go out into the streets to proclaim it to all men?

Indeed, enthusiasm for our cause is our great need; and the Church will die of inanition and boredom and indifference, unless it comes thrillingly alive very soon with the enthusiasm that marks the man who has seen the vision and prays for the power to serve it and realize it.

When boldness for God and compassion for suffering mankind and enthusiasm for God's kingdom are the three hallmarks of the Church, the Church will be the true Church again, mankind will rejoice, and weary humanity around the earth will shout joyfully the words of Clement of Alexandria, long centuries ago, words he used in speaking of Jesus: "He hath changed sunset into sunrise."

Talking It Over

BY W. B. SPOFFORD

WEBSTER says that humor is "that mental quality which gives to ideas a ludicrous or fantastic turn and tends to excite laughter or mirth." Pathos, he says, is "that quality which awakens pity, compassion or sympathy." The news of the conference of Christian leaders meeting in Shanghai, found this week in our overseas news, should excite both. It should also serve as

a lesson to Christians in other countries, and particularly those who insist that the Church should confine itself to "spiritual" things.

Our brethren in China have suddenly discovered a number of important things: one, that they "must seek to maintain an honest, unprejudiced and open mind" toward the Communist movement. Two, that "the accomplishments of the Christian movement must be weighed against its failures." Three, since many Chinese think of the Church as a "foreign institution", it must rely less on outside help, build up its indigenous strength, develop native lay leadership, shift administrative responsibility from missionaries to Chinese. Four, "Christians must forget differences and unite their efforts." Five, "new programs must be mapped out to show that Christianity is a practical, working religion, closely related to the welfare of the common people, whether spiritual, social or economic."

That it required Communist armies at their gates to prompt Shanghai Christians to formulate such a program is, I think, both pathetic and humorous. There is in our Episcopal Church a tiny band of men and women—mostly organized as the Episcopal League for Social Action (formerly C.L.I.D.)—which has advocated such a program for decades. Many others will eventually accept it, without, I hope, that external pressure which apparently was required to arouse the Church in China.

The Church, as well as a nation, can fail because of "too little, too late."

Uncommon People

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

WE white westerners are the problem children of the world. Our attitude of superiority toward the great majority of God's children threatens to prevent the development of real brotherhood between nations. How can we be so shaken that we shall recognize our common humanity?

Peter was shaken out of a similar attitude toward Gentiles by a vision and a visit. We need some similar jolt.

For some of us the jolt came in Gandhi, a great soul in a half-dressed, brown-skinned body whose moral stature towered over us all. He made an impact on practical politics by soul-force which raised the conflict between Britain and India to a higher level than that upon which we fight injustice. Surely they are common people made uncommon who follow such a person and support him in willing non-violent resistance to evil.

NEWS OF CHURCHES OVERSEAS

CHRISTIANS IN CHINA HOLD CONFERENCE

Christian leaders in China, 40 Chinese and 27 missionaries, met last week to pool opinions on the present political situation as it affects their work and to clarify their thinking about problems ahead. Some of the points brought out in discussions were:

The Communist movement is fired by such fanatical zeal as has seldom been seen in the 4,000 years of Chinese history. Church leaders must seek to maintain an honest, unprejudiced and open mind toward it.

The accomplishments of the Christian movement in China must be weighed against its failures. It must build up its indigenous strength since it has relied too much on outside help.

Christians must forget differences and unite their efforts. Churches need to be adaptable as to methods, willing to sacrifice non-essentials.

More effective lay leadership must be developed. Administrative responsibility must continue to be shifted from missionaries to Chinese, since many think of the Christian movement as foreign.

New programs must be mapped out to show that Christianity is a practical, working religion, closely related to the welfare of the common people, whether spiritual, social or economic.

Greater attention should be given young people who are deeply concerned with politics and are the spearhead of the common people. They are dissatisfied with the status quo and demand radical change. They will not come to understand Jesus in a vacuum but in relation to the social order.

Since Communist leaders Mao Tse-tung and Chou En-lai have stated that there will be freedom of belief but also freedom of non-belief, the Christian leaders in China believe that there is great need for apologists such as those of the early centuries of Christianity.

