

The **WITNESS**

JUNE 9, 1955

10¢



PEOPLE LOVE TO SING

ST. ANDREW'S, Destin, Florida, congregation demonstrates the fact by joining heartily in the singing of the processional hymn

ARTICLE BY KENNETH FORBES

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10; MP, HC & Ser 11;
EY & S 4. Weekdays, HC 7:30
(also 10 Wed. & Cho HC 8:45
HD; MP 9; Ev 5. The daily offices
are Cho ex Mon.

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ser. (generally with MP, Lit or proces-
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The WITNESS

For Christ and His Church

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Story of the Week

American Church Union Uses Crime Books in Contest**NEW YORK RECTOR CHARGES USE OF SUCH MEDIA IS INDEFENSIBLE ON EVERY COUNT**

★ The Rev. Charles H. Graf, rector of St. John's, Greenwich Village, New York City, charged in his Whitsunday sermon that the American Church Union is advertising its puzzle contest in at least thirty "crime and horror" books which have been the subject of an investigation by the Kefauver Committee, which has been studying the relationship of such publications to juvenile delinquency.

The rector, who resigned from the union because of this contest, told his congregation that "here is the appalling spectacle of a Church organization, unofficial as it is, using sordid, horror, sex and crime comic books to promote a financial campaign to extend its 'good works'. Repeatedly in its advertising and publicity it claims that payments for entering the contest are 'contributions'. And what do the contributions do — they pay for advertising in comic books which will pervert and corrupt the minds of our youth."

Graf stated that he had spent nearly three hours with one of the chief investigators of the Kefauver Committee when he discussed pornographic literature and its relation to

crime, and he obtained a copy of the report of the committee on the relationship of such books to juvenile delinquency which was the basis for his sermon. Over a billion copies of these books are sold yearly at a cost of 100 million dollars. An increasing number of them, the Committee stresses, deal with crime and horror and feature sexually suggestive and sadistic illustrations. The nature of the books is described thus in the report:

"It has been pointed out that the so-called crime and horror comic books of concern to the subcommittee offer short courses in murder, mayhem, robbery, rape, cannibalism, carnage, necrophilia, sex, sadism, masochism, and virtually every other form of crime, degeneracy, bestiality, and horror. These depraved acts are presented and explained in illustrated detail in an array of comic books being bought and read daily by thousands of children. These books evidence a common penchant for violent death in every form imaginable. Many of the books dwell in detail on various forms of insanity and stress sadistic degeneracy. Others are devoted to cannibalism with

monsters in human form feasting on human bodies, usually the bodies of scantily clad women."

From the Sermon

There is general agreement that techniques of crime are taught by crime and horror comic books. One witness, a psychiatrist, said he never knew how to break into a locker at Grand Central until he discovered the method in a comic book. But such finesse in crime is not consistent in comic books. Guns are still the specific for murder, payroll robberies are still popular. But lead pipes, kitchen knives, belts, whips, strangulation, jagged bottles and acid find their place. In many of these books crime brings prosperity, killing brings self-confidence—but they never exhibit sissy characteristics like consideration for others, charity and the like. Sometimes the criminal, like the book, comes to a well-deserved end.

Other advertising in these books promotes weapons, throwing daggers, crossbows, .22 rifles. Other ads push nostrums to put on or take off weight—and all of these quite expensive, many useless.

Mailing Lists

Once a child buys by mail his name is put on a list, and thereafter he receives salacious and sexy materials. Mailing lists have become a large-scale business. In the matter of the A.C.U. contest I have had a friend enter the contest. He

had never on any other occasion whatsoever entered a contest before. He has already received advertising, through the mail, of two other contests which offer him get rich quick deals. Such is the greed of the puzzle operators that they cannot wait to sell a man's name in the hope that they have hooked another sucker.

Many thousands of these books are exported, posing difficult problems for our state department because they give an untrue picture of American life. Even those that deal with the classics of literature in simple form give a warped point of view. One of them says "You can quote the best quotations of Shakespeare and impress your friends, without reading the play." Communist propagandists have seized upon this stuff as typical of American life.

Obviously parents must see to it that children do not read this material, even though for many it is about all they do read. But theirs cannot be the whole responsibility. The report suggests that self-restraint and common decency are to be expected from this industry, and surely no Church organization can give its approval to such literature by placing advertising in it which will only serve to perpetuate publication.

From its investigation of comic books and juvenile delinquency the Kefauver Committee, as you presently read in the press, have gone on to the next area which is logically related to the problems of the sex, horror, crime, comic books—namely the pornographic. The 'kick', if you will permit me to call it that, which comes from comic books, wears off as times goes by — so that many young people turn to more extreme forms of excitement. I have seen some of this literature, and one such

moving picture, in which teenagers act. Lewd is scarcely the word—and it can well be imagined what the suggestion of such pictures will do, particularly in mixed groups. I do not leave this disgraceful subject without a word of commendation for the Kefauver Committee and the N. Y. state joint legislative committee to study the publication of comics.

Perfect Combination

These facts indicate why a puzzle promoter would use comic books for advertising. They reach a fantastically large audience, cost usually only ten cents, are aimed primarily at the simple and poor, the credulous who are attracted by the get-rich-quick suggestions. But when you add the name "Church" to the advertising, giving a respectability it would otherwise never have, there is the perfect combination.

The comeon type of puzzle contest, spread in lurid fashion in cheap comic books, barely evading the anti-gambling and anti-lottery laws of this state, a method of promotion no legitimate business or fund-raising institution would use, when resorted to by a Church body is indefensible from every moral, ethical, and opinion point of view.

The national puzzle contest sponsored by the American Church Union was actually begun without its sponsorship. It began that way, it could end that way. The members of the board acted lightly and unadvisedly, they entered into a union irreverently, indiscreetly, though perhaps soberly—but this does not mean they lack courage. Let them show it now and repudiate this deal, cancel their contract, and save their reputation.

If they do not, how shall they apologize for an association which contributes to moral degeneration? By what per-

version of casuistry will they explain this, by what twistings of conscience rest at night, with what a bitter taste spend the money which is profited from the pockets of the children, the simple, the credulous?

Here is the spirit of evil amongst us — on this Holy Whitsunday we are compelled to invoke that Holy Spirit to come down amongst us again and lead us into all truth.

CHRISTIAN VIEW ON WAR

★ A study of the Christian attitude toward war and peace is planned by the World Council of Churches. R. S. Billheimer of Geneva, Switzerland, director of the division of studies, told representatives of 32 American Churches, meeting at Buck Hill Falls, Pa., that such a study was needed "because of the possibility that the hydrogen bomb has created a new element in warfare for which the established Christian attitude has little relevance."

