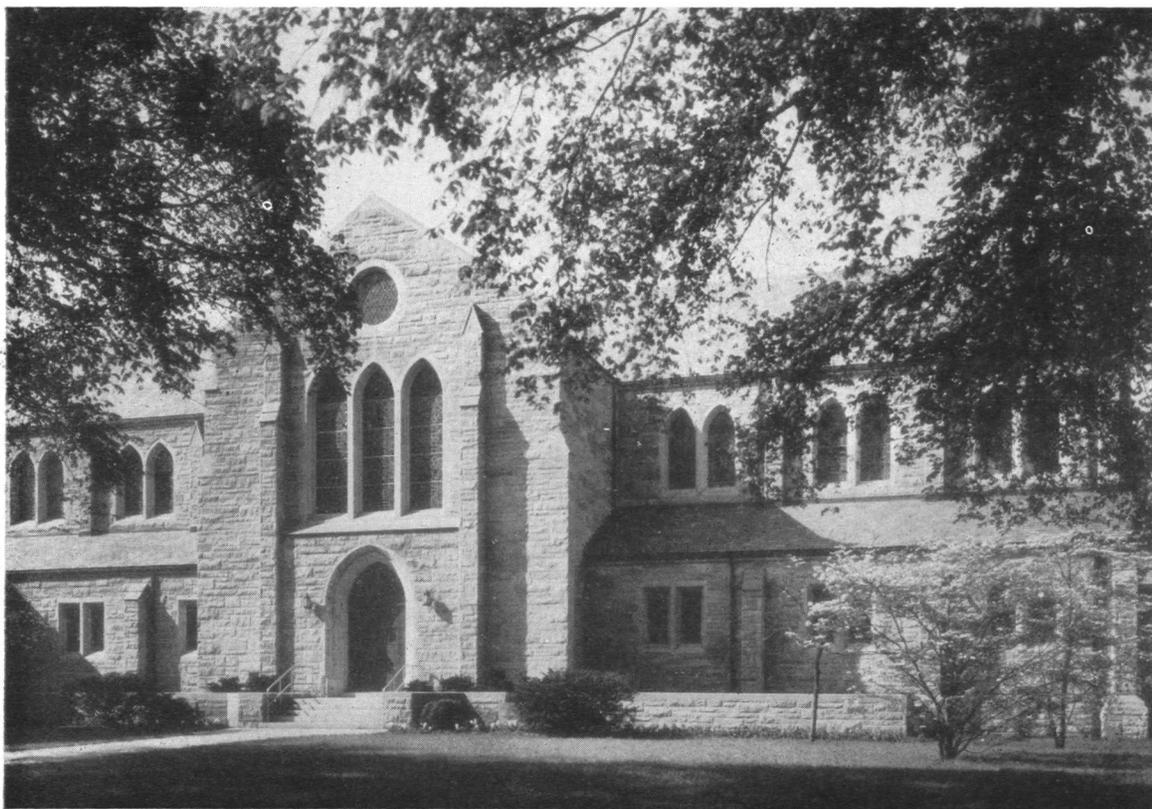


The **WITNESS**

APRIL 5, 1956

10¢



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ARTICLE BY TREVOR HUDDLESTON

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sion) (1, S. HC); 4, Ev. Weekdays:
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The WITNESS

For Christ and His Church

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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 7
a.m., 11 a.m., Healing Service 12:05.

Story of the Week

**Meeting Needs of Orientals
Self-Assigned Task****BRIDGE-BUILDER BETWEEN DIFFERENT RACES
AT NEW HAVEN EDUCATIONAL CENTERS**

By Lucy Lin

★ Four months ago I started my work as graduate secretary of the Yale University Christian Association, doing missionary work with overseas students at New Haven. It has been very challenging and very interesting work, and it is also my dream come true.

I have been in this country, in fact in New Haven, five years and four months, connected first with Berkeley Divinity School where my husband, Francis, was a student, and then with Yale Divinity School where I studied to get my B. D. A year after we came my husband got sick, and news concerning my mother was very bad. Three months after the doctors declared that my husband's illness was fatal, news of my mother's being strangled to death by the communists in China arrived. Then, two months later, my husband died.

Friends here and at home wrote during that time that they felt very deeply for me, because I was suffering life's greatest sorrow among "strangers" in a "foreign" country. I was very grateful for their sympathy, but I had to correct

their thinking in every case. For during that time we received the greatest help and kindness and love from all who knew us in this country (some of them I had not met and have not met yet!), and I was never once made to feel alone in the world, or that I was among strangers in a foreign land. The biggest reason was, of course, that God was with me constantly, and his strength really sustained me, and his love was enough to comfort me.

But the warmth I received from my American friends is beyond any word I can find to describe. I so well remember the doctors from the Yale health center, who came day after day to take care of my husband, always having a cheering word for me and a warm smile for my two-year-old son, whether rain or snow or shine—and it snowed a great deal that year! The wives of the Berkeley students offered to baby-sit for me, and the students who had cars took turns in taking me to the hospital to see my husband, and while I was inside would play and entertain the baby for me.

One evening while Francis

was still in the hospital there was a testing of the air-raid sirens; one of the Berkeley students came over with a pitcher of milk and some cookies, saying that he thought Peter might be scared so he came over to play with him and make him happy. Other students and all the people who knew us, from the Church and other groups, would call and offer help freely, making sure that the baby was well taken care of. And the great concern the dean and the professors of Berkeley showed for us was really moving.

After my husband died, I decided that that was the way God tried to show me Christian love and that God does not mean for me to take it in vain, but to do likewise to those who are in need such as I had been. I dedicated my life to the work of bridgebuilding, bringing troubled souls to Christ by showing them I care for them, because we are Christ's; helping my people to know the Americans more and the Americans to know people of other races more; helping people to know that color difference need not be a barrier, but that because of these differences, life all over the world can be made richer and fuller, provided we have the right relationship with God. I keep telling my friends, both Chinese and Americans, what I have experienced here; but the Chinese all say that it was because I was among the right

Americans and in the right place, and the Americans say that they have not had the luck to meet a Chinese so open and generous in her judgment! As a result, the Chinese seek only their own people for companionship, and get more and more isolated; and so are the other Oriental groups; and those Americans who want to make friends do not know where to begin. Someone needs to be a bridgebuilder, to bring people of different races together so as to establish a better understanding between them.

Bridge Builders

A very good American friend once said, "We feel that you Orientals are by nature reserved, and so we respect your reservedness and stay away, afraid that we might be imposing upon you if we do otherwise." And so they stay aloof, unless something dramatically unusual happens to the overseas student. Then, and only then, will they forget the Oriental's reserve and freely offer their help and love. And so only those who are fortunate enough to have gone through such an experience will know! Those Orientals who live on smoothly on the surface will be left alone, to pine away their loneliness by themselves; some later go home greatly embittered; others go crazy while here; still others, seeing no meaning in life and receiving no warmth, kill themselves! Whose fault? Whose responsibility? Christians must be bridgebuilders!

