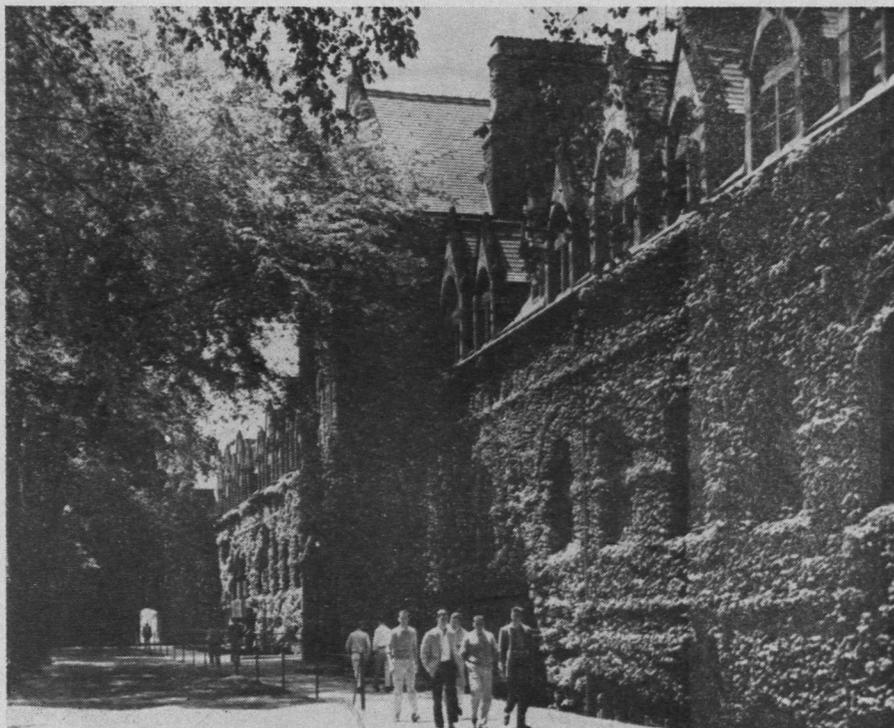


The WITNESS

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APRIL 22, 1954



TRINITY COLLEGE

Seabury Hall, one of the original units in the quadrangle

CHRISTIANITY AND COMMUNISM

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Sun. 7, 8, 9 HC, 9:30 HC or MP & Ser., 11 HC & Ser. (generally with MP, Lit or Procession) 4, Ev. & Ser. Wkdays 7:30 HC, 8:30 MP, 8:45 HC (HD), 10 HC (Wed.), 5:30 Ev. (The 8:30, 8:45 & 5:30 services are choral exc. Mon.). Open daily 7 to 6.

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Services: 8:30, 10:30 (S.S.), 10:45
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The Rt. Rev. J. I. Blair Larned, Bishop
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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Sunday: 8, 9:25, 11 a.m. High School,
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Tues. Healing Service, 12 noon, Wed.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Episcopal Church Colleges
Vital to Church Life****HAVE SUPPLIED LARGE PERCENTAGE OF CLERGY
DURING LONG YEARS OF SERVICE**

★ "Let us give our Church Colleges the resources and tools for they are vital to the life of the Church and through the Church to the civilization of our day." So states Presiding Bishop Henry K. Sherrill in endorsing Hobart, Trinity, Kenyon and Sewanee—four undergraduate colleges who together have provided 14 percent of the clergy and 25 percent of the bishops of the Church.

On national Christian college day, April 25, designated by the National Council of Churches as a day to focus the nation's attention on the importance of "Christian colleges for a free America," these schools will ask the Church's interest and devotion as they join in a service at the Cathedral of St. John the Divine in New York. Trinity's President Albert C. Jacobs will deliver the address at the morning service, to be followed by a coffee hour for alumni and friends of the colleges. In the afternoon a similar service will be held at the cathedral in Garden City, Long Island.

Episcopal bishops and clergymen founded these four schools 100 or more years ago (the youngest, the University of the South at Sewanee, will celebrate its centennial in 1957),

and in more than a century of Christian liberal education on their campuses the Church has been formally and informally affiliated.

Sewanee on its secluded mountaintop in Tennessee is directly owned and governed by 22 dioceses in 13 Southern states. Hobart on the northern shore of Seneca Lake in Geneva, N. Y., founded in 1822 and the oldest college associated with the Episcopal Church in the United States, by charter names the bishop of Rochester an ex-officio member of its board of trustees. Kenyon in Gambier, O., founded in 1824 and the oldest men's college west of the Alleghenies, has the bishops of Ohio's two dioceses on its governing body, with Bishop Henry W. Hobson of Southern Ohio chairman of the board for 1953-54. And Trinity at Hartford, Conn., the only small college for men in New England, whose 80-acre campus combines the advantages of a college in the country with those of one in the city, names on its board Bishop Walter Gray of Connecticut.

College chapel services centered around the Book of Common Prayer today play a vital part in the lives of about 900

Trinity students, 750 Hobart students, and 500 each at Kenyon and Sewanee, but all four welcome young men of all denominations. On all four campuses classes are small and students and faculty merge into the common denominator of friendship — faculty-student ratios are one to 12 at Hobart, one to 11 at Trinity, one to 10 at Sewanee, and one to nine at Kenyon. All four have chapters of Phi Beta Kappa and air force units. Intramural sports with high percentage of participation help round out the curriculum, and varsity playing is open to everyone with no financial strings attached.

English influence is apparent on all four campuses in the Gothic architecture, the ivied walls, the quadrangular arrangement of buildings, and most of all in the ideal of liberal education that emphasizes teaching men how to live, not just how to make a living. At Trinity, Kenyon and Sewanee, English aid helped put the colleges on their feet. For Trinity (known as Washington College from 1823-45) the Rev. Nathaniel S. Wheaton, rector of Christ Church, Hartford, in 1824 secured donations from England for a library. A year before for Kenyon (first known as The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio), Bishop Philander Chase of Ohio set sail with a letter of introduction from Henry Clay to Lord Gambier, a distinguished British admiral who led the way to other English

benefactors including Lord Kenyon for whom the college is named. And in 1867 Sewanee's first vice-chancellor, Bishop Charles Quintard of Tennessee, attended the first Lambeth Conference and appeared in English churches on Sewanee's behalf to bring home 2,500 English pounds that opened the University of the South to its first nine students a year later.

