

# The **WITNESS**

SEPTEMBER 20, 1956

**10¢**



**SEMINARIES BEGIN ANOTHER YEAR**  
CHAPEL is the heart of all our Seminaries  
as at the General which is pictured here

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## **AN EDITORIAL FOR TEACHERS**

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prayers, sermon 12:05; Wed., H.C. 9  
a.m., 11 a.m., Healing Service 12:05.

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**Story of the Week**

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# Church Membership Reaches An All Time Record

## YEARBOOK REPORTS ADVANCES IN ALL AREAS OF CHURCH ACTIVITY FOR 1955

★ Church membership in the United States reached a record 100,162,529 in 1955, a gain of 2,679,918 over the previous year. This marks the first time in the nation's history that church members number more than 100-million.

A total of 60.9 per cent of Americans now belong to religious bodies. By comparison it was 36 per cent in 1900, 49 per cent in 1940 and 57 per cent in 1950.

Of the grand total with religious affiliation, 58,448,567 are Protestants; 33,396,647, Roman Catholics; 5,500,000, Jewish; 2,386,945, Eastern Orthodox; 367,370, Old Catholics and Polish National Catholics; and 63,000, Buddhist.

Continuing an upsurge that goes back to world war two, church membership gains in 1955 again outstripped population growth. Percentage-wise, the increase was 2.8 over 1954 as compared with a U.S. population gain of 1.8 per cent in the same period.

The statistics are from the Yearbook of American Churches for 1957, published by the National Council of Churches on Sept. 15. They are based on official reports furnished by 258 religious bodies of the 268 listed in the yearbook.

The compilation shows that

more than 98 per cent of all members are concentrated in 82 religious bodies.

Benson Y. Landis, yearbook editor, said the figures show fresh statistical evidence of increased interest in religion in America.

"But figures alone cannot tell how deep this interest goes or whether the nation is actually undergoing a spiritual re-awakening," he said. "More members, new churches, gains in contributions — these are good signs. But they are not conclusive."

According to the yearbook, the relative strength of Protestant and Catholic groups remained virtually the same last year as it has over past generations.

In 1950, Protestants made up 33.8 per cent of the population and Catholics 18.9 per cent. Last year, Protestant churches had 35.5 of the population and Catholic churches 20.3.

Other tables in the yearbook show: A total of 38,921,033 enrolled in Sunday schools, a gain of 3.4 per cent over 1954. Of this number, slightly more than 3,000,000 are church school teachers and officers. The number of Sunday schools was given as 264,726—about

2,000 more than the year before.

An increase of 5,393 places of worship—brought the 1955 figure to 305,449.

There are 222,018 clergymen in charge of local churches — an increase of 8,051. There are 353,695 ordained clergymen, including those retired and those engaged in non-pastoral work.

The average per capita contribution was \$48.81 in Protestant and Eastern Orthodox churches—a gain of seven per cent over the previous year. Forty-nine Protestant bodies—the only denominations that make such figures available — reported contributions for 1955 totaling \$1,687,921,729, up 9.3 per cent from the previous year.

The total of church giving was estimated at more than \$2-Billion last year, but figures were not available for Catholic churches and certain other bodies.

## MRS. BRADEN WILL BE TRIED

★ Mrs. Anne Braden, Episcopalian of Louisville, will be tried with five others on November 12 on charges of advocating sedition. At the same time the judge reduced bail for each defendant to \$500 from bails ranging from \$3000 to \$10,000.

Carl Braden, previously tried and convicted, won a reversal in the state court of appeals in June, following the decision of the U. S. Supreme Court that states have no jurisdiction over sedition charges.



# Role of British Commonwealth In World Situation

By Arnold J. Toynbee

*Former Director of Studies,  
Royal Institute of International  
Affairs and Research Pro-  
fessor of International History,  
University of London.*

THE crucial event in the history of the evolution of the British Commonwealth has been the grant, in 1947, of full dominion status, including freedom to secede from the Commonwealth, to four Asian countries — India, Pakistan, Ceylon, Burma — which had been under the rule of the United Kingdom until the second world war. These four countries contain, between them, about one-sixth of the total population of the world. A revolutionary change in their status is therefore bound to affect, not only Asia and not only the Commonwealth, but the world as a whole. This has been a historic event in the history of the relations between the West and the rest of the world — a decisive event with consequences that are irreversible.

The evolution of the Commonwealth might not have taken this happy turn. The countries within the British Empire between which the commonwealth relation was first established were, all of them, countries with populations of European race, except for South Africa, and there the dominant minority in the population was of European race, except for South Africa, and there the dominant minority in the population was of European race. Moreover, all of them except the United Kingdom were overseas coun-

tries with a markedly lower population density than the average density in the old world. And all these overseas Commonwealth countries were concerned to resist the pressure of would-be immigrants from densely populated Asian and African countries. The original membership of the Commonwealth being such as it was, the Commonwealth might have evolved, in an age when the West had begun to retreat and to stand on the defensive, into a ring of countries banded together mainly for the purpose of holding some of the less densely populated parts of the overseas world as a preserve for people of European race.

Let us recall what it was that started Mahatma Gandhi on his career. At the time of the outbreak of the South African war he was in South Africa, practising law in the Indian community there. Wishing to persuade the United Kingdom to grant self-government to India, he felt that the first step was for the Indians, on their side, to do something for the United Kingdom. So he organized an Indian ambulance corps, which served, throughout the war, on the British side. After the end of the war, when the ambulance corps had been disbanded, Mr. Gandhi was on his way to board a ship at Durban to take him back to India, when he bought a newspaper and happened to read the news that the deputy mayor of Johannesburg under the British military occupation — this deputy mayor's name, by the way, was Lionel Curtis — had just issued an order that all Indian residents

in the city must have their fingerprints taken by the police. Thereupon, Mr. Gandhi threw away his steamer ticket, stayed in South Africa to fight this discriminatory measure, and later returned to India to launch his civil disobedience campaign.

If the Commonwealth had turned into an anti-Asian and anti-African organization, then, after 1917, the role of championing Asia and Africa against the West would inevitably have fallen to Russia. (It may fall to Russia still if the Algerian Arabs, the Cypriot Greeks, and the Palestinian Arab refugees from the territory now occupied by Israel fail to obtain reasonable satisfaction from the Western powers.)

