

THE

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# Witness

May 3, 1951



KIMBER H. K. DEN  
The Bishop of Chekiang, China

Forgiving Our Enemies by Helen Mears



## 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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Sundays: 9 H. Comm.; 11 Sermon.  
4:30 Vesper Service—Music

Weekdays: Tues.-Thurs., Prayers—12:30.  
Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

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Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 10 a. m.;  
Morning Service and Sermon, 11 a. m.  
Thursdays and Holy Days: Holy Com-  
munion, 11 a. m.

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Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion.  
11 a. m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday  
at 8 a. m.

Thursdays and Saints' Days at 10:30 a. m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

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Sunday: 8 a. m., Holy Communion; 9:30  
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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Sundays: 8 a. m., Holy Communion; 11  
a. m., Morning Prayer—1st Sunday, Holy  
Communion.

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

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a. m., Morning Prayer and Sermon; 8 p. m.,  
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5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

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The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 8.

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23, Avenue George V

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Student and Artists Center  
Boulevard Raspail

The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

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and 12.

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Rev. Leslie D. Hallett; Rev. Mitchell  
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Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

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p. m. recitals.  
Weekdays: Holy Communion, Wednesday,  
7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a. m., Holy Com-  
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.

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Rev. F. P. Williams

Rev. W. E. Weldon

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9:30; M.P. and Ser. 11  
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H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

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Very Rev. John S. Willey, Dean

Sunday: H.C. 8, 11 first S.; Church School,  
10:50; M.P. 11

Weekday: Thurs. 10. Other services as  
announced.

Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

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Rev. Payton Randolph Williams

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ple's Meetings.  
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munion, 10 a. m.

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The Rev. William M. Baxter

Minister of Education

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5:45 p. m.; Canterbury Club, 6:30 p. m.

### CHRIST CHURCH IN PHILADELPHIA

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Second Street above Market

Rev. E. A. de Bordenave, Rector

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Sunday Services: 9:30 and 11:00.  
This church is open daily.

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HC: Mon., Tues., Thur., Sat., 7:15.

Wed., Fri., 7:15 & 10:30.

### TRINITY CHURCH

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Rev. James R. MacColl, 3rd, Rector

Sunday: 8 H.C.; 11 M.P.

Wed. & Holy Days, H.C. 11



## —STORY OF THE WEEK—

# Mass Demonstration for Peace At the United Nations

**A Conference is Also Called on Peaceful  
Alternatives, Washington, May 9-10**

★ Benjamin Cohen, assistant to the Secretary General of the UN, told a delegation of the American Peace Crusade last week that "it is important that people of conscience are becoming more and more conscious of the fact that they have to tell their governments they want peace . . ."

"To us," said Mr. Cohen, "the important thing is that people of all kinds of ideological beliefs, representing all kinds of economic and racial groups want peace. If the peoples are the cornerstone of the organization of things, they should be strong enough to make their governments act."

The interview with Mr. Cohen climaxed a day that saw more than 600 women and trade unionists, representing a variety of peace organizations in New York, come to the UN and leave statements urging the immediate declaration of a cease-fire in Korea, and negotiations for world peace.

The two main points made by the small delegation that saw Mr. Cohen were that a priceless opportunity for peace lay at hand because of the dismissal of General MacArthur and the North Korean peace proposals, and that it was incumbent upon the UN to act speedily to bring hostilities to a halt.

Mr. Cohen observed that in the view of the UN there were many practical difficulties that lay in the way. He indicated that the UN was extremely con-

cerned however to prevent any extension of the present conflict. When he remarked that the Committee for Good Offices, set up by the UN General Assembly, had the power to act on the matter of peace in Korea, the delegation asked for an appointment with the committee. Mr. Cohen promised to arrange one.

Three other delegations during the day had interviews with Minister Dayal of the Indian delegation, Chester Williams of the U.S. delegation and Ambassador Fawzi of the Egyptian delegation. The peace delegates expressed their thanks to Minister Dayal for the Indian government's peace efforts. Dr. W. E. B. DuBois, Negro statesman and peace leader, who headed the delegation to Minister Dayal, left with him a statement that expressed the concern of the fifteen million Negroes in the U.S. in bringing about a permanent peace.

Ambassador Fawzi of Egypt told the delegation that his government's aim is to get the interested parties to sit down together and work out a peaceful settlement. Mr. Williams, however, took the view that the proposals of the North Korean government was "propaganda."

High points of the day's activities were the mass delegations, led mostly by women, who kept streaming to the UN all day, attempting to see officials and leave statements and petitions for peace with them. UN guards and city police kept them

out of UN grounds for a good part of the day, but small groups of the delegations, which came from many organizations and from all parts of the city, managed to leave their statements with UN representatives. Toward afternoon, a group of 300 women argued their way into the UN lobby. Mr. Cordier, of the Secretary General's staff, came down and spoke to them of the difficulties that lay in the way of implementing their proposals for immediate peace.

A young woman who spoke after Mr. Cordier asked, "If it was possible for us to cut through the red tape and get into the UN lobby, isn't it possible for the UN to cut through the red tape and establish peace?"

Summarizing the day's events, Dr. Clementina Paolone, chairman of the American Women for Peace, said that she felt the delegations succeeded in emphasizing the value and importance of public expressions of sentiment for peace.

"Popular expressions for peace are the force that can obviously impel the immediate cessation of hostilities in Korea. Our interviews today showed that government officials are responsive to public opinion, and can be made even more so."

### Crisis Conference

Stating that "Americans everywhere are sensing the dangers of our current foreign policy," the National Committee for Peaceful Alternatives have announced a delegate conference of its membership in Washington, May 9th and 10th.

The meeting, according to the Rev. Willard Uphaus, executive director, expects to have delegates attend from 110 Chapters in some 35 states. Terming the



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meeting a "crisis conference," the committee call states "We are not willing to believe that brute force is a substitute for human reason. We are not willing to stake America's security solely upon military power. We reaffirm our consistent belief that the only sure road to peace lies in negotiation, mutual disarmament, economic cooperation among nations, and in holding ties of friendship and brotherhood with the people of good will everywhere in the world."

