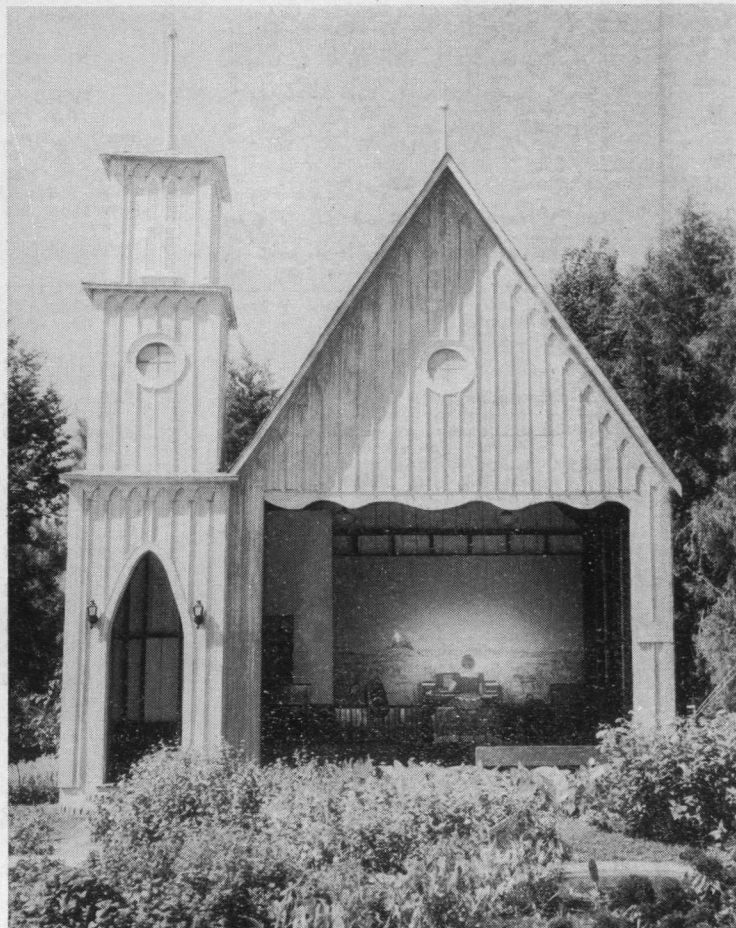


# The **WITNESS**

OCTOBER 13, 1955

10¢



ST. PAUL'S, IRONTON, MISSOURI

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**ARTICLE BY ROBERT S. TRENBATH**

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sion) (1, S, HC); 4, Ev. Weekdays:  
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munion, 8:15. Thursday, Holy Com-  
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**Story of the Week**

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**North India Church Merger  
Runs Into Difficulties****TIMETABLE HAS TO BE REVISED TO ALLOW  
TIME FOR FURTHER CONFERENCES**

★ The proposed merger of Anglican and Protestant Churches in Northern India and Pakistan will be delayed five or six years so that objections by participating groups can be ironed out.

The delay was voted by a negotiating committee representing the five bodies involved in the union scheme. They are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist Missionary Societies; and the Baptist Church.

The original merger timetable called for the negotiating Churches to vote on a merger plan this year or next. Now a plan will not be submitted to them until 1959 or 1960. Meanwhile, the negotiating committee will revise the scheme to overcome objections.

A. Ralla Ram of Allahabad, a joint secretary of the negotiating committee, said three "serious difficulties" had arisen. "Some leading Anglicans feel we have not yet sufficiently made clear the formula to be used in unifying the various ministries," he said.

"Baptists feel that, in making infant baptism and believer's baptism alternate practices, we have not adequately faced up to some of their lurking difficulties.

"Meanwhile our Methodist brethren, in common with some United Church leaders, feel that changes incorporated in the revised plan of 1953 at the suggestion of some Anglican leaders cannot be accepted by them without further clarification."

As a result, Ram said, the committee "saw clearly that we would have to slow down our pace" and the scheme was returned to subcommittees to iron out these and any other objections that might be raised by the negotiating Churches.

Under a revised timetable, he said, the committee will meet sometime next year to "finalize" the union plan in the hope that by 1959 or 1960 the negotiating Churches will be in a position to "send us decisions and findings that will prepare the way for consummating the union."

"Our only hope," he said, "is that the pace then can be accelerated so special meetings of the highest bodies will be

called in 1961 and, with favorable action at them, union of the Churches will take place."

Two religious groups that had not previously participated in the merger talks sent observers to the meeting of the committee here. They are the Church of the Brethren and the Garo Baptist Union, native Church bodies that have grown out of American missionary activity.

The Baptist Church which has been participating in the negotiations is of British Commonwealth origin. The United Church of Northern India was formed from American Congregational and Evangelical and Reformed groups, British and American Presbyterian bodies, and United Church of Canada mission congregations.

**MISSIONARIES GO  
TO POSTS**

★ Hazel Gosline, who began her missionary service in 1925 in China, has returned to active service in Sagada, Philippines. Stella Burton, formerly of the finance department of the National Council, has taken a position temporarily at Hudson Stuck Hospital, Fort Yukon, Alaska. At the end of the year she will go to Fairbanks to work with Blanche Myers, treasurer of the district, who is due to retire.

The Rev. and Mrs. W. L. Wipfler are now in the Dominican Republic where they serve at Ciudad Trujillo.

# Statement by Archbishop On Race Challenged

By John Collins

*Canon, St. Paul's Cathedral, London*

★ Words by the Archbishop of Canterbury, following his visit this summer to Africa, have considerably upset a great number of African Christians as well as having convinced a number of non-Christian leaders of African opinion that the Christian Churches are, as they had already feared, on the side of those who believe in white supremacy and black inferiority.

In the context of the Christian Gospel, just as we must also say that all men are equal in the love of God, so we must also say that all men are equal in the sight of God. To draw a distinction between the equality of men in God's sight and the equality of men in God's love (as the Archbishop did) is to create God in the image of man. Any statement by a leading representative of a Christian Church which, however unintentional, seems to give support to those who oppress the African is to be deplored.

The Archbishop had been quoted as follows during his tour in Africa:

"It would be a fair parallel to say that conditions here in the Federation were the same as they were in Britain 150 years ago. In that time the great gulf between social classes had almost ceased to exist, but it was a situation which only time had solved."

From a report of a speech at a luncheon given in his honor in the copperbelt. "I pray, too, you will not allow any people from outside to tell you how to solve this problem, neither from South Africa nor England . . ." and "you have said 'here is a social problem, let us tackle it with goodwill and solve it as we can bit by bit' . . ."

