

The **WITNESS**

FEBRUARY 24, 1955

10¢



JOHN C. LEFFLER
Dean of St. Mark's Cathedral, Seattle

WRITES ON THE MEANS OF GRACE

SERVICES In Leading Churches

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Story of the Week

Moral Rearmament Movement Hit by Anglican Group

COMPLETE NEGLECT OF QUESTIONS OF JUSTICE AND WORLD PROBLEMS IS CHARGED

★ A Church of England group has criticized the Moral Rearmament move as "psychologically dangerous, gravely defective in its social thinking, and possibly a Christian heresy."

The attack was made in a report prepared by the Church's social and industrial council for submission to the Anglican Assembly meeting Feb. 14-18.

Publication of the report came a few days before a big Moral Rearmament meeting at Westminster Central Hall at which some leading churchmen from various parts of the world were scheduled to speak.

Despite its stern criticism of the movement, the council admitted that the impact of Moral Rearmament on some people had been beneficial "and that in a way it is a judgment on the Church."

"It has filled a vacuum in the lives of many men and women bewildered by vast problems of the age, a vacuum which should have been filled by a living and prophetic Christian faith," the council said.

"The Church has largely failed to bring home to the people the significance of her

faith in the social life of men."

While the council accused the Moral Rearmament movement of being platitudinous, it said the Church, too, "has bleated moral platitudes, but whereas MRA has geared into the life of industry, the Church has hardly begun to see the necessity of doing this."

The Church, the report said, should recognize the necessity of a supplementary non-parochial ministry to meet the demands and opportunities of industry.

After charging the Moral Rearmament movement with "a certain blindness to the duty of thinking," the council said it found the movement's leaders unwilling to confer except on terms which would have made free discussion impossible.

"We cannot help suspecting," the report said, "that the movement's neglect of the intellectual factor naturally involves an aversion to argument or even discussion."

It suggested that the movement "feels sure of itself only when as at the Caux, Switzerland, and London headquarters its peculiar technique can op-

erate without check or hindrance."

The report described the movement's method "of listening with pencil and paper" as a "dangerous oversimplification" of what is required.

It added that Buchmanism, the predecessor of Moral Rearmament, "was at least centered in Christ as Saviour and Lord."

The later movement, the council said, departed from this emphasis on Christ, thus "radically breaking with the past the impoverishing effects of which are likely to prove very serious."

The council also said that the movement fails to take the nature of politics seriously. "This is basically true," it said, "because of the movement's strong emphasis on unselfishness or love as a personal quality, but without any like emphasis on justice as a social quality."

At best, the report said, Moral Rearmament confuses these two qualities, and at worst it "ignores the separate entity of justice."

The report also charged that the movement fails to make a sufficiently profound analysis of the world's social problems. In this connection it said: "To assume that new men automatically lead to a solution of all the world's problems fails to diagnose the nature of many of the world's social problems. The basic social problems of

the world are not directly due to purely personal immorality and they are not therefore cured by purely personal morality. Evil resides in human history in more subtle ways than Moral Rearmament has discovered."

Another section of the report declared that the movement "shares with Marxism a quite remarkable Utopianism."

It fails, the council said, to translate four absolute moral standards — honesty, purity, unselfishness, and love — into practicalities of everyday social life. And the report warned that Christianity does not lead men to a simple expectation of Utopia.

The council advised clergy and laymen to be mindful that

the Moral Rearmament view of change "is less than the Christian view of conversion."

"Conversion in the Biblical sense," it said, "is not simply to certain moral ideas. It also demands a certain view of the reality of God as revealed by the prophets and in the person of Christ, of human life, of history and providence and the way therefore that history works."

Moral Rearmament, the report added, "makes insufficient appeal to reason, seeming to deprive the modest rational process of group study." The report said the movement relied in its meetings too much on crowd psychology, with the consequent adulation of a leader.

with Sten guns and rifles, moved into the area early in the morning. They found 20 or 30 families that had been told to be ready to leave had taken refuge in St. Cyprian's mission school operated by the Church of Christ the King (Anglican). Corridors of the school were crowded with furniture and belongings of the natives, who had worked all night moving their possessions. An appeal by police officers failed to persuade them to take part in the removal. During the day, as military trucks moved other families and their furniture to the new development, many of the refugees went to live with Sophiatown relatives whose homes had not yet been affected by the removal.

When Father Huddleston approached a house from which furniture was being removed, he was told by police to "keep moving." Twice later in the day he was told to move on. The clergyman called the show of force "a disgrace to any civilized community."

He has challenged the contention that the whole resettlement scheme is a move to clean up the slums. He has pointed to worse slums outside the western areas, but these, he claims, do not impinge on European areas.

As part of his campaign, Father Huddleston has organized a photographic exhibition showing all phases of "this major tragedy." He has taken over a complete floor of a city store for his exhibition and this also will be his campaign headquarters.

Among the speakers he has lined up for his drive are Alan Paton, author of *Cry the Beloved Country* and Patrick Duncan, son of Sir Patrick Duncan, a former governor general of South Africa.

The city council of Johannesburg has refused to cooperate

Trevor Huddleston Defies African Government

★ The Rev. Trevor Huddleston, head of the Community of the Resurrection in Johannesburg, South Africa, has defied a police order requiring permission to hold church services.

He called the order "the sort of interference no Christian can possibly accept."

The requirement is part of a government ban on public meetings in Johannesburg. The ban was issued by the ministry of justice as the government started moving Negroes from their homes in the city's western areas to a new government housing development several miles away on the outskirts of the city.

Father Huddleston has been a leading opponent of the move, which is part of the regime's program to eliminate "black spots"—native residential sections—from the midst of larger all-white areas. Objectors charge the natives are being forced to give up property rights and homes they have lived in as long as 50 years. The ban on public meetings forbade all gatherings of more

than 12 persons, presumably to prevent the outbreak of violence at demonstrations against the removal scheme.

The day after the ban was posted, and as the first native families were being moved to the new location, Lt. Col. J. Taillard, police commandant for the Johannesburg district, issued a clarifying statement. He said organizers of meetings of all kinds—church meetings and services, sporting events and theater and cinema performances — should apply to him for permission to hold such meetings. The commandant stressed that there would be no difficulty in obtaining permission for "legitimate meetings."

