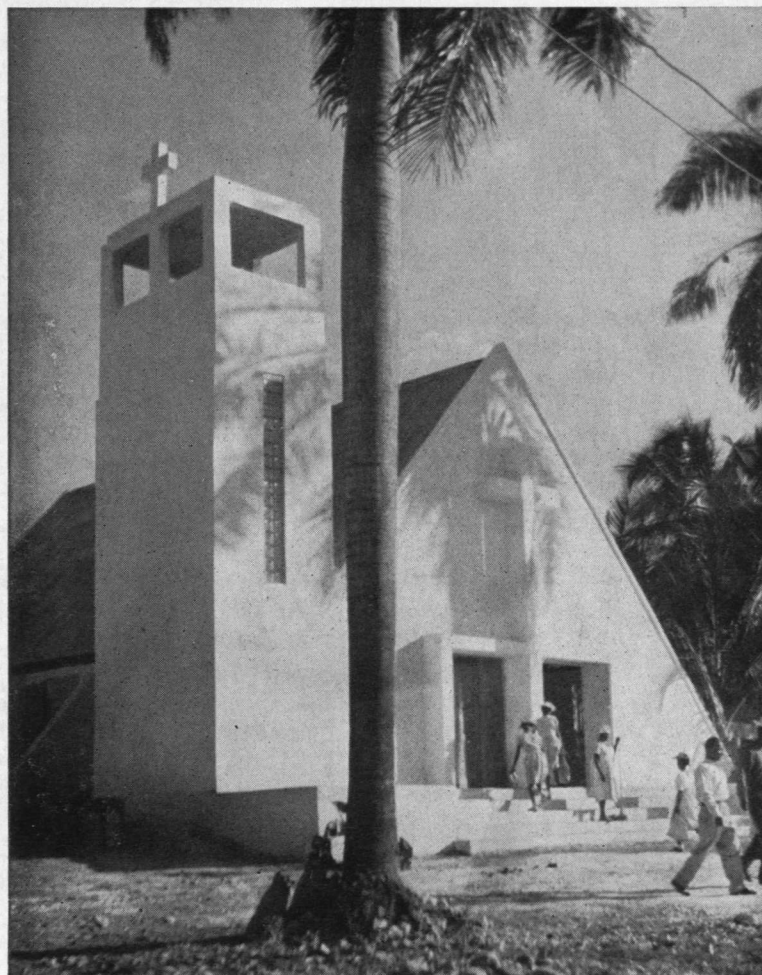


# The **WITNESS**

AUGUST 8, 1957

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THE CHURCH AND NATIONS

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Wed. and Fri., Holy Communion at  
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Sunday Services: 8 and 9 a.m., Holy  
Communion: 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

### Leaders of the World Council Discuss Vital Problems

★ Dean Douglas Horton of Harvard Divinity School was elected chairman of the World Council of Churches' Faith and Order Commission at its triennial meeting in New Haven.

He succeeds Archbishop Yngve Brilioth of Uppsala, Primate of the Church of Sweden, a leading churchman in the ecumenical movement for 37 years.

Bishop J. E. L. Newbigin of Madurai-Ramnad, Church of South India, was named vice-chairman to succeed Horton who held the office since 1954.

The 79-member commission is the World Council's permanent body devoted to studying matters of belief, worship and Church organization.

Church leaders, theologians and laymen from various parts of the world attending the meeting studied specific issues affecting the unity of the Church. Among these were baptism, the role of social and cultural factors, ways and means of Christian worship and the meaning of traditions.

The commission maintains a policy of neutrality and non-coercion regarding Church union schemes or negotiations between Churches. In recent years, it has played a leading role in regional or national conferences on faith and order.

J. Robert Nelson of New

York, the commission's outgoing executive secretary, said that by such regional meetings "the concerns of Faith and Order which may seem very remote from the daily experiences of local and regional church bodies are brought down from the level of world-wide conferences to places where these bodies exist."

As examples of such conferences he cited one held in New Zealand in 1955, and another in India in May, 1957.

He noted that a meeting on "The Nature of the Unity We Seek" will be held Sept. 3-10 at Oberlin, O. It will be sponsored by the U. S. Conference for the World Council of Churches, the National Council of Churches and the Canadian Council of Churches.

Dr. Nelson said that neither the World Council nor its Faith and Order Commission claims "a monopoly on matters of Christian unity."

"Many developments toward unity are taking place outside the recognizable area of our work," he added. "This is as it should be."

European and American theological commissions have been studying the nature of the Church in "the light of the person and work of Jesus Christ and of the Holy Spirit," Nelson said.

"With regards to these theologians, at least," he added,

"it cannot be said the European and American ways of thought are of great difference."

Archbishop Brilioth was honored for his long service to the commission and Church unity. Presentation of a silver tray was accepted on his behalf by Bishop Anders Nygren of the Swedish Church.

Nelson also was cited for his four years of service to the commission as secretary. He will become dean of Vanderbilt University's Divinity School, Nashville, Tenn., in September.

#### Fundamentalists Present

★ The New Haven park commission refused the American Council of Christian Churches, a fundamentalist group, permission to use the Green for a protest meeting July 30 against the appearance of two clergymen from Czechoslovakia at a World Council of Churches' gathering.

In New York, the council confirmed the action and added that earlier Yale University would not allow it to hold the meeting on the school's campus.

In recent years, the American Council and the International Council of Christian Churches have made a practice of holding rival meetings to coincide with major World Council conventions.

Both fundamentalist agencies have repeatedly attacked the National and World Coun-

cils of Churches, the International Missionary Council and most of the major Protestant denominations. They have accused these groups of theological "modernism" and of having "pro-Socialistic elements" in their membership.

The Czech delegates to the central committee meeting were to have been Dean Joseph L. Hromadka of the Comenius Theological Faculty at the University of Prague; and Bishop Jan Chabada of the Evangelical Church in Slovakia. However the two clergymen did not attend.

W. A. Visser 't Hooft of Geneva, the World Council's general secretary, said the council does have member Churches in Communist countries and that clergymen from these countries are members of its central committee. But he added that "we have never had Communist party members on our central committee."

"It is necessary to distinguish between Communist and Christian leaders who live under Communist rule," Visser 't Hooft said.

### No Questions Asked

★ The greatest crisis in the mission of the Church is that the world no longer asks questions of it, a World Council of Churches' official said.

The Rev. Hans-Ruedi Weber of Geneva, Switzerland, executive secretary of the Council's department on the laity, addressed a consultation on "The Renewal of the Church".

Weber's department sponsored the consultation jointly with the World Council's department on the cooperation of men and women in Church and society.