The call to the conference is signed by committee officers, including Emily Greene Balch, honorary chairman of the Women's International League for Peace and Freedom; Bishop W. J. Walls, A. M. E. Zion Church; Rabbi Abraham Cronbach, Hebrew Union College, Cincinnati, Ohio; Professor Kermit Eby, University of Chicago; Dr. W. H. Jernagin, President National Sunday School; Dean John B. Thompson of the Rockefeller memorial chapel, University of Chicago.

The Washington Conference will, according to the call, "enter the great debate with a genuine program for peace." Activities of the conference will include, in

addition to reviewing the policy and program of the organization, conduct of a lobby to Congressmen and federal officials and the presentation of a resolution to Congress "to make our opposition to current war policies manifest. With Americans everywhere sensing the dangers of our current foreign policy, it is surely our responsibility to make articulate this opinion."

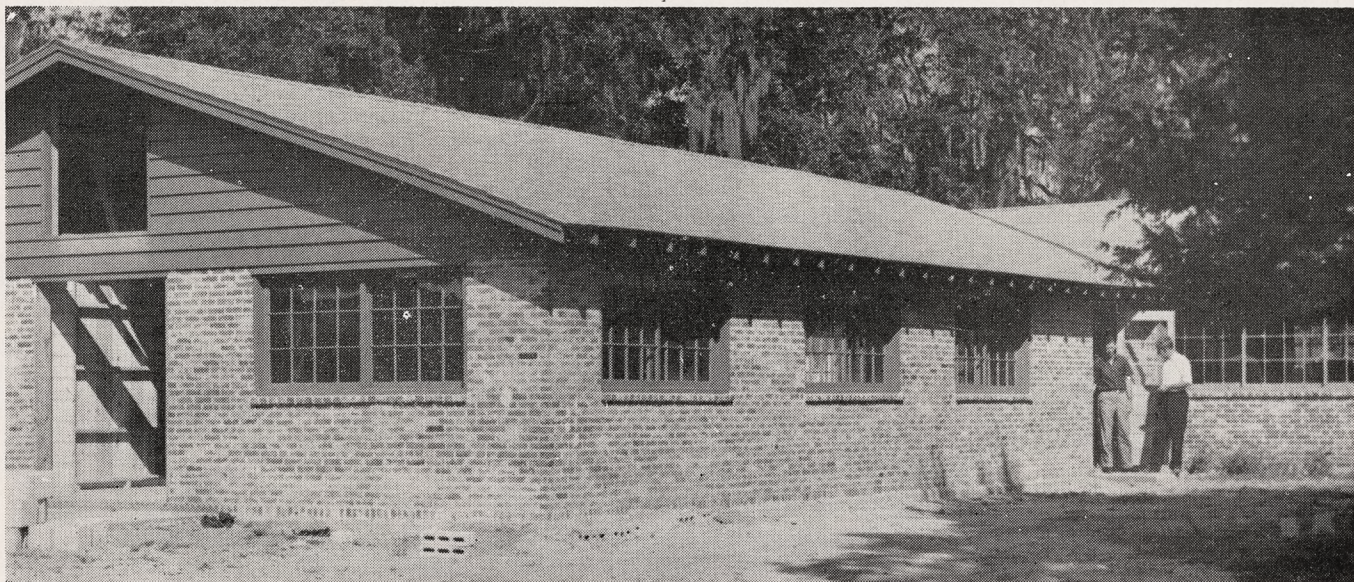
## LAYMEN TO MEET IN WEST TEXAS

★ The fifth annual Laymen's conference of the diocese of West Texas, May 11-13, will be one of eight assemblies to be held this summer at Camp Capers, the beautiful camp of 76 acres on the Guadalupe River, north of San Antonio. The guest leader will be Mr. Stewart A. Cushman of the diocese of Chicago, who has been active in both national and diocesan work and was one of the laymen selected by the Presiding Bishop for the group in special training. Mr. William B. Atkins of Trinity Church, San Antonio, is president of the laymen of West Texas and is also chairman of the department of promotion of the diocese. He says that out of

the conference last year came the widely-publicized "Sewanee Calf Club" as well as two new out-door class rooms. The men not only furnished the funds for these but performed most of the work of building them. Two laymen have just made a memorial offering for an additional cabin for boys. This will bring the total number of buildings to twelve. The spiritual life of all the conferences centers about the Chapel of St. Francis, an open air structure of rock. The chaplain for the laymen's conference will be Bishop Everett H. Jones.

## COLORADO FIGHTS CHILD LABOR

★ The department of social relations of Colorado is vigorously opposing the attempt of Congressman Rogers of Texas to so change the child labor laws that children under 16 will be permitted to work in agriculture during school hours. The Rev. R. L. Sonne, Longmont, chairman of the department, has urged people to write Congressmen, Senators, and members of the committee on education and labor of the House.



New parish house at St. Andrew's, Panama City, is inspected by T. C. Weller, warden and Rev. Thomas D. Byrne, rector



## MARTIN J. BRAM ELECTED IN SOUTH FLORIDA

★ The Rev. Martin J. Bram, rector of Holy Trinity, West Palm Beach, was elected suffragan bishop of South Florida at the convention meeting at St. Mary's, Daytona Beach, April 10-12. Attendance was the largest in the history of the diocese, with 650 delegates and visitors.

Bishop Loutitt reported gains with new missions established and with four missions applying for parish status. He also said that there are 13 candidates and postulants for the ministry at the present time.

Bishop West, coadjutor of Florida, was the guest speaker at the laymen's dinner held in connection with the convention, and the Very Rev. Wayland S. Mandell, warden of St. Andrew's Seminary, Manila, was the speaker at a missionary service.

## NEW PARISH HOUSE IN DENVER

★ Marshall Hall, new parish house of St. Barnabas, Denver, was dedicated April 8 by Bishop Bowen. The rector, under whose leadership the building was completed, is the Rev. Alexander M. Lukens. The building is a memorial for a former rector, the Rev. Charles H. Marshall who served the parish for 25 years.

## EPISCOPALIANS BUY CHRISTIAN CHURCH

★ St. George's, Englewood, Colo., has purchased the church of the First Christian Church which is now being remodeled, inside and out, to make it in effect a brand new building. A new organ is to go into the church as a memorial to Bishop Irving P. Johnson, founder and first editor of *The Witness*, and his successor as bishop of Colorado, Fred Ingley.

## CONVOCATION OF LIBERIA

★ Addressing the Convocation of Liberia, Bishop Bravid W. Harris called for effort and sacrifice on the part of the people. "I must call on all of our people for renewed giving

and devotion on the part of our clergy; and for unsparing sacrificial service on the part of our teachers and lay workers."