Removal of the first 152 native families from Sophiatown in the western areas was carried out under heavy guard. Two thousand police, armed

with the government and has washed its hands of the whole mass removal scheme primarily because of the denial of freehold rights. A resettlement board appointed by the government has been charged with administering the scheme.

ROMAN CATHOLICS URGED TO JOIN COUNCIL

★ Presiding Bishop Henry K. Sherrill urged at an ecumenical service held in New York February 13 that Roman Catholics participate in the activities of the World Council of Churches. He declared that no Church can stand alone against the pressures of the present century.

"Some day when there is a united Church," he said, "it must be a Church into which all our gifts can be brought. No Church has the whole truth no matter what the claim. No Church dare appear before the throne of God confident of its own righteousness and infallibility."

RELIGIOUS EDUCATION CONFERENCE

★ A religious education expert proposed that Protestants construct a Christian education building adjacent to every public school in the country.

Erwin L. Shaver made the recommendation in a report to the National Council of Churches' division of Christian education at its annual meeting. He is executive director of the Council's department of week-day religious education.

Asserting that Protestants were not likely to favor parochial schools as the answer to the "fundamental need for religion in the daily general education program," he suggested a "complementary school" plan. With religious education classrooms next to public schools, as many as five hours of the

formal school week could be devoted to religious teaching, he said.

Shaver added that children could be released from school to attend classes in religion in the near-by church school, which would be staffed with trained teachers and provided with adequate curriculum materials. Construction of the complementary religious schools, he said, should be a cooperative community effort.

Prof. Randolph C. Miller, Episcopalian at Yale Divinity School, told 350 church children's work specialists that in an increasing number of churches parents and children were worshipping together in one unified Sunday morning service.

This service, he said, is "not an adult service at which children are tolerated, but rather one in which parents and children discover that they can share their common growth, common resources and common loyalties."

Miller said the services usually last about 35 minutes and were followed by separate classes for all age groups. He called the "new look" in congregations the "most successful single development" in the Church's attempt to minister to the needs of the entire family as a unit.

Another trend in the churches, he said, is the use of husband and wife, or man and woman, teams as teachers of Sunday school classes. The use of men, he added, "may help to overcome the distaste that many boys have for a feminine-flavored religion."

MINNEAPOLIS DEAN IS APPOINTED

★ The Rev. Henry N. Hancock, rector of St. Thomas, Bethel, Conn., becomes dean of St. Mark's Cathedral, Minneapolis, March 13.

URGE ADMISSION OF CHINA

★ Admission of the Peoples Government of China to the U.N. was urged by the Episcopal League for Social Action at the annual meeting held February 13-14 in Newark, N. J. The unanimously approved resolution stated that it is the only realistic policy to secure peace in the Far East since the Peoples Government represents 600 million Chinese people.

Another resolution stated that no peaceful purpose is being served by the U. S. maintaining armed forces in Formosa and urged that they be withdrawn and the status of Formosa determined by negotiation.

Delegates approved co-existence and criticized governments both of the East and the West for their constant propaganda that their way of life is the only good one. The resolution asked for free exchange of people, trade and ideas among all countries as the only condition under which we can develop more Christian societies and can live out on earth our Lord's instruction to love one another as he loves us.

On the home front Church people were urged to resist the so-called Right-to-Work laws, designed to destroy workers right to collective bargaining. Unions which restrict membership because of race, creed or color were urged to open ranks to all. Delegates also supported proposals that the minimum wage be set at \$1.25 an hour.

LONG ISLAND RAISES LARGE SUM

★ Bequests, gifts and contributions for special projects totaled \$1,240,231 in the diocese of Long Island last year.

STEAMROLLER TACTICS IS CHARGED

★ A charge that advocates of universal military training are using "steamroller tactics" in Congress to force passage of the bill before opponents from the ranks of Churches, farm and labor organizations can marshal their forces was voiced by E. Raymond Wilson, executive secretary of the Friends (Quakers) committee on national legislation.

Mr. Wilson made the charge after the House armed services committee scheduled hearings on UMT to open Tuesday, Feb. 8, and indicated that opponents may be given only two days in which to state their case.

The House committee at the same time voted 33 to 0 to endorse extension of the peacetime draft for four years. The House rules committee immediately cleared the measure for the floor of the House, where debate was limited and the bill overwhelmingly passed.

Church groups which opposed extension of the draft were given ten minutes each to state their case during the single afternoon session which the committee devoted to public hearings on the bill.

Although the UMT proposal was separated from the draft extension bill, it was indicated that action will come just as rapidly on that measure, if proponents can manage.

Rep. Overton Brooks (D., La.), an outspoken advocate of UMT, was named chairman of the subcommittee to conduct hearings on the legislation which would require every youth of 18 to undergo six months of active training and then serve 7½ years in the reserve.

"Universal military training may reach the floor of the House for a vote in less than

a month," Mr. Wilson predicted.

"It is apparent that its advocates are determined to gavel down opposition and pass the measure in the heat of the crisis that has been engendered over Formosa."

"Religious groups which oppose UMT have very little time in which to make their sentiments known and felt," he added.

PHOTOGRAPH CONTEST IS POPULAR

★ Within a month of its announcement of a Church photograph contest, the public relations division of the National Council has answered requests for almost 10,000 entry forms.

The contest, which will close midnight, April 30, has attracted Episcopalians of every kind: seminarians, church school students, Woman's Auxiliary members, vestrymen, chaplains, missionaries, teachers, lay readers, and others.

Black and white, glossy, unmounted photos of no less than four-by-five, but preferably eight-by-ten size, are desired. Subject matter may be anything within the realm of religious life and work: still scenes of religious significance or action shots portraying any aspect of the Church's work. Entries will be judged on the effectiveness of subject material as well as photographic excellence.

Any photo taken between January 15, 1954, and the closing date of the contest is eligible. Two sets of prizes, for professional and non-professional cameramen will be awarded in amounts of \$100, \$75, and \$25. Ten sets of the five-volume Church Teaching Series, published by Seabury Press, will also be awarded in each category.

Entries are limited to four per person. On the back of

each must be pasted an entry form, which may be obtained by sending a postcard to Church Photograph Contest, 281 Fourth Avenue, New York 10, New York.

