

The **WITNESS**

AUGUST 18, 1955

10¢



GARDINER M. DAY

CHAIRMAN of the Massachusetts committee for the last General Convention will head the team of reporters for The Witness for the Honolulu Convention. Other reports will be from Philip H. Steinmetz and Thomas V. Barrett

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Story of the Week

Christian Action Delegate Reports on Orthodox

TELLS OF SERVICES ATTENDED IN LENINGRAD AND OF VISITS TO SEMINARIES

By John Drewett

Rector of St. Margaret's, Lothbury, England

☆ The Russian Orthodox Church is, of course, one of the great Churches of Christendom but its life, since the great schism of the 11th century, has been largely isolated from the west and it has never had a reformation. Perhaps its great tragedy was that the Revolution overtook it just as its more progressive thinkers were beginning to influence its life and it now seems inevitable that, perhaps for centuries, pietism and other-worldliness will be its main emphasis, while the state takes responsibility for man's life in this world.

Orthodox Liturgy

Our first visit to an Orthodox service was to the St. George's Day Liturgy at the Cathedral of the Patriarch in Moscow. As usual, the church was packed with standing worshippers although it was a working day. I was informed by one of the priests that the faithful were allowed leave of absence from work to attend church on holy days (of which there are ninety in the year), on condition that they were prepared to work equivalent overtime.

The unaccompanied singing was superb and the choir was obviously professional. The Cathedral is very beautiful with walls and ceilings covered with paintings and ikons. There were too, many tawdry ornaments which reminded one

of western Roman Catholic churches.

On the evening of St. George's day, we visited three other churches in the city and found that the evening service was either in progress or had just finished. Large numbers of people were still in the churches and we found in one of them a farewell service to a recently deceased parishioner taking place. The lid of the coffin is not affixed until the service is over, so that the head and face of the dead is open to view.

Prayers for the dead take a very important place in the Church's worship and there is no doubt that its strength at the present time is largely due to the need for consolation and assurance in a community which has recently lost seven-

teen millions of its people in the war. Communism has no answer to the question posed by death; the Church has. It is not surprising that a large proportion of the people ask for Christian burial.

On Two Floors

Our Sunday in the U. S. S. R. was spent in Leningrad, where we attended worship in the morning at the Orthodox Cathedral. This great church holds 15,000 people on two "floors." In other words, there are two separate services going on at the same time, one in the main church and the other in the crypt. The music of the liturgy was by Tchaikovsky and was, as usual, sung unaccompanied. The service lasted from 11 until 1:30 and the people stood the whole time.

It is the custom in the Orthodox Church to administer the bread and wine together by means of a spoon. People communicate about three times a year after fasting and confession. Babies and young children are given communion with their mothers.

There was a baptism service in the lower church at which

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*The author was a member of the delegation of Christian Action, inter-Church organization of England, which recently visited the Soviet Union. Another article on Education and Culture will follow. Canon John Collins of St. Paul's Cathedral is chairman of Christian Action.*

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about fifty babies were christened by immersion in a large bath of warm water. Mothers do not attend the baptism of their infants as they are not allowed in church until forty days after the birth when they are "churched." The baptism is attended by the father and the godparents and it is the responsibility of the godmother to look after the baby during the service.

In another aisle of the crypt, a number of bodies were laid out for the "last farewell" which is a preparation for the funeral service and is accompanied by singing and the lighting of candles round the coffin.

We were very anxious to discover something of the life and work of the theological colleges and spent the afternoon at the Leningrad Academy and Seminary where five hundred students are training for the priesthood.

General Convention

Reports by

GARDINER M. DAY

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There are two Academies and ten Seminaries in the U.S.S.R., of which the one at Leningrad is the largest, being both seminary and academy. Roughly speaking, a seminary is the equivalent of an English theological college, and an academy would be comparable to a university theological faculty. We were impressed by the width of interest and knowledge of the professors at the academy and by their obvious concern for the intellectual life of their students. The library was badly equipped in English theology but we were told that any modern theological books could be borrowed from the state library in Leningrad.

New Translation

At the present time, a new translation of the Russian Bible is being printed and one of the professors was particularly interested in liturgical reform. There was also a marked desire to know more of the Church of England and an interest in questions of Church unity.

The Orthodox theological students have to decide whether their vocation is to the monastic or parochial ministry. If the former, they must remain celibate, if the latter, they must marry before ordination. The Bishops are chosen from the monks, so that unless a parish priest becomes a widower, he cannot be raised to the episcopate. We visited the beautiful house of the Metropolitan of Leningrad, a remarkable old man of 86, and were each presented with a finely produced illustrated book of the city.

Rural Religion

We had asked to see a village church and were taken, in due course, to the village of Udelnova, about twenty miles from Moscow. Whether this church was typical of the village churches or not, I do not know.

It was a well kept and very delightful building of timber built about seventy years ago by a German architect. The priest is in charge of eight villages and is assisted by two curates. He has a modern car to enable him to cover his parish and lives with his wife and grown-up daughter in his own house near the church. The house was somewhat smaller than the English village rectory but was comfortably furnished including a television set and a refrigerator. (Television seems to be very popular; we saw many aeries supported by dilapidated wooden cottages in the villages near Leningrad and Moscow.)

The Liturgy is sung every morning in the village churches, the choir, which is essential, being made up of villagers who come in for as long as they can and are then replaced by others. There is also a daily evening service. As usual, there were people in the church saying their prayers while others were engaged in tiding up the candle racks and keeping the building clean.

Perhaps the highlight of our visit to Russia was the day spent at Zagorsk, the monastery some forty miles from Moscow built on the spot where St. Sergius, the evangelist of central Russia, had his cell. It is the Canterbury or Iona of the Russian Church. On rising ground in the little town of Zagorsk, is built this wonderful collection of churches and monastic buildings, including the Patriarch's retreat and the theological academy. The oldest buildings date from the 15th century, the most recent from the 18th.

Patriarch's Retreat

There are some six churches of varying size and of great beauty, containing priceless

treasures. Services take place in all of them at particular times and in one, the Liturgy goes on continuously every day from dawn to dusk. The Patriarch's retreat is a delightful 18th - century building, most beautifully furnished and here the Patriarch often comes for periods of rest and meditation.