From a report of the Arch-

bishop's speech at the Lord Mayor's banquet to the Archbishops and clergy of the Church of England given in *The Times* of Thursday, June 17: "The color bar was not the sort of thing we should get excited about and fanatical over. The real thing . . . was the culture bar . . . So slowly in Africa the color bar would be seen no longer as a social sort of color bar, but the ordinary kind of cultural and social division which existed in every society . . . The real question which arose was should they go at a pace which prudence dictated as best, or should they take risks in moving in the right direction."

I challenge these statements on several counts.

First, to believe that the situation in Africa today is comparable with the situation in England 150 years ago is not to take full account of the facts. There is one fundamental difference in the two situations. Whereas 150 years ago it was possible for a Tom, Dick or Harry to escape from that underprivileged class to which, through poverty, he belonged and, having escaped, to remain undetected in his new setting; in Africa today, because the underprivileged are indelibly marked black, because social differences are determined by this unalterable factor, no man can escape without detection to a higher strata of society.

Secondly, because the situation in African territories under the control of Europeans is so tense, because the conditions of life for the non-European are so disgraceful, so sordid, so intolerable, there simply is no time such as the Archbishop looks for in which people might "go on quite satisfactorily" closing "the great gulf" between white and black.

But even if there were time, a Christian must surely never stand by in face of oppression and suffering.

Is it a point for flattery that a so-called Christian nation has taken 150 years to break down social barriers to the extent we have done in this country? Nor would we have got even as far as we have had not individuals and bodies such as Keir Hardie, Kingsley, Maurice, the Trade Unions, the Tolpuddle Martyrs, despite often being pilloried as 'agitators,' 'irresponsible,' 'subversive,' continued to press for reform.

Alan Paton

Alan Paton, in a review of "Inside Africa" by John Gunther, has this to say:

The European came to Africa in many capacities, but it was where he settled that he created the gravest problems, and this applies as much to North Africa as to the South. The administrator has to learn to leave the country, the settler has to learn to share it. But the settler has shown great reluctance to sharing the country, and has built a protecting wall of social, political, and economic color bars. So, has risen African nationalism, sometimes weak, sometimes strong, but everywhere intent on breaching the protecting wall. Must this happen by evolution or revolution? This is the supreme political problem, and after reading "Inside



Africa" one is left in no uncertainty that this is so.

Mr. Gunther asks what is America's attitude to African aspirations. That it is an ambiguous attitude there can be no doubt. America, being opposed to communism, supports any stable anti-Communist government; on the whole therefore she has lengthened the life of colonialism. But by lengthening the life of colonialism, she is strengthening the appeal of communism.

Many Americans want to jettison the short-term benefits of supporting stable anti-Communist governments, and want to attack colonialism, and therefore communism, boldly and unequivocally. That is what Mr. Gunther wants in his heart of hearts; it distresses him to think that Africa might be lost to the West.—Ed. Note.

### LIBERTY WITNESSES ARE LACKING

★ The Senate committee investigating constitutional rights had to postpone the hearings on freedom of religion which were to have opened October 3rd.

One spokesman said a delay in tabulating answers to a questionnaire sent to leading Churchmen was responsible for the postponement. He said replies were pouring in and the staff wanted to study them before having the hearing.

Another reason for the postponement was the difficulty in getting what the spokesman called a "balanced group of witnesses to discuss the problem."

"We have had a number of disappointments," he said, adding that a firm list of witnesses could not be released in advance of the hearings.

The subcommittee has sought to avoid engendering religious controversy while conducting its investigation

into the status of the Bill of Rights, including threats to religious freedom and separation of Church and state. Staff members said this had proved difficult.

Following a week's hearings on religious liberty the subcommittee will call witnesses to testify on the status of freedom of speech and assembly.

Purpose of the hearings, Senator Hennings said recently, is to "determine the extent to which guaranteed individual rights are being respected and enforced."

### EVANGELICALS VIEWS ON CANON LAW

★ Revision of Church of England canon law "to promote spiritual efficiency and cohesion" in the Anglican communion was endorsed by a conference of evangelical churchmen held at Oxford.

The meeting was sponsored by the Church Society a group formed in 1950 by the merger of two evangelical Church of England organizations — the Church Association and the National Church League. The society is pledged to work for the "true revival of spiritual religion" in the Anglican communion.

In a resolution putting it on record as welcoming revision, the conference said that evangelical churchmen will accept and endorse "with ready mind" any changes in canon law that observe the following principles:

That no unnecessary burdens are laid on them nor their loyalty strained by compulsion.

That episcopal authority shall leave room for exercise of discretion and responsibility by the clergy.

That the right to participate in all decisions concerning the government of the Church shall be restored to the laity.

Above all, the resolution added, Holy Scripture should be maintained "as the sole ground and final test in matters of faith."

Revision of the Church's canon law has been under discussion for some years. In 1939, the Archbishop's commission on canon law was appointed to study the matter. In 1947, the commission published a report with recommended revisions. These are still being discussed by the convocations of Canterbury and York.

### THE PICTURE ON THE COVER

★ The Episcopal Church has received a million dollars worth of publicity through the reproduction of one of the oldest Episcopal churches in the diocese of Missouri. Picturesque St. Paul's of Ironton, an often photographed landmark in the state, has been reproduced in detail and is now a permanent feature of the Missouri state fairgrounds, Sedalia. It is included in the state highway department's exhibit "Old Town" that has reproductions of many of Missouri's historic buildings.

The front portion of the historic church which dates back to the early 1870's, has been erected on the fairgrounds. Scaled down, the building is 35 feet high and 25 feet deep.

The Gothic architecture of the old frame edifice has been quaintly preserved for all state fair visitors to see. It is one of the most photographed features of the annual fair.

It is hoped that the interior, now filled with exhibits, will also be reproduced to resemble the original church. It has also been suggested that special services, in conjunction with the fair's special events, be held in the building.

# Report on Religion in Russia By American Leaders

★ Russia's current peace overtures are sincere and mark the beginning of a new long-term policy, according to a Methodist official who returned from a six-week visit to the Soviet Union, Hungary, Poland and Czechoslovakia.

Charles F. Boss Jr., executive secretary of the Methodist board of world peace, said the chairman of the All-Soviet Peace Council told him in Moscow: "Get many more—hundreds, thousands, millions—of American visitors to come. The better we understand each other, the less likely war is."

Boss said he discovered a vigorous Baptist church life in Moscow, Kiev and Leningrad, where he preached before congregations numbering up to 3,000 persons. He said young people seemed more active in the Baptist churches than in the Russian Orthodox. Reformed and Lutheran churches were active in Hungary, Poland and Czechoslovakia, he added.