Trinity's name was picked in emulation of famous colleges in England and Ireland and in token of the close informal relationship between the college and the Church. When the college moved to its present site in Hartford in 1878, Englishman William Burges was chosen architect of the new buildings, and with Oxford and Cambridge in mind he created at Trinity the first collegiate Gothic in America in an elaborate plan of closed quadrangles. Sewanee's most famous architectural landmark, Breslin Tower that adjoins the university library, is modeled after Magdalen Tower at Oxford.

Sewanee and Kenyon both have forested campuses, the former on a 10,000-acre domain on the Cumberland Plateau, the latter on a 485-acre hilltop 1,100 feet above the sea and 200 feet above the Kokosing River.

Protecting their college's Christian liberal heritage is the concern of all four presidents. At Hobart President Alan Willard Brown feels that "we, today, are looking forward to a period of ever more devoted service to the Church and to the great cause of Christian education." He points out that "without deep and measured emphasis upon the natural sciences, the social sciences, the humanities, and philosophy and religion, considered not separately but together, mod-

ern man is indeed a hollowed reed easily broken in the face of danger and tossed by the winds of doctrine."

President Albert Jacobs says of Trinity's students: "We aim to train them to be qualified effectively to meet the complex problems of the exciting world in which they live; to develop character, which is the proper blending of wisdom, integrity, responsibility, and human understanding with spiritual values; to think and to act for themselves, to think as individuals and not as a group;

chapel, the numerous discussions formal and informal, the games, lectures, and concerts bring these important matters out of the printed book and into talk, activity, and experience."

And Sewanee's Vice-Chancellor Edward McCrady thinks that "in the present troubled state of the world there are no more crucial needs than those of Christianity and liberal education. We can hardly expect integrity and moral responsibility in public office or in private life unless we do all



BRESLIN TOWER is the most famous landmark at Sewanee

and to make sound value judgments. In essence, we want the student to develop as an individual, to attain his full stature as a person created in the image of God."

Kenyon's President Gordon Chalmers feels that college instruction is not only intellectual, "it is social, moral, and religious as well. College life in the dormitories and in the commons, the services of the

that we can to cultivate these qualities throughout the educational process. And we must look to a broad education instead of narrow specialization for the basis of wisdom in dealing with the complex international problems of our times."

All four would agree with Trinity's chaplain, the Rev. Gerald B. O'Grady, Jr., who states: "We need colleges which are not ashamed to pro-

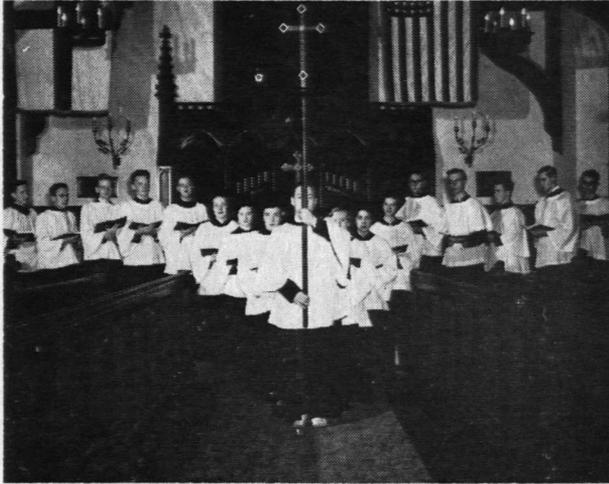
claim the Jewish-Christian clue to real understanding—that all of reality is God's."

In Hobart, Trinity, Kenyon and Sewanee the Episcopal Church has such colleges.

JOHN HEUSS HITS TRIVIALITIES

★ The Rev. John Heuss, rector of Trinity Parish, New York, told those at the annual meeting of the National Religious Publicity Council that "the constant parade of trivialities which the typical local church offers to the public" is the reason for the indifference to religion in America.

The average person, he said, is not impressed by the Church's "proper and constant claim that the Christian religion alone can save the world because he simply cannot imagine the local church in his community in any such heroic and revolutionary role."



SCHOLA CANTORUM of Hobart College will sing at the New York and Garden City services on April 25th



KENYON COLLEGE stresses small classes and seminars

CHURCH ACTS IN LABOR DISPUTE

★ The Rev. A. Peter Carroll, rector of Christ Church, Adrian, Mich., served as moderator at a meeting of 1,000 persons when a dispute between a manufacturing concern and the United Auto Workers was discussed. He represented the local council of churches which is seeking to settle a disagreement over seniority rights of about 50 employees.

JAPANESE WANT ATOM CONTROL

★ International control of atomic power with the aim of using it exclusively for peaceful purposes was urged in a resolution issued by the international affairs committee of the National Christian Council of Japan.

The committee also said that the injury to Japanese fishermen as a result of the U. S. H-bomb test has "caused much uneasiness among our general public and threatens to affect the life of the nation."

ALL SAINTS SCHOOL CRITICIZED

★ All Saints College, institution of the diocese of Mississippi, may be dropped by the state accrediting commission for low standards. The chairman of the commission, Dean Sumrall of Mississippi State, said the college "has a very poor enrollment and a number of teachers who fail to meet standards required."

He indicated that the school would be given until the end of the year to meet requirement before it is dropped from the accredited list.

NIEMOELLER VISITS PRAGUE

★ Martin Niemoeller, foreign secretary of the Evangelical Church in Germany, is in Prague, Czechoslovakia, at the invitation of Dean Joseph L. Hromadka of the Comenius Theological Seminary. Both men are expected to play leading roles at the forthcoming assembly of the World Council of Churches.

MATTHEWS HEARING POSTPONED

★ That on - again - off-again hearing for J. B. Matthews before the Un-American Committee has been "indefinitely postponed" by a 5-4 vote of the committee. Matthews was to air his charge that 7,000 Protestant ministers has "supported the Communist apparatus over a period of 17 years."

The committee thus overruled its chairman, Harold H. Velde, who wanted to set a date for the hearing. Congressman B. W. Kearney of New York, Republican, joined with the four Democrats is calling off the affair.

Congressman Velde, currently having a busy time in Illinois where he is seeking re-nomination, said he regretted the committee's decision. So did Congressman Kit Clardy of Michigan and Congressman Donald Jackson of California.

AUXILIARY HEARS ABOUT UN

★ Luella Reckmeyer, observer at the UN for the council of Church women of the National Council of Churches, was the speaker at the meeting of the Newark Auxiliary on April 7.

FAMILY WORSHIP CONFERENCE

★ If you are to be up to date your home worship will include the use of TV, radio, recordings, films and newspapers, as well as the Bible and other religious books.

This was the conclusion of experts on family life from eighteen denominations that met for a three-day conference at Mitchell, Indiana, sponsored by the department of family life of the National Council of Churches.