Two years ago, a Chinese doctor came to the New Haven Hospital as a resident in the department of anesthesiology. Another Chinese girl came to know her quite well. One day in October, 1954, she told me over the phone that Sandra (the anesthiest) was very un-

happy; she felt that life had no meaning and that she was alone in the world. She had been talking of taking her life as the only solution to life. She asked whether I would be willing to go over and talk to Sandra. I said I would, but that I was very busy with my school work. She said she was busy, too. We decided to see Sandra two weeks later. I went over to see her, but, of course, I gave her the impression that I was very busy! I did not find Sandra so different on the surface, and so I came home and got more involved in my work and forgot Sandra completely. Then, November nineteenth of that same year, this friend called me up at one o'clock in the morning to tell me that Sandra had taken her life!

The shock woke me up to the realization that here I was, thinking that I had dedicated my life to make some people less lonesome, that all the five years she had been here in this country she had never been to an American home, and that she did not know any American beyond superficial ways, yet I had not done a single thing to help.

What is the good of getting a B. D. degree if I had to postpone my work as a Christian until I graduated? So I decided there and then that I would be a big sister to the Oriental students here at Yale.

Work With Orientals

So I graduated. After long prayers and long talks with many friends, I decided to stay here in this country for the time being, and so to do the work that I have so long felt to be my God-appointed job. I wrote Dr. Wilmer, minister to Episcopal students at Yale, about my wish, for I am an Episcopalian myself. With some financial help from very understanding friends, Dr.

Wilmer, together with Dr. Lovett and Mr. MacLean, the University chaplains, found me a position as a graduate secretary of Y. U. C. A., so I can devote all my time to visiting the Oriental students, inviting them to use my home as their home, where they can come with their longings for their native food, with problems of life, and together in front of God we will find proper solutions; where they can meet Americans and fellow-Orientals and learn to understand and appreciate each other.

Many have come and many have yet to come. Many have come for social reasons and have gradually opened their hearts to other deeper things. At first there were many superficial remarks about food, customs and other cultural differences between groups. Now, as we come to know each other more deeply, we are beginning to see each other's personal problems — financial, emotional and spiritual. Many a time we have touched the question of the ultimate, and so naturally we have formed discussion groups and Bible study groups. Many have found, for the first time in their lives, that it is possible to be friends, good friends, with people other than one's own countrymen. One girl said that she never knew there could be such love for other strangers as she has seen here. She said, "Maybe it is because you are Christian." She is a Buddhist.

It is my prayer that these overseas students, most of them leaders and future leaders of their own countries, will come to a better understanding of the people in this country and thus will enable their own people to understand the Americans more when they go home. It is my prayer that these students will come to

meet Christ while here, and know that the root of all the modern sciences which they come so far to learn is God and that the right way to use them is the Christian way, and that unless they bring their gifts from God back to God, they will struggle in vain for the betterment of their lives, even with the highest knowledge there is.

It is my prayer that those overseas students who are not

able to go home for the time being will accept their lot and make use of it, be open enough to accept others as friends and be accepted as friends by others; so that, with all their differences, together they will make the world a richer place for all.

No one is sufficient for this work, but God will use us in spite of our littleness. It is my prayer that God will use me in this direction.

the work is done, to name names You may rest assured, too, that we will do everything in our power to distinguish between Communists, fellow-travellers, accidental fellow-travellers, native American radicals, and all the other shades of religious and political opinion on the Left."

In a conference of the committee's officers with Prof. Rossiter and Mr. Roy the use of guilt by association and listing by degrees was acknowledged by the latter and defended by the former. Each gave examples of how it was being done.

Correspondence with President Hutchins emphasized the relation of the procedures of the enquiry to the fact that the Fund for the Republic has repeatedly made public, as one of its five principles, the rejection of guilt by association. Pres. Hutchins informed the committee that Prof. Rossiter "alone has the authority to select the members of his staff. He and he alone has to determine the methods his staff are to employ."

The question of whether necessary administrative freedom is extended to allow violation of a basic principle of the Fund finally brought word that Prof. Rossiter would let the committee go over the proof sheets of the resultant book. This could not be accepted because it would only make possible correction of inaccuracies and would involve complicity in the use of the basic principle.

A final appeal to Chairman Paul Hoffman of the Fund's board of directors has brought no reply. The committee assured them of willingness to cooperate with any objective inquiry by competent scholars and its regret at being compelled to raise this issue at a

Fund For Republic Study Hit By Freedom Committee

★ The administrative committee of Religious Freedom Committee, Inc., has recommended to its members not to cooperate with the study of "Religion and Communism" being made for the Fund for the Republic by Ralph L. Roy, a Methodist minister, and author of *Apostles of Discord*. This study is being made under the direction of Prof. Clinton Rossiter of Cornell University.

The committee told its members that the recommendation was made for two reasons: Because the inquiry is being conducted by use of the principle of guilt by association with the method of placing people in lists according to the degree of guilt thus assumed; also because it fails to consider that the ideas and activities of religious organizations and leaders thus listed are derived not from Communism but from the imperatives of their religion.

Because of the consequences of this procedure to those it pillories, and its repressive effect upon the "free exercise of religion" guaranteed by the Constitution, the committee informed Prof. Rossiter that it

is in duty bound to expose and oppose it wherever it appears. A correspondence of almost a year with him and President Hutchins of the Fund for the Republic was summarized and sent to the members of Religious Freedom Committee.

It shows that Prof. Rossiter asked the committee to have confidence in his desire for objectivity and his concern for his reputation as a scholar. Mr. Roy expressed a wish to avoid the excesses of his book. The committee insisted that no matter how sincere the desire for objectivity it was impossible to achieve it when a principle was used which assumed guilt on the basis of association, without examining the nature of the ideas or activities involved. The result will be an academic version of an Un-American Activities Committee report.

Prof. Rossiter wrote: "If I am to fulfill my mandate, which is to get as accurate and dispassionate an estimate as possible of Communist influence in this country, I am going to have to hire scholars who are willing to do the dirty work and are willing, when

time when the Fund is under fire from enemies of our freedoms.

The non-cooperation recommended is "unless and until the principle of guilt by association with the method of placing persons in name-calling cate-

gories is abandoned, and an objective historical study of the two-fold relationship between Communism and religion is started." For this Mr. Roy has not been trained. Prof. Rossiter's field is government.

returning Churchmen stated that on the matter of peace and armament control they told the Russian Church leaders that:

Peace cannot be achieved apart from justice, human rights, and fundamental freedoms.

The reduction and abolition of atomic weapons cannot be separated from effective inspection and control, nor in isolation from other armaments.

The goal of independence and freedom for subject and colonial peoples is best reached through process of law and order and by free elections under international control.

Bishop Sherrill, a member of the group, held a press conference in his New York office on March 26th when he expressed agreement with the formal statement of the delegation.

COMMITTEE ON INTEGRATION

★ A group of twenty white and Negro Church leaders from all parts of West Virginia has been organized to help communities bring about integration in schools, churches and other fields in "a peaceful Christian way."

MISSIONARY MEETING IN NEBRASKA

★ Bishop Gordon of Alaska is to be the speaker at a missionary mass meeting, held April 27th at Trinity Cathedral, Omaha.

