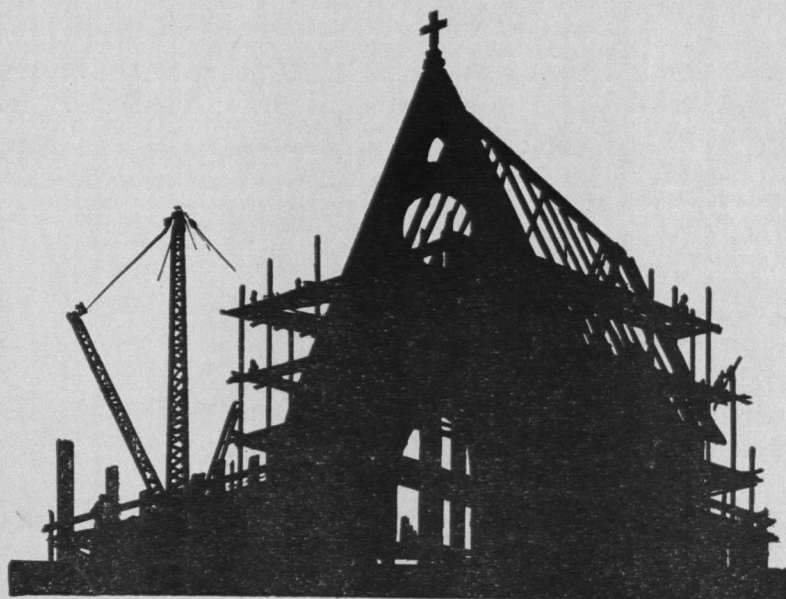


The WITNESS

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FEBRUARY 4, 1954



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The WITNESS

For Christ and His Church

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

Missionary Leaders Warn Of Threats in East

REVOLUTION IN PROGRESS THROUGHOUT AFRICA REPORTS ONE OF THE SPEAKERS

★ Some 10,000,000 Christians are vying with "a much smaller number" of Communists in India for the loyalties of that nation's 340,000,000 other people and "at present it does not seem likely the country will be taken over by Communism," a Methodist missions official reported.

The report was written by the Rev. James K. Mathews, executive secretary of the division of world missions of the Methodist board of missions, a former missionary in India who was on his way to visit missions in India, Pakistan and Africa. In his absence it was read to the annual meeting of the board meeting at Buck Hill Falls, Pa.

Mr. Mathews warned, however, it is important that Christians everywhere be alert to the danger of Communism in India.

"Some things in India would appear to favor Communism," he said. "Conditions of poverty and extreme need that exist there provide a suitable breeding place for the Communist virus.

"On the other hands not everything is in favor of Communism in India. For one thing, the nationalistic fervor

so strong in the country is hardly compatible with the imperialist nature of Communism. Indeed, the fact that Indian Communists owe allegiance to Moscow sets less well in India than it would even in the U. S."

Contrary to American opinion, Mr. Mathews reported, India has not been "soft" with Communists.

"Internally she has met Communist activity with a strong hand," he said. "Most Americans do not understand India's policy of being neutral in the present world conflict. It is due mostly, perhaps, to the fact that, in a land recently freed from foreign rule, she is very suspicious of entanglements with other nations.

"As a country that has recently departed from a traditional isolationism, we should be in a peculiarly advantageous position to understand this point of view."

Problems confronting missionaries as a result of rising nationalism and disturbed political, economic and social conditions in other world areas also were dealt with at the sessions.

Frank T. Cartwright, administrative secretary of the board of missions who has just

returned from southeast Asia, reported that churches and schools are growing in numbers in Burma and Malaya although the work of Christian missionaries in both countries has been adversely affected by civil wars in the past decade.

Communism is one of three major factors in the internal struggle going on in Burma, Cartwright said, while in Malaya and Indonesia Communism has "moved into the potential powder keg" presented by the acute racial tensions between Europeans, Chinese and natives of the areas and the rising tide of nationalism everywhere.

"This has been the Communist program in all Asia," he said. "Wherever trouble is brewing, trained Communist agents come to stir the broth. It is enough to say that the Communist-led guerrillas have been a heavy drain on Malaya's economy and a threat to ordinary living, although military and economic measures have lessened their threat. The wise political course of the present government seems potentially effective."

Ralph E. Dodge, administrative secretary for Africa, said that there is a "cold revolution" in progress in almost every colony in Africa and that its chief causes are hunger and fear.

The hunger—for food, education, political independence, and a chance to work—is felt by Africans, he said, while the fear is of the 5,000,000 white men among Africa's 200,000,000 blacks.

Dodge said this hunger and this fear are the roots of the apartheid conflict in South Africa, the Mau Mau uprisings in Kenya Colony, the increased resistance to French rule in North Africa, the native opposition to the new Central African Federation, and the nationalist movements in British West Africa and Portuguese East Africa.

He described the tensions in the Union of South Africa as "more acute" than anywhere else in the world and said that "unfortunately conditions are growing worse."

"Spirits are becoming bitter, fear is mounting and hatred is more in evidence," Dodge said. "Nor will conditions be bettered by the continual threat of the Nationalist Party to reduce the numerically stronger African group to an even more marked degree of political and economic subservience."

At the same time, he pointed out that the missionary, because he is of neither group, can look objectively at both and help them overcome their hungers and fears.

"The situation, which threatens to grow worse rather than better for some years to come, can be relieved only by the understanding between races which the Christian missionary builds," he said. "The fact that the missionary has the confidence of the common people as no other group does, that he knows the language and culture of the African and that he understands their aspirations makes him able to bring the two groups together."

ACADEMIC FREEDOM IS DISCUSSED

★ The greatest amount of academic freedom survives at colleges and universities with religious principles, Russell Kirk, author of "The Conservative Mind" and contributor to

literary journals in the United States and England, told a Sewaree audience.

Kirk discussed academic freedom, a subject he is currently studying under a grant from the Volker Fund, at an open meeting of the University of the South's chapter of the American Association of University Professors.

Academic freedom is a medieval and aristocratic concept that grew up in the age of the cleric and the gentleman, an age when the voice of the mob meant nothing, he explained. With today's mass voting and communication the opinion appears that "no one has the right to be different," he said, adding that "variety was cherished in the Middle Ages for its own sake."

"If academic freedom is a right, it must have a corresponding duty," he told his audience. "If a freedom decays it is because the duties connected with it have decayed."

To believe in freedom man "must believe in certain great truths and duties," he emphasized. When men cease to believe "in great truths, or the performance of duties, or the guardianship of the word, rather than men they become isolated units and simply atoms of humanity," Kirk said.