Billheimer also announced that the World Council will conduct a major inquiry into the subject of common Christian responsibility in areas of rapid social change.

Describing this study as "one of the most ambitious projects ever undertaken by the World Council," he said it will be made by an international commission with the help of traveling teams working through regional conferences of Christian leaders in Europe, Great Britain, America, Africa and Asia.

Its purpose will be to "clarify the Christian contribution to social ethics in underdeveloped countries," he said and to "rally resources in churches of thought, personnel and money to contribute to the solution of social problems in these countries."

Interns in Industry Program Is Announced

By E. Winston Pettus
Student at Mt. Holyoke College

★ Three industrialists in Worcester, Mass., have joined the steering committee for the interns-in-industry program as it begins its second summer sponsored by the Diocese of Western Massachusetts.

John Lund, president of the New England Envelope Manufacturing Company and Eliot Knowlton and Roger Perry, both of the public relations department of the Norton Company, became interested in the intern program through the pioneer group of thirteen college students who worked in the "city of diversified industries" last year.

Other members of the committee are the Rev. Edward Day, rector of St. Luke's Church, Worcester; the Rev. Dale Van Meter, rector of Christ Church, S. Barre; and the Rev. Thaddeus Clapp, rector of St. Mark's Church, Worcester.

The summer program has been designed to introduce college students to the workings of modern industry and to Christian community living. Job opportunities will be with companies which have an interest in the program. Interns will, however be on their own to work in industry on equal terms with their fellow employees.

The group will live and study together at Lasell House, the diocesan center 13 miles outside of Worcester, under the direction of the Rev. Harold Taylor. The Rev. Joseph Fletcher of the Episcopal Theological School has also helped to set up the busy

schedule of worship, Bible study, and study of industrial problems which will bring the two-fold experience into a meaningful whole. Group life conferences are planned for the first two weekends.

The program which is open to all college students drew young men and women from as far as Texas last year. Others came from Connecticut, Delaware, Massachusetts, New York, Ohio, Pennsylvania and Washington, D. C. They ranged from sophomores in college to a senior in seminary. They were employed in a variety of jobs from boxing suitcases, soldering metal boxes and running knitting machines to serving on the labor force which opened the new Kresge store in Worcester.

Evening speakers from labor and management helped the interns to evaluate their daily experiences. For instance, Mr. Lund, who is now on the steering committee, gave the group an inside view of the non-union shop.

The industrialists have recognized that the project presents a good opportunity to help Church people discard antiquated notions and face the real problems of industrial wage earner employment. Knowing of a similar group in Chicago where potential ministers learn about their future parishioners through manual labor and study, they are especially hoping to attract young men who will teach the facts of modern industry through preaching, teaching, and journalism.

MICHAEL SCOTT DISCOVERED

★ Dean Pike of the New York Cathedral meditates on how he can be helpful to the Church press while others preach from his pulpit, according to the publisher of Church-news. So he decided that it would be nice to send a sermon preached there by the Rev. Michael Scott of Africa fame to that publication. It is featured there in the issue of May 29, 1955 and we rejoice that our contemporary has discovered this "present day saint," even if somewhat belatedly.

The sermon was preached in the Cathedral on November 14, 1954 and was printed in full in the Witness for November 25, 1954, together with the story of Scott's restricted visa.

News of Michael Scott's efforts on behalf of the people of Africa have appeared in these pages over a period of years.

FORMER CATTLE BARN NOW A CHURCH

★ Barns of many shapes and sizes dot the farm lands around Tulsa, Oklahoma, but none is being put to more unusual use than one belonging to Ted F. Lusk.

The barn, surmounted by a large white cross, is the home of the Episcopal Church of the Ascension. But the feed bins, stables and stalls have given way to a beautiful altar, Colonial style pews, a chancel and a parish hall.

The barn-church was started in 1946 when Episcopalians found themselves without a meeting place. Mr. Lusk half-jokingly offered the use of his barn.

They had only about \$33 in the treasury at the time, but members of the congregation got busy and remodeled the barn into the present church.

CONVENTION OF MINNESOTA

★ A home bequeathed for a diocesan center was announced at the convention of the diocese of Minnesota, meeting at St. Clement's, St. Paul. The gift of the late Mrs. George Lane, it is located near the cathedral in Minneapolis and will be remodeled under the direction of a committee.

Concern was expressed for the health of Bishop Keeler who was stricken in Rome with bronchial asthma, with heart complications feared. He is under the care of specialists who report improvement so that it is hoped that he will be released from the hospital this month.

A committee was named to prepare for a celebration of the 25th anniversary of Bishop Keeler's consecration next June.

Bishop Kellogg presided as coadjutor in the absence of the diocesan and told the delegates that the Church is "the strongest and tallest tower of strength against Communism." He also warned against being taken in by communist leaders at the approaching conference at the summit.

NEW BISHOPS IN AFRICA

★ The Archbishop of Canterbury consecrated four native African priests as assistant bishops at Namirembe Cathedral, Kampala, Uganda, Africa.

Bishop Kariuki is a member of the Kikuyu tribe; Bishop Olang belongs to the Jaluo tribe in Kenya Colony; Bishop Atong was one of the first two Sudanese to be ordained as Anglican clergymen; Bishop Omari was born a Mohammedan in Eastern Tanganyika and became a convert through reading the New Testament

while he worked in a government hospital.

As a symbol of unity the more than 2,000 at the service recited the Creed simultaneously in thirty different tongues.

WINDHAM HOUSE GRADUATES

★ Nine women who have been doing graduate work at Union and Columbia finished their training program at Windham House, New York. The following received their masters degree: Jean R. Adams, diocese of Pittsburgh; Ada M. Ames, Michigan; Mary I. Bigelow, Western Michigan; Elizabeth Daniel, Pennsylvania; Marilyn G. Foxen, Ohio; Betty R. Hovencamp, Southern Ohio; Margaret E. Smith, Western Massachusetts; Dorothy A. West, Florida.

Also finishing her work at Windham House was Anwen R. Pugh of Wales, who was an unclassified student at Union.

QUAKERS ISSUE AN APPEAL

★ Use of nuclear weapons in war is a sin, the executive committee of the Religious Society of Friends (Quakers) in Great Britain said in "An Appeal to All Men and Women."

Noting Great Britain's recent decision to manufacture H-bombs, the Quaker leaders warned that, if war breaks out, the temptation to use these weapons will be "very great." They added that scientists have said their use will involve "not only the most terrible sufferings now but unknown consequences for succeeding generations."

"We believe that no one has the right to use these weapons in his defense or to ask another person to use them on his behalf" the statement said. "To rely on the possession of

nuclear weapons as a deterrent is faithless, to use them is a sin.