"The Church is giving answers, often good ones, but to questions the world hasn't asked of it," Weber said. "To recover the spontaneous mission of the Church, we must

come so far that the world will ask us questions."

"We must live and serve so that the world will ask us questions as the early Christian Church was asked," he continued. "The service, fellowship, and message of hope preached by the early Church caused the world to look to it for answers."

He added that without fellowship and service the witness of the spoken word has often become "empty declaration." Hence, he said, "the emptiness of so many of our evangelism campaigns."

"Without the spoken witness and service, the fellowship may mean just a religious country club," he warned. "And without the fellowship and witness of the word, the service becomes a watered down social gospel."

### Task of Laity

★ Laymen and women are not primarily "a consuming unit of spiritual goods distributed by the minister," but both are productive agents of Christian values.

"As such they stand, for better or for worse, in frontier situations in the Kingdom," Dean Walter G. Muelder of Boston University School of Theology told the delegates.

"This emphasis of the laity must not be viewed as an attempt to secure larger functions or higher status for them in the local congregations or denominations," he warned. "Neither is it an oblique scheme of recruiting assistants for the clergy."

The main point, Dean Muelder said, "is that as Christ came to minister so must all become ministers of his saving purpose according to the peculiar gift of the spirit which each has received."

"The vocation of the Church is to serve people in the world and to transform the world. To be sure the Church

has a life of its own and a form of its own, but it does not exist primarily to be absorbed in its own internal problems," he said.

The Church should be "outward directed in its ministry to and with the community," Dean Muelder declared.

This fellowship of ministry belongs to all of God's people, men and women, laity and clergy together, he stressed.

"The dialogue between one man and another, one group and another, becomes at the same time a dialogue between man and Christ."

The "world revolutionary situation" challenges both "immemorial methods of agriculture and the most recent findings of nuclear physics," he said. Both Church and state are developing new conceptions of social responsibility.

### DEDICATE CHURCH AT MOREHEAD CITY

★ The east wing of the St. Andrew's Parish House of St. Andrew's Church in Morehead City, N. C. will be dedicated by Bishop Thomas H. Wright next Sunday. This new \$65,000 addition is of Gothic architecture to match the present church building and it connects to the church by a cloister.

The west wing, which will be constructed later, will complete the E shaped design of the church plant. This wing will contain the Church School classrooms and the Church Office.

St. Andrew's was organized as a parish by thirty-three Episcopalians living in Morehead City in January, 1952. Construction was immediately begun on a church building which was completed in December of 1953 at a cost of \$100,000. A rectory was purchased and the Rev. E. Guthrie Brown was called to be the first rector of the Parish in October, 1953.



# Urges United Voice of Church On Bomb Tests and Peace

★ Bishop George K. A. Bell of Chichester, urged the World Council of Churches and the Roman Catholic Church "to speak simultaneously" on certain issues affecting world peace.

He also invited Christians of all other communions to join the Council and the Catholic Church in acting together in these vital areas.

The Bishop, who is honorary president of the World Council, said he could see "no reason in principle why there should not be parallel declarations simultaneously issued, after careful consultation, on some great moral issues having to do with world peace."

Among such moral issues he cited prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control; reduction of all other armaments; and assurances that no country will engage in or support aggressive or subversive acts in other nations.

Bell spoke on "The Christian Church and World Peace" before some 300 church leaders attending a five-day institute on world Christianity at Drew Theological Seminary.

The institute, designed for ministers and laymen, was sponsored by nine seminaries of the New York-Philadelphia area, in cooperation with the World Council.

Bishop Bell said although the method of expression and style of Christian groups acting together might be different in each case, the substance of the message would be fundamentally the same.

The fact that such a message was being voiced by representatives of the whole

Christian world at the same time would be "something new in the whole experience of Christendom," he said.

Individual Christians in key posts in foreign affairs can make important contributions to world peace, Bell asserted. Ordinary church members also have an opportunity to do their share to influence public opinion, he added.

Among other speakers were Metropolitan Mar Thoma Juhanon of Malabar, India, a World Council president; and the Rev. Peter K. Dagadu, secretary of the National Christian Council of Ghana.

Metropolitan Juhanon urged Christian missionary groups to continue serving in his country but "as partners in the work to help the Indian Church to self-support, self-government and self-propagation."

Christian missionaries won praise from Mr. Dagadu. Speaking on the "Christian movement in Africa," the Ghana Church leader said missionaries were successful in Africa because they had been able to win converts almost exclusively from paganism, in the form of small, tribal faiths, instead of from other major religions.

## Niemoeller Speaks

★ Racial coexistence rather than coexistence between Western Christians and Communists is "the really crucial question of our generation," Pastor Martin Niemoeller of Germany said.

The problem of how Communists and Western Christians can live side by side in the midst of their ideological struggle is merely "blinding us for the moment," he said, "to the bigger problem of racial coexistence."

"How will coexistence be possible," he asked "when the predominance of the white man will have to give way to the rulership of the masses of Asia and Africa?"

Niemoeller said that by the end of this century the white man's supremacy would be supplemented by a "non-white and non-Christian majority" as an inevitable result of the predicted population of 1,800,000,000 whites and 5,200,000,000 non-whites in the year 2000.

He stressed that "only the one way, shown to us by Christ, is left, not by solidarity of interest, but by our offer of brotherhood, of the brotherhood of Christ Jesus, the solidarity of love."

Calling upon the delegates to read the Parable of the Unjust Servant, he said, "I believe that it is high time for Christianity to make friends with those who are coming by offering them real brotherhood."

In another part of his talk Niemoeller discussed the position of Protestants in East and West Germany in relation to Communism and the Roman Catholic Church.

He said that West Germany Protestants were convinced that coexistence was not possible between Christianity and the Communist world, but that East German Protestants "have learned to coexist" although under sustained and subtle pressure from the Reds.

Niemoeller said that in West Germany where it enjoyed a

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practical majority the Catholic Church "makes relations rather difficult at times," but that it makes allowances in East Germany, where it is definitely a minority.

The Rev. Peter Kewi Dagadu, general secretary of the Christian Council of Ghana, said his country's recent independence imposed new demands on the Church, "challenging it to create a new

spiritual and ethical life in which the ideas of political freedom will find a new expression."

Calling for Church unity, he said his countrymen "become confused when they see four different missions lining the street in one village." "Denominationalism is a weakening factor," he said. "I hope for the day of united witness."

## North India Church Unity Plan Unanimously Approved

★ After twenty-eight years of negotiations, the North India Church Union Plan was finalized and unanimously approved at a meeting at Pachmarhi, India of representatives of seven denominational bodies.