The speaker cited the University of the South in pointing out that "guardianship of the word is most common when there is a direct link with religious truth, dignity of persons and great traditions of education." Academic freedom is most imperiled, he added, at polytechnic institutions, at agricultural and mechanical colleges, and next at great state universities.

To retain academic freedom a system of ethical ideals is important, Kirk said, adding that freedom to express polit-

ical opinion is a part but not the most important part. "Political prejudices and movements come and go. Freedom of mind, expression and criticism matter more. The primary duty of professors is the right to express ideals—general ideas on academic subjects," he declared. Professors are not just hired "to do a job" with a "day laborer attitude" toward them, he said.

The speaker suggested that what is needed in colleges and universities today is a return to ethical and religious principles, a reminder to professors that they are "guardians of the word," and a reform in university and college constitutions to insure a check on arbitrary power with more collective action from bodies of professors.

BISHOP SHERRILL HONORED

★ Presiding Bishop Henry Knox Sherrill received an honorary doctorate from St. Sergius Russian Orthodox Academy and Theological Seminary of Paris, France, at a ceremony in New York.

Presentation of the degree was made by Archbishop Leonty of New York, head of the Russian Orthodox Church of North America, at a service in the Orthodox Cathedral of the Holy Virgin Protection.

Those at the ceremony included the Bishop Lauriston L. Scaife of Western New York and chairman of the joint commission on assistance to Eastern Orthodox Churches, and George Novitsky of New York, president of the Friends of St. Sergius Theological Seminary.

CHARLES D. KEAN INSTALLED

★ The Rev. Charles D. Kean, formerly rector of Grace Church, Kirkwood, Mo., was installed rector of the Epiphany, Washington, D. C., on January 27th by Bishop Dun.

Religious Leaders Meet With Velde Committee

★ A group of Protestant, Roman Catholic and Jewish leaders met with five members of the House Un-American Activities Committee, on the invitation of its chairman, Rep. Harold H. Velde.

Mr. Velde, who had aroused much criticism last year with a suggestion that the clergy offered a field for inquiry, disclosed that the meeting had been held. Its purpose, he said, was for his committee "to receive constructive criticism and suggestions."

One of the clergymen present said the session was the first of several scheduled in which the churchmen and committee members would confer. He said that Mr. Velde would make an announcement at the conclusion of the conferences.

Mr. Velde explained that the meeting here was aimed at getting "the viewpoint of religious leaders and prominent laymen regarding the committee's work." He said the churchmen suggested changes in committee investigating methods and procedures and that he had promised their proposals would receive "full consideration at an early date."

Church leaders who met with the committee members were the Bishop Henry Knox Sherrill, Presiding Bishop of the Episcopal Church; the Rev. John F. Cronin, S.S., assistant director of the social action department, National Catholic Welfare Conference; Rabbi Morris Kertzer of the American Jewish Committee; Charles C.

Parlin, New York attorney and Methodist layman, and Edwin J. Lukas, director of the civil rights department of the American Jewish Committee.

In addition to Mr. Velde, members of his inquiry group present were Republican representatives Bernard W. Kearney of New York, Kit Clardy of Michigan, Gordon H. Scherer of Ohio, and Democratic Representative Clyde Doyle of California.

Rep. Francis E. Walter, Democrat of Pennsylvania, refused to attend the meeting after accepting an invitation to it, Mr. Velde said. Mr. Walter is on record as opposed to Mr. Velde's discharge of the committee investigator, Louis J. Russell. The Pennsylvania Congressman said Mr. Russell was not responsible for actions Mr. Velde said had embarrassed his committee. "For one thing," Mr. Walter said, "he didn't call for an investigation of religion."

This was an apparent reference to the controversy touched off by Mr. Velde last March when he suggested on a national radio network program that Congress investigate alleged Communist infiltration of American pulpits.

LISTS CHALLENGES TO FAITH

★ John A. Mackay, moderator of the Presbyterian Church, said that Fascism, Communism and nationalism or racialism are "the three great challenges the Christian faith faces today."

He made this statement in an address to the quadrennial youth conference of the Presbyterian Church in the U. S. (Southern). Theme of the conference, attended by some 2,000 students from colleges and universities in 17 states and nine foreign countries, was "The Christian's Mission."

Taking as his topic "The Darkness that Defies the Light," Mackay, who is president of Princeton Theological Seminary, said that "anyone who reflects on the state of the world will admit that 'darkness covers the earth and thick darkness the people.'"

"But I am not speaking as a pessimist," he said, "for the truth is that I have never been more buoyed up by Christian hope. Understanding of contemporary darkness is possible only in the light of Christianity."

Speaking of the challenge posed by Communism, Mackay said it was futile to try to deal with Communism "as a police matter when, in fact, it is an idea."

"An idea, a faith—and Communism is a secular faith of great vitality—cannot be dealt with by force. Never in history has force overcome a faith. Ideas must be met by better ideas, and the Communist faith must be met by a better faith."

"We have in the Christian faith a greater thing than Communism because it is true while Communism is a lie."

In South Africa, the theologian said, "the absolutism of the white race" is being made an idol while in this country another type of "idolatry" is arising through "the demand that men make a faith of the struggle against Communism"

"I am against Communism

but I believe in the use of a positive faith to overcome it," Mackay said. "The type of anti-Communist faith being developed here is, in the light of Christian truth, just another idolatry, a gross darkness."

PRESS AND PULPIT NEED EACH OTHER

★ Press and pulpit need each other, a journalism professor has declared. Roland E. Wolseley of Syracuse University spoke at a religious journalism seminar sponsored by the Nashville Tennessean.

Wolseley told 300 clergymen, lay leaders, teachers and college students that the Church and press had at least one goal in common. "They both want a better-informed, better-educated public to deal with," he said.

The press needs such a public, Wolseley said, to survive economically or to "lift itself above the level of appealing mainly to the eighth grade mind. And an educated public is essential to the pulpit if the Church is to be most effective in conveying its good news: the news of the gospel. The news of the gospel is that there can be a better world than the worry - and - misery - laden one in which most of the people on this globe now live."

But neither Church nor press can be its most effective unless the two cooperate, said Wolseley. "Press and pulpit are aiming their words and their ideas at the same people. They can learn from each other about how to do so successfully. Each wants to change minds, to strengthen ideals. If they remain strangers, if they quarrel, if they do not cooperate to the fullest extent possible, they cannot be as successful as they might be."

The speaker said one way to improve understanding between press and pulpit would be to have all churchmen work a few months on a newspaper every few years and for all journalists to be active churchmen the year round. If churchmen understood the press better, they would be able to get their spiritual messages across to the reading public more skillfully. And if newsmen had a more thorough knowledge of the churchman's way of life, the Church would be better reported and properly interpreted in the press.

