

The **WITNESS**

DECEMBER 18, 1958

10¢



Madonna from a painting by Frank Wesley of India

A Critique Of Foreign Missions

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In Leading Churches

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For Christ and His Church

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SERVICES

In Leading Churches

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In Leading Churches

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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 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, Tunlshannock, Pa.

Story of the Week

Divided Church Called Scandal By Former Presiding Bishop

★ Former Presiding Bishop Henry Knox Sherrill called on Americans "never to forget the scandal of a divided Church."

Addressing the National Council of Churches' General Board meeting, Bishop Sherrill declared that there was much talk about Church unity but not much evidence that the Churches in this country were greatly concerned about the cause of unity. The NCC's first president and a co-president of the World Council of Churches, he spoke following a luncheon in his honor in Chicago.

"In general," he said, "there is a reluctance to wrestle with the more serious divisions in theology and Church order. For one thing, the Churches here are passing through a remarkable period of material growth, marked by an increase in membership, larger building programs, with greater plans for expansion. In such an atmosphere, each denomination seems more self-sufficient than is actually the case.

"In other parts of the world where civilizations are older and conditions more stable, with less opportunity for growth or where the total Christian population is a tiny proportion of the whole, the question of unity is more pressing."

Praising the eight-year-old National Council, which comprises 33 Protestant and East-

ern Orthodox communions, for the progress it has made in co-operative programs, he noted, "It is no longer an experiment but a recognized and permanent fact."

More than 250 clergy and lay leaders from all over the country attended the luncheon.

Earlier, Eugene Carson Blake of Philadelphia, stated clerk of the United Presbyterian Church, urged Americans to create "a climate of opinion and good will" that would enable the government to take a more active role among nations in developing standards of human rights.

Lauding world-wide progress since the Universal Declaration of Human Rights was adopted by the United Nations 10 years ago, Blake at the same time pointed out that American rejoicing over these achievements must be "mixed with chagrin" because of the increased racial bitterness and violence since the Supreme Court ordered public school desegregation.

A statement adopted by the Board commemorating the 10th birthday of the UN Declaration, Dec. 10, urged rededication of churches to the furtherance of human rights in the U.S. and throughout the world.

Record Budget

★ A net operating budget of \$12,129,270 for the 1959 program of the Council was approved at the meeting. This

is an increase of \$423,320 over the 1958 budget.

The increase was attributed mainly to expanded needs of Church World Service, relief agency of the Council. Of the total nearly half — \$5,864,850 will go for world missions, relief and rehabilitation.

Other expenditures will include \$2,941,350 for interpretation of the Christian message through teaching, evangelism, radio, television and films and for "application of Christian ethics to all areas of life."

About 10 per cent, or \$1,286,780 will be spent for home mission extension, ministry to migrants, and development of cooperation among the Churches.

The Council's publishing operations and film productions will require \$1,562,280. Administration of its overall program and supervision of general services will take \$307,540.

COBURN DECLINES WASHINGTON

★ Dean Coburn of the Episcopal Theological School announced on December 9th that he has declined his election as bishop coadjutor of Washington. He said that his tenure of only a year and a half as dean was a primary factor in making his decision.

The convention on November 24th was recessed in the event that Coburn did not accept. It will now be reconvened for another election by Bishop Dun after consultation with the standing committee, probably sometime in January.

**REV. GEORGE L. CADIGAN
ELECTED IN MISSOURI**

★ The Rev. George L. Cadigan, rector of St. Paul's, Rochester, N. Y., was elected bishop coadjutor of Missouri on December 4th on the first ballot. Before the voting he had asked that his name be withdrawn, but in a telephone conversation with Dean Ned Cole of Christ Church Cathedral, Cadigan said that if it seemed right to the nominating committee to place his name before the special convention then, if elected, he would wrestle with his decision whether or not to accept.

If he does accept he will take over the duties of the Presiding Bishop, Arthur Lichtenberger, immediately after his consecration, and will succeed him as diocesan on May 15th.

Cadigan, 48, is a graduate of Amherst College and of the Episcopal Theological School. He has been rector of the Rochester parish for ten years. He has been a deputy to the last three General Conventions and is one of the leaders in the Church Federation of Rochester, and his relations with other clergy of all denominations have made him a pastor to pastors. He is also widely known for his idealism and vision and his courage in speaking on issues of the day. He is a frequent contributor to *The Witness*.

Others nominated by the committee were Bishop Campbell, suffragan of Los Angeles; Archdeacon David Thornberry of Southern Ohio; the Rev. William G. Wright, director of the home department of the National Council. An interesting and unusual procedure in connection with the election was that one or more members of the nominating committee were

available at strategically located parishes, for several days before the convention, to

discuss with interested persons the qualifications of each candidate.

The Church of South Africa Acts After Address by Archbishop

★ Joost de Blank, Anglican Archbishop of Capetown, in his first major public statement after returning from visits to England and the United States, delivered a blistering attack on the South African government's policy of racial segregation.

The Archbishop has spoken out many times before on this subject, but his latest statement was one of the most forthright and comprehensive he has uttered. He made it at the biennial synod of the Capetown See after spending three months attending the Lambeth Conference and touring the United States.

He prefaced his criticism of the government's racial policies by stressing that apartheid involves "cruelty and callousness" and therefore "even the slightest smell of apartheid must be removed from our churches."

"We dare not let ourselves," he declared, "be contaminated by such a social poison. Man cannot touch pitch without being defiled—and we are forbidden to have any fellowship with unfruitful works of darkness."

Noting that his predecessor, the late Geoffrey Hare Clayton, had also spoken out against racial legislation, de Blank said it was the implementation of apartheid in 1949 with its consequential humiliation of fellow human beings that first aroused Archbishop Clayton's wrath.

"In 1953," he said, "he itemized the folly and dangers of the group areas act, and the following year he spoke with the strongest disapproval of the

Bantu education act. In 1956, he warned against the removal of non-European students from universities and spoke strongly against the inevitable results of removing entrenched clauses of the Union constitution."

The Archbishop told the synod "I remind you of these matters in order to set in perspective the calumny and contumely to which I have been subjected since coming to this country."

"I came," he said, "determined to follow the example of Buddha, to maintain 'a noble silence' until constrained to raise my voice. But after seeing the ghastly squalor where in many of Christ's little ones were forced to live in Windemere (an African shantytown on the outskirts of Capetown), and the ruthless separation of man and wife under the native law amendment act, I had to speak out."

Dr. de Blank, formerly Bishop of Stepney in London, England, was installed as Archbishop of Capetown in September, 1957. He has frequently been criticized by pro-apartheid elements and demands have been made to have him "deported" from the country.