Delegates expressed dissatis-

faction with traditional programs; declared that materials of their Churches needed overhauling, and predicted that new courses on family life would be instituted at summer conferences, laboratory schools and local church workshops.

POLISH PRIESTS URGE REVOLT

★ The organ of the priests of Poland who support the Polish government has called for a revolt against the Roman Catholic hierarchy in that country. The editorial stated that when the hierarchy implements views different from theirs on social and political problems that they would follow an independent course.

The article also called upon progressive Catholics to seek a reform of the "internal organization of the Church, its activities, rituals and other matters."

TO RESTORE OLD CHURCH

★ A nationwide campaign is under way for \$300,000 to restore St. Luke's, Smithfield, Va., one of the nation's oldest churches. Originally known as the Old Brick church, it dates back to within a few years of the founding of the first settlement at Jamestown in 1607.

Bishop Gunn of Southern Virginia is head of the directors of the project and the presiding Bishop as a sponsor.

MEANING OF THE REAL PRESENCE

By G. A. Stuedert-Kennedy

A famous essay by the number-one chaplain of world war one. So popular that thousands have been printed each year since it first appeared over 20 years ago.

10c a copy - \$4 for 100

The WITNESS
TUNKHANNOCK - PENNSYLVANIA

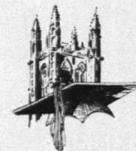
CONFERENCE ON URBAN CHURCH

★ A conference on the urban church is to be held, June 17-18, at Emmanuel, Cleveland, sponsored by the urban church commission of the diocese of Ohio. Leaders will be the Rev. G. Paul Musselman, head of the urban division of the National Council; Howard W. Green, a demographer; the Rev. Laurence H. Blackburn, rector of Emmanuel.

DEACONESS HOUSE AT SYCAMORE

★ The central house for deaconesses in Sycamore, Ill., has begun a program of activities, directed by Deaconess Ruth Johnson, who was given a leave from the New York deaconess training school to initiate the program. She is to return to her New York position the first of May when Deaconess Edith Booth takes charge of the central house.

APRIL 25 IS



NATIONAL
CHRISTIAN

COLLEGE DAY

Designated by the National Council of Churches as a Sunday for remembrance of the importance of 'Christian Colleges for a Free America.'

Your Colleges deserve your understanding and support:

HOBART
TRINITY
KENYON
SEWANEE

EDITORIALS

Churchmanship

ONE of our contemporaries, The Protestant Episcopal Standard, in her editorial (January, 1954) entitled "We need full, frank debate of disagreements" has come down strongly against people who "accuse Anglo-Catholics and Evangelicals of creating dissension. These people usually call themselves 'middle-of-the-roaders' and they usually feel that they are above dissension. They like to say 'a plague on both your houses' and not bother to find out what concerns either Anglo-Catholics or Evangelicals. Such people prefer wishful thinking and wistful harmony to the facing of facts — much less participating in debate."

Another contemporary, the American Church Union News (December, 1953) in similar terms defends its recent criticism of various episcopal actions:

"The Bishops do not claim infallibility, nor do we. We, therefore retain the right to raise questions as to their actions and to raise them within the fellowship of the Church and for what we feel to be the welfare of the fellowship."

Who could have guessed (if he didn't know it already) that the Standard calls itself Evangelical and the News Anglo-Catholic? We are very sorry that we cannot chime in with this happy accord between Low and High; but we feel we must present our reasons for believing that a controversy over Churchmanship would at present neither further true knowledge nor benefit the whole Church.

What is at the bottom of the disagreement between Anglo-Catholic and Evangelical, High and Low? This is one of those questions people are surer they know the answer to before they think about it.

The difference is not simply over matters of ceremonial because the two sides agree that ceremonial is only important because of the doctrines that it stands for. Nor yet is it simply over matters of doctrine; because by and large both sides are able to accept the Creeds, the Catechism, and a considerable body

of teaching besides. Nor is it simply a matter of the authority that the clergy should exercise: some of our most masterful and efficient bishops are among those reckoned by the P. E. Standard as "Evangelical." Nor is it a matter of corporate versus individual religion: it is not generally the Anglo-Catholics who insist on the primacy of parochial "fellowship," nor the Evangelicals who write us books on "How to make a meditation." Nor is it a matter of fidelity to legal standards: it is the "highest" and the "lowest" parishes that violate the most rubrics.

The disagreement, which we all know to be a deep and real one, would be a lesser thing if it were over any of these matters; it would also be more difficult to solve, because it would have to do with differences of human opinion. The difference most fundamentally is one in the content of our faith, in the coloring of our imagination about divine things, in the way we would expect God most characteristically to act; it is therefore both a more serious and a more hopeful difference than we are accustomed to assume.

The Catholic, then, expects God to work in the way in which he has generally worked in the past, and through means which he has already brought into being; the Evangelical, in some quite new way, through means which are still in the womb of time. The Catholic therefore attaches the greatest importance to the divinely-sanctioned institutions already in existence—the hierarchy, the sacramental system, canon law, a fixed liturgy and devotions—and naturally suspects any novelty of being a wanton innovation.

The Evangelical is inclined to hope that any novelty will be a true movement of the Spirit; and naturally suspects that an institution of a previous age has already become a worship of the letter. The deepest imagination of the Catholic is of the glories of Christendom, of the Christian civilization of the age after Constantine, of thirteenth-century Europe, of seventeenth-century England. The Evangelical sees Christianity at its truest when there is a fresh Spirit blowing through it which is despised, persecuted, or ignored by the surrounding alien and corrupt civilization: his heart is fixed on

the Apostolic age, and on the new vision of a Francis or Luther or Wesley.

This analysis shows that, contrary to the opinion of our sister periodicals, there is solid truth in both positions; shows we need the things they both ask for. The historian must recognize that God works both ways—there is a natural rhythm in the motions of his spirit; first a fluid and creative period among a small group of converts; and then a period in which the spirit takes up its dwelling in fixed forms so that it can fill a whole society. But there is always danger that the forms will fossilize; and so there is always a need of new action by the Spirit, which will breathe new life into the old forms, but must also in part coin new ones.

And this analysis also shows why a knock-down and drag-out debate over Churchmanship in America today would be wholly calamitous. We are living in an in-between age when something other than Christianity (not everywhere the same something) is the religion of the dominant nations; but when most Christians, in America at least, haven't yet discovered this. And the reason why the polemics of both Anglo-Catholics and Evangelicals seem so fatuous and so irreconcilable, is that they are both playing "let's pretend" but can't agree to play the same game.