CATHEDRAL TO BUILD

★ Trinity Cathedral, Omaha, Nebraska, has signed contracts for a new parish house, costing \$300,000. The present building is to be demolished. The present undercroft is also to be remodelled.

American Churchmen Report On Soviet Union Visit

★ No final agreement on the role of the Churches in preserving peace came out of the conversations between American and Russian Churchmen, recently held in Moscow. This was announced in a formal statement, signed by the nine Americans, and handed the press when they arrived at a New York airport on March 23rd. It was reaffirmed by several at a press conference which followed.

Religious worship in the Soviet Union appears to be more free than in past years, they declared, but it faces eventual eradication as a result of the "subtle challenge" of stepped-up "scientific education."

They reported that congregations were large and devout, with a preponderance of older people and women; also that the enrollment in theological seminaries is at capacity.

"While we emphasized that the means to peace are as important as the end," the statement said, "it appeared to us that their concept of peace was derived not only from the Soviet foreign office but also from an inadequate concept of the mission of the Church."

On the question of religious freedom in Russia, the churchmen said "it is apparent that Church and state have reached at least a temporary accommodation" but they cautioned that this constituted only a change in tactics that are still aimed at the "ultimate eradication of religion."

"The Churches regard their

function as that of saving souls and preparing them for heaven, but show little concern for the social or intellectual life of their people," the statement declared. "In a population rapidly receiving scientific education biased toward atheistic assumptions" such a limited concept of Church functions "constitutes perhaps a greater danger to the Church than does political control of the Church itself."

The American delegates also observed that in return for freedom of worship the Church leaders—Protestant as well as Orthodox — have "apparently inclined to go along with Soviet Communist leadership in important areas."

Eugene Carson Blake, head of the delegation, expressed hope that mutual understanding would be increased when the Russians visit this country in June. He also said that the views of the Americans were accurately reported in the Soviet press and were "not mere descriptions of what happened but accurate and unslanted reports."

The formal statement of the

EDITORIALS

NEW LOOK IN RUSSIA

THE Twentieth Congress of the Communist Party has now passed into history, and we would do well to bestir ourselves, a little more effectively than Mr. Dulles has; and try to decide what the New Look in Soviet foreign policy means, and what attitude we should take towards it.

One thing is clear, that Stalinism, at least under that name, is dead. Russia's style is not that of the direct Romans, who after the death of a hated emperor formally anathematized his name and erased it from the public monuments; but Messrs. Krushchev, Mikoyan, and their colleagues have made it quite clear, in their backhanded way, that Stalin's name has been dropped from the roster. Even if Krushchev, or somebody else, acquires as much power as Stalin held, he is going to have to wield it differently, and pay real formal respect to the conventions of "collective leadership".

In the second place, the Soviet is now theoretically, as well as practically, committed to a policy of thorough opportunism. We need not doubt that the inhabitants of the Kremlin honestly believe that whatever is good for them, is good for workingmen the world over; just as we need not doubt that the inhabitants of the Pentagon honestly believe the very same thing. What is different now is that the French Communist Party, for example, would have the blessing of Moscow in joining forces with the Socialists to form a left-wing government if it seemed that this was the way to get into power. That is, the Kremlin (unlike the Vatican) is able to free itself from out-moded dogmas of the means by which that ultimate victory of which it is assured will come about; and fit novel trends in its favor into its theoretical system.

Finally, the Soviet Union is now very deeply committed to the pose of champion of world peace — much more deeply, for example, than the United States. Thus for example it presents itself to the neutralist third of the world offering economic benefits with no

military strings attached, unlike the United States. It can do this because Marx discovered a real truth, which the Soviet understands much more effectively than we do: that economic domination of a class or a country can be one of the surest routes to political domination — much more sure certainly than paper military alliances.

But the West has not seen the full consequences of this pose: namely, that Russia would lose her present supporters in neutralist countries like India if she were to send her armies on an open unprovoked assault upon some other country. Her present policy permits her the use of military force abroad under two circumstances only: underground, through native Communist parties; and if she is able to trump up or provoke an attack which she could construe, in the eyes of the neutralist world, as warranting retaliation in kind.

NEHRU'S VIEW

WE MUST bear these things in mind to understand why Mr. Nehru, for example, seems always so much more aware to the faults of the United States than Russia. Nehru is no fool, although he is not necessarily right. He is not ignorant that there is hypocrisy, power politics, and brutality in Russia; every Oriental politician is sufficiently acquainted with those things to recognize them. But Nehru is a thorough follower of Gandhi, and must find the spiritual tone of American life even more depressing: in particular, what must strike him as a total lack of self-sacrifice on behalf of a cause, in contrast with his own country and the Soviet. In the realities that he sees, then, there is little choice; and so far as diplomatic behavior goes, the monolithic Party unity is formally much more "correct" than the United States, where isolated voices are always being heard: "No U. S. bases, no economic aid".

Actually we believe that Mr. Nehru is to a certain extent deceived: we think the Kremlin would be very happy to have the Indian Communists take over and make the country into another China; and that if this happened, Nehru would discover that he had much over-

estimated the friendliness of the Kremlin. But in the long run he may be right in his own terms: it is quite possible that cultural Americanism in full flower might be a greater danger to the Indian spiritual values, with which he is most ultimately concerned, than full Russian imperialism.

The most we can honestly hope for, then, is that the neutral world stays neutral,—and that nobody in Washington says something so foolish that Mr. Kurshchev can tell his generals to try their new toys. What can be done to help keep the neutral world that way?

We cannot forever outbid the Soviet in economic aid. Sometime in this century Russia may well catch up with our per capita industrial output; and even before then the Russian totalitarian bureaucracy could channel, if it wished, far more goods into the neutral world than the United States would be willing to by limiting our own purchasing power by taxation. Furthermore Russia is a lot nearer the Arab states and India and Malaya than we.

Much less can we bully the neutral states into becoming our advance bases. When it comes to bullying, we are competing with experts, and we would do well not to try and beat them at their own game. It is not even certain that we really want to try and sell them a hundred per cent on parliamentary democracy, which has yet fully to prove itself outside the Anglo-Saxon and Scandinavian world. Apparently the only possible answer is what we always hear: that we should demonstrate to the neutral world that we possess something very precious in our way of life; so precious that we won't have to sell it, but it will export itself and will be able to compete successfully with the ideology of Communism. Whatever could that precious thing be?

OUR CLAIMS

IT SHOULD almost certainly be called freedom: just so long nobody claims that freedom is something we've already got. Freedom is never something you can actually say that you "have", anyway, but something that you are given and work in. No institution automatically embodies freedom: the trade unions were once a great thing, and now seem to exist very largely to keep the best jobs for the people who now have them. The Supreme Court is a bulwark of freedom, but cannot by itself maintain or guarantee civil liberties. The Church is the incarnation of God's freedom,

but in the times and places where it has forgotten that, it has become perhaps the worst tyranny of all.