"I need not remind you," the Archbishop continued, "that it is your Christian duty to resist inhumanity wherever it may be found. This is not a matter of party politics, but of fundamental Christian obedience. In the face of inhumanity, can anyone who professes the name of Christ dare keep silent?"

He stressed that "in all this controversy in which the

Church is still involved, one thing which surprised me is the vociferous minority who believe that concern for humanity and social justice is politics and not Christianity."

"Something must be seriously wrong in the teaching of the church schools and the communication of faith in homes and in church sermons if the people can grow to maturity and still hold such gravely heretical views.

"Anyone who has such a temporal and irreligious view of the Church's function and responsibility has not begun to understand the element of eternity in our most holy faith and sails uncomfortably close to blasphemy."

Part of de Blank's talk was devoted to what he described as the "desperate shortage" of Anglican clergy in the Union of South Africa. He said the problem was made doubly serious because of growing Moslem influence in the country.

"We are faced," he said, "with an active and resurgent Islam throughout Africa and our own mission to Moslems has all too often to report losses of Christians to the Moslem faith, usually through marriage."

"However," the Archbishop added, "the truth of the matter is that Islam not only preaches brotherhood but lives it. It knows no color barrier and therefore at times it can justly accuse a Church preaching brotherhood, but at the same time denying it in practice. Nothing is more inimical to the spread of the Christian faith than this inconsistency. And the remedy is in our hands."

The synod unanimously passed a resolution calling on all parishes to eliminate discrimination. It also adopted a resolution calling for the establishment of a Church school which would be integrated from

the start "if such a school is feasible."

One of the Negro lay delegates said he welcomed both resolutions, declaring that it was the first time a synod had "got down to brass tacks." Previously, he commented "only pious motions have been passed."

CLERGYMAN SPURS NEW YORK PROBE

★ A crusading minister has spurred a probe into the records of the New York building, fire and police departments after presenting evidence of alleged bribe-taking to the city's investigation commissioner.

The Rev. James A. Gusweller, rector of St. Matthew and St. Timothy, said he told Commissioner Louis Kaplan about "several building inspectors, at least one fire inspector and a number of police" reported to him as having taken bribes from West Side landlords in order to cover up slum conditions.

"As a result of this information," a city hall announcement said, "We will go into these various departments, check their records and call in everyone involved."

Among the evidence furnished by the rector were photostats of documents purporting to list dates and amounts of graft payments totaling about \$200 made in June and July, 1956, by the landlord of one four-story rooming house.

Gusweller said there are witnesses, including a half-dozen building superintendents, who have told him they will testify to having seen pay-offs.

The rector has been conducting a housing clinic since September, 1956, with his curate, the Rev. John Purnell. More than 2,000 complaints have been registered with the clinic, he said.

"We are interested in ferreting out any violators and with the help of men like Mr. Gusweller," Kaplan emphasized, "we will take action against any city employees found to be guilty of malfeasance."

Gusweller received a threatening letter on December 8th advising him to "lay off" or have his church blown up, and "you will be cut down to size."

He turned the note over to the police but rejected the offer of protection for his home, church or person.

CARL BRADEN AGAIN INDICTED

★ Carl Braden, Episcopalian of Louisville, Kentucky, and a field secretary for the Southern Conference Educational Fund, has been indicted by a federal grand jury in Atlanta, Georgia, on a charge of contempt of Congress. It grew out of Braden's refusal last summer to answer questions of the Committee on Un-American Activities.

Braden challenged the right of the committee to inquire into his activities in the integration movement. He told the committee that they "should be investigating atrocities against Jews and Negroes in the South instead of harassing integrationists."

It was Braden's fourth indictment in four years. The first was in 1954 after he and his wife, Anne, helped a Negro buy a house in a so-called white neighborhood in Louisville.

Attorneys for Braden said he will surrender to the court in Atlanta and post bond pending a hearing.

EPISCOPAL CHAPEL AT MIAMI

★ An Episcopal chapel was started the first week in December at the University of Miami. It will be an addition to Canterbury House, completed in 1952, and will cost about \$75,000.

Moral Force Will Outlaw War Says Disciple of Gandhi

★ India's first woman member of Parliament noted the tremendous change in the last five years in the attitude of the American people toward aid to her country and urged them to use moral force to outlaw war. Rajkumari Amrit Kaur was guest speaker at a luncheon in her honor in New York.

She also outlined Mohandas Gandhi's philosophy of non-violence and said the world could learn from it how to attain peace. For 15 years, Mme. Kaur served as secretary to Gandhi and was active in India's struggle for independence.

Mme. Kaur was the guest of United Church Women, a general department of the National Council of Churches, and its division of foreign missions at the luncheon attended by representative leaders in the United Nations, the medical profession and Christian nations of the Philippines, Japan, Ghana and Burma.

"The world cannot be saved from communism by building up armaments," Mme. Kaur declared. "With truth and love we needn't spend millions for arms." She also stated that laws alone do not banish evils such as untouchability in her country or segregation in this country. "These things must first be banished from the heart," she said.

In a tribute to the Christian missionaries who have built schools, colleges and hospitals in India, Mme. Kaur noted that their "great impact was in bringing ideas for social reform which the Indian people badly need." She declared that while she felt that evangelization should be left to the Indian Church, India welcomes those who come to help minister to

the sick and suffering and to teach in its schools.

"If war which now darkens our skies is to be banished," she said, "it must be by this kind of service to mankind."

Stating that the message to the churches of the World Order Study Conference recently held in Cleveland, was a "magnificent document," Mme. Kaur urged Church people to follow it by action. The conference, called earlier this month by the National Council of Churches, spoke out strongly for controlling armaments and nuclear weapons and recommended revisions in American foreign policy.

The greatest truths were those she learned at the feet of Gandhi, Mme. Kaur told the 400 guests. "Gandhi said that God is truth," she said, "but now I believe it's better to say that truth is God." The search for truth crosses all barriers of race, caste, creed and clime, she said, adding "perfect freedom is freedom from fear."

Mme. Kaur reported that on a recent visit to Eastern Europe and Russia she met doctors and other professional people who expressed their pleasure that it is now easier to exchange ideas and pool experiences with the West. "I found hope even under the oppression in Hungary," she reported. "All said that they want peace and, if all want peace, how can there be war?"

Long active in India's fight for independence, Mme. Kaur was imprisoned by the British authorities. The new government sent her as a delegate to UNESCO in London and Paris. She served in Nehru's cabinet as minister of health between 1947-57 and is now a member of Parliament. She also is the

only woman elected president of the UN World Health Organization.

Rajkumari Mme. Kaur left this country Dec. 3 after a six-week program in which she had talks with leading American women. This is her third visit to the United States during which she was received by President Eisenhower, Mrs. Eleanor Roosevelt and other prominent Americans. At this luncheon, Mrs. Oswald P. Lord, U.S. delegate to the United Nations Human Rights Commission, her personal friend, paid tribute to the guest from India as "a Christian stateswoman with a tolerant Christian approach to world affairs."