The plan provides for the organic merger of the Church of India, Pakistan, Burma and Ceylon, the United Church of Northern India, the Methodist Church in Southern Asia, the Methodist Church (British and Australian Conference), the congregations associated with Baptist missionary societies in India and Pakistan, the Church of the Brethren, and the Disciples of Christ.

The Church of India belongs to the Anglican communion, while the United Church was formed a number of years ago by merging the work of eleven foreign mission societies, nearly all of them Presbyterian. The Methodist Church and the Church of the Brethren are of American missionary origin, while the Disciples of Christ group has American, British and Australian roots.

Accepting "the historic episcopate" as an essential part of the pattern of the merged Church, the plan nevertheless provides for an act of union based on the

immediate full recognition of the ministries and episcopates of all the uniting bodies.

This provision is intended to forestall the problem which has existed in the Church of South India, in whose merger plan consummated in 1948 full unification of the ministry was made a gradual process, with certain restrictions placed on the exercise of ministers who came from non-Anglican Churches with no claim to apostolic succession.

Without reservation, the North India plan calls for union based on mutual recognition of the uniting bodies as all belonging to the one Catholic Church of Jesus Christ.

Under the plan, the new "Church of North India" will have thirty-one dioceses. A separate united "Church of Pakistan" is to be established for the parts of the merging denominations which lie across the boundary in that country.

The plan is now ready to be voted on by the proper bodies of the negotiating Churches. Some, however, may not make a decision until the people of their constituencies have explanations and discussions of the plan.

Under a timetable adopted last year by the negotiating

committee, it is hoped that the last denominations will make decisions by 1960 and the union will be consummated in 1961.

### NEW SOCIAL SECURITY BENEFITS

★ The Social Security administration has called the attention of ministers, missionaries, and members of religious orders to social security benefits for which they are now eligible in the event of physical disability.

More than two-thirds of the nation's ministers are now covered by the social security system as a result of the extension of its benefits by Congress in 1954 under a plan of voluntary participation.

Any clergyman who becomes disabled for the performance of his duties by virtue of accident or illness may apply for a "freeze" to protect his social security benefits. This operates to prevent years in which a reduced income is received from affecting the level of retirement benefits or survivors' awards. These benefits are determined by the minister's average annual income and would be adversely affected by prolonged periods of incapacity were it not for the "freeze" provision.

Meanwhile, any clergyman who after the age of 50 suffers total and permanent disability is eligible to apply for retirement benefits. Incapacity must be complete, as in the case of a paralytic stroke or severe injuries in an accident, however, before payment will be authorized at an age lower than 65. Ministers who are obliged to retire before 65, will find this benefit which became effective July 1, 1957, helpful.

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# EDITORIALS

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## The Church and Nations

IN THE past few months we have given our readers materials, elsewhere unavailable, to supplement news reports on the Hungarian crisis. On April 11 and 18 we ran an eyewitness account from Austria by the Rev. George Trowbridge. In the next two issues we had an appraisal of the same events from the other side of the Iron Curtain by Joseph L. Hromadka, dean of a seminary in Czechoslovakia and a leader in the World Council of Churches; and a further article by Hromadka on May 23. We offered the hospitality of our columns to anyone who wished to comment on Mr. Hromadka's pieces; and accordingly on June 13 we ran a reply to Hromadka by the Rev. Charles Wesley Lowry, director of the Foundation for Religious Action in the Social and Civil Order, together with some notes by Mr. Spofford. At that point we felt our readers would not wish to have this horse further flogged.

However observations continued to come in. There is being circulated an "Open Letter to Rev. W. B. Spofford" from Mr. Lowry commenting more generally on the policies of this magazine. It came to us with a mimeographed covering letter from a Mr. Thomas W. Miles, addressed to "Dear Fellow-Churchman", saying that he was sending it to the Editor of the Witness, and hoping that we would write that Editor too. Likewise Mr. Hromadka, in the information service of the Protestant Churches in Czechoslovakia (April 1957) has published further reflections on the Hungarian affair, in response to comments on his previous articles. —We are therefore availing ourselves of the editorial privilege to send off a Parthian shot and close the discussion; which Mr. Miles, if he wishes, may consider to be the invited letter written by ourselves to ourselves.

Now our editorial policy, currently being criticized, is first and foremost to print material we consider important which other magazines are unwilling to publish; and second within the limits of our format to print both sides. Our articles on Hungary to date come to three from each side of the Curtain.

But there are publications uncounted in these States, from Life and the Reader's Digest on up, which fully subscribe to the organization headed by Mr. Lowry in the aim of "uniting all believers in God in the world struggle between Democracy and atheistic Communism". We might then seem to have been leaning over backward to do justice to the official Washington views, with which we are not in full accord; and Mr. Lowry, with so vast a marpet open to his productions, should not take it as a grievance if our small voice is unable to absorb them on call.

A further grievance seems to be Mr. Spofford's use of his private column to comment on Mr. Lowry's article. It will perhaps be a matter of opinion whether those comments, together with our discontinuing the discussion, constitutes, as Mr. Miles will have it, an attempted "smeär" on Mr. Lowry, and a "spectacle of anti-American, pro-Communist bias—and still worse, calloused indifference to the fate of the gallant people of Hungary". Perhaps we can best redress the balance by here commenting on Mr. Hromadka's views, as well as on the rights and wrongs of the whole business, which we trust will be of general interest.

### Hromadka's Views

HROMADKA writes in April: "We... must constantly explain why we consider it possible to carry on our church and theological work in socialist 'atheist' countries. And at the same time we are met with astonishment when we turn the question around and ask whether genuine testimony of faith in Jesus Christ is possible in capitalist countries... It has never occurred to me to declare that the socialist order is closer to the Kingdom of God than is the capitalist order... But we also know that the 'free' Christian countries are not an inch closer to the Kingdom of God than the so-called communist ones".

Mr. Lowry says in his open letter: "I say without hesitation that, although the United States has often fallen short and many specific criticisms could be made, our policies of the

last ten years compare favorably with those of any country for a similar length of time in any period of history. At the same time the way is steep and we as a people still have far to go. May God in his mercy guide us and all peoples in the perilous age of the atom and of spiritual civil war on a planetary scale forced on mankind by the theory and practice of Russo-Marxian Communism."

Surely both your editor and Mr. Lowry could wish that Mr. Hromadka would not stop with seeing both his own people and ours as sinners under God's judgement, but would positively lean over backward and search out the good points of Western capitalist society. But, one, this would presumably mean martyrdom, like that of Yugoslavia's Djilas, and one dislikes while sitting in comfort to encourage others to martyrdom. And, two, Hromadka is a neo-orthodox theologian with a strong initial bias towards believing that no distinctions can be made among nations.

