

The **WITNESS**

DECEMBER 1, 1955

10¢



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prayers, sermon 12:05; Wed., H.C. 7

a.m., 11 a.m., Healing Service 12:05.

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Story of the Week

End Sectarianism in Alaska Urged by Denominations

EPISCOPAL CHURCH JOINS OTHER CHURCHES IN SEEKING TO END COMPETITION

★ Representatives of twelve Protestant denominations serving Alaska issued a statement calling for an end to "over-emphasis on sectarianism which breeds division and becomes a threat to community life."

The statement was drafted at the conclusion of the first territory-wide conference on Church work ever held in Alaska. It urged coordinated planning and a cooperative spirit among all Church groups in order to eliminate duplication and sectarian divisiveness and provide "a vital Christian ministry to all Alaskans."

The conference was sponsored by the National Council of Churches' division of home missions. I. George Nace of New York, executive secretary of the division, was chairman.

"Many communities of fewer than 100 persons, where co-operating churches have been serving for half a century or more, have suddenly been torn apart by the intrusion of groups interpreting God's love and care as less than universal," the statement said. "At the same time, larger communities have become afflicted with a multiplicity of groups,

some cooperative and some divisive."

The conference pointed out that many larger Alaskan communities are greatly over-churched—citing the example of two towns of 8,000 which each have 23 churches as opposed to the standard practice in many denominations of one church to each 2,500 persons.

Quite the opposite is true in many smaller villages where additional funds and personnel are needed to strengthen denominational ministries already established and to train local leadership.

The Protestant leaders urged "responsible communities desiring to share in the permanent advance of the Christian movement in Alaska" to do so in cooperation with those "engaged in missionary work here over the years."

That earlier comity agreements have been ignored recently by some denominational groups that have "poured into the territory" was implied in the statement. Such agreements had in the past provided for the allocation among a number of denominations of nearly all of Alaska's popu-

lated territory, the conference said.

While this assured all Alaskans of receiving at least a minimal form of ministry, it added, the territory's 62 per cent population increase from 1950 to 1954—highest rate in the nation—now calls for an even greater effort.

Denominations represented at the meeting were the American Baptist, Augustana Lutheran, Christian Reformed, Church of God, Church of the Nazarene, Evangelical Mission Covenant, Evangelical Lutheran, Friends (Quakers), Methodist, Presbyterian U. S. A., Protestant Episcopal, and the Salvation Army.

REUEL HOWE SPEAKS IN NEW YORK

★ The Rev. Reuel Howe of Virginia Seminary is the headliner at a conference on work among young married couples, to be held December 4 at the cathedral in New York. It is sponsored by the adult division of the department of education of the diocese, with Canon Edward West as chairman.

Another speaker will be Dom Augustine Morris, abbot of Nashdom Abbey, England.

CHICAGO LAYMAN DOES HIS BIT

★ A Chicago layman offered fifteen job assurances in the program of the Church World Service for refugees.

CHURCH CHAPLAINS MEET TO DISCUSS PROBLEMS

★ The first consultation on the Church's non-educational, non-military chaplaincy services in the history of the National Council was held at Seabury House, under the sponsorship of the division of health and welfare services. Twenty-four specially-invited priests, active in hospitals, penal and mental institutions, and city mission societies, including two observers from the Anglican Church in Canada, met to discuss the present state and future needs of the Church's ministry to people in institutions and of the men who carry on that ministry.

Led by Bishop Stokes, Coadjutor of Massachusetts, the consultation included the presentation of three papers: "Some philosophical and theological considerations of the Church's ministry in relation to chaplaincy services" by the Rev. Armen D. Jorjorian, chaplain of St. Luke's Hospital, Houston, Texas; "The nature and scope of chaplaincy services in the Episcopal Church", by the Rev. Arnold Purdie, director of the Philadelphia City Mission; and "Standards, qualifications, and training of chaplains" by the Rev. Ernest Bruder, chief of the chaplaincy services branch, U. S. department of health.

At the closing session, the consultation recommended that the division of health and welfare services establish a committee on chaplaincy to people in institutions, which would gather detailed information on the nature and scope of the Church's chaplaincy services. It also asked the division to plan for a national conference of Episcopal chaplains, to be

held sometime within the next two years.

The consultation cited several areas of special concern, to be explored in future consultations and conferences. These include the standards and training of chaplains, with the possibility of asking the National Council for financial aid in chaplaincy training; the special characteristics of the chaplaincy as a discipline; further exploration of the field of spiritual healing; the philosophical and theological basis of the Church's chaplaincy to non-Episcopalians in institutions; and a survey of the Church's strategy in institutional ministry in the light of the changes in chaplaincy services taking place throughout the United States during recent years.

Also cited for special interest and future concern were the problems of recruiting men for chaplaincy service and of overcoming the feeling of spiritual isolation on the part of institutional chaplains by involving them to some extent in the work of their dioceses and by making bishops, other clergy, and Church members aware of the chaplains' existence and sensitive to chaplains' special needs.

LONG ISLAND SEEKS LARGE SUM

★ The diocese of Long Island is seeking to raise four million dollars. Three and a half million will be used by local churches for pastoral and educational work and the remainder will be used for various phases of work in the diocese.

Visits are being made to every Episcopalian in the diocese by about 2,500 canvassers.

HIGH POINT QUAKERS RAISE OBJECTIONS

★ The High Point, N. C., monthly meeting of Friends criticized the American Friends Service Committee for scheduling a convicted Communist as a speaker on a peace panel scheduled for Dec. 6th under its sponsorship.

The High Point Quaker group said it noted with displeasure the apparent irresponsible action of certain members of the A. F. S. C. in arranging a forum at which Junius Scales was to be a speaker. Scales, a native of Greensboro, is free under \$35,000 bail pending final action on an appeal from a six-year prison sentence imposed in federal court following his conviction of violating the Smith Act.

R. D. Douglas Jr., a Greensboro attorney, withdrew from the panel when he learned that Scales was to be a speaker. Others on the panel are former Mayor J. O. Talley Jr. of Fayetteville, N. C., and Stephen Cary, Quaker representative in North Carolina. Richard Bardolph of North Carolina University's Women's College will serve as moderator.

