

The **WITNESS**

MAY 12, 1955

10¢



CHAPEL OF THE TRANSFIGURATION

A CRAYON drawing of the Chapel at the camp of the District of San Joaquin is by Mary Larimer. A poem she wrote about the Chapel and how she came to do it will be found elsewhere in this number

ARTICLE BY DEAN F. W. KATES

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Story of the Week

Washington Convention Hears Nuclear Energy Report

PROPOSE THAT GENERAL CONVENTION PROVIDE ATOMIC REACTOR TO FAR EAST

★ A report on nuclear weapons was presented to the diocese of Washington at its convention on May 2nd, read by Canon Charles Martin, formerly a Witness editor and now rector of St. Albans School. Others on the committee were Marquis Childs, newspaper columnist; Canon Charles Stinnette of Washington Cathedral; Calvin N. Warfield, physicist.

Following the reading of the report, the convention voted to ask Bishop Dun to appoint a committee "to continue to study in the light of Christian understandings the development of nuclear energy, both in its use for weapons and for peaceful purposes."

The convention also requested the Honolulu General Convention to set-up a committee to develop a plan by which the Church would provide an atomic reactor for medical and research purposes to a medical center or university in the Far East.

Because of the importance and great interest in the whole subject of nuclear weapons, the report is here presented in full:

O God, who hast revealed thyself in the glory of the heavens and in the burning bush, in the still small voice, and in the dread power of the hydrogen bomb; make us aware of thy presence as

thou comest in judgment through the events of our time. Grant us to stand in awe and sin not. Enable us so to use the fearful powers thou hast permitted us to know that we may work not to man's destruction, but to his fulfillment. Lift us above the suspicions and fears of our day that we may bring peace, righteous and justice, among all men. And this we ask, anxious, yet quiet in thee; perplexed, yet certain in thee; weak, yet strong in thee; through him who is the saviour of us all, Jesus Christ our Lord. Amen.

"I have set before thee this day life and good, death and evil." So God spake to the people of Israel through Moses. So today, in the same decisive language, God seems to speak to us and to the peoples of the world. Not through any one prophet is he heard, but in the events of our time, and in particular, through the awesome explosions on Hiroshima, Bikini, and Yucca Flats. Man has uncovered new secrets of God's universe, and found basic energy so powerful that it may be a curse so complete as to ex-

tinguish civilization, or a beneficial blessing beyond our present understanding. "That is the point in human destiny," says Sir Winston Churchill, "to which all the glories and toil of men have at last led them. They will do well to pause and ponder upon their new responsibilities."

"Man can now make weapons capable of reducing the world to the primitive conditions of the time of Cain and Abel. He even has, within the range of his grasp, means to completely exterminate the human race." So writes Thomas E. Murray of the Atomic Energy Commission. Yet monstrous as these weapons and powers are, no Christian save him who makes a conscientious witness to absolute pacifism can believe that it is possible for our nation at this moment in history to do anything but maintain them, and even develop them. In the kind of world in which we live, it seems necessary to have military might comparable to that of other nations. The problem is, how to have the weapons but not use them; or how to have them today and how to rid ourselves of them tomorrow. The point in history at which we have arrived is plain. We must prevent war or cease to be. There is before us this day, life or death.

The traditional thinking of the Church can no longer apply to a war in which nuclear

weapons would be used. To suggest new understandings to replace that thinking requires a wisdom not too apparent in human thinking. Yet Christians can not succumb to the all - too - prevalent fatalism which causes most of us to go grimly about our day-to-day life, refusing to face one more crisis, even though it be the ultimate one, in a life which seems a succession of crises. It is for us to hold our awe-full perplexities in the light of God's presence, to wrestle with them, to seek humbly for an answer, knowing that in proportion to our openness of mind and heart, we shall be given it.

One Certainty

IN GOD'S presence we know one certainty. We know we have sinned and are no more worthy to be called his sons. We have with self-centeredness perverted the God-given qualities of knowledge, insight, and vision that distinguish man from beast. We have taken the gifts of God, even basic energy itself, and shaped it into a weapon that would destroy all life. We have in self-righteousness talked of peace without realizing how our frightening strength, and belligerent action, belied our words. Confident, in that self-righteousness, of our own pacific intentions, we have trusted in the bomb to maintain peace rather than in the wisdom and understanding of the Lord our God. It is only as we are mindful of these and all our sins, and as we confess our sins, that we may be enabled in our perplexities to know and to do God's will.

A first and simple responsibility that we have as Church people is to know, and to help others to know, the final nature of the decision that is before us. Full authoritative statements have been so many, graphic descriptions of the

power of nuclear weapons so appalling, that it would seem that a full understanding of the total peril would have come to us. But such is not so. Many of us, dulled with the fatalism of the times or with the plain burdens of day-to-day living, are unaware of the ultimate dangers before man. And that is not only true of the ordinary citizen but even of some of our leaders, for there has been not infrequent talk among them of dropping a few bombs and ending potential threats. While a knowledge of the destructiveness of nuclear weapons is among us, certainly a general appreciation of their monstrous nature is not.

There are those who see hope in the potential complete destructiveness of the bombs. They feel that when, as a people, we come to a full or at least a deep realization, of the final nature of the weapons, we will in utter desperation find a means of preventing their use. That may be. Certainly, the most responsible leaders have spoken of the complete futility of modern war. There could be no victor—only a vanquished all. The fires of hell, the devil, and his eternal punishments, were at times in Christian history mighty deterrents to sin. And it may be, even as Sir Winston Churchill has said, "that we shall, by a process of sublime irony, have reached the stage in this story where safety will be the sturdy child of terror, and survival the twin brother of annihilation." It is surely our responsibility to help people know the facts in all their frightening reality, but he would be a very sanguine person who saw in the fear of the bombs alone any complete answer to the question of how to prevent their use.

FEAR of the bombs may be useful, and fear of the devil is always helpful, but it

is the fear of the Lord that we and our world need to know. Such fear, or awe and reverence, results in trust, confidence, and peace. Our world has been so beset by fear and suspicion that some great sense of mutual trust and good-will seems imperative before there can be any solution to the problems before us. We, as Christians, have a contribution to make in this respect by reaffirming, not only in word but in deed, our trust in patience, wisdom, righteousness—in the Spirit of the Lord our God, "who hath made of one blood all the nations of man for to dwell on the face of the whole earth." As the psalmist said: "Some put their trust in horses, and some in chariots, but we shall put our trust in the name of the Lord our God."