And anyway, if freedom were really burning high in the United States today, Mr. Nehru and his like couldn't help but have noticed it. The happiest example we have seen of it recently was when a great poet and a great saint got together, in defiance of the New York City administration, to keep a roof over the heads of the homeless, as reported previously in this paper. Mr. Dulles might do worse than to tell Mr. Nehru about it in their forthcoming talks. But courtesy, learning, and charity can't be confined to any department of life, however admirable. And we humbly submit that neither Mr. Nehru nor anybody else of discrimination will take American freedom very seriously unless we demonstrate it on the largest possible scale.

Russia now more than ever before talks as if she really meant to disarm, and challenges us to match her. Courtesy teaches that you should take somebody else at his word, whether or not you believe him, in the hope that you can talk him into meaning it. History teaches that all who take the sword and rely on it perish by it. And charity teaches that we should never in the first place have thought of using the weapons that Russia now asks us to renounce. We suggest that Russia has in fact unwittingly put in our hands the one invincible weapon by which she can ultimately be defeated in the crucial battle for the heart of the neutral world; in effect, the sword of the Spirit, the revelation that strength is made perfect through weakness.

Washington shows very few signs of accepting that gift: but if those individuals who recognize the gift accept it, they may in the long run prove to be the only instruments by which freedom in some form was preserved at all.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

THE Deanery was meeting and, the paper read and—discussed. The time had come for lunch and the thoughts of the men turned from Sanctification to preaching.

"I don't often manage a real sermon," con-

fessed Gilbert Simeon. "One I've really labored over. I fear I mostly give little talks."

"People like your talks," said Brown.

"He's had experience," cried Smithers, who was struggling with his first parish. "If I could give talks like his I wouldn't bother with sermons."

"It would be a good thing, Gilbert," suggested Brown, "to have your talks recorded and then we could borrow them when we were pressed. We could have a play-back in place of the sermon."

"Flattering," said Gilbert, "but if you were

going to do that why not get some of our great preachers to make recordings?"

"How would the congregation like it," asked Lowther. "Most people would sooner hear the living voice."

"They might like it now and then," said the Archdeacon who had been able to get to the meeting. "Only we'd have to be careful not to overdo it and play-back every notable sermon. I'll talk to the bishop about it."

Everybody seemed to think this would be most satisfactory whether anything came of it or not.

THE NEED FOR COMPASSION

By Trevor Huddleston

*Of the Community of the Resurrection
Church of England*

WE ARE, I suppose, all of us only too familiar with the kind of problems which hit the headlines in world news, and which we cannot ignore even if we want to.

We cannot, for instance, forget for long that we live in the atomic age. We cannot be unaware of the fantastic and deadly competition between East and West in the armaments race: of the faster and faster planes, of the more and more destructive weapons produced now by one side, now by another. New words like global; genocide; interplanetary; radioactive; remote-control: stress that aspect of our human existence which has been brought about by the immense advance in scientific techniques during this century. Man stands in a universe which, though unchanged in one sense from the first moment of its creation, has grown gigantic in both its possibilities and its menace. Size is what matters—or speed—or destructiveness.

And even if, to balance up this very terrifying concept, (which is more an atmosphere than a concept) it is possible to look at achievements, the same impression, I think, remains.

Man's vision and man's hearing can now, through radio and television, extend across the world. The child who is born into this age is already conditioned to that state of mind in which all his natural functions are automatically extended by the pressure of a button or the turning of a knob. And already the automatic brain—the robot which can solve

problems and save mental energy, is a reality.

So again, man is forced to "think big." His everyday life, his comforts are founded so much upon instruments which help him to do so.

And is it not perhaps also true, that one of the fearful effects of two world wars is to make man "think big" even in terms of death and destruction? The shock, the sense of devastating loss in face of mortality ceases to be so great when mortality itself involves millions.

The effect of all this, and of so much more which one could add, is to give a new twist to thought and feeling: at least I believe so.

This—together with the prevailing secularization of society and the entry of a materialistic philosophy in the form of Marxism—adds up to a total result which is quite tremendous. The Christian, after all, has to live in the world: is bound to be affected by the world's standards, the world's outlook: cannot easily avoid making judgments day by day. What is he to do about it, if anything?

Or, to put it more simply, what are the standards, the qualities of life which ought to distinguish Christians from others in this modern world?

The Christian Promise

IT TOOK Almighty God a very long time by human reckoning to prepare the world for that moment in time when he himself, might

enter into it. When, "in the fullness of time God sent forth his Son" it was to a people chosen, set apart from all the families of the earth for one specific purpose. It was to a people whose whole long history had been a revealing of the plan and of the providence of Jehovah. And in that revelation there had been so much perversity, so much blindness, so much sheer rebellion and wickedness. Moses, leading them out into the desert and finding himself cursed for their hunger, and longing for the fleshpots of Egypt. The prophets, proclaiming the truth of God suffering martyrdom for doing so. The people themselves bearing the sorrows of exile, the temptations of security, the fears and the privations of wars. But through it all a single purpose, a single promise:—"And in thy seed shall all the nations of the earth be blessed."

The Christian Church knows the fulfillment of that promise in the Incarnation: in the birth at Bethlehem of the Son of God: in the birth at Jerusalem on Pentecost of the One Holy Catholic and Apostolic Church—the New Israel. "In thy seed shall all the nations of the earth be blessed."

What, then, is this blessing, this special and unique quality which belongs to Christ and to his Church, and in which all nations are to share?

One of the difficulties we find in considering the Christian faith, and its impact upon the world around us, is precisely our familiarity with it.

So the Gospels have ceased to live for us, because we know—or think we know—their story so well.

But what was the outstanding impression made by the Lord Jesus upon the men and women of his day as he walked the streets of their cities and villages? As he stood in their synagogues? As he gathered the crowds around him by the lakeside?

There is a phrase which runs as an undercurrent through so much of the story: "Jesus went forth, and saw a great multitude and was moved with compassion toward them" "He had compassion upon her" "The Samaritan saw him and had compassion on him" "His father had compassion and ran and fell on his neck and kissed him"

Compassion

IN A TRUE sense it was the compassion of God which preserved and kept true the

children of Israel for the fulfillment of their destiny. His compassion for the world, lying in darkness, sent Christ Jesus to be our Saviour, our Redeemer. And when he came, surely it was in revealing the mercy of God: in compassion that he saved, that he healed, that he stopped to raise alike the sinner, the sufferer and the sons of men in their need.

This was the unique quality of him who is both Man and God—that in his Godhead and in his manhood he has compassion. He suffers with the world he has come to save. And he suffers with it "unto death . . . Even the death of the Cross."

And it was this unique quality which the pagan world of Greece and Rome first recognized—"See how these Christians love one another"—perhaps with a cynical smile in the beginning; perhaps with an incredulity always. It must have seemed so strange to them that men should really care—about slaves, or prostitutes: should think that sickness and suffering were outside the law of fate and chance: should tend the aged and the dying as if they mattered. Compassion! Suffering-with!

It is the most adequate description in its way of those "works of mercy" which came to birth with the Christian Church. Hospitals: homes for the destitute: care for orphans, for blind, for deaf, for feeble-minded. All those institutions which we take for granted, and which in the course of years the state has taken over from the Church—all of them spring from the compassion which is Christ.