Fortunately 1917, the year in which Russia was won for Communism, was also the year in which the United Kingdom took the first steps towards giving self-government to India. Lionel Curtis, who had unintentionally and unconsciously set the ball rolling at the beginning of the century, by setting off Mr. Gandhi, now deliberately gave the ball another push by inventing the device of dyarchy as a transitional stage towards full self-government for India. The man who made Indian independence possible was, of course, Mr. Gandhi, because his strategy of non-violent non-cooperation made the continuance of British rule impossible without provoking the British to retort by using force, as they would have done, no doubt, if the Indian people had used force in trying to put an end to British rule. But, next to Mr. Gandhi, the happy ending of the British Raj in India is due, I suppose, to three Englishmen: Lionel Curtis; Edwin Montagu, who was secretary of state for India in



1917, and Clement Attlee, who was prime minister in the United Kingdom in 1947.

The timing of the transfer of the government of India from British to Indian hands was good. The process was spread over thirty years: 1917 to 1947. This seemed a long time to Indians eager for self-government; for everyone wants to see results in his own lifetime, and thirty years is a large slice out of even the longest lifetime. On the other hand thirty years is a short period for giving a non-self-governing people enough practical experience in government to take the government of their country into their own hands. To spread the process over thirty years, but no more, was therefore probably a fair compromise between the conflicting demands of Indian hearts and British heads.

The United Kingdom's grant of full self-government, with the option of seceding from the Commonwealth, to India, Pakistan, Ceylon and Burma in 1947 made it certain that all subject peoples in Asia and Africa would win the same status in the near future. It has already been won by Indonesia, Vietnam, Laos, Cambodia, Libya, Tunisia, Morocco, French West Africa, the Gold Coast, Nigeria, the Sudan. It can hardly be long delayed in Algeria and Cyprus. What is going to happen in Kenya, British Central Africa, and South Africa we do not know, but it would be surprising if a European minority were still dominant in any African country fifty years from now.

One lesson of what has happened in Asia and Africa since the end of the second world war is that the timing of the granting of self-government is all-important. If the former imperial power tries to hold on to its rule over its subject peoples until the latest

possible moment, it will have to make a humiliating exit, and it and they will part as enemies. This has been the history of the exits of the French from Syria, Lebanon, and Indo-China; of the Dutch from Indonesia; of the British from Egypt. It is significant that, of the four Asian countries that the United Kingdom voluntarily liberated in 1947, Burma alone has seceded from the Commonwealth so far, and in Burma there were bitter memories of recent military conquest: Upper Burma had been conquered by the British as recently as the 1880's.

A second lesson is that a moderate delay in the grant of self-government will be beneficial to the people that is being emancipated if the emancipating power conscientiously makes use of the time for training its former subjects to govern themselves. Thanks to the emancipation of India having been spread over a period of thirty years, India is governing herself today more efficiently than some other Asian countries that were not given this apprenticeship by their former European rulers.

A third lesson is that it is impolitic and disagreeable, as well as immoral, to try to hold unwilling subjects by force. This lesson should be taken to heart by the French in their dealings with Algeria and by the writer's countrymen in their dealings with Cyprus.

The British Commonwealth's role is to establish and maintain friendship, on a footing of psychological as well as juridical equality, between peoples of Western and non-Western civilization. If the Commonwealth can do this, that will be an important contribution to making a single family of the whole human race — and, in the atomic age, mankind has to

learn to live as a single family if it is not to annihilate itself.

Compulsorily, if not voluntarily, the peoples of Western origin are going to take, once more, their normal position in the world—a position of equality with the rest of mankind, and not one of dominance. The existence of the British Commonwealth, as a fraternity in which Western and non-Western peoples can live together on an equal footing, may help to bring about the world's return to normality peacefully and not at the cost of a further series of tragedies and catastrophes.

This article, together with the one by J. Ewen Simpson, is reprinted by permission from the quarterly of the World Council of Churches, *Ecumenical Review*.

## PREACHERS BUT NOT UMPIRES

★ The idea of having a woman as a minister of a church is much more acceptable to Minnesotans than the prospect of a female umpire at professional baseball games—or a woman president of the United States.

That's what interviewers for the Minneapolis Tribune's Minnesota poll found when questioning a cross-section of the state's adult population on the subject of new occupations for women.

Fifty-nine per cent of those questioned said they would favor having a woman as the minister or religious leader of a church; 35 per cent opposed and 6 per cent expressed no opinion.

Only 33 per cent favored having a woman as president; 62 per cent opposed and 5 per cent had no opinion.

Twenty-seven per cent said they would favor having women serve as baseball umpires; 65 per cent opposed and 8 per cent had no opinion.

## TEXAS RECTOR THREATENED

★ The Rev. Donald Clark, rector of St. Timothy's, Fort Worth, Texas, was booed and threatened with violence when he tried to tell an angry mob outside a high school at Mansfield, Texas, that all men were equal under God.

The mob had gathered to prevent three Negroes from enrolling in the school. When Clark tried to deliver his message the crowd became so threatening that he had to be escorted from the scene by Texas Rangers.

"It comes as a shock to me as a Christian that something like this should come about," he said. "I came down here to see if there was anything I could do about it. I am a peacemaker and I don't like to see this kind of thing going on."

"Go back where you came from—we don't need you here," a man in the crowd yelled.

The clergyman pointed to a Negro dummy strung up over the school door.

"Man is made in the image of God. You've got the image of God hanging in effigy," he said.

"That ain't no image of a man," a voice shouted.

"God didn't create white men and black men in the same image," someone else called. "If he wanted 'em to live together why didn't he make 'em all the same color!"

Other shouts and catcalls came:

"There'd be a lot less people in hell if preachers kept out of this."

"If you want to stay healthy, you better get out of here!"

When the minister pointed out that the Supreme Court decision on segregation was

the "law of the land," he was greeted by a derisive shout: "If you want to preach to the Court go preach to them. Don't preach to us."

Observing that the temper of the crowd was becoming inflamed and that Mr. Clark was visibly agitated, Texas Rangers on duty to keep order suggested that he leave. The crowd stood quietly as he departed with one of the rangers, saying, "You are a group of people who have set yourselves up against God and the law of the land."

Later L. Clifford Davis, attorney for the National Association for the Advancement of Colored People, announced that he had abandoned efforts to get Negro students enrolled at the school.

"We have concluded we are not going to enroll these students under the present circumstances," he said.

