

# The **WITNESS**

AUGUST 9, 1956

**10¢**



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**Story of the Week**

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**Atomic Explosions Protested  
By Japanese Leaders****TENTH ANNIVERSARY OF CHURCH COMMISSION  
ON INTERNATIONAL AFFAIRS OBSERVED**

★ Feature articles in this number of The Witness are from the July issue of the Ecumenical Review, published in Geneva, Switzerland, to mark the tenth anniversary of the Commission of the Churches on International Affairs which came into being at Cambridge, England, in August, 1946, under the joint sponsorship of the World Council of Churches and the International Missionary Council.

Among the thirty - nine articles by internationally known authorities on world affairs, is the following statement on Atomic Experiments and the Japanese People by Soichi Saito who is general secretary of the national committee of the Young Men's Christian Associations of Japan.

The Japanese people have suffered the consequences of atomic explosions three times. The first two at Hiroshima and Nagasaki near the end of the second world war were bitter, unforgettable experiences. The third occurred in the spring of 1954 when the United States staged a test explosion of a nuclear weapon on the Bikini atoll in the

Pacific. That experimental explosion has caused the gravest popular concern because of the latent threats to human life and well-being involved in such tests.

The Bikini incident is now generally well known. A Japanese fishing boat, the Fukuryu-Maru, returned to Japanese waters after having been exposed to the fall-out of radio-active dust resulting from the explosion. One fisherman died shortly thereafter, despite the most thorough-going attention of specialists in science and medicine of Tokyo University. Since then tons upon tons of tuna fish affected by the fall-out, have been buried deep in the earth because of fear that marine life would be further contaminated if they were cast back into the ocean.

It is not strange that the Bikini explosion and its observable consequences should have caused deep anxiety among the Japanese people. Fish is one of the most important elements in their daily diet, and while the actual and possible dangers to life were being widely discussed every house wife was distressed by either the complete disappear-

ance of fish from the markets, or the lingering fear of exposing her family to infection once the markets began to sell again.

The results of the Bikini test gave the Japanese people a sort of national shock from which they are still suffering. Therefore, when they read in press reports of March 2, 1956 that the United States government is planning an even larger test explosion in the Pacific area, their prompt reaction took the form of a devout hope that the U. S. government might agree to abandon this reported plan.

On April 3, 1956, a special committee of well known scientific, civil and religious leaders addressed an almost identical appeal to the President of the United States, the Prime Minister of Britain, and the Premier of the Soviet Union. The primary purpose of this joint communication was to challenge, in the name of humanity, the whole program of test explosions of nuclear bombs, and to persuade the heads of states to abandon whatever tests are now contemplated and to negotiate an international agreement that would prohibit the use of nuclear weapons.

The appeal was signed by Dr. Hideki Yukawa, Nobel Prize winner and director of the research institute for fundamental physics in Kyoto University; Mrs. Raicho Hiratsuka, president of the

federation of all women's organizations of Japan; Mrs. Tomaki Uemura, president of YWCA of Japan; Miss Tano Jodai, president, Japan Women's University; Mr. Yasaburo Shimonaka, president, Heibonsha Publishing Company; Mr. Tamon Mayeda, formerly minister of education, and chairman of the Japanese national committee for UNESCO; and Dr. Seiji Kaya, president, science council of Japan.

At the ninth annual meeting of the national Christian council of Japan in Tokyo on March 23, 1956, the following resolution was passed and sent to the National Council of the Churches of Christ in the United States, the World Council of Churches in Geneva, and the International Missionary Council with head-

quarters in New York and London:

"Whereas, constant experiments in the Pacific and other areas have caused not only great and serious physical damage from the humanitarian point of view, but also have endangered international good faith; Be it resolved that all world Christian agencies be called upon to create public opinion in all the countries concerned for the discontinuance of such experiments."

Like other peoples of the world, the Japanese people have a lively interest in the peaceful uses of nuclear energy. They are, however, firmly set against its use for military purposes, as well as the test explosions that are associated with those potentially destructive purposes.

## Peace Among Nations the Aim Of Christian Students

By Philippe Maury

*General Secretary of World's Student Christian Federation*

The constitution of the World's Student Christian Federation mentions among its purposes, "To bring students of all countries into mutual understanding and sympathy, and lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavour by so doing to draw the nations together."

If the Federation were to rewrite this statement today, it would certainly use a somewhat different terminology, but in substance it would maintain the concern expressed in this clause. The Federation believes that one of its functions is to contribute to international understanding, to peace, and to the creation of a just order within society and among nations. This is a requirement of our fundamental mission, which is to proclaim the good news of Jesus Christ in the universities and colleges of the whole world. We would cease to be a Christian Feder-

ation if we were not concerned for peace and justice among men and nations.

Now this might be just a very nice statement of intention, such as we Christians are so apt to make—and, as the saying goes, the road to hell is paved with good intentions. Does the Federation do anything significant to carry out this good intention? Apparently very little. It relies on the Commission of the Churches on International Affairs to represent it in the United Nations, and in many cases its member movements are not very effective instru-



**WILLIAM TEMPLE**

*The late Archbishop of Canterbury was the outstanding pioneer in the ecumenical movement which brought the World Council of Churches into existence*

ments of political action at the national level. We may seem to miss many real opportunities to work for peace and world order, but the Federation conceives its task primarily as to be a manifestation of peace and world order in the midst of a divided world.

Each time it organizes an international conference, in which students from all corners of the world, holding the most diverse political views, sometimes even from both sides of a battlefield, meet one another, live together, speak together, and, above all, pray together, a great deal more is done for peace than in most diplomatic conferences. The Federation wishes to remain a place where all Christian students, regardless of their political choices, can meet and speak together of the problems they face, a community in which divergent Christian attitudes can face one another and together try to find a unity, often different from political agreement. At the peak of the Korean crisis in January 1951, the Federation said in a letter to its national Movements:

"We believe that it is our



duty to take a responsible attitude in the events of our day. None of us can escape the obligation of making up his mind in the conflicts of this world. Recognizing behind political struggles the continual conflict between Christ and the powers of evil, which is so manifest in our days, we cannot remain neutral in the sense of 'uncommitted'. As Christians we must know where we stand . . .