"We believe war is the focus of all the things that are irreconcilable with the way of Christ. Now is the time for an act of faith. Let us renounce war in the name of God.

"Only a vision of God's purpose for mankind will give us the courage to risk much we hold precious for what is more precious still. Let us unite with all who seek to turn men's minds away from mistrust and fear. Our hope for a new world will be fulfilled when men are willing to suffer rather than to cause suffering, to overcome evil with faith and love, and in all things to act with that overwhelming generosity which is the spirit of Christ."

COMMENCEMENT AT UNION

★ Prof. Paul Tillich told close to 100 graduates of Union Seminary, New York, that the first task of a minister is to make people aware that they are in need of healing.

He told them that they are not supposed to become physicians, psychotherapists or political reformers. "You must be aware of these other ways of healing but you must not substitute them for what you stand for—ministers of the message of forgiveness and of a new reality."

Tillich, long on the faculty of Union, joins the Harvard faculty in the fall.

RUSSIANS TO VISIT IN CANADA

★ The United Church of Canada has invited a delegation of church leaders from the Soviet Union to visit their country in the fall to discuss the role of the Church in international affairs.

EDITORIALS

Restore Our Heritage

THE question that is, or ought to be, agitating Christian people in these days when the world is menaced by the distinct possibility of another war, is what are the Christian imperatives, the clear choices which every follower of our Lord is bound to make if he would remain faithful and responsive to the will of the Incarnate Master. This is a tremendous and challenging question and has a variety of relevant and convincing answers. I venture to suggest simply one of such answers, but one which is logically first in importance because of the peculiar situation in which our American citizenry presently finds itself.

The text for such an answer is "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." The American people today are in a state of confusion and puzzlement because their national leaders speak with contradictory voices. There are the voices calling for war, for a show-down with those whom, we are told, are relentless enemies and there are those who declare that some accommodation is possible and that world war in this atomic age is suicide and must in some way be avoided.

Both of these groups of would-be leaders, however, agree in drawing a picture of the American and the international scene which is contrary to the facts and which they must themselves know to be basically false. Because of this, their trumpets give an uncertain sound and the average citizen is confused and dominated by fear. The Christian leader's most immediate and pressing need is to know the truth which his political leaders are loath to permit him to have, as their whole foreign policy and much of their domestic doings are based upon a combination of distortion and downright falsehood. I shall give two instances of what I mean by the distortion of basic facts which underlie much of our present foreign and domestic policy and operations.

Ever since 1946 our government's foreign policy has assumed that Soviet Russia is actively conspiring to dominate the entire

world and will menace all of Europe with military aggression in the near future and, sooner or later, will make war upon the United States. With this assumption as a basis, it becomes the duty of our government to arm western Europe and to secure military bases in European and other countries which shall surround the Soviet Union and so deter her from aggression or meet her successfully when she launches an attack. This is the logic of the Cold War which has developed so fast and furiously.

Now the assumption from which all this militant action has proceeded is a false one. It should not be difficult for any determined Christian to convince himself of this. Soviet Russia has committed no act of military aggression since the end of World War II and there is no evidence whatever that she intends to do so. There is much evidence however—which should shame us Americans—that the U. S. A. is planning military aggression. The arming of Europe, the establishment of military bases around half the world, certainly would be considered clear evidence of aggressive intent to us had the Soviet Union indulged in it. The economic and political situation in Russia since the war is alone enough to convince any honest observer and thinker that a war of aggression by the Soviet nation would be a suicidal undertaking which its leaders—who are hard-headed realists, whatever else we may think of them—would not contemplate for a moment. The enormous task of rebuilding their war-shattered country and undertaking the necessary revision of much of their domestic policy cannot possibly be accomplished except with many years of external peace. This basic fact has now been admitted by our American policy-makers themselves.

Driven then by the obvious facts of the case from their original position—that Europe was in mortal danger of a Russian military attack—our military and political authorities are now laying stress on the fact of the wide sweep of Communism in Eastern Europe and China. This tremendous success they attribute to the insidious plottings of Soviet Russia through her trained groups of party members in each of the other countries who are completely obedient to her orders and also to the presence

of Russian military forces in the countries liberated from Nazi occupation, which acted as a threat of reprisals if the local governments failed to conform to the plans of Soviet Russia.

There is considerable truth in this claim, but it is a truth that cuts both ways. The occupation forces in East Germany and in West Germany alike resulted in post-war regimes acceptable to the occupying powers. And in the Balkan countries it was tacitly agreed that they should remain in the Soviet sphere of influence. In the case of Greece, however, there was something to be said on both sides and the resulting agreement proved to be a crucial test of the Soviet Union's sincerity, for the agreement declared that Great Britain should be the dominant factor in the final settlement. Russia held strictly to the terms of that pact, even under great provocation due to the high-handedness and brutalities of the British military authorities. And when Britain unilaterally transferred her responsibilities to the United States, Russia has continued to honor her original commitment. Thus the whole European post-war picture sustains the truth of the statement that Russia has not acted in the role of aggressor and shows no signs of doing so.

CHINA REVOLUTION

IN CHINA, of course, the same fact is even more clear and obvious. The Chinese revolution was a Chinese civil war lasting for twenty years or more and Russia played no part whatever in it since the days of Sun Yat Sen who invited Russian guidance and advice in those early days. Since Chiang-Kai-Chek assumed leadership there was no outside assistance except for that of the United States, which backed Chiang to the limit with money and arms. Only when the civil war was decisively concluded, did Russia enter the picture, recognize the victorious forces which had formed a government and begin to give China aid, which she was quite justified in doing, even as the United States has been in furnishing massive aid to Western Europe. Russia, then, has been no more an aggressor in Europe and Asia than has the United States and her allies.

And yet we hear the emphatic and repeated assertions that there is a "Kremlin Conspiracy" which necessitates the immediate rearmament of the "free" world, including our

former enemies, Germany and Japan, in spite of the clear unwillingness of the rank and file of the citizens of the latter two—in spite of their governments' bowing to American demands—to begin again the fatal process of preparing for a suicidal war in this atomic age. To put it briefly and brutally, our present American foreign policy is founded upon a false assumption and Christian citizens should condemn its forthrightly for this one all-sufficient reason. "Ye shall know the truth and the truth shall make you free" As a nation, we have been hoodwinked by our political servants who have dealt with basic falsehoods which have enslaved us in an atmosphere of paralyzing fear. We shall be free from that fear when we summon the courage to assert the truth and demand of our political leaders that they conform their policies to it.