The Anglo-Catholics pretend that America is medieval Europe (where everybody found himself at birth being led by the institutionalized Church, with more or less sure footsteps, to his eternal destiny); except that a few of her citizens have forgotten this and need to be reminded. Whereas we all know that America is dominated by large impersonal forces of economics, politics, military necessity, and mass-communication, and that the Church is an optional extra in most people's lives.

The Evangelicals, on the other hand, pretend that the Church has again become a Spirit-filled community of red-hot Christians rather like St. Paul's church at Corinth, only perhaps a little more genteel; whereas perhaps the majority of Americans who conform to the Church do so as one more way of expressing their conformity to the American way of life at large.

These criticisms only apply to the partisan Churchman who is determined at all costs to be thorough, logical, and consistent. Now most of us are in the position of having gotten used to some modification of Evangelicalism or Anglo-Catholicism, and then of having to put

off with more or less embarrassment the partisans who want to tidy up our position and make it more consistent.

What we are here urging is that we should get rid of that embarrassment and to recognize that an inconsistent position is at present the only one a self-respecting person can adopt.

Most of all we must trust the Spirit of God to move among us at what time he will and in what forms, or absence of forms, he chooses; and then we will be certain to recognize Him when he comes. The very few parishes and movements in the Episcopal Church where something of the sort seems to be happening are places where Anglo-Catholics and Evangelicals feel equally at home, and equally strange.

We must undoubtedly believe that sometime in the future there will again exist a Christian civilization, perhaps even in America; and we cannot doubt but that it will be the outcome of a new and fresh movement of the Spirit. Whether we shall pass from this age to that one gently, or through destruction and rebirth, no man may say. But it is certain that we shall pass (humanly speaking) only because of the lives of men instructed in the kingdom of heaven who, like good householders, faithfully brought out of the treasures of the Spirit the things they were commissioned to bring, without inquiring whether they were old or new.

POINTERS FOR PARSONS

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT WOULD be pleasant indeed if all parsons were intelligent and good preachers to boot and if they were also fine pastors and, indeed, had all the gifts of the Spirit. The Holy Spirit, however, did not so arrange it nor did he so inspire congregations that they would seek such men and such alone. We have to do our work with what might be called a meagre equipment and we have to remember that the grace of God is sufficient for us. One would think that this was the easiest thing in the world for us to remember but it is one of the hardest and we seek to rely on the assiduous use of our talents rather than on grace. The end result is breakdowns for us and disillusionment for the congregation.

So much is asked of the minister today and

so little is expected. Thus the congregation wants a good short sermon, a good little prayer, a good little visit and, of course, flourishing organizations. What it does not want is a soul searching discourse. What it does not like is a bold admonition. What it does not love is a challenge to decision.

The parson is apt to minister to its desires and not to its needs and the result is stupefying, nay, mortifying. He fritters away his spiritual strength and the congregation does not muster its own.

There is only one cure and it will frighten most of us. It is—live with God.

CHRISTIANITY AND COMMUNISM

By W. Robert Hampshire

Rector of St. Thomas Church, Farmingdale, N. Y.

THE editors of the Witness, while recognizing that Communism is a word highly charged with emotional content today, believe that it is good for Church people to think about what the word really means.

A psychiatrist writing recently stated that the reaction to the word "Communism" is similar to the reaction to the word "homosexual." We think it unwise, nonetheless, merely to be against Communism as one is against cancer and other serious disorders. It is good to know why that faith is not in you, just as it is most necessary to be able to give a reason for the faith that is in you. To combine the two competing faiths, Christianity and Communism, in one discussion is to do a good work—to invite Christ, the light and the truth, to illuminate a subject too little reasoned with.

In getting together these preliminary remarks I have leaned heavily upon the book, *Christianity and Communism*, by Prof. John C. Bennett. In stating his point of view he says that Communism is a compound of half-truth and positive error and that it is a threat to both our personal and political freedom. However, while stressing our obligation to resist its growth he points out clearly that "the errors of Communism are in large part the result of the failure of Christians, and of Christian Churches, to be true to the revolutionary implications of their own faith, that the effectiveness of Communism lies chiefly in the fact that it seems to offer the exploited and neglected peoples of the world what has been denied them in a civilization that has often regarded itself as Christian."

Obviously a campaign of negative propaganda, religious hostility, or armed power will not change the course of those who find in their cause the one true God. Clearly they do

not expect anything but lies, and military containment from those whom they so sincerely distrust and the only way we can make a real response to their rapid growth is to display a sounder faith and a better program to meet human needs. So much of our capitalistic-centered "Christianity" is unwilling to see in Communism a judgement upon our own failure to be Christ-centered. We are called upon to support missions throughout the uncurtained countries to prevent the rise of Communism. Christianity thus is treated with a political weapon, and the large numbers of clergy willing to go along with movements to give Christian sanction to every capitalistic inequality, leads the Communist to suppose that we think we have arrived in a Christian sense. If not, then why do we give sanctity to the status quo?

Similarities

BOTH the Judaic-Christian tradition and the Communist philosophy place great importance upon history and its meaning. Both profess a passion for social justice. Great Christian leaders of thought like Archbishop Temple and Jacques Maritain have referred to Communism as a "Christian heresy." As Christian Science belatedly awoke the Church to its healing mission, so Communism has acted as a reminder to Christians of their responsibility for more equal justice. The book of the Acts of the Apostles reminds us that the early Church practiced an "all things common" economy, an idealistic Communism, and many of our Lord's sayings about the rich man and the kingdom of heaven; our Lady's Magnificat with its sending of the rich empty away, and filling the hungry with good things; St. James' strong denunciations of the wealthy, all of these serve to indicate that classic Christianity certainly tends toward the classless society professed by the Communists.

It was Berdyaev, an exile from Communist Russia who said: "Christians, who condemn the Communists for their godlessness and anti-religious persecutions, cannot lay the whole blame solely upon these godless Communists; they must assign part of the blame to themselves, and that a considerable part. They must be not only accusers and judges; they must be penitents. Have Christians done very much for the realization of Christian justice in social life? Have they striven to realize the brotherhood of man without that hatred and violence of which they accuse the Communists? The sins of Christians, the sins of historical Churches, have been very great, and these sins bring with them their just punishment."

This much is said, not to suggest that Christians should steer a middle course somehow but that, realizing something of our sharing of ideals, and something of our Christian failure, we should approach the problem with a different spirit. The Christianity, so-called, of individualism, or of extrication from a naughty world, will not prove any answer to the vital social involvement of Communism. Only the real thing—the religion of the Word made Flesh, the redemption of men and matter, the belief that God is acting in history through the Body of Christ, the belief in the reality of the sacrifice of Christ, the relevance of the offertory and the offering of the Holy Sacrifice—only this kind of Christianity can have anything to reply to the powerful gospel of Communism which is today producing converts and martyrs in great numbers.