Boss said he had not conferred with any Methodist leaders in Russia, as government officials failed to respond to his letter requesting permission to visit co-religionists in the Baltic states or to have Baltic Methodists meet him in Leningrad.

He did see Methodist leaders in Poland, however, where his denomination's strength is estimated at 16,000.

Fifty Reformed ministers at a camp meeting outside Budapest expressed amazement and approval with cheering and clapping when Boss told them he had criticized President Eisenhower's universal military training program before a

Congressional committee, the Methodist official related.

★ Churches are tolerated in Russia but the nation's educational program remains anti-religious, Eleanor Zelliott of Richmond, Ind., associate editor of the American Friend, reported. She was one of six American Quakers who recently toured the Soviet Union.

She said that during the delegation's month-long tour they were denied only two requests—a trip to the Baltic area and one to a labor camp.

She said churches were crowded but pointed out that in Moscow there are only 55 houses of worship while the city has a population estimated at from 4,000,000 to 8,000,000.

The Quaker group gained the impression, the editor said, that the churches in the city were a haven for those who have suffered, while those in country areas are truly a center of community activity.

People in Russia are always willing to speak of peace, she said. But although religious groups are constantly talking of peace, she added, "we had the distinct impression that it was only lip service in line with the official pronouncements on the subject with little positive service to the cause of true peace."

Miss Zelliott described the Russians as "always strange, always mysterious, always hard to understand." She also called them "kind, secure and misinformed." The only restlessness visible, she said, was among intellectuals.

## LARGE ENROLLMENT AT VIRGINIA

★ Virginia Seminary opened this year with the largest en-

rollment in history—193 students. There are 98 men who are single and 87 who are married.

The new students represent 31 dioceses. There are also students from England, Norway, Japan, Brazil, China (entering from California), Hawaii.

**What meaning does the  
Sermon on the Mount  
hold for us today?**

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By ERIC MONTIZAMBERT, D.D.

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# EDITORIALS

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## Argentina Situation

*A number of readers have asked for an interpretation of the present situation in Argentina. We know of no better analysis than the one in I. F. Stone's Weekly of September 26th which is presented with his kind permission.*

**I**N THE editorials celebrating the fall of Peron, two major items in his rise to power are passed over in a discreet silence. One is how much he owed to the cold war. The other is how much he owed to the Catholic Church. Indeed the cold war may be said to have begun with the Argentine question. The first of Yalta's broken promises was not Stalin's promise of free elections in Eastern Europe but our promise that Argentina, the Axis base in the Western hemisphere in World War II, would not be admitted to the United Nations.

Peron as vice president and minister of war and labor was already the real power in Argentina when, in the interest of welding the Western hemisphere into a solid anti-Soviet block, we broke that promise and sponsored Argentina for membership. Molotov finally gave in, but at a price: "You can have Argentina if we get Poland." The unity of the victors was breached, and power politics took over. The Lublin regime was thereby established in Poland and a regime Cordell Hull had stigmatized as Fascist was admitted to respectability in the Americas. When Peron ran for President the year after and consolidated his power (with the help of some \$13,000,000 contributed by Nazis), Acheson and Spruille Braden tried to defeat him with a "Blue Book" exposing his pro-Axis record and backing, but it was then too late.

### Truman Era Mythology

**WE DIDN'T** try again. The mythological rhetoric of the cold war propagated the view that Peron's Argentina was part of the "free world." We hope Mr. Truman in his memoirs will find space to recall that two months after Peron suppressed *La Prensa* he hailed a Latin American Foreign Ministers Conference (with the Argentine present) as "proof of the vitality of free men and their institutions." A Brazilian newspaper, *Correio*

a da Manba of Rio de Janeiro noted sadly that there wasn't enough vitality present to discuss the suppression of Argentina's leading newspaper. "Freedom was sacrificed," it wrote, "to the diplomatic convenience of having General Peron's representative sign the conference declarations. . . . Unanimity . . . was really achieved. *La Prensa* is a reality. Peron's solidarity is at best an equivocation."

Another incident is worth recalling, lest it be imagined from the events of the last few months that Peron and the Catholic Church were always at loggerheads. In Argentina, as in Germany and Italy, the Church was ready to sacrifice liberty and Catholic anti-Fascists to its own purposes. In Peron's 1945-46 campaign for the Presidency, thoughtful Argentines realized this might be their last chance for a long time. An extraordinary event occurred. The Radical, Socialist and Communist parties joined forces, with the unofficial support of the Conservative party, in a Democratic Union which put an opposition ticket into the field. Peron was supported by all the rightist, pro-Axis, nationalist and anti-Semitic hate groups; by a captive labor movement and a renegade split-off from the anti-Clerical Radical party. It was with this motley collection that the Church took its stand for Peron. On the eve of the election a pastoral letter was issued urging Catholics to vote against candidates who advocated separation of Church and State, secular education or legal divorce. This meant vote for Peron.

### Argentina's Father Coughlin

**I**N ARGENTINA, as in Italy, there were brave churchmen who fought Fascism. But the majority of the hierarchy, led by the Primate, supported "the revolution of 1943" in which Peron played a leading role. Argentina's "Father Coughlin," Padre Filippo, told his people during the 1945-46 election campaign, "you must shut your mouths because Jesus Christ himself was a great dictator." The Church's reward was the reintroduction of compulsory religious instruction in the schools, where secular education had been the rule since

1884. The new press law forbade, among other things, publication of matter which might undermine Christian morals. "We are pleased," Pius XII said in a message to Peron, "by this recognition of the rights of the Church in the field of Christian education." We may be sure that clerical influence played its part in the behind scenes maneuvers which had made a place for this "new" Argentina in the United Nations.

This is not ancient history. The same forces which helped Peron into power are still at work, and are an obstacle to the creation of a free Argentina. The Church fell out with Peron only because in the end he turned anti-clerical; the logic of totalitarianism pushed Peron as it once pushed Mussolini into conflict with the Church. We may be sure that the Argentine hierarchy is shopping around for a safe General who will carry on in the spirit of 1943. We may be sure that the State Department is also

looking for a cooperative military man. U. S. firms have some \$400,000,000 invested in Argentina; Standard Oil of California has an exploitation contract with Peron, as yet unratified, which was so juicy that we were willing even to overlook church burnings for the sake of it.

In the context of Argentina these forces may fashion a new "strong" regime. The context is one in which free traditions never took deep and wide root. The democracy overthrown by successive Generals from 1930 on was in too many respects an oligarchy to win mass support. The underprivileged working classes were too easily open to the bribery of compulsory wage increases and a dictator's social welfare benefits. To overlook these fundamental factors in the Argentine picture is to fail to see why Peron lasted as long as he did, and why a new Peronismo could so easily be established.