The convocation met at St. Paul's Church, Sinoe County, April 12 to 15. A convocation has not met here since 1927. Attendance was eleven lay and eleven clerical delegates and many visitors. Over \$3,100 was collected for the convocation, of which \$800 will go for the general program of the Church overseas, and \$500 as the district's contribution to the bishop's salary.

During convocation a class of 24 was confirmed, and two deacons were ordained to the priesthood. They were Christopher Kei Kandakai and William Vanii Gray, both of them former teachers in the Interior Schools of Cape Mount.

The Hon. C. L. Simpson, vice president of the Republic of Liberia and a leading layman of the Church, addressed the convocation at an evening session.

The Woman's Auxiliary presented their United Thank Offering of \$110. Mrs. Maa Wiles was appointed president by the Bishop.

The General Sunday School Union held its meeting concurrently with convocation and presented a gift of \$50 to the convocation.

Reports were made of increased enrollment in all schools, increased circulation of *The Liberian Churchman*, new churches consecrated, generous giving by the Church schools.

## WASHINGTON CATHEDRAL GIFT FROM KING

King George VI of Britain will present a silver cross and a pair of candlesticks to the Washington Cathedral as a token of gratitude in behalf of British servicemen and women who worshipped there during World War II, it was learned here. The altar plate will be dedicated at a service in St. Paul's Cathedral, London, on July 4, at which time General Dwight D. Eisenhower will pre-

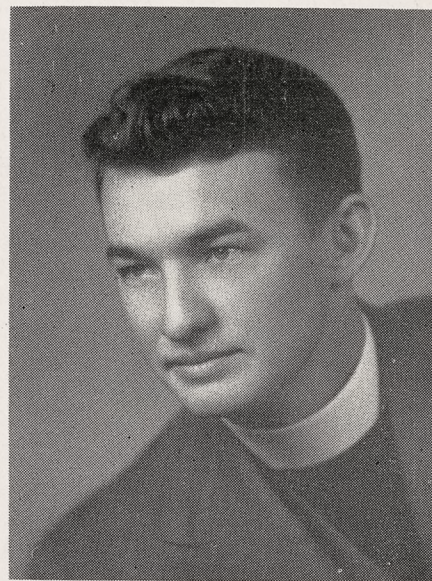
sent a scroll to St. Paul's in memory of American servicemen buried in England.

Subsequently, the altar plate will be installed at Washington Cathedral in colorful ceremonies to which President Truman, the British ambassador, church leaders, and other dignitaries will be invited.

## BISHOP MORTIMER OF EXETER

★ Bishop Robert C. Mortimer of Exeter, England, delivered the final lecture of a series of five at the Church Divinity School of the Pacific, April 25, his subject being canon law. He also delivered lectures on moral and pastoral theology, April 23-27, at the School of the Prophets, Grace Cathedral, San Francisco.

Other engagements while in this country were All Saints, Pasadena, April 29; All Saints, Chevy Chase, Md., May 6; dinner in connection with the convention of Delaware, May 8; St. Christopher's School, Richmond, Va., May 9-10; Cathedral of St. John the Divine, New York, May 13; Philadelphia Divinity School, May 14-15; men's guild of Boston, May 18; the Advent, Boston, May 20. He is to sail for England May 23.



**WILLIAM R. INSKO** is assistant at Christ Church, Lexington, Ky., and in charge of religious education



# EDITORIALS

## Vertical vs. Horizontal

**O**UR fathers lived in a relatively stable kind of a world. Heaven was up above, hell was down below, and in between the earth occupied more or less the center of the stage. Men might have other problems, but at least they knew where they stood in the universe. Their world was pretty well anchored in time and space.

Today the situation has radically changed. In the face of astronomy's vast new horizons we seem adrift in an immensity which defies all imagination. We are told that ours is an expanding universe stretching tens of thousands of light years out into infinity. And the earth has become but a minor star among the galaxies of heaven, among the least instead of the greatest.

Pondering this, what shall we say of the Ascension of Christ? To the literal-minded, twentieth century cosmology is very disturbing to put it mildly. It raises havoc with the traditional picture of a creation on three levels in which God comes down and later goes up in Christ. No longer can we use the old terms in their old sense, but can we not say that the meaning behind them remains the same yesterday, today and forever—needing only to be translated into new symbols?

Actually the Ascension is but a pictorial way of expressing the persistent faith of the Christian Church that Jesus Christ belongs to the eternal order of things. He who lived and died and was raised again at the great divide of history and is the head of the Church, is at the heart of Reality, very God of very God. This is the substance of the Ascension; the picture is but the shadow. The latter changes with the changing years, the former remains the same in every age.

To speak then of "going up" into heaven or "coming down" is a holdover from a pre-scientific age. And yet there is a sense in which these ancient signposts still point the way. The Ascension points above, and gives to those who are

Christ's a vertical reference of truth and salvation. We have this in contrast to the horizontal standard of the world where man is the measure of all things. The Christian measure is God in Christ, vertical, and cutting across our human way at every stage of life. It calls for forgiveness instead of revenge, humility instead of pride, self-giving instead of self-interest. The two ways compete in every generation, God-centeredness versus self-centeredness, the vertical versus the horizontal. And as our religion reminds us when these two met once in history in a person both human and divine there was a cross, the all significant sign of the Christian faith.

This week we shall celebrate his Ascension, not in the sense of being up above the bright blue sky, but in the sense of representing the true salvation and standard of life. At the heart of the universe the love of Christ enfolds all things visible and invisible. This is the crux of the matter.

## Thou Art Mad

**W**E were reminded of the story in Acts by an excerpt from a sermon preached by the Rev. J. Gilbert Baker, a missionary recently returned from China. The story concerns Peter's being thrown into jail. The churchpeople gathered in Jerusalem and prayed fervently for his re-

lease. Unknown to them, an angel set him free. When he came to the house where the prayer meeting was held, they were so stunned by the report that their prayer had been answered that they insisted that the servant girl who brought the news was crazy—"thou art mad."