Differences

THE fundamental issue is that Communism regards itself as the absolute movement of redemption in history, and that this movement knows no God other than itself, and allows no place in its self-knowledge for understanding of the persistence of human sins of pride and self-centeredness and the will to power. This is definitely an idolatry. While the Church at its worst still cries out "Lord, have mercy upon us" the Communist cause admits of no criticism. This is why the Church can never really be itself (although it may maintain a kind of shadowy existence) under the Communist state.

The prayer "Thy Kingdom come on earth" is itself a criticism of every system and thus imperils the existence of the worshiping com-

munity if it seeks to realize what it prays for. Furthermore, the promise that this movement alone can and will bring in the ideal society is itself a false one and does not prepare the people for the many forms of evil still all too prevalent in every Communist society. The change over from the capitalistic theory of property and means of production does not touch the remaining sins, personal and corporate. While ruthlessness and fanaticism may not be essential in future generations of Communism they are all too apparent today.

The Communist world points out that likewise militarism and discrimination against the Jews were characteristics of the Golden Age of Christianity in the pre-Communist world. These were no abiding part of Christianity. Still the fact remains that for the Communist, the Russian Revolution ushered in the new age, and any means to further the revolution is acceptable. For the Christian, the life and death and resurrection of Jesus Christ ushered in the new age and its method is love. Here is the irreconcilable difference.

How do Communists—and Christians—deal with their opponents? Here comes the whole problem of means and ends.

Methods

AS JUST mentioned, the Communist idolizes Communism, and believing as he does that the revolution will rid the world of exploitation and all social evils he accepts any means to promote that end as legitimate. Terror, starvation, firing squads—any and all means to rid the world of those who would defeat or betray the revolution is justified because it speeds the day of Utopia.

What difference is there between the Communist methods and those that have been used by Christians in times when they have carried on persecutions and purges? The Christian answers that however misguided such historical episodes as the Inquisition were, the bloody work was carried on not to rid the world of heretics but to try to save the soul of the individual heretic from eternal death. The motive was redemption not obliteration . . . Today no Christian believes in cruel forms of persecution, and where any forms are carried out they can be classed more as discrimination against opponents (e.g. Roman Catholics in Spain and Peru) rather than destruction.

When the Christian is at war does his con-

duct differ from that of the Communist? In conspiracies, such as those against the Nazis and against the Communist countries now by Christians in undergrounds, does their behaviour differ from the Communists? We calmly accepted obliteration bombing where as many as 200,000 persons were killed in a single night. We were a bit more aroused, as Christians, about the atomic bombs released over Hiroshima and Nagasaki. Yet good practicing Christians defended all these acts on the ground that the end—shortening the war—justified the means—total indiscriminate destruction.

One difference is that the Christian does not approve of face-to-face slaughter, such as the Communist would approve of in slow starvation of a pen full of humans.

Another difference, and one thoroughly Christian, is that though there be on the political level a break in the relationship with people of another country at war, still both countries' Christians can and will carry on a campaign of prayer for their enemies, which makes possible an easier reconciliation when the conflict is past. Some fruits of this may already be seen in Japan today. For the Christian whatever is done, in peace or war, must be brought under the judgement of God. The Cross is now and always must be above the flag. And charity is a virtue not a deviation.

A third distinction we would make between Christianity and Communism is the status of individual persons. To be sure the long view of Communist theory holds that with the ultimate withering away of the state there will be greater freedom for the person. In the meantime it is fair to say that in Communism the individual is depersonalized. The person is sacrificed to the community. The dignity of the human person is unrecognized and he is always expendable.

The Christian view is a radical individualism (value of the lost sheep; "the hairs of your head are numbered," damnation for despising "one of these little ones") placed in the context of community (the concepts of the Kingdom of God and the Church attest to the dual emphasis). For the Christian no amount of economic progress for the masses can be considered an adequate substitute for the value of the individual, able to develop in a free society of souls understood to be made in the image of God.

The Discussion

Members

C:—Clergyman
HW:—Housewife
L:—Lawyer
ST:—School Teacher
S:—Salesman
B:—Businessman

The discussion was wire recorded and edited for brevity.

C:—Communism regards itself as the absolute movement of redemption in history—above criticism—itself God. Communists look upon enemies as capitalists and war mongers; Christians look upon every person as a redeemable soul, whose dignity must always be respected and not made subservient to the state.

ST:—The Christian approach is always to develop and appeal to the best in a person.

HW:—In wartime is this always so?

S:—Communism shows no regard for the individual but for the mass of people. Christianity considers the individual more important.

C:—That was often the teaching of our Lord—leaving the 99 and seeking the one that was lost.

L:—If you had the choice of improving the lot of 99 or 1, you would choose the 99. I often hear that Communists have no regard for the individual. I wonder if Communism as a concept has no regard for the individual, or whether it is just the way it is practiced by Communists.

C:—That is the big problem all the way through: theoretical Christianity and Christianity in practice: Communism in theory and Communism in practice.

HW:—I think we all feel that it is the practice that we call Communism today. It is a dictatorship by a small group drunk with power, with Communism their god. I do not call it Communism—to me Communism means owning and administering by all for the good of all.

C:—Government of the people, by the people, for the people?

L:—You first have to discuss the economic side of Communism, then the political. The economic theory of Communism approaches the Christian concept more than Capitalism does. Christianity does not have to have the profit motive behind it. It has the idea of sharing

and stands for more social and economic equality. Communism in the economic sense has that too. Politically however you have a dictatorship.

HW:—Is a dictatorship essential to Communism?

C:—It is supposed to be a means to an end, with ultimately an idealistic utopia where there is complete freedom, with everybody good and constructive just because they are living in that ideal society.

ST:—The conflict of good and evil is in the individual and by making a group all-supreme is to fall away from reality. All evil is because of the greed of some groups.

C:—When things did not go right in the state, Hitler blamed it on the Jews. Communists look at society and see that it is not good so he blames it on the capitalistic system. Actually these are not comparable beyond the fact that they are both scapegoat solutions.

ST:—Rather than facing the fact that the real battle is in man himself, individually and collectively.

C:—Unredeemed men, if left alone, are not going to live the ideal life because the problems are themselves. We have the supernatural belief that the association with, knowledge of, and reliance upon God and the redemption which can come only from God, is necessary to rid man of his anti-social traits.