## THE PRAYER OF OUR LORD

### Pattern Prayer of All Time

By Robert S. Trenbath

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

**I**T IS through prayer that we ask God for certain things, so I write on the Lord's Prayer, so named because our Lord first said it; but also called this because it is in accordance with his way of thinking and praying. It is prayer according to our Lord, the way he prays. If we know thoroughly this prayer we will never go astray in our own prayers. It is the great pattern prayer of all times.

The Prayer begins with an ascription: Our Father. It then has three petitions concerning God: Hallowed be thy name; Thy Kingdom come; Thy will be done: and three concerning us: Give us this day our daily bread, Forgive us our trespasses: Lead us not into temptation.

And then comes a doxology that was probably not originally part of the prayer, but later added.

Interestingly enough the prayer begins with its address to God as Father. It is father as that word was considered in Jesus' day as head of the family, revered, looked up to, respected, honored, loved, the prime person in every household. Some modern ideas of what

fathers are were not in Jesus mind when he spoke to his Father, God.

We say our Father, not my Father, which means we begin prayer losing our own selfishness. We don't start with claiming exclusive possession of the one to whom we pray. Neither do we start by asking for personal needs. We start with the naming of God.

We ask that that name might always be hallowed on earth as it is in heaven. In Jesus day the name of a person was most important and people attached much to it, for it was felt that the name of a person signified his essential nature. It was that by which his nature was known. Simon's name changed to Peter signifying change in character. Saul to Paul.

So here we are asking that God might sanctify his name, might see that the revelation of himself in Christ might be accepted that men might know the essential nature of God through his revelation; and that they in turn might sanctify it by all that they do. Every time we hear witness to God's revelation in Christ we are hallowing God's name.



## His Kingdom

**THIS** leads us to the second petition: where God's name is hallowed or honored, there is his kingdom. We pray thy kingdom come on earth as it is in heaven.

God's kingdom is that place, that realm where men acknowledge his rule and reign. Christ himself brought the kingdom of God with him. He started a group of men acknowledging the realm of God, becoming citizens of the kingdom and trying to live according to the motivations of the realm of God. While the kingdom has come, it is in a sense still in the future. We look forward to the time when the reign of God will be extended, when more and more men will acknowledge his kingdom, when the earth shall be full of the knowledge of God as the waters cover the sea.

Where God's name is hallowed there is the kingdom, and where the kingdom is, there is God's will done. All three of these petitions go together interpenetrating one another. We sometimes think, however, that the greatest prayer any of us can make is that which says: Thy will be done on earth as it is in heaven. Christ was to pray this prayer at a later time in his life when a cross stared him in the face and he was alone in a garden. He prayed that the cross might be removed, yet not knowing whether this was God's will or not he ended his prayer saying nevertheless not my will but thine be done.

Every human being is a potential instrument for the doing of God's will. We have been so created that we can consciously choose to obey God or disobey him. We can offer our life to him asking that it might be used in his service, or we can consciously refrain from offering it thinking only in terms of what we want to do.

A couple who marry can think of their married life as an instrument of God's purpose and will and their marriage can thus be a blessing to all who know them, or such a couple can refuse to think upon their marriage as a means by which God works in the world. By and large, you see God works through people, through you and me. If we put up barriers between him and us then we are frustrating his purpose. The very praying of this petition in the Lord's Prayer: Thy will be done, will help us recognize the meaning and purpose of life, a channel through which God's will may be done.

## Our Needs

**NEXT** we come to petitions that concern our own needs. Give us this day our daily bread. Have you thought what that word "daily" means? Scholars are not sure. There are perhaps four possible meanings: Give us this day our "necessary" bread; our "steadfast, faithful" bread; our "daily", that is, give us this day our bread for "the day in question,"; or give us this day our "bread" for tomorrow.

Perhaps it is good that we don't know the exact meaning, that a variety of meanings can be read into this word. The thought that it conveys is that we are asking God for bread, the kind of bread that is necessary for physical life, yes, real bread, real food. We are asking him for the material things necessary to support life. But also we are asking him for spiritual bread, eternal bread, the heavenly food which is also necessary to sustain and support full life. It is not only wise to know that life needs both kinds of bread, but that we are right in asking God for both kinds.

From there we go on to the need for our own forgiveness. Forgive us our trespasses as we forgive those who trespass against us. Trespasses are sins. Perhaps the better translation of the word from the Greek would be "debts" as some of our other Christian communities say. Better because "trespasses" is apt only to convey to our minds the sin of commission, the positive act of sin, the treading on some one else's rights, property, or personality. But the word "debt" can convey the idea that we owe people love, kindness, consideration, respect, honor. And sometimes we refuse to give them that, we refuse to reach out to them. This is a sin of omission. We sin by doing nothing sometimes. We say this in the words of our General Confession: "We have left undone those things which we ought to have done".

In this petition for our own forgiveness, God's forgiveness of us is not the reward of our forgiving others. But our forgiveness of others is the condition of our receiving and continuing to receive God's forgiveness. The famous parable of the servant who pled for his master to forgive him a large debt which was done and then tells us of his refusal to forgive a fellow servant a small debt speaks forever of the connection between our relationship with our fellow man and God.

### Temptation

AND now we come to that petition that has caused a good deal of speculation: Lead us not into temptation but deliver us from evil. To some people this is puzzling. Does God lead us into temptation? We can only surmise that he does.

I have been most interested in the first atomic-powered submarine, the Nautilus. Theoretically she was perfect when they finished her. But she then had to be tested and tried. On that first test she sprung a minor leak that has been repaired, and she is now undergoing other tests. Even as a ship is tested, so is man tested in life by trial and tribulation and temptation. God allows this. I don't think we are praying to be saved from all temptation here. The first petition must be taken with the second, deliver us from evil. If we are led into temptation then let us be delivered. Even as we ask God to deliver us from sickness, from anxiety and fear, from peril, so we are asking to be delivered from evil.

What is temptation and evil? We are tempted always to overindulge the fleshly appetites—to overeat, or overdrink, or over indulge ourselves in many things. We are tempted to put second things first, to put mammon before God, to put material things before people. We are tempted to fast, to pray, to give alms for the wrong reasons as Christ said in the Sermon on the Mount.

Each level of life has its own peculiar temptations and I don't think we ever reach the point where we are free from them. It is true that as we grow spiritually we free ourselves from some temptations. But even a famous Archbishop of Canterbury, Thomas a Becket, was tempted according to T. S. Eliot at the last when his murderers were knocking at the doors of the cathedral to allow himself to be martyred for the wrong reasons. His pride begins to assert itself and he thinks how nice it would be to be a martyr and have people come from miles around to pay homage to his bones. We can pray, therefore, that we shall never be over tempted, never be tempted beyond our capacity to resist, that we shall always wish to have the power to be delivered.