Comparing the two quotations, however, one can only conclude either, one, that America is really much better than Russia, or, two, that Mr. Lowry has fallen prey to the usual temptation of believing that the institutions with which you are associated are better than other peoples'. The whole point of the neo-orthodox theology is to avoid that temptation by every possible means. And we are neo-orthodox enough ourselves to suspect that, if any nation really is better than another, it is so only because it does not cease to criticize itself. It would be difficult to prove that foreign policy or internal class struggle in ancient Israel was at any period more civilized than that of Greece. But, unlike Greece, Israel's whole spiritual endowment went into pointing out her own defects.

### Use Freedom

THE obvious respect in which America would seem superior to Russia is in the matter of civil liberties. But Mr. Lowry's last ten years saw the secret development of the hydrogen bomb and the intimidation of the White House by Mr. McCarthy. Our feeling would be on the whole that one showed one's adherence to the principles of freedom better by using them than by agreeing with the government line as abjectly as any Soviet propagandist. We would suggest that on the whole "to stand for responsible freedom under God" (another of the foundation's aims) is

best done by in fact standing for freedom, as Mr. Elmer Davis did the other year in an excellent book. In particular Mr. Lowry will be wasting his time if he comes around and asks us, "in cooperation with the Department of Defense", to have our "Church or Synagogue" join in his "new emphasis upon the spiritual aspect of National Security and 'Power for Peace'" on Armed Forces Day. Let us rather hear him speaking up in favor of the struggles of the gallant people of Iceland to have the American troops removed from their homeland.

Mr. Hromadka has pointed out most correctly, it seems to us, that "whether the western world and its Churches realize it or not, their joy over the Hungarian uprising and their anger over the change on Nov. 4, 1956, grew far more from anti-Soviet statements than from an interest in the liberty of the Hungarian people." Mr. Miles writes us about "the gallant people of Hungary"; do we not remember during the war Mr. Churchill speaking about the "gallant people of Russia"? Hromadka points to Western complicity in appearing to promise aid to revolting satellite nations which simply could in no way physically be given. Hromadka says he is genuinely concerned for the Hungarian man in the street; it seems plain that we are not. Has it been a kindness to the Hungarians to encourage revolt, to allow a selected few of the refugees to be swallowed up in the American way of life, and leave the rest of the nation worse off than it was before?

Mr. Kennan has spoken of the American tendency to conduct diplomacy by putting out large moral statements which we do not intend to back up by force. The Witness published Hromadka's articles to help bring Americans to a consciousness of this sort of hypocrisy; and we are very sorry that Mr. Lowry is only able grotesquely to misconstrue them as a defense of Soviet repression (which we equally abhor). Hromadka is saying, let us repeat it once for all, that the Balkans are firmly within the Soviet orbit, and that the West has no right to play chess with them by encouraging hopeless revolt. This may be a wrong reading of the situation, but it is a very plausible one, and in any case Mr. Lowry should have exercised more care not to misrepresent it.

Mr. Lowry is nevertheless correct in seeing



that Hromadka is in many respects being "used by Communist states to advance their objectives", and that he tends to take the regular party line. We would hesitate to affirm, and we are sure Mr. Lowry would join us, that we ourselves would do any better under the conditions of Soviet censorship and tyranny. Mr. Hromadka we are sure is equally correct in being "shocked and horrified by the self-satisfied and moralizing judgements which were pronounced even in the Christian press about the Hungarian tragedy". —And, at least in the United States, with far less excuse. Mr. Lowry assures us in his Open Letter that "there was no governmental initiative . . . in projects (his foundation) has developed like emphasizing the spiritual aspect of Armed Forces (Day) with its motto 'Power for Peace'".

And we are forced to confess that we believe him: this is why it is unnecessary in the West to regiment the Churches into line; they regiment themselves. Suppose Russia had dropped an atomic bomb on England and a priest of the Orthodox Church had blessed the plane that carried it; would that not have given us a just cause for complaint?

#### Our Position

OUR fundamental position is this: we cannot, in our reading of history, find that since the world began has there been a state which, in Mr. Lowry's words, "seeks in

humility to serve God". Because, we submit, a state has not the faculty of humility; only people. Jesus does not say that the state will be converted; he says it will give us trouble. Paul tells us to obey the laws; but he does not try to convert Caesar. And many of us have very mixed feelings about the conversion of Constantine. Do not forget Acton! "Power corrupts; and absolute power corrupts absolutely". Let us use the corruptions of power in Russia occasionally as a reminder of what may be happening to us without our realizing it, and not always as an object for the finger of scorn.

It is wiser to be on guard against corruption where it may possibly not exist at the moment than not to be on guard against it where it is. We cannot see that the United States is being hampered in its conduct of the cold war by the non-cooperation of the Churches; and what would really win us friends, let us say in India, would be the renunciation of the methods of the cold war and of nuclear war. But we do not look for that to the Defense Department or the Foundation for Religious Action in the Social and Civil Order; nor for that matter to the Churches in their present frame of mind.

Our point of view may be pacifist folly, although we reckon this sort of folly as being wiser than the wisdom of this world; but at any rate let us have no more of this nonsense of calling it pro-Soviet bias.

## America's Best Product

By Sturgis Lee Riddle

*Dean of the American Cathedral, Paris*

JUST before I left Paris, our new Ambassador, who is a churchman, a vestryman, and a regular worshipper at our Cathedral, said to me, with a twinkle in his eye; "You know, Dean, I thought I was going to like you. In fact, I was prepared to have quite a favorable impression. But now I'm afraid I'll have to change my mind."

Somewhat startled, but intrigued, I managed to stammer out; "Would you mind telling me why, sir?"

He replied; "Well, you announced in church last Sunday that there were going to be some two million Americans traveling abroad this

summer, and I'm afraid that I'll have to entertain most of them!"

That may be a slight exaggeration. But I do know from personal experience that at his reception on the Fourth of July, our genial and able Ambassador probably entertained and shook hands with between five and ten thousand of our fellow Americans on just this one occasion.

Now all of this is a far cry from the days when Mark Twain could write a book about traveling Americans and call it, "Innocents Abroad." This would certainly be a misnomer now. Many of our people are getting

to know the old world as well as they do their own back yards.

In a wonderful new plane with every comfort, we made it from Paris to New York, for the first time, non-stop, in a handful of hours. I couldn't help but contrast it with that little Mayflower, ploughing so endlessly and laboriously through the seas below us.

It's just another world, and this is only the beginning. Soon the jets will be whisking people over in six hours. Already, the airlines are tempting people to fly about the world on the installment plan—twenty-five dollars down, and twenty-five dollars a month the rest of your lives. At least you'll have cause to remember the trip!