We as a nation can make a contribution toward a better climate in which to work for peace by talking less of war, more of peace; less of bombs and destruction and more of reactors and construction. An intensive program to develop peacetime uses of nuclear energy, a Point Four Program sharing our nuclear resources would lead the world to an abundance of which we can but dream. Such would surely mean more toward bringing peace than a continual pointing toward the Damoclean bomb that hangs so tenuously above the heads of us all—Russians and British, Chinese and Americans.

The President of the United States made an address before the United Nations in December 1953 calling for an atomic pool contributed to by all signatory nations developing atomic energy, this pool to be used for experiment and study in the peacetime uses of nuclear energy. Other dramatic proposals have been made, like that of the late Senator Mc-

Mahon when he called on the United States to spend in the pursuit of peace a sum at least equal to that which has gone into the development of the atomic bomb. Perhaps in a new climate of concern, an energetic prosecution of the President's plan and a positive response to a proposal equally as bold as that of Senator McMahon would be possible. Certainly it is for us as Christians to give unceasing and dedicated support to any such efforts of high idealism.

While hopes of atomic disarmament have diminished with the development of the hydrogen bomb, we of the Church, along with all people of good-will, must none the less continue unceasingly to urge, through the United Nations and through all other possible means, the exploration of every plan for disarmament. Too often in the past our country has failed to take the lead in proclaiming and implementing the objectives of peace and freedom for all people to which we as a nation are in the deepest sense committed.

Church Must Lead

BUT it is not enough for our Church merely to support efforts of good-will; it is for us in the name of the Lord to lead in such efforts. And that is possible. We, as a Church, could raise the money for, we could purchase and give an atomic reactor to some people in a less fortunate area than America. We may not be aware of it, but such reactors are today a practical reality. It stirs the imagination to envision at some medical center or university in the Far East, a reactor, given by our Church, bringing healing and health to people of Asia and standing as a symbol of penitence for our sins, a witness to our common

brotherhood, and an earnest of our deep desire for peace.

We can, as a Church, be justly proud of our achievements in establishing in the Far East hospitals, schools, and works of mercy that have spoken of the love of God in a language which is understood of all people. It would seem that in this age of confusion and fright that we as a Church are called of God to speak anew of his love and concern for all people. What more effective means could we use than to take the basic energy God has allowed us to know,

and to use it, not as it has been, to man's destruction, but, surely according to God's will, to man's fulfillment.

We realize how tragically inadequate are any steps that we take, and how little time is left, but we also know God's goodness and mercy, and we are confident that as we humbly seek to know and to do his will, his will, will be done—even possibly through us. Brethren, as is said in Deuteronomy, God has this day set before us life and good, death and evil. Therefore, let us choose life.

Council Backs Negotiation With Chinese Leaders

★ Support of President Eisenhower's declared willingness to negotiate directly with the Chinese Communists in an effort to get a cease-fire in the Formosa Straits was voiced by the National Council.

A resolution unanimously adopted by the Council at its quarterly meeting called upon the Presiding Bishop to inform the President that it backs his announced policy and that "in this effort he has our continuing prayers."

The resolution was presented by Dean John C. Leffler of St. Mark's Cathedral, Seattle, Wash., chairman of the council's Christian social relations department.

Builders for Christ

As of April 20 the total pledges for the Builders for Christ campaign totaled \$3,978,983 with the total cash received by the National Council to apply against these pledges coming to \$2,842,936. Fifty-seven of the eighty-seven dioceses and missionary districts

have pledged meeting or topping their proportionate shares. Bishop Hobson, who made the report, predicted that the Church could expect another \$180,000 to come in enabling the campaign to go over the \$4,150,000 top by a narrow margin of about \$9,000. He stressed, however, that this will happen only "if all do their work."

"It's been a long time," said Bishop Hobson, "since our Church really reached a goal and exceeded it in a national appeal."

Council of Churches

The report of the National Council of Churches noted that the recent joining of the Greek Orthodox Church brings the number of communions to thirty in the interdenominational body. Bishop Sherrill stated that the organization renders very real assistance to virtually every department of the Council of the Episcopal Church.

Techniques employed in a

project to discover how the Church can be increasingly meaningful to people in urban-industrial areas were described to the Council by Bishop Warnecke of Bethlehem, vice-chairman of the division. Eleven parishes in eight states are involved in the project which is financed by a \$125,000 grant by an anonymous fund, the money being distributed evenly over a five year period. All of the parishes share in the cost, some paying 100 percent.

The parishes, each presenting a different, though typical problem, are: St. Peter's, New York City; St. John's, Roxbury Crossing, Boston; Christ Church, Cincinnati; Trinity, Reno, Nevada; St. Paul's, Schenectady, N. Y.; Memorial Church, Baltimore; St. David's, Austin Texas; St. Mary's, Braddock, Pa.; St. Mark's, Chicago; St. Stephen's, Wilkes-Barre, Pa.; the Advocate, Philadelphia.

"Plans are under way," Bishop Warnecke said, "for a market research analysis, religious potential surveys and similar emphases, led by competent sales and promotion executives."

Woman's Auxiliary

The national executive board of the Auxiliary devoted a large part of its meeting to plans for the gathering in Honolulu, September 4-15. Mrs. Theodore O. Wedel, presiding officer of the triennial, met with the board, which drafted a preliminary budget for distribution of the United Thank Offering. When in final form, this budget will be recommended to the triennial delegates for their adoption.

In an effort to encourage more women to train for full-time professional Church work, the Board voted that students entering training school beginning September, 1955, no

longer have the obligation to repay scholarships they receive from the Woman's Auxiliary, in the event of their not working two years for the Church. In the past recipients of scholarships who have had to leave Church work before the end of two years have had to pay back their scholarships. Members of the board felt that this might have deterred some from undertaking graduate training.

Although United Thank Offering funds remaining at the end of the triennium were very small, the board made nine grants totaling approximately \$16,000. The last grant, for \$200 for work on the office and rectory of the Rev. R. B. Lucent, of the Cheyenne River Mission in South Dakota, was dramatically made during the last two minutes of the meeting, which had been waiting during the weekend for the approval of the bishop of South Dakota before making the grant.

Included in the rest of the grants were: \$800 for equipment for insulation and ventilation and surgical equipment for the Good Shepherd Hospital, New Bern, N. C. The x-ray room in this hospital is an inside room with no windows. "Last summer," wrote the hospital director, Dr. Lulu Disosway, "we had two doctors, two nurses, and a patient faint while working in there."

\$6,400 was granted for the down payment on a rectory for the new mission at Alturas, Eastern Oregon, which has grown at a rapid rate ever since its transfer from the diocese of Sacramento, where it had been 150 miles from the nearest priest. Bishop Barton of Eastern Oregon, has commented, "Alturas without any doubt presents one of the most promising missionary opportunities I have run across dur-

ing my eight years in this country."