It is often surprising when something one works and prays for is fruitful. Here is what Mr. Baker said, "I see God's justice in the religious situation in China, in that the Church formerly had an easy time, and its clergy were treated as a privileged class. Now they have to stand at the end of the line. The missionaries started education for social reform, and they can't be too sur-

★

## "QUOTES"

**W**E expect from our Western friends a rigorous action for peace. We have no right to condemn them for their hesitation to join the Defenders of Peace—we do not know whether they have good reasons for their hesitation. But we have a right to ask why they have not started a parallel drive for peace, equally decisive, equally strong. Is the word "peace" communist-dominated? Is it to be for that very reason, avoided?

—JOSEF L. HROMADKA  
Czechoslovak Member  
World Council of Churches

★



prised if Christian ideals of social equality lead to this new condition."

What a devastating experience it would be if one morning we woke up to find that our preaching and praying for a "just and righteous peace" had culminated in that fact!

## Notes and Comments

**T**HOSE who advocate peace as the primary basis for all international relations have a strong case in the latest turn in the world situation. After untold sacrifice and suffering we are almost back where we began before World War II. The UN is suffering from the same sort of disease that killed the League of Nations; Germany and Japan are about to be rearmed; the imperialist nations are being revived; labor is pushed back into the stage where it was before the CIO; prosperity is being supported by a war economy;

the original counter-revolutionary, Franco, is given a comfortable seat in the family of nations. The only thing that is different is that international Communism has been tremendously strengthened. What do the advocates of World War III really think they will accomplish?

**A**N optimist today has been defined as one who thinks that the future is uncertain.

**T**HE Melish case must provide little satisfaction for those who initiated it. A courageous man has been pushed into retirement, which he intended to do anyway. A local congregation has been raised to an important parish, and the original problem which the authorities first sought to avoid has come home to roost with a strength that it never had before. Apparently only the lawyers stand to gain and "they have their reward."

# Forgiving Our Enemies

BY

HELEN MEARS

Author of "Japan: Mirror for Americans"

**A**N article, by Francis Moore (Witness, April 5), discusses the most important problems of our times—the role of the Christian Church in international relations. Mr. Moore approaches the problem by way of the Christian doctrine of "forgiving our enemies," and applies it to our current "enemies"—the Russians and Chinese. Mr. Moore's conclusion is that the Christian must abhor the evil done by "international gangsters," and Christian society must "withstand, bring to trial and punish the leaders and their supporters who have brought so much suffering upon the earth." Forgiveness in this case, Mr. Moore concludes, is not possible "before they have repented," and "until they are ready for forgiveness society cannot give it, because society would be lost if it did so." The Christian duty, as Mr. Moore sees it is to hold "good will and mercy" in the heart so that after the enemy has been punished, and has repented, he may be forgiven.

Mr. Moore's thoughtful essay, and particularly his conclusions, raise questions of profound importance to everyone concerned with the problem of how Christian principles and western law can be developed and extended as the basis of a world society in which nations can live in peace under a rule of law and justice. Mr. Moore surely

will not take it amiss if we discuss some of these questions.

### Issue Not Simple

**A**S Mr. Moore defines the problem of western relations to Russia and China he sees the issue as simple: good vs. evil, with the west clearly good, and the enemy clearly bad. The problem of the west, therefore, as representing Christian principles, is to punish these wicked nations and bring their leaders to repentance.

The problem of repentance, however, involves the clear recognition of guilt. In the western world, society has clearly stated its moral and legal principles, so that an individual can know when he transgresses against morality and law. Mr. Moore illustrates this point with a story about a holy man and a thief. The holy man, the Rev. Mr. C. F. Andrews, "a pacifist and a saint" was working in the London slums where he showed particular kindness to a drunkard who repaid his kindness by stealing from Mr. Andrews a silver communion set. Mr. Andrews was torn between what he felt was his Christian duty to forgive and his recognition that the man had clearly broken both moral and social law. He decided that "The truest way to 'forgive' . . . was really to put him under restraint . . . and then



bear the burden of the punishment as far as I could along with him." So Mr. Andrews caused the man to be arrested, and later on the man acknowledged his guilt and told Mr. Andrews that he had been right in sending him to jail.

Mr. Moore uses this story to illustrate his conclusion that the "offender" must be brought to repentance as part of the Christian duty of forgiveness.

The weakness of this story as a guide to Christian attitudes toward international relations is the fact that there will seldom be any dispute between nations where the issues are so clear and obvious. No "enemy" nation is likely to see its conduct as clearly wicked, or see our conduct as clearly righteous. In Mr. Moore's story the thief was both morally and legally guilty and knew it. The thief knew that Mr. Andrews was a holy man whose kindness he had betrayed; and he knew that he had broken the clearly recognized law against stealing. His consciousness of guilt therefore—which was the basis for his repentance—rested on clearly stated and generally accepted moral and legal principles. It is obvious that there are no such clearly stated and universally accepted moral and legal principles to govern international relations. It is obvious that no nation in the world represents the Christian principles in the clear unequivocal way Mr. Andrews represented them. Where is the Great Power whose foreign policies today are both "pacifistic and saintly?"

### Self-criticism

**I**n his personal life, the Christian is required to scrutinize his own conduct in a spirit of self-criticism and humility. If this is so, should not a society which calls itself Christian, be under an even more strict obligation to scrutinize its own foreign policies with self-criticism and humility? Mr. Moore, of course, recognizes this problem and points out that Christian society must "perhaps be prepared for some humiliation in the achievement of reconciliation," but humiliation and humility are not the same thing. Humiliation implies some yielding from a position of unquestioned rectitude; whereas humility implies an acknowledgment of shared imperfection, along with a shared striving for general improvement—for ourselves as well as the "enemy."

Mr. Moore implies, and indeed says, that we must "withstand, bring to trial and punish the leaders and their supporters who have brought so much suffering upon the earth." But how can we do this without ourselves bringing equal if not more suffering? By focussing on the necessity for punishing a transgressor, we tend to forget of what his transgression consists, and ourselves commit that transgression with no

thought of the need for our own punishment and atonement. For example, during world war two, we were genuinely and deeply horrified by the mass bombing of civilians by the Germans and by the use of such a weapon as the buzz-bomb which was directed against civilians and used wholly for terroristic purposes. Before the war was over, however, we ourselves had surpassed the Germans in the use of such weapons: and had developed and used against civilians a terrible new atomic bomb. Today we have stockpiled hundreds of these terrible weapons; have gone on to develop another—which our journalists openly call the "Hell-bomb;" and, in our effort to "punish the aggression" of the North Koreans and Chinese we have literally destroyed Korea from north to south with explosives and fire, killing numberless thousands of innocent women and children, and making millions homeless.