BULGARIAN CHURCHES PROTEST TO UN

Stating that the Bulgarian Protestant pastors recently sentenced by a Sofia court for alleged anti-state activities were not convicted for their religious convictions, but for acting as "cynical spies and traitors," Bulgarian Church leaders protested against placing the question of religious freedom in Bulgaria before the United Nations. Sending telegrams of protest to Trygve Lie, UN general secretary, were the Holy Synod of the Bulgarian Orthodox Church; Chief

Rabbi Asher Hananel, on behalf of the Jewish community; and the Chief Mufti, representing the Moslem minority.

BEVIN SAYS SPAIN CLOSED CHAPELS

Foreign Secretary Ernest Bevin told the House of Commons that seven English Protestant chapels in Spain have been closed since 1947 by order of Spanish authorities. His remark came in answer to a question from a Conservative member of the House. Mr. Bevin said that several protests by the British government had been unavailing. He added that he believed the closings were caused by "religious intolerance."

NEGOTIATIONS FAIL IN CZECHOSLOVAKIA

Negotiations between the Vatican and the government have come to a standstill in Prague. Government sources have indicated that the government is willing to discuss terms with the bishops on the basic understanding that the hierarchy will pledge loyalty to the state. Another vital issue is participation of priests in political affairs. This involves the status of Father Joseph Plojhar, minister of health, who was suspended by the Church because he insisted on

holding public office in defiance of a Church prohibition. Father Plojhar was one of a number of priests to attend the Congress of Partisans for Peace in Paris and delivered one of the addresses in the closing days. He told the delegates that "the Iron Curtain exists only for those who desire war for capitalistic and imperialistic ends" and he stated that these forces were "trying to drag the Churches and the faithful into a web of evil designs." "I solemnly declare," he said, "that we priests born in the ranks of the workers will always work with the people for the great ideals of Christianity, socialism, liberty and democracy; for a life which is worthy and socially just, and for peace and tranquillity between nations."

PROTEST PRINCESS' CALL ON POPE

Protestant groups in Australia were recently aroused by reports that Princess Margaret would call on Pope Pius XII during her Italian holiday. The Loyal Orange Institution of New South Wales sent a cable of protest to King George expressing the "gravest concern at the proposed visit of Princess Margaret to the Vatican. We earnestly request Your Majesty to cancel any such arrangements."

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EPISCOPAL CHURCH NEWS

JAPANESE QUARTERS IN TWIN-CITIES

★ A large residence has been bought by the diocese of Minnesota for use as a headquarters for the Japanese-American Christian Church of the Twin Cities. It is to be remodeled to provide chapel, social center and rectory for the more than 1,000 Japanese Christians in the area. The Rev. Dasuke Kitagawa, in charge, said that the center is intended to serve "as a stepping stone for the assimilation of Japanese-Americans into the parish churches of the city." Both he and Bishop Keeler are emphatic in stressing that it is not a move toward segregation but rather the reverse.

FORMER BURLINGTON RECTOR DIES

★ The Rev. John Talbot Ward, former rector of St. Mary's, Burlington, N. J., died on May 1 at the age of 74 after a long illness. He was prominent in the affairs of the diocese of New Jersey, being a member of the standing committee, and examining chaplain and a trustee of St. Mary's Hall, diocesan school for girls.


FAST GROWING MISSION IN CALIFORNIA

★ St. Thomas Mission, Long Beach, California, which was organized three years ago on Palm Sunday, and which opened its new church last May with 70 communicants, has grown so rapidly that steps are now being undertaken to enlarge the present church and build Sunday School rooms. Within a year the vicar has baptized 57; presented for confirmation 44; the church school has grown to 176 children under 12 years of age; and the communicant strength has passed the 300 mark. The Rev. George L. Whitmeyer is vicar.

WARNS AGAINST HYSTERIA

★ Bishop Malcolm Peabody of Central New York recently told a conference of Churchmen that there is need for straight thinking on the matter of civil rights, and he urged people to resist the temptation to join the "hue and cry of the crowd." His warning followed the refusal by the board of education of the use of a public school audi-

torium for a meeting sponsored by the American Labor Party at which O. John Rogge, former assistant U.S. attorney general, was the scheduled headliner. The board also refused the use of the hall to the Young Progressives of America for a concert.