### Doxology

THE prayer then ends in a doxology which was not part of the original and probably added. But it is a great ending. George

Buttrick has compared it to a peal of trumpets. It is an affirmation that this is God's world, that all power is his, and that his is the glory. So has it been from the beginning and so will it be forever.

Thus the prayer is brought to a close with the familiar Amen. "So let it be." So let it be that God's name will be hallowed his kingdom come his will be done. So let it be that we will be given our daily bread; be forgiven our debts; be led not into temptation. Amen. So let it be!

## A Blind Man Groping

By William B. Spofford, Sr.

QUITE a few people started reading these pieces several weeks after they got under way and have asked where I got the title. It is from this verse by Rabindranath Tagore:

The desert resounds with Victory of the Brute;

The children look haggard and aged; they whisper one to another that time revolves but never advances; that we are goaded to run but have nothing to reach; that creation is like a Blind Man's Groping.

I said at the start that I hoped the title would convey the idea of a large percentage of failure mingled with a little success in this business of giving the Christian religion a try.

The other evening I was honored by being asked to speak at a party in Philadelphia given to Elizabeth Frazier, one of the stalwards in Christian social action. This courageous warrior I first met years ago at one of our Church summer conferences and I soon discovered that the highly respectable organization, the Episcopal Church, has nevertheless somehow or other convinced her that religion means something more than going to Church on Sunday and pledging on both sides of the envelope.

Most of what I have written here has been about past events, to which I shall presently return. But I want to take a couple of pieces to say a bit about where, it seems to me, we are right now, which is what I was asked to talk about at Elizabeth's party.

There are things to be happy about—if we can be happy without thinking that the victory is already won. Some very good people think that. This summer I wrote awfully good people



suggesting that they sponsor resolutions—pretty harmless things generally—at the General Convention on civil rights. I tried to get them to say something about the McCarran Act; the Smith Act; the Walter-McCarran Act; about state sedition acts and loyalty oaths. I suggested too that the Convention might say something about Carl and Anne Braden. Both are Episcopalians, with Anne having been on the social service committee of the diocese of Kentucky. They had also done something more than talk about desegregation which our Church, along with most others, finally has decided may be a good thing.

But I did not succeed in getting anybody to introduce even a blanket resolution on civil liberties, let alone get anyone to touch a specific act. The reason? Everybody said the same thing: the atmosphere has cleared. McCarthy is off the front page; the President and the Russians were nice to each other at Geneva, where Mr. Eisenhower expressed the hope that there might be a freer exchange of ideas, books and cultural stuff between the two countries. This is already happening, they wrote me, and said how nice it is that the Russian farmers were treated well, and that judges, senators and congressmen are now making the Soviet Union their vacation land. Then too we have Senator Hennings now at the task of winning back our liberties and we have the Fund for the Republic with a lot of money doing battle for freedom and democracy. So everything is ok again and there is no sense in being old-fashioned by taking up any of these dead issues.

We shall soon know whether there is ground for the good cheer. The Supreme Court will decide soon whether the McCarran Act is constitutional, with the Communist Party appealing against the order of the Subversive Activities Control Board requiring it to register. If a majority finds the Act unconstitutional and throws out the registration order, to quote I. F. Stone; "It will add a mighty push to the tide now carrying this country back toward its traditional freedoms."

It was fine to be able to report in these pages a couple of weeks ago that a lot of people, including quite a few Churchmen, had filed a brief with the Court denouncing the Act; and a week later a similar document was reported here, likewise over the signatures of top people. So it may be that people are waking up and that the Court will respond to the demand by outlawing the McCarran Act. If they do it will

end a lot of nonsense about a lot of organizations, including the National Council of American-Soviet Friendship and the American Committee for the Protection of the Foreign Born of which our own Bishop Moulton is president. Incidentally one of the things condemned in that statement by Americans for Traditional Liberties was, not only "guilt by association" but "guilt by family relationships", about which I shall have something to say presently.

Concern over the McCarran Act by all these people is all to the good. It is not so good that these Liberals, of which I am one, look the other way when it comes to speaking up for the rights of Communists. We are due, I suspect, for a bitter awakening on that score, just as we did under the security and loyalty procedures. The Smith Act is not apt to be reserved for avowed Communists. Prosecution of people for their opinions alone—whether disguised as "conspiracy to advocate" or facilitated by group convictions under the membership clause—has to go if we are to return to a free society. Liberals know this well enough but we don't have the courage to act on our convictions.

How much to hope for from the Hennings Committee and the Fund for the Republic I mean to talk about next week.

Right now, everybody seems to agree, there is an increasing disposition on the part of the American people to maintain peace with co-existence. It is probably partly because of fear of the bomb due to the warnings of top scientists that the choice is co-existence or non-existence. Then too I suspect that American businessmen, always willing to make a dollar, see markets in the East and do not propose to remain idle while other nations grab them.

In any case it is hopeful to find the President operating in Geneva on the very premise he cabled a mass meeting of the National Council of American-Soviet Friendship just ten years ago: "American Soviet Friendship is one of the cornerstones on which the edifice of peace should be built." Maybe he and other public servants will soon realize that it is a bit silly to prosecute as "subversive" an organization that has battled for years for the premise he once operated on and has now returned to.

International tensions have eased in recent months and we may hope will be still further eased. The ending of the cold war at home ought to go along with it. If the Court throws out the McCarran Act, as many think it will, that will be number one. Then maybe after

awhile we will get around to the Smith Act and the Walter-McCarran Act and all those state sedition acts, loyalty oaths and blacklists.

Those goaded to run may have something to reach after all.

We may be free yet. Who knows?

## Obeying Fate

By Frederick Ward Kates

*Dean of Spokane Cathedral*

IF ONE of the foremost uses of life is to learn how to die and yet keep on living, another necessary asset of the man who would succeed in life is obedience to fate.

Scrawled on the wall of a dungeon in the Tower of London is this sentence: "The most unhappy man in the world is he who is not patient in adversities, for men are not killed by the adversities they have, but by the impatience with which they suffer." Agreeing wholeheartedly, we maintain that one of the paramount uses of life is to regard it as a disciplinary school in which we shall learn how to endure patiently, or, put another way, how to obey fate.

On the wall of another cell in the Tower of London there is still to be seen a verse in Latin of only four lines and eight words carved there by an unknown prisoner over 400 years ago. Here are the lines and our rendering of them:

Deo servire .....	To serve God
Fato obedire .....	To obey fate
Poenitentiam inire .....	To be repentant
Regnare est .....	Is to reign.