But in all seriousness, the world outlook for most Americans has radically changed since Mark Twain wrote his book. That was way back in the dear, dead isolationist days, when America was a self-contained island of self-satisfaction, washed by protecting seas and shielded by the fleets of friendly countries. Today, Americans are scattered everywhere on the face of the globe—seven hundred and fifty thousand in the armed forces—fifteen thousand in the Paris American colony alone. We have taken the place of that legendary character, the wandering Jew. We are everywhere.

Some of us recall a cartoon that at one time was rather amusing. You remember, it showed two men down in a mine in the heart of darkest Africa. One of them was looking up the shaft into the circle of light and saying to the other fellow in startled surprise, 'why, there's Mrs. Roosevelt!'

No one in today's world is in the least surprised to see any American turn up anywhere!

### Our New Responsibility

THIS is not the place to discuss the changed world situation which has brought all this about. Suffice it to say that the blood-letting and treasure drain of the last two wars, and their aftermaths, have dangerously weakened our traditional friends. For much of our history, they stood between us and the tyrannies which would have destroyed us. Now, out of necessity, they have thrown the torch to us. It is our turn now, and we must carry this torch—make no mistake about it—through an indefinite future ahead, or see the light of Christian civilization snuffed out.

When he was asked, rather invidiously,

"Where are the leaders of France today?" one venerable ex-premier replied, "They are dead, monsieur, dead on the field of honor!"

He meant, of course, that in the memory of people still living, his country has been invaded, pillaged, and occupied three times, the flower of its youth cut down, its treasure spent. This is a thing which we have never known, and pray God, will never know. But we can no longer depend upon a Pax Britannica or a shield of France to protect our comfortable isolation. Our new responsibilities for Christian civilization, combined with new prosperity and leisure, and our native curiosity explains why Americans are now ubiquitous.

This being so, how are we going to advance and not retard the cause of Christian freedom and world brotherhood?

In the first place, I think we ought to take into account that an unprecedented number of Americans, some seventy percent, I believe, are now enrolled in the membership of Churches. That means a significant thing: that the majority of Americans subscribe in theory at least to great principles of human conduct that underlie all Churches and all religions no matter what they are called. That's why thousands from all sorts of backgrounds can go to hear someone like Billy Graham and profit by it, because they are given great Bible principles that underlie the faith of us all. What are some of these principles?

First, there is that highwater mark of the Old Testament prophets which launched the crusade for Christianity nineteen hundred years ago, and became the genius of our melting-pot America. On the Fourth of July, it raised a divine standard of equality to which the oppressed and the hopeless of the world might repair: "God hath made of one blood all nations of men for to dwell on the face of the whole earth."

That is not only a truth of religion. It is an axiom of science. You don't have to take the Bible's word for it. You can take a drop of blood from any human vein, and there is no labelling of that blood by race, creed or nationality. God made us all of one blood. Christ died for us all. We, not he, are guilty of the labels that divide us up, and those labels in the language of religion are sin, and in the language of science are lies. No wonder the Psalmist can exclaim: "Behold, how good and



joyful a thing it is for brethren to dwell together in unity!"

As I come home occasionally to this bonanza of a country of ours, so uniquely well-off in a divided and needy world, I am struck by the progress we are making in putting into practice what we believe and preach.

A distinguished visitor who preached here, the Anglican Bishop of Johannesburg, faced in his own country with a denial of these basic religious and scientific truths, allowed that he was impressed by their affirmation here, despite the long way we've yet to go in putting them into practice.

### Togetherness

I'M NOT so sure I like the rather bastard English of the word, "togetherness", so recently coined, but it does speak for what America "under God", more than any other nation I know, is trying to work out the neighborliness, the sense of responsibility one for another, the common good, the classlessness, the unity in the fundamentals of religious faith of people gathered from every branch of the human family—the judging of men and women in the way God judges them, by the way men and women conduct themselves in society, and by no other judgement, whether of blood, or of power, or of prestige, or of possessions.

When all is said and done, these things may be our country's supreme contribution to history and to Christian civilization.

But what happens to these spiritual commodities, so in evidence in the America of "togetherness" when Americans leave her shores?

It is a curious thing that certain good things do not always travel well. I know a little wine of a delightful hill town of central Italy which is soft and sweet when drunk on the spot, but rather sharp and unpalatable when it is exported.

Some people are like that. At home, they may exemplify all the things we have been talking about. They may be the kindest neighbors and the most understanding friends. They may be simple, sincere and unpretentious. But when they travel, their characters seem to suffer a sea-change, and not for the better. They may get strident, boastful and unthoughtful.

When I was in London at that fine old restaurant, Simpsons, recently, some fellow

Americans were ushered in and seated at a nearby table. Now I'm sure that at home, they were courteous and considerate, but there in London, they were not acting as if they were in a "home away from home", as we should all try to act, remembering that God has made us all of one brotherhood. They began to be noisy and show off. One of them yelled at the waiter, "Say is this water safe to drink"—and that in one of the best restaurants in one of the great capitals of the world! Another, when the venerable old waiter rolled up his shining cart of roast beef, and with great pride in his skill and years of experience, prepared to carve off what he thought were nice, thin, appetizing slices, cried out, "No don't do it like that. Cut it off in big hunks, the way we do in America!"

The old waiter was courteous, and although puzzled, tried to oblige. But I wouldn't have blamed him if he had retorted, "But, sir, you're not in America now!"

Let us not forget that the most impressive thing we have to export today is not our money or our power, or our chromium-plated gadgets. They will not win us any friends or following. By themselves alone, they may make only for envy and mistrust, especially when they're wrapped up in condescension or pride.

People are the most precious export that America has to send—people fashioned out of America's soul and expressing America's soul to people over there—all the friendly neighborliness, the kindly spirit of live and let live, the concern for others, the tolerance of all sorts and conditions which make life interesting, the love of God and neighbor that is our great big relaxed family of a country at its best.

That's what we need to send. It's our best product. It will sell us to the world. And it can only be sent and sold in the hearts, and conduct, and foreign relations of those thousands of us who, in this new and exciting day of the Pax Americana are travelling and living throughout the world.

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### CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

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# NOW HEAR THIS

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By Frederick A. Schilling

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## Gospel for 9th Sunday after Trinity

*St. Luke 15:11-32*

"Let us eat and be merry, for this my son was . . . lost and is found."

This parable of the Lost Son is the last one in St. Luke's trilogy of parables on things lost and found: the lost sheep (15:1-7), the lost coin (8-10). The deep emotional power of this sequence is felt in the reactions of distress over the losses (verses 4, 8, 20a) and of exuberant joy over their recovery (5, 6, 7, 9, 10, 23, 32). With the incomparable artistry of these simple stories Jesus describes God's involvement in the human scene, how he labors to find the lost and celebrates the recovery.