The theological college, like the one in Leningrad, is a well-equipped and spacious building. We were shown a film of the crowning of the Patriarch and were entertained to a short concert by the choir.

On our last day, we visited the Kremlin which, architecturally, must be one of the wonders of the world. It is in fact a walled-city, a round which the modern city of Moscow has been built; it dates, in

the main, from the 15th century.

There are several huge churches which are no longer used for worship but which are open to visitors. We were impressed by the obvious sense of reverence with which parties were conducted round these buildings by the guides. The churches are kept in perfect condition and a great deal of restoration work is going on. Many of the oldest ikons are revealed again in their original medieval beauty.

It would not be surprising if some of these churches were reopened for public worship at some future time. They have not been altered in any way and could be used again for their rightful purpose immediately if permission were given.

selves by their own effort and through their own institutions.

The message added that another obligation is to share material surpluses with the needy abroad "and without thought of return."

"There are no surpluses, in God's sight, while there exists a single hungry person anywhere on earth," it stressed.

While calling organized labor's attention to its global obligations, the Council commended it for "effective" support of international programs directed toward these ends.

The message hailed the progress between labor and management in lessening jurisdictional disputes. And it lauded "the growing spirit of cooperation among the branches of organized labor in the United States."

The churches acknowledge a debt to the labor movement, the message said, for its role in increasing living standards for the worker and for giving him the opportunity to participate in decision-making within a democratic framework.

"Such voluntary association in mutual help and support," the Council declared, "also encourages the development of Christian relationships which

National Council Stresses Labor's Obligations

★ The National Council of Churches, in a Labor Day message, hailed the many gains achieved by organized labor but warned that "with strength comes obligation."

The message was approved by the Council's general board for use on Labor Sunday, Sept. fourth.

"In labor's case," the Council said, "the stronger its organization becomes the greater is its obligation to be truly democratic in its procedures and to weigh its every act in the light of its effect upon the general welfare."

The obligation, the message added, is shared by every organization and individual.

"It is not discharged for any of us," the Council declared, "unless there is a maximum practicable degree of employment and opportunity for creative expression. It is not discharged unless the oppor-

tunity for employment and creative expression is available to all men and women regardless of creed, race, social status or national origin.

"It is not discharged until justice has been done to every child by the provision of good educational opportunity and the elimination of the slums as a breeding place of suffering and delinquency."

The message also warned labor that its obligations are not limited by national borders. It urged workers to get behind "technical assistance" which it described as "one of the greatest of all new movements of our century."

By sharing America's technical "know how" with the needy and underdeveloped areas of the world, the Council said, labor can help people everywhere create a better and more abundant life for them-

**The Rev. Samuel Entwistle
is now Rector of the
CHURCH OF THE
TRIBULATION.**



He has engaged
Dr. Arty Gluck
as the
Organist
and
Choirmaster.

Now his troubles begin—

the Churches seek to foster everywhere."

The statement was prepared by the Council's department of the Church and economic life for use in local church observances, community and union meetings and similar gatherings planned in connection with Labor Day.

The Council suggested the message be read from pulpits on Sept. 4 or 11 or distributed as part of the service.

BOOM IN CHURCH BUILDINGS

★ A prediction that America will have 70,000 new churches and synagogues in the next ten years, costing six billion dollars, was made here by a church building authority.

Moreover, said Dr. C. Harry Atkinson of New York, the next decade will see 12,500 other church buildings go up at a cost of another billion-plus-most of them earmarked for religious education.

Dr. Atkinson, executive director of the Bureau of Church Building, National Council of Churches, said the estimates are in line with reported current construction. He said they also reflect a national upsurge of religious interest that

has swollen church and Sunday school enrolments to the greatest totals in history.

Speaking to a group meeting of the 23rd International Sunday School Convention, the National Council executive said the cramped, dingy church schools of yesterday are undergoing a radical remodeling.

Taking their place, he said, are light, airy educational plants of modern design inside and out, equipped with rooms

for handicraft, sound films, "and a host of other attractions."

Dr. Atkinson told the delegates that children are enrolling in Sunday school in numbers surpassing anything the nation has ever known.

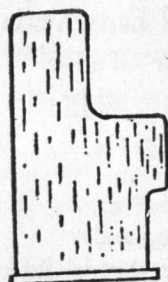
Forecasting a total enrolment by the year's end of 37,000,000 students in Protestant church schools, he said the pace of Sunday school membership is three times greater than the birth rate.

RELIGIOUS ADVERTISEMENTS REVIEWED IN BRIEF

Religious and Economic Problems Related Intimately.—Denial of Connection Blasphemy.—We have seen that the One-God religion arose out of a great struggle between the forces of social justice and the forces of social injustice. On the one side, Jehovah, represented by the Hebrew prophets, endorsed repeatedly by Jesus. And on the other side, Baal, represented by prophets coming mostly from the cities.

One-God Religion, Emerging from Palestine, Stripped of Social Justice.—Monotheism, upon leaving the hills of the Holy Land, and coming down into the heathen world, was wholly shorn of the social forces that gave birth to it (although, even in reduced form, it was far superior to heathenism). It has been promoted for nineteen hundred years by secular blasphemous elements, operating in the background, but acting through organized religion. Churches and clergy have been and are innocent, but have been prevented from understanding the basic facts of religious history. The obfuscating, reactionary formula declares with strident emphasis: "Religion is spiritual, and has nothing to do with social problems."—A small minority of educated clergy aware of general situation, but called "heretical" and prevented from acquiring influence.

General Public Today Losing Interest in Severe, Individualistic Deity.—The outrage perpetrated upon Social Monotheism in the Roman empire and subsequently is at length reaching its logical result: The reduced, non-social, individualistic form of monotheism is failing to hold the lay element from which the churches always have been recruited. The general subject is dealt with in three circulars, available without charge if stamps are forwarded to cover mailing cost. No. 1, "Bulletin of Bible and Hebrew History." No. 2, "Restoration of Social Justice to Belief in God." No. 3, "An Approach to Our Underlying Economic Problems." Nine cents in stamps, postage on all three circulars. Clip to card in envelope, with name and address, sealed, first class. Also return address on outside of envelope. No letter necessary.—To prevent misunderstanding, note that no circulars will be forwarded if no stamps are sent. — L. Wallis, Box 73, Forest Hills, Long Island, New York.