"While in the World's Student Christian Federation we receive and enjoy real Christian fellowship, it is a fact that we follow divergent political courses and are not all on the same side in the world's conflict. What matters is that we should all watch lest we should be dominated by national loyalties and pressures or political ideologies; in our thoughts, prayers and actions, in the positions taken by our national movements, we must place ourselves under the obedience of our Lord Jesus Christ and seek the guidance of the Holy Spirit. We must keep present in our minds all those students, in fifty countries throughout the world, to whom we are bound by active fellowship within the Federation; we must not make our decisions without taking into account their situations and opinions. In our political activities, as well as in our religious life, we belong to the same ecumenical body and are thus responsible for one another."

The Federation as an ecumenical organization strives to be a sign of peace within this world, a demonstration that in Jesus Christ there is a unity given to men which is stronger than all their divisions. And this is true not only for Christians, but for all men. That is why we also try to be a force for peace in our relations with non-Christian

students. In recent years the most direct effort made in this realm was a conversation which the Federation had on matters concerning peace with the International Union of Students, an organization with headquarters in Prague and under strong communist influence. In February 1955, members of both organizations met for a few days in Vienna, Austria. I do not think very much was achieved at the point of finding a solution to world problems; we were all conscious that as students we were not experts in this field. But I think a great deal was achieved, in the sense that Christians and communists faced one another and stated frankly their convictions, not only about peace but also about men, the world and history.

The dialogue was often difficult; irritation and tension were frequent, but that at the end of this short meeting we were beginning to see that on both sides we were genuinely concerned for peace among nations, each in his own way. We also began to understand something of one another, at least that before we could speak fruitfully together many more contacts, conversations and efforts would be required of us all.

Above all, I think we Christian participants in these conversations were able at some points not only to say what we conceived international relations ought to be, but also to show why we are concerned about them. By speaking about peace among nations, I think we were also able to say something about peace between God and man.

Was this word of witness heard? I do not know—God alone does. But I feel sure that it is in this way, through Christian witness, that we can most effectively contribute to peace. Not by facing others

with the pride of those who have the truth, but with the humility of men who know that they are no better than anyone else, and who therefore keep open hearts and minds to what others do, think and say, but also with the great joy and strength of those who have to proclaim a message which for all men is the truth and the life, a message which is the key, the only key, to peace among nations.

## OVERSEAS MISSIONARIES GO TO POSTS

★ The Rev. Samuel N. McCain and family left July 25th for Christ Church, Kilauea, Hawaii, following a furlough in the States. Others to go to missionary posts in July were the Rev. L. W. Stratman, wife and three sons to Alaska; Caroline Templeton to be education director at All Saints, Anchorage, Alaska; W. R. Hughes, wife and son, to St. Mary's School, Sagada, Philippines; Rev. M. R. LeRoy and family returned to Matanzas, Cuba.

The Rev. Patterson Keller, a new missionary to Alaska, left his home in Maryland to drive to his new post at Huslia. Another new man for Alaska is the Rev. R. F. Simmonds who flew to his mission at Minto. Charles E. Perry and family returned to his post at St. Paul's University, Tokyo, after a year of study at Columbia University.

## CONSECRATION AT HOUSTON

★ The Rev. James P. Clements will be consecrated suffragan bishop of Texas on August 29 at Christ Church Cathedral, Houston. The Presiding Bishop will be the consecrator with Bishop Jones and Bishop Quin the co-consecrators.

## DEAN TAYLOR TAKES NEW POST

★ Dean Charles Taylor has resigned as dean of the Episcopal Theological School, Cambridge, effective December 31, to become executive director of the American Association of Theological Schools.

The Association, composed of 124 seminaries, has recently received a \$725,000 grant from a foundation. \$500,000 will be used for faculty fellowships and the balance to subsidize the program to improve seminary education over a ten-year period.

## LAMBETH CONFERENCE PLANS

★ Bishop Bentley, director of overseas work of the National Council, Bishop Donegan of New York and Bishop Gray of Connecticut, were U. S. representatives at the meeting at Lambeth Palace, July 16-18, to plan for the Lambeth Conference in 1958.

Plans include a review of theological and practical subjects which would arise under the two general Conference topics, the Unity of the Church and of the Anglican Communion. In addition, advice was given to the Archbishop of Canterbury, in his role as President of the Conference, on other topics which might be included in the agenda relating to the Church's task in the modern world, and to the international and social problems which particularly engage the Christian conscience.

## ARCHBISHOP REPORTS ON RUSSIA

★ Archbishop Ramsey of York reported in London that he found religious enthusiasm in Russia, following a visit to Moscow to confer with Russian Church leaders.

He said that the delegation

which he headed visited many churches and that he has preached in twelve. He reported large congregations at weekday as well as Sunday services.

## VACATION SCHOOL FOR INDIANS

★ A vacation school for Indian children was held July 16-27 at St. Paul's Cathedral, Los Angeles. It was sponsored jointly by Auxiliary and social relations department of the diocese. Large numbers of Indians have been moved by the government from reservations to Los Angeles and other cities. The aim of the school was to help the children adjust to their new environment.

## MASSACHUSETTS CONSECRATION

★ The Rev. Frederic Lawrence will be consecrated suf-

fragan bishop of Massachusetts on November 3 at Trinity Church, Boston. The Presiding Bishop will be consecrator, with Bishop Lawrence of Western Mass., a brother, and Bishop Stokes, coadjutor of Mass., co-consecrators.

Presenting bishops will be Bishop Nash of Mass. and Bishop Hobson of Southern Ohio.

## MARSHALL STEWART IS DEAD

★ The Rev. Marshall Stewart died at Sewanee, Tenn., July 29 at the age of seventy-five. During his long career as a theologian he taught at General, Western, Nashotah and the seminary of the University of the South. He is said to have taught at one time or another about 20% of all living Episcopal clergymen.