The second instance of the distortion of facts and the proclaiming of falsehood is closely related to the first one, described above. It is the vicious and degrading hoax that the United States is in imminent danger from the machinations of an unimportant and tiny group—the American Communist Party. For some eight years now the average citizen has been deluged by a stream of propaganda in the daily press, the magazines, the radio, describing what purported to be the plans of this dire conspiracy carried on by the local Communist Party, under orders from the Kremlin. The members of this strange faction have been depicted as possessed of extraordinary powers of influencing men and women high in government councils and of creeping insidiously into all manner of important economic, social, religious and political organizations, in order to prepare them for the inevitable revolution which should overthrow the government "by force and violence."

How such manifest absurdities came to be given credence by millions of apparently sane citizens is a mystery which some day competent psychiatrists may delve into and produce the solution for us. Only in these modern days, with the immense power of the various media of mass communication, could such a thing have been successfully done. But, from the point of view of government policy-makers, it was a logical necessity if the paralyzing fear was to be instilled into the hearts of American citizens which would permit them to support a policy of arming the world against the non-

existent menace of a military attack by Soviet Russia. The two lies were thus made to support each other.

If one is asked "how do you know that the American Communist Party is not a serious danger to American institutions and is not conspiring to overthrow the government by force," the answer is surely not difficult to formulate by anyone who knows history. The United States is a nation with the greatest military power ever possessed by any nation or combination of nations. And this military power is supported by industrial resources unequalled by any country or group of countries. Furthermore, all this immense aggregation of power is completely controlled by financial forces which effectively dominate our corporate life by overwhelming influence in both of our great political parties. And the potential power of organized labor is in the closest agreement with the financial and political policies set forth by our national leaders. Not by the widest stretch of the imagination can organized labor be pictured as a fomenter of revolution. The 25,000 members of the American Communist Party may, and probably do, try their feeble best to "infiltrate" labor unions and other social and economic organizations, but that they can succeed in dominating organized labor and setting it on the path to revolution is a manifest absurdity.

OUR CHIEF DANGER

THERE is but one possible way in which revolution could finally be made a clear and present danger and that is by a long-continued harrassment of labor and liberal minorities; and it is one of the ironies of the time that our government has been and is engaged in just this strange, self-defeating activity. Potentially it is then the government itself which is the real danger to the American way of life and the actual fomenter of revolution. Its blind passion to extirpate Communism and, along with it, all radical and liberal minorities, is the chief danger democratic America faces today.

Western Europe looks at all this with amazement and dismay, as she sees us industriously sawing off the branch on which we are sitting — democratic freedom. Europe is obviously in much greater danger from any imagined Communist aggression than we are, but she is not in panic. Communist parties in Great Britain and France are much larger

than ours, are allowed to function like other parties and the controlling powers—that-be are content to have it so, even though their domestic Communists do follow faithfully the Moscow line in economics and politics.

All this is true because European government leaders know well that there is no real danger of military aggression from Soviet Russia. In America, our jittery political leaders would be well advised to devote some time to an intensive study of history and so come to realize—as their opposite numbers in Europe do—that no nation or people has ever gone the way of revolution when its political government, its military, its industrial leaders, its forces of labor and an overwhelming majority of its intelligensia are united in support of its way of life. Militant, unreasoning anti-Communism, with its accompanying persecution of all radical minority groups, is our chief danger in democratic America today, not the machinations of the domestic Communist Party nor the aggressive power of Soviet Russia and its satellites.

It will avail little for lovers of our democratic traditions to protest ever so eloquently against the abuses of Congressional inquisitions or the denial of due process in much of our notorious repressive legislation. These outrages are but the symptoms of a disease that has afflicted our nation in these post-war years. It is a disease brought upon us by our political and economic leaders who, lacking any dynamic confidence in the power of our traditional American way of life, have succumbed to fear and so have devised foreign and domestic policies that are deliberately based on falsehoods.

It is these lies, so carefully nurtured, which have created the enervating, paralyzing fear which has for years now had so great a proportion of our population in its evil grip. Any sort of lie inevitably breeds fear, fear that hath torment. The one specific for today's American disease is a clear trumpeting forth of the truth. Fighting symptoms are of use only to call dramatic attention to the disease itself. For Christian leaders — and for all loyal citizens who can think clearly for themselves — the compelling duty of today is to puncture and deflate the lies that have so long made us a sick people. "Ye shall know the truth and the truth shall make you free."

Hysterical Anti-Communism is the deadly

enemy of American freedom today; an evil force which sends to prison men and women for no wicked act, for no evil or provocative word, but for possible "conspiracy" to advocate some time or other a violent revolution, a force which pursues with relentless animosity thousands of perfectly innocent persons because they may have associated with Communists or belonged to radical organizations or had Communist relatives. In short, anything that will keep the fires of fear burning in the hearts of government workers, college professors, clergymen, public school teachers or jobholders of any kind is being resorted to in order that a false, ignoble foreign-policy may continue to operate, armaments be piled up and an inflated economy kept going.

A CHEERING SIGN

IT IS a cheering sign that the spirit of America, symbolized in the Statue of Liberty, is not dead nor remoulded to the form of Fascism, that voices are at last being raised to assert these basic truths and to repent of the gross perversion of truth of which we are all in various degrees guilty. Top Christian leaders have been far too slow in making such assertions of truth crushed to earth and the influence of the Church, here and abroad, has suffered because of it. They have, it is true, spoken out with vigor against the abuses of the investigatory process, like the government-sponsored perjurers. Now, however, is the time to put their axe at the root of the tree, to declare specifically that our American foreign-policy has been based on two glaring falsehoods and to say this plainly and emphatically, so that the simplest of their fellow citizens may readily understand—and rejoice. Jeremiah and Amos redivivus is, in religious circles, the crying need of today.

All men of good will, all parents who are concerned for the well-being, the health and sanity of their children and grandchildren, must at this present period be encouraged and very thankful that the prospects of preventing the ultimate disaster of world war have definitely improved. Thanks primarily to the mounting pressure of public opinion, the American state department, following the President's lead, has done what amounts to an about-face in its policy towards China in the matter of Formosa and its expatriate ruler,

Chiang-Kai-Chek. Genuine negotiations between the United States and the Peoples Republic of China for a cease-fire in that area and for some practical plan looking toward a future settlement now seem to be fairly well assured.

PRESIDENT EISENHOWER

PRESIDENT Eisenhower has been the key figure in bringing this about. Steadily through the past year he has realized increasingly that peace is the one basic aim that must be attained at almost any cost; that anything short of that is national and international suicide. More than once he has vetoed the plans of his war-minded advisers. Right-minded citizens must give him unstinted support on this all-important issue, regardless of political, or economic differences of opinion. Today, I believe, he is America's best bet for peace and the return of sanity to government counsels. President Eisenhower inherited a foreign policy, with its necessary adjunct in domestic policy, that has been self-defeating because its logical assumptions were based on falsehoods.

