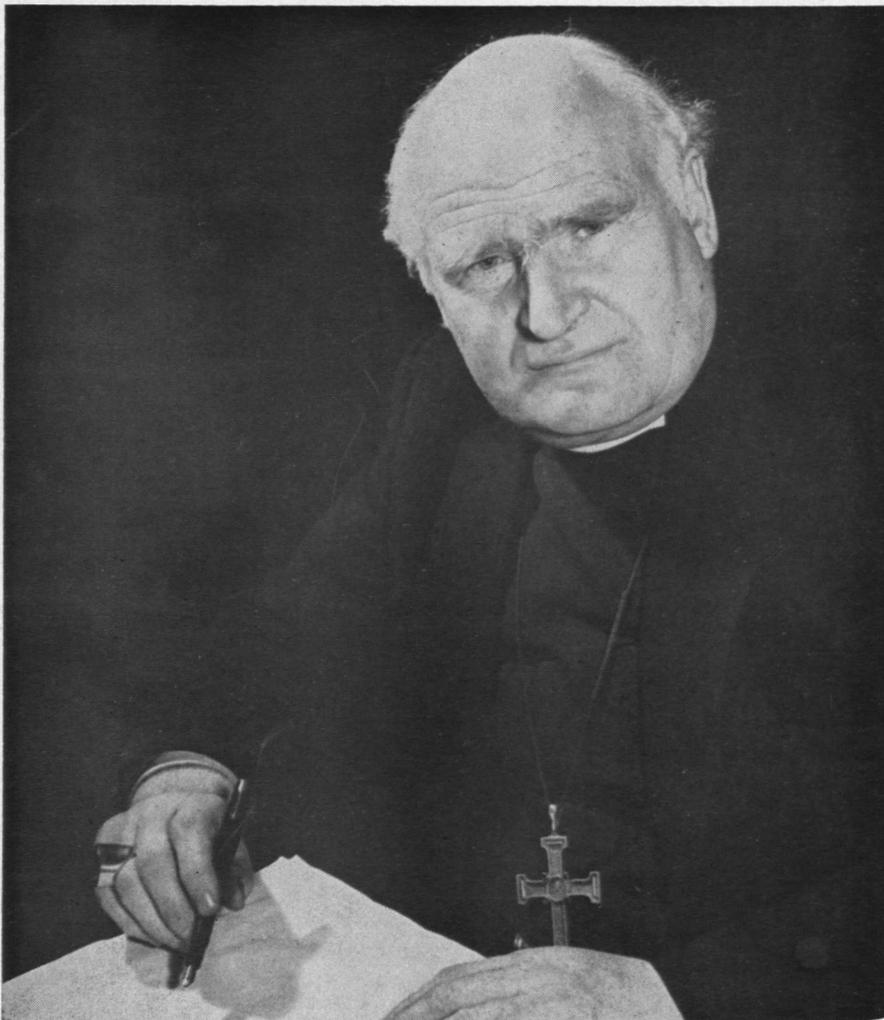


The **+** WITNESS

FEBRUARY 2, 1961

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ARTHUR MICHAEL RAMSEY: from York to Canterbury (Page 3)

ARTICLE BY CANON COLLINS ON PEACE

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In Leading Churches

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7:30, Evening Prayer.

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Story of the Week

Archbishop of Canterbury Praised By Episcopal Church Leaders

★ Geoffrey Francis Fisher will retire as Archbishop of Canterbury on May 31 and become a baron of the United Kingdom. This announcement was made in London on January 17 and two days later Queen Elizabeth appointed Archbishop Arthur Michael Ramsey of York to succeed him. It was also announced by Harold Macmillan, prime minister, that Bishop Frederick D. Coggan of Bradford will become the next Archbishop of York.

The procedure in selecting an Archbishop of Canterbury is for him to be nominated by the Prime Minister, approved by the Queen, and elected by the Dean and Chapter of Canterbury — the dean at the moment being Hewlett Johnson, generally referred to in the press as the Red Dean.

Commenting on his retirement Dr. Fisher, who will be 74 years old on May 5th, said;

"My feelings are that of a schoolboy getting in sight of the holidays or, more seriously, of a matador who has decided not to enter the bull ring."

Then he added, "My vigor has not declined. I am convinced that day by day my wisdom increases, and I am also satisfied that day by day my stock of patience diminishes, and that is why I feel the time has come."

Presiding Bishop Arthur Lichtenberger, Bishop Henry K. Sherrill, former Presiding Bishop, and Bishop Stephen F. Bayne, executive officer of the Anglican Communion, paid tributes to Archbishop Fisher for his many accomplishments during the fifteen years he has held the primacy.

Bishop Lichtenberger said: "With many others in the Episcopal Church, I shall feel a sense of personal loss in the resignation of Dr. Fisher as Archbishop of Canterbury. We have come to know him quite well here through his frequent visits to this country. He was our guest at two General Conventions, and has been here on various other occasions. Wherever he has gone on his extensive travels, his warmth and openness have endeared him to many people."

"Under Dr. Fisher's leadership the various Churches of the Anglican Communion have been brought into a close working fellowship. He has done much to make us aware of our common heritage. And beyond our own Communion, the Archbishop with great charity and breadth of vision has worked constantly to open channels of understanding and to further cooperation between separated Churches. We are most grateful for Dr. Fisher's 15 years as Archbishop of Canterbury."

"The news of the Arch-

bishop's retirement," said Bishop Bayne, "is a double shock to me, for I have learned to know him not simply as our senior bishop but also most warmly and intimately as my own companion and guide, as well as official superior, during the first perplexing months of an unprecedented ministry."

He praised Archbishop Fisher for having made "a tough and living reality out of this gossamer thing called 'the Anglican Communion'." He gave chief credit to Dr. Fisher for the fact that to 40 million Anglicans the Archbishop of Canterbury has become the symbol and chief instrument of their unity.

Not only did Dr. Fisher's world-ranging pilgrimages endear him to millions of Christians, he said, but they also made real the Anglican Communion which "could well have been nothing more than a sentimental illusion, engendered by English paternalism out of Anglophilia."

The Archbishop, said the American churchman, has fostered vigorous new growth in the entire Anglican household, bringing about global "recognition of the profound unity of our Anglican life, as a particular node or level of the still greater unity God has willed for all men."

"To see all this happening — even to anticipate it and to find the ways to let the strength and resourcefulness of the younger Churches play their part in the life of the household — all this is the peculiar gift of Arch-