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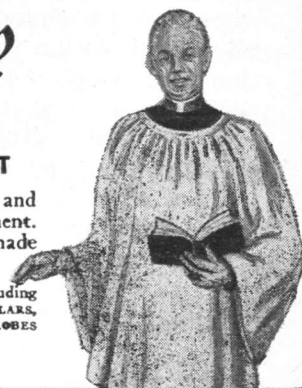
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# EDITORIALS

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## Imagination Needed

HAVING had occasion recently to look at some books on bringing up children, we were struck by their finding it necessary to tell parents what traits they could expect to find in their children at each age. Partly we suppose this is because parents really do not know these things; and do not usually have grandparents living with them to tell them. But lots of people must remember what their younger brothers and sisters did as babies; yet apparently they still need the reassurance that "Six months, tries to crawl; and Two, pulls things off tables". Why?

The principal reason seems to be that parents don't know what they want their children to grow up to be; and so their only standard can be that "Baby is doing what he ought to be doing at that age". But what does this "ought" come from? From observations on what other American children have been seen doing in day nurseries. This is then a clear case of what Mr. David Riesman calls "outer-directedness": by the child-development books the seal of parental approval is put on the behaviour which is most like that of other babies. A child plainly has a lot to buck if he hopes to end up an individualist.

Parents are shown to be equally at a loss, in a more pathetic way, by the current popularity of the suburban Sunday school. People with small children now were in the war or grew up during it, and probably remember the depression; but they did not share in the revolt of the twenties against authority. Nevertheless they show the after-effects of the revolt, in that they do not know what authority to adhere to themselves. Hence the desperate hope that the Sunday-school teacher will give the child a security that the parent wishes he himself had, but does not have and cannot give. In the same way more and more religious and moral training is being smuggled into the school curriculum, because parents feel embarrassed and incompetent to teach these things themselves.

But the Sunday-school itself has fallen prey to the same uncertainties. For the much-advertised New Curriculum is from one point of view a confession of bankruptcy of former contents and methods; if we knew plainly and clearly what we wanted children to believe and do, would we not lead them to it directly instead of going through the ritual of self-determination of the group? Certainly it is a healthy step when teachers are no longer required to teach "nasty little dogmas" (in the words of a mother whose six-year-old came home from her first Sunday school class) that they have obstinate doubts about. But it is not healthy nor fully honest to glory in our uncertainties and erect them into new dogmas of method.

The moving-men have just left our quarters after doing their preliminary packing and we pick out these lines amid the chaos of our crated furniture, books, heirlooms, and household goods! We feel in fact peculiarly in tune with the contemporary American scene. These were particularly competent movers, and it was a joy to watch them immobilizing the glass and china in barrels. We asked them how they learned the trick, and one of them said; "Just like anything else". The trouble is that there seem to be in fact fewer and fewer realms where we can expect or teach that sort of competence.

Most especially the realm of what is still called "Christian vocation". And the plain fact of the matter is, we do not know what we want to be like. We ourselves can count to under a dozen the number of our acquaintances who show any real imaginative competence in the way they lead their lives. In the Church there are the most rigid lines of specialization: the founder and members of a religious order; the Every-Member-Canvass chairman; the sewers of potholders; the businessman with a sense of vocation. And even missionary work, which in connotation carries some sense of hardship and gaiety, in practice is organized and administrated almost to death.

Apart from a few exceptional and original



Christian folk we know, we regret to report that on the whole our friends outside the Church are more interesting than those inside. The best of them retain a power of being surprised, of independent thought, of surrender to happiness that is rare inside the fold. Sometimes we wish that Jesus had not referred to his followers as "sheep". No doubt he had sufficient reason for it; but among those followers we can think of nothing we would like to see more than some Christian Bohemianism. To put it in favor among the orthodox we might call it the spirit of St. Francis who, you may recall, forbade one of the brethren to own a psalter, because it would start him out being like the conventional monks. Whatever you call it then, just for a minute forget about "The Church's Teaching"; forget about Spock and Gesell; and let's concentrate on making us and ours as interesting people as the good Lord meant us to be.

Trust the Holy Spirit which you profess to have been shed in your hearts. You see the alternative patterns of life which are provided for in your town: the sort of entertainments that are arranged, the schedule of business

hours, the encouraged hobbies and forms of public service. Were you not made for something better than this? If you had nine lives you might be willing to spend one this way, just to give it a chance; but as things are, with only one, it seems a pity not to do as well as you can. If somebody read your biography up until now, would they say "Now there's a guy I would like to have been"? This isn't Christianity, it's simply humanism, what it means to be a man or woman. What Christianity does is, as Jesus did, to free us from the demons that put "Detour" signs in front of the way that leads to the New Life; and shows us the only means by which that New Life is possible. But as for the individual concrete content of that New Life, it trusts to our restored humanity, to our purified imaginations operating in that natural order of which Mr. Mumford speaks, as we were saying in the last number.

"Trust God", said St. Augustine, "and do what you please". Obviously we don't trust God, and we've almost forgotten how to let it please us; but there's no time like now for beginning.

## THE CHRISTIAN APPROACH TO PEACE

By Kenneth Grubb

*Chairman of Commission of the Churches  
on International Affairs*

IT WOULD be easy to write an appreciation of the Churches' approach to international affairs, although I myself would not be objectively placed to do it. It is more important to look at the disqualifications of the Churches for discharging their task in the world of nations, and I select a few for comment. But I do not do this in a spirit of carping discontent, for I fully realize that the attitudes of bodies naturally so conservative as Churches are not easily changed.

The first difficulty for a man who works on the Churches' behalf in international relations is the divisions of the Churches themselves. It goes against the grain to urge the nations to better understanding and closer unity when the Churches themselves are divided so deeply. Fortunately their divisions do not lead to a shooting war between them. If they did the civil power would intervene, and that is one good advantage of strong government.

But it is a humiliating thought that it is not so long since the wars of religion came to an end in Europe.