He is probably not yet fully aware of how dangerously false these policy assumptions are, but he does see clearly enough that they have led us to the brink of war and he has now reversed enough of policy to prevent us going over. He seems to be a good, if slow, learner and, we may hope, discover in due time the nature of the falsehoods upon which the inherited policies were built. That he has accepted the proposals for a top-level conference is a clear indication that he is at any rate, a sincere advocate of peace.

May God give to him increasing light and strength to follow that light, to the end that America's heritage of freedom and peace may begin steadily to be restored.

—Kenneth R. Forbes

Of the Witness Editorial Board.

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By Edward L. Parsons

Bishop of California, Retired

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The WITNESS

Tunkhannock, Pa.



Problems of Conscience

By Joseph F. Fletcher

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

CIVIL DISOBEDIENCE

ALBERT EINSTEIN'S death at Princeton on April 18 brought a lot of stories about his ethical views as well as about his scientific theories. One such tale was about his advice to a school teacher in 1935 to refuse to testify before a Congressional investigating committee as "a kind of inquisition" which "violates the spirit of the Constitution." Faced with such an evil, he said, he could "see only the revolutionary way of non-cooperation in the sense of Gandhi's."

This was a clear and open moral defense of civil disobedience. But have we ever the right to disobey or defy governmental authority? In the case of Congressional inquiries, surely we are all agreed that Congress has the right (and, indeed, a duty) to investigate facts and opinions in order to frame sound laws. But there is a "right" way to discharge that duty, and a wrong way! The right to investigate is, of course, only an "imperfect" right, as all other rights are in ethics and moral theology. It is not absolute and unconditioned. Conscientious objectors who refuse to register for conscription also engage in civil disobedience, although their refusal to bear arms if and when drafted may be respected by draft board officials, as a privilege (not a right) written into the selective service law.

St. Peter and the other Apostles (Acts 5.29) once said, "We ought to obey God rather than men." This was when the authorities tried to forbid them to preach their faith. Government which requires Caesar-worship, whether just nominally or seriously, is called a beast from the abyss (Rev. 13), even though "authority was given it over every tribe and people and tongue and nation" (vs. 7). Christians died by the hundreds if not the thousands in the second and third centuries A. D. because they would not violate their consciences

against idolatry, iconolatry, oath-taking, military service, or other civil requirements. Yet we have always recognized, as in St. Augustine's classic "City of God," that public authority is desirable and necessary. This recognition of the validity of government stands whether we attribute the source of its authority to divine creation, as St. Paul does in Romans 13, or to human pragmatic wisdom, as in I Peter 2.12-17.

Yet, whether we believe government to be a "created order" (the Pauline view), or a social contract (the Petrine view), we are still always faced with the question which is the higher power, God's or the state's. If our consciences are always the same as the general public's, just customary or conventional, in spite of our being committed Christians, then there is no problem. But if we find that our moral convictions become somehow "unpopular" and non-conformist, and thus run counter to the requirements of the government, are we to engage in civil disobedience? Essential though it is, this question is profoundly disturbing to the man who takes his citizenship seriously "on earth as in heaven."

Conscience

THERE is a rule in Christian ethics and moral theology: "conscientia semper sequenda est." Conscience is always to be followed. That is, we can never turn our consciences over to any authority outside ourselves, either in state or Church! (This is what people are trying to do when they say "they know better than we do" if the State Department or the ecclesiastical brass embark on policies that seem foolish or wrong.) We must never abdicate our ethical status as persons: we must always be "responsible," and this means we are to make our own response, our own decision, in facing every question of conscience.

When Professor Macintosh, the theologian at Yale University, sought citizenship in America in 1929 (he was a Canadian) the majority on the Supreme Court refused it to him because he would not agree to "my country, right or wrong" by promising to bear arms in any future war that the U. S. government called him to. But several Justices, including Chief Justice Hughes, dissented, saying that "in the forum of conscience, duty to a moral power higher than the state has always been maintained." It is this minority "theological" view, not the sheer political view of the major-

ity, which has been the classical Christian doctrine in almost every major branch of the Church, except Lutheranism. It rests, of course, on the doctrine that there are pre-political realities to which every man is related and obligated in the nature of things.

Recently Ammon Hennacy, a Roman Catholic anarchist, wrote an open letter to the tax collector (the "publican" of the gospels) declaring he refused to pay income taxes, for three reasons: (1) he would not support another war; (2) he would not help to kill people who are members or potential members of the Mystical Body of Christ, (3) he would not support any government, even in peace time. A good many Christian people might go along with him on his first and second grounds, but extremely few would share the third; few are anarchists. Most, like St. Paul, St. Augustine, St. Thomas, Martin Luther, John Calvin, Richard Hooker, all the "greats," believe in government and law-abidingness. They are not anti-nomian.

But they also know that their loyalty to God may bring them into disagreement with Caesar. They cannot always pay tribute, whether monetary or moral. And in such situations they firmly say "No" while fully prepared to accept the consequences, the penalties in the law. Trying to avoid the consequences of our witness and our convictions is only a little less evil than trying to avoid our responsibility to decide for ourselves!

This, I take it, was where Einstein stood too, when he advised the school teacher for conscience's sake to refuse to testify to his personal opinions, because of our Constitutional principles of personal integrity and the privacy of opinion. Jesus on the Cross was the supreme example of "setting his face steadfast" and taking the consequences. A free and voluntary sacrifice is redemptive, in social affairs as in spiritual. Jesus combined the two. He was executed on a cross for the capital crime of treason, not stoned to death (as Stephen was) for the capital crime of heresy!

A Blind Man Groping

By William B. Spofford, Sr.

THE hottest fight over League forums at General Conventions was in 1937 when the Convention met in Cincinnati. Six weeks before Convention opened Bishop Manning of

New York wrote to the four Church weeklies protesting the meetings.

"There is widespread dissatisfaction," he declared, "and among many of our people a stronger feeling than that. In view of its militantly partisan and radical character many are questioning both the propriety and the fairness of giving such special prominence at our Convention to this organization with its daily meeting, which it is announced 'are to be held in the Mayfair Theatre located in the Convention Hall.'" He objected particularly to having these meetings listed in the official Convention program.

His letter was printed in three of the weeklies and had it stopped there the debate would have been an interesting battle of words within the Episcopal Church. But Bishop Manning, gifted in the ways of publicity, prior to mailing his letter to the Church papers, called in reporters of New York papers and handed it to them. It was for this reason that Guy Shipler refused to print it in the Churchman, writing Bishop Manning: "It is not accepted journalistic practice to print letters addressed to the editor which have already appeared in the news columns of other journals. In the case of your own letter I had already read it in full in the daily press before it was received at the Churchman office."