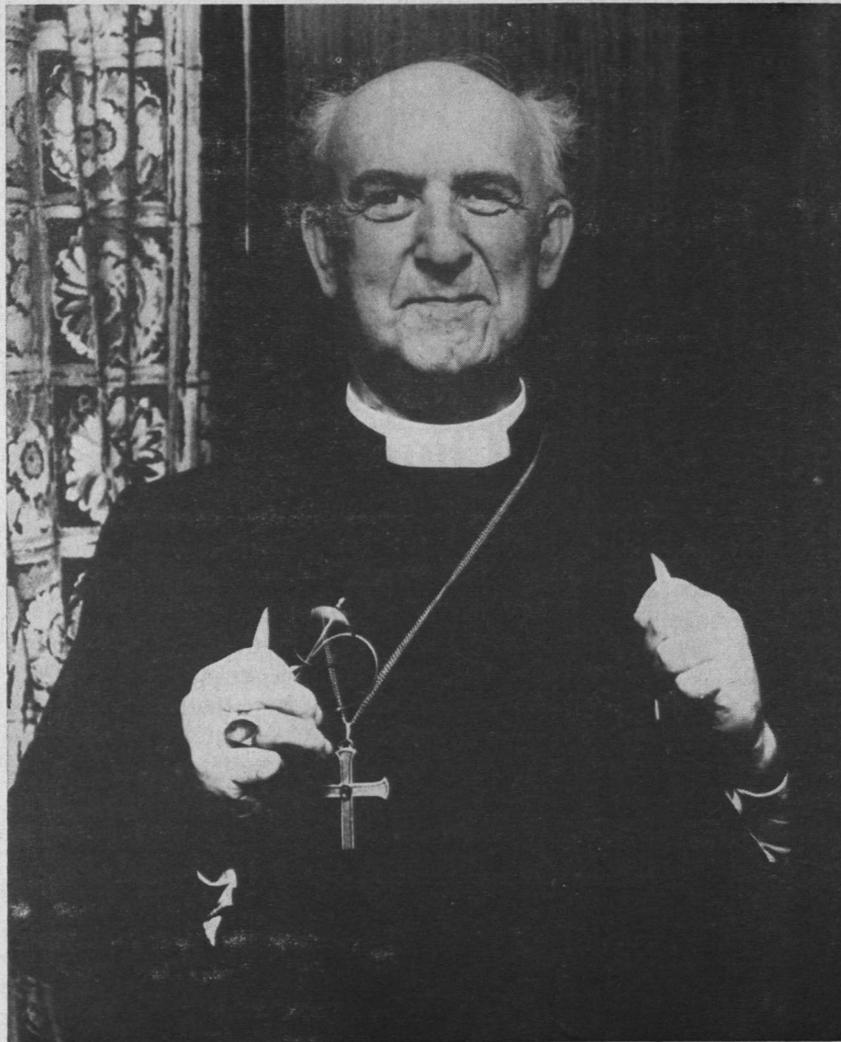
bishop Fisher," said Bishop Bayne. "Lambeth has become a new reality under his leadership. The Anglican Congress has come into being, to give a new dimension altogether to our common life. New provinces have been established . . ."

Bishop Sherrill, who retired in 1958 as Presiding Bishop but is still a president of the World Council of Churches, is an intimate personal friend of Archbishop Fisher. From his home in Boxford, Mass. he commented:

"The approaching retirement of the Archbishop of Canterbury is of great interest to his many friends in the United States. Archbishop and Mrs. Fisher visited this country for the General Conventions of 1946 and 1952. They were here also for the Anglican Congress and the Assembly of the World Council of Churches in 1954. On these occasions they endeared themselves to countless numbers of people of every walk of life.

"As Archbishop, his contributions to the Church throughout the world have been significant. As host and presiding officer of the Lambeth conferences of 1948 and 1958, his ability as chairman, his clarity of judgment and of expression, above all his genuine fairness and friendliness were vital to the success of the gatherings. His many trips throughout the world have helped to knit together the Anglican Communion in a new way and spirit. In the ecumenical movement, he was a president of the World Council of Churches and presided when the Council was constituted at Amsterdam in 1948.

"His recent call upon the Pope is an example of his breadth of understanding and of his willingness to venture upon new paths of cooperation. A man of decisiveness and of great wisdom and wit, he has made a great contribution to the life



ARCHBISHOP FISHER OF CANTERBURY who becomes a Baron when he retires in May. Archbishop Ramsey of York, pictured on the cover, will be enthroned in Canterbury Cathedral this summer. Bishop Coggan of Bradford becomes Archbishop of York

and work of the whole Christian Church. We thank God for this ministry and wish the Archbishop and Mrs. Fisher every happiness in the useful years which lie ahead."

Archbishop Ramsey

Even before becoming Archbishop of York, Dr. Ramsey had demonstrated his profound belief in the need for Christian unity. During the York convocation of the summer of 1955 he played a notable part in steering through the measure to admit the United Church of South India to closer communion with the Church of England.

After his elevation to the York archbishopric, he led a

delegation of eight Anglican churchmen to Russia to take part in a theological conference with members of the Russian Orthodox Church. And preaching to a congregation of Methodists in Durham Cathedral he spoke of his hopes for the day when Methodists would, by means of bishops, be linked with the Church of England while retaining their customs and methods as a society.

Dr. Ramsey shared another area of interest with his illustrious predecessor: the strengthening of the Christian cause in Africa and the welfare and progress of the new independent nations there. Last

June he made a six-weeks visit to Central and East Africa. In Tanganyika he said he had been struck by the real possibility of peaceful progress in community as well as Church life. In Nyasaland, he stated, he was "conscious of the deep antipathy of the African people toward federation," and in Northern Rhodesia, he added, he became aware of "the real potentiality of a partnership between the races."

Although he did not visit the Union of South Africa, Dr. Ramsey said he had been deeply impressed by the work being done by the churches and Christian missions throughout the continent and the fact that white and Africans were worshipping there in fellowship. He stressed that the answer to apartheid in South Africa was to build "a positive alternative to it on Christian lines wherever possible."

Dr. Ramsey's books include a number on theological subjects. In 1958, he was chairman of the Committee of the Lambeth Conference which prepared the report on "The Holy Bible, Its Authority and Message." He is an honorary doctor of divinity of Durham, Edinburgh, Leeds, Hull and Cambridge Universities and an honorary Fellow of Magdalene College, Cambridge. In his university days he was a keen member of the University Union, famous debating society at Cambridge, and was its president in 1926.

In becoming Archbishop of Canterbury, he will be the 101st to occupy the primatial throne extending more than thirteen centuries to St. Augustine.

Commenting on his nomination, Dr. Ramsey pledged that his particular goal as Primate will be to bring the Christian faith home to the people of Britain.

Lives of Bishop, Priest & Layman Tell Story of Church in Spain

By Doris L. Bushby

Churchwoman of England

★ Beyond the mountains of Asturias, in the heart of the plains of Old Castile, a tiny group of people gathered one Sunday evening in an ancient university city.

The room where they met was small and bare: two trestle tables, covered with a white damask cloth, stood a little way from the wall; behind them a deep red curtain hung down over the window and before the curtain hung a plain wooden cross, made by the local carpenter. A bare electric light bulb glared in the middle of the ceiling.

Two men stood behind the table, facing the people: the bishop of the Spanish Reformed Episcopal Church, and the new minister who had come to serve the little congregation, who for twenty years had been deprived of the ministry of the word and the sacraments. As they spoke the words of the Communion service — the most beautiful liturgy in the world, with the thousand-year-old prayers of the Mozarabic rite, it seemed in a strange way that the plainness and poverty of their surroundings only enhanced the beauty and mystery of the service.

From this little group I want to take the stories of three of the men present that evening: a layman, a priest and a bishop. Each of these has known, in one way or another, what it is to take up the cross.

The first is the carpenter who made the cross, an oldish man, with the name and face of an Old Testament prophet. He had lived all his life in these parts; remembered the days when there were flourishing Episcopal churches, not only here in

the capital city of the province, but in a tiny village some miles distant, away from the bustle of the main highway.

The people of these Episcopal churches were respected and trusted by their neighbors: at one time the mayor and all the parish council of the little village were practising members of the church. Here, and in many other parts of Spain, there were little schools attached to the churches at a time when such education was badly needed, and the Protestants took their full share in serving the community.