How can other peoples be expected to accept Christian principles as the basis for international morality, if those principles seem to apply only to those whom we call our "enemy?"

### International Law

**S**IMILARLY, there are difficulties in the way of persuading other people to accept western standards as a basis for international law. Law, to be enforceable, must be clearly recognized and accepted by the governed. For example, if the overwhelming majority of people in the U. S. did not believe that stealing was a crime, it would be impossible to enforce a law against it. Americans, however, have accepted a prohibition against stealing, and have clearly given the government power to enforce the law against it.

In the case of international relations there is not yet world law, nor is there a world government with clear authority to enforce it. We think of ourselves today as representing the law, and we think of the Chinese as clearly representing "international gangsters," that is, people who have broken the law. But the Chinese do not accept their guilt, and in fact they claim that it is we who are guilty. We point out that our authority comes from the UN. The Chinese however do not accept this authority as valid and in fact charge that in giving us this authority the UN itself broke the law. The reason for this Chinese claim is the fact that when the UN was formed, China was a charter member; was recognized as a major great power; and was given a permanent position on the Security Council—the UN organ which was given responsibility for "maintaining the peace." Yet the present Chinese government was given no voice in the important decisions about Korea. For almost a year before the Chinese intervention in Korea the new Chi-



nese government had been trying to gain recognition in the UN. This Chinese government was excluded because the U. S. government does not approve of Communists, and Chinese Communists had been leaders in organizing the new government. The Chinese, however, declared that this American objection to Communists has no legal authority; and did not justify the exclusion of their new government from the UN. The fact is that the Central People's Government of Chinese People's Republic—as the new government is called—has been governing China since October 1949. By mid-January 1950, more than a year ago, this government had been recognized as the legitimate government of China by half of the nations on the Security Council. It is a fact that the government of China, which we recognize and which has been speaking for China in the UN, has had no relation whatever with continental China for over a year, and in fact has existed only by reason of U. S. financial, political and military support. This means that the 450 million Chinese people have been completely disenfranchised in the UN. They have had no voice in deciding problems involving their close neighbors. The Chinese genuinely believe that in thus excluding them it is we who have broken the law. Moreover, any thorough study of U.S.-Chinese relations within the UN will disclose that the Chinese legal case is a very strong one.

### Man's Best Hope

**A**S a basis for a world united under law the principles of Christianity seem mankind's best hope. This hope, however, will be frustrated until Americans, and Christians, become more attentive to our own shortcomings. At this moment when our military power is the most obvious fact of international relations we are in the gravest danger of forgetting that might is not always identical with right. Surely the Christian method of solving international tensions would be by mediation, conciliation, and a sincere effort to solve the problems which give rise to international tension, rather than by force of arms.

Before the world can achieve a rule of peace under law, based on Christian principles, there will have to be some clearer and firmer Christian leadership toward defining those principles as they apply to international relations. International relations are endlessly complex and any simple certitude of guilt assigned to an "enemy" can only further confuse the complex issues. If our government—like Mr. Andrews—was pacifistic and saintly, it is possible that the governments of other nations might be less belligerent. And until our government does in fact base its foreign policies on Christian principles we have small justification for using these principles as a base for judging and punishing other governments.

## Music as a Means of Grace

BY

W. B. SCHMIDGALL

Rector of Wyoming County, Pa., Churches

**W**E get far more than we deserve from Church music. This is true not only in the case of a congregation suffering through a tedious setting of the Te Deum, but of congregational ennoblement through glad participation in a fine hymn. Like the speaking in tongues of the primitive Church, music is an unstable element. Attempts to make it an appropriate offering as part of worship have had to be made again and again throughout the history of the Church. It gets out of hand. We are on the one extreme confronted with a concert hall virtuosity having no relationship to the spirit of worship and, on the other, congregations struck dumb when the occasion calls for just the opposite manifestation.

Evidently there is a continuing strain of impatience with unmanageable elements in the service, what St. Paul felt when he advised those who

spoke in tongues. He said he would rather hear something that made sense. Doubtless enthusiasm must finally conform to reason. But a good deal of our present service music can claim neither enthusiasm nor reason. For every congregation that sings, or is allowed to, there are ten which don't. For every parish whose music in church and church school is reasonably planned to accompany the spirit of the liturgy, there are ten in which music gives only accidental assistance, if not creating real obstacles.

### Bad Habits

**W**hen music plays its part well in the worship of God, it repays out of proportion to the effort made. Yet sometimes in the most insidious way, it can do more to damage the spirit of worship than any other part of the service. The congregation is helpless, once the service has begun, to



alter undesirable elements. And in more than one case a bad music situation has dragged on and on because the congregation has, through habit, simply decided to ignore the musical parts of the service. It would be regrettable if this were the reason so many of our congregations stand mute through most of the hymns. If this were true, it would reflect poorly on both the clergy and the laity. The former, for not having done his part, and the latter for not caring whether or not he has. The organist, on the spot between the clergy and the people, is in an unenviable position. Nevertheless if we don't do well by our music, within the limits of each situation where it is to be used, it recoils upon us in merciless judgment. We sometimes criticize unkindly hymns of the old fashioned revival. There are theological errors and artistic abuses enough. But that doesn't justify us in being smug and complacent about our own shortcomings. It is probable that the hymns we use at present are of better quality both in text and music, but the lack of congregational participation ought to make us a little humble about our own situation. And there are other elements in our use of music of which we cannot be proud.

#### Means of Grace

**N**OT the least of these is that we have given too little consideration to music as a means of grace. It is commonplace to hear that music is made in praise of God, even if the obvious truth of this is not so commonly put into practice. Many a choir exists for entertainment, and sings and acts accordingly. We reject fine hymns, at times, on the theory that if they don't immediately please us they aren't worth the trouble to learn. But even if we believe and act on the principle that Church music is in praise of God, and not ourselves, we are still overlooking what is fundamental.