A Council of Churches, such as the World Council of Churches, or a co-operative body such as the International Missionary Council, is a convenient formula of organization under such conditions. At least it enables churchmen to say to each other's faces what they might otherwise say behind their backs. But as an instrument of influence and action in a divided world, it is no substitute for one Church. However, we shall probably long have to work within the limitations of this situation. The prospects of united action with the Roman Catholic Church on the main questions of international affairs seem remote. Indeed, some of the most vexatious of these questions arise when a small Protestant minority finds that rights and freedoms have been abridged by the influence, and possibly



by the action, of the Roman Catholic Church.

### Centers of Power

ANOTHER difficulty is the strength of American Protestant Christianity. American ecclesiastical influence does bring with it certain powerful bargaining advantages, but it is not with these that I am concerned here. I find, however, that I always have to ask myself whether in accepting advice that purports to reflect a reasonably comprehensive approach to an international problem, I am, in fact, accepting advice which is primarily, if unconsciously, in the interests of the United States.

The same temptation to confuse an ecclesiastical, or even an ecumenical, motive with a national one arises with most of us in all nations, but it is particularly dangerous in the cases of the United States and the American Churches, because of the enormous power of the former and the considerable influence of the latter. It is not a question of where the money for the ecumenical movement comes from, or whether undue influence is attached to it when it arrives; it is not even necessary to raise this unworthy query. It simply is that in the presence of considerable influence in Church, state, or international relations, the existence of undeniable centres of power, is something that cannot be ignored.

The fanatic solidarity of Islamic societies is notorious. Irregularly cracked by modernizing tendencies, in some regions it is re-fused by emotional nationalism. The Turkish secularization, however qualified, plus the Indonesian and Pakistani efforts to be tolerant as well as Islamic, are important developments somewhat encouraging. Hinduism is less taut, on the whole, than Islam, in its readiness to draw elements of other faiths into itself, and its eagerness to restrain every Hindu from dissolving his socio-religious bonds. But Hindu attempts at restriction, official and unofficial, cause concern to Christians, who feel that the constitutional guarantees of religious liberty are not adequately rooted in governmental practice or in the understanding of the people.

The Buddhists of Ceylon, Burma, and Thailand, like the Hindus and the Muslims, tend to declare their prized independence in reassertion of traditional culture, strongly religious in symbols and in tone. To be other

than a Buddhist—or Hindu, or Muslim—is to be traitor to the ancestral culture, the very character of the nation, say the stalwarts. In so far as this feeling is natural among the people, it must be accepted by Christians as the cultural climate. But when it is forced by educational pressures and organized discriminations, employing public authority against the conscience and well-being of Christians and other minorities, religious liberty is significantly infringed.

### Anti-Clericalism

A PART from lands historically Christian but now under communist rule, the most serious problems arise in Roman Catholic societies of the Iberian type or its wilder kindred. Where liberal movements, often mingling secular with religious protests, challenge the old-style combination of state and Church, which may be inter-related with a landholding aristocracy, anticlericalism is a familiar phenomenon. Latin America and Latin Europe offer well known examples. At times anticlericalism harshly counters Roman Catholic privilege by severe damage and restriction. Protestants and other minorities lack adequate liberty under Roman clericalism, which remains crude in Spain, in the Portuguese colonies, in Colombia and Peru, but has been weakened or beneficently modified in most of the other Catholic countries.

The Roman Catholic "tu quoque" spoken against the Scandinavian church-state systems, notably the Swedish, has carried some meaning as applied to their formal structure, though it is ridiculous to mention them in the same breath with the harsh coercions of Spain and Colombia. Moreover, five years ago Sweden further liberalized her established tolerance, and reduced the historic preference for the Church of Sweden. Orthodox and other Eastern churches have raised issues of quasi-monopoly in association with the state. But only in Greece and in Ethiopia are they now in a position to exert restrictive pressure upon others, and that is not carried to extremes.

In many countries there are important questions of religion and education, in some of military service, in others of taxation, besides a wide range of miscellaneous issues, in which the relations of religion and of religious bodies to public power bear in some measure upon religious liberty. But, by and large, and

taking account of the cases mentioned above, in lands Christian by tradition there is relatively free opportunity for the practice of religion, and relative absence of public discrimination among faiths.

### Furtherance of Liberty

AS SO often in historical experience, the faithful endurance of oppressed or hampered minorities and the fact or the development of societies generally or religiously pluralistic are basic promotion of religious liberty. In our time, the costly persistence of Orthodox Christians, Roman Catholics, and Protestants, and men of other faiths, in Russia and other communist states; and also of Christians in Islamic and other oppressive situations, including Protestants in Spain, Portuguese Africa, and Colombia, are conspicuous instances.

Protective efforts through public law and by appeal to government are naturally diffused over an immense range of local and national circumstances. Among Churches in the ecumenical movement, and sometimes beyond it, these efforts are increasingly cooperative in character, often undertaken by councils of Churches whether the immediate problem involves one Church or all.

On the international scene, the Commission of the Churches on International Affairs

provides a supplementary instrument for the World Council of Churches and the International Missionary Council, which has proved most effective in the organs of the United Nations and in approaches to individual governments made appropriately in the atmosphere of the United Nations.

Relevant clauses of the Universal Declaration of Human Rights (1948) have been cited in court decisions in various countries, and have influenced positive, even constitutional law, despite the unwillingness of many governments to commit themselves to action through a projected Covenant of Human Rights. Clauses of the Declaration have afforded grounds for appeal to the conscience and the political sense of prominent public officers in states where problems are acute. Article 18 of the Universal Declaration, characteristic of the international formulation of religious liberty in our decade, is capable of much wider use by churches throughout the world:

Everyone has the right to freedom of opinion and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

## POSITIVE CHRISTIANITY AND COMMUNISM

By Charles Malik

*Professor, American University of Beirut; former ambassador of the Lebanon to the U. S.; former Chairman of the United Nations Commission on Human Rights*

POSITIVE Christianity cannot mean only the Sermon on the Mount. In fact, our difficulties in the world today stem in part precisely from the tendency of reducing so-called "Christianity" more and more to mere moralism. Apart from its essential falsehood, such a reduction cannot withstand the terrific Communist and Eastern onslaught. Positive Christianity can only mean the full plenitude of Christ's will in history, including the life of the humblest no less than of the most exalted person.