Violent Reaction

But the end of the civil war brought a violent reaction. Evangelical schools and churches were arbitrarily closed, and laws were passed that openly flouted all the ideals of religious tolerance that had grown up over a hundred years. In Castile and in many other places Protestants suffered imprisonment, personal violence and even death.

In such times of turmoil the law breaks down: the execution of justice becomes inextricably mixed up with outbursts of personal animosity: and the innocent suffer with the lawless. This carpenter was imprisoned and under sentence of death. A local priest approached his wife and offered to intercede for his life, on condition their children were baptised into the Roman Catholic Church.

The bargain was duly carried out and the man's sentence commuted to some years imprisonment. He is now a free man. But the memories of the years gone by have left a scar on his mind, and, for a long time after the Episcopal Church was re-established in his town, for some inexplicable reason he would not go forward to receive

the Holy Communion. "He will, in time," said the minister, who knew his people.

The minister was a native of Barcelona, and had come only recently to this part of Castile, after many years of service among the Catalonians. He came from a part of Spain which is traditionally more advanced and liberal in its outlook towards minorities, where there are many live and flourishing evangelical churches, and where the Roman Catholics are faithful but not fanatical. He came to a region where memories died hard and the people were afraid.

But even in Catalonia the laws of the land are weighted heavily against the Protestants. The pastor goes among his people as an ambassador of Christ, but without credentials. He may not proselytize, which means he may not explain his faith to others, even when asked to do so; he may not instruct Protestant children, even if he is a qualified teacher; he may not establish centers of charity in the name of his Church.

Obstacles

But God opens doors even when men shut them. Often, after many years of life in a Roman Catholic religious order or in the priesthood, a man has not found peace, or perhaps he has mistaken his vocation. He leaves . . . and immediately finds himself up against seemingly insurmountable obstacles.

Spain is not a kind country to those without material resources. It is not easy to find work when you are past youth and all your training has been directed towards life in a religious order. Sometimes in this moment of anxiety and disillusionment they would reach a point of no return, and go to the Protestant minister for help; and sometimes, miraculously, this minister was able to help—by hunting round among his neighbors and acquaintances

with shops and small businesses, and acting as a kind of unofficial labor exchange.

It is a very real witness to our Lord if we can help in this way, and our ministers are conscious of a pastoral responsibility towards these men, whether they are ever likely to come over to us or not.

Sometimes we cannot help them in the way they expect, and then there is disappointment . . . but even then there is the chance to speak a word of understanding and sympathy, and to help them to see their problems in the light of the free and boundless love of God . . . and experience shows they genuinely appreciate the spirit in which this help is given.

It was from work of this kind that the minister was called to a harder and lonelier sphere.

These episcopal communities are scattered throughout Spain. Some of them, like the congregation in Castile, are tiny and struggling; others, like the church in Seville, are vigorous and flourishing. The third man in our story — Bishop Santos Molina — has the task of being father-in-God to them all.

When Bishop Molina was parish priest in Seville, he suffered imprisonment because he tried to set up a home for the aged and destitute, when only the Roman Catholic Church was allowed to practise such organized charity. He has seen his church burned and has himself suffered physical violence and deprivation of civil rights. Yet he has never lapsed into bitterness or hatred, and any attempt to drag him into sterile and carping attacks on Rome meets with a quiet reminder that God's commandment is love and charity.

Through the Bishop's influence, and that of others like him, there is in the Episcopal Church a complete absence of the sort of negative Prot-

estantism which seeks more to denounce Rome than to proclaim Christ.

The Andalusian Grapevine

Whenever he returns to Seville on the business of the church, the word goes round on the Andalusian grapevine that Don Santos is back, and soon a steady trickle of people—many outside the fold of the evangelical churches — finds its way into the little up-and-down house in the Macarena quarter, for words of help and advice.

But the Spanish Protestant communities need deep understanding and patience. Some of them want to be more daring—to do what they feel God is calling them to do, and never mind what Caesar says.

The Bishop's experiences have made him intensely cautious. He knows his Church is on the edge of a precipice — that one false move would wreck the flimsy structure of toleration under which they exist at all.

The stifling prohibitions and petty persecutions have left their mark — deprived of the normal outlets of Christian charity, the pent-up urges and loyalties of the people find little or no expression. Theories become exaggerated, and minor differences of interpretation, which in a freer environment would resolve themselves in everyday witness and practical charity, become magnified out of all proportion.

The Spanish Episcopal Church does not know how God will call it to serve him in the years to come. But they know the heaviest cross to bear is the cross of loneliness. Is it not possible for us as Anglicans to make their cause our own, to plead for their rights, to enter into their experiences and share their longings, and, under the guidance of God, help them to express in their own situation the whole redeeming love of Christ?

What SHOULD The Church Be Doing?

ABOUT MAINTAINING WORLD PEACE

By L. John Collins

Canon of St. Paul's Cathedral, London

ARMED WITH OUR FAITH
CHRISTIANS SHOULD CONCERN
THEMSELVES WITH
THE PARAMOUNT QUESTION
OF OUR DAY: WHAT CAN WE
OF THE CHURCHES DO TO
MAINTAIN WORLD PEACE

A MAN'S actions are largely determined by his beliefs or his lack of beliefs about himself and the world in which he lives, and by the intensity or the lack of intensity of his believing. Instinct, conditioning and convention all play their part in moulding his way of life; but, although they are not the result of his own beliefs, they do reflect the beliefs, whether conscious or unconscious of his progenitors, of former generations and of contemporary society. It is of the utmost importance, therefore, that the Christian, before he settle upon what is his duty in any given situation, should gain for himself as clear a conception as possible of those principles of his faith which are relevant to that particular situation.

What shall we do now? This clearly depends upon what is demanded of us by the Gospel we proclaim. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul: this is the first commandment. The second is like it: though shalt love thy neighbor as thyself." Here is the law of God which should govern all Christian action. But what does it mean in practice? Who is my neighbor? Who am I? Who is God? This law by itself gives no clear guidance when we need to know how to behave towards our fellow men in any given situation. Ought we as Christians to concern ourselves with the social, economic and political af-

fairs of society with a view to its redemption? Or is it our task only to prepare individuals for heaven? It is only in the light of what we believe about God, about man and about the relationship between time and eternity that we can answer these questions and can spell out in terms of specific requirements of us the meaning of the dominical law for Christian behavior.

What then, in this context, is the Gospel we proclaim?

"God is Love." But this New Testament definition of God was not arrived at by means of speculative thinking on the part of the disciples of Jesus in New Testament times; nor by intuition, nor by mystical exercises. They came to it through their practical experience of living in personal relationship with Jesus. They had been brought up in the Jewish faith. God had been revealed to them, through the law and the prophets, as the Father-creator. And in this belief they knew themselves to be created in his image. But it was as a result of their walking and talking with Jesus that they came to the conviction that God is love. For they saw God in him whom they had handled and with whom they

*Address given at the Christian Peace Conference,
in Prague, September 6-9th, 1960.*

had had communion. His life and death, and his teaching, became for them the visible pattern of the true nature of God when God limits himself within the context of time and space.

The Historic Jesus

ON THE basis, then of a belief which had arisen out of their personal experience of the historic Jesus, and which had been vindicated for them by their conviction that he rose from the dead, the early disciples came to the knowledge of God as love. The author of the First Epistle of John sums up their experiences and sets down for us the basic principle for all Christian action "God is love", a love which, in terms of this world, is realistically defined in the life and teaching of Jesus and in his death and resurrection.