Coleman A. Harwell, editor of the Tennessean, told the seminar that newspapers were becoming "increasingly aware of the importance of religious news."

This change, he said, is reflected in the use of fulltime religious reporters on a major wire service and by many newspapers.

At a panel session, several local clergymen offered suggestions on what churchmen expect of the press and how to achieve better cooperation between the two fields.

CHURCH COUNCILS HAVE MEETING

★ Churches could not perform certain aspects of their work without such cooperative agencies as church councils, J. Quinter Miller, administrative secretary of the National Council of Churches, said.

His statement was made at a conference attended by 33 executives from 118 councils of churches in New England, New York, New Jersey and Delaware, meeting in New Haven.

Another speaker, W. P. Buckwalter Jr., director of financial counseling of the National Council's department of field administration, said that "the secret of successful finan-

cing is good public relations." He urged the council leaders to publicize their work "among as many different publics as there are groups of people in the community."

"The public has been told too much about the cost of councils of churches and not enough about the spiritual dividends accruing from them," Buckwalter said.

A forecast that the forthcoming second assembly of the World Council of Churches at Evanston, Ill., next August, "will be the most crucial in the world organization's history" was made by Robert L. Calhoun of Yale Divinity School in an address on "The Implications of Evanston."

Calhoun, a member of the advisory commission now preparing a guide on the assembly theme, urged the council executives to provide opportunities for interested groups of laymen as well as the clergy to study documents and reports prepared for the world conference.

Wider provision of religious TV programs for children was advocated by the Rev. Everett C. Parker, director of the communications research project of the National Council's broadcasting and film commission.

He reported "a phenomenal response" to the recent series of four pre-Christmas programs telecast over a TV station here under the joint auspices of the Connecticut Councils of Churches and Church Women.

"The series aided children in the development of Christmas observances in the home," Parker said. "Many parents appended notes to their children's letters urging that more religious programs for children be presented through the medium of television."

EDITORIALS

Is the Church Subversive?

MANY people who have felt vaguely troubled by the existence of the Attorney General's list of subversive organizations, must have been awakened to see that something is wrong when Mr. Brownell announced that he was putting the National Lawyers' Guild on that list. The Guild, whatever the views of its present controlling group, is widely known and has had many well-known persons among its members.

There has been no hearing, no chance for the Guild to defend itself. It was labelled "guilty" by the administration's highest legal authority. As so often in these sad days, the principle that a man is innocent until he is proved guilty was forgotten. It "gives one to think" once more.

And as one thinks somehow the Churches come into view. Obviously Mr. Velde was a trifle upset by the reaction of his announcement some months ago that the Churches were to be investigated; but as long as we have men of the McCarthy, Velde, Matthews, Flynn type that "promising" field may still be entered. What then of the Attorney General? Why not put ELSA on the list? Why not add the Methodists? What about a theological school which has on its faculty a well known liberal already labelled by Matthews? And if he looks carefully enough, the Attorney General might find a parish here and there which supports gladly a minister whose own immediate superiors don't like his views.

All that is, of course, not going to happen; or at least it is most unlikely. But it does raise the question as to whether any such list as the Attorney General's is constitutional. Mrs. Dilling or Red Channels may publish any list they like (taking the chance of libel suits) but here we have not an act of Congress sustained by judicial decision, but the arbitrary action of an individual to whom has been delegated the legal responsibilities of the executive department of the government. He is defining for us without legislative and judicial action certain limits of the freedom which the Constitu-

tion and especially the First Amendment guarantee us.

The Supreme Court has now accepted jurisdiction in contempt of Congress cases and will decide whether under the Constitution any Congressional committee has the right to question an individual concerning his opinions. The Court will in the end presumably have to decide likewise whether any Attorney General has a right to tell me what organizations I, a loyal citizen, may support. Christian people must remember that the constitutional principle is the same whether we are dealing with the Joint Anti-Fascist Refugee Committee or with the Episcopal League for Social Action or even a parish Church.

Don't forget the excitable lady who wanted Quaker literature banished from the libraries. The Quakers and the Fellowship of Reconciliation are certainly opposed to the vast piling up of atomic weapons. They certainly are opposed to the administration's threat to Red China. If a few insignificant communists make the Committee for the Protection of the Foreign Born subversives, what about the Quakers? Is not the lady in Indiana quite right? Somehow one's heart longs for the days when Americans really believed in the freedoms which the Declaration of Independence and the Constitution have proclaimed to the world.

The Churches are awake. They have made notable statements. But we dare not forget the time-honored saying "the price of liberty is eternal vigilance."

—Edward L. Parsons

Bishop of California, Retired

Better to Marry Than to Burn

MARRIAGE, like any other Christian vocation, should only be entered into if the Christian feels that through marriage he can draw closer to God and serve him more fully. However, there has been a tendency in Christian spirituality to take St. Paul's rather negative view of marriage, "that it is better to marry than to burn."

The implication is that it is a sop to man's physical nature, rather than a spiritual voca-

tion in itself. Because of this tendency, which also has its roots in the fact that so many spiritual writers have been members of religious communities, there has been an emphasis on the value to the spiritual life of celibacy and virginity.

An asceticism for the married state should be more fully developed. Strangely enough, it could be built around the monastic vows of chastity, poverty, and obedience.

The spiritual value of chastity, we take it, is the dedication of the body to God; the willing sacrifice of selfish physical pleasure for a higher goal, and the freeing of the spirit from lustful thoughts presumably attained thereby. In marriage one vows to forsake all others. This dedication of the body to one other person does not signify the restriction of selfish physical pleasure to lovemaking with only one partner, but rather the use of the body as a means of expressing the love of a life lived together, as a means of giving happiness to one's wife or husband, and as a means of building the family. There is frequently, in this part of married life, a necessity for suffering, great charity, forbearance and continence.

Here is no easy elimination of things physical, but a difficult stewardship of love, from which can come sacrifice and compassion, perhaps an even more complete dedication of the body to God's use, and a deeper understanding of the nature of love as it works its way up from our depths. This opens the most secret places of the spirit, at the risk of a

pain, similar to the pain of rejected love which lies at the heart of the passion.

Poverty in the literal and absolute sense is impossible for the married couple, but what is the basic spiritual value of poverty? Is it not the freedom from things of the world for the purpose of more complete attention to the things of the spirit? Its value lies here, in the stripping of the soul for God's glory. A married couple shares their possessions. They form, if you will, a religious community, where they can together make the same progress toward poverty as the individual makes alone, with the added value of joint decision. And the advance toward poverty, when made, can never have as its motivation escape from responsibility. In marriage, the human personality is impinged upon more frequently and more deeply than in the celibate life, a calling for poverty of spirit.