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EDITORIALS

FORGIVENESS

By Powell M. Dawley

Professor at General Theological Seminary

THE virtues of Christianity are the active, outreaching virtues of love and forgiveness. No area of our life demands more moral and spiritual courage than that of Christian forgiveness. When Peter asked Jesus if he should forgive his brother as many as seven times, Jesus answered, "Not seven, but seventy times seven"—times without number. Forgiveness cannot be measured by separate occasions. It is a constant response that comes out of the human heart. Nothing is so central in the Christian life as this experience of forgiving and being forgiven, because there is no problem of man quite so mystifying, quite so dark, as that deep disturbance in the hearts of all of us that the Bible calls sin.

It is not so much the little acts of selfishness or the rejection of others, the little moments of dishonesty or cruelty to which we are all tempted. It is deeper than that. Somewhere in the hearts of all of us there is an area over which we have no control. It is there that forgiveness performs that great miracle of Christianity—the change of human nature.

We sometimes forget what that flow of love that Jesus called forgiveness really means. Like Peter, we want to measure these things out exactly. We forget that there is no measuring stick to the outreach of love. And like Peter, we know in our hearts how hard it is to forgive. Our human nature carries with it a very ancient and deeply rooted instinct, to protect ourselves, to strike back. But the whole force of the Christian gospel is that there is an instinct even more ancient, even more deeply implanted in the heart of man—the instinct to love. It is what we mean when we say that we bear the image of God in our hearts. Over and over again Jesus makes the claim that the reversal of our self-centeredness is the mark of the child of God.

Forgiveness does not start with the person who needs forgiveness. It starts with the

forgiver, the person who really loves and understands. It is not enough to say that we do not harbor any grudge, but that we have learned our lesson and shall not be caught that way again. We must remember that we ask of God exactly what we are willing to give. Nor is it enough to make of forgiveness an easy thing, to say that we will overlook the hurt because we do not want our peace of mind disturbed. How hopeless it would be if God did not think it worthwhile to trouble over us.

Starts With Forgiver

IF SOMEHOW we can come to understand just this one step, let us remember that forgiveness starts in the attitude of the forgiver. Forgiveness is always freely offered and freely given, in the face of every hurt and pain and offense. Even when we advance just a little in the Christian life, we can never say, "I will forgive him when he admits that he was wrong." That is a kind of negotiated relationship. It is not the victory of love. Forgiveness meets us first, and because of that we repent and are changed.

It is all so clear in Jesus' life. He hated injustice and cruelty, yet was able to reach out and touch those who were unjust and cruel. He detested greed and pride and lust, yet was able to love those who were unclean, selfish, and proud. If we think of that for a moment, we understand a little of his suffering. There is no way around this pain in our relation with each other.

It is the very condition of our being forgiven that we should open our hearts to forgive others. It is the spirit that neither ignores nor condemns nor is content to wait, but that takes the step and reaches out into the lives of others to find in them what God considers worth while, to find in them that area where Jesus himself seeks to enter. That is what we ask of God.

It takes the virtue of moral and spiritual courage to forgive until seventy times seven, to be able to lay aside one's pride, to be able to

tear down the barrier of self-protection, to forgive without despising, to love and to trust again.

The forgiving heart is a heart in which the broken relationship is still preserved intact—the forgiving wife, who has kept her marriage intact in her heart, even when her husband has failed her; the forgiving father who has kept his fatherhood alive even though his son or daughter has injured or offended him; and the forgiving friend who has kept the companionship still intact within himself when his companion has deserted or betrayed him. Unless that is done, there is nothing to which the offender can come back.

It is exactly what we ask of God. We know that God holds this relationship in his heart. We know we are the children of God, and that there is that to which we can come back. This is what the whole life and death and resurrection of Jesus means—that there is a

relationship in God which he will not let go, no matter how much we betray, desert, or deny; no matter how sinful we are.

When on the first Good Friday Peter denied his association with the Master, Jesus looked upon him with understanding and love, assuring him that the old companionship was still there for him to come back to. It is that power of love that performs the great miracle of Christianity, that changes human nature. In the outreach of love, it makes us the kind of men and women that God would have us be, because he takes us now as the kind of men and women we are.

The formula for this miracle, calling for the highest moral and spiritual courage, is given by St. Paul in one sentence: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Can we not do that with each other?

WITCH HUNTING UP TO DATE

By Wolcott Cutler

Rector of St. John's, Charlestown, Mass.

EVERY thoughtful person must at times feel strong opposition to something or other which is voted in his state legislature; but when recently the Massachusetts General Court voted to publish a list of the names and addresses and occupations of all persons deemed by their committee investigating Communism to have been at some time members of or sympathizers with the Communist Party or some of the organizations allegedly dominated by it, we were not simply strongly opposed to the action, but we felt sick deep down inside. It was as if we had suddenly come up against something unclean, something downright disgusting.

Of course, any nation has a right to investigate the activities of its citizens and to pass laws, and bring to trial in court those who are suspected of indulging in treasonable acts. In this country we have a well organized Federal Bureau of Investigation, as well as local and state police departments, intent on protecting us all from the nefarious work of spies and traitors. And we certainly have no lack of laws governing human conduct, including some highly questionable laws governing or attempt-

ing to restrict human thinking. We have recently enacted a law, for instance, against belonging to an internationally directed economic movement known as Communism, because it controls its followers politically from outside the country. Fortunately we wouldn't dream of forbidding our citizens to join an internationally directed religious movement, although it may also control its followers politically from outside the country.

But what really hurts deeply is not the passing of an occasional unwise law like the Smith Bill, but the really cowardly action of our state in empowering its leading politicians to draw up an unproved list of unindicted citizens whose deep and usually sincere convictions run counter to present day ideas, branding them as subversive or traitorous persons. Let us attempt to make clear what should be the distinction between behavior and mere heterodoxy of opinion.