L:—The difficulty with all these utopias is that people think that all you need is a good system and people will be happy and dwell in peace, which is ridiculous. No matter what system you have, if man is no good, any system is no good. On the other hand, even the old system with a king who is an absolute ruler, if every man lived up to the teachings of religion, from the king right down the line, you would have a happy society. The king would not live in a palace and take most of the wealth for himself and the aristocracy, but he would distribute the wealth for the common good. Let religion work on the individual and you can have a kingdom of God on earth.

C:—We do hear sometimes that the individual business man or professional man is not able to be as good as he wants to be, because he thinks he must sacrifice principles in order to get ahead under the conditions in which the business world operates.

S:—That is true. That is the theory the Communists work on—that if we were not

competing against one another for material things everyone would be happy. We are living in competition with each other, trying to outdo each other to get those things we want to make life easy. The Communist says that the man is entitled to get them without work. He should be handed these things—divided equally.

C:—I would like to return to the business man: I think he would like to feel that if he began to practice brotherliness with his customers that he would not be taken advantage of or be played for a sucker. Isn't there some truth that you have to be a pretty shrew operator to get along?

B:—That is an excuse many people use. But you can go a long way in becoming more Christian in running a business before you run into conflicts.

C:—What about the role of the Christian in the struggle with Communism? Some are for a preventive war; others are for disarming and making the gesture of approaching the Communists with nothing behind our backs. Both points of view are held sincerely I think. What do you think?

HW:—What is a preventive war?

C:—Starting a war with the hope of exterminating them before they do you.

B:—God would not be pleased if one group blew up the world just to get ahead of another. Little credit can be given to a country that believes in that.

I:—By preventive war you kill 100,000 instead of 20,000,000.

C:—Some said Korea was a preventive war since it was an attempt to stop Communist aggression in a small area. This police action, so-called, they say has prevented other outbursts.

ST:—There is a difference between police action in Korea and staging preventive aggression, with bombs.

C:—Does anyone think anything can be said for preventive war? Lawyer intimated that if you value individuals, 20,000,000 is worth more than 100,000.

I:—I do not believe in preventive war. I do not believe there is any such thing. As soon as you have "prevented" a war you have got your war. It is only a question of who gets in the first blow.

Preventive war is trying to first knock out the other fellow before he does you. If you can do that by surprise with a minimum amount of

bloodshed, the other fellow cannot retaliate and bring on a larger war.

HW:—It seems unethical to me. I would almost rather we be attacked.

L:—Suppose Russia dropped 20 atom bombs on our key centers. Would that be a preventive war?

C:—Presumably.

L:—Do you say that we have committed any aggression or what do we have to do to commit aggression?

ST:—The one who instigates the preventive war is an aggressor.

L:—That is true but he might feel that he is acting in self-defense.

HW:—In other words, I have an idea that you are going to attack me, so I marshal my forces and attack you.

L:—The Russian gets up and he sees bases everywhere, supplied with atom bombs. These bases are not there to drop pamphlets to urge the Russians to come over to our side. They are to launch attack. We say that we will not attack, but the Russians do not know that. Suppose they start a preventive war before we use these bases. What about the ethics of that?

C:—I think it is completely indefensible. The Christian theology of war is not applicable because war today is total war. It involves not simply belligerents but the whole community. What was thought out in the middle ages would involve only those under arms. So it is an entirely different theology or philosophy of warfare. The only war justified then was to correct a wrong and a punitive war was not permitted.

Bennett in his book has something which I think is a calming note in this fearsome world picture. He says the basic drive of Communists is to establish their society and that a country desolated by bombs would be the last place to do this. So he thinks they would be loathe to use the bomb. What they are intent on doing is moving in and taking over so that life can go on under their social and economic set-up.

L:—Communists scoff at our democracy because they say, what are you giving the people; the right to vote, but you are missing economic democracy. They ask people what good is the vote if a country is in the grip of large industrialists. So they offer economic, not political freedom. What appeal do we have—our dem-

ocracy against their communism? Why are the Indo-Chinese so reluctant to fight the Communists? Why is it that the French cannot assert their authority? Because the average fellow does not care. The Communists are promising a lot more than we are. We are giving them planes and tanks but what other kind of aid are we giving them. Are we saying to the French: Let these people alone—let them establish their own freedom and give these fellows a better break. That is where the Communists are strong. We ought to attack them with a better program—a Christian program.

HW:—I think now you say something that is very true. All the "Christian" countries have taken over colonies to exploit the natives and help themselves to their resources. People labor under oppression, not Christian love, and they have done so for a long time. All we want is to make sure that we get our cut on everything. We don't say, OK, we will stand by while you establish a workable government of your own; develop your own resources and produce for yourself. We simply say this other fellow, the Communist, is offering you something that is evil and bad for you. You have got to take these guns and help the French keep them out of here.

C:—What happened to the picture of the Christian regard for the individual?

HW:—The Christian did not regard the individual when he has brown or yellow skin. It meant money in pockets if they were taken for slaves. Christians have done a great deal of offending against their fellowman when he was not of their color and language. Somewhere we will have to pay for it.

ST:—That is getting back to the original premise that Communism has fed on the mistakes—the sins of Christians. If we are going to do anything about it we have to work at being better Christians.

C:—It would seem to me that Christianity is beginning to grow up.

HW:—We have been a long time growing up but when we get discouraged we can think of the dirt, brutality and ignorance of 2000 years ago, and know that we have come a long way.

C:—And our theories are better. What a man believes is what he will act upon. There has been a bettering of man's regard for man and his treatment of his fellows. We realize

the sinfulness of the way we mistreated people of other lands.

L:—But what about the way people within a country have been treated? The established Church in Italy is hated by a majority of the people because it has done nothing for them.

C:—There you get the same kind of idolatry that you get in Communism—worshipping the Church as a worldly institution, and that is exactly where Christianity goes out.

S:—In border line countries, like Italy, where people are apt to go either way, is where Christianity has to be at its best. We can offer people the same thing that Communism offers. If the Church in these countries worked for a better economic life and better education, the people would not accept Communism because they could have these things with the love and charity of the Christian belief.

C:—It would be desirable. People who are so anti-communist should be actively pro-Christian instead of taking this negative attitude which is getting us nowhere. I do not think that the motive for sending missionaries to any country should be to win out against Communism. It should be just a part of the centuries-old worldwide concern of Christianity to tell the story of God and how much God loves us and the ethical content of Christianity, and also the power that is given through Christ to live up to this state. We should not feel that we are impelled now to get busy about missions just because we fear the Communists.

HW:—It would be a step forward in the fight against Communism if we cleaned up our own political house. We ought to free people of those things that Communists promise to free them—poverty, hunger, desolation.