She is a communicant of the Church of India, Pakistan, Burma and Ceylon, and as an Anglican gave her favorable views on the Church of South India to the team of Episcopalians, headed by the present Presiding Bishop, when they visited her country.

ST. LOUIS CATHEDRAL ADVENT SERVICES

★ Christ Church Cathedral, St. Louis, held noonday Advent services from December 1 through the 19th. Dean Charles H. Buck Jr. of the Boston Cathedral, was the preacher the first week, followed by the Rev. W. Sherman Skinner, Presbyterian of St. Louis.

The preacher this week is the Rev. C. Kilmer Myers, vicar of St. Augustine's, Trinity Parish, New York. He is also taking on other speaking engagements while in St. Louis: a dinner meeting of the social relations department of the diocese; the guild of the cathedral; the men's club of the cathedral; a dinner at Grace Church, Jefferson City; a dinner at the Ascension.

The preacher the three days before Christmas will be Dean Ned Cole of the cathedral.

Christmas at The Wombats

By Hugh McCandless

Rector Of The Epiphany, New York

SQUADRON O'Toole's mother and father liked to do everything together, and last Christmas they both went to the hospital to have their appendixes out, or should I say appendices? It was the first time a case like that had happened at the hospital in 108 years, and Squadron and his sister Flotilla were the envy of all their friends. Well, the minute the Wombats heard about it, they telephoned and just begged for Squadron and Flotilla to come to them, and the children were very pleased, for the Wombats had no children and so could be counted on to give them excellent service and practically no advice. Mr. Wombat was the sales manager of Mr. O'Toole's company, and that is the last time I must call him Mr. Wombat, because Mr. and Mrs. Wombat don't like to be called Mr. and Mrs. Wombat. They think it sounds unfriendly. He always signs his letters to the sales force, "Yours in the Name of Bigger Sales, Ted (Sonny) Wombat, Jr." and everybody calls them Toots and Sonny. That is, everybody but Squadron and Flotilla, who call them Aunt Toots and Uncle Sonny, and both couples think each other rather quaint.

Mrs. O'Toole didn't have much time to give them the usual briefing on what to do at someone else's house, but their manners were pretty good. Squadron said, "We are glad to be here, and we won't put our feet on the furniture." And Flotilla said, "And we brought our own collection money for church, and our own toothpaste." Uncle Sonny said, "Having you here is the nicest Christmas present of all, and our Christmas is really made now." Then he went and turned on every light upstairs, so Flotilla wouldn't feel nervous.

Night Before Christmas

THE night before Christmas, some carolers came around singing, and the children would have loved to join them. Uncle Sonny, to make them welcome, turned on his forty-two tube hi-fi player, which had loud speakers all over the garden and the front lawn, and played "Rudolph, the Red-nosed Reindeer" for them. But they were either shy or not very friendly, because they went away. Squadron said perhaps they didn't think "Rudolph, the Red-

nosed Reindeer" was a very good carol, but Uncle Sonny said that was impossible, because it had sold 1,000,000 copies.

That night, after dinner, Uncle Sonny had a man to man talk with Squadron. Uncle Sonny had heard that there was a lot of socialistic un-American stuff in the schools and colleges, and he wanted to make sure. Squadron said he though America was a very fine country. Uncle Sonny got him a glass of coca-cola as big as a goldfish bowl, and pointed out that lots of backward countries didn't even have coca-cola yet, and Squadron said that America was certainly the best country in the world. Uncle Sonny was very pleased to find that he believed so strongly in American know-how, and the American way of life.

Upstairs, Aunt Toots and Flotilla were folding handkerchiefs or something, and Aunt Toots asked if the children would mind very much if they didn't go to church Christmas morning? They had to take Bridget (you know how they are), but Christmas morning was always Uncle Sonny's favorite time. "But don't you believe in Jesus?" said Flotilla. "Why, of course, darling," said Aunt Toots, "but we don't believe in creeds or dogmas or anything like that. If everybody would do what Jesus asked us to do: be just a little nicer and kinder and more thoughtful, we wouldn't have any wars and things like that. And I'm sure Jesus would want Uncle Sonny to have a good time on Christmas Day."

Flotilla went downstairs and had a private conference with Squadron behind the biggest television set. There was plenty of room there, for this television was so big you could practically feel the bullets and arrows whizzing past your head. Squadron decided that charity was more important than church observance, and that being nice to Uncle Sonny was a kind of charity, and besides there was such an enormous pile of presents in the dining room it would easily take all day just to open them. Flotilla felt that that was a sensible decision.

Christmas Morning

THE next morning Uncle Sonny and Aunt Toots woke the children up, which was a new experience for Christmas morning. Every-

body had new red bathrobes, which were as soft as peach fuzz. Uncle Sonny explained that they were 40% long Egyptian combed cotton, 55% baby llama hair, and 5% dacron. Squadron's was 3% strawberry jam when he finished racing through breakfast, but it hardly showed.

Different families certainly have different customs. Squadron and Flotilla, when they opened their presents, usually put them on the floor and then burrowed in, like a mole heading for China. All their mother said was "Please don't lose the card! You'll forget to write to the person who sent it to you!" But Aunt Toots kept saying, "Don't spoil the package, darling! That bracelet came from Smartier's" Or, "Squadron, look out for the box! That's a Snooks Brothers tie!" Uncle Sonny opened everything very carefully, and looked at the label. Squadron and Flotilla had always been told not to do this, as it might appear that they were looking for the price tag.

Grown-ups are quite interesting to watch as they open their presents, unless they get distracted and hold up the proceedings by telling anecdotes, and Uncle Sonny was in very good form. "It's a Guardsman, by Garfinkle! Wow, look at this! — an O'Houlihan Original!" Sometimes he would bellow with joy, and sometimes his voice was hushed with reverence: "Gee, look! A Countess Moran Creation!" Squadron was rather worried about the label on his present, but Uncle Sonny said very seriously, "You shore know it's good value if it comes from Woolworth's" And every time he opened a present, he would gallop over and kiss Aunt Toots.