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URGES CAUTION IF PACT RATIFIED

★ In a letter to each member of the United States Senate, Bishop William Scarlett, as chairman of the Federal Council's department of international justice and goodwill, urged that if the Atlantic Pact is ratified it should be made clear that this does not mean the avenues of diplomatic conversation with Russia will be closed. Bishop Scarlett's letter emphasized that the Federal Council had taken no position for or against ratification of the pact. He reminded the Senators that the Council's 27 Protestant and Orthodox denominations supported Senate ratification of the UN charter "in the conviction that the security of our nation was to be derived from a system of collective security embracing all nations." Pointing out that the Council still held to this view, he said: "If as a result of such action as may be taken by the Senate on the North Atlantic Pact the interest of the American people in supporting and strengthening the United Nations were to be diminished, the consequences might well be inimical to the peace of the world." Bishop Scarlett also said that the Churches were opposed to the Pact being used as a pretext for expanding military influence in the formulation of American foreign policy.

DR. MELISH FILES AN APPEAL

★ The Rev. John Howard Melish filed on April 29th an appeal from the state Supreme Court ruling which upheld his ouster as rector of Holy Trinity, Brooklyn. A stay was also requested which would enable Dr. Melish and his son to conduct services pending the outcome of the appeal to the Appellate Division. It is not known at this time whether the higher court will set the case for the May or

June term. Meanwhile services at Holy Trinity are conducted by visiting clergymen, invited by the pulp supply committee of the newly elected vestry. The services on May 1 were conducted by the Rev. W. Russell Bowie, professor at Union Seminary and formerly the rector of Grace Church, New York.

A committee of Episcopalians, national in scope, is now being organized for the purpose of bringing the issues of this case before the entire Church, in anticipation of action at General Convention in September. It is likely that a group of Episcopal clergymen will file with the Appellate Division a statement of support of the Melishes as amici curiae.

CHURCH FOR DEAF IS OLDEST OF KIND

★ St. Ann's Episcopal Church for the Deaf, in the Harlem section of New York City, is the oldest church of its kind in the U.S., lacking only three years of a century. It grew out of a small Bible class for deaf-mutes organized by the Rev. Thomas Gallaudet in 1850. The Church ministers to deaf people of all faiths. There are about 300 names on the rolls, and services are entirely in sign language.

MEN PAINT INTERIOR OF CHURCH

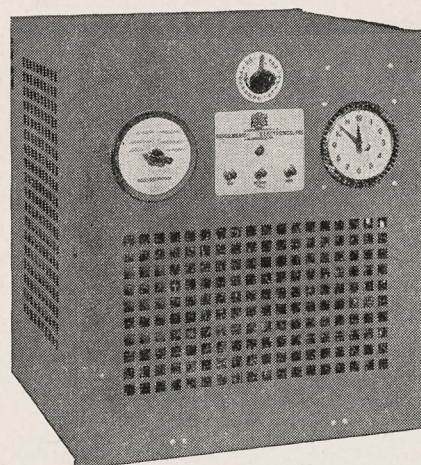
★ Fifteen men of the Church of the Mediator, New York City, working evenings, completed the painting of the interior of the church in exactly three weeks, and had it ready in its newness for the services on Palm Sunday. What made this something more than the usual paint job is that the ceiling height of the church is about 50 feet. Scaffolding was hired and sections erected where needed as the work progressed. The finished job has a professional look and saved the parish about \$4,000. The Rev. Hanford L. King Jr., is the rector.

PLEDGE TO COMBAT PREJUDICE

★ The Auxiliary of North Carolina, meeting at Charlotte on May 3, adopted the following resolution: "Whereas racial and religious prejudice constitutes a menace to our national unity and is in direct violation of our Lord's command, therefore be it resolved that we shall endeavor to combat this menace by avoiding any thought, word or deed which might contribute to the fostering of intolerance."

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NEWS OF OTHER CHURCHES

ADVENTISTS MAKE REAL GAINS

A record number of 14,808 persons were baptized into the Seventh-day Adventist Church in the U.S. last year. Contributions totalled \$5,661,325, an increase of 9.3% over 1947 and investments of the Church total more than \$138,000,000. The American membership is 235,460 and the world membership is 647,781. A 50% increase in offerings was recommended by action of the annual spring council, meeting at Takoma Park, Md., in order to meet "increased demands and opportunities facing the Christian Church in foreign lands."