## ALFRED PRICE HONORED

★ The Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia, has been honored for his service to the air force. General Twining, chief of staff, presented him with a testimonial at a dinner held at the base in New Castle, Delaware, for taking part in preaching missions this summer.

## SCHOOL OF THEOLOGY AT SEWANEE

★ The graduate school of theology at Sewanee, which ended its five-week session on August 29th, enrolled 55

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clergymen from 31 dioceses and 18 states.

Director of the school was Prof. Massey H. Shepherd Jr. of the Church Divinity School of the Pacific, a Witness columnist.

## DEAN JOHN LEFFLER CONVALESCING

★ Dean John Leffler of St. Mark's Cathedral, Seattle, is convalescing in seclusion following a mild coronary occlusion.

He is reported to be recovering satisfactorily with no complications.

## BISHOP BINSTED COLLAPSES

★ Bishop Binsted of Manila was forced by sudden illness to relinquish his post as chairman of the delegation of the Church visiting the Church of South India.

He was advised by doctors to return to Manila for tests and treatment after his legs collapsed and he was unable to stand or walk, except for brief periods.

Bishop Binsted had joined four other members of the delegation on their arrival in New Delhi by plane from the United States. He apparently was perfectly well when the group reached Bombay.

Bishop Lichtenberger, vice-chairman of the delegation, is serving as chairman in Bishop Binsted's place.

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# EDITORIALS

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## WORD TO TEACHERS

ALL the nicest things in this world seem to come while you are looking for something else. You are studying alpine botany, and you discover a mountain night; you are looking for a job, and you discover a wife; you are looking for a textbook the bookstore hasn't got, and you discover a poet; you are looking for a savings account and a stock portfolio, and just possibly, especially if you don't get very much of them, you may discover that you have found wisdom.

Both sides of this truth are important. It is necessary to be looking for something, because reality only reveals herself to people who are looking for her. But while you are looking for that something, you have to be honest or alert enough to recognize when you have found something, even if it is quite different from what you thought you were looking for. And it will be. Because if you knew in advance what you would find, you would really in the most important sense have it in advance. And the great thing about reality is, it is something different from us; whenever we stumble upon it, it is always a novel and unquestionably genuine message from the outside.

This is why it is so crippling to spend your life being a technological man: that is thinking of some way you can impose your will on reality, and getting her to produce what you want. It is quite possible to set up a factory, manufacture Davy Crockett hats, and make a lot of money; or to set up an office-routine that will process the most complicated paperwork on the same day. But you will have cut yourself off from the real world, by using power which you have somehow acquired to build up an imitation world around you. You may get the most beautiful carbons in triplicate out of the stenographers, and make their lives miserable in the process, but it is all a shadow game, you are not in touch with real things. For that, you have always got to take a jump in the dark, not think of imposing your

will, but be ready to find something different from what you expected.

## TEACHING

WE ARE brought to these reflections by the imminent opening of schools, colleges, seminaries, and Sunday schools, in which a lot of us are involved. Sometimes Americans have a touching faith in the boundless possibilities of education; in a perhaps wiser mood we sometimes hear it said, most wisely of business schools, "Them as can, do; them as can't, teach". Well, however useful the job is, a lot of us are stuck with it. And in particular, those of us who are commissioned or assigned to "teach the faith" should be wondering once again if it is really possible to; and those of us who aren't are probably wondering once again if we shouldn't be.

A nasty bit of jargon says that the faith "isn't taught, but caught". Nasty, we say, because as it is used both verbs have an element of high-minded compulsion about them: if we can only bring ourselves to the point where we are just bubbling over with faith, whether we teach or whether we just discuss, our pupils can't avoid catching it too. But that sort of bubbling over is almost always fake; and if they catch it, they catch something fake, unless they are so very pure as to be able to separate truth from falsity. If we were John Wesley, people could catch it from us, as fire catches from fire; but then we wouldn't have to worry about teaching methods, and, let's face it, we're not John Wesley. Perhaps a good thing, too: because even his fire, genuine as it was, depended to a fair extent upon very dry tinder, the new poor of the Industrial Revolution; and the kerosene of whipped-up emotion.

Have we ever got the right, really, to try and impose our vision of reality on other people? God knows often enough they would like us to. Every clergyman has his faithful parishioners who don't want to be made to find out what their own faith is based on; but to be inspired at second hand by what the clergyman thought when he was climbing the



mountain or visiting the hospital. Just the same way every teacher has his anxious-to-please pupils who want to hear him tell them the answer, who hate being made to figure it out by themselves. Haven't they got the right to hear it from us teachers, who presumably know the answer?

For a long time undoubtedly people have to be treated as children, and given milk, instead of solid food. But sooner or later every one of them has to grow up, within his own limitations; and if we still continue to treat them as children, that way lies Rome. Let us be quite clear about it: an authoritarian religion is a contradiction in terms. You can only find reality by finding it, not by being numbed through advertising into accepting some substitute for it. Once you have seen a little bit of it, then is the time for study and learning. But unless you have once seen the sky open, just a little bit, you have nothing to build on, and if you try to build anyway, you will have something dead and stinking.

### FINDING TRUTH

THIS is not to say that you don't find the truth through other people. The most important things you cannot perhaps learn through a mountain night, but through other people. But not when other people are bubbling over and saying to themselves "Now surely he can't help but catch something from us!" You don't remember the goodness of other people when they have gotten all dressed up in their go-to-meeting clothes and come around and told you they want you to feel free to call on them; but when something quite unconscious and spontaneous comes out of them, mixed perhaps with impatience or worldly wisdom.

A dear friend of ours visited a convent, and was just getting her back into a hoe in the vegetable garden when the bell rang. "Oh damn, now I have to go and say my prayers". Sincerity is a precious thing, and we have long treasured that "Oh damn". We should consider ourselves lucky then when we have the chance from time to time to help somebody see the truth without worrying about whether or not we are teaching the faith. If a teenager comes for help with his Cicero, there's no chance of your putting anything over on him; you and he are brought together before the brute facts of Latin grammar; and if you can help him, he has seen at least one bit of reality

as it is. And as a matter of fact, more than anything else it was Cicero that brought St. Augustine to the faith. Doing any bit of homework properly, said Simone Weil, is an act of prayer; being still before a piece of reality until it speaks to you.