\$3,000 was voted to assist in rebuilding St. Paul's Chapel on Ft. Berthold Reservation in North Dakota, which was completely destroyed by fire in January. The Indians themselves are attempting to raise \$1,200 toward the new church.

\$2,000 will go to Honolulu for much-needed repairs and equipment at Hawaii Episcopal Academy, Kamuela, which is so greatly in need that students have to carry chairs from one building to other because it has not been possible to put chairs in all classrooms.



WILBUR A. COCHEL

Died in Kansas City on May 1. His large farm, Roanridge, with its prize herd, was donated to the Church some years ago and is now the center for the National Town and Country Church Institute. The funeral was conducted at the Kansas City Cathedral on May 4 by Bishop Welles and Norman Foote, director of the Institute.

EDITORIALS

The Voice of Asia

THE words spoken at the Asian-African Conference in Bandung, Republic of Indonesia, have been English words; the troops guarding the delegates are wearing GI fatigues and helmet-liners: but the clearest voices at Bandung are saying things that are quite strange to America, and that America very much needs to hear. We want to help the peoples of Asia and Africa the best way we can: well, if we listen, we can begin to hear what things they want and do not want.

In the first place, it is abundantly clear that they want no part of colonialism or imperialism. Mohammed Ali of Pakistan, for example, is as suspicious as anyone could wish of Communist infiltration: the danger "of opening doors to a new and more insidious form of imperialism that masquerades in the guise of liberation." But he can indorse the nearly unanimous sentiment of the Conference and say that they "must do everything in their power to insure that peoples who are still groaning under the heel of foreign domination are allowed to enjoy in full measure the fruits of freedom."

Other nations at Bandung, on the basis of political alignments and geographical position, can really see only one of the dangers; but are perhaps not on that account wholly dishonest. General Romulo of the Philippines did indeed make a telling point when he said that his people, while feeling generally friendly to the United States, were free to criticize her; and that censorship and the police state were absolutely opposed to freedom, whether they came as "colonialism" or in some other guise. The fact still remains that the Philippines are as much within Washington's orbit of power as China is within Moscow's; although Washington's yoke is certainly in many respects a much less exacting one at present. But Chou En-Lai could point out with equal force and sincerity that old-fashioned colonialism is far from moribund in the Union of South Africa, however slight a figure it may cut in world politics.

DOUBLE WARNING

WE MUST make no mistake about it: this is equally a warning to the West and to Moscow. The "neutralists" at their best moments are in the best position in the world to judge between the two rival imperialistic powers. Again and again in these speeches we seem to hear the voice of Gandhi, and of the whole great Oriental spirituality of which Hinduism is the heart. "We have to induce people all over the world by our own example to think in terms of peace and not in terms of balance of power, nor of power politics, suspicions, and fear" (the Premier of Indonesia again). "The sense of moral and spiritual values in life is ingrained into our nature, it is part of ourselves, it is essential to our way of life. Even the people of the West admit this" (Prince Wan Waithayakon of Thailand).

In the long run, then, it will be absolutely fatal for our position in Asia if we try to maintain it by military means alone. That rules out the defense of Quemoy and Matsu under any circumstances; and the defense of Formosa without a genuine concern for her civilian population. Russia would not make such a mistake; she never moves into some country except under the cover of some real and necessary reform such as land redistribution. "The children of this world are in their generation wiser than the children of light."

Nor is it sufficient to buy for the nations of Asia the things that we would want most if we were living there—hospitals, for example. It is indeed our duty to share our wealth with our poor neighbors. But as long as we do it out of "enlightened self-interest" we shall never really look at our neighbors as people to see what it is they themselves want. At present we are like the father who insists on buying his mechanically-minded son a liberal arts education. In a country like India, for example, always on the verge of starvation, the first effect of building hospitals is to lower the death rate and increase the severity of famines; we then start exporting food and trying (without much success to date) to introduce birth-control techniques. What have we done? We have disrupted the economic

and social system, offended a deep religious sentiment, and made the country dependent on our continuing generosity.

KNOW AND LOVE

WE CAN only avoid such fiascos by taking time to get to know and love the people; as a friend of ours spent a couple of years walking around in the villages of India, listening to what people told him. If we did that we might, for example, come to Gandhi's conclusion that what India needed was even less industrialization, and in its place a great program of home crafts as part of a spiritual revival. Actually India would be a much more formidable barrier to Communism if Gandhi's plan came true; but we would never hit on the right plan by consulting self-interest, only by consulting the heart of India.

What the voice of Bandung is really asking for is in fact the Gospel: the gift originally of the East, that we in the West have been entrusted with, and now have the chance to return to her.* But the Communist criticism hits the truth, that we have very often made the Gospel the instrument of our cultural imperialism: what the East has very often learned from the "Christian university" has been Western ways. All over Asia there rise Victorian wooden-Gothic churches in the midst of ricefields plowed by water buffalos; and

* No doctrine but the Gospel has sufficient reality, for example, to break down the caste system.

converts have exchanged their lovely and comfortable robes for the tubular uniform of the Western businessman.

These are obvious mistakes that we are learning to correct; but the same attitude persists in deeper ways. How many of our missionaries to China or India learned Sanskrit or Mandarin, so that they could understand from the inside the Veda or the Bhagavad-Gita or Confucius? The intellectual world of the Roman Empire only embraced Christianity because great biblical scholars like Origen took the trouble of listening to the lectures of the neo-Platonists, and found in them a genuine supplement to the revealed truth. And how many Christians in Asia have followed their gospel of non-violence as seriously and simply as Gandhi followed his?

These are questions that we can only ask the Church, not the government of the United States. Of the government we can only make the simplest requests: not for example to forfeit once and for all what respect we retain in Asia by throwing atomic bombs around. Asia's real needs lie deeper even than the Point Four program can reach. But we can also request our government not to put insuperable obstacles in the way of people who might fill those needs: to see (for example) that the existence of Christian pacifists in America, far from being a sign of subversion, may prove to be, even in the crudest political terms, one of our chief assets.

Bored With Church--Fed Up With Religion

By Frederick Ward Kates

*Dean, Cathedral of St. John the Evangelist,
Spokane, Washington*

THOUSANDS of people today, both inside the Church and outside its fellowship, are just plain bored with the Church, with religion, and with all the works thereof. They aren't anti-Church or anti-religion exactly, though it would not take much of a push to make them so. They are just fed up and bored. Somehow and somewhere along the line the flame of interest and enthusiasm that not long ago burned within them has flickered to a mere spark and all but gone out. Now they are apathetic, indifferent, uninterested, mildly hostile.