We can agree, presumably, that the Moscow-directed, internationally organized, Communist Party would like to make an end as soon as possible of both capitalism and democracy as we know them. They really believe that their

way of life is practically perfect. Furthermore, the Communist Party has shown at times that neither religion nor high ethical principles are as important to it as success in its drive for the world-wide dictatorship of the proletariat. They feel very sure that the world needs just that. For this reason, deception and what is called boring from within have entered into the Communist program in every land. Against such activities we naturally have every right to be on guard. Our wisest organizations have usually agreed not to let active members of the Communist Party serve on their executive committees or boards, lest the fundamental purposes of the organization be diverted to alien purposes.

We have to admit, further, that not all members of the Communist Party have let their membership to the Party be known. False names have sometimes been used, and there are instances of surreptitious activities by well-organized subversive groups who have succeeded in dominating unsuspecting organizations. Generally speaking, however, the influence of active Communists in this country has been quickly recognizable and has been dwindling rather than increasing, just as the political strength of the democratic Socialists has also been losing ground during recent years, as the conditions of labor in the United States have improved. Although there is reason for opponents of Communism to be on their guard at all times and to strive resolutely to promote and to improve the system of government and of economics in which they believe, there is really no cause for the present public panic.

The Tests

WHEN a branch of the federal government recently prepared a booklet entitled "How to Spot a Communist," they revealed a nervous anxiety that was characterized editorially by the Christian Science Monitor as bordering on the ridiculous. Fortunately, the department of defense stepped in and recalled the publication. According to the editorial, intelligence officers were being advised to suspect of Communist allegiance anybody who mentioned such topics as immigration laws, colonialism, civil rights, military budget, or discrimination, or used such adjectives as reactionary, progressive, chauvinistic or demagogic!

This sort of false loyalty to the status quo is not only ridiculous, it is positively harmful.

It could even mean the complete failure, instead of the success, of the capitalist system in which most Americans now believe. For no system, certainly not capitalism, is good enough to endure for long without modification and basic reform. And if everyone who ventures to criticize is to be silenced as an enemy of the nation, the inherent short-comings in our society will bring about our eventual downfall. One of the laws of life, evident in all human history, is that men and nations must progress or perish. No empire and no so-called golden age has ever endured beyond the time of its vitality and progressive development. Only when their prophets have been heeded have nations endured. What every country in the world always needs, therefore, is the presence at all times of a vigorous minority or minorities. A Protestant land needs the presence of the Catholic Churches. An Argentina needs the influence of some Protestant missionaries. A Spain or a Germany is on the downgrade when it eliminates its Jewish element. America has grown strong through accepting strains from every land and from all faiths.

Similarly in economic life, the Scandinavian countries, with no especial material wealth, have prospered as they have modified their capitalism with socialization and the encouragement of cooperative production and marketing and consumption. What America really needs is not a moratorium on economic criticism, but the increase of critical theorizing, whether communist, socialist, cooperative or what have you.

In this connection, let us express our deep and increasing conviction that most of the Communists or fellow travellers whom we have known were people of public spirit, of genuine altruism, and of high standards. Their ideas in detail were not our ideas; any more than our ideas have always been the ideas of today's most successful business men, but they were sincere, they were intelligent, and they never spoke their minds without stimulating thought in others.

Two things hurt us deeply in today's un-Christian, unAmerican, and unsportsmanlike persecution of those of our fellow citizens who have espoused what they imagine is an ideal cause. We are making martyrs of some of the most unselfish of our contemporaries, and we are inculcating in the public generally a fatal fear of novelty, of originality, even of thought.

Acquaintances

FIRST, as to the martyrs, we cannot bear to leave this subject without describing a few of our Communist acquaintances. When first we came to Charlestown, Mass., one of the most kind hearted and indefatigable social service workers we have ever known was forever proclaiming her disgust with the Churches and her hope for an ultimate victory of Communism. She was always busy where human need was greatest, and she plainly would have given her last penny to help her worst enemy in distress. We feel as sure today as we did then that her heart was in the right place, and her life, however intellectually unorthodox, was like that of the Good Samaritan.

For six years before we came to Charlestown, we met from time to time in New York City two women members of the Church League for Industrial Democracy, both college graduates, who were living on a fraction of their income (\$1200 a year each) in order to help their neighbors in the lower west side of the City. They were towers of strength to every cause of those days, and their lives were even more eloquent than their professions. After leaving New York we lost touch with these twentieth century saints, but we have been told that they later grew impatient with the limited progress of our capitalist society and became enthusiastic members of the Communist Party. We can sympathize with their impatience, knowing of their sincerity, even while we condemn their judgement. Can we be blamed for not wanting to see their names and addresses and places of occupation listed in all the daily papers, to be held in ignorant scorn by all mankind?

Then again we have a friend whom we have long delighted to call by his first name, who was so captivated in the early thirties by what the Communists had to say about improvements in Sovietized Russia that he gave up an important position in this country to go to live in the U.S.S.R. It didn't work out. Or rather it so worked out that he has been an intelligent and powerful opponent of the Bolshevik way of life ever since. He has now retired from administrative responsibilities, but his tongue and his pen are still fluent in advocating genuine democracy. Fortunately he doesn't live in a state where publicity-seeking politicians can add his name to newspaper lists

of everyone who has ever espoused Communism and who still has sufficiently high principles not to be willing to tell the world about his one-time partners in the movement. Enough about personalities.

Smear Tactics

IN the second place, and even more important, we deplore the present tendency of the ignorant or of the clever to lump together for public scorn not only all who ever hoped for good things from Communism, but all who ever hoped for better conditions from any sort of change. When we take time to read in full the eighty-five biographies printed in detail in 43 full columns of the leading Boston dailies for June 9 and 10, we cannot help being deeply shocked to find men and women being condemned for membership in or sympathy with any organization in which Communists also, whether secretly or openly, participated. Let us as an example quote in part from the printed testimony against one of the college professors being held up to scorn.

"He testified that he joined the Communist Party around 1937 and remained a member until roughly around 1941.