UNIQUE TAPESTRY FOR CATHEDRAL

★ Anglican Church officials have approved the preliminary design for a 20,000 pound-sterling (\$56,000) tapestry to be hung behind the high altar of the new cathedral being built at Coventry.

Designed by Graham Sutherland to be 77 feet six inches high and 40 feet wide when completed, it is said to be the largest of its kind ever planned in one piece.

Basil Spence, cathedral architect, described it as a remarkable modern concept of the traditional altar cloth depiction of Our Lord surrounded by the calf, the eagle, the lion and man.

He added that the finished tapestry would be so heavy, weighing about 1,500 pounds, that a special system for hanging it was being devised through which it would be fastened "all the way up the wall, clinging to it like ivy."

Scottish wool, the toughest available, will be used in weaving the backcloth to insure enduring finish, Mr. Sutherland said, and special experiments will be made with vegetable dyes to obtain glowing and fast colors. The weavers will work from photographs of the original design enlarged to actual size of the planned tapestry in order to "retain the vitality of the original," he said.

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EDITORIALS

Tolerance

“I AM SO an American!” “You bet, Sonny, no matter what your race or religion!”

These words, with which every New York subway-rider is currently familiar, put us at the very center of American folk-attitudes to tolerance. “People of many races and creeds have come to these shores; a creed is perhaps more something you are born with, like the color of your skin, than something you adopt, like a profession; and some creeds seem a good deal odder than others; but if we can manage to respect each other’s oddities we shall really be able to live together, which is the most important thing, and in particular to present a united front against world Communism.”

Any religious person must feel that this is an inaccurate idea of tolerance; because it clearly implies that religious belief is something like race, an accidental difference between people for which they must not be held responsible, something secondary and subordinate to our primary duty of “good Americanism.” But we are only able to maintain such a high doctrine of tolerance because in practice, by various historic accidents, we don’t have to worry too much about it. We call ourselves a “racial melting-pot”: actually, compared with any Caribbean country, we have a far greater white majority, and far more rigid social barriers to intermarriage. We call ourselves a religious melting-pot: actually Americans, without benefit of any uniformity act, are fantastically united in the cult of national autonomy and folkways.

Adherence to that cult is manifested through three churches, membership in one of which is now almost obligatory on men in public life. At the army registration center your religion is classified as “Catholic, Jewish, or Protestant”: if you say “none”, you are still a Protestant. And the sergeant is right: our agnos-

tics are practically all people who don’t know whether they believe even the liberal Protestant idea of God.

If we had a noticeable Moslem or Buddhist minority, we would not find it so easy to line them up behind Americanism. And in the same way we cannot admit that Communism is in any sense a religion; because then we would have to admit that so was Americanism, and we could no longer regard religion, and boost its forms, as usefully subordinate to Americanism.

Our national doctrine of tolerance is then a disguise for national political and cultural exclusivism. Faced with that doctrine, however, most professionally religious people take a peculiarly disingenuous line. They start from what cannot be denied, that religion is not optional, “what a man believes determines what sort of a man he is.” But they allow themselves to believe that the different religions of America are Catholicism, Protestantism, Judaism, and “atheism” or “materialism”; and then they are faced with the problem that the representatives of these other religions are not very different sorts of men from themselves. And they can only solve the problem by re-introducing the American doctrine of tolerance in a more hidden way. “In principle the other religions are indeed wrong, as you can see from the countries where they reign undisputed—Catholic Spain or atheist Russia. But under the beneficent rays of the First Amendment the dangers of an established Catholicism or atheism are done away; and in our enlightened climate of opinion people only are Catholics or atheists out of honest intellectual error, which will not affect their moral character, and which will eventually crumble if only we set our own views frankly before the world.”

Thus you end up maintaining your own creed and the doctrine of tolerance side by

side: "our church does indeed believe rightly, and right belief does indeed determine morality, except in the peculiar conditions of American society." But the peculiar condition of American society is merely this, that, besides the real operative religion of nationalism, the historic religions cut very little ice in the matter of determining morality.

The historic origin of the idea of tolerance was the religious wars of the seventeenth century: when they dragged to an end, people had no choice but to get along with opinions they still wholly disapproved of. In the course of time tolerance was promoted to a virtue. Today we arrange to practice the virtue in unessentials while maintaining that threats to our religion, the American way of life, are intolerable.

This would not be wholly wrong if Americanism were the ultimate truth: because no society can come to terms with a fundamental threat to its deepest convictions. It was impossible to countenance Mormon polygamy. But in fact the deification of American culture and national aims is the principal heresy of our days; one indeed which the Church must learn to stand against and not to tolerate! For the shoe is on the other foot. It is always dangerous for the Church to take her stand against a minority group, however misguided it may be, because she is always tempted to call in the aid of the state. But she is quite safe from lapsing into a persecuting mood when she sets herself against the worship of a nation.

It is only by this route that we can arrive at the true grounds upon which our attitude to the other historic religions can be based. Viewed in the contrast with the general apostasy of America, whatever is sound in Roman Catholicism or Judaism is our ally in our principal job of asserting the transcendence of God over all earthly loyalties. Even the atheist and agnostic who as we said is only an atheist or agnostic with respect to the God of the Christians, is on our side if he maintains an absolute standard of truth or morality over against the habits of one particular society. This is a lot more than tolerance; it is the recognition that where we agree is far more important than where we differ.

It is not to say that where we differ is unimportant. Every atheist, every Jew, every

Christian body with whom we are not in union is a standing witness to our particular failure: a failure to persuade, a failure in charity, or a failure to include the truth on whose behalf they stand separate. We do not merely owe them tolerance; we owe ourselves and God contrition and an honest effort to restore what we have lost. A perfected Church would not need tolerance: it would have maintained every element of the faith in perfect balance, it would have failed nowhere in zeal or charity; so that nobody would be separate from it except for unworthy motives. In this sense, and this sense only, is it true that "outside is everyone that loveth and maketh a lie" (Rev. 22:15).

Readers of this periodical will know how far their editors feel our Church stands from that happy state! And the farther we judge we stand from perfection, the more we still have to love and learn from those that differ from us.

Wilkes Wins Debate

WILKES College, Wilkes-Barre, Pa., was tops of twenty-four colleges when the returns were in on the debate as to whether or not the U. S. should recognize the People's Government of China. Princeton, who had won in 1953 and 1954, took the negative but was knocked off in the final round by Wilkes, referred to in press reports as "little Wilkes," since it has only 750 students.