Obedience has its value in stopping the pride of irresponsibility and fostering humility. Marriage demands this sacrifice of freedom, and because of man's sinfulness, giving in to the other's point of view in marriage is an even deeper act of humility than obedience to a superior.

Out of the full sharing on every level, out of the constant limiting of self and the constant fulfilling and outpouring of self in the hundred daily acts of married life, a soul has the opportunity for growth in the married state as great as in the celibate even though its accomplishment may be more difficult.

RELIGION AND CIVIL DEFENSE

By Francis B. Sayre, Jr.

Dean of Washington Cathedral

*"Grant us thy peace all the days of our life"
(Collect for the Second Sunday after Epiphany).*

I WISH to speak about an extremely practical aspect of our faith, and a vital one. It may at first seem to some a far cry from our recent celebration of Christ's birth to thoughts of civil defense. And yet the two are in reality as intimately connected as man's spirit and his body—the interaction of which, by the way, has more than once been the occasion of irritation to the mystic on one side, and of impatience to the materialist on the other.

The link that joins faith and defense is a

phenomenon that is called Panic. For Panic is at once the denial of faith and the defeat of defense. It is the final negation of both—the undoing of body and soul alike.

This destructive unravelling of reason which can animate large groups of people to suicidal frantiness is by no means a remote possibility. In the first shock of unpremeditated disaster, real or imagined, any of us might find ourselves borne upon the wave of frustrate terror. It is an occurrence that punctuates all history with memorable scenes of fright. All the way from

the plains of Marathon when the mighty Persian army fled in deadly rout before a little band of determined Greeks, half a thousand years before Christ. Down to the most recent debacle in Texas City when 40% of the population wildly fled an explosion in their harbor, doing at least as much damage to themselves as did the fire itself.

"Panic," says the United States administrator of civil defense in a recent article, is "the weakest point in the world's strongest nation." It can nullify the best laid defenses. It can spread more destructively than the most devastating of bombs. And it can be deliberately sewn by an enemy which might well consider it the ultimate weapon in his arsenal.

Now it strikes me to be of surprising significance that the teams of experts, psychological and military, who have been studying the causes and effects of panic in such disasters as the Coccanut Grove fire in Boston, the explosion at South Amboy, N. J., in 1950, and the Orson Welles broadcast about the invaders from Mars—have come to the conclusion that those are panicked easily who have not been habituated to reckon with facts. At bottom, they say, it depends upon how steadily a man contemplates his destiny, with all the good and evil possibilities that may befall. Or, to put it in the Bible's language, 'Has he made his peace with God—beforehand?' If he has, then he will not be swept with the tide; if he hasn't then he will be a victim too. As the defense administrator puts it, "the best panic-stopper of them all costs nothing, and its power is limitless. It is faith."

DOES it come as a surprise to you that those who have charge of the physical safety of the nation are the ones who these days announce most urgently that our basic protection lies in faith? The body is lost without the spirit! Even the scientists have come to realize that. But what shall be the quality of that spirit and the nature of its faith? And whence does it come? This is the real question, which no expert or administrator can answer for us. As always when we are in need of strength, we must return to the deep springs of living water which God himself has opened to us. Let us try, then, once more to trace our ancient faith and bring it to bear on the contemporary problem.

Fear is a common thing. It is normal and even healthy in the sense that sometimes if a

man isn't afraid he's an awful fool. Fear itself is neither good nor bad. It is only a natural and universal response to certain stimuli. What matters is what you do with fear. When you give way to it: that is panic. But when it is controlled, then it may even become an asset—the motive force of achieving unbelievable things. The question is then, "What controls fear?" What kind of faith can overcome it?

There is a clue, I think, in the Collect appointed in the Prayer Book. It is an amazing prayer:

"Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord."

Notice, first of all, that no mention is made in the prayer of whether "the days of our life" shall be long or short. God is asked for peace, not for the prolongation of existence. For faith never blinks the vicissitudes of life. It is willing to reckon with disease or motor accidents or, if need be, hydrogen bombs. It only asks that having confronted these possibilities, we may not be afraid, but may have peace, inward and complete. And this it beseeches of a God who, as the ancient collect puts it, "doth govern all things in heaven and earth." This is the amazing part of the prayer, and the secret of it. For if we did not vividly believe that God does guide and love all things, then how indeed could we ever really face the ever-besetting terror of death?

Origin of Collect

THE very history itself of this prayer illustrates the nature of its faith. As we find it in our liturgy, it was edited and inserted by one Alcuin, a scholar from Yorkshire who in the eighth century was the tutor and counsellor of Charlemagne. He lived in an era just as frightening and uncertain as our own. Pagan barbarians threatened all he had learned to call precious just as ruthlessly as the Russians of our day. Hungarians to the East; Normans on the North; Saracens to the South and West. How much seemed to depend in that moment upon the Christian arms of the great Frankish Emperor, crowned in the year 800 by the Pope at Rome. Yet, Alcuin's faith is at last not in man's defense but God's in whose hand is the governance of all.

The assurance of this is certainly the beginning of faith. It is the idea of God's Provi-

dence: that just as the natural world shows order and not chaos, so even man's history is filled with an eternal meaning that nothing can obliterate. Behind all the accidents and threats and possible catastrophes there is a will that is good and that has the power to turn even the most untoward events to divine purpose. This is the infinite love of God, which never guarantees the duration of anything, but yet always inspires its quality. God does not ever infringe our liberty—even the freedom to destroy ourselves if we choose—but yet he sets the final limit of all possibility, whether through judgment or through mercy. For in the end we remain his creation, and his will will prevail on earth as it does in heaven.

I wonder whether we as a nation have lost faith such as that. If a bomb should fall, would we, like the residents of Chungking on June 5, 1941, stampede to some shelter where, safe from the bomb, we would nevertheless trample over a thousand of our fellows to death in unreasoning frenzy? Or does the knowledge of God run so deep in us that we are able to know that even in death is his life; even in disaster his victory discerned?

Face Facts

IF FEAR is conditioned by such a faith, vivid and long-continued, then there is no fact in the world, however horrible, that cannot be squarely faced, calmly prepared for, and staunchly met when it arrives. A good many have wondered in our day what it was in so false a system that gave the Russians strength, and supported their appeal to the undecided citizens of the world. A large part of the answer lies in their allegiance to a perverted and secular form of the doctrine of Providence. Marx taught that the victory of the proletariat is inevitable. No matter what men think or nations do, the economic process is inexorable that tends to Communism. To believe that is of course to lose all possibility of choice. It undermines the significance of individuals and their decisions. But, on the other hand, it provides a framework of certainty that passes for security. By their lights Communists can afford to wait, since they believe the tide is automatically running in their direction. Calmness and deliberate preparation are the fruit of faith, even when that faith is illusory, growing out of the wishful speculation of Karl Marx.