"We have received creditable evidence that Prof. has been a member or a sponsor of a number of organizations which have appeared on different subversive lists, including the Committee for Free Political Activity, which was in defense of the twelve Communist leaders who were to be tried in New York, the Committee for the Protection of the Foreign Born, was a sponsor of the Civil Rights Congress, and the signer of statements for the National Council of American Soviet Friendship, etc. The witness testified to memory of membership in some of those organizations, but did not feel he was doing anything subversive when he was a member of them."

Similarly of a younger man with a Master of Arts degree in American history, who is seeking a teaching position, the committee is not content with claiming that they have "credible evidence of Communist and subversive activities" but they enumerate as if these were equally damning charges "membership in the Boston Committee to Secure Clemency for the Rosenbergs . . . the Trade Union Council for Negro Rights, also that he journeyed to New York to take part in a picket line before the federal court at the trial of

Communist Party leaders charged with violation of the Smith Act; . . . that he picketed the first corps armory in Boston in protest of the draft law . . . He was a speaker at the Community Church Center in Boston on . . . 1955 on the subject, Contemporary Teen Agers."

Our point is simply that none of these activities are proper grounds for public scorn. Many of us, as is well known, sought clemency for the Rosenbergs; other generally esteemed citizens believed the Smith Act a serious departure from the historic and constitutional principles of this country; and there were many and varied protests against each of the peacetime draft bills. Just why the Community Church of Boston should have been dragged into this indictment we don't know, but it would seem to be taking an absolutely unfair advantage of legislature immunity to launch a cowardly attack upon a courageous and stimulating religious institution.

Occasionally we have found among the allegedly subversive organizations causes to which we ourselves have given. In some cases we stopped giving to them because we later found them to have been Communist controlled; but in other cases we still believe that they were not so controlled but simply represented, as in Spain, a perfectly democratic and the only available opposition to outright Facism.

Free Interplay

LET us conclude. The world has always contained vast numbers of people whose narrow minds could see no truth or right in any religion but their own, in any form of government but their own. In many lands these people have controlled society to such an extent that progress was rendered almost impossible. In America, however, circumstances and basic principles of government have conspired to limit the powers of reaction and provincialism. Racially and religiously and socially, we have been forced to become a melting pot. Even today the latest census figures reveal that one quarter of the adult citizens of New York City were born in other lands. This is all to the good. Without the disturbing but wholesome tensions between a variety of points of view, humanity soon stagnates.

Each denomination is always tempted to put all others in the shade (or out of business). So with every economic or political order. The salvation of every land, and ultimately of hu-

manity, lies in the free interplay of a number of fresh and vital forces. When a society contains young men who will travel from Boston to New York to march in a picket line, that society is to be congratulated; its future is secure. What blessings America has to offer as its chief gifts to the world are not capitalism or the gold standard or the greatest technical knowhow, but a precious tradition, now unfortunately waning, of free speech, free press, free assembly, free petition for redress of grievances, and the complete separation of Church and state.

So long as anyone can advocate any idea he likes in public, our collective standards will be stimulated and clarified and raised to higher and higher levels. In fact, there has never been discovered any other way to ensure social progress. Woe to the land where all must conform, whether it be to Communism or to capitalism, to Judaism or to Islam, to Catholicism or to Fundamentalism.

It is for this reason above all that we have been shocked as never in life before by the published report of the Bowker Committee. As one letter writer in the Boston Globe has put it, "Is this Commonwealth, once great and which produced great men, returning to the Age of Witchcraft?"

A Blind Man Groping

By William B. Spofford, Sr.

ONE of the great friends of my life was the man who presided at the meeting for George Lansbury which I wrote about in my last piece. Strange too, in a way, for he was nearly 25 years my senior; I never met him until he was a retired bishop; temperamentally we were poles apart. But Robert Lewis Paddock liked minority causes and so, when he was forced to resign as bishop of Eastern Oregon, the Church League became his major interest. But not only the League: I have checked over the organizations designated as subversive by the Attorney General and, at the time of his death in 1939, Bishop Paddock was a member of eleven of them. Had he lived, old age might have saved him from present-day witch-hunters, but I am sure nothing else would.

He was almost a minority of one in his first crusade which he launched in his early min-

istry while vicar of the pro-cathedral in New York. He set out to clean up corruption and vice on the East Side which won him the derisive title of "Red Light Bobbie" from unfriendly police. Nevertheless so successful were his efforts that he forced a clean-up of the area which contributed materially to the election of the reform administration of Mayor Seth Low in 1901. The next year, as rector of the Church of the Holy Apostles, he continued to battle police corruption, despite threats and ridicule and well-intentioned advice "to lay-off" from his ecclesiastical superiors, until he had brought about a clean-up of that area of New York then called the Tenderloin.

So he was elected bishop of Eastern Oregon—some say in order to get such an energetic trouble-maker out of New York. At the luncheon on the day of his consecration he said: "I am not going to take any money for the work in Eastern Oregon except my salary (\$4,200) and I am not going to leave my diocese to talk about my work."

And for fifteen years he did just that. The story is told in a little leaflet which was his last report to the National Council in 1922, and was published by a few of his friends. They sub-titled it "An Experiment in Apostolic Simplicity, Christian Unity and Self-Support." He was constantly on the go in his vast district, travelling by stage coach and on horseback, and holding services sometimes in public squares after first calling at bars to ask the proprietors to close during the service, which they invariably did. His main principle was that the Episcopal Church in Eastern Oregon would develop just so far as the people in the district provided the money for it, without any help whatever from the outside.

What he called "the Sin of Inter-Church War" he met by refusing to compete with other Churches. As he said in that last report to the Council: "So we went into their churches, welcomed by their ministers, for special services almost every day of the week. We declared earnestly that we hoped never to put up another competing place of worship, or settle another resident pastor in these small towns. We had not come to found another denomination, but to build up the Kingdom of God. — We were absolutely loyal to every Church principle, but availed ourselves of the liberty wherewith Christ made us free to be more flexible in method than sometimes is the

case. The bishop tried to be a religious leader, and tried to resist the temptation to be a business manager. We were founding a spiritual organism, not an ecclesiastical organization. — The less we stressed the Episcopal Church, the more they demanded it. This psychology is strange, but true. No more loyal Churchmen exist than in Eastern Oregon."