Older people never seem to remember how old you are at Christmas. The children received three copies of "Moo-moo the Cow" and five tickets to the Junior Dance at the Country Club. If anything made them sicker than baby books, it was the idea of dancing when you didn't have to. But the presents from their hosts made up for everything. Flotilla got a doll as big as she was, a doll that really did all the nuisance things that a baby did with some teen age features thrown in. It had to have its hair curled, it wept real tears all over your dress, and it had a powerful inner mechanism to make it cry for over an hour unless you popped a bottle in its mouth. It made Squadron tired just to hear about it all, and he was glad he was spared a present like that. But Uncle Sonny had given him a fishing rod and a Neptune City adjustable reel, for anything from a porgie to a tuna, and by the time

Uncle Sonny had gone through the ceremony of what places needed six drops of oil three times a month, Squadron was exhausted. Uncle Sonny became a little impatient and told Squadron that he was just like his father; he had no respect for his things and didn't take care of them. Aunt Toots tactfully broke in by saying that she had a present for Sonny and Squadron, and out came an electric train, and down went everybody to put the tracks together. It had real bells, and a real whistle, and puffed real smoke, and had a real wreck the first time around the track.

The Big Present

WHEN they were tired of the train, there seemed to be a sort of hush. Suddenly, Uncle Sonny went over to Aunt Toots and led her tenderly over to the window. She looked out. "Why, Sonny," she gasped, "It's a Biarritz-Deauville-Capri Sixty-six Eighty-eight!" And so it was, and you know what that is. Wow. "Yup," chuckled Uncle Sonny, "And it has custom-designed hand-fitted genuine leather appointments, in the correct shade to complement the coloring of an ash-blonde."

They all rushed upstairs to get dressed, and were so excited they could hardly get dressed; in fact, Squadron got everything inside out. You know how absent minded boys are. The car had four sets of headlights, and the stern was even more lit up than the prow. It had running lights, parking lights, brake lights, turning lights, and one other set they couldn't figure out. Uncle Sonny said maybe they were warning lights, to be used when a woman was driving; and Squadron roared and Aunt Toots and Flotilla tossed their heads and everybody had a wonderful time. They tried out the push button ash trays, and Squadron invented a game he could beat Flotilla at, until they made one of the ash trays stop working.

Well, I can't tell you all the fun they had that day. That night they all watched television, and everybody had a glass of Bromo-Seltzer. They saw "Christmas Eve at Dead Man's Gulch," "The Great Christmas Jewel Robbery," and a District Attorney Drama called "Where Were You Last Christmas?" Aunt Toots said that there was a lesson in that one for everybody, and Squadron said that it reminded him of something the Rector had said last Easter, and then they all went to bed.

I can't tell you all the fun they had that week, either. One of the high spots was a visit to

Romeo's Chinese-American Rathskeller, where they ate tamales and tortillas and discussed the American way of life. The week simply whizzed by.

They went home on the train by themselves, which was another thrill. Squadron held Flotilla very tightly by the hand, and Aunt Toots thought

he was very sweet and protective, but Uncle Sonny said he was doing it for security. As they settled down in the seats, Flotilla sighted, "Aren't they sweet old people? And isn't it too bad; they don't really believe in Jesus." "Yes," said Squadron, "and isn't it funny: they really do believe in just about everything else."

Challenge of The Non-Christian World

By D. Howard Smith

Lecturer in Comparative Religion in
Manchester University, England

IN OUR conception of the missionary task, we must think again into the meaning of incarnational religion. Christ incarnates himself in his Church, his body in the world; but it must always be recognized that that body is but a poor, weak and imperfect medium for the expression of his eternal Spirit. It must ever be dying afresh, being crucified afresh, that he himself may come again to meet the challenge of a new age and new opportunities.

If the missionary task of Christianity is conceived of not only as preaching the gospel but as planting and extending the Church, and I cannot conceive of its being otherwise, the inflexibilities of almost all branches of the Church in regard to their doctrines of the Church and of its ministries will need to be discarded.

Forms of church organization and government familiar to us may need to be radically modified to meet the needs of Christians with a cultural background different from our own. Even the faith itself may need to be restated in thought-forms widely different from those of the Graeco-Roman world in which the historic creeds of the Church were first formulated.

Turning to the methods of missionary service, it is a natural human failing that we cling so tenaciously to old and tried methods which have proved successful in the past, and are timorous of venturing into untried ways. But the situation in the world today is radically different from what it was even a generation ago.

It is high time that those who direct and guide the missionary policies of the Church today realized that the methods and attitudes of our predecessors are now totally inadequate. As D.

McGavran writes: "We stand at the beginning of a new era. Our problem is not how to carry out better the missions on which we have been engaged, but how to conduct the new kind required."

It is a sign of hope that there are a few within our missionary societies who are alive to the need for new approaches and for a new missionary strategy. Unfortunately they have not been allowed to carry their Churches very far along with them. Even yet the bulk of our Church members, even those interested, base their understanding of foreign missions on the stirring biographies of missionary pioneers and heroes of the last century.

Lines for Working

THERE are a few lines along which I respectfully suggest that much fruitful work might be done.

● As to the training and preparation of missionaries. I am appalled, as I look back to my own early beginnings as a missionary, to think how inadequately I had been prepared to represent Christ and preach his gospel to the Chinese.

To take just one point in illustration. K. Reischauer writes: "That a knowledge of non-Christian religions is important for all Christian workers who would win men of other faiths for Christ should go without saying. In fact, however, few Christian missionaries have any understanding of the spiritual and cultural heritage of the non-Christian world. Mission boards, in selecting their candidates for foreign service, insist on no such requirements. A knowledge of the spiritual heritage of the hearer comes, indeed, only second in importance to an understanding of the Christian message itself."

(Continued From Last Week)

The same point is brought out by U Kyaw Than, a prominent Christian leader of Burma who was formerly an associate general secretary of the World's Student Federation in regard to "the institutes for the study of the living faiths of man in Asia. In one Asian country I know the whole purpose of the work seemed to mean just teaching the foreign missionaries in a foreign language the elementary content of the religion concerned."

● As to the type of missionary. The Church must not think that by sending out young and comparatively untried men and women it is fulfilling its missionary obligation. If Christianity is to make any serious impact on Buddhism and Hinduism, it must offer to the leaders of those faiths the intimate intercourse and friendship of its theologians and saints. Nothing but the best, intellectually and spiritually, is worthy to meet on common ground the best in Asian religions.

No Encounter

AS U Kyaw Than remarks: "The missionary from non-Asian lands often moves among certain groups, such as the ignorant and the handicapped . . . It is, I suppose, true that often there is no real encounter between persons. There is no meeting of mind with mind . . . The sustained encounter between Christian and Buddhist is seldom developed. The gospel is either irrelevant or a folly to the Buddhist, not because the Buddhist has understood the Biblical meaning of the 'scandal' of the Cross, but because the proclamation of the gospel has, for him, not really happened. The fundamental task of the Christian mission in Asia is a theological one."

● I pass over all the vexed problems of the relation of the missionary and the mission boards to the so-called Younger Churches; the frustrations caused by the missionary's divided loyalties; the fact that missionaries are all too often guests or consultants rather than committed members sharing the same discipline; the disastrous mistakes made by missionaries and mission boards because they failed to understand the different idiom and thought-forms of those to whom they wished to communicate the gospel; and come to what I believe to be of crucial importance in our time, the place and function of laymen in secular service abroad in commending the gospel.