If even so sordid a god as economic determinism can infuse a people with such seeming determination, then had we not better look to our own? We, who are the heirs of a faith so much more glorious and true. Have we indeed forgotten the destiny which God has prepared from the beginning? Have we forgotten that in Jesus Christ God has given us an eternal assurance, just as long before in time of dire catastrophe he reassured Noah with a rainbow in the sky?

Body and spirit—they do go together. And if we are in danger of losing them both by panic, by the same token faith shall be the preservation of each. Let the rainbow be for us still the sign that God does "govern all things in heaven and earth" and that we who are his disciples will do our utmost to defend what God has wrought. It is not enough for use merely to be the arsenal of faith. We must through our Churches also give leadership to our people in civil defense.

By God's good Providence let us without fear face clearly the terrible facts of our day. Then, with good will and patient work let us make ready for any eventuality. Let us ask of our government full measure of help for civil defense, but then may we ourselves make of our Churches confident centers of orderly and thorough preparation. So shall we implement our prayer and realize in useful measure "thy peace all the days of our life."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THIS age is strange; it has so much technology. I 'dial' a number and someone faraway answers. I turn a knob on a little box and I hear voices or music. Sometimes they sound like Bedlam. I turn knobs on another box and vivid pictures flash before me. I turn a switch and the room is lighted. A gadget on the wall makes my room warmer when warmth is needed. I use electricity for almost everything and I am afraid of so much dependence on something I don't begin to understand. I have gained a larger life and a great freedom but oddly enough at the price of dependence. For I depend upon the unseen army that keeps the 'power' moving through the 'wire'.

What keeps the unseen army at work? Wages, free enterprise, profits, good-will, society, a common faith? Who can say? It has worked so far.

More and more the many depend upon the few. Capture a few technicians and the great city is helpless. Western society has become so inter-dependent that only love can save it and keep it sound. And business and politics are not run for love.

Love seems so hard a thing to encompass and fear so easy. Which offers security? Which will we choose? It is the hearts of Christian men showing the fruits of the Spirit that offers to all the only defence.

In Season and Out

By Gordon C. Graham

THE FEAST OF THE INCARNATION

A LONG with Advent and the Nativity, the Epiphany forms a cycle of the Incarnation, comparable to the cycle of the Redemption which is composed of Lent, Good Friday and Easter. In these two cycles there is a common pattern—first a preface of penitential preparation, then a historical event, and lastly, a theological interpretation. The first is concerned with man's need, the second is God's action, and the third is the supernatural culmination.

The Church is now in the Epiphany season, which like Easter, is extended for some time. It does not really come to an end until the Feast of the Purification, commonly called Candlemas. Originally, the Epiphany or Theophany (Manifestation of God), as it was called, was celebrated in the East as the Feast of the Incarnation. The Nativity and Baptism of Christ were grouped together because the Baptism declared our Lord's Divine Messiahship. To this was also associated the Wedding of Cana of Galilee by which our Lord gave the true wine in contrast with the falsehoods of paganism. These ancient themes are proclaimed on the Second and Third Sundays after the Epiphany and are to be considered as part of the whole season of the Incarnation. The Worship of the Magi was not at first considered to be the subject of the Theophany. This is a later development which solved the rivalry between the dates of December 25th and January 6th for the Feast of the Incarnation.

The division between Christmas and Epiphany, as it now exists with the Sundays after Epiphany, is a wonderful arrangement.

However all this may have come about, the fact is that the Incarnation of the Son of God is now celebrated by the Church in a threefold cycle. By grouping Advent, Christmas and Epiphany we get the full meaning and a better understanding of this central doctrine of Christianity. It is not the Neoorthodox or Existentialists that discovered man's human predicament. It had been passed by along with Advent. The historical event of the birth of a Jewish baby, even though he later claimed to be Messiah, can not be the answer to our problem. Only as this event has eternal significance can it have any meaning or reality for our time. The Epiphany is the declaration of that eternal significance.

Epiphany is the proclamation of the Incarnation rather than Christmas. Christmas is the event and Epiphany is the interpretation. It is first of all a Catholic interpretation. The original scene of Bethlehem with its Holy Family and the Shepherds becomes transformed into a cosmopolitan or even cosmic scene. This is more than the birth of a Jewish Messiah. It is the Incarnation of the Catholic Christ. Secondly, it is an interpretation that can only be expressed by adoration and worship. They "fell down and worshipped him" is the only thing that man can do before the exhibition of such Divine Love that he comes to our world relating himself to all of us.

Theology, as shown of the Epiphany, finds its first expression in worship. And it is the sort of worship that bows down and offers things.

What Lies Ahead?

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

WHAT can our Christian faith tell us to expect? It has no ability to forecast the details, but Christianity does give us reason for hope.

The very idea of hope is largely a product of our religion. Eastern sages regarded hope as an evil to be renounced lest it spoil one's tranquility; and Greek philosophers gave little encouragement to hope: history moved in cycles and life had little purpose. In the Old Testament, however, we see a basis for hope.

The Jews believed that God was working his will in history, and that at the end of history he would be vindicated and Israel, though she might suffer many misfortunes, would some day be established as God's Kingdom. In other words, the Jews had what theologians call an "eschatology," a doctrine of "last things," and ultimately God must be victorious.

It was this doctrine which Christianity inherited and filled with Christian content. The judge would henceforth be Jesus, and the law by which men would be judged at the last day was not merely the Ten Commandments, but the Christian law of love. Christ's resurrection was a foretaste of his triumph, when those who were Christians would share in his victory. God's purposes were being worked out, and the ultimate victory was assured as never before. Therefore, there was meaning in life, and men could have hope.

In the facts of the New Testament men saw a new ground for hope. That which had been foretold in the Old Testament seemed already partially revealed in Jesus Christ. The new age for which men had yearned was at hand. The prophecies of Isaiah and others were fulfilled. In the individual's experience, men saw the evidence to substantiate their hopes. The sick were cured; the sinful were pardoned; men no longer feared death. The new age had begun, and its culmination was imminent. For that reason men sought to live by God's law. The position of womanhood was improved; ideals of kindness found their way into western civilization; slavery in its cruder forms was abolished. We refer to our year as "Anno Domini 1954," reminding us that, since Christ's life, a new ground for hope is evident in the world, and in Christian lands there has been the encouragement of progress.