And it can be said that a study of the figures of the missionary districts from 1912 to 1922 abundantly back the statement, for Eastern Oregon with an appropriation of \$4,200, representing the bishop's salary (most of which he gave away incidentally had far greater growth in number of communicants than districts receiving from \$50,000 to as high as \$100,000 from the National Council.

And there, naturally, was the rub. At a meeting of western missionary bishops, with Paddock not invited, various men complained that the whole missionary structure would collapse if this thing went on. "When I go east to raise money," one bishop said, "people ask why we do not carry on the work on a self-supporting basis the way Bishop Paddock does." He was also accused of "not building up the Church"; "of cooperating too much with other Churches"; "of laxness in the ceremonial duties of his office."

Anyhow they smashed him — there is no other way to put it briefly. He had a breakdown, attributed by his friends at the time to all this hounding, so he asked leave to retire because of illness, which was accepted by the House of Bishops at the Portland Convention in 1922, with the usual praise of his "saintliness" and his efforts on behalf of the Church.

The next year he married Jean Aitken, a sweetheart of his early New York days. She had inherited a large fortune and together they set out to give it to liberal causes: the Church League; Friends of Spanish Democracy, of which he was chairman; China Aid; Workers Alliance. Meanwhile they lived while in New York in a two-room apartment and had a rule that they would spend no more than a dollar apiece per day for food. It was their hope to die poor. But death overtook her in 1937 and the Bishop a couple of years later before their hope was realized.

A couple of stories may give you a glimpse of this remarkable man. For a number of years the Church League had luncheons for the clergy with a speaker and discussion. At one

just before Lent I proposed that at the next meeting, instead of a speaker and discussion, that the clergy relax from their Lenten labors by going to a chop house for a meal and a stein or two of beer. Bishop Paddock was on his feet to denounce any such idea and me for proposing it. An occasional glass of beer might not hurt a man, he allowed, "but we have to remember our weaker brother." To which I replied; "Bishop Paddock, as you all know, is a blue-nose Puritan, while I am not; I probably am even one of the weaker brothers he speaks about. Anyhow I still think it is a good idea, so I am going to put it to a vote." He won, 26 to 0. But I can report that a number of the brethren told me privately after the meeting that they thought the idea a good one but did not want to offend the Bishop. It can also be reported that the Bishop was not as mad at me as he appeared at the time to be—otherwise he would have crossed my name out of his will.

I attended him constantly during his last illness. He insisted on being in a ward where he would get the same treatment as poor people, and it took a lot of persuading on the part of John Howard Melish and myself to get him into a private room. "All you are doing by insisting on staying here is to deprive some poor person of a hospital bed" was the argument that finally moved him.

While in the ward the bed next to the Bishop was occupied by a 12-year-old Negro boy who was dying and knew it. They became great friends. When the Bishop was moved the lad said:

"Let's make an agreement. If I die first, I'll scout the land on the other side, get the lay of the streets and the castles and the palaces. And I'll have a talk with God. I don't think being a Negro makes any difference with him. I'll tell him about you, what a grand guy you are, and I think God will say: 'O.K., son, when he comes you meet him at the ferry and bring him right to me.' It ought to make it easier. And if you go first, how about you putting in a word with God for me?"

The agreement was sealed with a handshake. A few days later the boy died. During the Bishop's last hours, his nurse told a visitor:

"He's a bit delirious, but he always smiles as he talks, jumbling up words about streets and castles and palaces and the throne of God, and a colored lad that is going to meet him at a

ferry. Funny the things that pop into the heads of people as they near their end."

His funeral, held at the Holy Apostles, where he was once rector, was conducted by his life-long friend, Bishop Gilbert. It was attended by many notables, including a former prime minister of Republican Spain. The total cost, following his own written instructions, was less than \$200, including a pine casket and cremation—and no flowers.

In death, as in life, simplicity.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

TELEVISION is wonderful. Television is popular. "And so educational," said Mrs. Brimes. Mrs. Brimes was always so original. "Is it really?" I asked "Oh yes. I always like the children to watch it. They learn so much."

Mrs. Brimes always makes me think and I am sure that she is educational even though I am not sure that television is. I had a TV set once for two weeks and I had it in that great educational center, Cambridge, Massachusetts. I saw the Archbishop of Canterbury and heard him preach. That was educational. I saw packs of cigarettes pile themselves. That was not. "Oh," said Mrs. Brimes, "you mustn't expect everything to be educational. You get to where you choose the good and the bad."

I don't have television in the country and I hope I never do. I would be quite content to go to my grave unradioed, untelevised, unsung. This rapid development of communication frightens me. The cracker barrel in the general store was a forum. The entrancing spectacles of television are not. And the thought of millions viewing the same scenes, hearing the same words, makes me afraid. Mass production if you like but no mass mind.

Give me my thoughts and my freedom. I was not born for advertisers. I do not want to be amused. I want to be let alone.

"Oh but think," said Mrs. Brimes. "If we had had television when Lincoln lived, we could have seen him."

"Yes," I answered, "but if you had seen him would you have elected him?"

BOOKS...

Edited by George MacMurray

The Strange Career of Jim Crow, by C. Vann Woodward. Oxford University Press, \$2.50

A Johns Hopkins historian, recipient of the Bancroft Prize in American history, and himself a Southerner, has in this small but pregnant book (155 pp.) explained in a scholarly way what champions of inter-racial justice have long understood but usually fail to get across to the resistant or the indifferent—that the Jim Crow system of segregation is a fairly recent emergent in American history. A good date for it might be South Carolina's capitulation in 1898 to the extremist white-supremacy demand for separation of the races in public vehicles.