The New York papers all frontpaged the bishop's letter. It was picked up by the wire services so that our forum plans were headlined all over the country. So for weeks before Convention not only the correspondence columns of the Church press, but the secular newspapers and weeklies as well, were full of letters, pro and con.

The executive committee of the League defended its right to have the same treatment at Convention as any of the other recognized, but unofficial, organizations of the Church. We also announced that we were going ahead with our plans and had no intention whatever of changing our program of speakers.

Vida Scudder of Wellesley, a vice-president of the League, wrote a characteristic letter in which she quoted Papal encyclicals to confound the opposition. Also Charles C. Burlingham, today as then a top layman of the Episcopal Church, wrote to the New York Times listing the names of the speakers and concluded: "I am confident that many of the bishops and deputies of a Church so conservative as ours

will be glad to learn at first hand the views and objectives of the representative speakers selected on such vital and present questions as the farm, labor and the Negro."

Merwin K. Hart, president of the New York State Economic Council, organized a new group for the sole purpose of fighting the League. He called a meeting of his Church Laymen's Association which met at New York's Hotel Plaza where General Amos Fries, retired, told the gathering that Bishop Edward L. Parsons of California, president of the CLID, must be a "communist" since he was connected with the American Civil Liberties Union whose executive director, Roger Baldwin, was a "self-styled Communist." They really had quite an evening before it was over for attacks were made on the New Deal and the President of the United States; praise was heaped upon Franco; and it was agreed toward the end that the Federal Council of Churches was quite as "communistic" as the CLID.

So when folks arrived in Cincinnati the first week in October they were handed a document signed by Mr. Hart called "What About the Church League for Industrial Democracy and the Radical Movement in the Episcopal Church." All of the officers — Bishop Parsons, Vida Scudder, Mary van Kleeck and the executive secretary—were "at least tainted with Communism," a process arrived at by listing organizations we were connected with like the Civil Liberties Union, League Against War and Fascism, Committee for Spanish Democracy.

As for our speakers, according to Mr. Hart, they were all people who should not be listened to by Episcopalians since bishops and deputies had enough to do in dealing "with those eternal verities which neither shift nor change. This task of infusing greater spiritual life is a vast one."

When I arrived in Cincinnati I was met at the station by a flock of reporters. They put us on their front pages and we stayed there throughout the Convention.

Samuel Houston, Philadelphia financier, introduced a resolution the first day in the House of Deputies to have us thrown out. But the motion to bring the matter up for immediate discussion was lost so it went to committee. Before they got around to it, the House of Bishops, always more liberal on social and economic questions, defeated the same resolution by a fantastic vote with a mere

handful voting with Bishop Manning. So we had our forums, and we had them where they were scheduled to meet in the Convention Hall. Following the vote I came down from the House of Bishops on a crowded elevator with Bishop Manning.

"Do you plan to attend our forum this noon, Bishop Manning?", I asked.

"Do you think I could find a seat?" he asked with a smile.

"If you get there early enough; we are going to have packed houses, thanks to you and Merwin Hart."

Everybody laughed, including Bishop Manning. I had frequent tilts with him, and I can testify that he always fought on principle, hard but impersonally. The last time I saw him was on a street in New York when we chatted amiably for twenty minutes about our various squabbles.

The speakers at our forums that year were Norman Thomas; Laurence Oxley, then on the staff of the U. S. department of labor; Reinhold Neibuhr of Union Seminary, described by Mr. Hart, interestingly enough in the light of later developments, as "one of the best known radicals in the United States. Like most of the others, he disbelieves in the American system and has spent a large part of his life in subversive activities."

Others were Howard Kester, a young clergyman fighting for the tenant farmers and sharecroppers; Roger Baldwin of the A.C.L.U. ("the worst Communist of them all"—Mr. Hart); A. J. Muste of the Fellowship of Reconciliation; Murray Lincoln of the Farm Bureau Federation, and Homer Martin who came in for particular attack in those days because he was doing something about getting workers organized as president of the United Automobile Workers.

Chairmen of the meetings were the late Bishop Brewster of Maine; Bishop Parsons; Bishop Scarlett of Missouri; Bishop Sherrill of Massachusetts, now the Presiding Bishop; Charles P. Taft, later president of the Federal Council of Churches; the late William F. Cochran, treasurer of the League; Bishop Gilbert, then suffragan of New York and hence subordinate to Bishop Manning, who said from the platform that if there was any misunderstanding about CLID meetings it certainly was not the fault of the League. "The CLID," he declared, "was only interested in under-privileged humanity, as Christ was, and

is an organization to which I am proud to belong."

This episode should not end without a word about the Matthews family of Cincinnati: Mrs. Mortimer Matthews; her daughter, Miss Elizabeth, and son, Stanley. Months before the Convention we had a meeting of Cincinnati members to discuss what should be done about racial segregation during Convention. Elizabeth Matthews, at that time president of the national Woman's Auxiliary, and Miss Mary Johnston, likewise a national figure in the Church, merely said, "Don't worry, we'll take care of that." How I never knew, but there was no segregation or discrimination in the hotels or restaurants of the city, at least during the convention.

The late Stanley Matthews, an architect, spent many hours each day promoting our meetings in various ways and later took a leading part in the League's Malvern Movement.

As for Mrs. Mortimer Matthews, certainly one of the most influential Episcopalians in Cincinnati, when I arrived at the Convention Hall I found her in the basement with hammer and nails fixing up the CLID booth where she and my daughter, Marcia, then a student at nearby Antioch, sold what Mr. Hart called "subversive literature." While she was driving a nail Bishop Hobson, host of the Convention, stopped to ask her to take on some job or other. She replied: "This is more important. Run along now Henry and find someone else for that and let Bill and me attend to the CLID."

After it was all over the Rev. Charles D. Kean, now rector of the Epiphany, Washington, wrote a long account for one of the Church papers which started: "The subject of wide controversy before Convention, the Church League for Industrial Democracy has taken a large part of the limelight during the 52nd triennial session. Criticized by several bishops and others for being permitted to appear on the convention program, its meetings have been more than crowded to capacity, with several hundred turned away each day."

Mount Nebo

By William P. Barnds

Rector of St. James, South Bend

A VOICE came over the telephone in my office "Moses on Mount Nebo—how do you spell Nebo?" I told the questioner. I do

not know why he wanted to know. Mount Nebo was the mount on which Moses stood when he looked over into the promised land. He himself was not allowed to enter, although he had led the children of Israel out of bondage in Egypt through the wilderness. On Nebo's height God showed Moses the land of hope into which the wanderers under Joshua would enter. With Moses it was an instance of "so near and yet so far."