This implies a certain definite faith with respect to God, to his historical dealings with

the children of men, to Jesus Christ, to what happened during Holy Week and especially on that first Easter morning, to the Church and its diverse activities, to the destiny of man, of the Church and of nations, and to the second coming of Jesus Christ. If by "Positive Christianity" we mean anything less than the full life and doctrine of the Church, then the first thing that must be said under the title "Positive Christianity and Communism" is that "Positive Christianity" is something quite superficial and therefore quite likely to be supplanted by Communism.

Nothing therefore is more misleading, more dangerous and more false than to pose as

competing with Communism on Communism's own ground. If all that the Christian, or the Church, says to the Communist, or to the Communist Party, is: "You want social and economic justice?—Look here, I want more of that! You want to liberate the oppressed and downtrodden?—look here, I want more of that! You want to raise the standard of living of the masses?—look here, I want more of that! You want to overcome the profit motive?—I too want that! You want all men to be brothers, without distinction as to race, culture, nationality and religion?—I too have been preaching that! You want the nations and cultures of Asia and Africa to be free and independent?—I too want that!" —if that is Christianity's only response to Communism, then Christianity is already Communized! If Christianity cannot put up a higher and deeper challenge than that, then Communism has already won. Communism is the absolute assertion of the material, the economic, the social, the immanent, the concupiscent, the human (in at least one sense of the term), and this assertion cannot be arrested and refuted except by stepping out of this domain altogether.

### The Real Conflict

THE falsehood and superficiality of Communism do not reveal themselves on the human and natural plane; for man, as Dostoyevsky said, can stand and become almost anything. Those who naively wonder how this or that people can stand a Communist regime with all its oppression and capricious change have failed to ponder this profound Dostoyevskian truth. It is only the challenge of the revelation of Jesus Christ that can demonstrate how utterly false Communism in its ultimate pretensions is. This is not to say that a Communist properly and sufficiently exposed to the life and faith of the Church will be automatically converted; for the great mystery of freedom leaves the possibility of rebellion even in face of the full truth absolutely intact. What is here asserted is only that the concrete knowledge of Jesus Christ and what he meant and continues to mean in human life absolutely refutes the dialectical-materialistic metaphysics of Communism.

On the side of theory and conviction, Christianity must never faint or falter in stressing

the truth it is absolutely sure of. The Communists display a very great respect for ideas and the Christians must match them with an even deeper respect. Therefore to the Communist theory of the infinite perfectibility of man, Christianity must boldly oppose what it knows of the essential sinfulness of man. To the Communist theory that everything about man—his ideas, his hopes, his actions, his attitudes, his institutions—is the outcome of his economic and social experience, Christianity must boldly oppose what it knows of the original potency of the human soul to rise above every social and economic determinism.

To the Communist rebellion against history and tradition, Christianity must boldly oppose what it knows of the unity of the human spirit in history and tradition. To the Communist apotheosis of the group, Christianity must boldly oppose what it knows of the essential mortality of all groups (except the Church) and the essential immortality of the individual human soul alone.

To the Communist doctrine that truth is a function of the class struggle and that therefore there is no law of nature, Christianity must boldly oppose what it knows of objective truth apart from any class and any struggle, of the power of reason to seek it, find it and be sure of it, and of the natural and inviolable dignity of man.

To the Communist dogma that the immediate, visible, bustling, social excitements and achievements of life are all that there is, Christianity must confidently oppose what it knows of the inner, personal life of the spirit, with all its suffering, joy, freedom, creativity, victory, certainty and depth.

To the Communist dogma that there is nothing above time and that the immanent process of history embraces everything, Christianity must boldly oppose what it knows of God as the transcendent judge, not only of the hearts of men, but even of the course of events, and as the living lord, not only of those who love and fear him, but even of those who hate and resist him. Christianity can quietly and lovingly let the Gospel life of the obedient Son of God judge, explain and forgive the rebellious life of Marx, Lenin and Stalin. To the Communist assertion that death ends all, Christianity can confidently oppose what it surely knows of the resurrection of Jesus Christ and of the real, objective,



individual, eternal life vouchsafed us through that event.

### Distinctive Ground

IT IS on its own distinctive ground, on the ground of what it surely knows, has proclaimed, lives for and has flourished under (always of course under and through the Cross), that positive Christianity can and must face Communism. In convicting men of their sin, in affirming the independence of man's will and spirit, in displaying in love the beauty and truth of tradition, in declaring the immortality alone of the Church and of the individual human soul, in stressing objective truth and its knowability by reason, in holding fast to the joyous inner life of the spirit, in proclaiming God as the living lord and judge, in preaching the Gospel in its fullness, and in bearing witness to the resurrection of Jesus Christ, in doing all this Christianity has the firmest ground on which it can stand and conquer.

This is all on the side of theory and faith. But faith passes into works and life. Who today convicts and moves the Communist? Not the social workers, not the socialist parties of Europe and Asia, not the mighty armaments of the West, not the economic prosperity of the non-Communist world, not even the diplomacy of the West. All these have their own necessary domain of real validity. But since the Communist has also

these things aplenty, he is left completely unmoved by their existence across the chasm.

What really baffles him and forces him to think is the sight of monks, hermits and contemplatives, the discipline of faith among the faithful, the active potency of the mysteries and sacraments of the Church, the undying appeal of the Gospel of Jesus Christ, the power of forgiveness and love upon those who are touched by the Cross.

There is no magical shortcut to the salvation of the world. Not by tricks, nor by cleverness, nor by force, nor by negative feeling, nor by catering to the lusts of the flesh, can Christianity answer Communism, but by profound understanding on the basis of the word, the forgiveness and the Cross of Christ. "If I had not come and spoken unto them . . . if I had not done among them the works which none other man did, they had not had sin. . . ."

Christ transforms the natural man in us into one tormented by, and at the same time forgiven for, his sins. This is the creation of souls. The Church must therefore accept the hatred and persecution of men awakened by Christ to their sin. It must love, serve and pray for them in the power of the Holy Ghost.