And, as Jesus is the revelation of what God is like and the measure of his relationship with and behavior towards his creation, so is he also the revelation of the true nature of man. Man, created in the image of God, is seen in Christ. Jesus is the pattern of man as God would have him be; not of an ideal man released from his mortality, but of a real man who lives his life here on earth as a son of God. This surely is what the Gospel story asserts. How else do we interpret the Scriptures, if not in the sense that the disciples regarded Jesus as the true pattern of their lives? What is the meaning of Pentecost, and what the significance of the teaching of the Sermon on the Mount and in the Fourth Gospel if they are not an assertion that man, redeemed from sin and failure by faith in Christ, is meant by God to reflect in this life the pattern of the life of Jesus?

The doctrine of the Incarnation is the key to Christian behavior here on earth. God sent his Son into the world, into this context of time and space, to redeem it. He did not carry man out of the world up to heaven in order to redeem him. Nor did he send to earth some heavenly being untroubled by the limitations imposed upon us by our finiteness. He sent a man, subject to sin, subject to all human limitations, to reveal to us not only the pattern of God's true nature, but also that of our own.

The story of Bethlehem dots the i's and crosses the t's. Christian behavior if the doctrine of the Incarnation be true, must never be escapist. It must always be concerned to reveal, in however small a way, the true nature of God as love and the true nature of man created in his image, but to reveal them in the context of this world.

Man is Responsible

FOR the Christian there can be no escape into heaven from his responsibilities here on earth. For him time and eternity are one in Christ. Time is swallowed up in eternity; but eternity without time is meaningless for man. There can be for us no separation between the material and the spiritual. Both are God's creation; neither is complete without the other. If I do not reveal in my way of life here on earth the true pattern of that way of life which is demanded of me by the God in whose image I am made and whose nature is love, a love which embraces what is material as well as what is immaterial, I certainly cannot count on having any opportunity of revealing it in heaven. "Bread for myself is a material thing, but bread for my neighbor is a spiritual thing." These words of Berdyaev are rich with meaning. They pin-point the significance of the Incarnation for Christian behavior.

To love, then, with God's love, a love whose nature is revealed in the pattern of Christ's life and his teaching and his death, is the norm for all Christian behavior. To love God and to love his neighbor as himself is to live in relationship with God, in relationship with every other human being (for everyone created in God's image is my neighbor) and towards himself as Christ lived towards God, his neighbor and himself. For the Christian God's love must be enthroned as the only king on earth. To pray "thy Kingdom come" is to pray for the reign of God's love here on earth.

Social Implications

NOR do the Scriptures allow us to apply this faith only in personal relationships between individuals. Christ came, we are told in St. Matthew's Gospel, to fulfil the Law and the Prophets not to destroy them. And the Old Testament, in both the Law and the Prophets, sets out the moral demands of God upon man, not so much in their application to the individual as in their significance for the nation. Man, in the Old Testament, is not dissociated from his environment in society. The social and political implications of the prophetic utterances are always present. And the Prophets were not slow to interfere directly in the political affairs of the nation — as Ahab, David and others learnt to their cost.

We Christians inherit, through Christ, a responsibility to do all in our power by word, by example, and by direct action within society, to

persuade the world that the love of God, which sometimes expresses itself as judgment and always expresses itself in the pattern of Christ's way of life (the way of life of him who said "I am the way, the truth and the life") is the only real guide to behavior for nations and for society as a whole, as well as for individuals in their private lives.

Let us, then armed with our Christian faith, address ourselves as Christians to our question "What shall we do now?" And we shall try to answer it with our minds centered on the present state of the world and the desperate need for men to find the way to peace among the nations.

First let me suggest four general propositions:

● The pattern of Christ's way of life must become the pattern of behavior for groups and nations as well as for individuals. The signposts for all policy-making in society must be those we see set up by Christ in his relationships with his fellow men. The way of love is along the roads of respect, well-wishing, compassion, and reconciliation. Respect for every human being, the bad as well as the good, the enemy as well as the friend, the feeble as well as the strong, the coward as well as the brave, respect for him as one who is created in the image of God and is, by God's grace, capable of redemption; well-wishing in the sense of hoping for and striving for the proper fulfillment of every person to his own best self and not to some image of one's own desires or purposes; compassion wherever there is the need and not only in accordance with merit, compassion for the harlot as well as for the widow, for the murderer as well as for the victim; and reconciliation not by condoning the evil nor by weak compromise, but by the releasing of God's love into every ugly situation. The way of love in this world, passing through, as it must, the deserts of man's rebellion against God, is the way of the Cross, not the sword; but the shadow of the Cross is seen by the Christian against the background of the light of Christ's Resurrection.

And the first step we of the Churches must take if we are to set up these signposts for the way of love in politics and in social planning is repentance. The river of Church history is red with blood. Whether through weakness or strength, whether by weak connivance with the state or by direct undertaking, the Church has persistently, ever since the days of Constantine, denied the Gospel it proclaims and taken the sword instead of the Cross to be the symbol of God's power.

● It is our duty as Christians not only to change perspectives in politics but also to play a direct part in persuading politicians to apply those perspectives derived from Christian insights to particular political issues. This is not to suggest that the Churches should form themselves into political parties. God forbid. We see only too well from a study of history what disasters follow upon the assumption of temporal power by the Churches. But it does mean that Christians may not be content with mouthing pious platitudes concerning the social and political issues. They must, each individual according to his lights, and in concert wherever possible, actively participate in political and social life as Christians; they must, at risk of a cross, do all they can to see that statesmen and politicians take heed more and more to the signposts of the way of love.

The Christian Churches should not underwrite any political party or organization. They should remain independent and not just subscribe to current opinion. This is not to say they should be indifferent. On the contrary; they should clearly support those policies of any political power which conform more closely to the Gospel. For example the Churches should be seen to be quite clearly on the side of any temporal power in every genuine attempt it may make towards ensuring a fairer distribution of this world's goods among the people of the world and in every decent effort it may make in opposition to policies which foster privilege and exploitation of man by man. And an individual Christian must give his support to this or that political party according to the dictates of his reason under the guidance of his conscience.

Our Christian Duty

BUT, for the Churches, to remain independent is vital. This is evident, for example, in the present East-West conflict. The Churches, by tying themselves to one or other of the two forms of society which in many ways are so strikingly similar, particularly in their championing a materialist way of life, find themselves at loggerheads with each other and driven to attack each other as enemies. Instead of this battling with each other, they should endeavor to unite in confronting both East and West with the Word of God. People of the future — if, indeed, our generation permits any future — will be surprised, I think that we did not stand together independent of each block in the so called cold

war, and back what is good in either and strive against what is bad.

Speaking as one who lives in the West under that form of society which likes to regard itself as the guardian of Christian civilization, I see it as my duty—whether I fulfil my duty is another question — to protest against such a pretension, to challenge the ruthlessness and exploitation which flourish in a capitalist economy where the spirit of private enterprise and competition is in so many respects the antithesis of the Christian spirit of love and to resist all the claims, pretensions, and policies of the state which threaten the values in which we claim to believe. I cannot but suppose that the Christians of the East are faced with a similar duty. I am convinced that they must show the maximum of charity towards each other (despite all provocation whether unintended or deliberate) and must not consider it to be their main task to criticize and challenge in spheres where they are not themselves involved. I commend for our serious consideration some words spoken to me recently “we Christians ought to be more concerned with confessing our own sins than the sins of our brothers.”