Meanwhile the Guilford county commissioners informed the Quakers that they will rescind the permit granting use of the county courthouse for the forum if Scales appears on the program.

B. Tartt Bell of Greensboro, executive secretary of the A. F. S. C.'s southeastern region, declined to comment on the commissioners' action or to say whether the forum might be rescheduled at another auditorium.

● ADDRESS CHANGE

Please send both your new and old address to the Witness—Tunkhannock Pa.

WANTS RELIGION IN SCHOOL STUDIED OBJECTIVELY

★ A proposal that religion be studied objectively in the public schools was made by F. Ernest Johnson. He said he was not advocating a non-sectarian approach but a multi-sectarian one. He defined the latter as "an unprejudiced looking at religion where you find it and as you find it in the country, in the nation, in the world."

The educator presented his plan at a conference held in connection with the inauguration of Hollis L. Caswell as president of Teachers College, Columbia University, where Johnson is a professor emeritus of education and a study consultant to the National Council of Churches.

"In essence, our proposal is that in every discipline to which religion is in some form or degree intrinsic the religious phase of it should have proportionate attention," he said.

"In literature, this means study of the religious classics. In history, it means thoughtful attention to religious movements. In the arts, the relevance of religion is obvious. In the social-studies program, it means following the pattern of social-studies projects, with respect to religious institutions.

"That is to say, by means of visitation, interview and authoritative, authorized interpretations, the students learn how their community lives religiously, just as they learn, in other projects, how it lives economically and politically."

Johnson criticized the position of those who advocate the total exclusion of religion from the schools.

"The militant defenders of the public schools against the intrusion of religion has been

losing ground," he said, "because they have failed to offer convincing arguments for what is really an important cause."

He also rejected the idea that schools should shun religion because it is controversial.

"Evidence is continually appearing," he said, "that serious study of political and economic theories and movements is much more likely to arouse controversy and protest than the study of religion."

The educator reported "an impressive and apparently growing consensus in favor of the study of religious beliefs, rituals and activity programs as aspects of the culture."

However he emphasized that there is no single solution to the problem of religion in the schools and no one general pattern in the country as a whole.

"In a community that is both strongly religious and comparatively homogeneous in religious terms," he said, "pressures are almost sure to develop that do violence to religious liberty, but for which no remedy is at hand.

"In many instances, no doubt, a minimum of religious features in school assembly programs that will satisfy the community's sense of fitness will nevertheless infringe the rights of small minorities as a discriminating court would define them. Yet to force the issue might considerably worsen the situation of the individuals and families affected."

He also observed that "in a clash between freedom of worship, as claimed by a majority, and that immunity from religious pressure which is due a dissenting minority — in Christmas observances, for example—an adjustment representing rough justice is all that can be expected."

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SUPPORT OF UNITED NATIONS URGED BY BISHOP OLDHAM

★ Bishop Oldham, the retired bishop of Albany, urged strong support of the United Nations in a sermon preached at the Cathedral of All Saints, Albany. He pointed out that in this one world, to have peace anywhere we must have it everywhere. It is for this reason, he said, that the UN was created and it should be better understood and more ardently supported since it is our only hope against annihilation.

He went on to say that

Essentially it is a forum or sort of debating society for the exchange of ideas. It frankly recognizes that men and nations differ, sometimes violently, but insists that such differences need not be settled by war and offers instead the method of conference. It says in effect—"Let us get around the table, discuss our differences frankly and see if we can't reach an agreement." This is precisely what is now being done by capital and labor, with much gain to both sides. It is what is frequently done in politics and business, as well as in families. The Church in its efforts towards unity is following the same procedure.

The UN is not a Sunday School class, not composed of merely good people or nations who will advise or guide the rest of the world. Instead, it must be composed of both good and bad nations, our enemies as well as our friends, for its chief purpose is that we shall meet face to face those with whom we are in disagreement and seek to find a solution.

Of course this is not an easy task. To sit down with men

with whom one is at variance is never easy. It requires much self control, an honest attempt to do justice to a contrary point of view and a good deal of mutual trust. Even Communism is debatable and Communists can be converted but not with bombs.

Communism is an ideology and must be met and countered in the field of the intellect. You can't kill an idea with a gun. All you can do is to kill a certain number of people who hold such ideas. An idea can only be overcome by another and better idea and if democracy, as we firmly believe is a better idea than Communism we need not fear the test.

This method of conference really works. Time does not permit even a partial list of all the achievements of the UN. One may however recall that it stopped the civil war in Greece, halted conflicts between India and Pakistan over Kashmir, arranged for the withdrawal of Russian troops from Iran and of British and American troops from Lebanon and Syria, and in numerous other instances has achieved settlement of issues that might have exploded into another World War.

Besides all this the United Nations is working realistically

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is not only a Christmas slogan

(God forgive us if we ever thought so)

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ly with the causes of war so as to stop its inception. Through the United Nations educational, scientific and culture organization it is educating backward peoples teaching farmers to produce better crops, training technicians and sending doctors and nurses to minister to the sick and diseased. It is also providing tools, clothing and shelter for millions of refugees. In these and a multitude of other ways it is removing the causes of war and thus rendering it less necessary and so less likely.

The United Nations of course has its faults and limitations, because it is composed of human beings like you and me. Nations have their own self interest, their stubbornness and blindness, their fears and hates; and the marvel is that the UN has accomplished as much as it has.

In any event, it is the only instrument we have and perhaps our only preventative of another war which might mean the end of our civilization. It may be that for a long time we shall have to live with those whose doctrines and deeds we dread and deplore. For a long time there may be two separate and opposing worlds; but two worlds are better than none and coexistence is better than no existence.


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EDITORIALS

Opportunity to the South

SOUTH AMERICA offers the greatest opportunity for Christian missions, according to Gerald H. Kennedy, Methodist bishop of Los Angeles. Following an extended visit to Peru, Bolivia, Chile, Argentina, Uruguay and Brazil, he came to two conclusions; first, that secularism is rampant in Latin America; two, that separation of Church and state is essential for any vital religion.

He gave figures he had collected to back his statement that secularism was widespread in Latin America. A Brazilian survey, in which both Catholic and Protestant organizations took part, showed that of the population of 55,000,000, only 10% considered themselves Catholic, less than 2% Protestant, and the others claimed adherence to no religion.