Why? A host of explanations come to mind, but three chiefly explain why these people have become bored with the Church and fed up with religion.

Not What It Should Be

THE Church is not what it ought to be—that is the first complaint. Rarely has it ever been what ideally it ought to be, we can answer, but such a reply is not convincing.

The indictment directed against the Church by these people who are today definitely not interested in the Church runs as follows:

The Church is cold and unfriendly: it lacks

compassion. It is not a warm home for God's homeless and lonely ones. It is too much like a club. It should be a house of prayer for all people, not just some people. It is not alive and alert and geared to the needs of the present generation, so social agencies, Christian Science and psychiatrists have taken over part of its function. It is in a rut, a coffin with the ends knocked out, and it is allergic to new ideas, methods, and needs. Its divided state is a scandal and a blasphemy and a mockery. It is not militant at all. It is supposed to be the army of Christ's soldiers waging combat against sin, the world, and the devil. But it is scared to call sin by its rightful name, it plays footsie with the devil, and the world has all but taken it over. It is full of pious talk but little concrete action. It lacks boldness for God. Not aflame with a burning faith, it looks insipid in comparison with Communism. It preaches faith but it lacks faith and venture and daring itself.

The indictment continues on! The Church is too much caught up in Churchianity and is short in Christianity. In Dick Sheppard's words, "The Galilean has been too great for our small hearts." Church-life is petty and trivial, lacks the big vision and heroism. The Church seems dead or dying, for it lacks enthusiasm, passion, zeal, and holiness. Its worship reflects its moribund state: it is dull, routine and pedestrian.

Not What We Should Be

FOR a second reason thousands today are bored with the Church and quite fed up with it, namely, churchmen are not what they ought to be.

Beginning with the clergy, these folk charge, the ministers do not practice what they preach; they are not godly men and spiritual leaders but often just business-men wearing round collars; the clergy do not preach boldly, "Thus saith the Lord" for they do not know God intimately enough to be able to speak in his Name. Worldly, vain, lazy—these are the other adjectives applied to the clergy.

As for the people in the pews, there is little evidence, these folk say, that because of their Christian profession and Church affiliation they are any different from or better than their non-churchgoing neighbors. In other words, churchmen themselves are poor advertisements and recommendations for Church membership. They are not any more secure and

serene, calm and confident, joyous and brave, than other men, and in all too many cases are just as insecure and fearful, just as selfish and greedy, just as self-seeking and worldly.

Not Doing Its Job

THE Church is not doing its job—this is the third reason for the apathy and indifference of thousands of non-churchmen today. The Church has a distinct and definite and particular job to do in this world, these people say, but it is not doing it. Until it does, we are not interested in it at all, is their attitude.

What is the Church's job? It should be easy enough for us to define. Is it not this? First, to be a place of quiet and beauty and a haven where God may meet with man and a man with God. This meeting is effected through prayer and worship, through sacrament and preaching, through beauty and quiet and the priestly office of reconciliation.

Second, the Church is to be a Gospel broadcasting-station and the clergy should concentrate, not on liturgical mechanics and ecclesiastical non-essentials, but on being heralds of God's good news to the world—the news that God cares, that men are not alone; the news that in Christ Jesus God has come to earth reaching out in love to draw all men within his saving embrace.

The Church's job is, thirdly, to teach the faith, for if it does not in these times teach the faith, the faith is just not going to be taught.

The Church's job is, next, to create a fellowship of people, a community, in which God's Holy Spirit dwells.

Finally, the Church must in these days do Christ's work, or it is not going to be done.

Right or wrong, fair or unfair, such are some of the reasons why thousands today who ought to be within the Church are on the outside, some wistfully looking in to see if they can find within the Church what they want and seek, many others not concerned enough even to do that.

What To Do

FIRST, let the Church set its house in order, for, like it or not, all too many of the reasons cited as being reasons for lack of interest in the Church are true. And then the Church's task and every minister's and layman's in it is, above all, to help these people on the outside to see the joy and the peace and the power that come from believing.

Of course, this means that thousands within the Church will have to recapture for themselves first of all that which they must exhibit to win others to life within the Church's fellowship. This is a summons to regain for ourselves an appreciation of the joy that is in Christianity, the religion which ends not in a burial but in a resurrection, which ends in a festival not a funeral and with "an ascent into the heights and not a lingering in the depths."

The romance of Christian faith and living—this, too, must be regained, and a practical and actual demonstration that Christian faith is the way to abundant life on every level and in every sphere.

Perhaps all will come right for us within the Church and for those standing on the outside, if we and they alike win for ourselves a real vision of the real Christ, as he was and as he is. Until we do this, we shall never understand what the Church is all about and what life within it should be. But when a man catches this vision, then he will no longer be bored with Church and fed up with religion. Instead, he will say on his knees, "Lord, what can I do for you. Where and how can I help?"



Problems of Conscience

By Joseph F. Fletcher

Robert Treat Paine
Professor of Christian Social
Ethics at Episcopal
Theological School

ST. PAUL AND MR. TAYLOR

WILLIAM HENRY TAYLOR, an official of the International Monetary Fund (and of the Treasury Department in an earlier administration) has caught the imagination of our intimidated government employees in Washington by demanding a full-dress hearing on the question whether he is a Communist or communistic! He insists on putting his neck in the noose of hysteria and witch-hunting politicians and headline hunting newsmen. Why?

Because, if you please, Mr. Taylor believes in democracy. He has asked the loyalty board

of the Civil Service Commission to have Elizabeth Bentley, a professional ex-Communist and informer lately turned Roman Catholic, appear before them while he, Mr. Taylor, is present, and repeat accusations she has made about him and his "communist" affiliations so that he can answer her directly by "face-to-face" cross-examination.

He says he has been called on the carpet nineteen times "in a manner reminiscent of the Inquisition," mainly about charges made by Elizabeth Bentley, and "not once have I been confronted with an accuser or informer." The Senate Internal Security Subcommittee, Senator Jenner's little sanhedrin, has even reported publicly that he was "involved" with Communists on Bentley's say-so without putting it to Taylor himself! (Incidentally, he has never invoked the Fifth Amendment, preferring to flatly deny the accusation.) "I have suffered," he says, "in silence, never involving the power of the press, in the hope that this evil image would of itself dissipate and die away."

Alas for our country, the moral climate here no longer seems to favor a man as innocent until proved guilty. Mr. Taylor explains that "only an abiding belief in the good sense and judgment of the American people has sustained me through the years of mental anguish and bodily exile, for it is exile when your friends and associates drop away one by one as the theory of 'guilt by association' becomes less of a theory and more of a fact in our land."