What has the Church done, what is the Church doing, to equip the tens of thousands of laymen

who go for service abroad so that they may be able to give some account of the faith that is in them?

We know of the scheme, under the Swiss missionary council, for the training of laymen for Christian service abroad in non-missionary posts. There are 65,000 Swiss abroad in secular occupations as against 300 missionaries. Surely more and more of the resources of the Church should be used on this important work.

Helping non-Christians

EVERY help and encouragement should be offered to those Christians who meet in daily discussion and cooperation with leaders from non-Christian lands in various world organizations. "It often seems that, for the Buddhist," writes U Kyaw Than, "Christianity implies the social and cultural categories of the West, and not always at their fundamental best."

Another Burmese, Dr. U Hla Bu, professor of philosophy and psychology in the University of Rangoon and chairman of the Burma Christian Council, writes: "It would seem that cultural infiltration is more effective than direct missionary effort in winning adherents to a religion."

Gote Hendinquist, writing of the Jews, notes that "in Europe during the last century more than 100,000 Jews became Christian because of inter-marriage and other cultural and social motives, whilst in the same period less than 5,000 Jews are said to have been converted to the Christian faith by missionary effort."

The failure of the Church to substantiate the claim that Christianity is the faith for the world is due, more than anything else, to the fact that the multitudes of Asia and Africa have failed to see in the lives of those who have come to them from the Christian West any compelling reason why they should forsake their own spiritual and moral values for those of Christianity.

Finally, I come to the relation of Christianity to non-Christian faiths. This is a vast question with which it is impossible to deal adequately here. There are, however a few observations it is necessary to make.

Modern Change

IT IS often assumed that the Christian attitude has changed in modern times. According to this view the earliest attitude was that represented by William Rubruck when he said to Batu Khan: "Be it known to you, of a certainty, that

you shall not obtain the joys of heaven unless you become a Christian, for God saith, 'Who soever believeth and is baptized shall be saved, but he that believeth not shall be condemned.'" Or by Henry Martyn in 1806 after a visit to a temple in Serampore, "I shivered at being in the neighbourhood of hell, my heart was ready to burst at the dreadful state to which the devil had brought my fellow-creatures"; or by the missionaries pilloried by Lord Minto who threatened "with hell fire and with still hotter fire . . . a whole race of men for believing in the religion which they were taught by their fathers and mothers, and the truth of which it is simply impossible it should ever have entered into their heads to doubt."

This attitude gave place towards the end of the nineteenth century to that represented by Farquhar in his "Crown of Hinduism." Good is to be found in all religions, but Christianity is the crown and perfection of them all.

Then followed Liberal Christianity, resulting in a willingness to believe that all great religions have something to offer towards a coming world-religion, that God's revelation is not confined to Christianity, and that some spiritual insights and truths have been revealed in other religions even more perfectly than in Christianity.

Religions, they teach, must fraternize and close their ranks against the common enemies of materialism, secularism and humanism.

Finally there is the attitude represented by Kraemer that all religions, including empirical Christianity, in so far as they are the results of man's spiritual strivings, are under judgment, and that the bar of judgment is the categorical Biblical Word of God revealed in Christ.

Fruitful Concept

THE truth, however, is that whenever Christianity has come into close contact with other faiths from the time of the Early Christian Fathers down to the present, besides those who have been uncompromisingly hostile and condemnatory there have been others eager to attribute to the working of God's Spirit all that was best and noblest in non-Christian cults and philosophies. The idea of the "logos spermatikos" was a fruitful concept in early days to justify the acceptances of noble pagans into the Kingdom of God.

The author of Acts puts into the mouth of Peter, confronted by a noble representative of Ruman culture, the words "of a truth I perceive

that God is no respecter of persons, but, in every nation, he that feareth him and worketh righteousness is acceptable to him."

In his apology Justin Martyr writes: "They who lived with the Logos are Christians, even if they are called theists like Socrates, Heraclitus and others with them—we have shown that Christ is the Logos of whom the whole race are partakers, and those who lived according to the Logos are Christians, even though accounted atheists."

Clement of Alexander and Origen followed the same tradition. It was said of Thomas Aquinas that he baptized Aristotle into the Christian faith. The Early Jesuit fathers in China went further than the majority of the Church thought wise in their appreciation of, and accommodation of Christianity too, a non-Christian way of life.

What one might call the "hell-fire" attitude to non-Christians is as rampant in many present-day missionary sects, as it was in the early days of the Protestant missionary enterprise.

A deeper understanding of non-Christian faiths is imperative. Towards this the Church should not shrink from her responsibility in encouraging the most penetrating and scholarly study of other faiths. Some of the interpretations of Buddhism, Hinduism and Islam still current are a travesty of those faiths and misunderstand and falsify some of their profoundest teachings.

Finally, the Christian Church, in its missionary service has a God-given opportunity right on its own doorstep of caring for the thousands of people from other lands who have come to western countries since the war. Many of these people go back to become leaders in their own countries, and the impression they gain while in western countries will remain with them through life.

On the whole, the Christian Churches have remained strangely indifferent to the spiritual needs of these "strangers within our gates," and this missionary work is only in its beginnings and is done by all too few people. It needs to be done lovingly, patiently, even sacrificially, and with deep measure of understanding.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath
Late Rector of St. Alban's, Washington, D. C.

10c a copy — \$4 a hundred
THE WITNESS Tunkhannock, Pa.

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Winter-Night Thoughts In A Throne Room

By William B. Spofford Jr.

IT IS not for nothing that they call me "the Great". We've built and re-built so that, centuries hence, our Idumean name will still resound. Who would have thought it? "Herod the Great"! Well, it just shows what astuteness will do . . . and a sharp eye and a keen ear.

It's cold in here. Despite the aqueducts and fine public buildings I've built, this palace is never anything but cold. It must be that soggy fuel they're bringing up the trail from Egypt. Or else, as usual, my major-domo is buying inferior stuff and pocketing the difference. Well, he serves me well and, by and large, I can trust him. Which is saying no small thing.

I'm not loved, that is true. Even my sons, cursed be they, are plotting against me. But they are watched and they are, after all, amateurs at this game. We'll let them run a while longer and then

But, what fools! Oh, I must admit that I was a little thrown off tonight. That should teach me not to drink so much wine without food. It is not a good thing to seem dull-witted in the banquet-hall. Not with ambitious souls seeking thrones to sit upon.