Obviously if we should study Latin or grammar this way, much more should we study God this way: looking at the facts of history, the turning-points of our life, the "signs of the times" as bits of reality out of which some sense is to be made. Here more than anywhere else as teachers or students we should be scrupulous to see things as they really are, and not to bend them into some pattern we got from somebody else. This is a terrible burden of honesty which is laid on Sunday-school teachers, seminary professors, and leaders of adult Bible classes. But nothing except absolute honesty amounts to a hill of beans so far as the Kingdom of Heaven is concerned.

The only help we can give towards reaching that absolute honesty is this. Forget all about its having to do with the faith, and treat what you are studying as if it were something you really wanted to find out and there was no chance of kidding yourself: how much money there was left in the checking account, whether it was going to rain this afternoon or not, whether or not you filled the gas-tank. Because in the long run it will become obvious whether or not you have seen anything of reality; it's just that in the short run we have been granted the power of deceiving ourselves, if we care to exercise it; we propose that we all try not to.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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"If it were not for your creeds and all this theology," said Mr. Sisslek to the rector at a meeting of the men's club, "I would join your church gladly."

The rector, the Reverend Gilbert Simeon, was at a loss. "It isn't my church," he reflected, "but how can I explain that. He always says 'your church.'"

"Why do you dislike creeds?" he asked.

"Oh, they're so improbable. Virgin Births and Descending into Hell not to mention

Father, Son and Holy Ghost. Now you're a reasonable man, rector. You can't really put much stock in them."

The rector was most uncomfortable. Not put much stock in them? What did Mr. Sisslek think of him?

"Oh but I do," he said. "It's you who don't. Why don't you give me a chance some time to talk about them."

"Excellent idea. Only I have so little free

time. I had to cancel two appointments to be here. But I always felt the simple gospel was enough."

The rector was speechless. The simple gospel! Luckily the toastmaster was on his feet.

"I would have liked to tell him just what 'the simple gospel' involved," he growled to his wife that night.

"It's a good job you didn't," she told him.

## FUNCTIONS FOR PROVINCES

By Gerald Francis Burrill

*The Bishop of Chicago*

NEARLY fifty years ago the General Convention of the Episcopal Church enacted a canon of straw. It provided for eight regional groups of the several dioceses of the American Church which were given the ancient designation of "provinces". Each was provided with a synod and a president-bishop but not much more to commend it to effective use in the life and work of the Church.

In recent years this provincial system of the American Church has become the subject of critical scrutiny by many of our clergy and laity. Those who have represented their diocese at provincial synods have begun to wonder whether the meetings have been worth the time and money spent on them. They have listened to high-sounding resolutions; they have received, without real responsibility for judgment, the earnestly prepared reports, and they have proposed noble recommendations without sufficient authority or funds to advance them.

A note of some impatience with this nebulous provincial structure was sounded at the last General Convention when a joint commission was appointed to consider the function of the provinces in American Church life. I must confess to the suspicion that General Convention took this action with only casual concern and that the joint commission will probably report at the next triennial simply on the progress of the "status quo".

It is a matter of more than passing interest that at Honolulu the General Convention also established a "joint committee on the structure and organization of General Convention". I suggest that, although the areas to be studied have been separated, these two groups

are in fact facing the same problem. It is my desire to stir up the thinking of the Church about this matter and to review the history of the provincial system in relation to the whole structure of our Church's government.

### History of Provinces

THE province has been a part of Church life for many centuries. It is natural for dioceses that are geographically contiguous to meet together to consider problems and opportunities for their area. The traditional officer of a province is the archbishop who presides at the synod meetings and has general supervision of the Church in his area. All branches of the Anglican communion have continued the provincial system and our Presiding Bishop is in fact, if not in name, the Archbishop of the American Church.

With the rapid growth of the United States the Church in America was divided in 1907 into eight provinces, and provision was made for meetings of the synod to be held in each province in the years when the General Convention did not meet.

Unfortunately, when the provinces were established no provision was made for an archbishop, and if there had been his title would have been an empty one for the provinces were given no power to legislate. Such a half-baked setup has only served to complicate and elaborate machinery that is little better than useless.

Yet the province in the American Church could and should have a very important function, similar to the role it plays in other parts of the Anglican communion. Let us consider our present situation.



## Centralization

THE tendency in recent years has been to concentrate and centralize more and more authority in our National Council. This is particularly evident at the meetings of the General Convention. Originally the National Council was set up to administer the affairs of the Church between sessions of General Convention. It was intended to be a creature of General Convention to carry out the policies of that body.

With the passage of years, however, this procedure has tended to become reversed. The General Convention has become a sort of rubber stamp for National Council policies. Today the committees of General Convention serve more to expedite than to establish policy. Indeed, if any delegate is brave enough to criticize the ready-made plans brought to the General Convention by the National Council, he is frowned upon as a "disturber of the peace".

The result of this centralizing of power has been to create a gap between the parish and diocese and the National Council. Many clergy do not think of the National Council as their creation, subject to the opinion at the grass roots. They regard it more often as a sort of "vatican" superimposing a program on them from on high.

## Suggestions

HERE, in my opinion, is the place where the province can function with real effectiveness. The province, if provided with the proper authority, could be the liaison between the National Council and the local church. To this end I would suggest the following steps be taken and I recommend the earnest consideration of these suggestions by both the joint commission set up to consider the function of the province and the committee considering the structure and organization of General Convention:

One, that the provinces rather than the General Convention elect all the members of National Council. This procedure would not only insure the distribution of the membership throughout the country but it would, above all, make the National Council more responsive to the thinking of the whole Church. This change would also make the meetings of the synod of vital importance for the election of

National Council members would make synods legislatively effective.

Two, that matters of general Church policy be referred to each yearly meeting of the synod for debate and judgment. What sounder way could be found to get the best thinking on the question of the Church of South India than to have this matter referred to the provinces for debate and recommendation? By this procedure we could avoid having pre-fabricated solutions presented at General Convention where emotional speeches can easily railroad or block the Church's mind. The considered opinion and corporate action of eight provincial synods would be beneficial and would provide the real guide-line for action by General Convention.

Three, that the whole program and budget of the National Council be presented the year before General Convention to the meetings of each synod. Here is where special committees set up for the purpose could present the Church's program, for earnest consideration and for recommendation to the program and budget committee of the General Convention.

Four, that the Presiding Bishop be authorized to constitute the president-bishops of the several synods to meet with him at least three times a year as a cabinet or council of advice and in this way keep his finger on the pulse of the dioceses and smaller units of the Church.