Americans who are Christians will not merely shrug off and forget the parallel case of St. Paul. He had been arrested on charges preferred by certain political and hierarchical elements in Jerusalem, through a "certain orator named Tertullus, who informed the governor against Paul" and accused him of being "a man of sedition" (Acts 24.1,5). This was under the Roman procurator Felix. But Ly-sias, the Chief Captain, unlike Attorney-General Brownell or J. Edgar Hoover, compelled the accusers to appear before Felix in Paul's presence.

Things dragged on and Felix was succeeded by Festus. Paul was afraid he might not get fair play in Jerusalem (Washington?) and to Festus said, "I appeal to Caesar," much as Mr. Taylor appeals now to the Loyalty Board. Festus was at least just if not generous, and he told Paul's enemies who "gave information"

about him that "it was not the custom of the Romans to give up any one before the accused met the accusers face to face, and had opportunity to make his defense concerning the charge laid against him" (25.16). This is exactly what Mr. Taylor is asking for; no more fair play than a pagan empire was willing long ago to guarantee to even a despised "fanatic" of a "backward country"!

Elizabeth Bentley's accusations, says Mr. Taylor, have been demonstrably false on several occasions and contradictory. If he can show this in a fair hearing (one after another of these informers are being shown up or even self-condemned), then Bentley's informing may be as meretricious as was Tertullus' against St. Paul. The plain truth is that Bentley assassinates Taylor's character because she hates his liberal outlook, just as Tertullus did to Paul because of the Apostle's unpopular religious convictions. As the new governor Porcius Festus insisted to the Jewish king Agrippa, for all the accusations they had made of subversiveness in St. Paul, at the actual confrontation "when the accusers stood up they brought no charge in his case of such evils as I had supposed" (25.18).

What they found, of course, was that the heresy-hunters only had "certain points of dispute with him." Nothing for the law to handle. Possibly not only Taylor's accusers and traducers but also the Loyalty Board members may disagree with his political views and social philosophy. Festus said to Paul, "your great learning is turning you mad." But if the Board does likewise, Mr. Taylor has a right to repeat the Apostle's words: "I would to God that not only you (Festus) but also all who hear me this day might become such as I am, except for these chains."

A Blind Man Groping

By William B. Spofford, Sr.

THE strike which brought into existence the Amalgamated Clothing Workers was unplanned. The system used by manufacturers at that time was a simple one. They would equip a shop to make overcoats, coats, vests or pants (and it was always "pants," never trousers). Heads of the firm would then hire a foreman for the shop, tell him the quality of work demanded, the quantity to be delivered

each week, the cost per garment. He was paid a salary and he was supposed to keep books and give an accounting of his expenditures. But everyone understood, without anybody mentioning it, that if the manager was clever enough to turn out the required amount, of the quality the specifications called for, for less than the sum allowed, that he would pocket the saving. In other words, the firms put a premium on exploitation and dishonesty.

More than one foreman told me of the "system" of the "good old days before this damned union got in here to tell us how to run our business." They set their own piece work prices, and the worker could take it or leave it. More than that, they could arbitrarily cut the piece work price, with the worker unable to do anything about it. He could quit but if he did he'd have to find another job no better than the one he left. Likewise the word would go around that he was a trouble-maker and be blacklisted. One of the top foremen for Kuppenheimers told me that foremen used to meet in a barroom on Saturday nights and compare costs. The one with the lowest figure won a pool. They would then return to their shops on Monday morning and cut wages, thus improving their chances to win the pool that week.

Quite a few of these foremen, relaxed at lunch time, would also tell me tales of the good days when a foreman could "make" about any girl in his shop. Either that or no job. The term "sweat shop" applied to the clothing industry was no invention of an agitator.

One day, in a small shop on the west side, a foreman got mad at a girl and threw her downstairs. That was the match that blew up the works. Her fellow workers, fatigued and exploited, walked out. And it wasn't very long before the whole industry was on strike. This time they stuck. The methods employed successfully on other occasions by the manufacturers, just didn't work this time. They always had been able to count on cops and priests. Cops could be bought for petty bribes to beat up strikers. Company agents would go to priests and tell them that striking workers can't contribute to churches, and more often than not the priests would tell their congregations the following Sunday that it would be well for them to return to work. But this time the workers were mad. The Chicago papers were against them; most of the citizenry was against them; they were beaten up

and they were worked on by priests. But they were mad so they stuck and won.

The Agreement

OUT of it came the agreement which gave me my job. That "little Jewish pants maker" from Hart Schaffner and Marx, Sidney Hillman, was the genius chiefly responsible for it. And he was a genius and it was just because he was that he got the kicking around from conservatives later in his career during the Roosevelt administrations.

The agreement, for which he was largely responsible, was unique in management-labor relations. It called for a preferential shop, rather than a closed union shop. This meant that the union had the preference in filling an available job. The employment manager of a firm would call the union office and present its needs. If the union had a worker to fill the job he got it. If not the company could hire a non-union man. But it rarely happened that the union could not supply the worker called for. The company then had two weeks to determine whether or not the worker was satisfactory. If not he was dismissed, with no questions asked by the union's business agent, unless of course the worker had not been fairly treated. The various firms made clothing of varying quality, so that a sleeve sewer, for example, might be satisfactory for one firm and not for another. If his work was not up to snuff, with the firm allowed two weeks to find out, he was dismissed and the union would send out another man.

But after the two weeks passed, the foreman did not have the right to fire. He could give him a complaint, which was a pink slip stating the grievance, made out in triplicate by the labor manager at the foreman's request. The worker was handed one, the business agent another, with the third filed in the labor manager's office. When three or four pink slips had been accumulated against the worker, the foreman could hand him a blue slip. That meant that he was to pack his tools and get out. But it did not mean that he was fired, for he could then go to his shop chairman and tell his story. The chairman, if he thought the worker had a case, could talk it over with the foreman and try to persuade him to take the man back. If that failed, which it generally did, the chairman could bring the man to the labor manager to talk the matter over. His role was purely advisory since responsibility

for running the shop was the foreman's. But if the labor manager was convinced that the man should be given another chance he could so inform the foreman. Different foremen, naturally, had to be handled in different ways. With some it was "come on, be a good guy. The man has a wife and family and needs the job." With others, and particularly with those who had been foremen in the old days when they could do no wrong, it was necessary to tell them that they had a bad case; that the union would doubtless take it to the trade board where the company would probably lose. If he still persisted then to the trade board, with its impartial chairman, it went.