Top debater in the series was J. Harold Flannery of Wilkes; second, Reginald Stanton of St. Peter's College, Jersey City; third, James Neveras, also of Wilkes.

The outcome was of interest to us since Charles Adamek, a student at Wilkes who is headed for the Episcopal ministry, puts in part time running the press in our printing plant. He therefore was one of the first to read the article in our issue of February 3rd which gave a first hand account of the state of the Church in China, written by Marcus James. He gave it to his friend Flannery who used it effectively in presenting the affirmative side of the question.

Be smart and read the Witness—or, if you prefer, read the Witness and be smart.

THE MEANS OF GRACE

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

IN the familiar General Thanksgiving which we recite together in the office of Morning Prayer, we thank God among other things for "the means of grace." That is a nice sounding phrase, but I have discovered to my chagrin in the past that most Church people don't have the slightest idea what "the means of grace" are. So it occurs to me that I might elucidate the meaning of that phrase lest I be guilty, as we clergy often are, of assuming a knowledge on your part which we ourselves have failed to impart.

"The means of grace" in its strictest sense refers to the sacraments, whereby through the outward and visible means of the material things used, something of the gracious love of God is given to the user. Thus the water of Baptism becomes the means by which we are made "a child of God and an inheritor of the Kingdom of Heaven." And the bread and wine of the Holy Communion become the means through which God himself feeds us with a spiritual food.

As with these two chief sacraments, so with the other sacramental acts of our worship such as marriage, in the use of the ring; confirmation, in the laying on of hands; and ordination, in the laying on of hands and the investment with the Bible and the stole, various means, apprehended by the senses, are used to convey some added measure of God's gracious love to the recipient.

So when we thank God for "the means of grace" we are really grateful for all that the sacramental approach to religion and life brings us, and particularly for the Sacraments themselves. Being creatures of two worlds, at one and the same time: the material and the spiritual, the earthly and the heavenly, what a fortunate thing it is that the God who is Spirit does communicate his grace to us through the material world in which we live, and does offer us earth-bound creatures tokens of his love through that which we can touch and hear and see.

I WANT to begin thinking about the broader meaning of that familiar phrase from the General Thanksgiving. Limiting it to its narrower reference to the Sacraments of the

Church, leaves out of account several other important ways in which we find God's grace communicated to us in religious experience.

The preaching of the Word is also "a means of grace," not recognized as often as it might be in our branch of the Church where altar and liturgy play such an important part. In our failure, sometimes, to recognize the significance of the sermon in the sacramental scheme of things, we forget that the only service in the Prayer Book where a sermon is specifically ordered is in that prescribed for the chief sacrament itself, the Holy Communion. Thus, if we would adhere truly to our Catholic heritage from which the liturgy of the Holy Communion comes, we would neither by-pass, nor look with indifference upon the place of preaching as a "means of grace."

As a matter of fact, never to hear a sermon or to endure it as a necessary evil during which all may day-dream or drowse or just be plain bored, is to miss the important prophetic, or growing edge of religious experience. That applies equally well to clergymen who preach with great reluctance as to lay-people who listen with reluctance.

It is the duty and the privilege of the priest in our Church not only to conserve the precious heritage of the past as found in the prescribed ritual of the Prayer Book, but in his preaching to make all that which he has received from the past, in Bible and Prayer Book, come alive in terms of man's present needs and future prospects. Without vital preaching, the Church always tends to be a haven for the backward looking sentimentalist; singularly unaware of the present, moving power of the Holy Spirit; and dangerously unconcerned with making religion a virile, compelling power in man's life.

But when both preacher and congregation finds a value in the sermon; and when both speak and listen as men who crave to grow in spiritual understanding and effectual Christian living, then preaching does become a "means of grace," not divorced from the font or the altar, but giving to both font and altar a deeper significance.

(To Be Continued)

ACTIVITY PROJECTS FOR CHILDREN

By Mrs. Hugh H. Hussey, Jr.

Superintendent Primary Department, All Saints', Chevy Chase, Maryland

NO MATTER how many mechanical gadgets we may use in these modern days there is still in each of us the urge to create something. Children feel it too. No matter how many things they are told or shown, they want to do something. Many activity suggestions are given in teachers' guides and in teacher-training courses. Other parishes may be interested in a few projects that have been tried successfully in the Primary Department (grades 1, 2 and 3) of the Church School of All Saints', Chevy Chase.

Our most ambitious effort has been the building of A Village in Palestine. This was suggested to help the children know in what kind of environment Jesus lived as a boy. The work meshed with the teaching material, which told of family life in that time — the home, the market place, the fields, the synagogue school where children learned The Law.

The teachers working on the project found that to accomplish its purpose, they needed more time than the regular church school period. So, with the help of interested parents, they met with the children on Saturday afternoons. We were all surprised and delighted by the enthusiasm and cooperation that turned a simple idea into a beautiful major construction. From 2:30 to 4:30 each Saturday, two teachers worked for weeks with fascinated small folk. Accomplishment: good teaching, good church-school — parent relations, rewarded children and A Village in Palestine, complete with people, miniature scrolls in the synagogue, real wheat fields in the baskets, and even a few grains left in the field for the gleaners. All this was accomplished with cardboard boxes, tiny dolls, scraps of material, a little paint, and a lot of patience and understanding.

This is good! But what about the devoted mothers of small children, or those teachers who work every day, who faithfully give themselves Sunday after Sunday, with love for children, but who simply haven't the hours and hours to give on Saturdays?

Several teachers were able to make simpler villages during church school time. Often they stayed on through the church period with children too much interested to want to go

home. (Parents gave permission for the children to stay, and they went to church.)

Other teachers in the third grade group who used this study material achieved excellent results by making simple scrolls on which the children printed the law—"Thou shalt love the Lord thy God . . ." These were proudly shown to the whole department at the conclusion of the service period.

In the first and second grades (which meet separately from the third grades), we found that the story of Joseph lent itself very well to illustration. Our story in the service period was continued for several Sundays — with illustrations made by the children in class time. The children placed much emphasis on the coat of many colors—and on the pit!