The star of the drama is, of course, the father, yet the other persons in it are of real significance. There are four men in the story: the father, the lost son, his foreign employer, his older brother. The character of each is revealed in relationship with the others. For instance, there are the two men in authority, the one is a father, the other a mere boss. The two brothers are of equal upbringing and opportunity. The one strayed and wasted, the other stayed home. In the end, both enjoyed the safety and rewards of home.

The upbringing of the younger did not guarantee him safety and security. It was not a permanent heritage. Characteristically, he wasted it wildly in a country of different morals and standards, and in the time of trouble his resources were gone. He had gone too far, yet not too far. He couldn't get away from himself, his memories, his thoughts, his conscience, his self-analysis, his knowledge of where life was better. Thus, his father was still in touch with him.

The older son had the responsibility of staying on the land and keeping it in the family. He was true to his obligation. Life followed in a normal pattern and was ruffled only when the wayward brother returned. His anger was probably that of a careful economist over the waste of the grain-fed calf. The calf should have been fattened some more and then sold for a good price (cp.

the incident in St. Mk. 14:4). Yet, there is no censure of him. There is only a tacit, implied reflection (v. 32 should read: "You should make merry and be glad for this your brother . . .") against the good man's displeasure with the quick and jubilant restoration and the honor bestowed upon the brother who had been not only useless but had done nothing but hurt his father.

The contrast between the father and the foreign employer is tacit. The father gave the younger boy (actually, both of the sons) his legitimate request. He acknowledged his right. The boss gave nothing beyond the job, and when trouble came he gave him not even crude nourishment. This awakened the boy to remember his father. What a contrast! The father meanwhile yearned for the boy's return, watched down the road for him, and ran to meet his dirty, disreputable son, and kissed him then and there. The father loved the boy as he was. He had been loving him all along and in love he restored the boy to the rights and privileges of his home without the slightest hesitation.

How else could the father's love act? What else could help the boy? Was not the vital fact that he had returned? What mattered now the years that were lost? What proof could the boy offer that he had repented except his return? That is all the father wanted—the boy on whom he could again shower his affection. Could it be that during these past years the father's heart was troubled with thoughts that he was implicated in the boy's straying? Was he not responsible when he gave the boy his inheritance and made it possible for him to wander off. Should he not have known better? What a painful time that must have been. But, what could he do other than keep the home open and hope the son would return? Of course, he had no right there anymore, that is, from the legal point of view. But he had a father there yet, and the father made it his home. They still belonged together. So, if the boy came back, all would be well. It was.

The father is God, Jesus says. He has two kinds of sons. One is like the wild, lost boy. God loves him. His love will not let go of him. When he returns he accepts him at once, restores him, celebrates over him. It is the Father who brings all the sacrifices. He gives his love all the time, shares his property, offers the calf of reconciliation. He loves the



other son no less. In him Jesus described the correct, law-abiding Jew, Pharisee, the normally good person of the Church. He is gently held in the household and given all its benefits. But Jesus wants him to learn from the Father what attitude and action to take toward his wayward brother, the publican, the renegade, the sinner, the heathen (cp. St. John 7:53-8:1). The attitude is forgivingness. The action is forgiveness. That is how Jesus' God is; and no man can be better than God by being less so. (cp. St. Lk. 17:4; St. Mt. 18:21,22). Only the Father's way effects the restoration, and **God joyful welcome** should have a hearty echo in the households of men.

The Lost Son also is a lesson. How can a man fall in spite of good upbringing? This boy was over-confident, and he moved into a new environment, a strange and a bad environment. How can a lost man return? This one "came to himself". There was the surviving inner core of his heritage. Remembrance of better things brought it out again. His mind worked on it. There followed remorse, penitence, admission of wrong, and return. Thought and action united. Behind the whole struggle was the image of the Father, the contact was not wholly broken. The lost son emphasises the vital importance of the affectionate father.

Jesus describes the scene from within, as a participant, not an onlooker. We cannot do otherwise. It is our family, and our heart-strings are touched with the pain of love for the returning prodigal, with devotion and gratitude to such a father, and with mercy for the upright son.

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## Don Large

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### Favorite Cliches

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**L**IKE a thief in the night, cliches have an insidious way of sneaking up upon us and, catching us off guard, robbing us of intelligent thought. Some people love their favorite cliches to such an extent that they even live by them in self-deluding contentment.

These are the folk who, for example, will tell you, "Kinsey says that the majority of the people do it, so it must be all right." This

combination of fuzzy thinking and bad theology overlooks a couple of bald facts. In the first place, what Mr. Kinsey says is utterly irrelevant as a criterion of morals. And second, what the majority does is no proof of rightness or wrongness. The Kingdom of God is not a democracy, and the Lord is never automatically on the side of a majority just because it happens to be a majority. Meanwhile, majority or no majority, the immortal commandment still says quietly, "Thou shalt not commit adultery."

Or consider the man who thinks he's letting himself off the spiritual hook by loftily pronouncing, "My business is one thing; religion is another." That's one of the Devil's favorite gambits. Incidentally, it comfortably overlooks the fact that, as a Christian, religion is your business—it's either the whole substance of your life, touching every nook and cranny of what you do, or else it is nothing and shouldn't be bothered with. Your religion is your business, and your business from 9 to 5 is your avocation.

They've even made a Broadway play of the cliché which insists that "You Can't Take It With You." I don't know what "it" the title is talking about, but the fact remains that the important and abiding things you do take with you. They're the only things you can take with you or should want to go along with you. It's only the transient and temporal things—the things of no eternal value whatsoever—that you can't take with you. And that, obviously, is the way it should be.

"Imagine! There she was in church without a hat!" This worn-out cliché comes from a worn-out misunderstanding of St. Paul, who insisted that women wear hats to hid the fancy hairdos in which they took an unseemly pride. Nowadays, the headgear is so much more elaborate and fanciful than the hair, that perhaps we'd better forget Paul's misunderstood observation. Furthermore, I'm sure the good Lord would rather see a girl in his house without a hat than one without a heart. Too many of us feel that if the outside of the cup is clean, nobody need know about the inside. So let's think less of the uncovered head, and more of the uncovered heart.

Then there's that old standby, "When he's old enough, I'll let him choose for himself." This cliché, of course, is usually a defense

against failure to have a child baptised or registered in Sunday School. But the parent who idly mouthes this remark wouldn't dream of waiting for the child's adulthood before feeding him milk or washing him behind the ears, however much the baby might dislike milk or protest the application of soap and water. The fact remains that in every area of life—spiritual, as well as mental and physical—it is our obligation to make decisions for the children whom God has given into our temporary keeping. An unformed child would be nothing more than a shapeless monster. Meanwhile, the one thing we should try to keep from our offspring as from mortal sin itself is an easy refuge behind thoughtless clichés!