These proposals are merely suggestive and the details, of course, will require careful study. But I believe the province can have a real function in a Church as large and widely distributed as ours. It is high time that we give the provinces the power to function effectively.

If we do not, the tendency will be for the National Council to be saddled with more and more of the functions of the General Convention, and the life and work of the Church will be more and more forced into the hands of a few much-overworked men.

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# CHRISTIANS AND WORLD PROBLEMS

By J. Ewen Simpson

*Chairman of the New Zealand Commission  
of the Churches on International Affairs*

BECAUSE any attempt at international co-operation in a Christian approach to world problems involves a massive commitment of a Divine institution on a global front we had better get clear in our minds just what is involved. What is the fundamental shape of the problems we are thinking to approach, and what must be undertaken if our approach is to be anything more than a dabbler's impertinent interference in matters far beyond his understanding and capacity?

To-day's primary international issues are, first, a conflict of ideologies which invades every country, even those seeking to remain neutral; and, second, fear of total destruction because of the existence on both sides of stock-piles of nuclear weapons of vast power. Underneath these primary issues are the familiar old ones of nationalism, color, class and economic pressures.

The fear of total destruction has compelled leaders on both sides to seek some resolution of the conflict short of war. That in itself is a new and profoundly significant feature in the world situation. Never before has the whole world been so completely divided into two camps, but never before has the necessity of avoiding even a little war been so clearly understood by both sides.

Current international thinking is seeking a solution along the lines of co-existence or co-operation, or in some compromise between these two axial points. Yet neither amounts to a prescription for peace. Communists still believe that world revolution, with or without violence, is the inevitable outcome of economic, class and racial tensions, and that only in developments along Marxist-Leninist lines will there be any lasting solution of man's basic problems.

The democracies, on the other hand, are far from clear in their thinking about the way out of the present situation. They are determined not to submit to Communist domination and are strengthening their defenses to resist it; they believe that democratic institutions provide the best framework within which mankind can live its life; and they are convinced that the driving force should still be private-

enterprise capitalism, diluted by varying admixtures of state control or state capitalism. Beyond that they are not clear, and at times appear to be more anti-Communist than "pro" anything else. The result is that the initiative lies more with the Communists than with the free nations.

## The Church

WHERE does the Church stand in this conflict? Is she merely taking sides with the group she understands best, or is she able to speak with a prophetic voice to mankind at this pregnant moment in history?

Some things are being done already.

Prayer is being offered wherever the Church exists for the peace and welfare of mankind. Maybe that prayer is at times for "my side", but believers are remembering that "more things are wrought by prayer than this world dreams of."

The modern missionary movement has carried the Gospel to many parts of the world, and the indigenous Church has sprung up in many places. Under this movement medical, educational and relief services are being carried to the needy. The World Council of Churches also has its inter-church aid and relief services.

Influence is being exercised by Christians and Churches upon governments and policies in many places. However, it varies greatly, from the enlightened to the reactionary.

The Commission of the Churches on International Affairs is operating as a peace-keeper. Its work is valuable: sometimes it is dramatically effective in solving international problems. Nevertheless, circumstances too often confine it to what may be called "crisis service", although it is striving to become a moulding influence at those spots where tensions exist and where policies are being determined.

Beyond this, Christians can hardly say that they are "the peacemakers" their Master hoped they would be.

## Church Weakness

THREE important things are weak or lacking in the Christian world to-day.

Believers too easily fail to maintain the in-

tegrity of their faith in the face of world problems. In 1941 Dr. T. Z. Koo told us of the strain on the integrity of the faith of Chinese Christians caused by the Japanese invasion. He said that when they thought of their own nation they dwelt on God's love and mercy, but when they thought of the Japanese people they tended to remember only his wrath. Their difficulty was to contemplate his judgments, wrath, mercy and love towards Chinese and Japanese alike. That is a common experience, yet we must maintain the integrity of our faith if we are to speak any prophetic word to the world.

The Church has not yet worked out its theology, or its mission, of peacemaking. Early in its history it faced the fundamental problems of its faith and message; then it tackled problems of suffering, ignorance and slavery; in modern times it has rediscovered its worldwide mission of evangelism; somewhat belatedly it has come to grips with the economic implications of the Gospel; but the question of peacemaking on a world scale has hardly been brought into clear focus, let alone thought through to an adequate conclusion.

Too many believers think of peacemaking as arising from only humanitarian impulses and have not perceived the Divine sanction for it. Indeed, on the theological side whole sections of the Church are convinced that "there will be no peace till he comes whose right it is to reign." From chiliasts to adventists and from evangelicals to high churchmen there are many who regard peacemaking on a world scale as either impossible or irrelevant for the Christian and the Church.

True, some sections of the Church have not lost sight of the world peace mission of Christianity; Quakers and pacifists have a theology which takes cognizance of Christ's will for peace; the Moral Re-Armament movement claims to have a technique for overcoming antagonisms; but the great majority of believers have faced neither the theological nor the practical issues involved.

Even where Churches and believers are aware of the call to the peacemakers, the technical problems involved in world conflicts are little understood. Without an adequate understanding of the issues, the mediator between conflicting parties can never be more than a well-intentioned meddler in matters beyond his understanding. The true peacemaker must be a man of affairs as well as a man of God.

This task must be taken up at world level. Through the C.C.I.A. the World Council of Churches is seeking to grapple with the technical, day-to-day problems of peacemaking. Already some encouraging results have been obtained. But the fundamental weakness of the C.C.I.A. is that it is not yet supported by an instructed, praying Church which has won its way through to an integrity of faith in the face of conflicting national and economic interests.

The modern missionary movement has become a mighty force because it stands on a firm theological basis and is backed by a multitude of praying and giving Christians.

The Church's mission of peacemaking will achieve world influence only when the Church as a whole knows that it has been called by its Lord to this task, when it has spelled out its message of peace, and when it has begun to grapple with the technical problems of resolving tensions and building a righteous order.

## OUR RESPONSIBILITIES

By James M. Malloch

*Dean Emeritus, St. James' Cathedral, Fresno*

IN THE summer of 1955, I was invited to preach in the beautiful American Cathedral in Paris, France, and in historic St. Giles', Edinburgh. I asked myself, What could an American say about religion to Europeans that would be worth saying. I arrived at the idea of special responsibilities of religion, because, to begin with, I could not cover the whole of religion in a single sermon and, further, I did not feel obligated to lecture to Europeans on the fundamentals of the faith. The fundamentals could be left to Billy Graham. As I traveled over the historic soil of the Middle East and Europe—I had visited the U.N. before flying abroad—I asked myself what the special responsibilities of religion in our time really were. I arrived at the three points which constitute this article.