And it must never lose sight of the fact that, whatever happens, it belongs altogether to another lord, another kingdom and another destiny.

## PRESENT PROBLEMS OF RELIGIOUS LIBERTY

By M. Searle Bates

*Professor at Union Theological Seminary*

RELIGIOUS liberty is effective opportunity for the practice of religion according to conscience, including witness to others. Religious liberty is inevitably interlocked with other liberties of speech, publication, and voluntary organization, without which it cannot be actual. The questions at issue are largely those involving public authority and state policy. The modern state extends its functions and intensifies its directive impact upon the minds and the lives of its people, often utilizing the emotion of nationalism. This tendency restricts or challenges the functions of religion and of religious organizations, particularly those making the Christian

claim to universality and to ultimate determination of ends and values.

Liberty, like air and water, is necessary for life but appreciated only when denied, restricted, or befouled. Societies denying or impairing religious liberty cover a vast range, but may be grouped in three types.

### Totalitarianism

A TOTALITARIAN state, whether fascist or communist, organizes all its inhabitants for its own purposes and in its patterns, impressing upon every person its own ideology and permitting no challenge thereto. Even if that ideology were professedly religious, it would be corrupted by



political aims and by the compulsion exerted. In fact, the classic totalitarianisms of our generation have been hostile and treacherous manipulators of religion or bargainers with it, as in Germany 1933-45 and in Italy 1922-44; or determined to root out religion, as in the communist states.

While they have had the political craft to profess the principle of religious liberty, the communist states, led by Russia with a record of near forty years, have systematically employed an enormous machinery of education, of mass communications, of powerful group organizations, of manifold discrimination in employment and in status, against religion. They have also critically cramped religious education, in publication, and in freedom of association. There are variations, some of them fortunate for the Churches, in the secondary states; but they are entirely at the mercy of anti-religious authorities. It is hoped that some relaxations of communist pressures upon religion are in prospect, for one-third of mankind have suffered infringements of religious liberty damaging beyond the experience of any other generation in history.

### Non-Christian Religions

FOR Christians desiring to live out and to propagate their faith, as indeed for other minorities, potent non-Christian religions naturally present many difficulties. Traditions carry prejudice to those who do not share the traditions, and hem in the spiritual freedom of those whom they weigh unfavorably—as with Jews in Christendom. The burden imposed by majority tradition is in the nature of things. It ought not, however, to be rendered more onerous by the use of public power in ways inimical to minorities.

The influence of the United States and of the American Churches sets the nature and shapes the rules of international discussion. This is also but less emphatically true of the United Kingdom and the British Churches. We of the West set up a committee or conference on the lines which to our minds seem to be the only reasonable and possible ones. We gather together the representatives of Churches of other nations, we have difficult and important international questions to consider, we feel that we are giving a noble example of democratic procedure and a

practical demonstration of Christianity. Indeed, I would never dare to suggest otherwise. I would not have the courage. But much of our methods of discussion, our easy use of the English language, our particular understanding of the right form for a statement, a motion or resolution, our ways of causing a subject to grow to a head, our appreciation of what is practical and possible and what is desirable but impossible, all reflect an approach which is not necessarily shared by other Churches and nations. The size of the ground, the rules of the game, and (deliberately to use a Western metaphor) the order of batting, all are settled before the match by us virtuous and admirable Anglo-Saxon Christians.

### Lack of Interest

THERE is another difficulty precisely opposite to that which I have just referred to. It is the small interest in international affairs in the Churches of certain nations. Sometimes, as in the United Kingdom, this is due to a lack of a vigorous dynamism in society which is reflected in the Churches. The Churches at their central offices, or at the British Council of Churches, do take the problems of international order seriously; but central Church bodies do their work by passing resolutions, and international affairs lend themselves to that. The Churches and Church people generally do not give much attention. It is sometimes said that this is due to the wearying frustration of the age; it may be so, but the United Kingdom is not the only country entitled to be frustrated.

In other countries this lack of interest is due to the remoteness of the Church from centres of power and of international ecumenical politics. Even after two world wars it is not easy to appreciate the oneness of the world; and putting the seat of the United Nations in the United States has made it more difficult for the rest of us to retain a sense of world unity. The remedy is within our power, but it will require sustained publicity to interest Churches in the Christian approach to international order.

A further disqualification is the distribution of the Churches. They are weakest where international conflicts are potentially most acute. The crucial area of the Near and Middle East provides a good example. Everybody knows that when ancient and modern

Churches there are added together, the total Christian distribution is very small, and everyone knows the reason why. This enhances the significance of the ecumenical fellowship for the international order, but it is in itself a worrying weakness. So much so, that it is almost true to say that the best contribution the average Christian can make to Christian influence in world affairs is to increase the number and strength of the Church where it is weakest. Christian people talk about the World Church being the new fact of our time, and it is quite true that the Church is there, but there is an aspect of this talk which is merely a whistling to keep up one's courage in the dark.

### Basic Questions

**F**INALLY, some of our leading theologians ought to give their minds anew to such leading questions as war, peace and justice, relations between Church and state. Across the centuries much work has been done by learned and pious men on these great topics, but something new has emerged today, namely a different kind of world in which a quality, rather dubiously known as the interdependence of peoples, or simply international relations, exists, on the one side, and the world fellowship of Churches on the other.

The great problems of human freedom, order, security and government, should be thought out afresh in and for this new kind of world. If the Churches do not do it others will; and we ourselves shall drift on, the pale masters of storm-driven ships, until the final tempest overwhelms us.

## A Blind Man Groping

By W. B. Spofford Sr.

**T**HIS is a bit of tub-thumping, combined with a suggestion to people who send us news.

Newsmen, whether on dailies or weeklies, get a kick out of a scoop or being first with news that others have. I have been in the offices of metropolitan papers that were turned into a madhouse by efforts to get on the street first with an important story.

This weekly, if you will check over a period, has not done badly in this regard.