QUAKERS AID CHINA WAR CASUALTIES

An international team of Quaker workers is providing medical services to Nationalist and civilian casualties in the communist-controlled battle area of Hsueh. The unit is sponsored jointly by the American Friends Service Committee and the Friends Council of London.

The committee said that American and British Quakers, at the request of the Chinese Communist government, sent an emergency medical team

to Yungcheng to treat battle casualties and to help prevent the outbreak of epidemics. The team, under the direction of an American doctor, includes an English nurse and two Chinese lay medical workers. It was reported the Friends Service Unit team estimates casualties in that battle area as well over 10,000. The local Communist government is providing the maintenance and transport for the project, and the Quakers furnish personnel and supplies.

PRIESTS STOP LECTURES

Three lectures on sex before high school seniors have been "indefinitely postponed" in Tarrytown, N.Y., following protests of Roman Catholic priests. The lectures were to have been given by physicians to boys and girls whose parents gave permission.

ARCHBISHOP WARNS OF DP PROBLEM

Archbishop Cyril F. Garbett of York, following a brief tour of Germany, said last week that the 10 to 15 million refugees and displaced persons there must be "absorbed into the social and political life of the

country." He warned that "they will become a huge field for subversive propaganda. They may form bands of desperate and penniless persons roaming the countryside, threatening peaceful inhabitants. But I am chiefly concerned with the human side, the misery and waste of millions without a home or hope. Germany cannot deal with the problem alone. An international solution must be found. On a vast scale, whole families must be resettled on underpopulated lands and made useful citizens of new countries."

The Archbishop urged that the Germans be permitted responsibility for their own domestic affairs but "without the possibility of rearmament."

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FISSIPAROUS: On an ocean voyage some years ago I sat on the deck reading a book—a missionary book. I came across a new word; I turned to my companion on one side, a very intelligent, clever person and asked her for the meaning; she would not venture a definition. Then I turned to the friend on the other side, the president of a theological seminary. After a few guesses he said that word was not in his vocabulary. There was no large dictionary on the ship to which I could refer; but the word haunted me. Weeks later, Dr. Ralph Stewart, an outstanding botanist of Rawalpindi, India, now Pakistan, was showing us through his conservatory. pointing to one plant he said: "This is a peculiar plant: it divides and divides." "Would that be called a fissiparous plant?" I inquired. "Yes, that is its classification," was his reply. I had my word! The sentence in the book was this: "The Protestant Church by its very nature is fissiparous."—United Presbyterian.

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THE PROBLEMS SEEM ENDLESS: Few as they are, candidates for holy orders will have to be more carefully screened than ever, at least if we are to maintain our pension funds on an actuarially sound basis. We will have to discover what they intend to say when they become ordained. Our Lord's deeds on the whole earned him the plaudits of the people, but he was crucified for his words, and that after a ministry of only three years. Somehow we must assure ourselves a longer period of payments than this.—Anglican Outlook (Canada).



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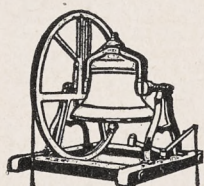
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PEOPLE

CLERGY CHANGES:

G. P. LaBARRE, formerly canon of St. John's Cathedral, and vicar of St. Mark's-on-the-Mesa, 'n Albuquerque, N.M., is now rector of St. Mark's and continues to be chaplain to Episcopal students at the University of New Mexico.

M. J. PETERSON has been appointed a missionary to the Panama Canal Zone.

EUGENE G. MALCOLM, formerly rector of Grace Church, Ottawa, Kans., is now rector of Grace Church, Carthage, Mo.

PETER H. PAULSON, formerly vicar of St. Francis, Los Angeles, is now assistant rector of St. Alban's, Los Angeles.

GORDON T. JONES has reconsidered his resignation as rector of St. Mary's, Haledon, N.J., to accept the Good Shepherd, Scranton, Pa., and will remain in Haledon.

MICHAEL J. KIPPENBROCK, rector of St. James', Baltimore, Md., became rector of St. Thaddeus', Aiken, S. C., May 1.

JAMES GARDNER-HODDER is now chaplain at St. Barnabas Hospital, New York City.

LESTER L. MORSE is now vicar of All Saints, Salome, Arizona.