### Sanctify Science

THE first special responsibility is to sanctify science. Science is the creator of our age of atomic power and automation. It is responsible for big business, big labor, big



government, and one world. When I gazed in surprised wonder at the art of Florence, the question flashed into my mind, Can religion do for science in our time what it did for art in the Renaissance? If so it might serve the present age more potently.

Science is not morally and spiritually neutral as is generally supposed. It teaches the moral and spiritual values or ideals of truth, humility, beauty, and even of religion itself. The words of Jesus, "the truth will make you free" state a fundamental principle beyond the context in which they appear in the Fourth Gospel.

Scientific truth is the way to freedom from stupidity, superstition, and fear. Humility is the inevitable virtue of the true scientist. There is more to know than anybody can know. That is the most baffling fact of our time. Albert Einstein got on the train one day without his glasses. He said to the waiter in the dining car, "I can't read the menu". The waiter replied, "I can't either, boss, I'm ignorant too". Will Rogers used to say that everybody is ignorant but on different subjects.

Some scientists feel that the structure of nature is unthinkable to the human mind, that we can never transcend the human reference point. The beauty of science, to take another value, is the music of the spheres. The mathematician is speaking fundamentally when he talks about a beautiful problem in mathematics. Science may even teach us the virtue of religion by disclosing, as William G. Pollard of Oak Ridge suggests, that we are living in a created universe which was started on its course of expansion four billion years ago. Four billion years is a long time but it is not forever. The virtue comes in saying thanks for what God has given us, including ourselves. The question in our time isn't can religion and science be reconciled, but what can religion do to glorify science.

### Unity of Mankind

THE second special responsibility of religion in our time is to proclaim the unity of mankind. The doctrine of the unity of the race is at once scientific and religious, as all truth is, and is the key to permanent universal peace. UNESCO has done incalculable good in publishing scientific books on the biological oneness of the human species. The Universal Declaration of Human Rights adopted by the

General Assembly of the United Nations on December 10, 1948 was brought about to be sure by brute necessity, due to the risk of war on a shrinking globe but was based on the assumption of the inherent dignity of all members of the human family. That assumption is not Godless, although it evades the problem of religion, because it is based on natural law, which, as the American Declaration of Independence affirms, has God as its author. The importance of the doctrine of human unity was impressed on me especially as I stood at Mars' Hill in Athens and recalled the words of St. Paul, "God hath made of one blood all nations of men to dwell on all the face of the earth" (Acts 17:26).

### Optimism

THE third special responsibility of religion today is to give men an optimistic philosophy of life. By that I do not mean a cult of health, wealth, and happiness. I am enough of an existentialist to face the human situation on this planet as it really is, but I am enough of a Christian to believe that life is worth living even forever, because God has made it so.

I met an aging countess in Rome who was very anxious that I should appreciate fully the grandeur of the eternal city. I thought that I had found in her a mine of information and asked, "What is the state of church going in Rome?" She replied rather bluntly, "I don't know. I am a freethinker. I don't pay any attention to churches." Then she added, "We are born into a horrible world. There is nothing we can do about it. There is nothing we can find out about it". She outdid Satre. She was a mine of information after all. She told me unwittingly that humanity still needs God as the answer to the greatest of all questions, Why is there anything at all and why are we "going to and fro" on our little plot of ground in the universe? Religion has a special responsibility in a world baffled by knowledge and the limits of knowledge and exhausted in the whirlpool of scientifically created living.

Those things I said in Europe. The American speaking congregation in Paris was very complimentary at the cathedral door in the good American way. The Scots of Edinburgh with one exception maintained their traditional silence. The exception said that the sermon was a fresh breeze from the wild west!



# THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

*God's Word To His People* by  
Charles Duell Kean. Westminster Press, \$3.50

This latest book of Dr. Kean, the rector of the Church of the Epiphany, Washington, D. C., is an uncommon, if not unique, treatment of the relationship of the Bible as we now have it to the visions of men everywhere of a possible ideal social order, particularly such visions as were and are cherished by Jewish and Christian people. He states his basic thesis clearly in these words: "Our concern here is with the relationship of the Biblical understanding of the ideal society to the actual historical problems faced by the Jewish people and the early Church in the period between the promulgation of the law by Ezra and Nehemiah at approximately 439 B. C. to the fourth generation of the Christian era."

A considerable portion of the book is devoted to a description of how the Old Testament was written, although he does not concern himself with matters of textual or so-called higher criticism — an omission I suspect may be taken exception to by scholars in these fields. The author's description of Jewish history from the building of the "Second Temple" by Nehemiah to the final destruction of the Third Temple in A. D. 70 is an excellent job of historical condensation. The dominance of the Torah in the later period of Jewish thought and life after the failure of all attempts to create a permanent national community serves as a significant introduction to the Christian era.

The author's treatment of the New Testament in chapters VII and VIII seems to this reviewer painfully inadequate, especially his account and interpretation of the life and teachings of our Lord.

His preoccupation with his thesis that the Jewish Torah is the be-all and end-all of vital religion and of militant building of righteous community life has obscured for him the preeminent facts of the Gospel story, facts which the Christian Church has made the cornerstone of her fellowship through the vicissitudes of nineteen centuries. Specifically, what

the Resurrection, Ascension and Pentecost actually were and their central, creative role in all Christian life is completely ignored by the author, save in the vaguest and most academic fashion.

What he does say about these primary facts will, I think, be quite incomprehensible to most Christians, be they liberals or conservatives, Catholics or Protestants. The final chapter on *The Church and the Bible* is interesting and to the point and says various rather obvious things that most Christians would agree with.

*Roanridge Rural Church Series,*

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All you have to do is supply the energy and time, which is surprisingly small. These would make good additions to your vestibule pamphlet rack along about late winter.

—W. B. Spofford-Jr.

*CHINA: New Age and New Outlook*, by Ping-Chia Kuo, Knopf. \$3.75.

Bishop Hall of Hong Kong was quoted at the time of Mao's revolution in China as saying that it was of God. This bishop who had the audacity to ordain a woman a presbyter that his people might continue to have the sacrament during his enforced exile from the city would be quite likely to have the courage to speak the truth about the social change in China even though he might be like Athanasius, against the world.