In Buenos Aires, capital of Argentina, a survey showed 13% practicing Catholics, 7% nominal Catholics, 60% who claimed they never went to church at all, 5% Protestant, and 15% of others.

He said that Brazil and Chile were probably the "freest" of Latin American countries, so far as mission work was concerned, and "Peru was the worst." There, he said, "no Protestant street meetings were allowed, no advertising, no sign on the church announcing coming meetings, or anything like that."

Bishop Kennedy said it was his impression that "we have made a mistake in putting too much emphasis on schools as ends in themselves, without any Protestant witness, and not enough emphasis on the Church and a program of evangelism."

"I don't believe you are going to change society very much with secular education alone," he added.

Headaches for Prisoners

A YOUNG MAN in jail in Seattle went to court because he was forced to listen to religious services and he had the support of other prisoners. William Rhea, serving a year for vagrancy and assault charges, testified before the supreme court of the state of Washington that "there's no possible way we can

get away" from these services. He added that he believes in God but when it comes time "to be saved" he could handle the matter himself.

Another prisoner, Frank Abbey, serving six months, testified that evangelists, representing nineteen different religious organizations, would rap on the bars and exhort the prisoners to repent and be saved. "If we tried to ignore them, they would shake their fists and rattle the bars" and he contended that this type of services "were not my conception of a good religious attitude."

Still another, Donald Heffling, said that the services which he had to listen to made him have headaches "for an hour or two afterwards."

Their effort is to compel jail authorities to restrict services to the chapel. The religious groups however contend that services in the corridors have helped many prisoners to rehabilitate themselves.

At this writing the court has not rendered a decision. Nevertheless it did come out during the testimony that prisoners in the jail "tank" have voted each Sunday on whether they want religious services brought to them. As a result services are now conducted at only three or four "tanks", compared with eleven or twelve before the case came into court.

We'd like to suggest a solution to the court: put the show on an every-other-week basis, with the "evangelists" locked in the cells on alternate Sundays where they would be obliged to listen to a service provided by the prisoners. It would be a good release for the prisoners and undoubtedly would benefit the religious exhorters.

Signs of the Times

PSYCHIATRY has been made into a department at a theological seminary. Five leading New York psychoanalysts are now giving courses to seniors at the Jewish Seminary in New York designed to "help make the rabbi aware of the psychological needs of his congregation, especially the young people" and to aid him in distinguishing between "normal temporary emotional stress and mental ill-

ness." The ability to make the latter distinction is essential, a statement issued by the seminary declared, for "with such an insight he can offer the solace and reassurance of religious observance and ritual to the many who seek it and confidently advise psychiatric help to the few who need it." - - - For the first time in history an Englishman has been elected

moderator of the Church of Scotland. The Rev. R. F. V. Scott of London has been so honored and will be installed at the General assembly next May. - - - Negro and white pastors' groups have merged in Nashville, Tennessee, with the heads of the two organizations elected co-presidents of the new Ministers Association.

BISHOPS AND OUR ASIA POLICY

By Harlan Cleveland

Publisher of The Reporter

LAST summer I visited the Holy Land. Like most tourists, I suppose, I alternately took offense at the shoddy physical relics and gloried in the unspoilable premises where Jesus had walked—the shores of Galilee, the Shepherds' Field, the wastelands below Jerusalem to the east. In Jerusalem one day, as every tourist must, I plodded up the Via Dolorosa, following the fourteen stations of the Cross. Much of the way was as it had been—the chestnut stands, the blacksmiths shops, the shepherds with their straggling flocks, the noise and smell and crowds and confusion. But as I reached the top of the narrow, climbing path I glanced up and saw a sign that suddenly brought me up to date. "The Great Sioux Uprising," the sign said, "with Jeff Chandler."

The Sioux Indians didn't quite make the grade, I reflected. But the Asian and African peoples are different. Their revolt against the western white man is succeeding. And for good reason: the Asians and Africans are throwing in our teeth the principles by which we ourselves came to greatness.

Is that bad, or is it merely upsetting?

Our House of Bishops, meeting in Honolulu, issued a Pastoral Letter. Facing westward toward Asia, said the Bishops, "we see much that to our human gaze is disturbing, even frightening, yet under God full of promise."

The Pastoral Letter is magnificent in describing the problem—the Asian revolt against the western white man's assumption of his own superiority. The bishops set before us clearly the essential fact about our rapport with Asia: that "We in the United States, whatever our protestations of superior virtue, just because we are the most powerful and prosperous nation in the western world, have inherited in

great measure the fears and resentments of Asia towards the West." They advocate working with Asia's self-assertive drive, not against it.

But when it comes to action, the bishops prescription must strike a layman as curiously out of scale with the gargantuan problems to which they draw attention. Perhaps, following the Episcopal doctrine that no sermon should go on for more than twenty minutes, the bishops ran out of space and time in which to propose something more comprehensive. Whatever the reason, the bishop stuck strictly to their professional field.

We are Christ's Church, they said, and consequently our first concern must be for the "little companies of our brethren in Christ," who in most of the countries of Asia make up less than three per cent, and sometimes as little as one-half of one per cent, of the population. These "little companies . . . are feeling heavily the weight of nationalist fears and resentments towards the West." The bishops then call for a new kind of missionary work. "Only Asians can carry the main weight in witnessing for Christ to Asians. We cannot plant our Church and our institutions in Asia and then take pride because they are ours. . . . The native, indigenous Church must become not an outpost of our Church, but a dynamic self-governing, witnessing organ of the one body of Christ . . . The motive of our missions must be cleansed of all prudential desire to make Asia safe for America, and be rooted in our concern under God for the hungers and needs of the peoples of Asia."

My argument is not with what the bishops said, but with what they left unsaid. Is our

Christian mission in Asia limited to the Christian missions in Asia?