C:—Our time is running out. We agree, I think, that we should present Christianity in such a way that Communists will say: See how these Christians love one another; see how generous, how unselfish. I think the experiment would be worth it.

In Season and Out

By Gordon C. Graham

IT IS not unfair to say that Palm Sunday was celebrated in two different ways; one emphasizing the palms without the procession, and the other the procession more than the palms.

In the first kind the choir marched into the church, usually from somewhere in the basement, carrying palms. They sang, breathlessly and hurriedly, Bach's "All Glory Laud and Honor" and Dykes' "Ride On Ride On." For sure, they sang "The Palms" at the Offertory, or if it was Morning Prayer, at the collection. There was a recessional, again with palms, back to the basement and a final sepulchral Amen. At the door palms were distributed to the faithful and the service was over.

In the second variety of celebration the people as well as the choir received palms in church and then some of the choir went outside and around to the front door. After some antiphonal singing back and forth between those outside and those in, there was a loud knocking at the door and the choir came back into the church singing. It was probably the same hymns as were found in the first kind, and almost certainly they were taken too fast as Americans are becoming chronically habituated to hurriedness. Or, it may have been all plainsong, which words and music the people did not know so that the crowd-effect of the entrance of the choir was not apparent. The palms which the people held over their shoulders during the procession were taken home at the end of the service.

In this latter rendition the procession into the church was the important thing. The antiphonal singing in and outside suggested an approaching parade and when the doors were suddenly thrown open, it was, at it were, as if the parade had burst into the church. It was a triumphant entry. The Palm Sunday procession is the triumphant entry into Jerusalem. It is a liturgical enactment of the chief event of the first Palm Sunday. A procession has been staged by the church because Christ staged a procession into Jerusalem.

If ever the word "challenge" can be used, then this is it. By this gesture Jesus challenged the powers-that-be to a show-down. He made the particular point of drawing such attention to his coming up to Jerusalem that neither the Jewish or Roman authorities, the crowds of pilgrims in town for the Passover, nor his own hesitant disciples, could mistake his intentions. He was the Messiah coming to the Holy City to establish the Kingdom of the Father. If not that, he was a deluded fanatic or an imposter. Either way he was dangerous to the authorities and a challenge to the people.

They had either to be with him or against him. And they were mostly against him so that on Good Friday he was put out of the way.

The reason for emphasizing the Palm Sunday procession into the church is that it declares that Christianity must function actively in order to accomplish its mission. If our Lord had remained outside Jerusalem or entered the city surreptitiously then he would not have got into trouble. The love and goodness of Christ were not the negative sort of characteristics that we usually associate with these virtues. Jesus was not just the "Lamb of God." He was aggressive and was largely to blame for what happened to him.

Nothing much will happen to us because we are careful and cautious. Our ethic is prudential and our tactics are fearful. Christian witness is so weak that much of the battle for human welfare has passed beyond the Church. Yet the Passion of Christ is the attack upon evil. It begins on Palm Sunday. It results in Good Friday. But its conclusion is on Easter.

LAMBETH CONFERENCE RESOLUTIONS OF 1948

An important document, particularly in view of the forthcoming Anglican Congress and Assembly of the World Council of Churches.

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THE WITNESS — Tunkhannock, Pa.

Contentment

By William P. Barnds

Rector of St. James, South Bend

THERE is too little contentment in the lives of many of us. We tend to want things different, to find fault with the circumstances under which we live, and the people whom we know. We are restless about our lot in life. There seems to be the feeling that there is some kind of stigma attached to a person who is contented, because contentment seems to imply that a person is not ambitious to get ahead.

It is all right to be ambitious but that should not keep us from enjoying life as we go along or being thankful for the present advantages we have. There is no necessary conflict between normal ambition and being happy and reasonably content with life as we have it.

Indeed the person who is not contented under one set of circumstances is apt not to be under another set. Contentment is largely a matter of inner attitude. Learn to appreciate the present and do not lose its fine values in yearning for a mythical tomorrow which will only be today when it comes. In First Timothy 6:6 we read "But godliness with contentment is great gain."

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**CLERGY WRITE
BROWNELL**

★ Herbert Brownell, attorney general, has been urged not to use informers in the pending trial of nine Philadelphians under the Smith act. The letter is signed by eight religious leaders of the city, including the Rev. George Trowbridge, rector of St. Paul's, Chestnut Hill; the Rev. D. Wilmot Gateson, rector of Church of the Saviour, and the Rev. E. Sydnor Thomas, rector of St. Barnabas.

Enclosed with the letter was the statement, published here at the time, sent in February to Senator Langer as head of the judiciary committee, which deal with investigations and the part paid informers have played in them. This statement was signed by nineteen national religious leaders, including Bishop Donegan, Bishop Gilbert, Bishop Nash and Dean Pike.

**MRS. RAVEN DIES
SUDDENLY**

★ Mrs. Charles Raven died at her new home in England on April 5th. Formerly Mrs. Ethel Moors, she was married to Canon Raven by the Presiding Bishop at Trinity, Boston, on March 24, as reported here at the time. The 80 year-old bride flew to England with her

68-year-old husband on March 31.

Mrs. Raven devoted most of her life to her first husband, John F. Moors, an investment banker and philanthropist, who died several years ago at the age of 92. She was nevertheless active in Church affairs and was particularly interested in the Episcopal Pacifist Fellowship and the Episcopal League for Social Action, being a charter member of both.

**BERKELEY ELECTS
LANSING HICKS**

★ The Rev. R. Lansing Hicks has been made associate professor of Old Testament at the Berkeley Divinity School. He was formerly on the faculty of the theological school at Sewanee,

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PEOPLE

CLERGY CHANGES:

JOHN HARPER, formerly ass't at Grace Church, Providence, R. I., is now rector of St. Mark's, Foxboro, Mass.

IRMI M. BLACKBURN, rector of St. Paul's, Evansville, Ind., is to be professor of Church history at Seabury-Western commencing in the Fall.

WILLIAM F. MAXWELL, chaplain to Episcopal students at Northwestern, becomes ass't instructor and tutor at Seabury-Western in the Fall.

CHARLES T. CHAMBERS Jr., rector of St. James, Magnolia, Ark., becomes rector of the Chapel of the Cross, Rolling Rock, Miss., May 3.

AINSLEY M. CARLTON, formerly canon at St. John's Cathedral, Denver, is now rector of All Saints, Long Beach, Cal.

WALTER C. RIGHTER, formerly in charge of All Saints, Aliquippa, Pa., is now rector of the Good Shepherd, Nashua, N. H.