This book confirms Bishop Hall's estimate. Dr. Kuo is not a Communist; is living in retirement in Peking and is 48 years old. An alumnus of Peking University he is a holder of Harvard degrees earned in residence.

The gist of the book is that Mao abolished two classes that have battered on the masses in China for centuries; the landlords and the scholar - philosopher class. This later class was parasitic. The land was cluttered with them. They did not do a lick of useful work and were contributing factors to China's arrested development, as compared to the West. Mao and his associates distributed the land to the peasants with regulations that they received the full value of what they produced. Thus for the first time in ages the masses have a full belly. No wonder our Chinese bishops there rejoice and for which they have been criticized and condemned even by some religious papers. But they are more competent judges surely that we occidentals. The bishops spoke with Christian humanity; the religious papers spoke with judicial ecclesiasticalism.

The book also reveals what will surprise many. While Mao utilized the Soviet form of government to implement many of his reforms, Marxan principles put into effect are negligible. I am not surprised at this. For some years I have sensed that Marx's social philosophy is being outmoded so fast is the world moving on to a greater degree of social justice. Yet the book does reveal that Mao probably unwittingly, has put into effect many Christian principles including the Pauline one that "if a man will not work neither shall he eat."

God keeps an equilibrium in the universe even if he has to send an earthquake to our wart of a world to do it. By the same token we can believe God will use a revolution if mankind stubbornly resists progress in human welfare. "He maketh the wrath of man to praise him".

Property rights in real or personal items or special privileges are being subordinated to human rights in this our period of history. This intrusion on our ancient security makes us squirm. But the Chinese bishops rejoice. In closing I will explain that the form of Soviet government is not of Slav origin. 'Twas conceived by a South American Spaniard. Daniel deLeon, who was for years the crabbed dictator of the U. S. Socialist Labor party.

—A. L. Byron-Curtis

## MONTGOMERY NEGROES ARE PRAISED

★ Negroes of Montgomery, Alabama, were praised for their passive resistance to Jim Crow buses in a resolution passed at the annual conference of the Episcopal Pacifist Fellowship, held at Seabury House.

Pointing out that the Negroes' non-violent resistance has continued for nine months with no breach of the peace, the resolution said: "This kind of action in the face of racial conflict ultimately engenders deeper understanding, greater harmony and mutual trust."

"It has pointed a new way in intergroup relations," the delegates added.

Canon Charles E. Raven of England told the delegates that "the whole of Asia will be lost to inter-communication with the western world if the bridge between Anglo-Americans and Indians goes down."

"We must accept the spiritual riches of India into the fabric of the Church," he said, "just as the early Church incorporated the fabric of Greek thought."

The Rev. Eric M. Tasman of South Orange, N. J., was chairman of the three-day conference attended by 40 persons. Theme of the meeting was "Inward preparation for the life of peace."

## AIRLINE FARES FOR CLERGY

★ Joint action by airlines to grant reduced fares to clergymen is expected at a meeting Nov. 7 of the air transport association's traffic and sales division.

Willis Player, the association's vice-president for public relations, said that although some airlines are ready to offer reduced fares, none has

yet proposed a definite working plan to the clergy.

Although airlines are not required to lower plane fares, most domestic carriers have indicated they will.

## BISHOPS MEET AT NASHOTAH

★ The national department of education sponsored a laboratory for bishops at Nashotah seminary, September 6-18, with twenty-three attending. The bishops, acting both as students and guinea pigs, dealt with the relationship of group dynamics and theology.

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## SOUTHWEST SEMINARY HAS ADDITIONS

★ The Episcopal Theological Seminary of the Southwest, Austin, Texas, is about to start construction on a new chapel, already having finished several other buildings.

Three new members have been appointed to the faculty this past year. The Rev. William A. Clebsch came from Virginia Seminary at the end of January as professor of Church history. The Rev. Frank Johnson will come on the faculty from the department of religion of Smith College. His field will be that of biblical languages and theology. The Rev. Frank S. Doremus has been appointed to the chair of homiletics. Mr. Doremus will spend the year 1956-57 working with James Cleland at the Duke Divinity School and move to Austin for the fall semester of 1957. These three appointments

bring to ten the number of teaching faculty and will provide a ratio of one faculty member for every ten students at the seminary when it reaches its full enrollment.

For the year 1956-57, the enrollment of the seminary is expected to number some eighty-five regular students and several more special students. These students come from twenty dioceses, which is the largest number yet represented in the student body.

## BUTTRICK WARNS ON PREACHING

★ Ministers who use the language of generations ago were warned here that such speech is "powerless."

Prof. George A. Buttrick of Harvard Divinity School, said words and phrases learned in student days at the seminary should be withdrawn from circulation like thin-worn coins "lest someone become short changed."

He addressed some 300 pastors attending a theological conference at Northfield, Minn. on the power of preaching.

There is no truth to the saying that "actions speak louder than words," Buttrick declared. "Words are our most powerful deeds."

But mere words, he noted, are powerless, as are ideas and notions.

Neither is argument the key to power with words, he said. "A preacher who argues a sermon point before his congregation is bound to win. They have no voice in the argument so they automatically lose."

## FOURTH PROVINCE SYNOD

★ The synod of the fourth province will get a preview of Miami Beach, where the next General Convention will be held, when it meets there October 2-3 to consider missionary opportunities in the province.

Speakers include Bishop Carruthers of South Carolina; Bishop Louttit of South Florida; Bishop Gesner of South Dakota; the Rev. G. H. Caution, rector of St. Matthew's, Savannah, Ga. Bishop Moody of Lexington is chairman of the program committee.

## LEGION CHAPLAIN HITS SEGREGATION

★ The Rev. Joseph Witkofski, rector of St. Mary's, Charleroi, Pa., was the preacher at a memorial service of the American Legion held July 19 at Philadelphia. Speaking as chaplain for the state, he pleaded for an end of the classification and of the segregation of citizens.

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# PEOPLE

## CLERGY CHANGES:

ARTHUR C. KELSEY, formerly rector of Memorial Church, Baltimore, Md., is now chaplain at General Seminary.

H. D. WARREN, Jr., formerly in charge of churches at Kingstree and St. Stephen, S. C., is now ass't at St. Paul's, Chattanooga, Tenn.