Do you have a favorite cliché? Are you making the tragic mistake of living by it?

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

THE old minister looked back on his ordination and his eager youth and wondered where the time had gone for it seemed but as yesterday.

"Yet," he mused, "I used to think the leaven worked so slowly. It will not be in my day that the world would be won for Christ though once I hoped it would. Still . . . Still . . . two thousand years is not a long time and what shall I say of seventy?"

"My past is all present to me," he said aloud. "I suppose that to God the future too is present. Past, present and future held in the Eternal Now! I cannot get outside the limits of time and space but God cannot be bound by them. He must transcend them. Someone said that the radio wave transcended time and space but surely we can dispense with radios in Heaven where we shall know even as also we are known. To be free of our limitations! Not the perfect State but the perfect man."

### AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

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

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## The Open Doors

By William P. Barnds

*Rector, Trinity, Ft. Worth, Texas*

TO ONE of the early churches a message came from Christ through St. John thus: "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." (Revelation 3:8)

We do well to make this message our own. Christ sets open doors before his people. These are opportunities to serve him, and to grow in spiritual understanding. We are all hemmed in to some extent. We all move within the circle of some limitations. There are some doors closed to us, and some things we cannot do.

But some doors are open. No one can close them. For example, we have the open door of our Prayer Book, and the open door of the Bible. The church door is open giving many opportunities for worship and inspiration. There are the open doors of reading, if we will take time to read. There are open doors to be helpful to loved one, friends, and many who are in need.

Just about every experience is an open door to grow in our appreciation of how to live. We learn both from joy and from sorrow. Are we failing to see these open doors, or are we walking through them with thanksgiving and joy?

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# BOOKS . . .

**Kenneth Ripley Forbes**  
Book Editor

*The Old Religion* by J. L. C. Dart.  
Macmillan Company. \$3.50

This is a book published in England by the S. P. C. K. and imported by Macmillan for American readers. Like many books which have preceded it, it is a defense of the Catholic integrity of the Church of England. Its major thesis is that the Prayer Book itself is convincing evidence of the continuity of the Church of England as founded by St. Augustine and St. Columba, regardless of the many divisive controversies which have wracked it and in spite of the varied schools of thought at present included in its fellowship. It is a valuable book of reference for scholars' libraries. Incidentally, it should have been

blessed with a more descriptive title, which might quite as well indicate a treatise on Fundamentalism.

*Syria and Lebanon* by N. A. Ziadeh. Frederick A. Praeger, Inc. \$6.50

Here is a timely and scholarly book giving in great detail the background history of the present republics of Syria and Lebanon. The author is a native of the region and at present a member of the faculty of the American University at Beirut. He gives in an Appendix an outline of the contemporary history up to 1956, which expresses clearly the Arab point of view.

*A Year with the Bible* by John Marsh. Harper & Brothers \$2.50

This is a unique and interesting book which is a lectionary for 366 days of the year which does not follow the traditional church year sequences. It is, however, very much more than a lectionary, as it includes pertinent comments on each day's scripture reading as well as enlightening introductions to each of the six sections into which the book is divided. For those clergy and others who read the daily offices of the Prayer Book throughout the

Christian year, it would add to their edification if they used this interesting book as a supplement to their devotions. The author is professor of theology at Mansfield College, Oxford.

*Work and Contemplation* by Douglas V. Steere. Harper \$2.50

Douglas Steere, who is well and happily known for his writings on the practice of the devotional life, goes a long and interesting step further in this book. He analyses the nature of contemplation as a spiritual activity which may have much to do in rescuing large scale industry from the enervating effect it has upon its workers. The most interesting and challenging chapter—*The Eclipse of Man in Modern Industrial Work*—is a vivid description of these effects. He reaches the same conclusion as Erich Fromm did in his recent book, *The Sane Society*, and offers similar remedies. The book is well worth reading and meditation.

*Dr. Lowrie of Princeton and Rome.*  
Edited by Alexander C. Zabriskie. Seabury Press. \$3.50

This book of essays is a remarkable and well-earned tribute to a great scholar. It was adequately reviewed in the news section of *The Witness* of April 25th. To this review we simply add the beautiful and significant dedication: "To the Reverend Walter Lowrie—whose vast erudition and sparkling wit have served to commend to us and to many the reasonableness of that Faith with which his life is instinct, and to which he brings the rich maturity of his eighty-nine years."

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## CONGREGATION ATTENDS POLISH SERVICE

★ The last Sunday in July the congregation of Grace Church, Manchester, N. H., attend instead the mass in the Polish National Catholic Church of the Holy Trinity. The celebrant and preacher was Bishop Joseph Soltysiak of the Polish diocese and pastor of the parish. He was assisted by the Rev. Bradford Young, rector of Grace Church. A translation of the Polish service was in the hands of the visiting congregation. Bishop Soltysiak welcomed the visitors and preached briefly in English.

When inviting the Episcopalians to attend the Polish mass, Mr. Young said, "This is to experience ourselves and show to others that we are one family in Christ. We have

local inter-communion arrangements with many of the other Christian Churches. For the next five Sundays our 9:30 service will be joined with the union service of ten Protestant Churches. But only with the Polish National Catholic Church is the Protestant Episcopal Church in official inter-communion, each Church recognizing formally that the other holds the essentials of Christian faith, sacramental life and order."

A return visit by the Polish congregation is in prospect.

## GIFTS INCREASE AT SHATTUCK

★ Gifts totaling \$158,737 have been received by Shattuck School, Faribault, during the fiscal year which ended June 15. This is \$44,612 more

than was received during the previous year.

Contributors include alumni, parents of present and former students, foundations, corporations, and Shattuck associates.

## COUNCIL REPORTS ON GIVING

★ The National Council reports that \$2,527,102 has been received from dioceses up to June 30. The sum is about \$100,000 over the expectation for that date. The total for the year is \$5,835,256.

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## ELECTION OF DEPUTIES IN MASSACHUSETTS

★ Most of the dioceses throughout the country have already elected their Deputies to General Convention which meets at Miami Beach next year. However, the diocese of Massachusetts had a new plan under consideration which had to be ratified before electing its Deputies. That plan put the basic emphasis upon rotation. It was ratified at the May Convention and is now in effect.

In 1956 Bishop Norman B. Nash, then Bishop of Massachusetts, appointed a committee to consider the question of working out "a plan for a rotating system for the Massachusetts deputies to General Convention". The committee reported to the Convention that year a plan but suggested that it not be voted upon by the Convention until the Convention of 1957 in order to give everyone plenty of opportunity to consider it. At the Convention this spring the proposed plan was adopted.