At Christmas time, two classes made cardboard stand-ups to illustrate the Christmas story, from the coming of the Angel to Mary through to the coming of the Wise Men.

One teacher who has second grade (atomic) boys reconsidered her resignation when she found that the boys did very well making Joseph's coats, centurion's paper swords, and tiny paper Christmas trees ornamented with sticker stars to take home.

In learning the Children's Creed, the children are encouraged to bring or make pictures illustrating what each phrase means to them. "I believe in God above" (who made everything) is often represented by lots of scenery or by a cuddly animal. "I believe in Jesus' love" often



Miss Carol Lecky and her group of Third Graders who created "A Village in Palestine"

shows children, or mother and children. (One representation was a lovely picture of Elizabeth Taylor.) When the class learns the creed, the pictures are assembled in a simple booklet, and the class as a whole recites the creed for the whole department as part of the service.

You may say to these suggestions, "I'm no good at handwork." Have you ever tried training third grade boys to act as head ushers for the service period? or as guides on the occasions when the church school goes into The Big Church for a festival service? One of our men has found this a very constructive outlet for 8 year old energy.

We have not yet had much success with dramatization at this age. (Have you?) Every child wants to be a roaring lion in the Daniel story, or is too vigorous in mistreating the stranger in The Good Samaritan.

One of our successful ventures was a movie made by pasting illustrations on a long strip of paper which was then rolled on a rod. The ends of the rod were thrust through the sides of a cardboard box as the stage so that two children could unroll the "film" as another child unfolded the story.

Once when I spent some time as an observer in a public school I picked up this good bit of advice—"Give children something to do, give them something to color (we try to keep our crayons Redemptive—refer: Mrs. Kelleran), and give them something to take home" I asked a child one Sunday if she would like to put her picture on our bulletin board. Her prompt reply was, "Oh, no thank you. I want to take it home to show my mother."

One further suggestion — let the children show their accomplishments to a large group. Let them tell others what they have learned. We do this at the end of the service period.

This is not completely a success story. We have many problems and short-comings, but the activity projects have added much to our relations with the children. Whatever your size or set-up, nothing beats a trial. Let your children try the suggestions in your teaching material now.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

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

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THE WITNESS

Tunkhannock, Pa.

A Blind Man Groping

By William B. Spofford, Sr.

THE REV. RICHARD MORFORD is one of the finest Christians I have ever known—so fine in fact that I suspect he will resent having me say so. I know of no better test than the Beatitudes and you would hunt a long time to find a man more concerned for the poor, for those that mourn, who so hungers and thirsts after righteousness. And if to be a peacemaker and to be persecuted for righteousness sake is to be blessed, then Dick Morford is blessed indeed. He has been reviled and persecuted and had all manner of evil said against falsely, for Christ's sake. He may even rejoice and be exceeding glad—though I am sure few of us would under similar circumstances. Not me anyhow.

I knew him first as director of a Presbyterian settlement in Albany. While he was there the social action groups of ten or a dozen Churches formed the United Christian Council for Democracy, a federation of organizations that maintained their independence but united where joint action was possible. Dick was the volunteer secretary, putting in many hours of hard labor, with hardly enough money to pay the postage.

Later it became possible to hire an executive secretary and Dick gave up the settlement work and took the job. The story of his trials and tribulations would be a long one. Foremost perhaps was the task of getting Methodists, Baptists, Unitarians, Evangelical-Reformed, Episcopalians, Congregationalists, Presbyterians, to work together. There were also the developing ideological differences—all this right, left, center business which grew like a balloon being inflated for a take-off. With these troubles, inevitable, came financial worries until it became obvious to some of us that the money could not be found to pay even Dick's modest salary.

It was at this time that the top executive job for the then popular National Council for American-Soviet Friendship became open. Corless Lamont, whom I saw each Monday at the meeting of the directors of the American Civil Liberties Union, asked me if I knew anyone who would fill the spot. I strongly recommended Dick, one, because I knew he would do

a swell job and, two, because it offered a way out of the UCCD difficulty.

He took the job. I am sure he has never regretted having done so. But I have. After all it is not particularly relaxing to have a friend shunted off to jail for standing up to the Committee on Un-American Activities, a thing he was in conscience bound to do because of the job I had recommended him for.

For the past year the National Council has been put through a gruelling by the Subversive Activities Control Board—with Dick of course standing the brunt of it. When the time came for the defense to have its say, I asked him if it would help if I appeared as a volunteer witness. The answer was yes, so last July 9th I was on the stand, under oath, for a day.

The official report of the proceedings I now have. The two government attorneys started with where I was born in New Hampshire and ended the session when I returned to Tunkhannock, Pa., where I now live. About everything that happened between those two events was brought out during the hearings — and quite a lot of stuff that never did happen. They took me through Trinity College; the Berkeley Divinity School; my teaching days at St. Paul's School; my rectorship of St. George's, Chicago, and later of Christ Church, Middletown, N. J.; my days as a labor manager in Chicago; my trip to Europe, including Russia, with Sherwood Eddy. The UCCD, the CLID, the Russian War Relief; the Spanish War Relief; The Witness; activities at General Convention; the American League for Peace and Democracy; speeches I had made, and some I had not made. A total of 128 pages in the record.

I rather enjoyed the day after the first half hour when I sat on the edge of my chair wondering what sort of trick questions would be pulled by a couple of clever lawyers. But, after I got the feeling that I could take care of myself, I enjoyed saying "yes" to questions about past deeds designed to show me up as a bad character. That's where we are today in the United States. Things that most of us did in the 30-40 decades of which we were proud, and still should be proud, are brought out today to prove that you are "subversive."

After it was all over, the attorney for the National Council, David Rein, said to me, "Well there it is, there isn't any more." So I

said, "There what is?" And he replied, "The F.B.I. file on one Rev. William Benjamin Spofford."

So after I got home I began mulling over that book I wrote about in a recent number. The book is out—for the reason I then stated—too busy. But I asked myself, and some friends whether the questions asked at this hearing might not serve as pegs on which to hang a story of Christian Social Action in these pages.

Anyhow I'm going to make a start—with the storytellers usual preliminary remark, "Stop me if you have heard this one."