Perhaps there is an element of praise in the Kyrie Eleison, but if there is, it is in the background, momentarily, of a more pressing claim. For if we sing the Kyrie as is intended, we make a plea which comes from the very depths of our being. God knows our needs before we ask, but we don't until we begin asking in his presence. Perhaps the main difference between speaking and singing such portions of the service is that singing enlists many more elements of the self than does speaking. Elements of desire and emotion enter into music that can hardly be conveyed by means of speech. Sometimes we pretend to have no ability to sing when really we are afraid to let these elements enter into our worship.

One of our first reactions to congregations who have "hung up their harps" is that the peo-

ple must have become self-conscious. (A less charitable judgment is coldness of heart). But the question soon becomes one of whether it is self-consciousness toward God or fellow worshippers. At the very least, this indicates that music reveals more of self, in whatever relationship between God or man, than does the spoken word. We don't find the same problem in the spoken parts of the service involving congregational participation.

As a beginning, then, to undo some of our difficulties with regard to Church music, we might approach it in the spirit of the general confession rather than of a mighty act of praise. Here we are admitting to a mutual doubt about our souls' health, and yet we aren't afraid of the admission, believing in God's forgiveness. Whatever we offer in the way of music in worship is not entirely wholesome and never can be under prevailing conditions. Nevertheless we offer it in the hope that it will be somehow redeemed. The efficacy of music in worship is such that when, through it, we expose ourselves more fully to God's merciful judgment he deals graciously with our whole being. As in all our efforts directed toward him, he rewards us beyond either our deserving or our imagining.

## A Simple Solution

BY

**WILLIAM P. BARND**S

Rector of St. Matthew's, Lincoln

**I**T is easy to miss a simple solution to a problem just because it is simple. Like Naaman of old, who, when told to wash in the river Jordan in order to be cured of his leprosy, considered that too simple a remedy, so we, too, often look for a complicated, hard answer when a simple one will do. We are much concerned with building up the life of the parish church, and we try many things.

We plan special guild programs, square-dances, men's smokers, talent shows, and many such affairs, hoping thereby to make stronger parishes. All of these efforts have their place, and make their contribution, but they are really peripheral. They do not get to the heart of the problem.

The simple answer is consistent church attendance every Sunday on the part of the communicants of the church. A person who attends church regularly is bound to be interested, informed, and he is in the position where he can grow spiritually.

Furthermore, a full church is a vital witness to the loyalty of Christians to their Lord.



## EPISCOPAL CHURCH NEWS

### WORLD RELIEF CONSIDERED

★ The report of his 24,000 mile trip around the world to study the refugee problem was presented to the delegates attending a conference of the U. S. member Churches of the World Council by the Rev. Franklin C. Fry, president of the United Lutheran Church. The meeting was in Cleveland, April 10-11. "One of the greatest illusions from which Americans suffer," he said, "is that this country is expected to provide all the relief supplies everywhere. I am convinced from first-hand inspection that no more than two percent of the food, clothing and shelter furnished to the Karen refugees in Burma, for example, came from the United States. Almost all the remainder of what was given to them was supplied by the people in Burma themselves."

In India, he said, the desperate lack of food is a result of the floods, tornados, drought, plagues of locusts, earthquakes. "The Indian government," he reported, "shows its eagerness and appreciation for help from the United States by providing free inland transportation for all our voluntary American relief gifts, which are shipped without charge to the border distribution."

Dr. Fry summarized his conclusions by saying that "our gifts are tremendously worthwhile, although not nearly enough, either in the areas of food, clothing, shelter, medicines, or that which will redeem the almost endless amount of leisure time among the unemployed and the refugees." The fervor for giving is decreasing all the time and he believes there must be adequate motivations for spurring this giving on as never before. Only so, he believes, can the reputation of the United States and the United

Nations be redeemed in Asia and Europe. He declared it is "for God's sake. My gift identifies me with him. Therefore, we must intensify what we are doing for our soul's sake, as a voluntary act as befitting our Saviour."

The Episcopal Church was represented by Bishop Richard S. M. Emrich of Michigan, who conducted the devotional services, Bishop Angus Dun of Washington, the Rev. James W. Kennedy of Lexington, Ky., Mrs. Henry Hill Pierce, New York and Mrs. Edwin A. Stebbins, Rochester, N. Y.

A budget of \$240,000 was approved at the first business session, as the American share of the total \$365,000 World Council budget. Last year the American Churches gave \$223,667. This amount is over and above the operating expenses of the New York office, including salaries, travel, supplies, etc.; these operating costs are more than covered by individual gifts.

Eleanor Kent Browne, assistant treasurer, who submitted the report, also pointed out that this budget does not include any of the interchurch aid relief work of the Churches or the service to displaced persons and refugees. Funds for these purposes are handled through relations with Church World Service.

Included in the ongoing work of the Council which is covered by the budget is the study program, youth department, evangelism, commission on the life and work of women in the Church, the ecumenical institute at Geneva, and the commission on faith and order.

### SPECIAL PRAYER FOR RIDGWAY

★ A special prayer was offered at St. John's, Brooklyn, N. Y., for General Ridgway, new commander in the Far East, who was baptized in the church 52 years ago.

### BISHOP OF NEWCASTLE TO VISIT STATES

★ Bishop Noel B. Hudson of Newcastle, England, is to visit the United States from September 19 to October 27th to speak in connection with the celebration of the 250th anniversary of the founding of the Society for the Propagation of the Gospel.

### DON'T WRITE FRIENDS IN CHINA

★ Bishop Bentley, in charge of the Church's work overseas, has issued a statement cautioning people in the U.S. not to write their friends in China. "Letters to Chinese churchmen," he says, "would be mis-

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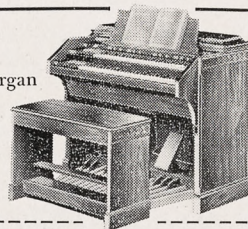
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### BISHOP MORTIMER IN DELAWARE

★ Bishop Mortimer of Exeter, England, is to be the speaker at the dinner to be held in connection with the convention of Delaware, meeting in Newport, May 8-9. Another guest speaker at the convention will be Bishop Hatch, suffragan of Connecticut and formerly dean of the cathedral in Wilmington.

### MEMORIAL PLANNED TO BISHOP PERRY

★ St. Paul's, New Haven, Conn., is to install a memorial to Bishop James DeWolf Perry, once rector, and Presiding Bishop from 1930 to 1937. He was the Bishop of Rhode Island.