A Full Circle

TODAY the world has turned full circle. In this world of size, of efficiency, of scientific abstraction: in this world when, so largely, technical knowledge has ousted wisdom, compassion too is dying or is dead.

"Have compassion one toward another," says St. Peter. "Be pitiful, be courteous" You see the point, don't you?

Once more the Christian is called to be peculiar: to stand apart from and outside all the values of the world in which he lives.

His life has to do with God and with man: with God—who is infinite: beyond comprehension, illimitable by his very nature. Over against God, the merely human category of size does not mean anything.

With man too. Man: so small, so frail, so lonely in his vast and incomprehended universe.

I think, perhaps, man has never been so lonely as he is today. And when I say man—I mean men and women: I mean the people we meet day by day. Towards them, the Christian has need most especially of this virtue.

What is it, in its essential meaning? Surely it is only possible to be compassionate if each individual person is valued, is loved as an individual person.

You cannot have compassion for an abstract: for abstractions do not suffer.

You cannot have compassion for a mass: for masses do not suffer.

You can have compassion only if, behind the abstraction you see the reality, behind the mass—the person.

South Africa

MY COUNTRY, South Africa, is a country obsessed with the problem of race. Everything that is said and done in South Africa today has reference to that issue. The words — “White Supremacy”, “Apartheid” (separateness), “The Native Problem”—are so much a part of South African thought and life that no one stops to ask why. In the interests of a purely racial ideology, aimed at the preservation of white supremacy for all time, things are done to the African people which must stand condemned by the Christian conscience of the world.

Under what are known as the Pass Laws, every African male from the age of sixteen who lives in a town, lives under the shadow of arrest.

At this present moment, every African leader of any standing, is under a ban and restricted from attending any social gathering and from moving outside a prescribed area. The Christian mission schools, which were the pioneers in African education, have ceased to exist.

The field of culture as we know it—music, drama, the arts—is virtually closed to the African people in their own land. Those who have ambitions and hopes of fulfillment in the professions are told that “There is no room for the African in European society above the level of certain forms of labor.”

Most terrible of all, it is a common thing in South Africa for white Christians to refuse to allow their Black brethren to worship with them in the House of God.

Why?

In the past twelve and a half years I have

often—how often—asked myself that question. Fear? Prejudice? Self-preservation? All these things, of course, play their part. But basically South Africa is the unhappy and torn and divided land it is because the White Christians of South Africa have forgotten—or have not learned—the meaning of compassion.

“Looking unto Jesus,” and looking there alone, we find the meaning. A meaning which first found expression in the stable at Bethlehem: in the cold and weariness of the journey to Egypt: in the carpenter’s shop at Nazareth: in the night of temptation in the wilderness: when “He had not where to lay his head”—and finally on that lonely hill outside the city where they crucified him.

Compassion—“Suffering-with”—sharing the whole of human life in this world and giving to it a dignity and a value which is infinite.

South Africa—and every country wherein racial discrimination is deliberately practiced—stand under the judgment of God, not because alone it is behaving unjustly to God’s children (though that is enough) but because it is denying his presence in the person of those children.

“Inasmuch as ye did it not unto one of the least of these . . . Ye did it not unto me.” “Depart from me ye cursed into everlasting fire.”

QUESTIONS ASKED

By Albert Leonard Murray

Rector of Epiphany, St. Paul, Minnesota

DOES the question box in churches, especially at Lenten services or at Missions, really elicit the questions people would like to ask?

When people come to confer with their pastor what deters them from opening their hearts as they do when the pastor calls on them in their own homes?

Since I began preaching fifty-eight years ago I have been asked many soul-searching questions, but find that questions asked at preaching missions and answered publicly usually are secondary and sometimes unimportant. Questions people will bring forth in their own homes when the pastor is a friend, go deeper into life-problems.

Office calls at the rectory or church do not seem to fathom as deeply nor as honestly the momentous questions that really people want

to ask. Is this because a friend seems to be closer to a person than a pastor, especially in the sacred church vestry? Is there a shrinking from the God in awe when people are in church? Is this an awesome humility or sense of shame?

For years I have noticed (I hope I do not misjudge them) in our own and other Church publications, the questions asked the editor often are asked defensively and usually are not really vital questions.

In pastoral visiting it may be that questions are asked with some reservations, but it seems to me people then are more frank and free to inquire.

Yet many of the most vital questions asked a pastor are often asked by persons from some other congregation. Since our large congregations have been elaborately organized and pastors have so much of their time occupied with organizations of the parish and community, there seems to be fewer questions asked the busy pastor on the ground that people feel it is an intrusion on his precious time. Maybe the modern pastor does not readily put people at their ease and make them feel that he has all the time they want and is at the moment giving them his full attention.

Millions of Christians have little experience in confiding their inmost problems to others. Even physicians and lawyers often have to ferret out essential facts. Are pastors losing the personal contact with people?

A Few Questions:

IT MAY be of interest to readers to consider a few questions this pastor has tried to answer recently.

A man wanted to know what he should do, if anything, about neighbors. One was a pagan who behaved like a Christian; the other, an older man, was a Christian who lived like a heathen. He said he disapproved of both of them and perhaps had not enough love in his heart to be of any help to either.

The second question is from a woman, active in her church. She said she found it harder to forgive a saint than a sinner, and wondered if it should not be the reverse, and added that there must be something wrong in herself for she found it hard to forgive any one. This goes to the roots of Christian living and came from a person who is neither extrovert nor introvert but normally both.

A man felt he should do something to help

a neighbor he liked very much, but who had more education, more experience, more wealth and more secure position in the community than he and was much better read and was a more regular churchgoer than was he. His neighbor, he said, is sick in the soul, and this began with troubles in business and in his home. The man was losing his health and mental snap and felt he was through.

He had quit going to church. My inquirer said, in reply to my question, that the man was trying now to rise out of his depressed condition and had bought himself a lamp that he calls his healing lamp. It is said he, some sort of electric bulb that gives you what you could get by a month in Florida. Then he commented that he thought that I, and not himself, should be the one to talk to the neighbor. Was I wrong in telling him he should be the first to go, that it was a good job for lay evangelism and he had discovered it and should bring home the uranium.

But I agreed to help him. Here again is a vital question. Christ is the healing light we all need and when that man's soul is made whole his body and his business will heal. Could such a problem be presented in a question box? Are not some personal questions really confidential?

A communicant, met on a city bus, told me she hesitated about going to the Good Friday service in her church because last year her pastor said that God would not forgive us unless we forgave others. Her question, carried in her heart for nearly a year, is "Won't God forgive me when I can't forgive one who has done me a great wrong and blighted my whole life?"

That is a vital question that came out of a casual meeting of two persons. It must have been pressing like a crown of thorns upon her soul.

Let my last be a question from a very active community worker and parish leader. It seems her pastor when speaking on the word from the cross, "Son, behold thy Mother," appealed to his congregation to support the Church Home for aged persons and a community hospital for children.