Only four lines and eight words, but what a wealth of insight and wisdom! "To serve God, to obey fate, to be repentant, is to reign"—such is the counsel of some anonymous dungeon prisoner of centuries ago who knew the secret we must make our own if we hope to succeed in living, if we aim to enjoy happiness and peace during our days.

To serve God, to obey fate, to be repentant—this is to reign like a king. To obey fate—fato obedire—this is the crux of the matter and just about the hardest thing we find ourselves called upon in life to do. The ability to acquiesce in what life gives to us and to accept all it brings us is a capacity that is developed only by faith that is required to approach al-

most heroic proportions. Mighty faith in God is needed for such obedience.

To obey fate a man must be armed with a majestic confidence in God's benevolent purpose and his love, for only such a faith enables rebellion to die, bitterness to disappear, and courageous acceptance to come. Only by being penitent and by serving God with a shining, splendid faith can we begin to obey fate.

## Energy Wasted

THE energy we waste in rebellion against the decrees of fate, of destiny, or of God, would be much more profitably employed in serving God by courageous and cheerful acceptance of our lot. We grow angry over the weather which, of course, we cannot change. We eat out our hearts because we have been denied some talent or gift others we know share and possess. We sear our souls with the flames of envy because we lack a neighbor's charm or wealth or position. We crave strength that we might achieve great things and we resent that we are weak and can only accomplish little things.

We want health that we may do exciting things and are angry because we are given infirmity and so can do only dull things. We yearn for riches that we might be happy and are incensed because we are poor in order that we might become wise. We want all things that we might enjoy life forgetting that we are given life that we may enjoy all things. And so it goes. We do everything but obey fate. To obey fate is the one thing we either cannot or will not do.

Yet to obey fate is highest wisdom, for therein lies the avenue to peace. "In God's will is our peace," Dante declared, and rightly too; nowhere else is abiding peace to be found. The basis of all peace lies in the cessation of the conflict between two wills—God's and ours—and it is our will always that must submit. When submission has been made, then and then only will peace come, a rare peace like

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By Robert S. Trenbath

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

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THE WITNESS

Tunkhannock, Pa.

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"the stillness of an axis at the center of a wheel."

But how does one come by the grace needed to enable one to submit to God's will or the decrees of destiny or the dictates of fate?

Confidence in God's benevolent purpose, in his providential love and care, enables us to obey fate, helps us to make perfect resignation to God's will. And then there is prayer, the means, the process, the discipline, and often the heart-tearing struggle, by which we seek to get our wills in line with God's will and hold them there. The whole labor of prayer, we believe, should be directed toward this end—getting our wills in line with God's will and, this achieved, through continued prayer acquiring the strength to perform what God wants to be done.

On our knees strength comes to obey fate. In and through prayer grace comes, the grace we seek, the grace which alone will enable us to accede to God's will and to obey what we call fate. Prayer is not the means whereby we seek to bend God's will to our desires. It is, rather, the stern discipline by which supremely we can succeed in bending our wills to God's desires.

### Prayer

FIFTEEN centuries ago St. Augustine of Hippo said that when a man in a boat throws a line to a rock, it is not to pull the rock to him but to pull himself to the rock. This expresses in a simple figure what we want to say about prayer as the means whereby we get our wills in step with God's will. Prayer is not the futile endeavor of trying to pull God to us, but it is the effort and process of pulling ourselves to God. It is not primarily getting from God, it is essentially getting to God. Prayer is not the vain effort of a man to mold God to his desires, but it is rather the lifelong effort of a man to conform his will with God's desires and dictates. Prayer, we have found, is the principal means by which we get our lives in line with God's will in the obeying of which alone we achieve contentment and peace.

A soul at peace results from bringing our wills into harmony with God's, yes, but it also comes from having one's life stayed on God.

Every man's life is fixed more or less steadily upon one central point of attraction. One man's life is focussed on success in business, another's on pleasure, another's on fame, but every man's life is with varying constancy

stayed somewhere. He alone attains anything like perfect serenity of spirit and peace of heart and mind whose mind is stayed on God, the source of all wisdom and light, or all power and love, in whom alone abiding joys are to be found.

Again, the possession of a soul at peace is the result, after long and patient striving, of coming to look on everything as God does. Some rare spirits achieve "the deep and lovely quiet of a strong heart at peace" in youthful years. But for most of us this precious gift comes, if it comes at all, late in life. With the passage of the years our lives come to have a rather remarkable peace and an altogether curious power in them. We come to have in our lives what Wordsworth called "central peace subsisting at the heart of endless agitation." Of course, it may be just that we have at long last acquired what George Gissing called "the reasoned tranquillity of the mature mind." Yet, again, it may actually be that we have come at last into possession of that most wondrous gift of God, his own peace "which passeth all understanding."

The having of a soul at peace, by whatever means we achieve it and whenever during life we come into enjoyment of it, is our greatest asset as we make our pilgrimage through our life on earth to God. By obeying fate, or by making God's will our own, peace comes. But remember that even when it is won—

Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears;

Peace is the power that comes to souls arriving

Up to the light where God himself appears.

GEOFFREY STUDDERT-KENNEDY

## PROTESTANT

By James A. Pike

*Dean of New York Cathedral*

WHAT was the justification for retaining the word Protestant in the title of a Church which claims to be Catholic?

Protestant is not the opposite of Catholic—common opinion to the contrary. Protestant does not refer to the content of the faith; there is no such thing as Protestantism—as a religion. All of the Protestant reformers were seeking to correct errors and abuses and return to the faith of the early Church. Thus, there is only the Catholic faith, that is, the Christian faith, held with varying degrees of fidelity by different Churches—depending on the degree

to which they have from time to time reformed their teaching and practice to accord with the Catholic faith.

Protestant refers to the capacity for self-criticism, as important for a Church as for the individual. It stands for the conviction that the visible Church is under judgment, always needing reformation. It doesn't mean to imply that there was a reformation; it means that the Church always needs reformation.

That Church is most Protestant which is least bound to finalities short of the Gospel itself, not even the literal words of Scripture. Since the Episcopal Church has no official system of theology, no official philosophical system, and requires no fundamentalist acceptance of the words of the Bible, it is Protestant indeed. This does not mean that it is not Catholic. Indeed the more Protestant a Church is—in the true sense of that word—the more Catholic it is, the more likely it is that it will be in line with the original apostolic teaching. Happily, the Anglican Church has had at least five reformations, and let us hope that there will be more to come.

Such considerations as these justify the retention of "Protestant" in the Church's name. An Episcopalian is not "a Protestant" (as a noun), but he should be "Protestant" as an adjective.