Religion gives men the only means for hope. The Christian hope is based on God's victory. It was that which, in the Old Testament, encouraged the Israelites and, in the New Testament, it was Christ's triumph at Easter and his future triumph which offered the basis for a life of confidence and courage. However, in the course of the centuries, men took for granted this faith in the future, forgetting its Christian origin and believing that progress was in the nature of things. With the scientific discoveries of the last century, men had the false hope that science alone could abolish

evil; the doctrine of evolution seemed to give credence to a theory that everything was improving; and an easy optimism about man's innate goodness seemed to guarantee inevitable progress.

Recently, however, we have been shaken out of this optimism as we have seen the results of two world wars. Nature is neutral; and science, which can bring blessings to men can also wipe them off the face of the earth. Slavery has returned in new guises, and the cruelty that lies just beneath the surface of civilized men has been exposed. We are being forced to a firmer ground for our hope, and are returning once more to the Biblical basis in which trust is placed, not in automatic progress or in human cleverness, but in the power of God.

Whenever the Bible spoke of the new age, it usually saw it follow a time of trouble. "Wars and rumors of wars" would precede the coming of the Son of Man. There was to be no easy progress, and individuals who knew the power of Christ in their lives realized that first they must die to self and be willing to lose their lives in him and for him, if they would know the power of his resurrection. As men trust, not in their own abilities alone but in God's will; as their lives are taken into his life and their wills become obedient to his will, in that measure will they be assured of victory.

Perhaps the Christian hope is suggested more by the word "victorious" than by the words "happy" or "successful." There is nothing in the Christian gospel which promises a happy new year or success in all our human endeavors. The Christian gospel, however, does in every page offer men victory, if they will align their lives with God's life, so that they may share in his ultimate victory.

The Book of Hope

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

LIFE is a struggle against its desolations. The real afflictions that plague humanity are loneliness, friendlessness, purposelessness, despair, rejection. The Holy Bible is the record of those in every age who have found the way to turn back these enemies of the

human heart and personality and have secured inner peace and happiness. Because so many have been helped, through the library of sacred writings, to acquire these spiritual securities, the Holy Bible has been called The Book of Hope.

The Bible is first and foremost, the record of God—what he is like, what he has done. Wherever man has opened his mind to this truth, his heart has overflowed with exultation and gratitude. He wants to outdo even those men of the past whose words are so powerful and often so poetic. God is indeed: "A light in the darkness," "a highway in the desert," "The strength of my life—my light and my salvation." In every instance they are saying "God is our Hope!" The Bible is the record of this hope given to men who sought and found God.

This great record of God proclaims the good news that this hope may be ours. It focuses our attention on the fact that God is not a passive, but an active God—a seeking God. He makes himself known to us—or as we sometimes say, He reveals himself to us. Whatever failure there is at this point is ours, not his. We may be blinded by circumstance or by ignorance or by self-will so that we see "through a glass darkly." Yet God continues to reveal himself—through nature, in history, through the lives of others, through prayer and Communion, through Christ. Since the inadequacy is from the human side and not from the divine, we would do well to follow the prescription of the book of Deuteronomy, "But if from thence thou shalt seek the Lord thy God, thou shalt find him if thou seek him with all thy heart and with all thy soul."

What is this hope? It is to be found in the conviction that, because God is: and because of what he is, I shall never again need to fear to be alone. I shall never be friendless, never without love. Always there is a purpose for my life, always a goal for which to strive. Always, through God, there is the possibility of victory over tragedy, of health over sickness. Always there is the fact of life beyond death. Always love can triumph over hate; peace can prevail beyond war.

Is this too good to be true? There in the Bible, literally hundreds testify from personal experience that it is true. Hundreds of thou-

sands since, having read of the accomplishments in Scripture, have been encouraged to take up the search and have found it to be true.

This we would proclaim to the world in which we live.

The Bible is the book of hope.

Sorrow

By George I. Hiller

Rector of Trinity Church, Miami

SORROW isolates us from other people and very often one feels that he is the only one to suffer.

Of course, that is not true, for all of us taste sorrow at times. In sorrow, however, we do feel alone.

"Why should I feel the weight of sorrow when so many around us do not seem to have a care?"

One hears this question continually. Perhaps it seems callous to say, "Thank God you have the capacity to suffer," yet after all, is that not what we mean?

Sorrow is possible only for those who love. Grief is only for those who have dear ones. A sense of loss is only for those who have been blessed with friends. Had you lived entirely apart, or by yourself, you would not have the capacity to sorrow. All of our joy, all of our life, is in association, fellowship, and love. Out of these same relationships come all of our responsibility, all of our duties, and incidentally, all of our sorrow.

In other words, in the fullness of our lives is the measure of responsibility, and the capacity of our suffering.

Do not ask how, or why this should happen to me. Rather, thank God for all that has gone before, for only thus could it happen.

Sorrow is the price we pay for love, and a fullness of life; the only way we could escape all sorrow would be, never to have loved at all.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Rector of St. Alban's, Washington, D.C.

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Christ In The Haunted Wood. By W. Norman Pittenger. Seabury Press, \$2.75.

The title Dr. Pittenger chose for his book is an apt one, taken from the English poet. William Auden's "September 1, 1939":

"Lost in a haunted wood,
Children afraid of the night
Who have never been happy or
good."

Applying it to the condition of the average man today—as Auden himself did—the author describes in his first two chapters, *Contemporary Man's Condition* and *Contemporary Man's Assumptions*, in a clear and convincing fashion.

The rest of the book is a simple setting forth of the substance of the Christian religion as a theology and as a practical mode of living here and now in a distraught and confused world. These nine chapters, first given as lectures before audiences in some twenty colleges and schools, were, perhaps, even more effective in that form than they are in the book. In either form they are wholesome hearing or reading for sceptical folk looking for sensible, well-reasoned enlightenment on the basic problems of life. The Church's Seabury Press has done well to give this material its wider publicity in this book.

—Kenneth R. Forbes

Christian Initiation; Part I, Holy Baptism: Associated Parishes, Madison, Wis., 50c.

This booklet is a commentary on the Prayer Book baptismal rite, designed for use by adult laymen. Its anonymous authors are concerned with liturgical revival: the return to a state of affairs where a thing done in church (here, Christian initiation) would really have the importance for a person's whole life that the clergy now try to persuade themselves and their people that it ought to.

Liturgical revival is as good a way as any to think of the Church's one absolutely crucial current need: and to say that our booklet fails really to meet it, is more a measure of the problem's difficulty than of the text's inadequacy. For we are indeed given a sound and fairly simple exposition of Holy Baptism, defective only on the side of its deeper symbolism ("rebirth" over

against "washing"). After the bitter disputes in the last century over baptismal "regeneration" it is very heartening that such universally acceptable formulas as we find here should now exist. Some of the insights were quite new to me: at the Baptism proper "God's name is said over our name, making us his eternal possession."