The parishioner thought that should be done through the action of the city and community chest and said she always had given her bit through the W. A. of her parish for the Church Home.

Then came her question: "Should she do

something for the Church Home and childrens hospital in addition to what she is doing, and if so, should she interest others to do likewise?"

This question of service may not be the most vital question, but it is vital enough for it had been eating at that communicant's heart for ten months.

A Blind Man Groping

By W. B. Spofford Sr.

WE HAVE to wait a bit to see what comes of the visit of the American churchmen to the Soviet Union. The report we printed last week was at least hopeful, with its "formal conversations that may pave the way for a common Christian witness for peace."

The Americans who were on the team sincerely want peace—a number of them I know fairly intimately and they are avowed pacifists.

There is little doubt, too, from statements made before they left, that the delegation was anxious to discover whether the Russian Church is "free".

An interesting word, "free",—largely a propoganda word these days conveying the meaning that we have it in abundance whereas the Russians and the Chinese do not.

It is a fact, I think, that the function of any government is to protect the interests of its dominant economic group. Here that group is the big industrialists and financiers, with big-labor having lately joined their ranks for the most part. Anyone who threatens to upset their apple cart will sooner or later be the victim of the witch hunt.

In the Soviet Union, China and other countries the dominant economic group is the workers. So their governments serve them, and do so quite as ruthlessly—more so if you like—as our government serves its masters.

Government, that is, stinks, whether it is a capitalist one or a communist one, and Christians would do well to recognize that fact.

I do not believe for a moment that the Russian Church is free. Any outspoken critic of the Soviet government, performing its function of serving the interests of the dominant workers, would be in trouble, and fast.

Neither do I believe for a moment that the American Church is free, and for precisely the same reason. "Reform" if you like, "do-good"

if you are so disposed, but stay within the system or you are in trouble with our government whose function is the same as that of the Soviet and other communist set-ups—the dominant group is different that's all.

It would be a simple matter to give examples of how un-free we are by relating the experiences of a number of church men and women who have stepped out of line. But it is hardly necessary to do so. After all, anyone over twelve ought to understand by now that that is what the cold war is all about. "Our way of life" is going to be maintained, meaning capitalism, which we dress up with "freedom", "democracy", "Christian civilization". "Our way of life" is going to be maintained, meaning communism, they say, likewise dressing it up with "peace", "justice", "freedom", etc.

Nobody would quarrel with Walter Van Kirk's statement to the Russian Churchmen that "peace is the fruit of righteousness and cannot be achieved apart from justice, human rights and fundamental freedoms." But the function of government being what it is—any government—the Church must strive for these things independently of them if that "common Christian witness for peace" is to be achieved.

Maybe it would be helpful to bring together as advisers to the official Church leaders, a few Christians who are denied passports by their respective governments.

However, governments being what they are, it would take a bit of doing to pull it off.

After This Manner

By Philip H. Steinmetz
Rector of the Ashfield Parishes

A NEWSPAPER once reported that a pastor offered "the most eloquent prayer ever addressed to a Boston congregation." The reporter realized what is often true of our prayers, that we have in mind the people who will hear them, forgetting that we are talking to God.

It is this attitude against which Jesus is warning us in the opening verses of St. Matthew 6. Moreover, he knows the dangers of prayers repeated from memory without keeping the words of them filled with meaning. (St. Matt. 6:7)

In contrast he sets forth a manner of prayer

which we have come to call The Lord's Prayer and to use sometimes, at least, in just the way he condemns. It is important that we pray "after this manner".

First, speak to God from start to finish. Keep in mind as you pray the fact of God's presence and nature together with a humble acceptance of his rule and will, realizing that it operates on earth as it does in heaven.

Then bring into your prayers your daily needs, material (bread) and spiritual (forgiveness). For though God knows what we need before we ask it, he cannot give it to us until we know our need and are willing to open up and receive what he offers.

Finally, fill the air with your glad gratitude and praise as you realize that what you are asking is part of the working of a Kingdom which extends for ever and ever.

There is nothing quite like this pattern. Once you have grasped it, you'll never pray in any other manner. Whatever your words, you will have captured not a magic formula but a way of prayer which is true and right and fruitful.

heart, and put thou thy trust in the Lord", Psalm 27:16.

Sometimes we want things before God wants us to have them. In his wisdom they are withheld from us because we are not prepared to receive them. A child may want a bicycle when he is not past the tricycle stage. A young man may covet a position for which only time and further experience can truly fit him. In religious matters we can become impatient and want insight into spiritual realities which for the time being are beyond us.

We need to learn arithmetic before we are ready for algebra, and we need to walk before we can run.

In our impatience we would have life give us certain satisfactions now, some of which might indeed harm us and some of which might turn to dust and ashes were we to have them. God does not seem to hurry, and the spiritual life involves growth. Growth takes time. We do well to learn to await the loving and wise leisure of God, and while we are waiting to use the strength we have, and in turn be comforted by the Lord, as we put our trust in him.

Waiting

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

WE ARE often impatient people. We do not like to be kept waiting. A red traffic light is a frustration, and if a bus or a train is a few minutes late we are restive. The habit of looking at our watches often is a common practice, betraying our restlessness. We need, therefore, to pay special attention to the exhortation "O tarry thou the Lord's leisure; be strong, and he shall comfort thine

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

Assistant Secretary Overseas Department National Council

"This informative brochure of Christian vocation and especially man's highest calling, the ministry of the Church, meets a long felt need of many clergymen and laymen. I believe it will help those who are seeking information and will inspire many to serve as God's chosen representatives in the ministerial priesthood of His Church."

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PEOPLE

CLERGY CHANGES:

CARL H. GROSS, formerly rector of Holy Trinity, Vale, Ore., is now rector of Grace Church, Menomonie, Wis.

WILLIAM S. LEE, formerly rector of St. James, Fairhope, Ala., is now rector of the Holy Comforter, Sumter, S. C.

JOSEPH A. HOWELL, curate at All Saints, Kalamazoo, Mich., becomes rector of All Saints, Western Springs, Ill., July 1.

JOHN H. M. YAMASAKI was instituted rector of St. Mary's, Los Angeles, by Bishop Bloy on March 15. It became a Japanese and inter-racial mission ten years ago and recently became a parish. Canon Douglas Stuart, dean of the Los Angeles convocation, preached. Taking part in the service was the Rev. John M. Yamasaki, who was in charge of

the mission from 1913 until the war and the dispersment of the congregation to relocation centers.

WALLACE I. WOLVERTON, rector of St. Paul's, Greenville, N. C., becomes a professor at St. John's College, University of Manitoba, Canada, in Sept.

ORDINATIONS:

PHILIP W. SCHUYLER, curate at the Messiah, Santa Ana, Cal. was ordained priest by Bishop Bloy, Feb. 21. Others advanced to the priesthood in the diocese of Los Angeles: SPENCER M. RICE, curate at St. Matthias, Whittier; RONALD C. MOLLERINE, in charge of Ephphatha Mission for the deaf, Los Angeles; WEAVER L. STEVENS, in charge of Christ Chapel, mission of St. James parish, Los Angeles; JACK W. McFERRAN, curate at St. John's, San Bernardino; JOHN V. FARNSWORTH, curate at St. Paul's, Pomona.