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

YEARS ago a funeral director was surprised when I said to him, "I really don't like to bury people who have no connection with the Church." He was surprised. Even so, I felt that at a funeral I acted as a minister of the Church to declare its great affirmations about the life to come — affirmations that are for those who look to Jesus for salvation.

Those who had never been in a church for years hardly seemed to look to Jesus but often their relatives felt that "Christian burial" was the proper thing so they asked the undertaker to arrange for it.

It was the same with weddings. Many couples who had no idea of Christian marriage

thought that "a church wedding is so nice."

So too with christenings. Parents never seen in church would want their babies christened and would produce the most unlikely godparents.

Is the Church all inclusive? Does everyone have a right to its sacraments?

No matter what the bishop says the local rector will have to make the on-the-spot decisions.

## Changing a Problem

By William P. Barnds

*Rector of St. James, South Bend*

WE ALL have problems of one kind or another. With some it is financial. Some have family problems. Others have problems within themselves.

We react in various ways to problems. Some people are stimulated by them, and look upon their problems as opportunities. Some are puzzled and frustrated by their problems, others become despondent and lose heart.

Whatever our problems may be, we can turn them into prayers. We can make the effort to see them, and meet them in a Christian way. Our problems can lead us closer to God, and we can learn his purposes better through them. Offer your problems at the Eucharist. Be prayerful about them, and follow the Lord's guidance when he gives it.

## THE FAMILY SERVICE

By

Massey H. Shepherd Jr.

*Professor at Pacific Divinity School*

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THE WITNESS

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## CZECH LEADERS VISIT GERMANY

★ Eight Czech Protestant leaders making a three-week tour of East and West Germany at the invitation of the Council of the Evangelical Church in Germany were guests at a reception given by Bishop Otto Dibelius of Berlin, council chairman.

At the reception, Prof. Joseph L. Hromadka, dean of the Comenius Theological Faculty at the University of Prague and chairman of the Czechoslovak Council of Churches, handed Bishop Dibelius a cross that had belonged to Bishop Erich Wehrenpfennig, last German bishop of the Sudetenland, a German ethnic district in Czechoslovakia.

Both Dr. Hromadka and Bishop Dibelius expressed hope that the unity of Christianity

would prove strong enough to overcome disintegrating forces created by the war and post-war political developments.

The delegation's visit is in return for one made to Czechoslovakia last March by a German Protestant group headed by Bishop Dibelius.

## DISARMAMENT IS URGED

★ A policy statement urging the government to "persevere in efforts to achieve universal disarmament with effective inspection and enforcement against individual violations" was adopted by the executive committee of the Friends committee on national legislation at a meeting in Hartford.

The Quaker group said arms races "lead to war and destruction and prevent use of resources toward meeting the

nation's own urgent national needs and international opportunities."

It recommended "detailed studies into the problems of universal disarmament, such as the social and economic adjustments necessary."

E. Raymond Wilson, the committee's executive secretary, said the group's major objective for the next year will be to press for disarmament moves by Congress. He said the government apparently has abandoned its crusade for disarmament, with the state department seemingly willing to settle for some favorable balance of armed power.

## MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

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The WITNESS

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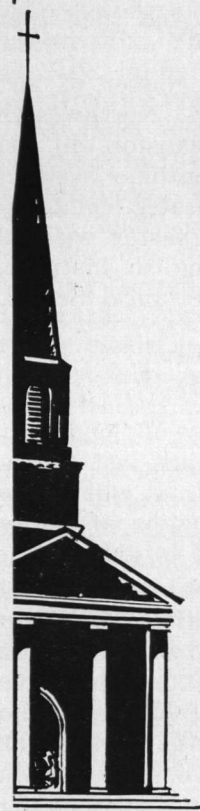
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## NIKOLAI TO VISIT CANADA

★ Metropolitan Nikolai, second-ranking official of the Moscow Patriarchate, is to visit Canada in November at the invitation of the United Church of Canada. He will be accompanied by Archbishop Paladeus.

"They are coming primarily as churchmen representing one of the oldest and most historic Christian bodies in the world," said Ernest E. Long, secretary of the general council of the United Church, "We in the United Church of Canada believe in the spirit of unity and we are sure that this visit will strengthen understanding and the ties of fellowship between us. While here they also will discuss with us what we, as

fellow Christians, can do to promote international understanding and goodwill as followers of the Prince of Peace."

## CARRUTHERS HITS GRASS ROOTERS

★ Bishop Carruthers of South Carolina took a crack at the Grass Roots League, operating in his city of Charleston, as soon as he got back from Honolulu.

The League, prior to General Convention, sent to every bishop and deputy a leaflet attacking officers of the Church as being "Communists", apparently because they are for desegregation.

Bishop Carruthers, in a statement to the press, said that everyone at the Convention has followed the advice of The Witness (9/15) and tossed the leaflet into the wastebasket.

Stanley F. Morse, president of the League, in replying to the Bishop, said that he could not give the names of staff-members who wrote the document. He did say however that the information it contained was from the records of the House Un-American Activities Committee, and that some of those doing research for the organization live in Washington.

Among those declared to be "communists" in the leaflet are the Rev. Moran Weston of the National Council staff and Mrs. Theodore Wedel, presiding officer of the Woman's Auxiliary.

## ALL WHITE CHURCH CALLS NEGRO

★ The all-white congregation of the Methodist Church at Old Mystic, Conn., has unanimously voted to call the Rev. S. P. Montgomery, a Negro, to become pastor. He is the first of his race to be appointed to lead a white congregation in the Methodist Church. At pre-

sent he is minister of a Negro congregation at Norwich, Conn.

Roland Avery, chairman of the local congregation's pastor relation committee, said the question of Mr. Montgomery's race was not even mentioned at the meeting.

"We just wanted a good pastor," he said. "Mr. Montgomery is a good speaker. He picks out a Bible topic and discusses it from every viewpoint. He really explains it and he doesn't raise his voice. When he's finished with a sermon, you feel you've learned something."

Only 33 and the father of two children, Mr. Montgomery has been a Methodist minister for 12 years, serving mostly in his native South Carolina.

The eldest of seven children, he had to leave school before finishing the seventh grade when his father died and the family home was destroyed by fire.

"I worked for many years on the railroad, teaching myself as best I could," he recalled here. "And then I entered college."

He holds a Master of Arts degree from Northwestern University, Evanston, Ill. He intends to continue studying for his doctorate, combining the duties of pastor with his position as English instructor at Norwich Technical School.

## CONNECTICUT RELIEF FUND

★ The diocese of Connecticut took up offerings last Sunday for flood relief. It will be used under the direction of the executive council to aid parishes and missions in repairing damage to church property.