The plan provides that "No one shall be eligible who has

reached his seventy-second birthday at the time of the election; and no one shall be eligible who has served as a Deputy at the next preceding three stated meetings of the General Convention unless at the most recent of such meetings he was an officer of the House of Deputies or a member of one of the following five committees, namely, amendments to the constitution, canons, dispatch of business, program and budget, or Prayer Book."

Actually of the eight Massachusetts Deputies to General Convention, five have served at the last three Conventions. Of these five, three are on one of the five named committees. Hence these three may be nominated as Deputies for the Convention in 1958,

but two under the new plan will not be able to be nominated.

## DOROTHY DAY IN JAIL

★ The most peaceful pickets in New York are marching in front of the Women's House of Detention. They are protesting the arrest of Dorothy Day, editor of the Catholic Worker, and nine other pacifists who refused to take shelter on the civil defense alert on July 12.

There is no shouting, not even conversation. Sympathizers with the group, which is pledged to non-violence, eke out the picket line. Others pass out circulars in the area but not while on picket duty. A police detail has had nothing to do but watch.

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## MUSTE TO ADDRESS EPISCOPALIANS

★ The Rev. A. J. Muste, a leader of the Fellowship of Reconciliation, will be among the speakers at the annual conference of the Episcopal Pacifist Fellowship, meeting August 27-30 at Greenwich, Conn. Another speaker will be M. R. Zigler of the Church of the Brethren, an official of the World Council of Churches.

## BROOKLYN BATTLE CONTINUES

★ It is next to impossible for a weekly to keep up to date with what is happening at Holy Trinity, Brooklyn. At the moment the church is closed by order of the bishop of Long Island. On Sunday, July 28th, however the usual coffee hour was held in the parish house with the vestry of the parish contending that they were the sole custodians of the building.

Whether Bishop DeWolfe will counter by padlocking all of the buildings and putting in alarms, as has been reported, remains to be seen.

It is clear, as the Churchman stated in its August number, that:

"This Holy Trinity case is making social history. It is a democratic struggle of the people in the pews in the Protestant Episcopal Church to have some respect paid to their rights by their diocesan authorities.

"This case is also making legal history. It hinges on whether Dr. Sidener was elected at a meeting at which a legal quorum of the vestry was present. Four courts have ruled that a quorum was not present, under Section 42 of the Religious Corporations Act of New York State. The Appellate Division, which reversed these previous decisions and its own earlier stand,

admitted that if Section 42 is applicable to this case, then Dr. Sidener was not elected; but the majority held that Canon 11 took precedence, and that Section 42, if applicable, is unconstitutional!

"This raises an issue which opens the Holy Trinity case not only to review by the Court of Appeals, the highest court in New York State, but by the United States' Supreme Court as well."

## POOL OF GIBEON EXCAVATION

★ The excavation of the Pool of Gibeon, started last

year, is being continued this summer. Prof. James B. Pritchard of the Pacific Divinity School will be director. He was a member of expedition last year, along with Dean and Mrs. Sherman Johnson.

Because of the material uncovered last year in the upper strata, it is believed that complete excavation will yield additional inscriptions and other artifacts which may help to bridge the gaps in the history of ancient Gibeon.

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# BACKFIRE

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**Alfred B. Starratt**

*Rector of Emmanuel, Baltimore*

Your fine editorial entitled *More About the Faith* in the July 11th issue was a joy to read. In my opinion there is little to choose between protestant Biblical Fundamentalism and catholic Creedal Fundamentalism. The Protestant Episcopal Church has never embraced the former, but there are many of our brethren who now wish to force us to embrace the latter. Our tradition has been one in which we use ancient verbal symbols while being free to interpret their meaning in terms of the living and changing body of contemporary thought created by the free exchange of ideas among competent scholars in the various theological disciplines. The importance of that tradition cannot be overestimated. I thank God that we have *The Witness* to defend it.

**Williston M. Ford**

*Retired Priest of San Francisco*

In *A Reply to Joseph Hromadka*, written by Charles Wesley Lowry, in your issue of June 13, is it not yet true that Hromadka sees the constructive side—always closer to the truth than the critical (unless that be constructive)?

"No man bathes twice in the same stream"—even Americans. Life is not static. Democracy cannot be so—neither so-called Communism. We are then, by rights, expectant of change.

Jesus our Christ looked with compassion upon the multitudes—reflecting love of the Father. Mass

populations are in dire need. Will democracy, so-called, serve them? The growing block of neutral nations is a warning to our foreign policy.

As to Hromadka being a camp follower, how many so-called Christians since Constantine have been that! With our Christian faith so little understood or practised, why rip into any other creed?

Lest defense of Hromadka may seem inexplicable, let us face these facts. (1) Marxism in its inception was a by-product of Western injustice—utterly un-Christian. (2) The military effort to stamp out the government adopted by Russia after World War I was ill-advised, futile, and utterly un-Christian. (3) The bitter antipathy of capitalistic-minded people toward Russia and China is also ill-advised, futile, and again utterly un-Christian.

To be sure, Marxism has been turned into a Russian form of Fascism—so spreading to China. Force, and threat of force, is largely responsible for this.

To regard capitalism as essentially Christian has no Gospel foundation at all. Is not God Almighty on the side of socialism as a peoples' economy?

It is possible for a Christian theologian to perceive that. May not socialism mature? Hromadka has a right to believe so—as a courageous Christian.

Granted that socialism has left God out to date, may this not be because capitalism and colonialism have so discredited God?

To win Asia and Africa to our God, we must devote our profit-wealth to peoples' need—reorganize our economy so that it is democratic and Christian.

Then we will understand Hromadka. Washington, D. C. also has much to learn from him.

**Robert Griswold**

*Rector of Holy Apostles, N. Y.*

One trouble with writing a letter to the editor is that one wants to keep on writing. I suppose it is a way of talking back to the great man, the writer of these good things. The article about the *Burial of a Suicide* (6/13) is terrific . . . it is surely written by the Spirit of Christ. It is like his going beneath the commandment about murder to the cause of murder, hatred; beneath the commandment about adultery to the cause of adultery, lust. The article is the only Christ-like treatment of the problem of the suicide and his family which I have ever seen. It always seemed to me that by the teaching of Christ the suicide and his family needed even more devotion and care than would be the case in any other kind of bereavement.

Now, could you possibly get the same anonymous writer to give us a similar article on the treatment of the parties of a marriage-after-divorce and members of their families. The Church has been just about as awkward and unChristlike in the treatment of these families as has been the case of a suicide.

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