DAVID ST. GEORGE was ordained priest by Bishop Barton, Feb. 29th at St. Luke's, Lakeview,

Ore., where he is vicar. He is also in charge of Church of Our Saviour, Summer Lake.

RICHARD J. BROWN was ordained priest by Bishop Burroughs, Jan. 21, at St. John's, Napoleon, Ohio, where he is in charge. He is also ass't at St. John's, Bowling Green.

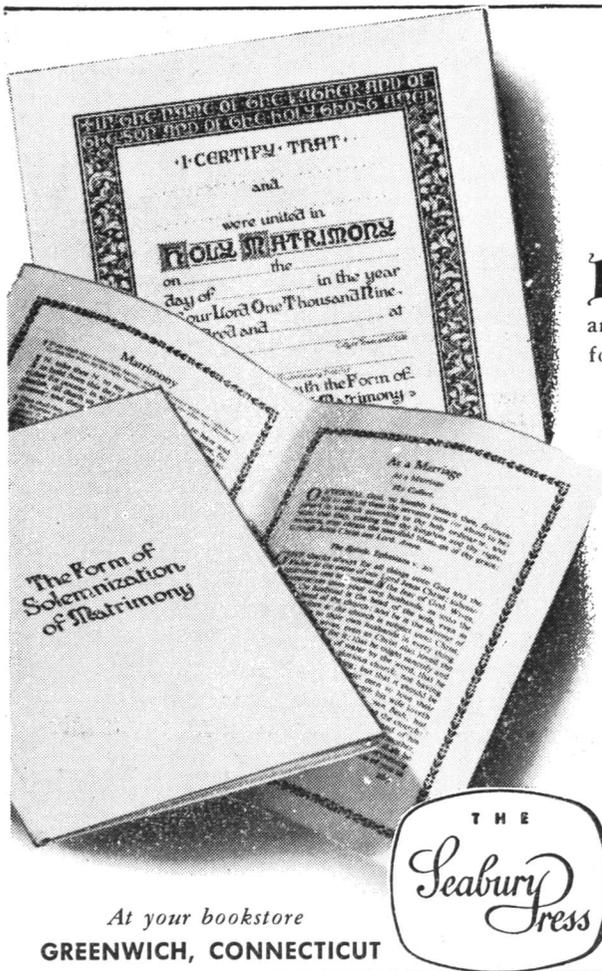
ALLAN W. REED was ordained priest by Bishop Tucker, Jan. 22, at Trinity, Toledo, Ohio, where he is ass't.

DEATHS:

AUBREY BRAY, 65, vicar of Holy Spirit Mission, Monterey Park, Cal., died of a stroke Feb. 28. He suffered the stroke two days before while celebrating at the early service.

THOMAS E. SWAN, 84, retired army chaplain, died March 7 at Long Beach, Cal. He was for a number of years the superintendent of Seaman's Church Institute, San Pedro.

MILWARD W. RIKER, 70, retired priest of Delaware, died March 5 after a long illness.



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EUROPEAN CHURCHES FORM NEW GROUP

★ Formation of a working committee of Protestant Churches in Europe that will include Church bodies on both sides of the Iron Curtain was agreed upon by European Protestant leaders at a conference at Wuppertal, Germany.

Its aim is to achieve "closer cooperation on theological, cultural, social and political tasks."

The new organization, expected to be set up at another conference next winter, will operate within the framework of the ecumenical movement, the leaders said. It will work in close cooperation with existing inter-Church groups such as the Franco-German, Netherlands-West German, British-

German, Scandinavian-German, and German-Czech Christian Fellowships.

The working committee also was directed to establish contacts with the Anglican Church and Orthodox Churches.

Participants in the conference included Christian Fellowship leaders from Belgium, the Netherlands, France, Germany, Czechoslovakia, Great Britain, and the Scandinavian countries.

Also present were observers from headquarters of the World Council of Churches in Geneva.

MORE VISITS TO EAST

★ The Archbishop of York, Arthur M. Ramsey, is to head a delegation of Anglican churchmen to the Soviet Union in July for a conference on theology with leaders of the Russian Orthodox Church.

Scheduled for discussion at the conference are scripture, tradition, creeds and Church councils, and the Filioque

clause (on the doctrine of the procession of the Holy Ghost from the Son as well as from the Father).

Also on the conference agenda are the nature of the Church, including the role of the laity; doctrine and its formulation; the nature and number of sacraments; and problems concerning the practices of Orthodox Churches.

Presently visiting China is Bishop Janos Peter of the Hungarian Reformed Church who left Budapest on March 13th. He will remain in the country for three weeks at the invitation of Chinese Protestants

In reporting the bishop's acceptance of the Chinese invitation, Azut (The Way), Reformed Church weekly paper, recalled that at the Sydney meeting, Dr. W. A. Visser Hooft, World Council general secretary, had "emphasized the extraordinary importance of maintaining contacts with the Eastern European and Chinese Churches" since they "belong to the Church of Christ."

Noting this statement and the forthcoming World Council central committee meeting in Hungary Protestant circles said Bishop Peter's trip to China has its "due bearing on ecumenical developments."

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PASTORAL THEOLOGY AT GENERAL

★ The Rev. Wood B. Carper Jr., rector of the Church of the Holy Spirit, Lake Forest, Illinois, becomes professor of pastoral theology at General Seminary on July 1st.

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

The Mysticism of Paul the Apostle by Albert Schweitzer. Translated by W. Montgomery Macmillan. \$5.00.

The reprint of the English translation of Schweitzer's book is to be welcomed as the reavailability of a classic. The book appeared under its original title *Die Mystik des Apostels Paulus* in 1929, but there are few books in the area of New Testament thought which have engendered such a lively discussion among New Testament scholars and Christian theologians.

As a sequel to the question of the eschatological message of Jesus, which Schweitzer posed in his *Quest of the Historical Jesus*, the present volume attempts to establish in precise terms the transition from the eschatological faith of the early Church to what Harnack called "the Hellenization of Christianity."

This attempt is most interesting since Schweitzer, contrary to Harnack, holds to the essentially eschatological character of Pauline thought. The Hellenization of the Christian message since St. Ignatius, Bishop of Antioch, is made possible via Paul's mystical doctrine of Being-in-Christ.

As Schweitzer himself states in the preface: "Paul was not the Hellenizer of Christianity. But in his eschatological mysticism of the Being-in-Christ he gave it a form in which it could be Hellenized."

It is well to remember that the problem which Schweitzer stated and attempted to answer, namely the meaning of the delay of the Final Coming of Christ to the Christian message, is the subject of lively recent theological debate. The so-called Swiss School, consisting of such scholars as M. Werner, F. Buri, and W. Nigg, rests not only on Schweitzer's statement of the problem but on his answer as well in attempts to de-

eschatologize the Kerygma of the Church.

Since Evanston has opened the ecumenical debate on eschatology, let no one who participates in the debate fail to read this book.

—J. C. Beker

Union Theological Seminary.