Our Superiority

I WOULD not suggest for a moment that these little companies of the faithful are not important, just because they are small. Our own Protestant Episcopal Church has garnered as baptized members only a little more than 1½ per cent of the American population, and that doesn't make us think we're insignificant, or prevent us from providing a disproportionate amount of the leadership in our society. But what we do in our lovely churches and our sometimes lively church clubs is only a fraction of our mission as Christian layman. The redemptive fellowships which our churches sometimes are, and always should be, can renew in us from week to week the resolution to apply Christianity in the marketplace, of things and of ideas. But it is just these outside applications which bear witness to our faith, that show whether we have deepened that faith through fellowship, or merely learned some bits of the Prayer Book by heart.

The bishops, talking about missionary work, have said we have to be cured of our superiority complex. Don't we need to cure the same mental illness in our secular foreign policy?

You have all heard of the psychiatrist who said to his patient, "Lady, you don't have an inferiority complex. You're inferior." We have the same trouble treating our superiority complex. We have to face the facts of our superiority.

The facts are all too dramatic. With our seven per cent of the world's population, we do produce forty-one per cent of all the goods and services in the world. We have created a reasonably stable economy that does expand very rapidly. We can provide ourselves with a growing range of products and at the same time take longer weekends and more holidays. We have built an economic system to which the humorist's definition does apply: "A depression is a period when people do without the things their parents never had." Prosperity in the rest of the world does depend on our markets and our food and our prosperity. "The course of history," said *The Economist* in a recent issue, "will be determined by what American housewives decide about household appliances."

Our material success proves nothing about us beyond what a magazine editor said back in 1860—"A special providence watches over children, drunkards, and the United States." But it isn't just our wheat yield and our factory productivity that the awakening Asians find impressive. Our political ideas about freedom are also successful.

Most of the articulate leadership of every country in non-Communist Asia is determined to be free—free of colonial apron-strings, free of oppressive land systems, free of dependence on the West for machinery and energy and the products that can be made by combining them with their own raw materials.

The Asians are understandably impatient with the notion that freedom is only for the world's upper crust—as it was in the city states of ancient Greece. But their anti-Westernism is a screen behind which they hide their embarrassment at wanting to copy Western industry and apply Western ideas.

Our Western ideas about freedom are now so widely accepted in Asia that even the Communists keep trying to steal them. What would you think of a salesman for Argus cameras who opened his sales talk with a plug for the special virtues of the Eastman Kodak Co.? Yet, the Communist salesman is doing a strange thing through Asia — extolling the virtues of freedom and democracy, as a "come-on" for life in the shadow of their police. The Communists see that human beings everywhere respond to the symbols of the very ideas we have popularized by our success—national independence, equality of opportunity, freedom of choice, government by consent of the governed, a rising standard of life.

So the Asians are sold on Henry Ford and Thomas Jefferson. They believe in machines—perhaps a little too passionately—and they are educated to accept a history of freedom in which the American War of Independence forms the climactic chapter. Remember that when President Soekarno of Indonesia opened the Bandung conference, he quoted not Marx but Jefferson.

Why, then, aren't we doing very well in Asia?

Reasons for Failure

I THINK there are two main reasons. One is that we haven't yet learned to treat the Asians as equals. The other is that even at

home, we don't yet practice fully the one principle of greatest moment to the people of Asia—the equality of men, regardless of race or color.

There is no doubt about it: How Americans of different races get along with each other is front-page news all over Asia, the subject of earnest inquiry to every American who works in an Asian country. A Negro doctor with whom I worked in China was frequently stopped on the street by total strangers and asked to describe the persecution of Negroes in America. Early in 1953, an American who had been living in a remote village in India with no news from home said that only two news items from the United States had seemed important enough to get through all the obstacles to communication and reach his village. Both were election news. One said a man named Eisenhower had been elected President. The other told of a Negro girl in a midwest college who had broken precedent by being elected May Queen. Adlai Stevenson, Joe McCarthy, and several atom bombs had exploded on the American scene during the same period, but only the good news about the colored May Queen had survived as a news story in the Indian village.

"Before God and man," the bishops said, "we can make no case for contempt and assumptions of racial superiority. These are the deepest roots of our alienation from Asia. For these there is no answer but repentance."

The bishops were too polite to mention that they had moved their whole convention to Hawaii from Houston, Texas, to avoid being associated with that contempt and those assumptions. Near the city their convention might have been held, the Indian Ambassador to the United States was asked—politely—to leave an air dining room reserved for whites. In nearby Louisiana, just a few days ago, a Negro Roman Catholic priest was politely but firmly rebuffed by the white congregation committed to his care. The New York Times account of their politeness, by the way, contained a fascinating typographical error. The Negro priest, stressing to the reporter that he hadn't been shoved or anything, said, "They were very police."

Next door in Mississippi, the murderers of young Emmet Till, were "very police" too: but the sheriff who arrested them and the jury

that tried the case were so polite to the men accused of the crime.

Is all this too far from home? In our own American Protestant community, five of the denominations represented in the National Council of the Churches of Christ in America are separate from other bodies, according to a Council report, "not because of important differences in doctrine or policy but because of race." These are the National Baptist Convention of America; the National Baptist Convention, U. S. A., Inc.; the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church; and the colored Methodist Episcopal Church. The Methodist Church itself, according to the Council, has a segregated division known as the Central Jurisdiction.

The National Council report didn't mince any words in describing this condition: "We who profess to be the spiritual tutors of the nation," its leaders said in a report last November, "bid fair to be caught in a seriously exposed ethical position. We have so deeply institutionalized one of the least attractive traits of American culture that the churches may become the last stronghold of the practice of segregation. We can do better than that, but we are late in starting."

Personally, I like better the bishops way of putting it, even if they were not discussing the question of domestic race policy. The bishops didn't say that we should get rid of assumptions of racial superiority because we might get "caught in an exposed ethical position." They said this kind of superiority was an offense before God and man and "there is no answer but repentance."

As Equals

OUR superiority complex is deeply ingrained, and not only on matters of race—although racial superiority is probably the most damaging kind. If repentance is the specific for curing this mental and moral disease at home, can Christian teaching help us abroad too? Can we put away, as a childish thing, the notion that we who know all about science, technology, and the politics of freedom, can tell the Asians how to follow in our footsteps if they will only stand still and listen?