It ought to serve at least one useful purpose—reveal something of what the F.B.I. has in your file so that you can be prepared for your ordeal. For you can be sure that the gentlemen in Washington have their file on you—certainly if you have done anything in the past thirty years that could be remotely called Christian Social Action.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

AFTER not hearing sermons for years I recently listened to four, on four successive Sundays. They were delivered by three different preachers and all were well delivered. The congregation liked them but I find that I do not remember them well. All four sermons were addressed to believers and all four were more given to affirmation than to argument.

Two of them were about hope but the preacher did not make clear what our hope was. Surely it is the hope of life eternal won for us by Jesus Christ our Lord and clearly the condition of life eternal is that we should be conformed to the likeness of Christ through the working of the Holy Spirit. The preacher did not say this.

Another sermon was about the goodness and greatness of God but we were not told just how we should respond to him.

I wondered whether many sermons failed in just this way and whether they were hard to remember because they gave no clear direction.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Church of South India by Bengt Sundkler. Seabury Press, \$6.75

Everyone concerned with achieving organic union between the churches should study this book. It is the history of the formation of the Church of South India from the missionary cooperation of the early nineteenth century to the inauguration of the Church at Madras in 1947. For those who were disappointed by the termination of the negotiations between the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church in the U.S.A. it may be some consolation and recovery of courage to learn that over nineteen years and seven editions of the proposed Constitution had to be argued over, consulted about, and prayed through before union could be achieved. Dr. Coffin has called the Church of South India "the greatest ecclesiastical event since the Reformation" because here for the first time Anglican, Methodist, Congregational, and Presbyterian Churches have been able to obey the prayer of their Lord that they might be one. In these long negotiations and by constant reference to Lambeth and to commissions of the English Convocations every major problem that divides the Churches was aired. Union was, however, achieved. As a guidebook of ecumenical statesmanship and an exhibit of forward-looking Anglicanism this book is invaluable.

Written by a Swedish professor of missions in Uppsala whose church is not a member of the Church of South India it has the virtues of a more balanced attitude than can be found in the admirable descriptions of the Union by Bishop Neil and A. J. Arangaden who were both interested participants. If there is a criticism possible it is that it does not take us far enough beyond 1947, but that was not the author's definition of his task. Marcus Ward's *The Pilgrim Church* fills this gap and should help Anglicans by supplying factual detail on some of the issues outstanding in the relations of the Church of South India with the Anglican Communion. For members of the English Convo-

cations who must soon face the task of reassessing the partial intercommunion that exists between the two churches Sundkler and Ward together should be very helpful.

—William J. Wolf

A Tale of Two Brothers by Mabel R. Brailsford. Oxford Press, \$4.00

The Wesley brothers were fabulous characters, fabulous in what they accomplished in the great religious revival almost unwittingly started as well as in their personal lives. This is one, of the many books about them, in which they come vividly to life; the author, without sacrificing historical accuracy, spins a tale as fascinating as a novel. She has a warm understanding of their tangled and fervid personalities and at the same time a keen insight into the forces that made them what they were. John's strong influence on his younger brother Charles and their mother's most subtle power over both of them are of the stuff of drama. The brothers' relations with the other members of the family and the impact they made on a great variety of persons make up the plot. Told against a background of a period that was both religiously and socially exciting it is an absorbing story.

Miss Brailsford, while obviously aware of the psychological elements involved, steers clear of the danger of making a clinical report. She is both cognizant of the religious significance of her story and appreciative of the greatness of her two subjects. They do not lose stature as they gain in humanness.

—J. H. Titus

The World of Albert Schweitzer—A Book of Photographs, by Erica Anderson, text by Eugene Exman. Harper & Bros., \$5.00

The 169 superb photographs contained in this book present the work of Albert Schweitzer. The photographs center around the two rivers which symbolize the Doctor's world, the Ogowe River in Africa and the Rhine, in whose upper val-

ley Schweitzer spent his boyhood and youth and where his home now is. There is nothing new in this book, but it is the first attempt to present Schweitzer and his work in pictures.

Erica Anderson spent about four years 'on the scene' in making these pictures. They are excellent samples of the photographers art. The accompanying text, which contains frequent quotations from the doctor's published works, was prepared by Eugene Exman. Mr. Exman is a director and manager of the religious book department of Harpers.

The World of Albert Schweitzer will be a welcome addition to the library of Dr. Schweitzer's many enthusiasts. It will also serve as an excellent introduction for those who are not acquainted with Schweitzer's many sided genius.

—G. H. M.

Signs and Symbols in Christian Art by George Ferguson. Oxford. \$10

This is a beautifully printed and superbly illustrated volume which ought to be in the reference library of every parish church and church school. It tells about the source and use of signs and symbols in Christian art. The book is divided into 14 sections with text and illustrations, covering such a variety of subjects as: animals, birds, insects, religious dress and objects, the Virgin Mary, St. John the Baptist, Jesus Christ, the Madonna and the Saints.

The illustrations are from the Samuel H. Kress collection of Renaissance art, and include 16 illustrations in full color, and 96 black and white plates. In addition to these reproductions, there are 250 marginal drawings of individual signs and symbols. The author, George Ferguson, is rector of St. Philip's, in the Hills, Tuscon, Arizona.

—G. H. M.

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WANTS MARRIAGE LAW CHANGED

★ Drafting of a Parliamentary bill which would "clarify the obscurity" of the present law as regards Church marriage of divorced persons was urged upon the Modern Churchmen's Union, a liberal Anglican group, by Sir Alan P. Herbert.

Sir Alan, author of many humorous and other books including at least two on marriage and divorce, *Holy Deadlock* and *The Ayes Have It*, said he would be glad to introduce such a draft bill in Parliament.

He suggested that the bill contain a provision that no clergyman be obliged to marry any person whose marriage had been dissolved or voided under the 1937 act's nullity clause and a clause that no clergyman suffer any penalty or censure for marrying a person who had obtained a divorce.

As a third provision, Sir Alan proposed that if any clergyman refused to marry a successful petitioner for divorce he should permit the marriage to be performed in his church by "a willing clergyman." This proposal, the legislator said, is necessary in order that a divorced person wishing to remarry may have the service performed in his own neighborhood.

Sir Alan urged that the preamble to the suggested draft bill stress that "the rights of the laity, rather than the clergy be considered."