ORDINATIONS:

WILLIAM S. DOUGLAS was ordained priest, March 12, by Bishop Jones at Trinity, Edna, Texas, where he is in charge.

WILLIAM G. POLLARD, nuclear physicist of Oak Ridge, Tenn., will be ordained priest by Bishop Barth, May 1, at St. Stephen's,

Oak Ridge. He will remain as director of the Institute of Nuclear Studies but will also be ass't at St. Stephen's.

DAVID HILL was ordained priest, March 10, by Bishop Block at All Saints, Carmel, Cal. He is now vicar at St. Matthias, Seaside, Cal.

CORTLAND R. PUSEY was ordained deacon March 12 by Bishop Powell at the Redeemer, Baltimore, where he is ass't.

DAVID C. STANLEY was ordained priest by Bishop Higley, March 25, at St. Paul's, Antwerp, N. Y., where he is in charge. He is also in charge of churches at Evans Mills and Great Bend.

GEORGE E. STEIGLER was ordained priest by Bishop Higley, March 22, at Trinity, Camden, N. Y., where he is in charge. He is also in charge of St. James, Cleveland, N. Y.

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CHARLES BYBEE, director of choral work in a Denver high school, is now organist and director of the senior and high school choirs at St. Michael and All Angeles, Denver.

HONORS:

JAMES A. PIKE, dean of the New York Cathedral, received an honorary doctorate from Dickinson College, March 7.

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BACKFIRE

RALPH A. WEATHERLY

Rector, Grace Church, Kingston, Pa.

The Episcopal Church owes thanks to the Rev. Thomas V. Barrett, one of the rare humorists in existence. Like the author of Jonah he writes with his tongue in his cheek about the eccentricities and stupidities of our times. His series about Mr. Entwistle's adventures with guilds, vestries, summer schools, and parish freaks shows experience and discernment. Now he has shown in the flash of wit what is the trouble with "group organizations, dynamic planning, panel discussions, forums." We need a Cervantez, Mark Twain, a Mr. Dooley, a Will Rogers in this era of muddled thinking. Mr. Barrett will be criticized, for wit hurts in telling the truth, but he will do us a great service if he gets us to laugh at ourselves.

SARAH HOPKINS

Churchwoman of New York

The article and discussion on Family Life (4/8) was excellent, though of course I do not agree with much that was said by the author and by those taking part in the discussion. As I see it, the trouble is largely with the parents. I live in a large apartment building and it seems to me that when parents are not out, with others looking after their children, they are having a gay party at home. Trash is collected regularly in New York, with liquor bottles the chief thing in them. With parents running about and drinking to excess, I do not see how we can expect much of their children.

JOHN K. HAMILTON

Layman of Boston

The letters that Dean Pike received after his sermon criticizing McCarthy as you reported the summary in your news pages (4/8) was revealing and ought to wake us up. The fact is that the hierarchy of the Roman Catholic Church is backing McCarthy and his methods—however much some of that faith may resent having that fact pointed out. On the day my copy of the Witness arrived my morning newspaper ran a picture of McCarthy speaking at a breakfast of R.C. cops in New York. Beside him, smiling, was the number one Vatican agent in the United States—Cardinal Spellman. And according to the story, the cops shouted "go get 'em Joe"; "give

'em hell Joe," etc., throughout the speech.

So McCarthy speaking to cops of his own faith in New York is news in Boston—and probably correctly so since we are a R.C. dominated city and newspapers play up to those in power.

Anyhow the point I want to make is that we are not going to get rid of McCarthy and what he stands for until we go after the forces back of him, even if they are so-called religious forces.

MRS. BASIL CHURCH

Churchwoman of Philadelphia

I ordered extra copies of the number in which Mr. Barrett's article appeared since you had previously announced that it was to be on a Procedure Guide. You can imagine my surprise when I read the article. I took it a bit shamefaced to a group I meet with for discussions. But what I want you to know is that we never had such a successful meeting. One of our members read the article aloud and we are not through laughing yet.

I might add that our group is not a church group, but is connected with a college. We meet in each

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others homes once a month so do not have to break down doors to get in. But everything else that Barrett poked fun at applied. We are all college people but we have even met for discussion with nothing to discuss.

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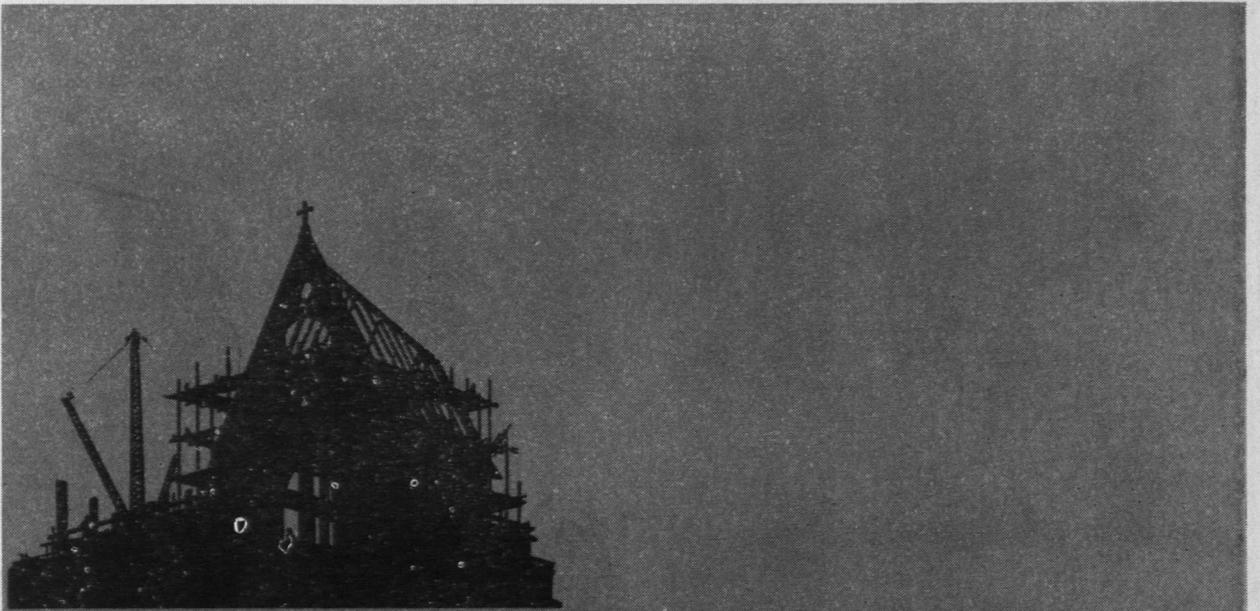
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