There is no longer any doubt that the material problems facing the Asians can be solved. The Asians themselves will insist on growing

enough food and building enough machinery to achieve a rapid and constant growth in opportunity and living standards. We know that our Western science and technology can do what the Asians now believe it can do and much besides which they do not yet dream is possible. We know that a couple of American fishing experts, one from Massachusetts and one from Hawaii, can show the Indonesians how to catch 500 per cent more fish by building motor boats instead of sailboats—thus getting farther out to sea and still getting back before the catch spoils.

What we haven't yet learned is that most Asian leaders, badly as they want this kind of help to speed their own economic growth, will rightly insist on taking it as equals, not as satellites. Sometimes we act as though we wanted them as satellites, as when we tie political and military conditions to programs of technical assistance and economic aid. Yet when we do get a satellite, we go prickly all over and don't know how to act. We feel uncomfortable dealing with regimes which are utterly dependent on us, like those of Chiang Kai-shek and Syngman Rhee. Sometimes we forget that our objective for others is the same as it is for ourselves—independence, freedom, peace, and constant economic growth.

The more I look at the experience we have had in our foreign economic aid over the last decade, the stronger is my conviction that an American program starts with too many disadvantages. If we have enough humility, again using the bishops words, to offer our service to our Asian friends "without the will to control or take credit," we can submerge our funds and our exports in a broad international effort in which the Asians as well as we have a voice and a forum in which to raise it. Such an effort, properly managed, can improve the results we get—results measured in economic growth and a fair distribution of the wealth we are helping to create.

But internationally-sponsored aid means we have to refrain from flying the American flag on each fishing boat or dam or hospital or village that has benefited from our aid. It means that we and our Senators will have to forego formal expressions of national gratitude—in favor of results.

Self-Determination

THE case for "whispering humbleness" is even stronger when it comes to political

aid helping Asian leaders to build representative governments that are effective yet preserve a climate of freedom.

Two American illusions persist on this subject—first, that we are going to decide what governments the Asians will have, and second, that we should sell them "our form of government." We aren't, and we shouldn't. Leaders will arise in every free Asian country to invent and adapt Asian forms of government, as our founding fathers invented and adapted our own. But it would be a remarkable and probably unhappy coincidence if these Asians were to conclude that our Constitution was right for them.

I am not saying a word against our form of government. I like it very much indeed. It may sometimes look to outsiders the way Greek democracy looked to Plato in his time—"A charming form of government, full of variety and disorder, dispensing a sort of equality to equals and unequals alike." But with all of our imperfections in Washington or New York, Albany or Rochester, we do generally preserve liberty and also get the tasks of government accomplished. Somehow in this divine confusion the Christian principle usually prevails that the individual human being is the important unit because it is he and not the state that bears the divine spark of creativeness.

Our system works—for us. What we need is the humility to grant that something else may work better for Indonesia or India, Iraq or Israel, or even Italy. Our concern should be not for the form but for the spirit. If the Indonesians are governed broadly by consent of the governed, I care not whether the legislative body in Djakarta has one house or two. We're not marketing "our form of government," we're selling the universal idea that man is free.

My question, provoked by the Pastoral Letter, is this: Cannot our national policies in Asia, no less than our Church missionary work, "be cleansed of all prudential desire to make Asia safe for America, and be rooted in our concern under God for the hungers and needs of the peoples of Asia?" If we who profess to serve Christ are not the people to practice equality at home and humility in our dealings with Asia, I don't know who is.

It is said of Gandhi that he always made Christians uncomfortable, because he was forever reminding them about Jesus Christ. We Americans, facing Asia, show something of the

same discomfort today: Asian leaders are forever reminding us about our own principles of freedom and equality and brotherhood. We can begin our repentance by conceding that they are right to do so.

Call or Confront

By **Corwin C. Roach**

Dean of Bexley Hall

ALONG almost any highway today you will see a sign. It is usually posted near a peculiarly dangerous curve or a steep down grade. "Prepare to meet thy God." The reaction is instinctive. Immediately the foot is lifted from the gas pedal. One feels an ominous threat is implied in the phrase, and quite rightly.

The words are taken from the prophet Amos, 4:12, and are his warning to the Israel of his day. Like a modern speed-crazed motorist those ancient Hebrews were riding to destruction and the prophet would have them see what could happen. "Prepare to meet thy God." There was only one possible outcome. The moral law of God was the barrier. Eventually they would crash into it. There was no other way out. Such a meeting could end only in disaster and there was no way to avoid it.

There are those who would say the same of modern men and modern man. As individuals and groups we continue to oppose the will of God for us. There are secular historians as well as theologians who would echo the words of the prophet. A smash-up is inevitable. "Prepare to meet thy God."

Yet there is another way to translate our text and the Greek version points the way. "Prepare to call upon thy God." The two words in Hebrew are homonyms. They are pronounced alike but in the present passage they are worlds apart in meaning. This is our choice. We can confront God or we can call upon him. Philologically either rendering is possible. Theologically the alternative chosen by the Greek translation is the only way out. We can not continue recklessly dashing through life to be caught up short, smashed and broken on the barricade of God's inexorable righteous law. It is possible to repent before it is too late. We can turn and call

upon God. This is the message of St. John the Baptist. It is the theme of the Advent season.

The very extremity in which we find ourselves compels us to turn toward him. As with the ancient Hebrews, God has brought upon us trials which can become a school for hope. They are the warning signs bidding us act before it is too late. It is for us to determine how we shall interpret this enigmatic phrase of the prophet. Man can confront God in wilful disobedience and suffer the consequences. Or he can call upon him in faith and hope, in heartfelt contrition and repentance. We can translate the text either way. Shall we continue to follow the old version of hopeless disaster or shall we reinterpret the ancient command for the new age? God is our Judge or our Saviour. We can make the choice.

A Blind Man Groping

By **William B. Spofford, Sr.**

IN 1936 at the annual meeting of the League it was decided to devote the year to a study of American labor, which culminated in an Institute held in Cincinnati in November. Preliminary work was ably done by the Matthews family, with Stanley Matthews, an architect, as chairman.

The opening address was by the Rev. Joseph F. Fletcher, who had just come to the city as the director of the School of Applied Religion, founded by William S. Keller, physician, where young clergy and seminarians were trained in the social applications of Christianity. Doc Billy, as he was affectionately called by these young men, was a pioneer whose influence was so far-reaching that his story will be told at another time.