Christians in the West do not seem to find it difficult to rebel against any pretensions of the secular powers in the East, nor, alas, do they seem to find it hard to criticize and sometimes denigrate their Christian brothers in the East. The same, I regret to say, seems sometimes to be true of Christians in the East vis-a-vis their brethren in the West. But let us in future concentrate upon the harder tasks of putting our own houses in order and living under the compelling influence of charity one for another.

Rebel in Society

THE Christian in society must be a rebel, a non-conformist, in face of all pretension of men, of institutions (yes, even, and perhaps even more so, of the Churches) and of states. As Elijah risked the wrath of Ahab and Jezebel; as Peter stood out against the power of Herod; and above all as Jesus resisted the temporal power of Pilate and the whole ecclesiastical and political set up of Jewry, so ought we Christians to try to play our part in society. But our rebellion, if it is to be in the name of Christ, must be non-violent: it must not set as its aim the destruction of “the powers that be” — judgment is God’s prerogative, not ours — but it must be for the

release of God’s love into every actual social and political situation.

The Churches have thrown away their power to establish the reign of love in the world precisely because they have failed in their proper task and have sought rather to perpetuate their own organizations within the societies they are intended to serve. They have forgotten the golden rule — which is as valid for organizations and institutions as it is for the individual — “He that would save his life must lose it.” Even a Church dare not forget that the way of love is frequently the way of the Cross and expect to continue as an instrument of God’s love. Death for a Church, as for an individual, may, when the alternative is the loss of soul, be the only bridge to the Resurrection.

Mass Suicide

FOR myself, I believe that in this present time individual Christians and the Churches are in grave danger of losing their souls if they persist in coming to terms, in any degree whatsoever, with any secular power in policies which are based upon even the contemplation of the use of nuclear weapons or any other modern means of mass destruction. Whatever may be said in favor of waging war, however Christians may try to justify the use of military force in certain circumstances and under certain conditions — and I respect those many Christians, probably the vast majority, who believe that a Christian can take up arms and base their belief on scriptural authority; though, as a pacifist in this matter, I disagree with them — I am convinced that nothing can be said for mass murder and mass suicide. Here is one issue on which we can all unite, one thing we can all do now: we can make it plain to every nation that, however good the end looked for may be, we shall not conform to any demand to assist “the powers that be” to that end if, by doing so, we become responsible (to however small a degree) for the use of nuclear arms whether as a ‘bluff’ in times of peace or as a weapon in times of war.

Action for Peace

NOW I would like to end what I have to say with a number of simple suggestions for immediate action for peace. The general proposals I have made, if acceptable, give plenty of scope for action. But it is important that we should spell out the general in terms of the particular. I think that the one most essential thing which we Christians can do in the present world

situation is to try to sweeten the international atmosphere, and to remove with the power of love some of the fears which bedevil the peoples and their political leaders of both East and West. The suggestions I offer are all designed to that end. They are as follows:

● We should do all in our power to persuade the politicians and statesmen of the world to resist the temptation to pour out invective against each other and against each other's nations. It does not, for example, advance the cause of peace to call those with whom we disagree warmongers. And above all let us resolve to set an example in this respect.

● Let us encourage all whom we can influence to refuse to impute bad motives to the words and actions of their adversaries.

● We must do everything we can to ensure that those who disagree with each other meet for discussion as often as possible; and we must encourage real encounter and dialogue between East and West at all levels. A broken summit meeting, for example, must not be allowed to drive us into isolation or despair. So long as contacts between East and West continue and increase there remains a greater hope of peace.

● It is our duty to desist among ourselves from word or action which may exacerbate the fears and resentments on either side. For Christians to assume the role of pawns in the propaganda game being played by the politicians on both sides is indecent. We must refrain for example from the deliberate misuse of words and phrases. Our task is to prosper the pursuit of truth. I don't like to hear Christians of the East or West calling those with whom they disagree warmongers; nor do I feel happy when the protagonist of one side or the other claims to be the guardian of Christian civilization.

● Let us try to convince governments that behavior of nations is subject to the same moral laws as behavior among individuals. We should point out, for example, that provocative acts such as military espionage are destructive of mutual confidence and therefore wicked; and that tit-for-tat tactics (such as dismissing a diplomat of one side on account of the dismissal of another by the other side) is just childish, and fouls the international atmosphere still further.

● We must insist, as far as we are able to do so, by word and by every action open to us as Christians, that, as a step in the right direction, all nuclear bases outside the USA and the USSR and all military alliances which envisage the use

of nuclear weapons in the event of war be abolished. To this end let us make our position quite clear to our governments.

● Let Christians of East and West ask their respective governments to state quite categorically on behalf of their peoples that they will never be the first to restart the testing of nuclear weapons or the first to use nuclear weapons in combat. They must be asked not to wait for agreement of the others, but to act, if need be, unilaterally. And we must make clear to both East and West, to all the nuclear powers alike, that we ask this as only a first step leading up to the total renunciation of all nuclear weapons, by agreement with others if possible, but, if need be, unilaterally.

There is no use in waiting for agreement beyond the time when war may become inevitable; what the world needs is a breakthrough of the diplomatic impasse which at present exists as a result of fears and distrust on both sides. The USSR, the USA and, to a much less degree, Great Britain are at present in the best position to give such a lead as is required.

Duty as Christians

THERE may be no response to our request. Nor, as a minority can we force upon the majority political decisions of which it may disapprove or for the consequences of which it is unprepared. But this does not absolve us from our duty to go on asking, a duty placed upon us by virtue of our discipleship of Christ.

● And lastly Christians of both East and West should endeavor to wake up the Churches to which they belong to the need to work for peace. To this end they should demand of the leadership of the Churches that all genuine peace movements be given the right hand of fellowship, whether they be rooted in East or West.

Doubtless many other suggestions for action could be made, some perhaps of greater usefulness. But I offer these for what they are worth.

One last word: we as Christians must work for peace. But let us be sure that the kind of peace for which we strive is one which is compatible with the Gospel we preach. There can be no peace when hatred, distrust, intolerance, injustice or fear are in any heart. "Is it peace? — What peace so long as the whoredoms of Jezebel persist in the land?" Let us take careful note of these words, and resolve that the peace we aim for is a peace on earth among men of goodwill. Those of East or West, whether they be church-

men or outside the churches, who cry "peace, peace" with war in their hearts are not yet our fellow-workers (if so be we dare count ourselves, despite our sins, our failures and our ignorances, to be disciples of Christ). They can only become so if, by the power of love, we faithfully play our instrumental part in their redemption.

Don Large

Memorable Metaphor

SEVERAL weeks ago, I contracted with the literary editor of a magazine to review five or six forthcoming Lenten books of various publishers. One of these volumes, *The Divine Dimension*, contains such a vividly memorable metaphor that I want to share it with you.

The author is Henry Thomas Dolan, a Philadelphia lawyer active in the affairs of the diocese of Pennsylvania. Now, although Mr. Dolan is aware that this is the age of *The Organizational Man*, I'm sure he's also aware that—at least as far as the Church is concerned — God's house is the snug home of the rabid and rampant individualist. And it's this rebellious egocentricity which leads inevitably to the heresy of ingrown parochialism. So we forget that we're members, not just of a parish, but of the national Church and of the body of Christ throughout the whole of one rapidly shrinking world. In short, we forget that we're Episcopalians, not Congregationalists.