Racism finally won a long war for control of social behavior, but only after it had lost many battles for control—in the Civil War period, in the frustrated Restoration program of Lincoln and Johnson, in the radical Reconstruction era of the carpet-baggers and Unionist administration of the post-bellum South, and in the home-rule period of the Redemption policy that followed (1877). Between 1877 and 1898, when the racists were at last in the saddle, the U. S. Supreme Court went through a progressive (regressive?) development in the direction of Jim Crow. Northern liberalism, as well as the Southern conservatives (paternalists) and radicals (equalitarian, except for personal associations), had fought delaying actions. But in 1898, when America began her imperialist program (in the West Indies, Philippines, etc.) under the Republicans' "manifest destiny," Northern attitudes changed. "As America shouldered the White Man's Burden she took up at the same time many Southern attitudes on the subject of race." It became easier to practice Anglo-Saxon superiority at home, once we started it abroad!

The First World War started to equalize citizenship but a Ku Klux reaction stopped it. The Second World War, with its need for national unity, combined with a myriad

of pressures (more production, Negro migrations, trade unionism, higher incomes, abhorrence of fascism, etc.) started a new stage—one of reaction (progress?), exemplified by the Supreme Court's desegregation decision in the school cases. We are recovering some of the non-racist mores of our great-great grandfathers!

—Joseph Fletcher

Principles and Problems of Biblical Translation: Some Reformation Controversies and their Background. By W. Schwarz. Cambridge University Press. \$4.75

This is a fascinating work, not only for the expert but for the reader interested in Bible translation, Church history, and the history of ideas. The problem of translating the Bible goes back to the beginning—the first translation of the sacred books out of Hebrew into Greek (the Septuagint). The later authorities were divided upon the value of the translation: Jerome insisted that the original Hebrew (O.T.) and Greek (N.T.) were authoritative, not the translation. As a translator he knew too well the difficulties in the way of an infallible translation! But Augustine, per contra, held that both the original text and the translation were inspired, God intending some thoughts and words for the Hebrews, others for the Greeks! As a literary man, versed mainly in his own tongue, but not a linguist, this was not an easy view for him to take! (We know perfectly well, as St. Jerome did, that there are passages in the LXX—and also in the Hebrew—which are completely opaque, and make no sense; in some places, the text of the mss. has gone wholly astray.)

Curiously, the same divergence is to be seen in the 16th century. Reuchlin, Erasmus, and the Humanists were philologists, and insisted that no translation could be anything but secondary; Luther believed in inspiration, and thought the translator could be guided by the Holy Spirit to new meanings, implicit in the text but not lying sufficiently on the surface for grammarians and lexicographers to catch them! And this division of opinion has persisted to the present day.

The book throws considerable light on what translators face in

every age, and upon the divergent understanding of biblical authority, whether in the fourth and fifth, the sixteenth, or the twentieth century.

—Frederick C. Grant

In Search of Serenity by R. V. C. Bodley. Little, Brown & Co., \$3.

To the plethora of books intended by the authors to make life more worth living, there has recently been added *In Search of Serenity*, by R. V. C. Bodley. To say that this volume is at one and the same time discursive but readable, would seem to be contradictory, but that was the reaction of this reviewer. The frequent disposition of the author to generalize could be called into question on the basis of the laws of logic, but the few omissions in this respect are far outweighed by the preponderance of really worthwhile advice which the volume contains. Others than Mr. Bodley have found much worth emulating in the attitude of the Oriental toward life, but the recapitulation by the author of his experience when he lived for seven years among the Arabs has revitalized a philosophy of life that has stood the test of time and is applicable, if not in whole, then in part, by peoples everywhere to their lasting benefit.

The jacket of the book says: "This book will help you to escape from the cage of fear and anxiety and show you the way to lead a healthier and happier life." The essence of the book appears to be best presented in the paragraph with which the book is concluded, namely: "Only faith in something beyond the confusion of this world can give you the peace which passes all understanding, the perfect tranquility, the final answer to your search for serenity, and that faith can come from one source only, the deathless spirit that lies within you." More than this could hardly be expected from a secular author.

—G. H. M.

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The WITNESS

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LEADERS CALL FOR REPENTANCE

★ A call was issued by forty religious and educational leaders asking Americans to observe August 6th as a day of national repentance. It was on that day ten years ago that the atom bomb hit Hiroshima. Bishop Lawrence of Western Mass. was one of those signing the statement.

Rejecting the thesis that use of the atomic bomb at Hiroshima was justified, the statement asserted it was neither a necessary act of self-defense nor an "act of mercy"

"Without passing judgment on particular individuals," it said, "we hold that Hiroshima was an abhorrent display of national power and that the national attitude toward it was in large measure composed of self-satisfaction, self-righteousness and arrogance . . . In spite of certain qualms and fears, we took pride in being the one nation that had the brains and resources to pro-

duce the revolutionary new weapon."

The statement added that "our attitude is still largely one of self-righteousness and smugness . . . There has never been anything like a national repentance for the crime of Hiroshima."

"Let this 10th anniversary of Hiroshima, then, be for the American people a day of re-

pentance," the group said. "Let us realize once and for all that no people has a moral right to drop H-bombs on another people at any time or for any reason and let this realization become the basis of national policy."

"Let us reflect that the nation which took the initiative in discovering and using atomic power for unprecedented de-

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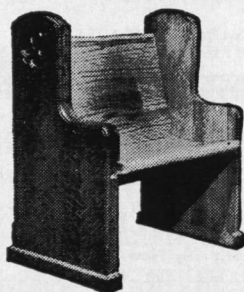
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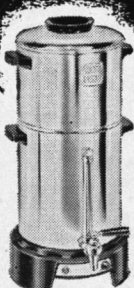
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struction has the responsibility now to provide leadership in finding new ways to use another kind of power — the power of love which is for the healing of the nations."

ATOMIC ENERGY CONFERENCE

★ Bishop Bell of Chichester, honorary president of the World Council of Churches, was the preacher at a service held August 9th in Geneva, Switzerland, held in connection with the UN conference on the peaceful uses of atomic energy.

COUNCIL TO MAINTAIN CHURCH CONTACTS

★ W. A. Visser't Hooft, general secretary, told the central committee of the World Council of Churches, meeting August third in Switzerland, that the organization is under obliga-

tion to maintain fraternal contacts between Churches in different political environments.