The chairman, selected and paid jointly by the union and the manufacturers, sat at the head of the table. On one side was the suspended worker, or workers, with his shop chairman and business agent, and with Sam Levin, the president of the Amalgamated in the city, if the case was sufficiently important. On the other side was the foreman, a number of sub-foremen if their testimony was required, and the shop labor manager who, at this stage of the game, became the attorney for the company—regardless of the nature of the advice he had given his foreman when the matter was in the shop stage. Dr. Todd, like Sam Levin, was present only for important cases. On really vital cases the general manager of Kuppenheimers was also there. Arguments were presented by each side, witnesses were heard, after which the impartial chairman gave his decision orally (later in writing) or he reserved decision which then came along as a document in a few days.

Sometimes the foreman was sustained. But more often than not, in those days, the worker was put back on the job, sometimes with pay for the time he had lost. There were two reasons for this: first, it took a long time to get it into the heads of these foremen that they couldn't fire anyone they liked. They had to have good reasons for doing it. They learned the hard way by losing their cases. Second, the union leaders, from shop chairmen up to Sam Levin, were an experienced and capable bunch and they didn't go before the impartial chairman unless they had a good chance of winning.

The Workers

IT TOOK time also to educate the workers. Machinery had been set-up, under the agreement, whereby a worker could get justice,

with capable leaders to see that he did. Previously they had but one way to possibly right grievances—stop work. We used to tell them that there was but one reason for leaving the shop—fire. Otherwise stay on your job and take any grievance you have to your shop chairman. But it took experiences, rather than lectures, to get it into their heads. So in those early days hardly a day went by that we did not have stoppages, the name for the walkout of a section; that is, all the off-pressers, or sleeve makers, etc. And a stoppage of any duration was of course disastrous under mass production since it meant that all the garments could not move beyond that point and the whole shop was thrown out of gear.

Typical Case

AN INTERESTING case came from a stoppage of off-pressers. The day after a holiday the section of about forty men refused to pick up their irons, claiming that their bucks (ironing boards to you) had been tampered with. The foreman could do nothing with them, so came to me. In turn I went to Sam Smith, the shop chairman, told him that it was his job to get the men to work, since if they had any kick they should take it up through regular channels. He made a speech and I made a speech—the men continued to grin and fold their arms. We therefore gave each man a blue slip, which meant that the whole bunch left the shop. The union was told of the situation and by noon they had a crew of off-pressers at work—not scabs but disciplined union men who understood the agreement and who were “borrowed” from other manufacturers. It was an emergency case so it was rushed to the trade board, with both sides pulling out the stops on the evil that other men do.

The impartial chairman's decision was not a difficult one, once the facts were in, so it was delivered orally. Piece work pay was set by two engineers, one for the company, the other for the union. Thus had the pay for off-pressing a coat been determined, and it is something quite beyond the job you get at your corner tailor, since in good wholesale tailoring off-pressing means pressing “staying form” into the garment, through shrinking, or loosening. They call it “hard” or “soft” with the first meaning that a man takes an hour or more in pressing a coat, whereas “soft” can

mean twenty minutes of work. The piece work price was determined accordingly, with the width of the buck one of the determining factors in setting the price—that is, the wider the buck, the wider the sweep of the steam iron; the narrower the buck, the less sweep and therefore the “harder” the pressing.

Testimony brought out these facts: Kuppenheimer's production manager had sent carpenters into the shop on the holiday—when most of us were telling of George and the cherry tree—had them remove the padding from the bucks, narrow them, replace the padding, sweep up the shavings and get out. He didn't put it over on a single off-presser. Of course he wouldn't; an inch off a buck or a fraction of an inch, would be sensed at once by a man who made his living at piece work off-pressing. It was a scheme to get better quality without increasing the piece work price.

The impartial chairman first gave the forty or more off-pressers a tongue lashing: “if you have grievances tell your shop chairman. If he thinks you have a case the union will take the matter up through the established channels—to this trade board if necessary. There is no excuse whatever for a stoppage. Off-pressers, one of the more skilled groups in the industry, should understand this, I am ashamed, etc., etc.”

Management was dealt with more severely, on the assumption apparently, that they were more intelligent, and hence more responsible. They were ordered to put the men back on their jobs with the bucks as they were before Washington's birthday. The company had arbitrarily made a new piece work price, contrary to the agreement with the union. The production manager was given a very humiliating bawling out and was personally fined for violating the agreement, the money to go into the fund for unemployment insurance which had been set up largely through the efforts of Sidney Hillman.

The fine, I suspect, was paid by the company for in those days anyone who fought the “goddamn union” was ok with the front office, even if it cost them lots of money. The labor department, that is, with Professor A. J. Todd at its head with four youthful assistants, paid by the company to defend its interests under the agreement, had more trouble with the people paying them than they did with the people they were paid to fight.

Love's Achievement

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

IT TAKES a great artist to create a picture so noble that it is of timeless worth. It takes more than an artist to create in man a character of enduring perfection. It takes God himself. By the same token, only the divine artist, by reproducing his own life in man, can fashion a creature capable of transmitting that character in human relationships.

As we look at the pitiful brokenness of the human race; as we see the superficial and often insincere demonstrations that claim for themselves the title of brotherhood, we wonder sometimes if St. Paul was aiming too high when he called upon the Christians of Corinth to build a community out of love, as he describes it.

Where is the man who has never been arrogant or rude even to those he professes to love? Where is the person who has never insisted on his own way? Who is he that always is eager to believe the best—or expects the best? Who is he of such sublime optimism that he always hopes for the best? Where has there ever been a man or a community such as this? Only once has the world seen such a man—in Christ. Only the divine artist, by incorporating his own life into man's is capable of such an achievement. Such love is not by man, but by the grace of God.

But the message of Christ is, that all men were designed for such an existence. The promise of Christ is that this love shall be the "golden cord, close-binding all mankind," when their togetherness is through him.

Separate in your mind a single thread of that cord and think what it would mean for human brotherhood. Suppose even a few men lived by this: "Love is eager to believe the best" (Moffatt) about man. Instead of potential enemies, we would be living among friends. The man who laughs in our presence might be guilty of nothing more than happiness. The stranger is neither a thief nor a villain nor a secret agent, but an ordinary man with hopes and dreams similar to our own. What a load of fears, suspicions and heartaches might thus be spared us!

"Love is eager to believe the best" about classes and groups. Then the man of a differ-

ent cultural or political party is as capable of good citizenship as I am. His aims are for security and happiness, but not at my expense. The man of a different race is motivated by beliefs and ideals as lofty as mine. The man of another Church belongs to a fellowship who know themselves to be seeking sinners and not conquering "saints." A genuflection is no greater sign of sincerity than an audible Amen. A basilica is no more precious to God than a storefront chapel.

Love is eager to believe the best about nations. It takes real love to overcome a half century of hate propaganda and the threat of war and destruction. Common sense should tell us that even the enemy nations are composed of people like ourselves, children of God's creation, as capable of peace as are we.