Cognizant of this crippling tragedy, the writer supposes that we suddenly enter a room into which glorious stereophonic music is cascading from hidden speakers. What, he asks, is our first reaction? Do we say, "Why, there's Hans Schmidt, Bill Jones, Joe Travaglini, Stanislaus Zamkosky, and 71 other fellows blowing, scraping, and pounding away in some concert hall miles away! How do you suppose they ever managed to get together and agree to play parts which harmonize so beautifully?"

No, he says, we'd say no such thing. Our first thought would not even be to wonder whether the orchestra was the New York, the London, the Boston, or the Philadelphia. More than likely, we'd cry, "That's Beethoven! Just listen to it! I haven't heard it quite like that, ever before."

What do we mean, "that's Beethoven!"? Well,

we obviously mean that that's the music of Beethoven — the music as he conceived it and as he intended it to be re-created as long as time shall last. And it takes completely dedicated men and women to do that, and to do it right. In selflessly losing themselves in their love of spiritual beauty, they truly find themselves — and in so doing they create more beauty of spirit.

But it isn't come by easily. Had each musician acted like an uncooperative individualist, the result would not have been exquisite music to touch the soul, but discordant bedlam to drive men mad. No. When he arrives at rehearsal (to which he comes regularly, not just at Christmas and Easter) says the author, "he finds himself assigned to the fifth desk of a section. Though in fact he may be a better musician than the one at the first desk, he does not possess himself of the first desk by physical force, in defiance of every one. He knows that the best way to the first desk is to play the fifth desk the best it is humanly possible On his desk, he finds a part for his instrument. He does not cry that his part is a poor one, or a very difficult one, and that in another composition the part for his instrument is both easier and more prominent. This is the composition chosen by the conductor, and this is his part to play. He plays it as the composer wrote it. He does not insist upon playing it so loudly as to be heard above all the others, or so softly as not to be heard at all He plays in time and in tune He is submitting his own will to the will of the composer, interpreted by the conductor."

Well, the will of the Composer — interpreted by Christ and expressed through his Church — desperately needs to be done that way. Isn't it time, especially at this fresh start of a new year, for us to be willing to do at least as much for our Lord as a faithful musician is glad to do for Beethoven?

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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YOUR WATCH--A RELIGIOUS SYMBOL

EVERY TIME YOU LOOK AT
YOUR WATCH THINK OF GOD
AND YOU WILL BE REMINDED
OF SEVERAL IMPORTANT
TRUTHS ABOUT YOURSELF
AND THE UNIVERSE

By Eldred Johnston

Rector of St. Paul's, Columbus, Ohio

WHILE travelling in New England this summer I noticed a large clock in a church tower. I thought, "That's a poor substitute for a cross. It's absolutely pagan!" Then I happened to think of a sentence I had read somewhere years ago: "Every time you look at your watch think of God." The longer I thought about this the more I could see the justification for the clock as a religious symbol. Consequently I wish to make a strong recommendation to you: Not that we put a clock on our tower, but: every time you look at your watch think of God.

Let it remind you of the creatorship of God. As you know, the sun-dial was the forerunner of the watch. Our time is still based on the movement of the sun in relation to the prime meridian at Greenwich, England. Thus we have a.m. and p.m. It was God who set the sun in the sky and ordained its movement. "In the beginning God created the heavens and the earth." These are not accidental — God created them.

* He not only created the universe but he built order into it. God created a universe of order — cosmos, not chaos. Just imagine what it would be like if there were no order to the sun's movements. You know how it is during a violent electrical storm: chaos — bright as noon-day one moment, pitch dark the next. Wouldn't it be awful to live constantly in such chaos! No order to day or night — no order to summer or winter! When you look at your watch think of God creating for us an orderly universe.

Let it remind you of the creatureship of man. God alone is eternal — the alpha and omega — the beginning and the end. We are here as temporal creatures. The Psalmist says: "Time like an ever-rolling stream bears all its sons away."

In another place he says: "The days of our years are three-score-and ten". It is true that since Bible times life expectancy has increased by a few years. We know, however, that even if it should be increased to one hundred years or two hundred years every man must leave this world eventually by the gate of death. When you look at your watch let it remind you that only one is eternal. We are temporal.

Time Flies

LET it remind you that time moves, that time flies — tempus fugit; that the precious opportunities of one hour are gone forever once you have neglected them; that God has given us in time a precious commodity that is foolish to waste. One of my favorite stories concerns a tourist driving through Georgia who saw a farmer on a country road driving a hog before him. "Where are you taking that hog?" asked the tourist. "Taking him to the market in Atlanta." "Well, why in the world are you taking this road? You could save a lot of time by taking him on that new road straight into Atlanta." "Time!" roared the farmer, "What's time to a hog!" Exactly, to a hog it is nothing, but to a man time is a gift of God.

Today I am 52 years old; yesterday I was 32; tomorrow I will be 72. Time flies! Keep these words of the Psalmist before you when you look at your watch; "So teach us to number our days that we may apply our hearts unto wisdom." The whole point of this is missed unless you know which wisdom he means. The Psalmist is talking of the wisdom of God — of living our lives to fulfill the purpose that God in his wisdom has set for us in this earthly sojourn.

Let it remind you that while most of us allow time to tyrannize us, it doesn't tyrannize God. Most of us cringe before the tyrant time, and say continually, "I don't have time — I'm too busy — I'm snowed under." God, on the other hand, always has time — he never has to sleep — he never grows weary. He is just as much with us at three in the morning as three in the afternoon. "We are his people and the sheep of his hand." The good shepherd is always awake — always caring for us. When you look at your watch let it remind you that God is always with us — never absent — never sleeping.

I'd like to get back to the point of allowing ourselves to be so tyrannized by time that our constant attitude is one of frenzy — trying to accomplish everything in our own strength. Is time a gift of God or an enemy of mankind? It is God's gift. It becomes an enemy when you forget there is a God — when you try to act like God and do all things yourself — when you don't trust God to work in and through your life. When you look at your watch let it remind you that time is a gift of God, not an enemy.

God in the World

WHEN you look at your watch let it remind you that at one point in history God came into time. 1961 years ago — approximately 700,000 days ago — God in the person of his son, Jesus Christ, came into the world. Our creed reminds us it was during the reign of the Roman governor, Pontius Pilate, that he suffered and died.

Christianity is not somebody's idea of what God is like; not somebody's theory; not somebody's philosophy. Christianity is based on an actual event that happened 1961 years ago. Here is the acme of history — here is the mighty act of God that makes a tremendous difference in everything and in every person. In order to defeat darkness, and evil and death for man, God himself came down and fought the battle for men. He won the victory. No longer need men be tyrannized by evil and death. Death is swallowed up in victory.

Now that that has happened man has no excuse for walking in darkness — for we have the light of Christ! Man has no excuse for saying we don't know what God is like — for now we have seen his face in the face of Jesus Christ. Man has no excuse for living aimlessly for he has

shown us why we are here. Man has no reason for interpreting life as tragedy, for regardless of what happens we know that Christ is the victor and we are in that victory with him.

Christ, the Lord, has now invited all men to share in his victory — to come into the family of God. When are you to respond to him? When can you respond to him? The answer is, "now". As St. Paul says: "Now is the acceptable time — now is the day of salvation."