### MEMORIAL FUND FOR PARISH

★ St. Mark's, Denver, has established a memorial fund. Instead of, or in addition to, sending flowers for funerals, people are asked to donate to this fund. The family of the deceased will be notified of the gift, without mentioning the amount. A book of memory records the name of the deceased, and the donors. Proceeds are used for supplies and furnishings for the church.

### MANILA HOSPITAL HAS X-RAY EQUIPMENT

★ St. Luke's Hospital, Manila, is to have \$25,000 worth of new X-ray equipment. Bishop Norman S. Binsted writes: "Here is a bit of good news. Through the good offices of a member of the Board of Governors of St. Luke's Hospital, we have just received a gift from the William J. Shaw Estate (a former Manila resident) of \$25,000 for new X-ray equipment. Our old machine was not shock proof and a bit dangerous."

### AUXILIARY BOARD MAKES GRANTS

★ From now until its next session, in October, the national executive board of the Woman's Auxiliary is working as a committee of the whole, considering suggestions and plans for the next triennial meeting, which takes place in Boston in September, 1952.

At its meeting in Seabury House, April 20-23, the board approved a number of women missionary appointments for National Council action, discussed methods of recruiting and training women missionaries, received reports from staff members and representatives of the cooperating agencies—Girls Friendly Society, Episcopal Service for Youth, Church Periodical Club and Daughters of the King, and made a number of appropriations from the United Thank Offering, the Emery Fund and other sources.

As the next school year begins in advance of the next board meeting, appropriations were made at this time for next year's scholarship or other help in training prospective women missionaries, eighteen in all. About half the girls will enter Windham House, the Church training center in New York; others will go to St. Margaret's, Berkeley, Cal., the women's department of the Philadelphia Divinity School, or Roanridge, the National Council's rural center at Parkville, Mo. One student is a girl from Panama who is completing her training as a nurse in St. Luke's Hospital, Ponce, P. R. One scholarship, for which

there are six applicants, is for social work training in connection with Episcopal Service for Youth. Scholarship aid was also voted for students now in training, to help with their summer field work in various mission fields.

Among items provided from the United Thank Offering were office equipment for a missionary going to Brazil, recreation materials for one going to Liberia; also sums to help toward student centers in Mississippi and New Hampshire, a conference center in Eau Claire, a chapel at Zamboanga, a school in Alaska.

### CONNECTICUT CHURCH TO HAVE CHAPEL

★ Holy Trinity, Middletown, Conn., has received a gift of over \$15,000 from Major M. M. Hubbard for a chapel.

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BY

IRVING P. JOHNSON

Late Witness Editor

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## NEWS OF OTHER CHURCHES

### BUTTRICK TO LECTURE IN THE ORIENT

George A. Buttrick of New York is to deliver lectures in the Orient under the auspices of the board of missions of the Presbyterian Church next fall and winter. He will also have conferences with national leaders, students and missionaries in Japan, Hong Kong, India, Pakistan, Thailand and Indonesia. He hopes also to visit the Philippines, the Middle East and Europe before he returns home.

### DENIES VATICAN PAPER ENDORSED OUSTER

Press reports that the Vatican newspaper had approved the ouster of General MacArthur has been denied by the National Catholic Welfare Conference, with headquarters in Washington. It explained that a feature of the paper is a column wherein the author expresses his personal views.

### DISCIPLES AND BAPTISTS TO MEET TOGETHER

Disciples and Baptists will hold four joint sessions when the conventions of their Churches meet at the same time in Chicago, May 19-23. Statements issued simultaneously said that merg-

er proposals will not be considered but that the sessions are planned for "closer fellowship and common witness." They will include a presentation of similarities between the Churches, a forum on beliefs and practices with reports of joint enterprises, and a common facing of "spiritual implications of the present world situation." The final session will be a celebration of the Lord's Supper when George A. Buttrick, Presbyterian of New York, will preach.

### PROMOTE PEACE PRAYERS IN TOLEDO

A committee composed of Protestant ministers, Catholic priests and Jewish rabbis has been appointed by the mayor of Toledo to promote prayers for peace.

### DETROIT AND DALLAS USE RADIO AND TV

The council of Churches of Detroit and Dallas now have full-time radio and television directors. In Detroit six weekly radio programs and one televised service are sponsored; in Dallas there are three stations using the council-sponsored programs.

### CHURCH COUNCIL FORMED IN RHODE ISLAND

A new Rhode Island state council of Churches was launched in Pawtucket, with Baptists, Congregationalists, Universalists and Methodists having full membership. Delegates of the Episcopal Church tried to insert a doctrinal statement into the constitution of the new body and when this failed they accepted only affiliated membership.

### PROTESTANT CHURCHES HAVE 500 CHAPLAINS

More than 500 Protestant chaplains have been recruited and processed since recruiting began last November. Delegates attending the meeting of the general commission on chaplains, held in Washington, with representatives of 40 Churches present, discussed means of bringing the number to one chaplain for every 1000 men in the armed forces.

### SYNAGOGUE COUNCIL URGES FOOD FOR INDIA

Speedy passage of the bill to send grains to India was urged unanimously by delegates attending the meeting in New York of the Synagogue Council of America. Representing all branches of American Judaism, the resolution stressed humanitarian reasons for prompt passage of the bill now before Congress.

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## PEOPLE

### CLERGY CHANGES:

JOHN K. HAMMOND, formerly rector of the Ascension, Tujunga, Cal., is now rector of Christ Church, San Salito, Cal.

ROBERT L. STEVENSON resigned as rector of St. Peter's, Detroit, and supt. of St. Peter's home for boys, April 15.

OTHO S. HOOFNAGLE has resigned as rector of St. John's, Montclair, N. J., to become a master at St. Paul's School, Concord, N. H.

V. G. LOWERY, formerly rector of St. Luke's, Marianna, Fla., and archdeacon of the western archdeaconry since 1939, is now superintendent of Resthaven, home for aged Churchwomen at St. Augustine.

FORBES deTAMBLE, in charge of St. James, Perry, and St. Bartholomew's, High Springs, Fla., becomes rector of St. Luke's, Marianna, Fla., June 1.

HAROLD E. TAYLOR, assistant at Christ Church, Cambridge, Mass., has accepted the rectorship of Trinity, Whitinsville, Mass.

EDMUND K. SHERRILL, student at Episcopal Theological School, becomes assistant at Christ Church, Cambridge, Mass., June 1.