There is a sense in which spiritually some people stand on their Mount Nebo. They get a glimpse of some fulfillment in which they personally will not share, and yet which they have helped bring about. Some almost get a college degree, but they do not quite make it, due, perhaps, to a good reason. Many a person has planned for a pleasant retirement, only to reach that time, too ill to enjoy it. There is a sense in which every disappointment of a proper hope is a Mount Nebo. One does not get to do what he has hoped. He glimpses that which in fact he misses.

Mount Nebo means incompleteness. For Moses it was God's will for his career to stop there. God was with Moses on Mount Nebo. God is with us, too, when we glimpse what we cannot have. When we realize this fact, Mount Nebo is for us a mount of blessing.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THERE is much pious writing in the Church papers and leaflets and no doubt it is good for the pious to read it. But sometimes, in a secular paper, a writer hits the nail of religion on the head as when an editorial in the (London) Spectator said a trend in the religious thinking of the day is "the recognition of Christianity as a religion which presents a choice to all men, a choice with eternal consequences to be made in terms of everyday realities and situations; the belief that God has revealed himself in history . . ." and the editor concluded by saying that "the Christians of today are men of faith, not the purveyors of easy solutions of human dilemmas, but men who . . . wait in patience for the counsels of God."

It is too bad that parsons have a monopoly on preaching.

SCHOLARSHIPS PROVIDED

★ In a recent report of the Rockefeller Foundation, it says, "No money is ever wasted which is invested in the training of men." It then goes on to say, "No money which the Foundation has ever spent has brought such substantial returns," and it reports that 21 million dollars have been spent in scholarships over the years.

In the Diocese of Western Massachusetts they have been trying to do in a small way what the Rockefeller Foundation has been doing, by setting aside \$10,000 each year, to be administered by the Bement scholarship committee to aid the young people of this diocese in their growth toward Christian leadership. Awards are made on the basis of "past performance, present need, and future promise." Last year,

20 young men and women of college age were aided, and 12 boys and girls in preparatory schools.

The policies of the committee have changed according to their experiences over the years. The original plan was to give full scholarships for three years in some Christian preparatory school, but the needs and requests of those who were in college became so demanding that they could not be denied, so that now the fund is divided about half-and-half between these two groups. Several loans were made some years ago, but now for the most part the aid is given in grants, with the expectation that the returns will come in the years ahead in terms of Christian leadership.

The Rev. G. Gardner Monks, who has been chairman of the committee from the very beginning, has from time to time made surveys of what has hap-

pened to those we have aided, and finds that the record of choices seems to have been an exceedingly good one.

Evelyn T. Holston, former supervisor in the Springfield schools, each spring visits the schools and colleges where young people are, in order to have conversations with the principals and deans, as well as with the recipients of the scholarships.

CONVENTION OF OLYMPIA

★ The convention of Olympia voted to ask Bishop Bayne to appoint a commission that would take steps to provide a Christian marital counseling service for the diocese, available to both clergy and lay people.

A resolution to ask the General Convention to drop the word "Protestant" from the title of the Church was defeated.

BUILDINGS AND MEN

At a time when churches and parish houses are being built at a great rate, words from the past are worth recalling.

The education of the candidates (for the Ministry) is at the foundation of all the measures for the prosperity of the Church. You may rebuild the temples now in ruins, and erect new ones in the western wilderness. They will be beautiful objects in the eye of the passing traveler, but they will be of no use unless they are supplied with capable ministers.

The Rev. Dr. Gadsden of South Carolina, 1831.

Remember the needs of the Seminaries.

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LAYMEN ORGANIZE IN VERMONT

★ Laymen of the diocese of Vermont, meeting at St. Michael's, Brattleboro, have organized a laymen's organization. There will be a four point emphasis:

To deepen spiritual life through sacraments, prayer and study.

To spread the influence of the Church through personal evangelism.

To further the work of the Church through adequate financial support.

To enlist skills and talents in Church enterprises.

HOW TO SELL AN ORGAN

★ St. Paul's, Canaan, Vermont, membership 69, found themselves without an organ for church services before Palm Sunday. The Harmon Organ Company loaned an organ to the mission for Palm Sunday and Easter but gave an ultimatum that the organ would be removed Easter

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Monday. Members went to work led by Mr. and Mrs. Arthur Bassett and Mr. Orton Newhall and in ten days raised the necessary \$1,229.75. Our correspondent, Beatrice M. E. Holman, notes that the 75c was kept on the bill despite the cash payment.

St. Paul's is part of an intra-diocesan and international setup. The priest-in-charge (at present vacant) has a mission in Vermont, New Hampshire, and Quebec.

YANDON GOES TO AFRICA

★ The Rev. Harold R. Landon, minister of education at

Christ Church, Christiana Hundred, Delaware, will leave in September to take a teaching position in the African mission field.

A group of laymen, most of them members of Christ Church, will sponsor Landon and provide funds for the trip of the Landon family.

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Sun HC 8, 11, EP 3:30; Daily MP 7:45,
HC 8, Noon Ser, EP 5:05; Sat HG 8, EP
1:30; HD & Fri HC 12; C Fri 4:30 & By
appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.

Rev. Robert C. Hunsicker, v

Sun Music Broadcast CBS 9, HC 10; Daily
MP 7:45, 11C 8, 12 ex Sat, EP 8; C Fri
& Sat 2 & by appt.

CHAPEL OF THE INTERCESSION

Broadway and 155th St.

Sun HC 8, 9:30 & 11, EP 4; Weekdays
HC daily 7 & 10, MP 9, EP 5:30, Sat 5,
Int 12; C Sat 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8,
C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v

Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. Edward E. Chandler, p-in-c

Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45.

PRAYER BOOK SOCIETY HAS MEETING

★ The Margaret Coffin Prayer Book Society, which will mark its 100th anniversary next year, held its annual meeting in Boston. The Rev. Warren Herrick, president, pointed out that while it is a diocesan organization, it nevertheless is glad to provide Prayer Books and Hymnals to churches throughout the country.

NEW PARISH HOUSE AT ST. MARK'S

★ A new parish house named in honor of Bishop Scarlett was dedicated at St. Mark's, St. Louis, on May 7th by Bishop Lichtenberger. Ethan Shepley, chancellor of Washington University, spoke of the work Bishop Scarlett had done as dean of Christ Church Cathedral and later as bishop. Messages from many religious and world leaders praising Bishop Scarlett were read at the ceremony.

The present rector of St. Mark's is the Rev. Murray Kenney.

SHUN INTOLERANCE URGE BISHOPS

★ Anglican members of political parties in West Africa were urged to "avoid rancor, malice and intolerance." The appeal was issued by the 14 bishops of the Province of West Africa at a synodical meeting.

The bishops' statement also labeled "resurgence of inter-tribal tensions" as retrogressive and unworthy of Christians.