What prevents this work from being something more than a good Prayer Book study manual is its fatal abstractness. The importance of preparation for the Sacrament is insisted on—but not the drastic changes that this would make in our lazy routine of indiscriminate infant baptism. We are told that the individual Christian is an evangelist; but we are not given a picture of him at work. We hear about the obligations of Christian social action and personal living: but not whether these might include picket lines, conscientious objecting, giving up our TV sets, or anything else in particular.

These are all matters of controversy, of course: but we have a controversy with the world that has sneaked into the Church, and must deal very particularly with each particular question of faith and morals. It is just because Holy Baptism really does have something important to do with all those particular things, that you can't leave them out when you're engaged in liturgical revival.

—John P. Brown

The Servant-Messiah: A Study of the Public Ministry of Jesus. By T. W. Manson. Cambridge; \$2.

Although the six lectures comprising this compact volume find place for several rather original suggestions on other subjects, attention is concentrated on the re-interpretation of the Messianic hope in the mind of Jesus. This re-interpretation was effected by defining *Son of Man*—a symbol for the vindication of Israel in Dan. 7—in terms of the Servant of the Lord in Isa. 40-55, with the conclusion that the Messiah must be the embodiment of the true Israelite ideal, the Servant of the Lord *par excellence*. As the working body of Christ, the Church is to be the continuation of the Messianic ministry.

—Oscar J. F. Seitz

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GREENWICH,
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PASTORAL COUNSELLING SCHOOL TO OPEN

★ A pastoral counselling school that will seek to train ministers to calm the fears of people, in and out of hospitals, will open in Cleveland on June 21.

Held under the auspices of the diocese of Ohio, the school will recruit its students largely from Bexley Hall, theological division of Kenyon College, and from the Oberlin graduate school of theology.

Field training will be carried on in mental hospitals in and around Cleveland. Subjects to be covered include: Group dynamics or ways of getting along with people of varied viewpoints; classification of mental diseases; development of the minister's own personality; and cooperation with social agencies.

Classes will be operated on a non-denominational basis and credits will be given for work completed.

Bishop Burroughs said there was great need for the school because of the prevalence of nervous ailments among all classes of people.

"The pastor," he said, "must be more than a Bible totting parson. He must be able to recognize the problems of people in his care and help to correct them. This won't mean that he'll be an expert psychologists. It will mean that he'll have a deeper under-

standing of people who seem to have lost their bearings, and it should make him a more useful clergyman."

The bishop added that the course should prove helpful in all branches of pastoral counselling including hospital visitation and settling family problems that often lead to the divorce court.

Decision to launch the school was announced by Bishop Burroughs after naming the Rev. Ira M. Crowther, Jr., rector of St. Mark's Church, to the diocesan chaplaincy staff. Mr. Crowther will serve as assistant to the Rev. David Loegler, institutional chaplain of the diocese.

The two chaplains will head the faculty of the new school, which will include staff members of local mental institutions.

BISHOP PEABODY IN HAITI

Bishop Peabody of Central New York last week traveled by jeep and horseback between loudly singing lines of natives to a newly consecrated church on a remote mountain top in Haiti to deliver a message given by the Young People's Fellowship of his diocese of their counter-part in Haiti.

Bishop Peabody, accompanied on his journey by Mrs. Peabody, on January 24 preached in St. Paul's Church, Frederiksted, St. Croix, of the Virgin Islands.

FOR LENTEN READING

Strength For Struggle

By William Howard Melish



Dr. W. Norman Pittenger

*Professor of Christian Apologetics
The General Seminary, declares:*

"I say without hesitation, that this is as fine a book of sermons as any we have had from an American Episcopalian in recent years. We may, if we wish, disagree with Mr. Melish's politics; we cannot disagree with his religion or attack him for following his conscience, informed as it is by the deep Christian faith which shines through every page of this book. And if we do disagree with his politics, we dare to do this only if we have also wrestled, as earnestly and honestly as he has, with the problems of our time, and have come to some solution which is as Christian in orientation and as earnest in action, as that at which he has arrived. When I finished this book, I said 'Thank God for William Howard Melish, for he has stabbed me awake and made me see my own shoddy discipleship of the Lord Jesus Christ who came that all men might have abundant life, here and hereafter'."

Mr. Edmund Fuller

*Book Editor for Episcopal
Churchnews, asserts:*

"No amount of disagreement can cloak the importance of this bold voice on behalf of freedom, in the name of conscience, to profess unpopular opinions in a climate in which the label 'subversive' has become a blind, hysterical cry . . . the issues involved in what Mr. Melish has to say need to be pondered . . . I recommend this book to every thinking Christian churchman."

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PREVENTIVE WAR IS SCORED

★ The Rev. Ellsworth Van Sleet, rector of St. Martin's, New Orleans, told the council of Mississippi, meeting at the Redeemer, Biloxi, January 19-20, that "we must fight Communism but not with Communist methods of character assassination or preventive war."

Another highlight of the meeting was an address by President Milan Davis of Oklahoma College in which he urged dropping the word "colored" in clergy list. The council later adopted the suggestion.

There was spirited debate on raising the \$21,000 quota for Builders for Christ, coupled with \$63,000 for diocesan camp improvements. Most of the clergy were for it and the laity against, but it passed on a standing vote.

WELFARE PROGRAMS DISCUSSED

★ Church agencies can do much to influence and improve public welfare programs, a University of Chicago professor told the annual meeting of

the Church Mission of Help.

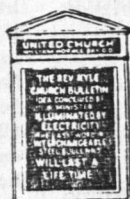
Wayne McMillen, professor of social science, addressed the board of directors of the nonsectarian welfare agency sponsored by the Episcopal Church to aid young women.

"Dignity of the individual is the dominant note in today's public welfare programs," McMillen said. "This idea stems directly from religious ethics"

Church agencies, he said, should draw heavily on their spiritual legacy to meet today's challenging role. He urged them to:

Influence the standards of public assistance programs to heighten respect for the individual.

Find new and better ways

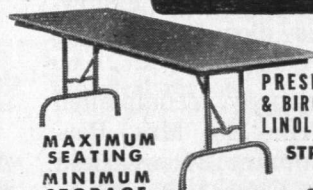


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BISHOP HUBBARD INSTALLATION

★ Bishop Hubbard, former suffragan of Michigan, will be installed bishop of Spokane at the cathedral in Spokane on February 9th. The Presiding Bishop will conduct the service with most of the west coast bishops present.

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LUTHER FILM BANNED IN CANADA

★ A protest against the ban on the motion picture "Martin Luther" was sent by the Montreal presbytery of the Presbyterian Church in Canada to the provincial government and to the Quebec board of censors.