GEORGE W. MOORE was installed rector of St. Paul's, Jeffersonville, Ind., by Bishop Kirchhoffer on April 8.

### HONORS:

PERCY G. HALL, executive secretary of the armed forces division of the National Council, has been elected vice-chairman of the general commission of chaplains.

### LAY WORKERS:

HELEN STRUETT, formerly head of the clinical laboratory, Winnetka, Ill., is now director of the Bishop McLaren Foundation of the diocese of Chicago.

### DEATHS:

SARAH B. CLARK, 90, died in Moberg, S. D., April 5. With her late husband, the Rev. B. Clark, she pioneered in the Dakota Indian missions. She is survived by her sons, the Rev. John B. Clark, superintending priest of the Standing Rock Reservation, S. D., and the Rev. David W. Clark, superintendent of Good Shepherd Mission among the Navajos, Arizona. Two of her eight grandchildren have given service in the Indian field and another will begin his ministry in the Dakota field this year.

FRANCES EDWARDS, formerly of the education dept. of the National Council, died in March at her home in Upper Black Eddy, Pa., where she has lived since her retirement in 1943. She was a direct descendant of Jonathan Edwards and John Adams.



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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.

LEE C. PARSONS

Layman of Springfield, Mass.

It is sometimes interesting for a layman to visit a church of our denomination other than the one he regularly attends. For this reason I recently attended a church in a nearby city. It was reported that this church has been losing in attendance and financial support. Its Sunday services have been broadcast regularly over a local radio station. When the organist took his position at his instrument he was followed by a radio technician who sat behind him at a broadcasting switchboard. The latter placed his earphones over his head and began to adjust his broadcasting machine. All this procedure was plainly visible to the parishioners sitting on our side of the church.

When the rector was preaching the same sort of performance on the part of the technician took place. I found myself watching the movements of the technician rather than listening to the sermon. In order to bring the service within the allotted hour for broadcasting the rector was obliged to omit the general confession and the thanksgiving. The organist also had to leave out the last two verses of the recessional.

As the service closed one had the feeling that he had been in a sort of radio studio rather than a church of God. Perhaps this feeling is rather general among the church parishioners and may account for the decline in interest in this particular parish.

ROBERT S. S. WHITMAN  
Sec'y, the Anglican Society

The article in *The Witness* of March 8 by Dr. Massey Shepherd on "The Problem of Ceremonial" is excellent but why the crack at the Anglican Society? The spirit of the article is completely in accord with the views of the Society.

While there was a time when the Anglican Society was or seemed to be pre-occupied with colors and uses, today it is concerned to re-establish loyalty to the Prayer Book and canons in letter and spirit not only as the norm for the Anglican Communion but as the expression of the authority of the Church in this branch of the same. The society is naturally eager that Church-people be taught the meaning of the liturgy and take an active part in it and so is in complete accord with the developments of the liturgical movement as they may be expressed within the framework of

the rubrics of the Prayer Book. When questions concerning the minutiae of ceremonial do arise, the society does direct our inquiry toward the established practices of the Anglican Communion rather than elsewhere but that is not to say that we are concerned with such matters.

The Anglican Society is neither "high," "low" nor "broad." We reject those terms as having outworn their usefulness. I think that I can speak for the society in putting it as a friend of mine put it to me, that we are only concerned with whether a man is a Churchman or a sectarian. A Churchman is one who is loyal to that branch of the Church to which he belongs. A sectarian is one who disregards the directions of his branch of the Church and strikes out on his own regardless of whether the direction of his excursion be "Catholic" or "Protestant."

The objects of the American Branch of the Anglican Society as stated in its quarterly, "The Anglican," are: "1. To promote and preserve the Catholic faith in strict accordance with the principles laid down by the Book of Common Prayer. 2. To uphold and appreciate the Anglican use both in rite and ceremonial. Membership is invited on the broad principle of loyalty to the American Prayer Book, constitution and canons and the common law of the Anglican Communion."

ANSWER: We do not, on rereading the article, find any crack at the Anglican Society. And we are sure that Columnist Massey Shepherd intended none.

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## THE NEW BOOKS

FREDERICK C. GRANT  
Book Editor

**On This Rock.** By G. Bromley Oxnam.  
Harper. \$1.50.

Bishop Oxnam is one of the few people who can speak and write with simplicity, clarity, and compelling power. This book on Christian unity wastes no words but gets to the heart of the matter. The author understands full well the difficulties; he meets them with logic. He does not seek uniformity; at the same time that he realizes the values of diversity he sets forth the unquestionable blessings of a united Church. A realistic book, thrilling and convincing. It is by far the best succinct statement on this topic we have yet seen. A call to action and a challenge to everyone who dares call himself a Christian.  
—J. H. T.

**The Origins of the New Testament.**  
By Alfred Loisy. Translated by  
L. P. Jacks. Macmillan. \$4.50.

The late Abbe Loisy was one of the most colorful and dramatic leaders of French Modernism. His earlier books were extremely liberal, but retained contact with the exegetical, historical, and theological tradition of the church. His late books, on the other hand, were far more radical. Nevertheless, even from his latest writings, one can learn something—partly by being forced to answer the questions that Loisy raises.

**Creating Christian Cells.** By John S. Beck, Irving Harris, and S. M. Shoemaker. (61 Gramercy Park, New York 10, N. Y.)

A collection of "recent stories of faith that works through groups," as well as individuals—an illustrated manual of the "cell" movement, which is steadily spreading through the church.

**Apostle of Liberty: Starr King of California.** By Arnold Crompton. Beacon. \$1.75.

The author is on the faculty of the Starr King School for the Ministry in Oakland, Calif. A short (70 pages) life of the Unitarian minister who, "almost single-handed, saved a great state for the Union" at the time of the Civil War.—S. A. T.

**A Mighty Fortress.** By Ernest Fremont Tittle. Harper. \$2.50.

This is the latest and now, alas, a posthumous book, by the great Christian preacher and leader who died in 1949. The book has a preface, "Por-

trait of a Preacher," by Paul Hutchinson. There is scarcely a minister in America who has not been influenced directly or indirectly by the flaming spirit of Ernest Tittle, and it is good to have this last collection of his sermons and addresses.

**The Snowden-Douglass Sunday School Lessons for 1951.** Macmillan. \$2.50.

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