Mind and Body By Pedro L. Entralgo. P. J. Kenedy. \$3.50.

This is an interesting, well written, well translated brief history of the evolution of medical thought, i. e. of the diagnosis and treatment of psychosomatic pathology, from the days of early Greek medicine to the present. It was written by the Rector of the University of Madrid, who is also professor of the history of medicine. It is surprising to find that certain features in the most recent developments of medical thought were anticipated by the ancients.

Their connection with religion are most obvious.

—F. C. Grant

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LAYMEN ATTEND RETREAT

★ Over one hundred laymen in Connecticut ignored the heavy snow and treacherous driving on March 17th to participate in the annual Lenten retreat for men held at St. Andrew's Church, Meriden. Retreat leaders termed the attendance of men from nearly half of the churches in the diocese an "outstanding affirmation of faith" and a demonstration of a wakened interest on the part of laymen in the spiritual life of the Church.

Through talks, prayers, meditation and quiet periods, the laymen considered the general theme: "Discipleship". Leading the retreat was the Rev. Edward H. Cook, rector of St. John's, Essex.

RETIRED CLERGY HAVE HOMES

★ Bishop Gray of Connecticut, announced last week a plan for the establishment of a series of homes for retired clergy and wives of the diocese which will consist of buildings which will each contain two separate housekeeping apartments. The buildings are to be located on the grounds of the Church Home of Hartford. The first unit will be con-

structed shortly and others will be built as needed and as funds are available.

It is felt that the compulsory retirement of Episcopal clergymen at age 72 will result in an increasing need for accommodations of this sort.

Each apartment will consist of a spacious living room with dining alcove, kitchen, bedroom and bath all on one floor, and a basement with storage facilities and laundry room.

PASTOR CONTINUES TO FAST

★ The Rev. Russell A. Roberts of Atlantic City, entering on the second week of his fast and prayer period for the "rights of the people" (Witness 3/29), said he was "feeling better than ever". He described the first three days as "an agony".

The clergyman, who lives on a quart of vegetable juice daily, has vowed to go on with the fast "as long as God gives me strength." He said he will end it only "when I feel spiritually that something has happened."

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CHICAGO CHURCH HAS FIRE

★ St. Paul's Church, one of the oldest churches on Chicago's south side, had a fire on March 17th that completely burned out the interior. Damage was estimated at a half million.

Destroyed was a valuable series of carvings from Germany depicting Christ on the way to his crucifixion.

The Family of Rebecca Godwin James wish to thank the friends who wrote to them after her death on September 8, 1955.

Fleming James

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CHAPEL OF THE INTERCESSION

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ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v

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

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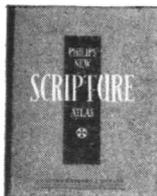
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BACKFIRE

RUTH M. FRENCH

Churchwoman of Brooklyn, N. Y.

This is in reply to *The Real Issue* by Lewis Reynolds printed recently in your paper. I am a member of The Church of the Holy Trinity, and have been for fifty years.

The present sad situation was precipitated by Mr. Reynolds and those working with and through him. Without prior notice they informed the parishioners that a new rector had been named. Following that the Bishop sent a clergyman to conduct the Sunday services. Prior to that service the anti-Melish group changed the locks; and the clergyman was accompanied by detectives. What a reflection upon them! One might use these methods when dealing with criminals, but certainly not with a Christian membership.

Nowhere does Mr. Reynolds refer to Christ or his great example. Our services have been the same as conducted in the Protestant Episcopal Church for years, and still are under the Rev. William Howard Melish so conducted.

Why doesn't Mr. Reynolds follow his own suggestion, to work for change by permitting the members to vote thereon at their regular annual meeting? This right is what we are insisting upon. Mr. Melish has stated he would abide by the decision of the members.

I am shocked and saddened by the conduct of these men, within the Church. It is one of the cruelest experiences, to see Chris-

tian men pursue these ways. They act as if they are fearful to move "within the legal framework" of the canons of the Protestant Episcopal Church.

Dr. Melish and his son William H. Melish have helped me by their examples, in my efforts to be a Christian.

ANNA MAY MASON

Churchwoman of Brooklyn, N. Y.

I am the oldest member of the Church of the Holy Trinity, Brooklyn, not in years but in active service, so I think I can speak authoritatively about the sentiments of the members of the parish who have been worshipping there for 30 or 40 years or more. I have talked to many of them in the past few weeks. We are outraged by the fact that we have not been consulted by our vestry in the choice of a new rector for the parish, a parish which we have supported and for which we have worked and struggled these many years. These vestrymen promised, in a formal resolution, not to make any move to choose a rector without first consulting their congregation.

We resent the outrages which have been perpetrated on our beloved church after the wardens and four of the vestrymen illegally took it over. It was inconceivable, the spectacle I witnessed at a Community Lenten Service on March 6th. While a leading clergyman was preaching a magnificent sermon on the Last Day of Christ on earth,

an armed guard with a hat on his head, a cigarette in his mouth, and a revolver at his side, was pacing up and down at the door of the baptistry in full view of the congregation!

We are very indignant that the bishop should attempt to force upon a low, evangelical church with a great and free tradition, a pastor whom we do not know nor wish to have.

If the bishop of Long Island had been a great man no such tragic events would have occurred. I can recall how a great bishop of the Church settled another such struggle as ours. He invited the rector, the vestry, and members of the congregation to a conference. As a result, three of the vestry resigned and an amicable decision was reached to solve the controversy and carry on the work of the parish.

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EPISCOPAL FELLOWSHIP FOR SOCIAL ACTION

A NEW PROGRAM was unanimously adopted at the annual meeting held on Washington's Birthday, 1956, as follows:

That within the scope of its purpose, "to bring together for prayer, study and action those who seek to apply the principles of Christ to society," the Fellowship at this time shall be concerned with a two-fold program for

Defense and development of democracy in the United States, including the nation's traditional civil liberties; workers' rights of organization and collective bargaining, equal status and opportunity for racial groups and the foreign-born; and support of movements for improvement of industry and agriculture;

Peace through international cooperation, including support of the United Nations and its efforts to reach agreement for disarmament and elimination from national armaments of all weapons of mass destruction; promotion of trade, cultural interchange and friendly negotiation of all questions at issue between nations; tolerance, understanding and support of democratic means of achieving social change for human needs;

That members individually and through appropriate committees shall have opportunity for participation in choice of subjects and procedure for action; and that within the broad areas selected for emphasis in annual meetings the Executive Committee, with the aid of advisory committees on the main topics of the program, provide members with information and recommendations for action; and that in this task and in stimulating interest throughout the Church, the Fellowship seek cooperation with the Church press and with other appropriate agencies.

It was also voted to change the name from "League" to "Fellowship," and by-laws were so changed as to vest ultimate authority in the annual meeting, with a National Committee responsible for management and carrying our decision voted at the annual meetings. The National Committee also appoints an Executive Committee which meets at least four times a year to be responsible for the administration of the Fellowship and responsible to the National Committee. The National Committee may also appoint such standing and other committees as may be necessary for the conduct of the work of the Fellowship.

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