Fletcher's paper was a scholarly job on the history of organized labor—too lengthy to try to abstract—but I have just read it over a couple of times and can report that it stands up remarkably after these intervening years. Just a couple of quotes:

"On the positive side we need to realize that the Labor Movement is a very conscious, and in some quarters at least, a very constructive attempt to mobilize the forces of propertyless men and women, an attempt which includes

the ideal of a positive contribution to social life as well as a defense from alien forces."

Again: "The common basis of the Labor Movement generally has been a broad principle underlying all of its variations, namely, the principle of collective bargaining between employers and employees, combined with the ethics of community and brotherly co-operation."

People outside the ranks of labor in those days would quarrel with both those affirmations, but Fletcher saw the Movement as an ally of true religion and ended his paper by predicting that it would go from strength to strength until it became one of the most potent factors in American life. Page Mr. Reuther and Mr. Meany, whose CIO-AFL merger becomes a reality this week, unless it goes on the rocks over the segregation issue which was an important part of our Cincinnati Institute.

Cooperatives as a means of solving social and economic difficulties was discussed at the next session with the address by Helen Topping, who had worked in that movement with Kagawa in Japan. She contended that it would make a great contribution to world peace as cooperatives grew throughout the world since it would remove the drive for profits, the underlying cause of wars. Likewise she stated that it would contribute to the emancipation of the Negro, generally denied membership in unions, and she told of the inter-racial co-ops that were springing up all over the country. She quoted an Alabama Negro, who got cheers from his white co-members when he declared: "When a man's got a thousand acres, he ain't got no colo' at all!"

She ended her address by reading an address given earlier that year at Adelynrood, retreat center of the Society of the Companions of the Holy Cross, by Vida Scudder, a vice-president of the League, in which she said: "I believe in intercessory prayer; I believe in the patience of God; I believe in Socialism. And now a new light has dawned upon me—the Cooperatives."

The Negro and the labor movement was next, with Esther Brown, a field secretary for the national Woman's Auxiliary, the speaker. "We know perfectly well that the Negroes as a group represent labor. We know also that they represent a special type of labor, and that

is unskilled. We know also that he represents a specific type of labor for which there is little or no security, being almost entirely seasonal, and of the sort that is not thought worthwhile considering." Unorganized workers, which includes practically all Negroes, are a threat to organized workers, she maintained.

Likewise she stated that the Negro, representing ten percent of the population, was largely disfranchised by one means or another, so that they had no opportunity to seek solutions for their problems by political means. She made it clear that the hope of her group, the Negro, is in organization with fellow-whites, in the labor movement, the progressive political movement, the cooperatives, and she said it was the responsibility of Church people to do everything possible to aid them.

The final talk was by Alice Rex, a field secretary of the League, who had just returned from an extended trip to the south, including the Delta Cooperative Farm which was sponsored at the time by Sherwood Eddy, with Sam Franklin, a young clergyman in charge. She described the sharecropping system. Typical was the story of a sharecropper who came to the landlord with his crop. The owner figured up how much the sharecropper owed, the value of his crop, and said, "Fine, you just come out even this year." The sharecropper smiled and replied, "Good, I have another bale at home." So the owner said, "why didn't you tell me that before? Now I have to figure this thing all over again."

She told the story of the Delta farm where about 200 Negroes and whites worked together on a co-op basis. She told too of the drownings, killings, beatings, with no racial discrimination as far as those who were members of the Delta Farm was concerned. The cotton landlords were determined to kill that experiment by any means whatever. And they eventually did.

There was a business session at the close, when Stanley Matthews presented a resolution which stated that the League was mainly concerned with four problems: labor; producer-consumer relationships; race; peace. He stated that there were organizations concentrating on each of these fields, so the resolution called upon the League and its members, to cooperate with the Consumer's League; the Cooperative League; the National Association for

the Advancement of Colored People; the Peace League for International Relations.

Doc Billy Keller spoke strongly for the resolution. But he didn't have to — it passed unanimously.

The Church League for Industrial Democracy is functioning today as The Episcopal League for Social Action.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

RECENTLY I was honored, if not comforted, by a call from Dr. Boanerges. He was spending the summer at a lake near here "drinking in the great out-doors."

"In my busy life," he said, "I do not have much time for reading and I fear that I neglect our Church papers. But up here I skim over them and I have read some of your pieces — "Pointers for Parsons" I think you call them. I hope you will not mind if I speak candidly. I always think it is the kindest thing in the end."

"Not at all," I said uneasily.

"Well I must say that I am amazed that anyone should point out anything to parsons, least of all an obscure clergyman of Campton, N. H. If you were a bishop it might be different. I confess that I am a little surprised at Mr. Spofford's printing them or rather, I would be if I had not long ceased to be surprised at Mr. Spofford."

I was most uncomfortable. What had I been doing? Bill could take care of himself but I, I trembled before the Boanerges of the Church.

"Oh well," I thought. "They're fun to write and Bill must like them."

Interdependence

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

MODERN medicine has made us acutely aware of the extent to which one life may depend upon the gift of another. The use of blood and plasma have been a miraculous help when administered to persons in surgery or

shock or critical illness. One of the spiritual bi-products of this great program of recovery has been the satisfaction derived by a blood donor. The giver finds in his own body a life force with which he is endowed by God that can flow at his will into the life of another bringing health and strength—and in their wake, a debt that can never be repaid and for which no payment is desired. Giver and receiver are thus anonymously bound by a new tie that originated in need met by compassion.

In every city there are many persons who need a somewhat different kind of transfusion—and they need it desperately as the casualty needs blood. These are the persons who have sustained the body blows of despair, dislocation, maladjustment, illness, loneliness, accident or misfortune, leaving deep wounds in human lives.

These casualties of our society need a transfusion of hope or guidance or friendship or kindness or rehabilitation. Just as surely, the resources for such remedial treatment lie within reach. They are withheld only by the unwillingness of otherwise responsible citizens to offer the kind of transfusion our social agencies are equipped to give.

Like the blood bank, which cannot operate without blood, so the agencies of the Community Chest and the Red Cross are helpless without our gifts. Money too is "lifeblood"—not ours to possess for ourselves alone, but ours to give.