Do we want brotherhood that will transcend bitterness and hate, that will outlaw destruction and mass death? Then live for, pray for the grace of love.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"I TRUST in God, but I trust more in B 36's and B 52's," wrote a young man. So do the American people as the support for the defense program makes clear. In which does the parson trust more?

"We trust in God," says the parson, "and so do the American people, as the motto on our coins makes clear. The present need for bombs and bombers is something that we cannot escape, no matter how much we would like to. So long as Communism is set on world revolution and prepared to use any method to achieve it we cannot afford to be unprepared. It would be useless to have our feet shod with the gospel of peace if we had not sufficient weapons to secure them free passage. With proper arms we can cherish the dove of peace but without them the dove of peace would take to flight."

It does not sound right but what else can the parson say in 1955?

What else would he say?

Youth Study Made Possible By Churchwoman's Gift

★ A substantial gift from Mrs. Geraldine Thompson, communicant of Christ Church, Middletown, New Jersey, made it possible for thirty-four graduate students at Union Seminary, New York, to take a course aimed at discovering the Church's role in solving juvenile delinquency problems.

Seminary officials have announced that the course, begun in February, will be continued into the 1955-56 academic year.

Instruction for the initial course was under the leadership of Clyde E. Murray, adviser to the U. S. Children's Bureau, adviser to Columbia University on community projects, and executive director of the Manhattanville Community Centers; and Dean George W. Webber, former minister of the East Harlem Protestant Parish.

The 34 students are divided into two units—those currently heading up church groups in areas where juvenile delinquency and gang activity prevail, and first year seminarians who are assigned to field work in various New York City slum areas.

Students in the latter group work under the direction of the Rev. Robert Lee, a specialist in community studies, race relations, and group leadership. Projects undertaken by them include an investigation into the claims that comic books contribute to juvenile delinquency, analyses of church programs for youth, and a study of efforts being made to establish personal contacts with juvenile gangs.

So far, no formal findings from the seminary study are

available, but the students and their instructors are convinced that "the Church has a constructive role to perform and that religious faith can be very relevant to the problem of juvenile delinquency."

During the current semester, which ended on May 9, the students heard lectures on "The Relevance of Christian Faith to Juvenile Delinquency," "Teen-Age Gangs," and "Effects of Mass Media on Children and Youth." They also visited youth courts, youth homes, and the New York City Youth Board.

She made the grant, Mrs. Thompson said, because she is certain that "the religious element is of paramount importance in effecting any lasting remedial measures" toward the solution of juvenile delinquency.

Mrs. Thompson recently also made a grant to Harvard Divinity School for the establishment there of a seminar on the Church in relation to social problems in the community.

A Union Seminary spokesman said a conference will be held shortly of representatives of the two schools to discuss mutual problems connected with these projects.

BILLY GRAHAM CRITICIZED

★ Evangelist Billy Graham's interpretation of Christianity was attacked by a Congregational minister in Glasgow as "a medieval travesty of the spiritual value of our faith."

The Rev. H. S. McClelland called the doctrines advanced by Mr. Graham, who concluded his six-week All-Scotland Crusade on April 30, "a terrible idea of God to give to the world."

"It may be all right in Tennessee or Texas," he said, "but I thought we had left it behind here. This impulsive doctrine is simply a relic of the primitive religions from which Christianity has come.

"However sincerely and eloquently he proclaims it, it is fundamentalist, and the fundamentalist's faith is just where it was 600 years ago."

CALIFORNIA WILL ENTERTAIN

★ If you are going to General Convention by way of San Francisco you will get a good reception from Church people there. The Auxiliary has set up committees to provide reception, housing and motor service.

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PICTURE ON THE COVER

★ The crayon drawing is of the chapel of the Transfiguration at the camp of the district of San Joaquin done by Mary Larimer. She also wrote a poem in appreciation of the story told at a conference held there by Mrs. Sherman Johnson, wife of the dean of the Church Divinity School of the Pacific.

The story was of the Sherman's young son, David, and of how he comforted a little Jewish girl, a stranger in kindergarten, who could not understand a word of what was said to her and cried constantly until David asked permission to speak to her and

said, "Hannah, shalom — David."

She stopped crying and smiled at him, for he had spoken a word of greeting, learned in his travels in the Holy Land with his parents—a word that dried the little stranger's tears, for it means peace, prosperity, success. She had found a friend and "peace" in her new home.

With eager steps and hearts and minds

In peace, at break of day,
Together, up a well-worn path,
We make our quiet way

To where a chapel lifts a cross
Through trees to sky, and there
An altar waits with bread and wine,
A promise of God's care.

The body and the blood of Him
Who died for us and lives,
("Preserve thy body and thy soul")
Life everlasting gives.

In penitence and thankfulness
We share Thy bread and wine
That make of strangers, brothers,
Our lives as one in Thine.
And other ones from alien lands,
Though wandering far from home,
We welcome, whispering softly
In spirit, "Friend, shalom."

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PROPOSALS MADE TO METHODISTS

★ A proposal that would validate the Methodist episcopacy in the eyes of the Episcopal Church was made in St. Louis as leaders of the two communions met to discuss problems of union.

The Episcopal commission on approaches to unity suggested that three or more bishops of Churches in the historic Episcopal succession take part in the laying on of hands at the consecration of future Methodist bishops.

It also proposed that Methodist bishops be present at the consecration of Episcopal bishops, although it did not recommend their participation in the laying on of hands.

The proposal was made to the Commission on Union of The Methodist Church at a two-day meeting of the two groups. It will be taken up by the Methodist commission Jan. 1 and laid before the national conventions of the two Churches.

The meeting was closed. Members of the two commis-

sions reportedly reviewed the whole field of Methodist-Episcopal relations and discussed possible approaches to intercommunion.

COLLINS LEADS GROUP ON MOSCOW VISIT

★ Canon John Collins of St. Paul's Cathedral, London, is heading a delegation of English Church leaders who left London May 3 for a two-week stay in the Soviet Union. The invitation was extended jointly by Patriarch Alexei of the Russian Orthodox Church and Jokov Zhivkov, chairman of the All-Soviet Council of Evangelical Christians, a Baptist group.

Those in the group are members of Christian Action, an interdenominational organization of clergy and lay people, that seeks to inject religious principles into national and international life.

"This is the first time since the war that such an undenominational and specifically Christian delegation will have gone to Moscow at the joint invitation of the Orthodox and Baptist Churches of Russia," Canon Collins said.

"The primary purpose of the visit is to establish friendly contacts between brother

Christians in this country and in Russia. There will be no set agenda in any of the discussions, and all talks will be informal.