The time of your salvation is not a time that has passed and is irretrievably gone — nor is it tomorrow, nor next year. Look at your watch. It is 9:48. 9:48 is the time of your salvation; the time God is inviting you; the time God will accept you into his family if you will but say "yes".

When you look at your watch let it remind you that because God in Christ won a decisive victory for man 2,000 years ago, you can have a share of that victory right now — right this moment, if you will.

His Lordship

WHEN you look at your watch let it remind you that he will come again to judge both the living and the dead. When? We don't know — as "a thief in the night" we are told. It may be this afternoon, it may be tomorrow, it may be in 1970. Time and again, we know, God promised that there shall be an end-time when he will assert his lordship. Let us live every hour as though it were the last — not as though we had forever to make our decision on this point: Am I going to rule my life or will I allow Christ to rule it?

Finally, whenever you look at your watch let it remind you that some day one of these moments will be your last — your heart will stop, your organs will cease, your eyes will not see, your ears will not hear; soon your flesh and your blood will begin to putrefy. Gradually decay will set in. Not many days or years afterward all that men will be able to find of you will be dust. And dust is all that there will be of you unless God raises you from the dust with a new body.

Let your watch remind you that when that time comes — when the newspaper reports that at a specific time on that watch — 3:45 or 7:56, you passed away. At that time he has promised to come for you that where he is there you may be also. "Let not your heart be afraid," he said. "If it were not so I would have told you."

PROFESSOR URGES RADICALISM

★ Anti-Communism is "a very inadequate religion," the Minnesota state pastors' conference was told by a clergyman who is now a social science professor at the University of Chicago. Kermit Eby, former research director of the CIO, called on the pastors to help translate democratic ideas into action and to help maintain individual freedoms.

He warned that anyone who tries to support what he termed the radical Christianity needed in the world today might be branded as a subversive.

The professor, a minister of the Church of the Brethren, said this had happened to him because he worked in behalf of peace, labor unions and racial minorities.

Eby claimed he was called before the Jenner subcommittee of the Senate judiciary committee in 1953 "for keeping bad company."

He admitted associating with Communists but said he did not know any better way of attempting to save their souls. He said his own record as an "anti-totalitarian" was clear.

Eby traced his interest in peace to his family membership in the Mennonite Brethren, one of the historic peace groups. Relatives on both sides of his family were pacifists for seven generations and some were jailed in world war one, he noted.

Stating that his interest in peace led to economics, he said he was converted to humanistic socialism at the University of Chicago by Reinhold Niebuhr, Paul Douglas and Norman Thomas.

Later, he said he became interested in political action and served as a lobbyist for the auto workers' union. Trips abroad later added another interest: the unity of man.

Now he said he tries to con-

vince his students to be concerned with all these interests: peace, job rights, political action and unity of men.

DIRECTOR OF EDUCATION IN LOS ANGELES

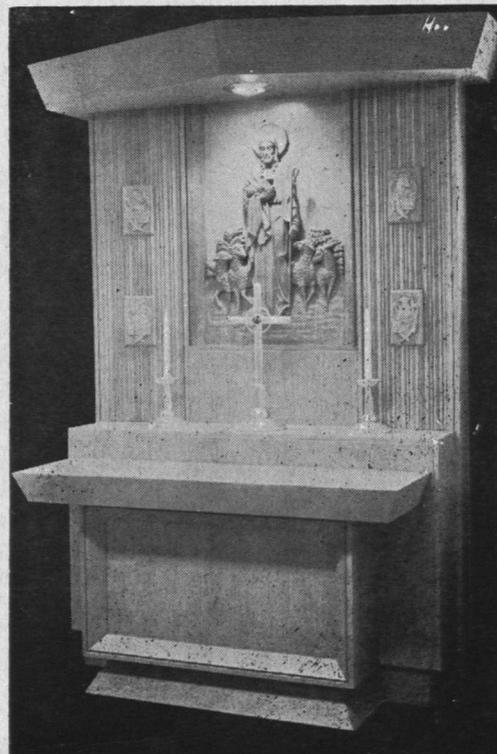
★ The Rev. J. Ogden Hoffman Jr, chaplain at the University of Southern California, is now the full-time director of education in the diocese of Los Angeles.

SEABURY-WESTERN HAS NEW PROGRAM

★ Seabury-Western Seminary has announced a new program leading to a masters degree in Christian education. It is the first seminary of the Episcopal Church to establish such a program. Dean Charles Harris also announced that for the first time in the history of the school women will be admitted for regular accredited study.

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INTERRACIAL MARRIAGES ENDORSED

★ A statement asserting there are "neither theological nor biological barriers" to interracial marriages was adopted unanimously by delegates to the first annual meeting of the Episcopal Society for Cultural and Racial Unity.

"Laws forbidding such marriages are contrary to Christian teaching, natural law and the constitution of this country," the statement declared.

It called on the Episcopal Church's House of Bishops to study, and later state in a pastoral letter, the Church's position regarding marriage between persons of different color.

Earlier, the more than 100 clergy and lay delegates at the sessions declined to stage a sit-in demonstration proposed by three New York Negroes who said they had been denied meal service in a white restaurant.

The society, however, voted to issue a strong statement deploring the discrimination against its three members.

The sit-in proposal was

turned over to a committee for study after an hour of heated debate, but no mention of it was made in a report later adopted unanimously by the delegates, including the three who had made the suggestion.

Two bishops in Virginia took issue with the statement on interracial marriages.

In a joint declaration Bishop Robert F. Gibson of Virginia and Suffragan Bishop David S. Rose of Southern Virginia said that the society's action does not represent an official stand of the Episcopal Church nor is it "consonant with the policy or attitudes of the diocese of Virginia and the diocese of Southern Virginia."

Commenting on the two bishops' views, the Rev. John B. Morris of Atlanta, Ga., the society's executive director, said: "I am sorry that bishops of two Virginia dioceses have disassociated themselves from the official statement" of the society.

"I will happily meet either of these bishops in public debate on the theological and moral precepts upon which we based our statements," Mr.

Morris said. "Our position on doctrinal matters is soundly based upon Christian teachings.

"If it is not acceptable for a mere priest of the Church to defend statements consonant with Christian doctrine, I am sure we can find one of the more than 40 bishops who belong to the society who will discuss these issues with the Virginia bishops."

OVERALL STRATEGY IS PLANNED

★ To develop an overall strategy to propose to General Convention next September for the 1962-64 program of the Church, the Presiding Bishop met with chairmen of all departments of the National Council on January 13.

As a result, the program proposals for that triennial period will be brought before the next National Council meeting, February 21-23.

Areas of possible new emphasis, decreased emphasis and maintained emphasis were considered. Included in the discussion were preliminary budget proposals for the triennium prepared by Council directors and staff.

Another Witness Leaflet

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By HUGH McCANDLESS

Rector of the Church of the Epiphany, New York

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By NORMAN L. FOOTE

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The Prayer Book It's History and Purpose

By IRVING P. JOHNSON

**TRIBUTE TO FORMER
AMBASSADOR**

★ At a special service of thanksgiving held January 15 in the Pro-Cathedral Church of the Holy Trinity in Paris, tribute was paid by the church and the American community to Ambassador and Mrs. Amory Houghton. Mr. Houghton has retired as American Ambassador to France and returned to the States where he is active in many civic and church affairs. He is a member of the vestry of the Pro-Cathedral, and Mrs. Houghton served as honorary president of its junior guild. In token of the esteem, affection and gratitude of the Paris American community, the Very Rev. Sturgis Lee Riddle presented the Houghtons with a hand-illuminated parchment scroll.