When one finds a community that turns a deaf ear to such appeals for help, or loosens its heartstrings insufficiently, then it is apparent that still another type of transfusion is necessary.

The true source of giving is God himself. The deepest motive of compassion and generosity is God-inspired. When a man becomes aware he has received life and all that adorns it from the divine reservoir of plenteousness, there will be no limit to his giving except need. It is for a transfusion of this awareness, received by faith for which we pray when we ask— . . . "That thy Holy Spirit may in all things direct and rule our hearts."

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BOOKS...

Edited by George MacMurray

The Story of the Church by Walter Russell Bowie. Abingdon Press. \$2.95.

In clear and simple language, Dr. Bowie tells the story of the Church from the days of Jesus and the Disciples up to the present day. Although the story is told simply, and moves interestingly, it is scholarly and authoritative enough for adult reading. Your reviewer started to scan it, but ended up reading it from cover to cover in two sittings.

There are thirteen black and white illustrations by Clifford Johnston, illustrating significant scenes. This most readable story ought to be in every Church School library. The volume is a companion to Dr. Bowie's *The Story of the Bible*.

Meditations from Kierkegaard. Tr. and ed. by T. H. Croxall. Westminster Press. \$3.

It is amazing how powerfully Kierkegaard appeals to our generation. Perhaps it is an indication of the way our world has changed since—let us say—1900 or 1925.

Kierkegaard is a thoroughly introspective writer, almost pathologically so; he has no interest in social welfare; he has no real conception of the Church; he is utterly censorious—like some other men who are merciless to themselves he is even more merciless and sarcastic in referring to others (he hates "Christendom" and is sure that most men's religion is mere formality); he has an antiquated and wholly uncritical, un-historical view of the Bible; he reads into it whatever he wants to extract from it—just like some of our religious educators who pooh-pooh scholarship and "take the Bible as is."

Of course any man at his devotions can probably help others with theirs, if he is only honest and earnest—and poor Kierkegaard is all that (but not much more!). But he lacks the warmth and beauty of the traditional Christian devotion which he despises.

—FREDERICK C. GRANT

The Key Concepts of the Old Testament by Albert Gelin. Translated by George Lamb. Sheed & Ward. \$2.

A Roman Catholic counterpart of Chapters two and seven, of Robert Dentan's, *The Holy Scripture*, writ-

ten in a fashion that makes more direct use and reference to the findings of modern biblical criticism. On p. XI, the introduction reads, "What we have to do is to learn to perceive within all the human movement and endeavour the presence of the Eternal that lies below, directing them . . . In the light of the foregoing, there need be no hesitation about applying the characteristic principles of the historical method quite frankly to the sacred history of the Old Testament—i. e. the sense of historical progress, the sense of background, of historical environment . . ."

The author has let this principle govern. This is an excellent survey, "from within," of such Hebrew religious concepts as communal responsibility, survival after death, the emergence of the person, the nature of God, and many others.

Reviews that are not signed are by the Book Editor.

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PEOPLE

CLERGY CHANGES:

PEYTON REED, formerly rector of St. Stephen's, Cincinnati, O., is now ass't rector at St. Thomas, Terrace Park, O, in charge of religious education.

ROBERT M. ELDER, formerly ass't at St. James, Monkton, Md., is now ass't at St. Thomas, The Alamada, Md.

RALPH S. VAN ATTA, formerly ass't missionary of the Boonville Mission, Central New York, is now ass't at St. Bartholomew's, Baltimore, Md.

JAMES ANNAND, formerly curate at Christ Church, Westerly, R. I., is now instructor in homiletics at Berkeley Divinity School.

GENE SCARINGI has resigned as executive secretary of social re-

lations of the diocese of Rhode Island.

WILLIAM BAGBY, formerly rector at Durant, Iowa, is now rector of St. Luke's, Cedar Falls, Iowa.

ROGER L. TIFFANY, formerly curate at Grace Church, Providence, R. I., is now rector of Trinity, Collinsville, Conn.

JOHN N. McLAUGHLIN, formerly rector of Trinity, Weymouth, Mass., is now rector of Calvary, Suffield, Mass.

KENNETH R. COLEMAN, formerly ass't at St. Margaret's, Washington, D. C., is now ass't minister to Episcopal students at Yale.

MURRAY HASTINGS, graduate of E. T. S., is now in charge of St. Matthew's, Cincinnati.

EDMUND SOUDER, formerly of Honolulu, is now ass't at St. Michael's, Cincinnati.

LEE RICHARDS, formerly vicar of St. Andrew's, Philadelphia, is now rector of Trinity, Whitinsville, Mass.

WILLIAM L. KIER, formerly rector of Emmanuel, Pittsburgh, Pa., is now rector of St. Clement's, Buffalo, N. Y.

RICHARD A. WAKEFIELD, formerly associate rector of St. Stephen's, McKeesport, Pa., is now curate at Calvary, Williams-ville, N. Y.

PETER M. STURTEVANT, formerly rector of St. Mary's, Haddon Heights, N. J., is now rector of Trinity, Buffalo, N. Y.

GEORGE M. CHESTER, formerly rector of St. Andrew's, Pittsburgh, Pa., is now rector of St. Mark's, Toledo, Ohio.

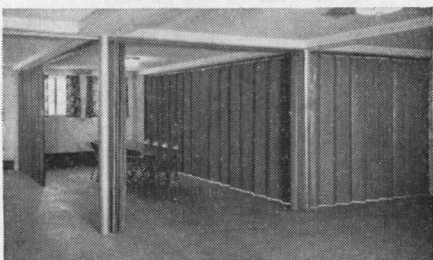
ORDINATIONS:

BRUCE M. JONES was ordained deacon by Bishop Jones on Oct. 19 at All Saints, Pleasanton, Texas, where he is in charge.

JOHN R. CAMPBELL was ordained by Bishop Marmion on Oct. 20 at Christ Church, Roanoke, Va. He was formerly a business man who is presently at the Va. Seminary.