Bishop Gray announced that the National Council has given \$5,000 and St. John's, Fishers Island, N. Y. sent \$1,000. Other groups outside the diocese have also contributed.



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## ST. JOHN'S NEAR COLLAPSE

★ Workmen doing a routine redecorating job at St. John's Washington, D. C., uncovered structural failures so severe that a \$350,000 rebuilding operation is needed to save the building from collapsing.

Sagging masonry arches barely support the weight of the central dome; a brick addition to the transept is splitting away from the main structure and the outer walls have sprung sideways under the thrust of a badly engineered roof.

The church is known as The Church of the Presidents since it is located near the White House and every president from Washington to Eisenhower has worshipped there.

The rector of the parish is the Rev. C. Leslie Glenn.

## TRINITY LECTURE ON SCROLLS

★ The Dead Sea Scrolls was the subject of the first of the series of monthly lectures at Trinity College, Hartford, on October 6th. The speaker was the Rev. Millar Burrows of Yale Divinity School.

The Dead Sea scrolls were discovered in 1947 by two Arab Bedouin boys. Playing in the area of many caves near the Dead Sea, one of the boys nonchalantly tossed a stone into the nearest opening. A surprising tinkle, as of shattered pottery, followed. The boys were attracted into the cave by the unusual noise, and discovered an amazing array of scrolls, imbedded in a heavy wax, inside large clay jars supposedly Grecian in origin.

It was several years before the archaeological world agreed that the discovery had brought forth what is now considered to be the oldest Hebrew documents in existence. Further exploration of the area, in the Qumran ravine, disclosed that

a library that included almost all the books of the Bible, a number of apocryphal works, and the literature of an early religious sect, thought to be the Essenes.

Dr. Burrows is exceptionally well-qualified to discuss the scrolls. At the time of their discovery he was serving as director of the American School of Oriental Research, in Jerusalem and almost immediately after the find became interested in determining the origin of the works. Since 1947, further study and research into the matter has occupied a great deal of his time.

Long before his study of the scrolls, Dr. Burrows was internationally recognized for his scholarly research in connection with archaeological excavations and his work on the Semitic languages and Near Eastern civilization.

## NEW CHAPEL IN KNOXVILLE

★ The Chapel of the Ascension is to be built west of Knoxville, about eight miles from St. John's which is the parish church. It will cost \$200,000 which is in hand as the result of a campaign last spring. The rector of St. John's, the Rev. W. S. Lea, says that it is the result of ten years of planning and that as soon as possible the chapel will become an independent parish.

## LAYMEN MEETING IN TENNESSEE

★ Laymen of Tennessee held their annual conference, Sept. 9—11, at the DuBose center, Monteagle. Leaders were the Rev. William G. Pollard, director of nuclear studies at Oak Ridge, and Willard A. Pleuthner, business man of New York.

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## WASHINGTON CATHEDRAL DRIVE FOR FUNDS

★ Plans for a special fund-raising drive to complete the Washington Cathedral "during the lifetime of this generation" were announced last week.

The cathedral, which will be one of the ten largest churches in the world when completed, was started in 1907. No estimate of its final cost has been made.

Work still to be done includes completion of the first five bays of the nave, now under construction, erection of four more bays, building of the main entrance and west towers, and completion of the central, or gloria in excelsis, tower for which foundations have been laid.

Dean Francis B. Sayre, Jr., will conduct a two-year nationwide speaking tour on behalf of the cathedral fund. During his absence, visiting preachers of various denominations will occupy the cathedral pulpit.

A laymen's committee of five members, headed by Washington attorney Nelson T. Hartson, has been appointed to direct the campaign. Senator A. S. (Mike) Monroney of Oklahoma is a member.

## ETS HAS LARGE ENROLLMENT

★ The Episcopal Theological Seminary, Cambridge, opened with forty-one new students on

September 26th. The total enrollment is 109, largest in the history of the school.

Most of the students, in addition to academic work, assist in parishes and social organizations as part of their training for the parish ministry.

## GENERAL SEMINARY MAKES CHANGES

★ General Seminary opened with several changes on the faculty. The Rev. W. H. P. Hatch is instructor of New Testament and Dora Chaplin is instructor in Christian education. Also Prof. G. W. Barrett resigned as head of pastoral theology to accept the rectorship of Christ Church, Bronxville, N. Y. New members of the tutorial staff are the Rev. Messrs. M. S. Donovan, A. J. Morley and R. A. Norris. The Rev. G. M. Alexander, dean elect of the Theological School

at the University of the South, is in residence as a fellow.

The enrollment is over 200, representing 63 dioceses and graduate students from eight foreign countries.

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# BOOKS...

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*The Spiritual Life* by Evelyn Underhill. -Harper, \$1.75

This is a reissue in a new format of the devotional classic originally published in 1937. The present pocket size edition is another in the Harper "Little Gold-Jacketed Series." Others in the same series include "Prayer and the Lord's Prayer", by Charles Gore and "The Confessions of Jacob Boehme".

*The Church School Hymnal* by the Rev. Frederick W. Underwood, director of education in the diocese of Long Island and rector of the Advent, Westury, Long Island.

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*A Preachers Note Book.* By Paul B. Bull. S. P. C. K. distributed by Macmillan \$3.75

This is not a book of sermons, but a series of sermon outlines for every Sunday in the year, together with Holy Days. It is packed with excellent illustrative material. The author in his preface says: "I have made no attempt to provide ready made sermons ... my hope has been to provide sketches which, with the aid of the Notes, can be worked up into good and useful sermons."

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*Of the Laws of Ecclesiastical Polity* by Richard Hooker. Two Volumes, Vol. 1 (Books I-IV)—Vol. 2 (Book V). Everyman's Library, E. P. Dutton & Co., \$1.65 per vol. Educational Edition—\$1.25 per vol.

Richard Hooker played a vital part in the shaping of Anglicanism, originally as the champion of the Established Church, and later in the Oxford Movement, through his influence on John Keble. His work, "Of the Laws of Ecclesiastical Polity" consists of five books. The first four books appeared in 1593, and the fifth book in 1597. Hooker died in 1600. The manuscript for the remaining three volumes was not published until much later, and then in mutilated form. The present edition contains the first five books, as originally published by Hooker. The introduction is by Christopher Morris, Fellow of Kings College, Cambridge.

Hooker is not easy reading, yet he "showed men how to philosophise without becoming doctrinaire, how to remain relatively tolerant and strikingly moderate in an fanatical world." He provided Anglicanism with a logical and philosophical basis. Clergy and theological students are indebted to the publisher for making this classic work available at a low price.

Reviews that are not signed are by the Book Editor.

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