Bah, amateurs! And they must have thought they were so clever. It had merit, the idea, I admit that. A lesser man than I might not have handled it so well. Imagine, three philosophers from three races all asking where a king was to be born. A clear warning that a world-wide plot against me is in the making. I don't know which son sent them but we'll watch them all and, then, one by one, we'll

It's sure hard to separate the wheat from the chaff in these plots. What quaint, but fitting, sayings these Jews do have. But this one . . . Hah! Probably nothing but some more of that messianic dream-rot of these people. But it won't hurt to keep alert to the whole business.

What queer fellows those three were . . . and arrogant. All three seemed to look straight through, and beyond, me. And the worst of all was that dark one carrying the jar of embalming fluid. Once I think he actually looked on me with pity. So help me, if they come back this way, we'll not treat them so gently. We'll show

them that you don't look on Herod—yes, the Great—with pity.

This place is as cold as a tomb. Why that fire in the brazier isn't even as hot-looking as that star over there towards Bethlehem! I'll tell the major-domo to get the fuel from a different caravan-master.

Classified Christmas

For many centuries
Jews and Christians have had spelled out
In their histories
That God is a Person
And that persons are created in his image.
Therefore, Jews and Christians say,
If you would find God
The most direct route is to seek him
On the horizontal level
Where people,
Like you and me,
Are.

Our trouble is that somehow
We prefer to think of God
Dwelling in a far-away place—"heaven"—
Way, way, way up there—
Beyond the jets, in interstellar space.
This way, you see,
We can lose our selves
In busyness.
We can be "religious" at our convenience.

Relating to our Father in such a way
Defies the Jewish-Christian Scriptures
And our worship becomes blasphemy.
It ensnares us in vain repetitions
And we deceive our own selves even when we pray.

Christians believe
That on a cold winter night
Years ago,
God met our need for
A "down-to-earth" religion:
He laid on the floor of a stable!
Right from the start he was an outsider:
There was no room for him in the inn.
At the end, he was still an outsider:
We hung him on his Cross outside a city's walls.

His first need as a Person?
Like any infant's born today:
Not for a halo but for housing!

"No dogs or children."
"Adults only."
"Near churches."
"Christians only."
"Restricted neighborhood."

Lord, have mercy upon us,
And incline our hearts
To keep thy law.

—Pennington Frinck

Pontificating

By Corwin C. Roach

ONE of the characteristics of our modern American culture is our urge to build bridges with each one larger and more spectacular than the last. Our great ocean ports like New York and San Francisco are encircled by bridges which funnel into and out of the city great hordes of people. The most recent marvel of engineering science as well as the largest suspension bridge in the world is the new Mackinac Straits Bridge. Its five mile stretch crosses the confluence of Lake Michigan and Lake Huron and for the first time, connects the two parts of the state with a four lane highway. In a short time, I am sure, most of those who hurry across this bridge will take it for granted even as the busy commuters of our great cities.

Yet building bridges involves heroism and sacrifice as well as knowledge and hard work. The engineer must plan his structure with care, taking into account the nature of his foundations, the action of wind and wave. He must figure the strain and stress and allow for extremes of cold and heat. Even after the bridge is completed there must be continual inspection and maintenance. On these great metropolitan bridges a permanent painting crew will be on the job.

With the breakdown of the civil authorities in ancient Rome, one of the duties developing upon the bishop of the imperial city was to provide for the care of the bridges. Hence the title of the early popes, "pontifex maximus", which can be translated freely as "Bridge builder in Chief". Yet in a very real sense this is a title which must be claimed by every clergyman, indeed by every Christian. The Christian faith is concerned with building bridges and all the wisdom, daring, patience and self-sacrifice of the construction engineer is needed here.

The Bible is supremely a book about bridges, the means of communication between God and man and therefore, man and man. From Genesis to Revelation the Bible bridges across the chasms of ignorance and fear, greed and hatred. Some of these, especially in the Old Testament, are imperfect, temporary structures, pontoons if you will, which will later on be superseded by a more secure and permanent building, supremely by Jesus Christ, who is himself the way which

crosses every gulf, including at the last, even that dread valley of the shadow of death. "And I if I be lifted up will draw all men unto me".

Emboldened by the work of Christ, this is our supreme task. We are to build life's bridges in education, industry, social relations, politics, supremely in religion. And yet, how often we fail to do the task and our imperfect structures collapse before our eyes. The very word "pontificate" has received a popular connotation which belies its real meaning. We think of a pompous person who speaks dogmatically and whose very assurance is often a cover-up for an inner insecurity. The bridges which such pontificators erect are very flimsy structures indeed. They lack firm underpinnings.

The great bridges of the world, like the Mackinac Straits Bridge, have been designed to stand for years and to carry millions of people safely to the other side.

What about the bridges we are erecting? Are we really bridge builders or mere pontificators?

Don Large

Unheralded Andrews

THE death of Pius XII and the subsequent election of John XXIII serves to remind us of Rome's conviction that the Pope is literally the Vicar of Christ on earth in direct succession to St. Peter himself. And our Roman Catholic brethren raise quite a tidy head of steam over this alleged primacy of Peter.

But in all the hullabaloo of pomp and circumstance, who recalls the man who introduced Peter to Jesus in the first place? Who remembers Andrew? Yet if it hadn't been for Andrew, working with quiet dedication behind the scenes, his more prominent brother might never have become known as a prince of the apostles.

Which, incidentally, may be why the Christ-serving Brotherhood of St. Andrew is named exactly that, rather than the Brotherhood of St. Peter. Not that I have anything against the rugged old fisherman. It's just that I sometimes get tired of the spotlight which floods the stage, to the exclusion of the candle which illumines the dark corners behind the stage.

By the same token, it's fair enough that St. John the Divine should be dubbed the Beloved Disciple, but it might be surprisingly heart-warming to be able to know more about a man named St. James the Less.

When temperamental Maria Callas goes storming off the stage of the Met, you girls may still go "oh" and "ah" over the splendor of her svelte gown. But I'd like to see a bouquet of red roses passed over the footlights to the unheralded seamstress who stitched the material together.

And speaking of hemstitching, Mark Starr—educational director of the International Ladies' Garment Workers Union—asks some relevant questions about the world's hewers of wood and drawers of water. We know, for example, who constructed the Iron Curtain, but who was it that built the Great Wall of China? Confucious doesn't say We also know that the Hanging Gardens of Babylon were one of the seven wonders of the ancient world. But who had the thankless and dangerous job of watering them?

And when the trumpets blew and the walls of Jerusalem crumbled, who rebuilt the bastions of the Holy City, stone upon painful stone?

And by the way, if you have a taste for Jewish fare, try never again to enjoy marinated seafood as an appetizer without recalling the story of the Scottish fishermen who daily brave stormy seas to catch your favorite herring. Once, after a particularly dangerous stint on the deep, the fishermen were loading their catch into barrels. A passing tourist fingered the fish and asked, "How are the herring today?" A brine-soaked old Scot stared at the questioner for a moment, and then said quietly, "Sir, the herring are men's lives today!"