THOMAS C. SCHMIDT was ordained priest by Bishop Gooden on Oct. 22 in the Presbyterian Church at Bogota, Colombia. He is in charge of St. Andrew's, Bogota, which is presently worshipping in a small rented building. The Presbyterian Church was loaned for the service to hold the large number of people of various denominations who attended.

W. L. KETCHAM, St. Paul's Cathedral, Springfield, Ill., was ordained priest by Bishop DeWolfe on Nov. 5 at the Cathedral, Garden City, L. I. Ordained priests at the same time: PETER D. MacLEAN, pastor of the Ascension, Brooklyn; RICHARD A. NORRIS, curate at St. Mark's, Jackson Heights; ALBERT H. PALMER, pastor of St. Simon's, Brooklyn; MICHAEL P. REGAN, curate at St. Joseph's, Queens Village; DOUGLAS F. STYLES, pastor of St. Mark, Brooklyn; ROBERT H. WELLNER, pastor of St. Alban's, Brooklyn. BROTHER DUNSTAN, Order of St. Francis, was ordained deacon.



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JUDGE BACKS THE PRISONERS

★ Judge Howard Findley of the Washington Supreme court has upheld a prison rule in the county jail case (see editorial page seven) prescribing that all religious services are to be conducted in the chapel.

After the decision the sheriff said he would see to it that services are confined to the chapel or to empty cell blocks and attended by the prisoners on a strictly voluntary basis.

BISHOP GRAY HONORED

★ Bishop Gray of Connecticut was honored at a service at Trinity, New Haven, November 17th. It was followed by a reception and banquet. The events marked the 15th an-

niversary of his consecration.

All of the bishops in New England were on hand to honor Bishop Gray. Also present was Bishop Carruthers of South Carolina who preached.

BOATS ARE BLESSED AT SERVICE

★ A service of the blessing of the boats was held in Deale, Maryland, recently. Traditional prayers were used wherein God was asked to deliver those who should sail in the ships from the perils of the deep as well as prayers asking God's blessing upon the fishing nets and upon the boats if God should will that they be called upon to act as rescue crafts.

Scriptures lessons included the quieting of the sea by our Lord when the Disciples called

upon him in the midst of a storm, "Save us Lord, we perish" and also the lesson of our Lord commanding his Disciples to cast their nets on the other side of the boat with the result they had a great catch of fish and then his statement that he would make them "fishers of men." The Psalm read during the Service was the 93rd: "The Lord is King".

PROFESSOR MADE A PRIEST

★ Prof. Kendig B. Cully of Seabury - Western Seminary will be ordained priest on December 12 at St. John the Evangelist, St. Paul, Minn. The ordination, with Bishop Keeler officiating, will be held in connection with a meeting of the clergy of the Twin Cities.

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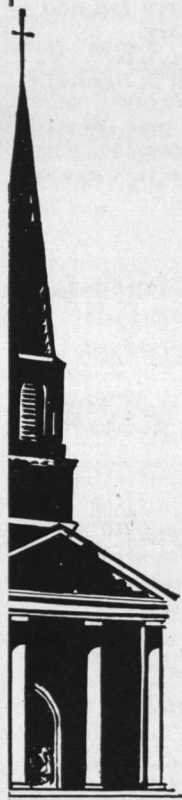
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WILLARD WANTS TO TESTIFY

★ The Rev. Lawson Willard, rector of Trinity, New Haven, has requested that he be allowed to appear before the Senate committee on constitutional rights. He contends that Connecticut laws prohibiting birth control information is an abridgement of free speech.

Rabbi Rayfield Helman of Norwalk made a similar request.

BISHOP BLOCK HONORED

★ Bishop Block of California received a decoration from the British Empire on November 21 for his hospitality to British troops and seamen visiting the state.

JOINT SERVICE IN WILMINGTON

★ The congregations of Old Swedes and Trinity, Wilmington, held their 50th annual joint service on November rector, the Rev. D. W. May-13th, held at Trinity with the berry, officiating assisted by the Rev. Edgar Hammond, vicar of Old Swedes.

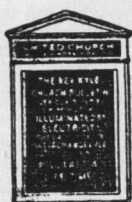
Old Swedes, originally a Lutheran church that was consecrated in

theran Church, worships in a 1698. It became an Episcopal Church about a hundred years later. Old Swedes founded Trinity in 1830, but for many years has been a mission of the church it founded.

The joint service was started fifty years ago to emphasize the close ties between the two.

HEALING MISSION IN CHICAGO

★ The Rev. John Maillard, warden of the Healing Life Mission, England, conducted a teaching and healing mission, November 17-18, at St. Paul's Chicago.



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WOLCOTT CUTLER

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

I hope that some of our professional social workers will take issue with the idea expressed in your stimulating editorial of November 3 on Honoring Parents, namely, that elderly parents should be given a home with their grown children.

My experience in parochial life leads me to an almost contrary conclusion, namely, that elderly parents usually prefer their independence, and often get along more harmoniously with friends or landladies of their own choosing than with younger generations in their own family. An eighty-year old parishioner of mine is being repeatedly offered a comfortable home with any one or more of her 38 living descendants; but she prefers her own little apartment and her contacts with friendly neighbors. When she becomes really infirm, she is going to need the around the clock care that a good nursing home can give best.

Ageing parents, moreover, are prone to attempt to dominate or to resent the failure to dominate in the family circle; they more easily treat strangers and friends as equals. Many years ago, when my father died, a family physician who had long known and admired my widowed mother advised me as a young clergyman not to invite her, although she had always been a capable church worker, to live in my rectory. His words were, "She will ruin you." The advice shocked me

at the time: but with the years I have come to see the reasons for it.

Of course, grown children owe unceasing love and generosity to their ageing parents; but only the individual equations can determine whether living under the same roof is the best way to express their filial concern.

HARLOW DONOVAN

Rector of St. Paul's, Sikeston, Mo.

The editorial *Honor Thy Father and Thy Mother*, which appeared in the November 3rd issue of the Witness, bears the characteristics of a

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The WITNESS

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prophetic message. You are to be commended. I would like to see it followed up by further articles bearing upon relationships between older persons and the rest of life. Perhaps someone whose special ministry lies in the field of pastoral care would be eligible to author such an article or articles.

Having done a modest clinical study in a home for aged women last year, my interests are sharpened.

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