"We note with deep thankfulness," it said, "that there are among our national leaders Christians who show themselves attentive to the commands of Christ. There are Anglicans in every walk of life who have set Christ before their eyes and are striving to build up a Christian West Africa."

Commenting on recent demands by West African nationalists for increasing pride in the country's culture, the bishops said they encourage the incorporation of native customs into the life of the Church.

COMMENCEMENT AT CAMBRIDGE

★ Thirty-three men were graduated from the Episcopal Theological School on June 2nd. Bishop Emrich of Michigan preached the baccalaureate and Bishop Dun of Washington, former dean, preached at the alumni service.

SOUTH FLORIDA INTERGRATES

★ Racial intergration in the field of recreation will begin this week at the summer camp of the diocese of South Florida. The decision to open the camp to Negroes was voted at the diocesan convention this year, with only eight or ten persons out of several hundred voting against it.

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BOOKS...

Edited by George MacMurray

The Secret of Effective Prayer by Helen Smith Shoemaker. Revell, \$2. *Friendly Enemies* by Robert R. Brown. Revell, \$2.50

This reviewer is the founder of the Clergymen's Society for the Protection of Our Own Souls by Refusing to Scoff at Norman Vincent Peale, Inc. I have known several people brought back to religion by him, who subsequently returned to other churches when they found he was preaching about the same sermon every Sunday (as he himself says). The fact remains, they were helped.

Here are two books by Episcopalians who realize that somehow Dr. Peale and the hotel-ballroom preachers are speaking a language "understood of the people" of our day as a sympathetic tongue. Mrs. Shoemaker uses Dr. Peale's style brilliantly; here are all the titles with a sort of built-in guarantee: "The secret of . . .", ". . . is the answer," "how to . . ."; and here are the real life stories. But she

uses the stories to illustrate her points, not to make them; the sentimentality is tempered with humor; and she leads much deeper than "positive self-kidding"—to a Prayer Book theology which meets, rather than denies, the shadows in life.

Mr. Brown's departure from Dr. Peale is radical and complete. His thesis is: admit your troubles and put them to work. "Why fear failure?" his chapter headings say, "limitations do not limit!" He really seems considerably less anxious than Dr. Peale about the H-bomb, Communism, and the possibility of being poor.

These are both excellent to give to troubled people, and they make one proud of the theological roominess of our Church.

—Hugh McCandless

Meditations on the Gospel of St. John. By Edward N. West; Harpers, \$2.

The canon sacrist of the Cathedral of St. John the Divine in New York has in this his first book presented reflections on the nature of the Christian life which have been maturing during many years of activity in the ministry. Twelve types of human experience are related to the eternal truths of the Fourth Gospel.

The result is an interesting, lively and challenging presentation. Especially noteworthy are the many gems of thought and expression which are liberally scattered throughout the book.

Examples of such compact but meaty statements are the following: "Man is born into this world a nat-

ural creature already heavily bound by the corporate decisions of his ancestors. All things matter, of course, but it is the little, the broken, the helpless things which have a particular call on God's love. In people made in the image of God, whatever sin is, it certainly cannot be natural."

Here, then, is a book which will cause the reader to think and which will provide for him as he thinks a most persuasive review of the facts of the Christian Gospel as they are to be found in the Fourth Gospel.

—Henry M. Shires

Spiritual Values in Shakespeare by Ernest Marshall Howse. Abingdon Press. \$2.50

Shakespeare was a dramatist and not a moralist. His primary purpose was to entertain. Nevertheless, in Shakespeare there are definite spiritual values which reflect Christian influence. Dr. Howse considers eight plays—Hamlet, Othello, Macbeth, King Lear, Richard The Third, Julius Caesar, The Merchant of Venice and The Tempest.

The book is an outgrowth of a series of sermons preached by the author to university students who comprised a large part of the congregations Dr. Howse served. Dr. Howse makes no claim that Shakespeare is to be considered a 'Fifth Evangelist'. However, the author does believe that the Bard of Stratford-on-Avon does deal with "the verities of a moral universe, and that he displays in his poetry, the 'stretching of the soul in wonder and amazement' which has been a timeless characteristic of great religious literature."

For those who wish to brush up their Shakespeare, this readable little book will prove helpful.

—G. H. M.

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BACKFIRE

A. L. BYRON-CURTISS
Clergyman of Utica, N. Y.

Am getting a great kick in reading *A Blind Man Groping*. The articles must be produced as a book sometime. They testify to a group in the Church which probably will be referred to in the future as being ahead of their times.

I had to snicker (a good New England word that Vida Scudder used very often) in reading your reference to me in the May 21 issue. An onlooker does get a perspective the one involved cannot have. Thus I never thought of that "from hand to mouth existence" I adhered to while struggling to keep the old *Social Preparation* and the League going. But it was just as you say; pay off the printer and start another period of struggle with an awful gob of faith.

MRS. H. K. LUTGE
Churchwoman of Maspeth, N. Y.

Are you not slightly confused in your statement (p. 8, March 24th) on the different ministries that "So far as they (Luther and Wesley) were sinfully hasty in their exit, their ministry is certainly defective; but so far as the Church Catholic by her sins drove them out, the ministry of the Church Catholic is also defective?" (Italics mine.)

First of all, the Church Catholic did not "drive them out." Was there no sin in splitting the Church by breaking off from it? Wesley never left, though his followers did. Luther set himself up as a sort of Pope: "I am the first man of the Reformation. You should listen to me."

Secondly, note the tense of your second verb—"is." Is the Catholic ministry—the only ministry the Epis-

copal Church has—"also defective," as you claim, because of sins of four hundred or more years ago? If so, what are those sins now? Did our mother Church of England get rid of her corruptions at the Reformation, or did she not? Does she stand—and do we stand—today as a reformed Catholic communion, on a pure form of primitive Christianity? Or are we still "corrupt?" Anyway, are the present-day denominations of Reformation origin justified in remaining out of the Church and thus perpetuating a divided Christendom?

In his *Passing Protestantism and Coming Catholicism*, the American Protestant minister, Newman Smyth, after referring to the past good reasons, to him, for the Protestant schisms, says—

"It is, however, another and an altogether different question wheth-

er a present schism may not be wrong although a past schism may have been right.

"It is an open question how long a schism can be continued without unreason and sin.

"And it is even a more searching question whether a separation which formerly was necessary may not have left, together with its unquestioned blessings, an inherited temper of schism, which, lurking in the blood, lingering too long in the habits, and betraying itself in the pride of a church, remains as a menace to the religious hope of the world.

"Hence it has come to pass that the Protestantism of today is met by a call to confess its sin against the unity of Christ's Church . . ."

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