**DECLARED BRITISH
ARE PREJUDICED**

★ One of Britain's leading educators declared that although Britons are the most "mongrel" people of the human race, they are still prejudiced when it comes to marriages of mixed color.

Sir John Wolfenden, who was chairman of that governmental committee that studied homosexuality and prostitution, made the statement in an article published in the 1961 edition of the official Church of England yearbook.

Sir John, who heads the Anglican Church assembly board for social responsibility, said one of the main reasons for the situation is the fear of the consequences of mixed racial unions.

"People," he said, "wonder if their partners would be acceptable to friends, whether there would be awkwardness at hotels or restaurants, whether their children would suffer. Young people, especially children, are much more ready than their elders to take dif-

ferences of color for granted." The educator said that for the great majority of Britons, "the increased and increasing number of Colored people in Britain are a matter of friendly interest rather than resentment." Also, he stated, the majority of Britons detest South Africa's racial segregation policies.

However, he added that in regard to mixed racial marriages, "most British people are not so much ill-disposed as just plain insular. We are, in a word, prejudiced."

**DEDICATE CENTER
IN DETROIT**

★ Two major events in the life of the diocese of Michigan took place on successive days, January 31st and February 1st, when Presiding Bishop Arthur Lichtenberger, dedicates the new \$1,750,000 diocesan cathe-

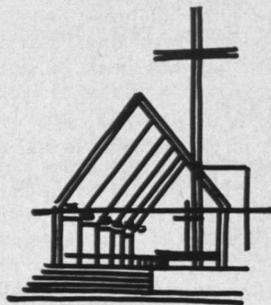
dral center and when the 128th annual convention of the diocese took place at the Masonic Temple in Detroit.

**COUNCIL TEAM VISITS
SEABURY-WESTERN**

★ A team of twelve directors of the National Council is visiting Seabury-Western Seminary this week for a two-day meeting with faculty and students. Headed by Presiding Bishop Arthur Lichtenberger, the group will acquaint seminarians with the work of the national Church, at home and overseas.

**DR. SCHWEITZER HONORED
AT CATHEDRAL**

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- BACKFIRE -

Joseph Fletcher

Episcopal Theological School

I am happy to see that my article in October's Harpers was approved of and used by Truman B. Douglass in your columns January 19, in his article about Christianity in an age of technology. However, by some curious obfuscation, he spoke of the author as a "doctor" meaning an M.D., which I certainly am not. I am only the kind of doctor that can't do you any good when you have a stomach ache (pace the spiritual healers).

W. J. Petter

Rector of St. John's, Camden, Ark.

I read with interest the story of the boar's head feast in which you remarked that no one knew the origin of the bear's head dish. I have the following story among my material regarding Christmas customs. In the 13th century the University of Oxford was in dire financial straits. On Christmas Eve there was not sufficient funds to prepare a dinner for the various students of associated colleges. During

the morning a professor of theology decided to walk through some nearby woods. As he walked he read a treatise aloud. He was startled by a loud crashing noise and saw a wild boar rushing toward him. Bracing himself he bent down and held the heavy book at the level of the boar's jaws. The hungry creature leaped at the supposed food and promptly choked on it. Getting help from some students he got the boar back to the kitchen and all concerned enjoyed a good Christmas dinner. In memory of the event a boar's head was served every Christmas thereafter.

Lewis W. Bailey

Layman of Simsbury, Conn.

The most vital issue confronting the world today is the maintenance of world peace. Peace depends upon the will of the

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peoples of the world for its achievement. The invention of atomic and hydrogen weapons would make a future war unbelievably destructive. In fact, it is doubtful if world civilization could survive such a holocaust.

Under these circumstances what can we as a nation do? In the first place, world disarmament is necessary. We should exert our influence in that direction. Not better weapons but fewer weapons is the goal. Any other policy is suicidal. To refuse to attend conferences for this purpose on the ground that other nations are not sincere is a mistake. Disarmament would discourage war-making. It is a worthy purpose and should have our active support.

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BOOKS...

Kenneth R. Forbes
Book Editor

In Place of Folly by Norman Cousins.
Harpers. \$3.00

This is an important book; in fact, it is not too much to assert that every literate person in America should read it with care. The author is a man of literary and social distinction who writes only after careful research. This, his latest book, is a careful, detailed and eloquent description of nuclear weapons and of chemical and biological warfare. He starts out with a quotation from Bertrand Russell: "Since Adam and Eve ate the apple, man has never refrained from any folly of which he was capable", — and sets forth in his own words the precise purpose of this book. It is "to contend that the world and everything in it can still be made safe for man. He can be at peace; he can be free; he can grow. In place of folly there can be sanity and purpose."

The first two chapters, which he calls "Primer of Nuclear War" and "Special Delivery Systems for War", are careful scientific descriptions of nuclear weapons as they are today, with the variety of effects upon human beings and their environment, and of the inter-continental ballistic missiles carrying nuclear war-heads. The content of chapter three will be a surprising revelation to most readers, as it deals in vigorous detail with the hush-hush weapons against civilian populations, known as CBR, meaning chemical, biological and radiological warfare, which our government is preparing to use and may have already experimented with in Korea and China, as it was accused of doing at the time.

The book is of profound interest from beginning to end and should be read without skipping, for although the nature of the threat from lethal armaments is shown with vivid horror in every chapter, the basic thesis of the work is the impossibility of banning or controlling them except with a United Nations amended to give it sovereignty solely in the field of foreign relations. The author discusses frankly the prospects of accomplishing this and gives the weight of his approval to a plan already made and promoted by the distinguished lawyer in the field of international law, Grenville Clark, and Louis Sohn, professor of law in

Harvard University, in their book, "World Peace Through World Law".

The whole book is a vivid and profoundly moving document. Its chapter headings alone give the prospective reader a clear glimpse of the author's order of procedure. "Nuclear Testing", "The Fallacy of the Deterrent", "Two Kinds of Sovereignty", "Peace Through the U. N.", "What About Russia" and "The Habit of Violence" are some samples.

If the book should prove a best-seller, its effect on the new national administration would be amazing and creatively wholesome. And so, more power to it.

An Approach to the Episcopal Church
by Carroll E. Simcox. Morehouse-Barlow. \$3.00

The author of this book is a prolific writer of popular religious books, but this present volume is by all means the best job he has done, to date. It is perfectly frank propaganda for the Episcopal Church; "Apologetics" the theologians would call it. The author makes it clear that he is not concerned primarily with Episcopalians or with committed Christians of any kind, but rather with the outsiders who are mildly curious about religion in general. His first chapter therefore deals with various religions and what both friendly and unfriendly observers think of them and he himself is inclined to agree with George Santayana that "Religion is the love of life in the consciousness of impotence". The next five chapters present a condensed history of Christianity which, at its best, has filled the "consciousness of impotence" with the love and power of an Incarnate God. The author, after tackling the

complicated challenges of the Reformation, so hard to make understandable to the non-religious inquirer, devotes the latter half of his essay to Anglicanism as it expresses itself in the Episcopal Church in the United States and having done this, which is a frank and winsome job, calculated to impress the fair-minded inquirer, he concludes what is obviously a labor of love and what is certainly a skillful *Apologia* for Christianity as seen in the Episcopal Church.

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