A recent illustration are the stories out of China. Our issue of April 26 featured the news of the consecration of three new bishops there, with a cover picture of the bishops and other clergy. This was followed in the May 31 with an illustrated article on the Church in China today by one of these new bishops, Ting Kuang-Hsun of Chekiang. The July 12 number reported the visit of Bishop Hall of Hong Kong to China, with his statement to the press on his return; the statement on the Church in China by Bishop Robin Chen, chairman of the House of Bishops, and the announcement that Bishop Ting was to attend a meeting at Lambeth Palace at the invitation of the Archbishop of Canterbury to plan with Anglican Church leaders for the next Lambeth Conference. This was followed in the next number with a statement by Bishop Ting when he arrived in London.

The only other Episcopal Church paper to have any of these stories was the *Living Church* which had one of them in its July 15 issue, Bishop Hall's Visit, featured with a cover caption.

Mr. Bennett's *Episcopal Churchnews*, which likes to call itself "a magic carpet, meaning, of course, that our news columns carry you to wherever the really important news in the Church is happening" finally go around to China in the issue of July 22. But no mention is made in the account about the visit of Bishop Hall; rather it is pegged on the invitation to Bishop Mawll of Australia to visit China in September—reported in a column story in the *Witness* of June 28. So much for the tub-thumping.

Now a suggestion to those who send in news. We just got a letter from a lady who is in charge of publicity for one of our national organizations, asking why we did not print the report she sent about its annual meeting. Believe it or not, she mailed her story six weeks to the day after the meeting was held. Add the few days necessary to print and mail a weekly paper and it would be pretty stale stuff.

On July 25 we got a note from a director of publicity for a diocese in which he enclosed the news of the death of a prominent clergyman which occurred on June 1.

The suggestion is obvious: write the news as soon as it happens and mail it as soon as it is written.

## MORE COMING ON CHINA

★ In regard to China (see Blind Man this week) we have an excellent picture of members of the House of Bishops taken during a meeting held in Shanghai, May 13-20, 1956. It is crowded out of this number by the articles devoted to the anniversary of the Commission of the Churches on International Affairs. But look for it, with a story, in our issue of August 23rd.

## BISHOP SHERRILL ABROAD

★ Bishop Sherrill is in Hungary attending the meeting of the executive committee of the World Council of Churches, July 28 to August 5. Bishop Ting of China (Witness, May 31) is also among

those attending. Previously Bishop Sherrill attended a meeting of the central committee in Vienna which considered the meeting place of the Third General Assembly in 1960.

## NEW CHAPLAIN AT TRINITY

★ The Rev. James M. Thomas, rector of Christ Church, Baltimore, Md., becomes chaplain at Trinity College, Hartford, October 15. Bishop Whittemore, retired of Western Michigan, will fill the post until the new chaplain arrives.

## LIGHTENING HITS CHURCH

★ Lightning struck the spire of St. Paul's, Sikeston, Mo., causing a fire which gutted the interior of the

church which was completed only four years ago. The loss of \$30,000 was nearly covered by a policy with the Church Fire Insurance Corporation. Loss not covered was more than compensated for by offerings taken in churches throughout the diocese.

Reconstruction was begun at once and will be finished by November. Meanwhile services are being held in the Lutheran church, which was one of a half dozen congregations to offer their churches for services. The ministers of the Christian, Presbyterian and Lutheran churches made offers while the fire was at its height. They were followed by offers by Methodists, Baptists, Veterans of Foreign Wars and the Knights of Columbus.

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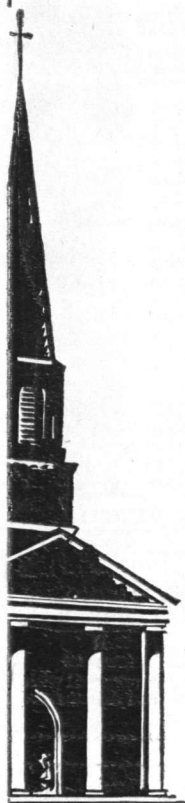
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# BOOKS...

Kenneth Ripley Forbes

Book Editor

*Twentieth Century Bible Commentary.* Edited by G. Henton Davies and Alan Richardson. American Editor: Charles L. Wallis. Harpers; \$6.95

This is an up-to-date one-volume Bible commentary, based in part on *The Teachers Commentary* which was published in 1932. Contributing articles to this new volume are well-known scholars, all British or Scottish except G. Ernest Wright who is professor of Old Testament history and theology, McCormick Theological Seminary, Chicago, and the American editor of the book, Charles L. Wallis, professor of English, Keuka College, Keuka Park, New York.

This should be a publication of value to religiously interested lay people, especially church school teachers, lay preachers and even to clergy who may be in a hurry to get the nub of some moot question for next Sunday's sermon. It is obviously not intended to compete with the many substantial books which give an entire volume to the interpretation of each book of the Bible. It has points of resemblance to the *One Volume Bible Commentary* edited by J. R. Dummelow and published 40 years ago. The present book is much more drastically compact—running to only 518 pages against the 1091 pages of the earlier book. It can be a worth while addition to any Christian's library.

*Butler's Lives of the Saints.* Four volumes. P. J. Kenedy and Sons, \$39.50

This is a really sumptuous new edition of a famous work, now two hundred years old. The new edition has been revised, supplemented, and edited by Father Herbert Thurston and Donald Attwater. In spite of the abridgement of twelve volumes into four, there are now 2565 entries as con-

trasted with the original 1486. The point of view is that of thorough historical, liturgical, and theological scholarship. Faults in the saints are not glossed over—for they were human, and the value of their example lies in this very fact.

The legendary elements are recognized but neither excised nor over emphasized—the spirit of the editors is that of the great Bollandists, e.g. Fr. Delehaye, who recognize how easy it is to confuse extra-normal phenomena of various sorts with the marks of holiness. Is not this the testimony of all religious history? But the editorial work does not result in making these figures into plaster or even marble statuary: they are real persons.