The protest said that the ban, ordered by the censorship board in December, is "heavied for a control of thought, communication and action which is absolutely dictatorial, in the tradition of Communist-dominated countries."

Earlier, Alexis Gagnon, chairman of the censorship board, said that the film on the 16th century Protestant reformer had been barred because it would "arouse undue antagonistic sentiments."

Henry Endress, New York, executive secretary of Lutheran Church Productions, sponsor of the film, said his agency would ask the board to reverse its decision.

CHARLEROI PARISH SHOWS GROWTH

★ When Bishop Pardue became bishop of Pittsburgh in January 1944 he assigned the Rev. Joseph Wittkowski to St. Mary's, Charleroi, in June of that year. During the bishop's ten years, the diocese has gained 1,410 communicants of which 289 were secured at St.

Mary's. Twenty percent of the total diocesan growth took place at St. Mary's. During the ten year period in which the diocese was gaining less than seven percent, St. Mary's nearly trebled its communicant strength.

DEAN FELIX KLOMAN IN PITTSBURGH

★ Dean Felix Kroman of the Virginia Seminary addressed a group of young men of parishes in the Pittsburgh area on January 17th at St. Stephen's, Wilkesburg.

Problems of Christian Living Witness Series For Lent

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DETROIT COUNCIL NAMES LAYMEN OF YEAR

★ Dr. Adolph G. Studer and Samuel J. Lang were named laymen of the year by the Detroit Council of Churches at its annual meeting.

Dr. Studer, a Presbyterian and former president of the Detroit Council, has been identified with the local church federation since its founding and for 18 years before that was general secretary of the Detroit Y.M.C.A. Mr. Lang, a Methodist, was honored for his activity in behalf of both the Council and his own Church and for his outstanding work as a Christian citizen.

The Rev. Warner R. Cole of Covenant Baptist church was elected president of the Council for 1954, succeeding Bishop Richard S. M. Emrich.

In other actions, the Council accepted Church Youth Service as an ecumenical unit, reported an income of \$115,156—largest in its history—during 1953, and adopted an even larger budget—\$150,300—for 1954.

Church Youth Service, a ministry to boys and girls who come under the care of the juvenile court, was formerly an agency of the Episcopal diocese and is largely supported by United Community Services.

BISHOP ASSAILS DISCRIMINATION

★ Attempts to find a religious justification for racial discrimination were denounced by Bishop Richard Ambrose Reeves of Johannesburg, in a sermon in Johannesburg. He was on the Witness 1953 honor roll for his stand on this issue.

"The Church cannot keep silent but is bound to raise its voice against those who seek not only to discriminate between people of different nationalities but to bolster that discrimination by an appeal to

the Holy Scriptures," Bishop Reeves said.

Referring to a measure proposed by the South African government, he added that "the most recent threat is an effort to bar non-white students from the only two universities they now are—and for some years past have been — allowed to attend."

The bishop said that in his estimation there is no evidence to support a government contention that such "mixed" universities lead to lowered morals "or to any other undesirable social consequences."

"This is no time for appeasement or compromise," Bishop Reeves said. "We cannot accommodate ourselves to the demands of those striving to force a policy of racial segregation upon 112,000,000 people, five-sixth of whom have no direct voice in public affairs."

WORKER-PRIESTS WITHDRAWN

★ All Jesuit worker-priests have been withdrawn from French factories and returned

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to their communities, in accordance with instructions from the Vatican. The action was taken because of the left-wing activities of some of the priests.

It was later reported in Paris that the Dominicans, Franciscans and Capuchins would follow the example of the Jesuits.

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BACKFIRE

S. C. DICKINSON

Layman of New York

Your paper, and letters from readers, do well to point out the dangers of McCarthyism, and I was glad to be told where to secure literature on the subject.

Why do you do nothing about the Attorney General who, in his own way, seems to be as much of a threat to those who prize civic rights. Mr. Brownell's latest threat is to put the Lawyers Guild on the subversive list. I know many able lawyers who are proud to be members of this organization. Their livelihood will be threatened, if only by indirection, if the Attorney General does what he threatens to do.

Ed. Note: A guest editorial by Bishop Parsons on this subject appears in this issue. There was no opportunity to present it to the board of Witness editors, but my guess is that it would be enthusiastically approved by every member. —W.B.S.

WILLIAM BAXTER

Layman of Philadelphia

The report of the British rector, Charles Smyth (Witness 1/4) was very lively reading. It is indeed a good thing to see ourselves once in awhile as others see us.

I only wish I could believe it when he says that most Americans are ashamed of McCarthy. It is likely that the good Episcopalians with whom Dr. Smyth associated did express this shame. But there are a lot of people in this country besides us and I am sadly of the opinion that, at the moment, at least, they think the Wisconsin senator is doing a good and much needed job. Here's hoping they wake up before the Senator does indeed land in the White House, which many say is his aim.

MRS. JANE WINTERS

Laywoman of Washington

I am enthusiastic about the proposed articles for Lent, as announced

in your Jan. 14 and 21 issues, and want to enter an order for 25 copies so that we may use them in a discussion group.

I think the subjects are well chosen and very pertinent to our times. And I like particularly your plan to have them discussed by a group before publication, with the discussion recorded with the articles.

NORMAN A. DAVIS

Layman of Waterford, Conn.

At a recent visit to a movie theatre I witnessed a news film showing the celebration of Christmas mass by Cardinal Spellman before the soldiers in Korea. A Christmas visit by Methodist Bishop William C. Martin was also made to our Korean troops but no mention was made of it in the film. This is a good illustration of the way the Roman Catholic Church is always able to secure favorable publicity. It is my understanding that a very large percentage of criminals confined in our penal institutions are Roman Catholics. Also that Roman Catholic priests are often arrested for various crimes in our large cities but are never booked. This is a good illustration how the Roman Church controls our government.

It was recently reported that the fine Protestant film, 'Martin Luther' has been banned in Quebec and Roman Catholics have been instructed to boycott any theater showing it. We all know the persecution to which Protestants in such countries as Spain, Mexico, Italy and Quebec are subject. Let us not join in any crusade with the Roman Catholics until they treat Protestants in those countries fairly.

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Laywoman of Los Angeles

You and your readers did a commendable job in selecting your honor roll for 1953. I am sure every one of the men and women merit the honor. Each year I mean to send in a nomination or two but somehow it always slips my mind. There are several people in this part of the country who deserve being on your honor list.

Ed. Note: Send in your 1954 nominations now if you like. We have a nice file marked "Honor Roll", and the more names we have in it a year hence the better the selection. As a matter of fact we have already received three nominations, all excellent ones, for next year.

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