NEGOTIATE FOR EPWORTH RECTORY

★ Reports than an anonymous donor had bought Epworth Rectory and presented it to the Methodist Conference of Great Britain as a memorial to John Wesley, founder of Methodism, were described as "exaggerated" here by the Methodist

Recorder, denominational publication.

The paper added, however, that negotiations for the purchase of Wesley's boyhood home are in progress and the sale may be finalized soon.

The building, a 17-room structure near Doncaster, Yorkshire, was built in 1709 to replace one, destroyed by fire earlier the same year, in which both John and Charles Wesley were born. The Rev. Samuel Wesley, father of John and Charles, was rector of the Anglican parish of Epworth, and the building had remained a Church of England property until now.

Abandonment of the 244-year-old building was announced last March by the board of dilapidations of the Lincoln Anglican diocese on the ground that it was too large, its maintenance too expensive and modernization too costly. The board said the building would be put up for sale.

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PRESIDENT URGES RELIGIOUS FREEDOM

★ President Eisenhower, in a message to the American Jewish Committee, declared that "in these times, efforts in behalf of religious freedom rightly deserve the ardent support of men of good will throughout the world."

The message, addressed to the Committee's annual meeting also said: "I wish your group every success in your deliberations on how the deep aspirations of your faith can be furthered within the framework of civil and religious liberty."

"And I congratulate the committee on its decision to present the American Liberties medallion to Judge Learned Hand. Such action is an honor to both donor and recipient."

Presentation of the medal-

lion to Judge Hand, dean of American jurists, for "exceptional advancement of the principle of human liberty" was a feature of the three-day annual meeting.

SEEK TO MAKE US CATHOLIC

★ Speakers at a convention of Roman Catholics held in Washington said frankly that they were out to make the United States a Roman Catholic country. Bishop James J. Navagh of Raleigh answered his own question, "Do we want America to be Catholic?" by replying, "The answer is, we want America to be Catholic just as we want the whole world to be Catholic, for such is the will of God. It is our duty to make America Catholic."

Speaking at the same meet-

ing was Bishop John J. Wright of Worcester who urged that Roman Catholics do everything possible to bring back former members who had become Protestants. He stated that marriage was the most frequent reason given for conversions to Protestantism and that "intellectual disagreement with dogma" was next.

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THE WORLD DAY OF PRAYER

The World Day of Prayer, observed February 25 by Christians of 125 countries, will be the occasion for a service at Grace Church, New York, when 62 churches and religious groups in lower Manhattan join in a union service. The speaker will be President McIntosh of Barnard College.

The service will be conducted by three women: Mrs. Lawrence Rose, wife of the dean of General; Mrs. N. S. Marshall of the Salvation Army; Mrs. Arthur M. Sherman, national head of the Woman's Auxiliary.

GEORGE DAVIDSON HONORED

The Rev. George Davidson marked the 50th anniversary of his ordination as priest last week by celebrating Holy Communion at St. John's, Los Angeles where he was rector for over 38 years. The day also marked the 30th anniversary of the consecration of St. John's, one of the most beautiful churches in the country, which was built during his rectorship.

Bishop Bloy spoke at the service, paying high tribute to Dr. Davidson for his work in the parish, the diocese and the nation.

MUSSELMAN SPEAKS IN SYRACUSE

★ The Rev. Paul Musselman, head of the urban church division of the National Council, was the leader of a conference of laymen of Central New York, meeting February 11 at All Saint's, Syracuse.

On the 16th and 17th the clergy of the diocese met at St. Paul's, with Prof. J. V. L. Casserley of General Seminary the lecturer.

★ ADDRESS CHANGE

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SEWANEE SEMINARY GETS GRANT

★ The Seminary of the University of the South, Sewanee, was given \$20,000 by the Benwood Foundation. It has been added to the building fund and will go toward a new library which will be a memorial to the late Rev. William W. Shearer, for many years the rector of the Good Shepherd, Sewanee.

DEANS GATHER IN NEW YORK

★ The deans of thirty-five cathedrals gathered February 10-11 at New York Cathedral as guests of Dean Pike and of Dean Francis B. Sayre Jr. of the Washington Cathedral. Purpose: sharing of information and ideas as to the functions, opportunities and problems of cathedrals.

MICHIGAN WOMEN CELEBRATE

★ About 1000 women of the diocese of Michigan celebrated the 75th anniversary of the founding of the Woman's Auxiliary. A highlight was a performance of "This Is Your Life" in which 65 women took part in relating stories about past members and others who were unable to be present.

WARREN LECTURES AT VIRGINIA

★ Canon M. A. C. Warren of the Church Missionary Society of England delivered lectures at Virginia Seminary, February 10-11. The three lectures dealt with Church-state relations.

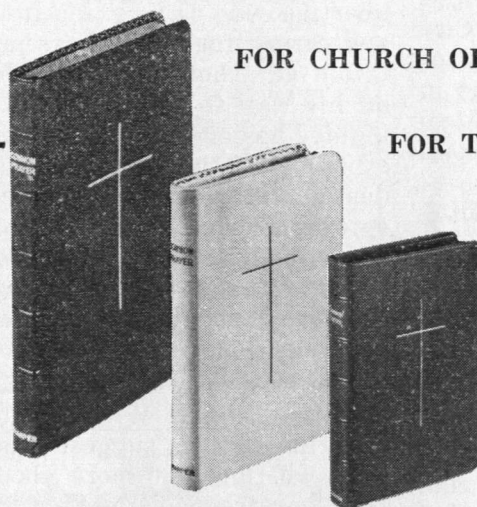
WORLD COUNCIL TO FACE ISSUES

★ Church leaders of Western Europe are to meet this summer under the auspices of the World Council to discuss the

Paris Agreements and the re-arming of West Germany. In issuing the call a spokesman said the action was taken because of differences of opinion among Churches that are members. The position of Protestant leaders of Czechoslovakia appeared in the Witness February 10th.

CALIFORNIA DEPUTIES

★ California elected the following as deputies to General Convention: clergy: Francis P. Foote, Charles M. Guilbert, Sherman E. Johnson, Lesley Wilder Jr. Lay: Philip Adams, Albert C. Agnew, Clifton Kroll, Francis H. Hodges.



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DOUGLAS STRESSES TOLERANCE ROLE

★ Justice William O. Douglas of the United States Supreme Court believes that the American example of tolerance has become a powerful force among other peoples of the world.