CHURCH MUSIC SCHOOL

★ The joint commission on church music of the Church will conduct the annual school of Church music for organists and choirmasters at Trinity College, Hartford, Conn., August 22-26. The faculty will include Ray Francis Brown of the General Theological Seminary, Paul Allen Beymer of Cleveland, Edward B. Gam-

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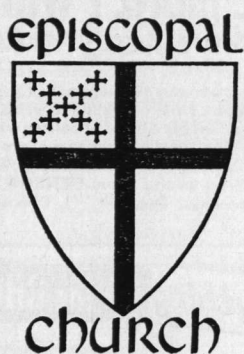
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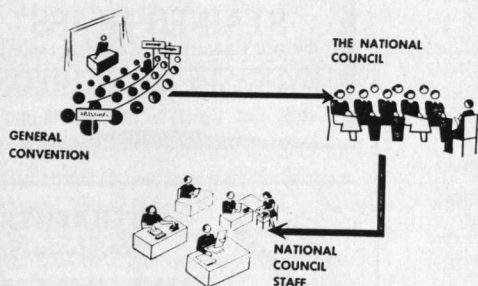
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★ The Rev. Allen F. Bray, former assistant chaplain, has been named chaplain of Trinity College, succeeding the Rev. G. B. O'Grady Jr., now rector of the American Church, Geneva, Switzerland.

Courses in religion, formerly taught by O'Grady, will now be in the hands of the Rev. E. L. Cherbonnier who comes to the Hartford college from Barnard College.

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★ A full-blooded Eskimo, a retired reindeer herder with a lifetime of service to the Episcopal Church on the Arctic coast of Alaska, will be the lay deputy from Alaska to the General Convention. Chester Seveck, a lay reader at St.

George's, Kotzebue, will be the first native Alaskan to represent that missionary district.

Since retiring from his duties as chief herder of the government reindeer herd at Escholtz Bay, Mr. Seveck has lent his assistance to the rector of the brand new mission in Kotzebue. A licensed lay reader, he has given almost fifty years of volunteer service to the Church.

N. H. DEFEATS AID BILL

★ The New Hampshire house of representatives defeated, 201-123, a bill providing ten million dollars of state funds from which private and parochial schools and colleges could borrow at reduced rates to finance construction projects. The bill had previously passed the Senate.

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BACKFIRE

H. R. KUNKLE

Rector La Brea, Trinidad, B. W. I.

If a hundred other people have not already beaten me to it, allow me to reply to Alfred Goss and A. F. Gilman who wrote (6/23) regarding the Read Presence in the Eucharist.

Mr. Mainwaring, whose letter was criticized by these gentlemen, by no means believes in transubstantiation I am sure. The term real presence is the opposite of real absence. Our Lord did have something to say about it. St. Matthew quotes him as saying, "this is my body--this is my blood." St. Paul quotes him also and this will be found in the Prayer Book, page 80.

The Church definitely teaches the Real Presence when it prays that we "may be partakers of his most blessed Body and Blood--- may worthily receive the most precious Body and Blood of thy Son Jesus Christ." (81).

The offices of instruction (293) and the catechism (582) use the same expressions. The Articles of Religion which one of these gentlemen quotes affirms (608) in article 28 that "the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."

These repeated references in Scripture and Prayer Book to the

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Body and Blood are statements of what the Church has always believed--that our Lord is really present in the Sacrament. We do not presume to say how. Quoting from memory a theologian, "The consecrated elements become the channels of the holy without becoming the holy."

Unless I am greatly mistaken it is not true to say that this is what "most of the major Protestant bodies believe", except for the Lutherans. I wish it were true for then Christian reunion would be one step closer.

NOTE: *The Meaning of the Real Presence* by the Rev. G. A. Studert-Kennedy deals with this subject in such a way as to have satisfied many thousands of readers. The 20th printing of this leaflet is just off the press and is available at 10c a copy or \$4 for 100 from The Witness, Tunkhannock, Pa.

LUTHER D. WHITE

Laيمان of Waterford, Conn.

The achievement of world peace is undoubtedly the most important matter before our country today. It is so important that President Eisenhower thought it worthwhile to go to the Geneva conference to discuss it. It is important for the clergy as well as the laity. For the inven-



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tion of the atom and hydrogen bombs mean that another war would probably exterminate civilization, as predicted by Professor Einstein.

We read that Harold E. Stassen, President Eisenhower's special assistant for disarmament, has drafted a plan for prohibiting the manufacture and use of nuclear weapons. Although this has been objected to by the Pentagon and the State Department it will be endorsed by all right thinking people who realize the dangers of atomic war. It should be favored by all Church groups. Let us hope that it will become effective in the near future.

F. A. THOMAS

Laيمان of New York City

The Witness is to be congratulated for the two news stories about the American Church Union puzzle contest. It is impossible for me to understand how an organization of the Church, as this group claims to be, could support crime and sex books through advertising.

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[Continued from Our July Advertisement]

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General and Special Collections (purchases of the Society) such as "The James Dangerfield Collection."

"The William Ives Rutter, Jr., Collection."

"The Ellen Sitgreaves Vail Motter Collection."

"The Andrew Forest Muir Collection."

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OTHER MANUSCRIPT COLLECTIONS:

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Correspondence of Bishop Frank E. Wilson of Eau Claire.

Correspondence of Bishop George Craig Stewart of Chicago.

Correspondence of Alexander B. Andrews, prominent layman of North Carolina.

Wick-Washbon Collection: Correspondence of Robert Washbon, illustrating Church life and general social life as seen by a parish priest in the mid-nineteenth century.

C. TOPICS

The scope of our collections can perhaps best be illustrated by listing some of the projects for which they have recently been used by scholars:

Beginnings of the Church in colonial Massachusetts.

Early History of the Church in the Pacific Northwest.

Missionary work among the Sioux Indians in Minnesota, Nebraska and South Dakota.

Biographies of Bishops Ethelbert Talbot, Joseph C. Talbot, John Henry Hobart and James DeWolfe Perry.

History of the Diocese of Louisiana.

History of the vestry system.

Applicability of English canon law to the American Episcopal Church.

PARISH HISTORIES: We have been able to give assistance in the preparation of parish histories in communities across the continent from New Jersey to California.