"Christian Action is a non-denominational non-party political and ecclesiastically non-official organization, but it is hoped that this visit may help to open the way to more official friendly contacts between the Churches in this country and Russia."

MISSIONARIES MEET FOR BRIEFING

★ New overseas missionaries are to meet at Seabury House, June 8-17 to study the countries where they will work and to learn about Episcopal and inter-church resources at their command.

There will be nineteen on hand; four for the Philippines; three for the Virgin Islands; two each for India, Hawaii and Alaska; one each for Japan, Puerto Rico, Brazil, Colombia, Dominican Republic and Panama.

GERMANS TO VISIT SOVIET UNION

★ A delegation of the Evangelical Church in Germany has accepted an invitation of the Russian Orthodox Church to visit Moscow.

Last month a team of three Russian Church leaders toured West Germany at the invitation of the Evangelical Church of the Rhineland.

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MINISTER SPARKS 'NOT FOR SALE' MOVEMENT

★ There are many "Not For Sale" signs in front of residences in a southeast neighborhood in Kansas City because the Rev. E. T. Sturgess practices what he preaches.

In recent months, Negro families have moved into the area, formerly all white, and many residents sold their homes and others placed "For Sale" placards on their lawns.

"Not For Sale. Neither My Home Nor My Moral Convictions. I Believe In my Neighborhood And Neighbors."

The pastor also preached a sermon on the subject to his congregation in Southeast Presbyterian Church.

"Are we to whom so much has been given going to deny those who ask of us for so little, a bit of love and consideration, some self-respect, a little human compassion?" he asked.

"Nowadays, there is much fear in our hearts: the fear of Communism, the fear of neighborhood transition, the fear of insecurity, the fear of being different. It seems to me this presence of fear is inconsistent

in the Christian experience and betrays an absence of love for God and confidence in him.

"I would remind those of our time who are motivated by the impulses of panic, bred of fear, that whether it be the matter of selling one's home or fleeing a fire, panic has made more fools, undone more men and killed more people than any other thing."

Sturgess stressed that this country, as a leader of nations, will "rise and fall only as we interpret our orally expressed conviction in the brotherhood of man."

"I might remind each of you," he said "that it will be easier in America to adjust to some rather new and different neighborhood changes than to learn to speak Russian."

"Our greatest presidents and leaders have stressed the equal human rights of all men. The greatest man who ever lived died upon the cross that men, in the knowledge of the love of God, would freely love one another."

Response to Mr. Sturgess' sign and sermon was immediate.

"Not For Sale" signs appeared throughout the neighborhood. Negro families moving into the section were welcomed by other families who "believe in our neighbors."

The church has sold, at cost, more than 150 "Not For Sale" signs.

Eisenhower a "protest against the apparent trend" in foreign policy that "is leading our nation toward involvement in war."

One of the signers was Canon Edward B. Ferguson, executive secretary of the social relations department of the diocese of California.

The committee, composed of 11 prominent San Francisco clergymen and laymen, urged negotiation of "a just and peaceful settlement" of the current dispute over the Quemoy and Matsu islands.

"We . . . urge that you refer this crucial problem to the . . . United Nations," the telegram said.

"To permit these islands to become the occasion for an outbreak of war in Asia is morally unjustifiable. If we defend Quemoy and the Matsu, we shall have to do so without the aid or approval of our allies or of the United Nations."

"The use of atom bombs on the China Coast even on so-called 'military objectives' is morally reprehensible and will result in a deepening of the hostility which many of the peoples of Asia already feel toward us," the wire said. "The San Francisco Interfaith Committee for Peace adds its voice to the rising protest against the apparent trend in foreign policy which is leading our nation toward involvement in war."

PROTEST FOREIGN POLICY TREND

★ A group of religious leaders of San Francisco, organized as an interfaith committee for peace, have wired President

BISHOP WILNER TO RETIRE

★ Bishop Robert F. Wilner, suffragan of the Philippines, will retire January 1, 1956 at the age of sixty-six. Reasons of health have prompted his early retirement. He has been in overseas mission work for thirty-nine years, divided between China and the Philippines.



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BOOKS

Edited by George MacMurray

The Renewal of Man, by Alexander Miller. Doubleday. \$2.95

Here we have the first of a series, the Christian Faith Series, aimed to give "an intelligent man's re-introduction to the Christian religion." (But see below what Miller says about religion.) They are fairly brief, attempting to declare essentials while avoiding the professional language of theology. Reinhold Niebuhr's name is given as "consulting editor," and other contributors will include William Wolf of the Episcopal Theological School and James Pike of the New York cathedral. Printed in large type, about 20 to 25 thousand words, these "re-introductions" are certain to be useful in many cases in converting people from membership to discipleship.

Alexander Miller, formerly a colleague of George McLeod in the Iona movement, now teaching at Stanford in the religion department, leads off the series with this statement of justification "by grace through faith." He combines a reduction of the reformed or Calvinist theology on sin and faith with a Lutheran version of righteousness. Rectors of most parishes will know a few people for whom this volume will be a sharp stimulus, written as it is in a trenchant style probably hammered out in his encounters with skeptical undergraduates. As in his earlier little book about Karl Marx, Miller here begins with a critique of discouraged secular writers like Arthur Koestler. Yet the book is not tailored enough even for most college graduates, and for nobody with less training, as we can see in such lapses into verbalism as: "Asceticism in Hebraism is always an aberration" (!). Thoughtful clergy, aware of the shadow of suspicion on "apologetics" in these times, will be interested in Miller's

outline of the view that the Christian faith is not a "religion" and not reached by reason but by *sola gratia*, *sola fide*. (They may even want to compare it to Julian Casserly recent *Graceful Reason*.) It will be interesting and profitable to follow Miller's successors in the series, to see how closely they abide by that starting point.

Whether Miller's views are accepted or not, his book is provocative. It will appear to some to be addressed to believers, at least nominal ones, not to unbelievers. In claiming that Christianity helps men to escape the self rather than the body, there is a lack of necessary distinction between selfhood and selfishness. He describes the Christian ethic as a "covenant" or *Koinonia* ethic which is validated by a kind of theological positivism, i.e., as "given" in the will of God and revealed in the Bible. The author's political orientation is evidently close to the

New Deal and Welfare State policy. The editing appears to have been sketchy: e.g., using a capital "i" for the Roman numeral one on p. 83, and (on p. 184) referring to p. 170 when it should have been p. 165. There is no index. But the whole series is certain to be read with interest by those who get their introduction to it through this first volume. Their tailored brevity is a strong point in this era of hit-and-run discussion.

—Joseph Fletcher

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