More than 2,000 persons heard Mr. Douglas and Former President Harry S. Truman at a program in Kansas City marking the tercentenary of the first Jewish settlement in America. Mr. Truman introduced the justice, the main speaker.

As guardians against intolerance, said Mr. Douglas, the most important level now has become the local level, the teacher, the school board, the lawyer, the church, and the home. It is here, he added, that these ideals are held up to the rest of the world.

"For many years," he said, "America has been the symbol of tolerance for the people of the world. As a result our ideas of equality and freedom are the most powerful in the world.

"The concept that one nation can be built out of many races, not by force as in Russia, but by the greater power of good will, is America's unique contribution to the international community."

Mr. Truman, in introducing the speaker, also alluded to the importance of tolerance, not only at home but as an example to other nations.

"No other country," he said,

"can make the contribution to world peace we can make if we continue to impress the world that people of all faiths can live together happily and enjoy each other's company."

DON JUAN MAY BE SAINT

★ Don Juan, 17th century libertine who later repented and earned for himself a reputation as a holy man, may be on his way to sainthood. An inquiry has opened by an agency of the Vatican into his life, death and miracles. It will determine whether his repentance was sincere and whether his religious virtues were conspicuous enough to warrant beautification.

The Vatican will hardly pay attention to the Witness but nevertheless we suggest that they will find out more about Don Juan from George Bernard Shaw than anyone else. It is in Man and Superman and was staged a few years back under the direction of Charles Laughton as Don Juan in Hell. It was later recorded by Columbia and is a record that a person never tires of hearing.

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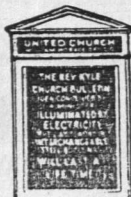


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BACKFIRE

JOHN F. DAVIDSON
St. George's Church, New York

Congratulations on your Marcus James article on the Church in China. How good it is to have a first hand account in this day of scarcity of authentic news of that country. It is still difficult to make one's mind up about the rights and wrongs of this vast situation, but at any rate the article encourages us by its giving us to believe that the Church is still alive—and, better still, indigenous! Mr. James is right in stating that this had been the true aim of the missionaries for many years. The criticisms of them he suggests are many of them probably all too true—this from my very limited experience as a teacher in China.

LUTHER D. WHITE
Layman of Waterford, Conn.

The question sometimes arises before a young person: why should I be a Protestant instead of a Roman Catholic? Such a person must be shown that a Protestant enjoys intellectual freedom while a Roman Catholic is bound in the chains of medieval superstition.

The world today needs a viewpoint which is both enlightened and liberal. We must realize that there are forces which make for progress and those which are backward and reactionary. Among these backward forces we find the Roman Catholic Church. Perhaps that is the reason that Communism is strongest in Roman Catholic countries like Italy and France. People are trying to break away from Roman medievalism. The young man or woman of today should join the Protestant Church and seek to guide it in a liberal direction. Of course, there are Protestant reactionaries but they can be reasoned with, which is more than one can say of those of the Roman Catholic persuasion. Orders from the Pope are

carried down to the lowest priest and must be obeyed at all costs. Thought control reigns supreme. Freedom of thought is one of the most cherished traditions of Protestantism and one most worthy of defending.

CHARLES H. CRAWFORD
Rector at Yuma, Arizona

I was considering renewing my subscription when I read in your editorial: "Many small-town parishes only exist because a few people feel themselves a cut above going to the Community Church like other folk. The Episcopal Church has substantial reasons for perpetuating her sin of schism from that Community Church . . ."

The statement interested me because in a community near here we see such a problem exist. In thinking over the matter of action I have



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come up against what seems to be a fact. In fact "Community Churches" appear not to be inter-denominational or non-denominational. Always it seems that some denomination has control behind the disguise of "Community." And in fact, it seems that sometimes the disguise is used to further denominationalism.

Am I in error? Is information on the subject available?

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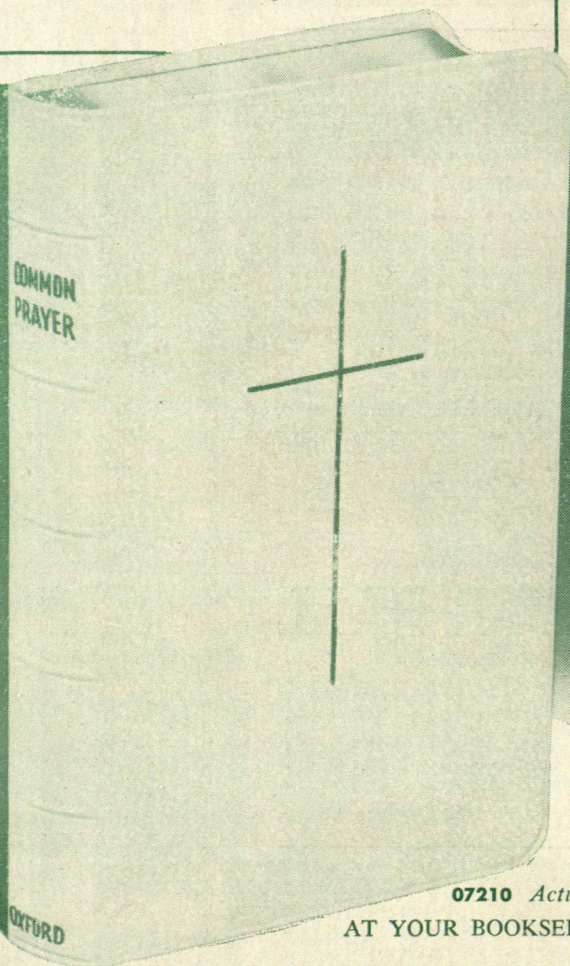
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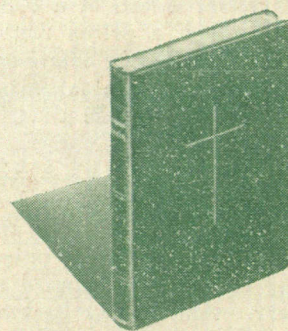
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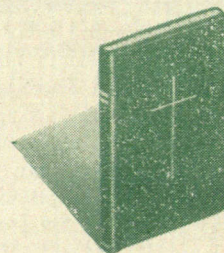
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