Yes, when the captains and the kings depart, their names are carefully honored and recorded for posterity, whereas the slogging foot-soldier is usually forgotten before sunset. But whether a man is a royal officer in the battle of life, or merely one of the world's unknown apprentices, immortal souls are nevertheless equally involved and equally valuable in the eyes of God.

So, in the midst of all the fanfare, it is indeed your privilege to vote for Peter as Christ's special Vicar. But, primacy or no primacy, my own ballot will be gratefully cast for the unheralded Andrews of the world.

Pointers for Parsons

By Robert Miller

WHEN Francis first started dropping in to talk he was twenty and just back from the Korean war. He was very suspicious of my being "a religious guy" and very much afraid that I wanted him to be one.

"Last time I stopped by," he said, "you seemed to want me to be a religious guy."

"I did."

"Well, I ain't and I ain't gonna be."

"Will you decide that, or God?"

"God? What's God got to do with it?"

"Everything."

Francis looked puzzled.

"If I was ever crazy enough, I'd decide it."

That's how I felt myself at twenty. Now I think God decides it.

"Did you learn anything about God in the army, Francis," I asked.

"No. About all I heard was the chaplain saying you should be pure."

"And don't you want to be?"

"Not till I'm forty."

"Why forty?"

"I guess at forty you'd be too old to care."

"Would you like to be pure when you're old?"

"Sure. It would be all right then. But if I was religious I'd have to be pure now, wouldn't I?"

"You'd have to try."

"Well, you see."

"See what?"

"That it would be no good being religious even if I wanted to."

I thought Francis would blush if he realized how pure he was and how much religion attracted him.

"You could try it, Francis."

"Who, me?" Francis laughed heartily. "You religious guys sure have a line," he said. "But I don't buy it. No, sir."

And off he went.



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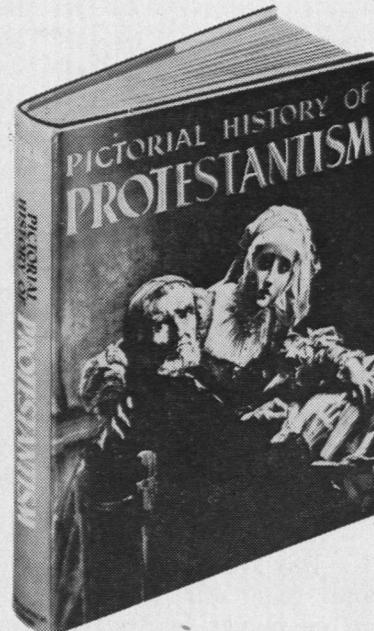
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by Vergilius Ferm

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ADDRESS

CITY ZONE STATE

PRESIDING BISHOP INSTALLATION

★ Bishop Lichtenberger will be installed as Presiding Bishop at Washington Cathedral on January 14th. Officiating will be Bishop Sherrill who was installed as Presiding Bishop just twelve years ago to the day. Taking part in the service will be Bishop Dun of Washington; Canon Theodore Wedel, president of the House of Deputies; Dean Francis B. Sayre Jr.; Senator Symington of Missouri and others.

It is expected that two thousand clerical and lay leaders from all parts of the country will attend the service.

At the conclusion of the installation Bishop Lichtenberger will deliver his inaugural sermon.

REBIRTH OF FAITH ASKED BY WADE

★ The Church is losing its spiritual initiative as events come to be controlled largely by science, communism, western materialism, social revolution and redistribution. That was the opinion expressed recently in a sermon at New York Cathedral by Archdeacon E. H. Wade of Durban City, Natal, South Africa.

"The Christian gospel is, in itself, unchanging and eternal,"

Wade said, "but its presentation in the modern world has to be remodeled. How can we reach the modern man, who is so confused by scientific discoveries, frustrated by astronomical developments in material things, perplexed by closeup human interracial relationships, skeptical about Christian values, and so tired with so much to think about?"

"Our twentieth century needs to rediscover faith. Faith implies willingness to take the risks of faith. We have to find the way to the next spiritual guide posts."

CLERGY APPEAL FOR McCRACKIN

★ A number of clergymen have appealed to President Eisenhower to intervene in the "persecution" of the Rev. M. F. McCrackin, who is serving a jail sentence for contempt of court. It grew out of his refusal to pay income taxes because such a large part of the U.S. budget is for war purposes.

McCrackin is pastor of a Cincinnati church which is supported jointly by the Episcopal and Presbyterian Churches.

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THE WITNESS

Tunkhannock

Pennsylvania

PEOPLE

CLERGY CHANGES:

LLOYD R. GILEMETT, rector of St. John the Evangelist, St. Paul, Minn., becomes dean of St. Paul's Cathedral, Los Angeles, in February.

ROBERT C. RUSACK, formerly of Montana, is now rector of St. Augustine's, Santa Monica, Cal.

WILLIAM B. KEY, formerly director of education in the diocese of Minn., is now rector of St. Thomas, Hollywood, Cal.

ROBERT T. STELLAR, formerly vicar of St. Bartholomew's El Sereno, Cal., is now chaplain of the Episcopal Home, Alhambra, Cal.

ARTHUR W. RUDOLPH, formerly vicar of Christ Church, Victorville, Cal., is now vicar of the Redeemer, Los Angeles.

JOHN L. BOGARD, formerly vicar of St. Andrew's, Encinitas, Cal., is now rector of Grace Church, St. Helena, Cal.

FREDERICK T. GILLETTE, formerly rector of St. Stephen's, East Liverpool, Ohio, is now rector of St. Paul's, Grand Forks, N.D.

HOMER R. HARRINGTON, rector of St. Paul's, Grand Forks, N. D. since 1930, the longest tenure in the history of the district, has retired and is now living in Fargo, N.D.

ALLAN REED, formerly curate at Trinity, Toledo, Ohio, is now vicar of St. Barnabas, Chelsea, Michigan.

PATRICK N. HURLEY is now in charge of work in Tegucigalpa, Honduras.

PHILIP E. WHEATON has resumed his work in Ciudad Trujillo, Dominican Republic, following a furlough.

LAY WORKERS:

GLADYS G. SPENCER has returned to her post at Aomori, Japan, following a furlough. SARA L. MERRY, newly appointed missionary, is now assistant at the House of Mercy, Liberia.

BERNICE K. JANSEN has returned to her post at St. Stephen's Chinese Girls' School, Manila, following a furlough.

JOHN H. GAY, newly appointed missionary who just received his doctorate, is now on the faculty of Cuttington College, Robertsfield, Liberia.