LAY WORKERS:

The following, several of whom are soon to be ordained, have been appointed missionaries: JOHN S. MARTIN to Alaska; ALBERT J. SAYERS to Alaska; WILLIAM R. HUGHES JR. to Liberia; ANNA C. JONES, M.D. to Liberia; DONALD T. OAKES to Japan; LYMAN C. OGILBY to the Philippines.

DIOCESAN OFFICES:

WILLIAM R. ROBBINS, rector of St. Peter's, Cazenovia, N.Y., formerly an advertising executive, has been elected chairman of the department of promotion of the diocese of Central New York.

G. CLAYTON MELLING, rector of All Saints, Johnson City, N.Y., has been appointed editor of the monthly publication of the diocese of Central New York.

HONORS:

OTIS R. RICE, director of religious work at St. Luke's Hospital, New York, was honored at a dinner given by Protestant leaders for his work as chairman of the Federal Council's commission on religion and health.

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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.

OSCAR J. F. SEITZ
Professor at Bexley Hall

The Witness (April 14) featured the report that Bishop Charles K. Gilbert has authorized portions of the 1549 Prayer Book, namely, the Holy Communion, Matins and Evensong, to be used in churches in the diocese of New York, on Whitsunday, or some other day during 1949. The further announcement in The Witness (April 21) that copies of these three services are "available for parishes outside the diocese of New York" raises the likelihood that clergy in other dioceses may be encouraged to make similar use of them, with or without the authorization of their own bishops. With all due respect to a great bishop of a great diocese, it is to be regretted that Bishop Gilbert has been led to give such authorization, and it is to be hoped most earnestly that no other diocesan will follow his example in this matter.

Resolution 78(b) of the Lambeth Conference of 1948 plainly intended no such revival of the 1549 Book, even on a single Sunday, but on the contrary specifically stated: "The conference urges that special services of thanksgiving be held in 1949 throughout the Anglican Communion to commemorate the English Books of Common Prayer of which the first was published in 1549." In other words, Lambeth plainly called us to celebrate, not the 1549 Book as such, but rather to celebrate the more significant fact that for four hundred years the Anglican Communion has had its Book of Common Prayer in a tongue "understood by the people." This is what makes the present anniversary so important to us all. If, on the other hand, we were asked to commemorate only the 1549 Book this year, there would be every reason for us to go on to commemorate in like manner the 1552 Book three years hence. Bishop Gilbert ought then to authorize a similar use of the services of that book in 1952, and perhaps this is his intention. It does not appear to have been the intention of the bishops at Lambeth.

It is well known that differences between the Prayer Books of 1549 and 1552 were greater and more significant than those which have distinguished any subsequent revisions, since the Prayer Books of 1559 and after represent a compromise between the first two books as the extremes. We are not called upon by Lambeth

to commemorate either of these two extremes. Yet the use of services from the First Prayer Book will tend to do just that. It will celebrate the one extreme to the exclusion of the other, in effect, if not by deliberate intention.

Incidentally, one of the marked theological differences between the first and second Prayer Books was in the words of administration in the Holy Communion, our present form being the combination of these two forms. Yet one frequently hears priests of this Church—usually, although not always, avowedly Anglo-Catholic—who repeat only the words of the first Prayer Book until they come to the end of the rail, and then add only once, the words of the second. In view of this practice, it would be just as appropriate and just as true of the rubrics, if other priests should adopt the custom of saying the words of the second book in administering to all the remaining communicants. I have never heard this done and have no idea of doing it myself. I point it out, simply to urge that genuine loyalty to the spirit as well as the letter of the rubrics demands that we give equal weight to both sentences.

We are often told that before the Protestant Episcopal Church seeks unity with other communions it must become more truly united within itself. If this be so, there is only one basis upon which such internal unity can be achieved and that is on the basis of a completely honest and unflinching use of our present Book of Common Prayer by all churchmen, until by further process of revision General Convention shall have authorized another. Now is the time, as we commemorate four hundred years of the use of the Prayer Book, for every bishop, priest and deacon of this Church to make a solemn resolution before God to use no other book except the one which under divine providence we have inherited and developed in its present American form. Such a resolution made and kept will be the most fitting commemoration that can be made of this four hundredth anniversary of the first Prayer Book.

F. MORGAN SMITH, JR.
Rector, Holy Apostles, Halethorpe, Md.

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Prayerbook, Page Forty-seven

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