RICHARD H. LEE, formerly rector of the Ascension, Amherst, Va., is now rector of St. Thomas, Reidsville, N. C.

DAVID R. COVELL Jr., formerly rector of St. Jude's, Fenton, Mich., is now rector of St. Thomas, Trenton, Mich.

JOHN R. SHIDELER, formerly vicar of St. Timothy's, Brookings, Ore., is now curate at Christ Church, Oswego, Ore.

WILLIAM L. BLAKER has resigned as rector of Christ Church, St. Helens, Ore., to retire from the active ministry.

## ORDINATIONS:

S. S. SOSNOWSKI was ordained priest by Bishop Carruthers on July 13 at Trinity, Columbia, S. C. where he is ass't in charge of college work.

JOHN RIVERS was ordained deacon by Bishop Carruthers on July 14 at St. James, James Island, S. C. and is now in charge of missions at Allendale, Estill and Hampton.

W. W. WIEDRICH was ordained deacon by Bishop Page on June 29 at St. Mark's, Crystal Falls, Mich., and is in charge of

missions at Newberry and Muninsing, Mich.

RICHARD H. PANCROFT was ordained perpetual deacon on June 23 by Bishop Kirchhoffer at Christ Church Cathedral, Indianapolis.

OVERTON SACKSTEDER 3rd was ordained priest by Bishop Kirchhoffer on July 12 at St. Stephen's, Elwood, Ind. He is rector of the Holy Advent, Clinton, Conn., and completing his studies at Berkeley.

## HONORS:

HORACE W. B. DONEGAN, diocesan of New York, received an honorary doctorate from Nashotah House in June. Others to receive honorary degrees: BISHOP STURTEVANT of Fond du Lac; WARREN R. WARD, rector of St. Stephen's, Providence, R. I.; WESTON H. GILLETT, rector of the Advent, San Francisco.

## LAY WORKERS:

HELEN L. KILQUIST is now consultant

in religious education at Christ Church Cathedral, Hartford, Conn.

MRS. ROBERT WOSACK of Quaker Hill, Conn., is now woman college worker for the diocese of Conn., Sept. 1.

## DEATHS:

WILLIAM D. MCCOY, 84, died July 1. During 50 years in the ministry he served four churches in the diocese of Rochester and Holy Cross, Plainfield, N. J. Before entering the ministry he was a newspaper reporter for eight years.

PERCY L. DONAGHAY, 81, rector emeritus of St. Anne's, Middletown, Del., died Aug. 3.

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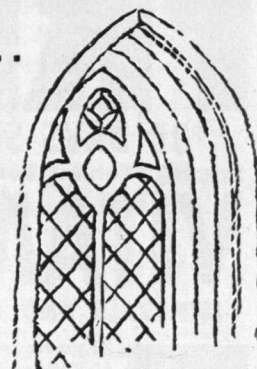
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## NIEMOELLER SCORES HIS CHURCH

★ The Rev. Martin Niemoeller sharply criticized the synod of the Evangelical Church in Germany for failing at its recent meeting to sound "an unmistakable and clear warning" against the introduction of conscription in West Germany. He said "the life of mankind depends on whether or not we will succeed in preserving peace." The next war, he stated, "would cost hundreds of millions of lives during the first days, and in the end the human race will be annihilated."

The synod spoke out strongly for reunification of Germany, with Niemoeller stating that the World Council of Churches has the obligation to warn the powers that time is running out on the issue.

Another conference group, which dealt with social and economic relations, reported it had agreed in general that "the Communist state has to be resisted because it represents an ideologizing of the political function and the complete subjection of the human spirit."

However, Pastor Johannes Hamel of East Germany said he could not associate himself with the idea expressed by the group that "the Christian must say a clear 'no' to the Communist state before he can begin to recognize Communist achievement."

He said Christians in Communist countries have to be positive from the beginning in their dealings with the government.

"We are living in a time of grace as well as of judgment,"

he said. He appealed to the Church to help Marxists as fellowmen, while making clear the differences that exist between the Church and the government.

The conference agreed that experiments with nuclear weapons of mass destruction should be banned, and that the United Nations and the churches should work toward such an international agreement.



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# BACKFIRE

ROBERT MILLER

*Clergyman of Campton, N. H.*

What extraordinary statements are made by Mr. Archibald Craig in Backfire in your issue of August 23rd. Paul founded churches but he certainly did not organize the Church. The Church existed before Paul was one of its members. As for the early expectation of the Second Coming, Paul shared it, but it is hardly mentioned in his later writings. As for supporting the "clergy" Paul never questioned his right to support even though he waived it over and over. Mr. Craig speaks of the disciples and mentions "their organization." Whatever was their organization if it was not the Church? He speaks of the "working class communistic practices of the Church." Whatever were they? Laying something aside each week for the relief of the saints in Jerusalem? Sending back a slave to a Christian master?

Finally he says that "the persecutions broke them up." "Them" seems to refer to the "working class communistic practices." Mr. Craig adds that the persecutions caused so many to adjure the faith. Perhaps it did, but it also made martyrs. He suggests that "half-converted pagans came in because it was good politics" and added that Mammon ruled the Church as well as the world and explains that that is why "Christians in China, where Mammon is on the black list, find it easier to live as Jesus taught us than in America."

It has never seemed to me that Mammon was on the black list in China or on the white list in America, and if Mr. Craig is living as Jesus taught I feel that he will find it easier in America.

C. C. JACKSON 2nd

*Vicar at Costa Mesa, Cal.*

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thing all during my senior year in seminary—got mad at almost every issue.

But I find if I don't have something to get me mad, it is too easy not to think at all about subjects on which I do not agree.

C. C. JOHNS

*Layman of New York*

The editorials in September 6 under the heading of *Dog-Day Miscellany* were stimulating and all the more so since they were written with a light touch. I assume that they were written by your new editor, John P. Brown, and if this is so you have come up with another gifted writer.

BOYD A. TYLER

*Layman of Detroit*

It is all very well for German Churchmen to demand reunification, as you reported Sept. 6, but how is it possible as long as East Germany is under a dictator. If there were 25,000 from East Germany at the rally, let us hope that when they returned home they worked for the overthrow of their

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MRS. K. V. JAMES

*Churchwoman of Boston*

I have friends who insist that psychiatry is the enemy of religion. So I was more than grateful for the article in the Sept. 6 number on this subject. Mr. Anderson did an excellent job and I would be glad to have ten extra copies which I want for my friends.

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