ORDINATIONS:

RICHARD BAMFORTH, curate at Grace Church, Kirkwood, will be ordained priest by Bishop Lichtenberger on Dec. 20 at the St. Louis Cathedral. Also ordained priests at the same service will be JAMES SCHNIEPP, St. Paul's, Overland; BENJAMIN HARRISON, St. Matthew's, Mexico; WILLIAM P. ROWLAND, Trinity, St. James.

ALEXANDER STEWART was ordained deacon by Bishop Emrich on Nov. 22 at St. James, Detroit. He is ass't at St. John's Midland, Mich.

GARRET CONKLIN was ordained priest by Bishop Shires on Dec. 17 in the chapel of the Church Divinity School of the Pacific. He was formerly a business man in Bradford, Pa., and is now vice-dean of the seminary, assisting in administration and public relations.

DAVID C. CASTO, RICHARD K. FENN, HUBERT L. FLESHER, RAYMOND R. TICKNER, RICHARD W. WERTZ were ordained priests by Bishop Burroughs on Dec. 6 at St. Peter's, Lakewood, Ohio.

CHARLES M. VOGT was ordained priest by Bishop Tucker on Dec. 6 at Trinity Church, Tiffin, Ohio.

-BACKFIRE-

John F. Davidson

Staff, St. George's, New York

It is possible that some of us still need to be jarred out of complacency regarding the incredibly hideous price of atomic war. To call this form of racial suicide uncivilized would be the understatement of the century.

The fall issue of the bulletin of International Voluntary Service (Cabot, Vermont) includes an article from the British weekly *New Statesman and Nation* (August 2, 1958: *The Survivors of the Bombs*, by Edita Morris). It describes the condition of some of the tragic victims of Hiroshima and Nagasaki. "Death from radiation exposure" still proceeds apace. The following paragraphs (as printed in the bulletin referred to) may stir compassion in the hardest heart and help us understand the supreme human folly of it all:

"... A large number of abnormal and mentally retarded children attest to the genetic hazard... Statistics of the Imperial Japanese Atom-Research Inst. covering births in Hiroshima and Nagasaki since 1945 indicate (that) of 32,000 children born in Hiroshima, one in six were deformed or still-born. This figure includes 1,100 with skeletal deficiencies or muscular weaknesses; almost 100 with deformed brains or without brains altogether; almost 200 without lips; 25 with one or no eyes — four lacking even eye-openings.

"No wonder that the average Japanese has become almost superstitiously afraid of contracting marriage with survivors, and that there is a tendency to shun them as bearers of bad luck. (It should be remembered that keloid scars, from radiation burns, disfigure many of these people.)

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"Fumio Nakamura's painful death (described here in ghastly detail) is typical of thousands since the bomb was dropped. Whether this is typical of millions to come depends perhaps on whether the death-wish has already laid hold of the human race, in which case the means for its annihilation are to hand." Turn back, O Man Angelus Silesius wrote three centuries ago:

Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee
Thy soul is still forlorn.
May he be born in us this
Christmas as we remember these
stricken people and our relationship
to them.

Edgar Williams

Layman of Baltimore, Md.

At last Protestantism seems to be coming to life. Please send twenty copies of your Dec. 4th issue since I want to distribute the report of the World Order Study Conference.

V. L. Livingston

Rector of St. David's, Portland, Ore.

This may be too late, but I want to thank you for the fine coverage of General Convention. The old Prot-

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estant Episcopal Church is pretty wise when it comes to dealing with narrow pressure groups that would bind her into a frozen medieval system. Thanks for the signs that we are beginning to warm up.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

Friend Of Life; The Biography Of Rufus M. Jones by Elizabeth Gray Vining. Lippincott. \$6.00

This is a vivid story of a great man's varied and fruitful life. Most persons who are notable enough in character and accomplishment to warrant a full-dress biography like this are specialists in one or another field. But Rufus Jones was no specialist; he was so versatile in character and his deeds so varied as well as heroic, that the general public—outside Quaker circles—was not aware of the greatness of this man nor of his manifold accomplishments, religious and social, in a dozen countries around the world. Mrs. Vining's delightful book should spread the knowledge of him, his influence and his activities, more widely abroad.

Rufus Jones was born in a little Maine village in 1863. His was a Quaker lineage for generations, and he entered into it whole-heartedly from the beginning. His high school days were spent in the Providence Friends School and three years later he entered Haverford College, then a small institution with 71 students. It was here that he first learned the realities of Christian mysticism which eventually became the field of his life work. From the time of his graduation on, teaching was his official life work, mingled though it was with social service and the writing of many profoundly influential books. His first book *Social Law In The Spiritual World* was published in 1904 and proved enlightening and nourishing to the young intellectuals of the time, seeking a solid and fruitful underpinning for their religious faith. In 1909 was published his long and scholarly *Studies In Mystical Religion* which proved to be an enduring classic. From this point on, Rufus Jones was recognized as one of the chief writers on mysticism and was classed with Dean Inge, Von Hugel and Evelyn Underhill.

In the midst of his teaching and the scholarly labors that produced his notable books, he was continually active in works of service and mercy at home and abroad. One of the founders of the American Friends Service Committee, he traveled widely to distant lands to help establish their now world-wide chain of bases where the underprivileged, the refu-

gees and other victims of war and pestilence were ministered to. At the end of world war one he cooperated with Herbert Hoover in the great task of feeding the hungry in war desolated lands and at the beginning of world war two he and two other Friends bearded the dread Gestapo in its Berlin den and secured an agreement (which was kept) to give free hand to the Friends in their rescue work with the Jews, including the organizing of emigration.

Such are some of the many high spots in this long and fascinating biography of the great Quaker leader. The book will repay reading from beginning to end, for there's not a dull spot in it.

Man, Morals And History by Chester C. McCown. Harper. \$5.00

This is an important book for students of Old Testament history as seen in the light of form criticism combined with the results of the latest archeological research. It is, however, much more than this, for the author begins history with a sweeping sketch of the origins of the Hebrew people and of Palestine reaching back to the dawn of history, as re-

vealed in modern archeological research. He concludes it with a study of the Christian moral and religious imperatives as they developed from God's continuous revelations in Hebrew history. It is one of the great books of today's Christian scholarship.

The Catholic Church In Action by Michael Williams. P. J. Kenedy. \$5.75

This is a very valuable reference book, both for Roman Catholics and Protestants alike. It is not a theological treatise nor a volume of Roman apologetics, but a clear, factual account of how the Roman Catholic Church is organized and how it carries on its world-wide business in the various countries.

The author was the founder and first editor of *The Commonweal*, the liberal Roman Catholic magazine which has exercised a wide and wholesome influence in American religious circles. Michael Williams died in 1950 and the present edition of this book was revised and brought up to date by Zsolt Aradi. Colleges and seminary libraries of every Church should have this book on their shelves.

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