One thinks of the lines of the poet—"marching along, fifty score strong, great-hearted gentlemen, singing this song" . . . Even Browning himself confessed, did he not, that he scarcely knew what the lines meant? Well, *this* is what they mean! And the song is that triumphal chant of the Victorious Lamb described in the Apocalypse, whose victory was won not only over death but through death

and by death. And in him they also win the victory. As Cardinal Spellman says in his fine preface, "Sainthood is not the rare privilege of the few but the desired destiny of all. This saintly hall of fame attests the democracy of God's Kingdom, for no class, no race, no profession has a monopoly on Sainthood." It is "everyone's vocation everywhere." Which, as you will recall, is the teaching of one of the new children's hymns in our new Hymnal 1940.

—FREDERICK C. GRANT

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## INTEGRATION URGED BY BISHOP BAKER

★ Bishop Baker, coadjutor of North Carolina and president of the state Council of Churches, said in Raleigh that the Council will ask the legislature to move toward racial integration of the public school system "as fully and as soon as possible."

The statement was made July 23 when the legislature met in special session to consider bills proposed by Governor Hodges that are aimed at circumventing the Supreme Court decision.

The Council's resolution, Bishop Baker said, conceded that "we may expect to encounter difficult problems" in seeking to effectuate the Supreme Court decision.

"But whether the local situation be simple or complex," it said, "we, as law-abiding citizens, should begin in good faith the implementation of the decision. Tactics of evasion are, in effect, disloyalty to the supreme law of the land."

"The council is convinced that the churches have it within their power to determine, in great measure, how successfully the people of North Carolina will make their transition to an all-inclusive system of public schools. Only as the gospel of Christian

brotherhood becomes deeply rooted in the hearts of our people, will they be moved to build together a superior educational structure which rises above racial considerations.

"Therefore, we call upon the member churches . . . to accept the challenge for positive leadership that critical circumstance now affords."

As the council president made his announcement, other church groups were lining up to oppose the proposed legislation.

One of these was the United Church of Raleigh, comprising Congregational Christian and Friends groups, which adopted a resolution opposing the bills as carrying a threat of "grave injury to the public schools."

The Rev. M. A. Kidder, Episcopal minister at Chapel Hill, called the proposed bills "hypocritical, coercive and hopeless to the people who most need encouraging."

Bishop Shaw of the African Methodist Episcopal Zion Church told the legislature discouragement of hatred and intolerance, rather than the fostering of these forces, should be its proper course.

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"The bell has tolled for legalized segregation," the Negro churchman said. "We're here attending another session of the prolonged funeral."

Bishop Reid of the African Methodist Episcopal Church said that since the Supreme Court outlawed public school segregation, the number of states expecting to abide by the law has risen from 31 to 41.

"No one has been injured," he declared, "and there has

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been no change in the social pattern of any of these states."

The Rev. W. Robert Mann, speaking for the interracial fellowship for the schools of Chapel Hill and Carrboro, attacked the proposed tuition grants as "transforming our public school system, in part at least, into a system of private schools."

The power to close the public schools, he added, "undermines the birthright of every North Carolina child to a public education."

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Meanwhile, the Granville Presbytery of the Southern Presbyterian Church, representing 11 countries, met and adopted a resolution opposing the proposed legislative program. It called for a "session of prayer on behalf of the General Assembly as it considers this important issue."

Despite the vigorous opposi-

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tion of Church leaders the legislature passed on July 30 a series of bills aimed at preventing integration in the schools.

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# BACKFIRE

RALPH A. WEATHERLY  
Rector, Grace Church,  
Kingston, Pa.

The confusion between Northern and Southern Episcopalians is not any worse because of an item in the July 26th Witness. Your mistake is one of geography and is comparatively simple, for few northerners know geography or history as all Southerners well know. Confusion in morality and maybe in religion itself is more serious. The Witness (page 16) speaks of the diocese of East Carolina as South Carolina. Just why these strange names of dioceses continue is another matter,—East Carolina, and Upper South Carolina and Western North Carolina as names shown as little imagination as the New England method of naming towns east, north, middle and so on.

South Carolina is not North Carolina. An account of the settling of the Southwest by a South Carolinian gives all credit to pioneers from that state naturally, ignoring Bernard Devoto who gave all credit for western settlement to New Englanders, naturally. North Carolina is a state of surpassing modesty, meekly pointing out that the Mecklenburg Declaration of Independence in 1775, the battles of Alamance, Moore's Creek and Guilford Court House happened to be more important than Lexington or Bunker's Hill. Since histories are published in the north few have heard of these events.

The Witness has publicized lately inter-racial trouble in South Carolina disparaging the bishop there.

Standing committees of our Church have received from officials in South Carolina this year an appeal that churchmen there be considered as Christians. It seems that Episcopalians there consider themselves as civilized people, and

even brothers in the Christian Church. This appeal may be ironic slightly, but the statements of northerners to the contrary apparently provoked this statement of dignified, responsible churchmen.

A comment might be made about northern advocacy of secession during the War of 1812 at the Hartford Convention; or attacks on the Supreme Court about Dred Scott; or the raiding of China, Africa and Hawaii by Yankee traders. Was the Hawaiian General Convention a propitiatory offering for excesses there a hundred years ago or so?

As to Negroes and who brought them to America I found last night in "Memories of a South Carolina Plantation During the War," by Elizabeth Allen (Sinkler) Coxe, 1912, privately printed, the following, page 96: "Another Negro told us of his grandfather who was an African King, and he

went into fits of laughter at the trick that had been played him by the slave-traders, for he took a party of his tribesmen down to the shore and sold them to the white men, who invited him to go on board their ship and then sailed away with him also."

Southerners are such queer people.

LUTHER D. WHITE  
Layman of Waterford, Conn.

The sending of a delegation by the National Council of Churches to visit Soviet Russia was a step toward achieving world peace and ending the cold war. The return visit by Russian Church leaders was another move toward better international understanding.

This movement really started at the Geneva Conference which was attended by President Eisenhower. This showed the President's sincere interest in world peace. However, he has been severely criticised for it by some of our warlike politicians. The President has strongly defended the right of nations to remain neutral in the East-West controversy. But Secretary Dulles later denounced neutralism as "immoral." It would seem as though we need as Secretary of State a man of peace who will promote better understanding among nations. Such a man could do much to prevent another world war. And we cannot afford such a war.

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